

INTELLECT IS THE HUMAN ESSENCE OF A WOMAN

Bozorova Ruzigul Sharofovna

Associate Professor of the Department of History and Philology, Asian International University,

Doctor of Philosophy (PhD) in Philosophical Sciences

<https://doi.org/10.5281/zenodo.15242649>

Abstract. *The article reveals that the idea that "Intellect is the human essence of a woman" is a very deep and modern idea. This phrase puts forward the approach that a woman's place in society is determined not only by external beauty or traditional roles, but also by her intelligence, thinking and intellectual potential.*

Keywords: *Intelligence, mind, intelligence, faith, woman, potential, human.*

ИНТЕЛЛЕКТ — ЭТО ЧЕЛОВЕЧЕСКАЯ СУТЬ ЖЕНЩИНЫ

Аннотация. *В статье раскрывается, что идея о том, что «Интеллект — это человеческая сущность женщины», является очень глубокой и современной идеей. Эта фраза выдвигает подход, что место женщины в обществе определяется не только внешней красотой или традиционными ролями, но и ее интеллектом, мышлением и интеллектуальным потенциалом.*

Ключевые слова: *интеллект, ум, интеллект, вера, женщина, потенциал, человек.*

A woman is not only a mother, wife or sister, but also a thinker, creator and contributor to the development of society. If intelligence is seen as one of the main values of a woman, it describes her as a free-thinking person, independent decision-maker and active participant in social processes.

Especially today, we see that women are achieving high results in areas such as science, politics, technology, culture. This shows that a woman's strength is not only physical or emotional, but also in her mental potential.

Philosophical analysis of women's intellectual potential is not only a study of mental capabilities, but also a broad consideration of issues of man, society, spirituality and freedom. When we philosophically analyze the development of women's intellectual potential, it encompasses such deep concepts as society, thought, freedom, and human dignity.

Human essence and the intellectual nature of women are one of the topics of philosophy. In philosophy, the essence of man is determined by the possession of reason, consciousness, and free will. From this point of view, a woman is a being who can think, understand, and create, just like a man. Unfortunately, in many cases in history, women's intelligence has been underestimated, and there have been approaches that say that it is enough for them to think within the framework of "household life". From a philosophical point of view, this is a denial of

one aspect of human essence and creates imbalance.

Freedom and thought are a condition for intellectual potential. French philosopher Simone de Beauvoir wrote about the social norms that hinder women's ability to think freely. According to her, a woman can only fully realize herself when she thinks freely as a social being, not a biological one. Therefore, developing a woman's intellectual potential is not only about acquiring knowledge, but also about liberating the mind.

The harmony of spirituality and thinking in women has a unique feature. In Eastern philosophy (for example, in the schools of Al-Farabi, Ibn Sina, and Naqshbandi), intelligence and spirituality are considered interrelated concepts. If a woman's intellectual potential is also in harmony with spirituality, she plays an important role in finding her place in society and becoming a leader among others.

Abu Nasr Al-Farabi is one of the major figures of Islamic philosophy, whose works deeply cover topics such as man, society, intelligence, virtue, and the state. Although he did not write much about women directly, his views on intelligence, a virtuous society, and education are also directly relevant to the development of women's potential.

In his thoughts on improving women's intellectual potential, Al-Farabi emphasizes that "Humanity is created equal - intelligence is given to everyone." Al-Farabi also pays special attention to the concept of "Mind". According to him, intelligence is the highest quality of a person, and this virtue can be inherent not only in men, but also in women. Through intelligence, a person achieves knowledge, wisdom, and justice. According to the thinker, everyone, including women, can achieve perfection through intelligence and knowledge. Derogating women in intellectual development is contrary to Al-Farabi's philosophy. "Education and upbringing are the key to human perfection," says the scholar. In his work "City of Virtue" he says: "The difference between people is not in their nature, but in their need for upbringing and education." This idea shows that the intellectual difference between men and women is not innate, but is related to social opportunities. Virtuous people are the foundation of a virtuous society. Al-Farabi divides society into three types: virtuous society, ignorant society, and corrupt society. In a virtuous society, every citizen, whether male or female, serves society based on his or her potential. Here, virtue, knowledge, and intelligence are the main criteria, not sexual differences.

If women are also educated and trained, they will also achieve perfection. Al-Farabi's idea justifies the need to involve women in science and to enhance their intellectual potential. The active participation of women in society, to see them not only at home, but also in social and cultural life, is one of the signs of the virtuous society that Al-Farabi dreamed of.

Although Al-Farabi did not write much about "women" specifically, his ideas about man, intelligence, education, virtue, and society also include women intellectually. It shows the need

to educate, empower, and encourage women to participate actively in society. Her philosophy aligns with the concept of women's development today.

Ibn Sina (Avicenna) is a scholar who left a great mark not only in medicine, but also in the fields of philosophy, logic, metaphysics, and ethics. He expressed profound thoughts about human nature, mind, soul, and perfection. Although he did not write much about women directly in his works, he indirectly put forward profound ideas about women's intellectual potential.

The following is a review of his views on women's intellect, based on Ibn Sina's philosophy:

The great scholar says that intelligence does not depend on gender. Ibn Sina thinks about intelligence in his famous works "Healing" and "Salvation" as follows: "Intellect is the highest power that distinguishes man from animals." Here, "human" refers not only to men, but to all humanity, that is, women. For Ibn Sina, intelligence is a universal phenomenon, it does not depend on gender, but on the ability to think.

The pursuit of knowledge and perfection is the duty of everyone. Ibn Sina considered knowledge to be "the radiance that purifies the soul." According to him, "Everyone who desires knowledge is a being striving for perfection." This idea fully applies to women. A woman can realize her potential through knowledge – this is one of the main points of Ibn Sina's ideas.

Reason and morality: the intellectual image of a woman. Ibn Sina considered not only reason to be important, but also moral perfection. He emphasizes that reason and morality should be harmonious in a person. This is especially important for women: they play an important educational role in the family, society, and educational environment. Therefore, according to Ibn Sina, a woman should be intellectually mature and morally perfect.

The social significance is that a woman's perfection is the development of society. Ibn Sina sees society as a unity of individuals. When each person realizes his or her potential, society also becomes virtuous. A woman is an integral part of this process. The perfection of women means the perfection of society. Ibn Sina substantiated this theoretically.

Although Ibn Sina has few specific words about women, his philosophical views on the mind, soul, knowledge and perfection are fully applicable to women. He considers not sexual differences, but the desire for intelligence and perfection as the main criteria. This shows the high appreciation of women's intellectual potential in his philosophy.

Naqshbandiyyah is a path of Sufism, and the main ideas of this order about man, mind, soul and perfection are fully applicable to women. If we analyze the issue of women's intellect in Naqshbandi philosophical views, one of the most important concepts in Naqshbandiyyah is: "Dil ba yoru, dast ba kor" - that is, "The heart is in God, the hand is in work." This phrase means that every person, regardless of whether they are male or female, can experience divine truth in their

hearts and attain perfection through thought and action.

Entering the path of spiritual perfection does not depend on gender, but on perception, heart and mind. A woman is also fully capable of walking this path, thinking and comprehending the truth.

Naqshbandiyyah can be an effective source in directing women's intellect towards perfection. The balance of mind and heart is the basis of this path. There are female saints and sages in Naqshbandiyyah. There have also been women in history who walked the Naqshbandiyyah path. Among them are women who have trained murids, acquired knowledge, and reached the level of Orif. For example, names such as Aisha bint Ahmad and Bibi Fatima Samarkandiya are mentioned. This shows that Naqshbandiyyah does not prevent women from demonstrating their potential in the field of knowledge and thought.

Within the order, women have also achieved spiritual and intellectual development - which shows that women's potential is recognized in practice.

A woman's thinking is an internal force that leads her towards truth. Naqshbandiyya supports the development of this mindset.

A woman's intellect is not only knowledge, but also a virtue combined with moral maturity.

Learning and thinking are also a natural right and essence of a woman.

A woman's intellect plays an important role in the development of society. Women are achieving success in many areas with their thinking, thirst for knowledge, emotional intuition and the strength of their social consciousness. In science, education, culture, medicine, technology and even in leadership positions, women are demonstrating their intellectual potential in practice.

The article often emphasizes that a woman's intellectual potential is not limited only to raising a family and children, but also plays an important role in solving problems in society through their breadth of thinking, analytical skills and social activity. At the same time, a woman's intellect includes not only knowledge, but also social intelligence such as emotions, empathy, tolerance and patience.

In conclusion, a woman's intellect is an integral part of human progress, and valuing, developing, and supporting it is a priority for any progressive society.

REFERENCES

1. Bozorova, R. (2021, September). Methods and Means of Cultivating Kindness in the Family of the Uzbek People. In " ONLINE-CONFERENCES" PLATFORM (pp. 43-44).
2. Бозорова, Р. Ш. (2022). "Мехр" тушунчаси: фалсафий таҳлил. *Science and Education*, 3(4), 1312-1320.
3. Ro'zigul, B. (2023). TA 'LIM TARBIYA JARAYONIDA INTERFAOL MEDOTLARDAN FOYDALANISH. ITALY" ACTUAL PROBLEMS OF SCIENCE AND EDUCATION IN THE FACE OF MODERN CHALLENGES"., 14(1).
4. Bozorova, R. Z., & Avezov, O. (2023). DINIY MASALALARDA TA'LIM-TARBIYANING AKS ETISHI. Theoretical aspects in the formation of pedagogical sciences, 2(11), 153-156.
5. SHarofovna, B. R. Z. (2023). ILM NARSALARNING ENG FOYDALISIDIR. Научный Фокус, 1(6), 372-375.
6. Ro'zigul, B. (2023). ROLE OF HUSBAND AND WIFE IN THE FAMILY AND CAUSES OF DIVORCE. *Modern Science and Research*, 2(10), 127-130.
7. Sharafovna, B. R. (2023). THE BOOK-THE HISTORY OF HUMANITY, THE IMMORTAL SPIRIT. *FAN, TA'LIM, MADANIYAT VA INNOVATSIYA JURNALI/ JOURNAL OF SCIENCE, EDUCATION, CULTURE AND INNOVATION*, 2(11), 6-13.
8. Sharofovna, B. R. (2023). SPECIFIC ASPECTS OF IMPROVING THE INTELLECTUAL COMPETENCE OF WOMEN IN DEVELOPED COUNTRIES. *JOURNAL OF SCIENCE, RESEARCH AND TEACHING*, 2(12), 113-117.
9. Ro'zigul, B. (2023). KITOB-QADRIYAT YUKINI AJDODDAN AVLODGA KO 'TARUVCHI KEMADIR. In *Uz-Conferences* (Vol. 1, No. 1, pp. 883-890).
10. Bozorova, R. Z. (2024). INCREASING THE INTELLECTUAL POTENTIAL OF WOMEN IS THE DEMAND OF THE TIMES. *Modern Science and Research*, 3(2), 724-731.
11. Sharofovna, B. R. Z. (2024). Islomda ayollar o 'rni va munosabat. *JOURNAL OF THEORY, MATHEMATICS AND PHYSICS*, 3(1), 136-143.
12. Ярашова, М. . (2024). ЖАҲОН ЭТНОЛОГИЯСИ ФАНИ ВА УНИ ЎҚИТИШНИНГ ЗАМОНАВИЙ МЕТОДОЛОГИЯСИ. *Modern Science and Research*, 3(10), 362–368. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/44901>
13. Ярашова, М. (2024). БУХОРО ВОҲАСИДА МАТО ВА МАТО ТАЙЁРЛАШ УСУЛЛАРИ. *Modern Science and Research*, 3(11), 782–787. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/48057>

14. Yarashova Mohlaroyim Shuhratovna. (2024). Muyiddin Ibn Arabiyning Tasavvuf Ta'limotida Tahsil Olgan Ayol Ustozlari Va Ta'lim Bergan Ayol Shogirdlari. *Miasto Przyszłości*, 52, 622–625. Retrieved from <https://miastoprzyszlosci.com.pl/index.php/mp/article/view/4679>
15. Yarashova, M. (2024). ILK O'RTA ASR MANBALARIDA KIYIM-KECHAKLAR VA ULAR BILAN BOG'LIQ ATAMALAR TAVSIFI. *Modern Science and Research*, 3(12), 621–632. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/58456>
16. Ярашова, М. (2025). ПАРАНЖИ ВА УНИНГ ЎРГАНИЛИШ ТАРИХИ. *Modern Science and Research*, 4(1), 160–168. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/60323>
17. Yarashova, M., Sa'dullayev, U., & Yo'ldosheva, F. (2025). BUXORO VOHASI AYOLLARINING AN'ANAVIY BOSH KIYIMLARI- DO'PPI VA RO'MOL. *Modern Science and Research*, 4(1), 600–607. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/64116>
18. Yarashova, M., & Sultonova, M. (2025). BUXORO VOHASI DAFN MAROSIMI KIYIMLARI VA ULAR BILAN BOG'LIQ IRIM-SIRIMLAR. *Modern Science and Research*, 4(1), 352–358. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/63674>
19. Yarashova, M. (2025). EDVARD TAYLOR –ETNOLOGIYADA EVOLYUTSIONISTIK MAKTAB ASOSCHISI. *Modern Science and Research*, 4(2), 1005–1012. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/68483>
20. Yarashova, M., Yuldosheva, F., & Haqqulov, M. (2025). TA'LIM OLISH TARTIBI: YANGILANISH VA O'ZGARISHLAR. MASOFAVIY, DUAL VA INKLYUZIV TA'LIM. *Modern Science and Research*, 4(2), 73–80. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/70712>
21. Komilovna I.N. Ziyo Distributed From Tezguzar. *JournalNX*, 30-33.
22. Komilovna I.N. (2022). Ibrahim Muminov's Scientific and Philosophical Heritage and Subjective Approaches to His Scientific Activity Under the Rule of the Former Ideology. *International Journal on Integrated Education*, 5(6), 556-559.
23. Ibodova N.K. (2023). ALI QUSHCHI FAOLIYATINI TADQIQ ETISHDA IBROHIM MO'MINOVNING ROLI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 3(2), 824-829.

24. Komilovna I.N. (2024). Philosophical Lines to Academician Ibrahim Muminov's Activity. *Journal of Sustainability in Integrated Policy and Practice*, 2(1), 15-18.
25. Ibodova N.K. (2024). THE ROLE OF IBRAHIM MOMINOV IN STUDYING THE PERSONALITY OF AMIR TEMUR. *INTERNATIONAL SCIENCES, EDUCATION AND NEW LEARNING TECHNOLOGIES*, 1(4), 154-157.
26. Ibodova N. (2024). ACADEMIC IBRAHIM MOMINOV: MY FIRST TEACHER IS MY MOTHER. *Educational Research in Universal Sciences*, 3(4 SPECIAL), 436-438.
27. Ibodova N., & Raupova, R. (2023). ÖZBEK EDEBİYATI DİLİNİN MODERNİTE DÖNEMİNDE GELİŞİMİNDE ÇOLPON'UN ROLÜ. *Philological issues are in the eyes of young researchers*, 1(1). 2023
28. Ibodova Nasiba Komilovna. (2024). ANALYSIS OF IBRAHIM MOMINOV'S CREATION OF ABU RAYHAN BERUNI. МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА, 2(4), 359–365. извлечено от <https://universalpublishings.com/index.php/mpttp/article/view/5153>
29. Ibodov G.K. (2023). KLASSIK VA MAXSUS - YORDAMCHI MASHQLARNING YUKLAMA ME'YORI. *Educational Research in Universal Sciences*, 2(15), 13–16. Retrieved from <http://erus.uz/index.php/er/article/view/4660>
30. Ibodov Ghalibjon Komilovich. Classic And Special -The Loading Standards of Assistant Exercises. *Journal of Sustainability Integrated Policy and Practice*. 2024. 19-21-p. <https://journals.proindex.uz/index.php/SIPP/article/view/485/419>
31. N.K.Ibodova. Classification of Lexical Units in the Language of Modern Poetry According to Form and Meaning Relationships. *European Journal of Innovation in Nonformal Education*. 2024. 163-166-p. <https://inovatus.es/index.php/ejine/article/view/4226/4140>
32. N.K.Ibodova. RELATIONSHIPS OF FORM AND MEANING IN JADID POETRY. *NEW RENAISSANCE international scientific journal*. 2024. 924-978-p. <https://doi.org/10.5281/zenodo.14217148>
33. N.K.Ibodova. THE PERIOD OF GREEDISM: LANGUAGE AND POETRY. *International scientific journal. «MODERN SCIENCE AND RESEARCH»* 2024. 651-655-p. <https://doi.org/10.5281/zenodo.14543293>
34. N.K.Ibodova. LINGUISTIC AND CULTURAL FEATURES OF NEW POETRY. *NEW RENAISSANCE international Scientific Journal*. 2025. 905-908-p. <https://doi.org/10.5281/zenodo.14738912>

35. N.K.Ibodova. LINGUISTICS - IN A LINGUISTOCULTURAL ASPECT. «MODERN SCIENCE AND RESEARCH». International scientific journal. 2025. 634-638-p.
<https://doi.org/10.5281/zenodo.14888209>
36. N.K.Ibodova. ANALYSIS OF LINGUOCULTURAL UNITS. «MODERN SCIENCE AND RESEARCH» International scientific journal. 2025. 312-318-p.
<https://doi.org/10.5281/zenodo.15034562>