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STATUS OF A WOMAN IN THE CONCEPT OF THREE RELIGIONS

Annotation: *This article discusses the status of Muslim women in contemporary society. Since Islam and Islamic law had a profound influence on the history of the state and the right of a number of states, in particular, the position of human rights and freedoms, the status of women in society.*

Key words: *state, woman, law, Islam, man, law, status*

The era of integration and globalization that we are witnesses is rapidly absorbing the traditions and customs of developing countries, since the economic factor is leading. Sometimes developed countries become an example not only in economic advantage, but also in cultural terms. One of such examples is the issue of gender equality. Many different studies have been conducted on gender issues. Gender issues have become widespread since the end of the 19th century. It is also clear that the West was the birthplace of feminism, since in Christian Europe the European woman was absolutely powerless until the end of the 18th century. In the «Public Law of England" the first amendment was made that the spouse is no longer entitled to sell the property of her spouse without her knowledge, but have rights to manage and arrange at his discretion all her property, since he also has the right to arrange of his wife [1]».

It is necessary to quote moments from the Koran, the Bible and the Torah, as well as some authoritative books of Judeo-Christianity, in order to make a comparative analysis of the sources. I draw attention to the fact that we are talking about books, and not about the followers of these religions, since in the world many followers distort the true image of religions.

The «Encyclopedia of Judaica» and the «Encyclopedia of Religions» describe some facts about the status of women. With the advent of Christianity, a woman completely lost all rights, since «She» was the culprit, which caused Adam to be expelled from paradise. «She» had a diabolical beginning, since even Satan was not able to convince Adam to try the fruit of the forbidden tree, and only through Eve did Satan manage to overthrow the male Adam.

The words of God in the Bible «... And in torment you will bear children» was the final sentence to women of the entire Christian world. The authority of the Christian era Tertullian said: «... you women should be ashamed of your dress, your beauty, you should be ashamed of your origin ..» In their prayers, men Christians said: «... Oh God, thank you for creating me as a man ... [2]».

Therefore, the further the West departed from the Christian religion, the more rights a woman began to have. I consider it useful to note the fact that Muslim women were not interested in gender issues, since women's rights were ensured in the 7th century. The great reformer, the Prophet Muhammad (pbuh) lifted a woman several steps at once and set (no higher than a man, as some feminists try to do), but on a par with a man. In the eyes of the Lord, both man and woman are equal, but only those of you who are closest to Allah (possessors of true takva) have an advantage ... [3].

In the Qur'an, the Islamic concept of women is fundamentally different from the Judeo-Christian tradition. ...[4]. It is clear that the Quranic position regarding women is no different than that of men. They are both God's creatures who have exalted goals on earth to worship their Lord, perform righteous deeds, and avoid evil, and they will be judged accordingly. The Qur'an never mentions that a woman is the gate of the devil, or that she is a deceiver by nature. In the Qur'an, in addition, he never mentions that man is the image of God, all men and all women of his being, that's all. According to the Qur'an, the role of women on earth is not limited only to the birth of a child. It is necessary to do as many good deeds as any other person should have done. The Qur'an never said that the woman is the culprit and that she offered the fruit to Adam. In Islam, God never punishes anyone by mistake of the other, each responsible only for what he did. The creation of Eve in the Qur'an brought much happiness to Adam and he was no longer alone, on the contrary, the Qur'an instructed all believing women to follow the example of those ideal women, like the Virgin Mary and the wife of Pharaoh Assiya. ... [3].

The economic aspect is also important. Regarding the right of a woman to work in society, it must first be stated that Islam regards her sacred role in society primarily as a mother and wife. Neither the girls nor the babysitting can take her place as a mother. Not as a teacher. Confident, emotionally healthy children are much more important than an investment of any millionth. Such a noble and vital role, which mainly shapes the future of countries, cannot be regarded as «idleness».

However, there is no decree in Islam that prohibits a woman from seeking employment in society when there is a need for it, especially in provisions that are consistent with her nature and which society needs her most. Examples of these professions are nanny, teaching (especially for children), and in medicine. In addition, there is no restriction in any field of activity, especially if she has exceptional talent in any field. In addition, Islam returned the woman the right to inherit, after she herself was the object of inheritance in some cultures. Her legacy is absolutely hers and no one can claim the right to this legacy, including her father and her husband.

An examination of the inheritance law within the full framework of Muslim law reveals not only justice, but also an abundance of compassion for women. That is, she is even too protected.

According to the political aspect of Islam, the proof of the equality of women with men is fully consistent with what we call «political rights» today.

This includes the right to vote as well as the appointment to political office. It also includes the right of women to participate in public elections. Both in the Qur'an and in Islamic history we find examples of women who participated in serious discussions and argued even with the Prophet himself ... [3].

According to Islam, the head of state is not a simple nominal head. He leads people in prayers, especially on Fridays and festivities; he is continuously engaged in decision-making related to the safety and well-being of his people. This demanding position as Army Commander with the physiological and psychological characteristics of a woman is generally incompatible. It is a medical fact that during their monthly periods and during pregnancy, women undergo various physiological and psychological changes. Such changes can occur during an emergency, where extreme stress will be put on its solution, that is, some decisions require a maximum of rationality and a minimum of emotionality - a requirement that does not coincide with the instinctive and physical nature of women.

The next status of a woman is that of a woman-spouse. Within the Islamic family, a woman, first of all, is the righteous wife of her husband and the keeper of the hearth. The constituent elements of a woman's spouse are defined by the following concept – «she is the other half of her husband's religion». A Muslim woman has a certain set of roles, in particular: a religious comrade-in-arms, a social partner, a sexual partner, a teacher of children, an organizer of family life and leisure, etc. A man-woman relationship exists only within the framework of marriage. The concepts of «love», «sex» and «procreation» are not shared. The status of a woman daughter (sister) puts the Muslim woman under the protection of the male half of her family until her marriage. In this regard, the leadership of a man in a family is clearly defined: «Each of you is a manager, and each of you will be responsible for the management assigned to him» (hadith) [5].

Even in modern times, and in most developed countries, it is rare to find a woman in the position of head of state, acting as more than a nominal head, a woman is the commander of the armed forces, or even a proportional number of women representatives in parliaments. However, this fact cannot be attributed to the backwardness of various countries or to any constitutional restriction on a woman's right to the position of head of state.

A common stereotype is that a woman in Islam is oppressed and clogged, she has absolutely no rights, and her very life style - closed clothes, certain restrictions on leaving home or the ability to work - symbolizes her subordinate position. But few people know what a high position a Muslim woman holds, that those moments that seem to strangers as humiliation and shortcomings, in fact, protect and preserve a woman. The Prophet said that women have the right to property, to choose partners for marriage, equal rights to education. But these rights were transformed into responsibilities for caring for children and staying in the house [6].

Thus, today gender equality has become detrimental to the rights of men in our society. Because in a sense, women literally turn into men, moreover, they began to surpass them.

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