

The Role of Women in Shaping Family Relations and the Educational Environment

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Abstract: This article analyzes the role of women in shaping family relations and a healthy educational environment. The socio-moral and legal significance of women in the family is examined from the perspectives of Islam, national traditions, and the demands of modern society. The views of Eastern scholars such as Fitrat and Marginoniy, as well as international experiences (the suffrage movement, women's access to education and property rights), are compared with measures to protect women's rights in Uzbekistan. Through critical analysis, the spiritual-ethical and educational role of women in ensuring family stability is identified, and the practical significance of equality principles established in Islam and legislation is explained.

Keywords: family relations, women's rights, educational environment, Islam and family, equality, suffrage, spiritual-ethical values.

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When observing religious, scientific, and philosophical approaches to the family, we see that spousal relations hold a central place in family stability. For example, Islam emphasizes the glorification of individuals and families through marriage, the rights of men and women, their dignity, and maintaining peace in the family: "Women's rights (as ordained) are equal to those of men in their own measure."

On this topic, Abdurrauf Fitrat stated: "The happiness and dignity of every nation depend on its internal discipline and harmony. Peace and harmony, in turn, rely on the discipline of the nation's families, and the country and nation will be as strong as that. If a nation's population weakens family relations through immorality and ignorance and allows indiscipline, the happiness and life of that nation will be called into question" [1, p.8].

According to Burhoniddin Marginoniy's "Hidoya," one of the educationally significant rulings on family and marriage is a woman's awareness of her rights in marriage: "Knowledge of the essence of marriage is a condition. Because a girl can only exercise her rights when she is knowledgeable. This world is a world of acquiring knowledge, and ignorance is no excuse." The "Hidoya" highlights the social importance of rulings on family and marriage, emphasizing the equality of men and women in social, economic, moral, and intellectual aspects: "Equality in marriage is taken into account."

In our country, unique laws and regulations have been established to ensure the continuity of spousal relations. Here, each spouse, as the main organizers and members of family life, is assigned specific duties and responsibilities, and their mutual rights are defined. Children raised in such families receive good upbringing and grow into individuals beneficial to society. Islam has developed specific rights for

each spouse while also imposing certain obligations. Some of these are shared between husband and wife, while others are specific to each.

As our country steadily progresses toward becoming a legal and democratic society, special attention is paid to creating a national legal system that ensures women's equality with men in all spheres, honors and respects them, and protects their legal rights and interests.

Thus, all our legal documents, including the Constitution—considered the foundation—as well as the Labor Code, Family Code, Civil Code, Criminal Code, and normative legal acts such as "On Social Protection of Persons with Disabilities in the Republic of Uzbekistan," "On Youth Policy in the Republic of Uzbekistan," "On Employment of the Population," "On Labor Protection," "On State Pension Provision for Citizens," "On Protecting the Reproductive Health of Citizens," "On Education," and others, are aimed at protecting the rights and interests of our nation's women, increasing their activity, providing spiritual support, and shielding them from various threats and outdated views.

Indeed, all legal documents aimed at protecting the rights and interests of our women are based on international legal norms. Our country was among the first in Central Asia to join international conventions ensuring women's rights in line with international standards, such as the Convention on the Elimination of All Forms of Discrimination Against Women, the Convention on the Political Rights of Women, and the Convention on the Protection of Maternity.

Observing developed countries, we can conclude that attention to women and their representation in high positions in state bodies and organizations is evident. However, a pertinent question arises: Has it always been this way?

For context, a few hundred years ago, women were equated to domestic animals in terms of status—something unimaginable to modern human consciousness. Today's equality with men is the result of decades of relentless struggle.

The main arena for the struggle for women's rights was the United States. During the fight for independence, Abigail Adams, who entered history as the world's first feminist, declared, "We will not submit to laws in which we had no voice." Strictly speaking, protests against women's lack of rights existed before, but they were either ignored or suppressed, and the heroes were mercilessly punished as "examples" to others.

In 1405, Christine de Pizan advocated ideas such as women's access to education and participation in political life in her book "The Book of the City of Ladies," but her contemporaries paid no attention. Olympe de Gouges, a French advocate for women's rights, was punished for her "Declaration of the Rights of Woman."

In 1804, Europe's famous Napoleonic Civil Code introduced rules restricting women's rights, stating: "Women have no civil rights and are under the guardianship of men."

Everything changed after the 1848 "Declaration of Sentiments" in the U.S. This document included the words, now almost daily heard, "all men and women are created equal." This marked the beginning of a new wave of struggle. Women focused particularly on political rights, which was a logical direction.

The first and most fundamental political right was the right to vote. In this area, the U.S. led the way. In 1850, the first national women's convention was held, and the National Women's Suffrage Association was formed to secure voting rights for women. By 1869, Wyoming granted women the right to vote, and a year later, the right to serve on juries. In other states, the struggle faced significant challenges. Many referendums on women's suffrage failed due to the machinations of alcohol producers, who feared women would advocate for alcohol restrictions.

The struggle for women's voting rights gave rise to the term "suffragism." While suffragism achieved near victory in the U.S. by the early 20th century, Europe needed the second half of the century to fully complete this process.

Property Rights

The first private property owners in the world were American women—but only if they were married! How about that? In 1860, the "Married Women's Property Act" was passed. Until then, women were entirely under their husbands' control—they could not enter contracts, use their personal belongings, or even retain custody of their children after divorce. The law granted women rights to manage their own finances and share child custody with their husbands.

Right to Education

In the 17th–18th centuries, the misconception that "the weaker sex has weaker intellect, and education destroys femininity" prevailed in society. Enlightenment scholars began challenging this idea. Thanks to Catherine the Great's efforts, Russia became a prominent country in terms of educated women. She believed that rational, educated women could positively influence their husbands and drive nationwide positive trends.

In 1910, Clara Zetkin proposed celebrating International Women's Rights Day. Sixty-seven years later, in 1977, the United Nations declared March 8 as International Women's Day.

Thus, the word "struggle" transformed into a celebration. Today, this day is not about demanding rights but about congratulating the gentle representatives of humanity with flowers, offering new opportunities, and creating conditions for them to look to the future with hope.

In conclusion, it is worth emphasizing that highlighting women's competence in society, strengthening their role in raising well-rounded generations, and implementing broad reforms are already yielding results. Today, our women in leadership positions are contributing to societal development.

The husband is the head of the family. If a woman respects and obeys her husband, the children will also obey their father. As a result, harmony and love prevail in the family, making it strong.

On August 6, 2020, the Uzbekistan International Islamic Academy hosted a video seminar titled "Problems in Family Relations in Muslim Societies: Causes and Solutions" [6, p.121], attended by international experts, Islamic scholars, imams, directors of religious institutions, and students. Among the participants was Sheikh Abdurrazzoq Sa'diy, a prominent scholar of Islamic sciences and professor at the Bulgar Islamic Academy in Tatarstan (Russian Federation). He proposed the following solutions to divorce issues:

- Before marriage, focus not on the groom or bride's wealth or reputation but on their upbringing, ethics, and spiritual beauty.
- In case of disagreements, avoid immediate separation and seek reconciliation through mediators.
- In times of financial hardship, practice contentment and patience.
- Religious authorities should develop and disseminate Friday sermons on the sanctity of family, child upbringing, and the consequences of divorce.
- To prevent injustice, oppression, and divorces, religious institutions should form committees of 2–3 experienced scholars in Islamic jurisprudence to promptly address issues.

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