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The Role Of Islamic Values In The Social Protection Of Women

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ABSTRACT

The article provides a philosophical analysis of the issue of treatment of women in Islamic sources. In particular, the spread of Islam around the world as early as the seventh century, in which women were respected. Promotion is based on sources. Islam, which existed during the pre-Islamic period, put an end to the burial of a girl alive. Indeed, all religions were practiced in the Arabian Peninsula at that time. In addition, women's rights and property relations are covered in depth. It has been scientifically studied that this spiritual heritage is of great importance in the development of the world in the XXI century.

KEYWORDS

Women, social protection, Islamic values, Qur'an, Allah, faith, law, society, inheritance, righteousness, worship, practice, knowledge, reward, hadith.

INTRODUCTION

Respect for the human dignity of women is a priority policy of society, and further enhancement of the status of women in society has become an important requirement of the times.

If the dignity of a woman does not find its place in public life and does not become the criterion of freedom, peace and kindness in society, stability, goodness, justice and creativity cannot prevail in such a society.

Because social life and its first link - the family - is a woman's activity, her responsibility. As for women, regardless of their education or social status, it is necessary to highlight specific aspects of her activities. On the one hand, as an active participant in reforms, she fulfills the tasks set in the political, economic and spiritual spheres of society. On the other hand, she is engaged in the upbringing of the younger generation and acts as a mother.

Thus, it has a unique influence on family and community relationships. Women's multifaceted activities by their very nature require a number of privileges. At the same time, since the process of social protection of women is a multifaceted complex social phenomenon, today it is necessary to study whether its objective and subjective aspects are related to Islamic values. After all, a society that honors and respects women has never collapsed. Many problems were solved fairly with the great will, patience and intelligence of the woman. Even today, the moral image of society, the goal of the future can be seen in its attitude towards women and social protection. The more a society respects women, the more it respects itself. In this regard, the article provides a philosophical analysis of the essence of the content of social protection of women, the manifestation of scientific and theoretical views on its genesis and stages of development in Islamic values. In the very concept of social protection, the priority should be to support those in need, especially women and children. It is known from scientific sources that the concept of social protection in the general sociological sense arose in 1935 in the United States [1]. However, the formation of the theoretical aspects of social protection has a long history in which the issue of protecting the interests of women plays an important role in Islamic values. Several scientists have conducted research on the treatment of women. The study of social support for women is relevant not only for the regions of the spread of Islam, but also for the countries of the world, including the period from ancient times to the present day, in other religions remains. In the course of our research, it is possible to cite research and scientific literature that promotes certain conceptual approaches and ideas based on the study and analysis of women's issues, philosophical and theoretical

observations. The scientific research and pamphlets created by Uzbek scientists in the scientific article include the following. They cover the general aspects of women's social protection based on legal, psychological and social requirements. Kholmatova M. (Problems of cultural coherence of family relations in the health of the generation avtoref.diss.Tashkent, 1998), Primova F. (The role of national and religious values in the formation of family relations.avtoref.diss.-Tashkent, 1999), Safarova S. (Women's issues : general and national aspects.diss.Tashkent, 2002), Abdushukurov A. (issues of war and peace in Islam.author.diss.-Tashkent, 2002), Alimova Z. (Features of manifestation of principles of social justice in Islam.dis.-Tashkent, 2006), Saydalieva N. (Social and philosophical problems of preparing young people for family life.diss.-Tashkent, 2005), Otahojayev F. (Marriage and its legal regulation.-Tashkent, 1995), Musurmonova O. (Family spirituality - national pride. -Tashkent, 1999), Rakhmonov A. (Islamic law. Tashkent, 2003), Kholmatova M. (Culture of family relations and upbringing of a healthy generation.-Tashkent, 2000), Egamberdiev N. (Moral Sharia guidelines.-Tashkent, 1995). Researchers of the Muslim world and the Orient have also studied the attitude of women to Ayveri S. (Abraham's son-in-law.-Istanbul, 1964), Gulpinarli N.M. London, 1938), Ibrahim al-Mansur (Musulmanskoe prazdniki i obryady.-Moscow, 1998). At the same time, Stovier B.F (Women in the Qur'an. Traditions and their Description. - New York, 1994), Smith M. (Robia and the image of women in Islam. - Cambridge, 1928), Reyities X -. (Beautiful Yusuf.- Cambridge, 1994), Murata Z. (Testimony of the Rose.- Bern - Frankfurt, 1994), Hodjetloshe M. (Islam.-Paris, 1994), Men A. (History religii.-Moscow, 2001), Shimmel A. (Jonon is in my soul.-Tashkent, 1999). On the social status of women, their

role in society, the attitude of women to Islamic ideas, CIS scholars Kerimov GM (Sharia - the law of the Muslim.-Moscow, 1999), Agaev A. (Jenshchina do islama i v islame.-Tiflis, 1901), Vasilev L. S. (History of religions of the East.- Moscow, 1999), Loyn M. (Islam and Muslim culture in the Middle East history and modernity.-Kazan, 2002), Petrushevskiy I.P.lar (Islam in Iran in the XII-XY centuries. - Leningrad, 1966.) also conducted research.

MAIN PART

This article analyzes the social protection of women based on the deep and comprehensive aspects of Islamic teaching and Islamic philosophy, which is an important part of it. After all, the basis of Islamic philosophy, which reflects the socio-political, economic, spiritual, cultural and religious life of society, is the Qur'an and the hadiths, which describe in detail man as the highest value and his lifestyle, human and social relations. In particular, the attitude of Islamic values towards women is comprehensive. Islamic sources and philosophy shape a unique religious worldview in man in harmony with secular science and development. From this point of view, the study of the theoretical and practical approach to the problem of social protection of women in the system of Islamic values serves the purpose of improving civil society. The study and analysis of the process of social protection of women on the basis of Islamic sources has an important methodological significance in the decision of fair relations in society.

If we look at the history of mankind, women's rights have manifested themselves in different forms in different countries, in different regions at different times, and women's rights have developed as an integral part of human rights. As human society developed, society's attitude toward women also changed.

According to historical sources, "In the Middle Ages, women were questioned not only as citizens, but also as human beings. In particular, Nietzsche sought to prove that women were descended from a snake, dog, or other animal, but did not belong to the human race. The Europeans called the woman the root of the devil, and the Orientals the rope that carried men to hell. "[2] In the "Arabian Peninsula" until the 7th century, in the "Arabian Peninsula" [3], women had no status in society. Their condition was such that even the birth of a girl was considered a sign of unhappiness for the father, and the birth of a son was considered a sign of special happiness, a favor from God to the head of the family. Such attitudes towards girls, such as the shame of giving birth to a girl without a boy, prove that the situation of women is extremely deplorable. In the days of ignorance, the Arabs considered women as part of their property. Therefore, a widow inherited from her dead husband (heir) to her son. This custom was more specific to the Yemeni tribes. Islam, with its tolerant teachings and great ideas, has radically changed social relations. In particular, the attitude towards women in society has become more positive due to the religion and values of Islam. If we study the issue of the role of women in society on the basis of historical genesis, it is Islam, like the light that came out of the darkness, that became the protector and savior of women. This is because such verses were revealed in Makkah at a time when Muhammad (saas) condemned the ignorant customs of the Arabs. "Whenever a girl is given the good news, she gets angry and her face darkens. To humiliate her, or to bury her alive, is to hide from people the "evil" of what has been given to her of the good news. In one place, the situation of the Day of Judgment is described: "... when asked

(every) girl buried alive, for what sin she was killed" [5].

In Islam, a woman is considered first and foremost a human being, and it is acknowledged that she has the same human spirit and soul as men: "O people! Fear your Lord, Who created you from a single soul, and from it created its mate, and from it created more than two men and women." [6] So, from a human point of view, a man has no superiority over a woman. Islamic teachings gave a woman her rights according to her gender, grace, biological structure, and social function, and thus defined all her responsibilities. It is also a great honor for women to correct the misconceptions that Islam is the basis of the unfair treatment of women in other religions and systems. It is well known that from ancient times all women blamed Eve for the expulsion of mankind from paradise and therefore despised the female race. Islam, on the other hand, was the first to declare that Eve and Adam had made a mistake, and that God had forgiven them both after repentance. He refuted the claim that there was an eternal sin inherited from Eve. "So when they ate from it, their private parts became exposed, and they covered themselves with the leaves of Paradise. Adam disobeyed his Lord and made a mistake." [7] "Then his Lord purified him, accepted his repentance, and guided him." [8] Islam put forward the idea that the birth of a girl would be a blessing and bring joy to the family. It is stated in a hadith: "Whoever has three daughters and brings them up well, Allah will admit him to Paradise on the Day of Resurrection." [9]

After the statement that men and women are equal in human values in Islamic values, it was declared that they are equal in the acquisition of virtues and in the rewards received. Verse 35 of Surah al-Ahzab reads: "Of course, Muslims and Muslims, believers and believers,

obedient men and obedient women, honest men and honest women, patient men and patient women, humble men and humble women, merciful men and merciful women, Allah prepared forgiveness and a great reward for fasting men and fasting women, men who keep their private parts banned, women who keep their private parts unclean, men who often remember Allah, and women who often remember Allah" [10].

It is well known that other pillars of Islam do not explain this in the way described above. The purpose of assigning each quality to women separately is to emphasize that they are equal to men in these relationships. Therefore, men and women have equal rights in the prayers and deeds of the righteous, as well as in the reward they receive.

Allah says in Sura al-Nahl 97: "To everyone who does good, be it a man or a woman, and who is a believer, We will give him a good life and reward him in accordance with the best of what they have done before" [11] ...

This verse speaks of evaluating and rewarding men and women for their good works, not gender. This idea is more clearly expressed in verse 195 of Surah Al Imran. That is, "their Lord answered them with their prayers and said: "I will not squander the deeds of those who follow you, whether man or woman" [12]. Islam has also made women equal to men in science and education. It is emphasized to all Muslims that scientists should be superior to others in the eyes of Allah. That is, "Allah will raise those of you who believe and received knowledge to high ranks" [13] (Mujdala 11). Women also have the same rights as men with regard to inheritance distribution, acquisition and management of the world of goods. The seventh verse of the surah al-Nisa of the Qur'an says: "Men have a share of what their parents and close relatives left behind. Women have a share of what their parents and close relatives left behind. This is

a more or less obligatory share ”[14]. Before Islam, violation of women's rights was observed in the distribution of inheritance, as a violation of the right to work. It is especially sad that after the death of the husband, the wife is inherited by one of the husband's relatives. Islam condemns such injustice, and the following verse was revealed about the dowry and oppression of women: “O you believers! Forced inheritance of wives is illegal. Again, do not oppress your wives with the intention of returning some of the dowry you gave them! And if they commit obvious debauchery, then live with them in peace. If you hate them, perhaps Allah will bring you much good in what you hate ”[15] Nisa 19.

In the Qur'an, it is forbidden for a man to be given two shares more than a woman from his father's inheritance. The implication is that the woman spends one-third of the inheritance only on herself, while the man spends two-thirds of the inheritance on his wife, that is, his wife and household. According to Islamic teachings, no matter how much a woman's private property is, the husband cannot interfere with her property. The importance of this humane idea in protecting the dignity and rights of Muslim women is enormous.

The provision of women's needs is the responsibility of men. The material and social security of a woman by a man was considered to be one of the features of her ability to be happy. It was emphasized that men were responsible for the hard work required for the needs of society, and that women could not work if it was not necessary. It is not forbidden for women to work, but it is in the interests of women, the family and society.

The principles cited in the sources have also been reflected in a number of scientific studies. In particular, “The existing rules in the life of the Uzbek people are based on folk traditions, Islam and Sharia, life is based on family life, women are respected in the family,

they are not involved in hard work, their positive qualities are fully recognized. In addition, from the point of view of faith, it is considered the husband's duty to be kind and polite towards women in the family ”[16]. (M. Kholmatova). Ideas about the influence of Islam on the spirituality of women are clearly visible in the study of Ismailova Dilduzakhon “The role and place of the Islamic religion in spiritual life are revealed by the specific features of the functioning of the system of religious education and spiritual enlightenment. The education of women in Turkestan received such a special attention. So only in one Ferghana region in 1909 there were 542 women's schools ”[17]. In a scientific study, Z.I. Alimova philosophically analyzed the manifestation of the principles of social justice in Islam and the importance of legal and moral education of members of society. That is, “the state, society, parental love, humane justice and the call for honesty in Islamic sources do not lose their educational value in the eyes of believers in any situation, but should be considered as a great contribution to the spiritual and moral environment in society.” [18]. N. Egamberdiev, an Uzbek scientist who conducted a philosophical analysis of Islamic sources, explains the problem of polygamy in Islamic values as follows. “Polygamy is not the result of lust, it is actually a solution to a social, economic, legal and moral problem that has arisen in Muslim communities. At a time when the embryos of statehood in the form of a religious community are still emerging in the Arab world, the methods and means of governing the state are still not sufficiently formed, including the system of benefits for widows and orphans.

CONCLUSION

Based on the above sources and facts and scientific research, Islam has literally provided social protection for women. In Islamic sources, a woman, a girl, a mother, an aunt, a woman are glorified. The moral, legal, and economic protection of women is meant to be permanent and is entrusted to men. This article focuses on the works and scientific heritage of theologians. It should not be forgotten that theologians and Islamic scholars have been translating and conducting research on Islamic culture since the eighth century, and they are still actively translating scientific works and carrying out research activities. Undoubtedly, today our compatriots and our younger generation need to know that Islam has made a great contribution to the spread and preservation of our past culture on the world stage. It is important to support women and raise awareness of Islamic values.

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