



## WOMEN'S RIGHT TO ACQUIRE KNOWLEDGE IN ISLAM AND ITS IMPORTANCE

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**Abstract:** This article analyzes the right of women to education in Islamic teachings in the context of the Quran, Sunnah, and Islamic heritage. The study highlights issues such as the fact that obtaining education in Islam is obligatory for every Muslim, whether this ruling also applies to women, and the role of women in the modern Islamic education system. The article examines the theoretical foundations, historical practice, and current issues of women's education based on classical and modern scientific sources.

**Keywords:** Islam, right to education, Quran, hadith, women's education, education, Muslim society, gender equality.

In modern society, women's right to education is one of the most pressing social and scientific issues. In some views, there is a misconception that Islam restricts women's access to education. However, when analyzing Islamic sources - the Holy Quran and Hadiths - it can be seen that there is no sharp distinction between men and women in the issue of obtaining knowledge.

The purpose of this article is to reveal the theoretical foundations of women's right to education in Islamic teachings, to substantiate it based on historical examples, and to analyze modern interpretations.

According to Islamic teachings, obtaining knowledge, acquiring it, and applying it in practice are one of the important duties of every Muslim. There is no verse in the Quran prohibiting women from obtaining knowledge. On the contrary, the path to obtaining knowledge is open to everyone - men and women alike. The Holy Quran defines obtaining knowledge as a general obligation for all humanity. "Read in the name of your Lord who created!" The command (Surah Al-Alaq, verse 1) is addressed to all Muslims, and women are also mentioned in it. Allah Almighty exalts the status of those who have knowledge, blessing them with the following: "Allah will raise those of you who believe and have been given knowledge to high ranks" (Surah Al-Mujadala, verse 11). The phrase "those who have been given knowledge" mentioned in this verse is not specific to men, but covers all people. Modern research also shows that the teachings of the Quran attach great importance to acquiring knowledge in various fields. Because knowledge is a necessary factor for a person to fulfill the divine commands and to direct all activities in life in the right direction. Another important Quranic verse: "Say, are those who know equal to those who do not know?" (Surah Az-Zumar, verse 9) - this question emphasizes the high status of those who have knowledge for all people, regardless of their gender [1].




Islam, while paying special attention to science and elevating its ruling to the level of fard, has not left women and girls out of this ruling. Today, in some circles, the ideas that "women should not study", "if they study, they will be seen by men" or "only men should study" are spreading. The right of women to study has been recognized as a legal right in Islam both historically and in the present. However, if we look at the true teachings of Islam, such claims have no basis in either the Quran, the Sunnah, or science. One of the basic principles of Islam is that obtaining knowledge is obligatory for every person, and this right does not discriminate based on gender. Women's access to education is an expression of the principles of human justice and equality. The Quran and Sunnah openly encourage women to study and provide them with ample opportunities to participate in scientific activities.

In a hadith narrated by Anas ibn Malik, the Prophet Muhammad (peace and blessings of Allah be upon him) stated: "Seeking knowledge is obligatory upon every Muslim." The words "every Muslim" are a broad concept that applies equally to men and women. In another hadith: "Whoever takes one step in the path of knowledge, Allah will open for him seven steps in the path of Paradise" (Bukhari, Sahih, 69; Muslim, Sahih, 2699) – this is a general command and applies to women as well. The knowledge acquired by a woman serves, first of all, her personal development, but also greatly contributes to the well-being of her family and the development of society. A knowledgeable and enlightened mother raises her child to be sound-minded, well-mannered, and eager for knowledge. Such a woman becomes a driving force for spiritual and social progress not only in her family, but also in society [2,3]. Therefore, it is necessary for Muslim society to educate girls and to acquire secular knowledge along with religious knowledge. Because knowledge elevates a person, expands his thinking and helps him choose the right path in life. In an environment where knowledge and enlightenment exist, society moves towards development.

Since the early days of Islam, women have actively participated in scientific research and have occupied an important place in the fields of science and culture.

Aisha bint Abu Bakr is a famous scholar in the fields of jurisprudence, hadith and medicine, who narrated a total of 2210 hadiths. Aisha (may Allah be pleased with her) is second only to Abu Hurayrah (may Allah be pleased with her) in narrating hadiths and is one of the companions who narrated the most hadiths. Our mother Aisha was a female companion with high knowledge not only in hadith, but also in Islamic sciences. She is one of the most numerous hadith narrators among the female companions and followers, and her deep knowledge of jurisprudence and skill in issuing fatwas are well known [4].

Shifa bint Abdullah (may Allah be pleased with her) is known as one of the first Muslim women to hold a leading position in the field of science and medicine in Islamic history. She was not only respected among the Companions, but also one of the first Muslim physicians and educators with medical knowledge. She was one of the most intelligent and educated women of her time. At that time, literate people were very rare in Arab society, and after converting to Islam, she actively participated in teaching many Muslims to read and write [5].



Fatima bint Muhammad Al-Fihriya is considered the founder of the first university in history, the Qarawiyyun University in Morocco [6].

Nafisa bint al-Hasan (c. 762–824) is one of the women in Islamic history who is famous for her knowledge and piety. She studied the Quran and Hadith in depth, and was knowledgeable in jurisprudence and tafsir. Many famous scholars learned from her, and she trained more than 300 students. She is recognized as a person who combined knowledge, piety, and spirituality. In particular, it is narrated that great scholars such as Imam Shafi'i attended her scientific meetings [7].

Fatima Mernissi reported in her research that there were about 8,000 female scholars in the 8th-10th centuries, 15% of whom were versed in the science of hadith.

These historical examples clearly show that Islamic law did not restrict women from acquiring knowledge, but rather encouraged them to acquire knowledge, expand their thinking, and be active in social life. From the early days of Islam, women participated in the scientific environment, narrated hadith, taught, and even worked in medicine and other practical fields. Women actively participated in scientific and social life, communicated with scholars, and contributed to the development of society with their knowledge. This proves that in Islam, the path to knowledge was open to women and they were encouraged to pursue it [8].

Today, educated Muslim women in different countries of the world are achieving high results in medicine, science, economics, art and many other fields, making a worthy contribution to the development of society and the state. Their scientific and professional achievements show that women's opportunities to acquire knowledge and actively participate in social life are increasingly expanding.

Analysis shows that in Islamic teachings, women's right to acquire knowledge has reasonable and solid sources. Quranic verses and hadiths define acquiring knowledge as a general obligation, and this ruling applies equally to men and women. Historical examples confirm that women actively participated in scientific activities in Islamic civilization. Therefore, views that restrict women's access to education are based not on Islamic sources, but on social misconceptions.

Islam has made women's right to education equal to men's and has made it obligatory, which is firmly based on the Quran, Sunnah and Islamic heritage. There is not a single verse in the Holy Quran that prohibits women from acquiring knowledge, on the contrary, acquiring knowledge is obligatory for every Muslim. The lives of our Prophet Muhammad (peace and blessings of Allah be upon him) and the activities of the women companions are a vivid example of how this ruling was implemented in practice. An educated woman is not only a builder of her own future, but also an important factor in the development of the entire society.



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