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Role and place of woman in Islam

The article deals with important issues related to the attitude to women in the Islamic world, the history of Islam and its current issues. It also seeks to address the challenges of studying the role and importance of a woman in society: in the family, as a mother, her moral values as a source of spiritual principles. The tools of this article were the Holy Quran, collections of hadiths and the biography of the Prophet Muhammad. Like men, women have a role to play in society. According to the Almighty, all the creatures he created live in pairs, and there is no one equal to God alone. Women have a key role to play in preserving and perpetuating the human race. The birth of a new generation does not guarantee that it will grow up with dignity and survive. Therefore, the upbringing of children, especially in the first years of life, is the most important task of a mother. This process requires some preparation and knowledge in various spheres of life. Muslim woman feels responsible for the household and tries to treat it in the best way possible. This article will be an interesting topic for readers.

Keywords: verse, woman, Islam, Quran, Prophet, Surah, Hadith.

Introduction

No human society can develop harmoniously as a prosperous state if the role of women is diminished and the two complementary principles, the balance between men and women, are not in equilibrium. After all, a woman's position, like a litmus paper, reveals the true level of civilization of a particular social or religious community, as well as the degree to which its members adhere to the principles of humanism, equality, and kindness.

The indisputable and unchanging axiom of Islam is that according to Islamic law, a woman is a living person with the same spirit as a man. Islam, as a system that ideally reflects the realities of life, imposes on women a certain role in accordance with their nature, in particular, the origin of family life — the mother. Only a mother can be a person who revives and destroys society. The salvation and well-being of any society depends on how mothers raise their people.

A mother is a founder of society, like a beautiful sonnet. The happiness of any woman, of course, begins with her motherhood. The ambassador of Allah often said, “Paradise is at the feet of your mothers!...”, which is a testament to his respect for mothers.

Research methods

Cognitive, discussion, general and individual methods were used in the study. In particular, epistemological, logical, dialectical, analytical, inductive and deductive, comparative, etc.

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Results and discussion

For centuries Islam has been concerned with women. It seems that the clear truth about equality between men and women in terms of rights and responsibilities should be repeated and clarified. This begs the question: why? This is because the Holy Quran says: “O people! And fear your Lord, who created you from a single soul, and from soul made its mate, and from them spread out many men and women...” (Quran, 4: 1) [1: 64].

But nowhere is there an oral or written appeal to women and men; often a man comes forward as the object of attention. As a rule, the unity and contradictions of the “male-female” paradigm are often understood together with people's descendants. Does the role and place of women decrease here? We are not sure. The Quran goes on to say: “...He created for you a woman, and made for you love and compassion. Indeed, that is a sign for a people”. (Quran, 30:20) [1: 345]. Thus, the Quran is a clear proof that a woman is completely equal to a man in front of a God in her rights and responsibilities. The creation of woman after man and from his body (Adam's spine) does not change the value of both, or the responsibility of man and woman in front of Him.

If we look at the hadiths (hadith (arabic) — a story about the actions and words of Muhammad and his companions, included in the isnad (chain of communication with the narrators)), we can see that the attitude towards a muslim woman is very deep and respectful: “If a man believes in Allah and the Last Day, when you see an action, talk to a kind person, or he will be silent, and consider women as a commandment for you and have a good relationship with them. The woman is made of spine, and the spine is curved at the top. If you want to fix it, you break it, and if you leave it alone, it will twist. Treat women well” [2: 17]; “Helping to the wife is a charity” [2: 15]; “A woman is the other half of a man” [2: 19]; “The best of you is a man who, like me, is an example to his family (wife)” [2: 13]; “Women of this world are seventy thousand times stronger than choir girls” [2: 12];

Undoubtedly, the prophet spoke of great care and concern for women. These hadiths are specific instructions and teachings for men regarding women. The hadiths clearly testify to the tenderness and gentleness of women, which obliges men to take them into account when dealing with them. Therefore, Islam commands women to be treated well and gives women a more important place than other religions.

Everyone, man or woman, is equally responsible for their actions. According to the Quran, a woman is not to blame for man's first mistake. Together they were guilty of disobedience to God, both repented and were forgiven. However, the Holy Quran places a great responsibility on Adam (man).

The responsibilities of a woman are no different from those of a man in performing religious rites such as daily prayers, fasting, almsgiving for the poor, and pilgrimage. In some cases, women have advantages over men. For example, a woman is exempted from daily prayer and fasting for forty days during menstruation and after childbirth. She is also exempted from fasting when she is breastfeeding and during pregnancy if her or her child's health is endangered. If a missed fast is obligatory (for example, in the month of Ramadan), then the woman must make up for the days she missed at any time. In the time of the Prophet, women could go to the mosque, for them it is voluntary to go to the mosque during Friday prayers, and for men it is obligatory. Islam takes into account the physiological and psychological features associated with the natural functions of the female body and simplifies the tasks [3: 8].

Islamic norms for the protection of life, honor and property of women, written in the VII century, are twelve centuries ahead of Europe. For example, the famous Napoleonic Bonaparte Code, which symbolized a new bourgeois era of freedom, equality and entrepreneurship, completely ignored the rights of women. Proud to bring enlightenment and civilization to the colonies of the East, Britain decided to grant partial civil rights to their women only in the 1880s, and it was not until 1928 that they received them in full.

The Ambassador of God and his discreet, wise, and God-fearing followers left many vivid examples of respect for parents, especially mothers. The Prophet treated his baby nurse, Halima Sadiya, very well. He spread his cover in front of him and invited her to sit down. He stood up and treated other nurses with respect when they came in or out [4: 7].

In Islam a woman symbolizes love, joy and happiness, which hastens the eternity of future life. It is mothers who are considered to be the basis and source of the birth of new life, because they have the main task to continue the human race. When a child is formed in the womb, it undergoes its own spiritual formation.

Our religion, which honors the mother, dedicates to her every day of the year, not just one. Our women should know their values and try to prove their worth by their good deeds. Since they play an important role

in the upbringing of children, they should be given enough attention and deserve the best treatment. So they should feel praise and gratitude.

In all verses of the Holy Quran, which commands obedience to parents, the mother is mentioned first. It is narrated that one day a man came to the Prophet and asked, "Which of the people deserves to be respected and listened to more than anyone else?" "Your mother!" The prophet answered. "Who's behind her?" "Your mother!" the Prophet repeated. "Who's behind her?" The man kept asking. "Your mother!" the Prophet repeated. "Who's next?" The man asked. "Your father!" replied the ambassador of Allah [2: 11]. It is clear from the hadith that a mother is three times more likely to educate a child than a father. In an Islamic family, a woman is first and foremost the rightful wife of her husband and the keeper of the house. Marriage is a special area of human relations that includes specific characteristics of the responsibilities and rights of the couple, where the husband is the head of the family and the wife is the helper and counselor.

The image of a muslim women, daughters and wives of Muhammad attracted the attention of Russian and foreign poets. Alexander Pushkin's famous "Imitations of the Quran" is dedicated to Prophet's wives. "Oh, pure wives of the Prophet, you are different from all women: you are a shadow of fear and impurity. Live a simple life in the sweet shade of silence: the veil of a single girl suits you. Keep honest hearts for lawful actions, Yes, the evil eye of the wicked will not see your face" [5: 321].

Marriage is one of the oldest social institutions in all known traditions of history. For Islam marriage is not in heaven and is not a secret; marriage is a social agreement that imposes certain rights and responsibilities on men and women [6: 200]. Marriage is a social duty from the point of view of society, aimed at the preservation of the human race, and for the individual it is a means of expressing compassion between a man and a woman [7: 198]. Quran gives a wonderful description of the natural relationship between a man and a woman: "...Your wives are a garment for you, and you are not a garment for them ..." (Quran, 183) [1: 24]. From the earliest days of Islam, the Quran has said that marriage is a source of love, kindness and understanding. In particular, men are encouraged to treat their wives with care and kindness, as stated in the words of the Prophet Muhammad. The Quran warns couples that men and women need each other and that they will complement each other in their lives. To a man: a woman is the flesh of your flesh, without which you cannot live. To a woman: you come from a man, he is your origin, and you can't live without a head. Quran also emphasizes that normal family relationships involve agreement between husband and wife. Although they are two halves, they are in fact, all the same; emotionally and physically. According to Islamic law, a married woman cannot be a servant in her husband's house, just as her husband should not be her employer. However, a muslim woman should take care of the needs and comfort of her family members, love and keep housework. Therefore, a wife should not shy away from doing the necessary housework, helping her husband, and making him happy at the same time. A Muslim woman's home and family are the joy and happiness of her life. She feels responsible for the household, treats it as her own, and tries to do it in the best way possible.

However, in his spare time, a husband should help his wife. In his spare time, the Prophet helps his wives, repairs their clothes and shoes, and takes care of their pets.

True Islam calls for justice and respect for a woman, showing that even if something about her is unpleasant to a man, he should still have a good relationship with her. A woman had never known such a thing before Islam. Quran says: "... Be honorable with them. If you hate them, it is abhorrent to you, and Allah has bestowed a great favor on you" (Quran, 4:23) [1: 67]. Indeed, this noble poem touches the heart of a true muslim, quenches his anger and resentment against his wife. Islam prevents the breakdown of marital ties, and protects the sacred bonds caused by the instability of feelings and inclinations under the influence of certain whims.

"... Decent women are honorable, keepers of the secrets of Allah..." (Quran, 4:38) [1: 69]. Husbands and wives should keep everything in their private life a secret. Their personal lives and family secrets should not be discussed at meetings of men and women, conversations with friends and girls.

Muslims must overcome the inevitable difficulties of living together on a solid foundation of the principles of love and justice, for which the couple must be submissive to each other, preserving the delicate seeds of family unity, and be able to resolve disputes wisely. This is the only way out of a tense situation that could cause a divorce. They should have deep respect for each other and be very attentive to each other.

The Prophet called on men not to offend their wives and explained to them that if a couple lives for themselves and not for each other, they will not be able to experience everything unless they understand that family happiness is due to their relationship. He repeatedly told his partners: "The best of you are the ones who take good care of their families (wives), but I will have the best relationship with my wives" [2: 13]. He

really was the best family man among muslims because the prophet was married. He also left us a wonderful example of family life, and when asked about Muhammad's character, his wife, Aisha, usually replied, "His character is the Quran".

However, it cannot be concluded that the role of a Muslim woman is limited to her home and family. It is a natural element of the use of her innate abilities and a manifestation of female nature. It is good if a woman has not only the desire, but also the opportunity to combine family life, motherhood and house keeping with a job, studying or other useful activity. If they wish, Muslim women can run their own businesses or participate in the social and political life of society, work for the benefit of the muslim ummah (community) in convenient fields such as medicine, education, fashion and clothing, cooking. Hadith, the wife of the Prophet Muhammad, ran a successful business, and provided the Prophet with reliable material and spiritual support during the most difficult times to help him achieve his goal. Thus, Islam does not allow a woman to be forced to stay at home or to be discriminated against, but instead considers her daily housework and child-rearing to be a difficult and responsible profession, which is more important than a lucrative male job.

Much attention is paid to education and training of others. It can be said that education is more of a task than a right. The first duty of a woman in the family, as mentioned above, is to bring up a good child. It is well-known that children learn good habits at an early age. This was most beautifully conveyed by our ancestors in the words: "A tree bends when it is young". It is important that the woman who raises the children is pious and educated. Husbands are more likely to love educated, godly, and virtuous women. Indeed, during the heyday of Islam, the Ambassador of God strongly advised women to learn to read and write, as well as to know what they needed in everyday life: "Learn from the cradle to the grave and seek knowledge! If you need to go to China, look for knowledge! The search for knowledge is the duty of every muslim — men and women" [4: 51].

During the Prophet's lifetime, Aisha was one of the woman eager to learn. She tried to learn as much as she could, and when she heard something new, she asked several times until she got used to it. It was Aisha who was the most educated in islamic jurisprudence, and later many educated people asked for her opinion on many issues related to Islamic law. Aisha's narration of more than 2 210 hadiths from the Prophet shows how extensive her knowledge was.

If we look deeper into the history of Muslim nations, we see that Muslim women have played an important role in public life. Islamic scholar G.F. Nurullina rightly points out that in the days when the wives of the Prophet Hadisha and Aisha took the first steps in proclaiming new religious principles, they rendered invaluable services to Islam. And to this day, the daughter of the Prophet Fatima is an example of modesty, upbringing and Muslim virtue [3: 16].

Harun al-Rashid's wife, the religious Zubeida, had many charities. At her expense and under her leadership water was delivered from Baghdad to Medina.

Conclusion

From all of the above, a Muslim woman is not only the most active participant in the socio-political life of her country, but also a support to a man who is always in a difficult situation, an indispensable helper in the household and a wise counselor. For centuries, women in Islam have acted in the public consciousness not only as a symbol of the inviolability and security of the family, but also as a keeper of tradition. In the Islamic tradition the maternal type of woman, which is always within the framework of natural order, obeys the laws and duties of the genes, and represents the growth of life. Therefore, in the Islamic tradition, the principle of femininity (mother, wife, sister, daughter) is respected.

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Исламдағы әйел адамның рөлі мен орны

Мақалада ислам әлеміндегі әйелдерге деген көзқарасқа байланысты маңызды және өзекті мәселелер қарастырылған. Сондай-ақ, авторлар әйелдердің қоғам өміріндегі рөлі мен маңыздылығын, яғни: отбасы, ана, адамгершілік құндылығын рухани қағиданың қайнар көзі ретінде зерттеген. Осы мақаланың құралдары ретінде Құран Кәрім, хадис жинақтары және пайғамбарымыз Мұхаммедтің өмірбаяны пайдаланылған. Ер адамдар сияқты әйелдердің де қоғамдағы рөлі зор. Алла Тағаланың ойы бойынша, ол жаратқан барлық жаратылыстар жұпта өмір сүреді, және тек Құдайға тең келер адам жоқ. Әйелге адамзат ұрпағын сақтау мен жалғастырудағы басты рөл жүктелген. Жаңа ұрпақтың дүниеге келуі, оның лайықты болып өсіп, жалпы аман қалуына ешкім кепілдік бермейді. Сондықтан, өмірдің алғашқы жылдарында, балаларды тәрбиелеу ананың ең маңызды міндеті болып табылады. Бұл процесс өмірдің әртүрлі салаларында біраз дайындық пен білімді қажет етеді. Мұсылман әйелдері үй шаруасындағы жауапкершілікті сезіне отырып, оларға өзінің міндеті ретінде қарайды және оларды ең жақсы жолмен орындауға тырысады. Мақала оқырмандар арасында өте қызықты тақырып болатынына күмән жоқ.

Кілт сөздер: аят, әйел, ислам, Құран, пайғамбар, сүре, хадис, адамгершілік құндылықтар.

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Роль и место женщины в исламе

В статье рассмотрены важные вопросы, связанные с отношением к женщине в исламском мире. Авторы попытались изучить роль и значение женщины в обществе: семье, матери, ее моральные ценности как источник духовных принципов. В качестве инструментов выступили Священный Коран, сборники хадисов и биография Пророка Мухаммеда. Как и мужчины, так и женщины должны играть определенную роль в обществе. По мнению Всевышнего, все созданные им создания живут парами, и нет никого, равного одному Богу. Женщины играют ключевую роль в сохранении и продолжении человеческого рода. Рождение нового поколения не гарантирует, что оно вырастет достойно и выживет. Поэтому воспитание детей, особенно в первые годы жизни, — важнейшая задача матери. Этот процесс требует некоторой подготовки и знаний в различных сферах жизни. Мусульманская женщина чувствует ответственность за ведение домашнего хозяйства и воспитание детей. Статья будет интересной и полезной для читателей.

Ключевые слова: аят, женщина, ислам, Коран, пророк, сура, хадис, моральные ценности, мусульманская женщина.

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