

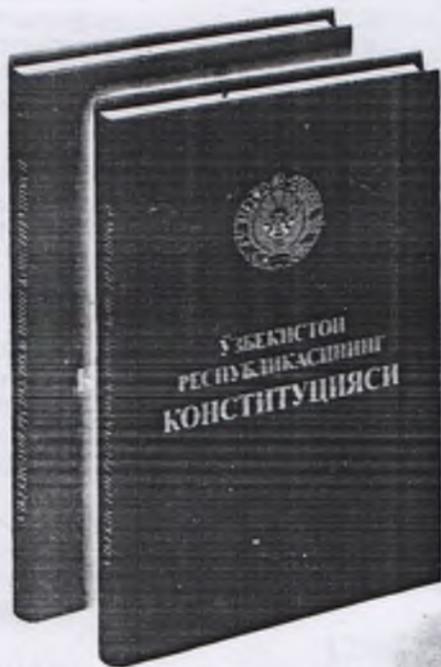
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## THE WORDS OF EASTERN SCHOLARS AND THE ISSUE OF WOMEN'S RIGHT IN ISLAMIC EDUCATION

Mafura INAGAMOVA \*

From the Medieval Oriental thinkers, Forobiy's "People of Fazil People", Abu Ali ibn Sina's "Akhlul", "Family starting", Abdurauf Fitrat's "Family" as well as Yusuf Khamadani, Akhmad Yassavi, Abdukholik Gijduvoni, Najmiddin Kubro, Imam Bukhari, Bakhouddin Nakshband, Khoja Akhror Vali, Alisher Navoi' who had lived in the X-XV th centuries, and a number of other scholars have a special focus on women's issues regarding the well-educated human training.

Abu Ali ibn Sino, who wrote a book about the role of women in child bearing, was one of the first in the history of social, political and legal thinkers, suggesting that a woman should be a worthy partner in her family<sup>2</sup>. The scholar considers the woman who has seventeen qualities as the ideal coach. These qualities are: intelligence and belief; honesty; fidelity; cheerfulness; kindness to husband; loyalty; being not rude; not to spoil obedience; purity of language; not to be nagging behind her husband; cleanliness; moderateness; seriousness and glory; to be next her husband in difficult moments; kindness; patience and volition.

At the end of the 19th and early 20th centuries, there was a serious movement of intellectuals to make women more knowledgeable and superior in all respects. After all, it became clear to everyone in the family that the children, the younger generation, were in mothers' cares. It should be noted that advanced, well-educated women contribute not only to the opening of girls' schools, but also to the education of prospective mothers by publishing ethical and educational books.

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From this point of view, Olimat al-Banat's work "Eloquent" was a great cultural event in his time. As the author points out, "if a wife reads, she knows who she is and what her duty is. She up-brings her children and treats her husband well..."<sup>3</sup> Also, the brochure mentions women's livelihood, family responsibilities, marital relations, child upbringing, housekeeping, marriage, and love. At the same time, it is pointed out that respect for homeowners is based on respect for fairness and justice, and that they should be treated like homeowners, and provide exemplary counsels that serve to provide for the well-organized way of life. In the book of conduct, it is said that the family enjoys great happiness and the achievement of great children of good offspring.

Anbar Otin (1870-1944), who was a student of Dilshodi Barna, is another great representative of the Turkistan Enlightenment. She also links the moral development of a person with his intelligence, knowledge, and the ability to achieve social progress through intellectual and moral growth. Anbar Otin's works are characterized by the fact that society is drifting into immorality and that the Shari'ah and the Tariqat are abandoned, and that the rich are raised crook crookid by idly and these are harshly criticized.

The report analyzes the social status of women at that time, and regrets that they are passing through the world without the power to demonstrate their talents, abilities as a result of various discrimination and humiliation. Anbar Otin writes that even when walking on a street, for example, when they go out to visit their relatives, they wander around the old paragen like an old woman. Because if they are standing upright or open, they can be raped. The root of such immorality lies in social inequalities: such

men who are unable to marry due to their poverty will be tempted by devil and will not be able to stop their sexual desires. But the progressive poet looks confidently into the future, in her view, that these socio-ethics will of course pass through, and in the time of equality: There will be a time when it becomes more than just a fancy dream... At that time, the knowledge of the girls of the world will come to worldly education, and will be decided on the throne, and the hands and the glorious will be joined together, they are worthy of praise and honor, and humility<sup>4</sup>.

"Family Lessons" (1913) by Fakhr al-Banat Sibghatullah who was another well-educated woman of Tatar nationality consists of 87 chapters, covering different aspects of education. An Ethiopian scientist says that her brochure is a good lesson for women, although for girls schools provide useful information about their family responsibilities. In the 12th grade, she describes discipline as "knowledge, the basis of morals." The work is more practical than philosophical speculation. At the same time, the issue of modern attitudes towards spirit and materialism is raised, emphasizing the importance of education in both aspects of upbringing a highly educated child.

At the time that the rights and obligations of women determined by long traditions and laws it is impossible to reform society and develop it without further development of the Jadids by establishing the family's foundation and perfecting the younger generation, ultimately, that the fate of the nation depends on the family situation.

It should be noted that our enlightened ancestors made a radical change in the approach to women's issues. They promoted the role of women in the renovation of society, the role of women in all social, political and economic processes. In particular, the great figures of the renaissance period, such as Makhiduddin Bekhbudiy, Munavvarkori Abdurashidkhonov, Ubaydullakhaja Asadullakhojaev, Abdulla Kodiriy, Abdulkhamid Chulpan, were trained in their artistic works with courage. In their opinion, the most vital issues to be addressed are related to women who make up the half of society.

Only in Abdurauf Fitrat's "Family," "women's socio-political activism is essential

for national liberty and freedom: women are not only engaged in child-raising, child upbringing but also in politics like Europe" and "the happiness and glory of every nation depends on the internal discipline and integrity of the people. Peace and harmony are based on the discipline of these national families. Where the family is based on strong discipline, the country and the nation will be stronger and more orderly<sup>5</sup>".

The book deals with issues of practical ethics and theory of ethics, ways to achieve them, as well as issues of national liberation and individual liberty. Thus, "Family" by Abdurauf Fitrat, a great representative of the Jadid movement, is of particular importance as a great ethical and educational guide during the period of Turkestan national awakening and even today.

In general, these great scholars analyzed the legal traditions, customs and traditions of the people from the Islamic point of view, and in their works, they tried to harmonize some legal norms with local conditions<sup>6</sup>.

In our country, there was a rapid increase in three areas of education and culture through the press: education (new ones, modernization of teaching methods); art (fiction, theater). The ultimate goal is first, to educate the nation with knowledge and enlightenment; Second, to raise its moral level; but also to bring up a perfect man, who is self-sufficient, as a result of the combination of these two aspects.

In our minds, Oriental Scholars describe women as a happy family welfare, a supporter and an assistant to help in the upbringing of children and, of course, in developing respect and dignity.

In Islamic teachings, women are treated with respect and consideration.

At the same time, the influence of the Islamic religion on the shaping of the Uzbek woman, her soul, the spiritual world is incomparable. Respect for a man who is the head of the family, obedience, patience and perseverance have always been an important feature of the Uzbek woman. In Islamic doctrines, the principles of respect, and non-discrimination of women are defined. In particular, the sacred source of Islam is the use of female words in thirty-five chapters of the Holy Qur'an and one hundred and two verses of Surat an-Nakhl, namely "Nisa", "Women", in detail, are devoted to the position of women, their place of residence and

rights, is the confirmation to this notion.

Likewise, the Islamic teachings equated women with the same proportion as men in the service for her nation, her spouse, her children.

Islamic teachings give women the right to take part in all spheres of life, including knowledge, work, inheritance, and other spheres of society. There is a well-known wisdom in the hadiths that "getting knowledge is fard for every Muslim. We can see the established norms that women have the right not only to receive education, sermons, but have the right to teach, to create, to engage in scientific activities, as well as the right to participate in matters of women, home, family, government and society<sup>7</sup>.

In the Sermon on the Mount Arafat, Prophet Mukhammad (S.A.V.) said: "O people! Obey women's rights. Treat them with kindness. Fear Allah about their rights! Women are the trust of God. You have taken them in the name of Allah. They are lawful to you, and they are halal. Your wives have rights over you as you have rights over your wives"<sup>8</sup>.

Each husband's wife, who is the main organizer and member of the family, has special

duties and responsibilities. Some of these rights are the rights of spouses and some of them belong to the land and some of them are rights derived from marriages. One of the rights of a woman to her husband is the right of this mahr. It is stated that the giving of this woman is equivalent to the doing of good deeds, and "give the wives their mahr as a gift" (4 Suras al-Nisaa). Additionally, a number of positive points have been reported about the fact that a husband should endure the hurt of his wife, be polite when she is angry and raged, forgive her mistakes, be jealous, to preserve her conscience, to give his wife a special place, there is no one relative to the husband, the husband should provide his wife's needs such as food and clothing, have good and fair treatment of his wife, namely "Live a good life with her", he should keep his wife's shirt and protect her from the haram.

When these rules are applied today, and the couple is responsive to each other, such a family becomes a palace of happiness. Children born in such an exemplary family are also well-educated and grow as good people who will benefit society in the future.

<sup>1</sup> Abu Nasr Farabi. People of the city of Fazil // T.: 2016. - B. 320. Abdurauf Fitrat. Family or family management procedures // T.: 2000. - B.112. Yusuf Khamadani is Abu Ya'qub. The narrative is narrow and morally // T.: 2000. - B. 32.

<sup>2</sup> B. Kosimov. National Awakening. - T.: 2002. - B. 15.

<sup>3</sup> Olimat ul-Banot. Etiquette. - T.: 1991. - B.6.

<sup>4</sup> Anbar Otin. Selected Works. - T.: 1970. - B. 84.

<sup>5</sup> Abdurauf Fitrat. Selected Works. Family. - T.: 1998. - B. 60.

<sup>6</sup> Z. Mukimov. A History of Uzbekistan and law. - T.: 2003. - B. 112.

<sup>7</sup> The sacred Quran. An-Nisaa // Translation and Commentary by A. Mansur. -T.: 1992. -B.66.

<sup>8</sup> The sacred Quran. An-Nisaa // Translation and Commentary by A. Mansur. -T.: 1992. - B.67.