VOLUME 03 ISSUE 06 Pages: 44-49

SJIF IMPACT FACTOR (2021: 5. 376) (2022: 5. 561) (2023: 6. 895)

OCLC - 1276789625











**Publisher: Frontline Journals** 



Website: Journal https://frontlinejournal s.org/journals/index.ph p/fsshj

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.



**Research Article** 

#### THE STATUS OF WOMEN IN ANCIENT EASTERN CULTURE

Submission Date: June 14, 2023, Accepted Date: June 19, 2023,

Published Date: June 24, 2023

Crossref doi: https://doi.org/10.37547/social-fsshj-03-06-07

#### Shoira Usmanova

Doctor Of Philological Sciences, Professor, Tashkent State University Of Oriental Studies, Uzbekistan

#### Nilufar Khodjaeva

Phd, Associate Professor, Tashkent State University Of Oriental Studies, Uzbekistan





The concept of women is important of all time. Women are the beginning of life. Sometimes she faces up and downs, and suffers from disrespect, inequality end, etc. But from ancient times she was respected as a goddess. The article studies women's status in ancient Oriental cultures comparatively. And analysis difference of women's status in ancient Oriental counties.

# **K**EYWORDS

Women, women status, God, goddess, Oriental culture, gender equality, gender inequality, women liberty, mother, wife, divorce, matriarchal system.

## NTRODUCTION

In archeological artifacts relating to the history of Turkic peoples, images of female "goddesses" predominate over those of male "gods." These findings suggest that the matriarchal lifestyle of ancient Turkic peoples persisted considerable amount of time. The depicted female

VOLUME 03 ISSUE 06 Pages: 44-49

SJIF IMPACT FACTOR (2021: 5. 376) (2022: 5. 561) (2023: 6. 895)

OCLC - 1276789625











**Publisher: Frontline Journals** 

deities are not only interpreted as the Mother Goddess of humanity but also of nature [1, p. 93].

The earliest records of Turkic peoples date back to 4000-4500 B.C. There were no discrepancies between the sexes in any of these data. Because there was no discrimination between men and women in the Turkic cultures. It is known that the earliest shamans of Turkic tribes were women and that they were regarded as the most influential spiritual leaders of the communities.

The main part. The word "Tangri" ("God") did not contain the concept of gender. Consanguinity was primarily determined by the mother in Turkish families, as the mother is dominant not only in the family, but also in society and religion. In the later periods of Turkic languages, the words expressing kinship on the father's side came into use. In the ancient Turkic language, uncle and aunt were commonly used to express kinship on the mother's side. In addition, this decision did not take effect until Khatun (Qatun - Princess) concurred with Hakan's state administration decision.

In all of the Central Asian nations (Scythians, Huns, Blue Turks, and Uighurs), women enjoyed extensive liberties. In the Scythian state, for instance, it was customary to train every woman to be a warrior and soldier on par with males. Scythian nomad women fought alongside their male counterparts.

Even during the time of the Huns, men and women were not separated; rather, the woman was viewed as an equal to the male. Without a woman's contribution, no task can be completed. Even if the Hakan's order merely began with "The Hakan orders...", it was ineffective. His wife participated alongside the Hakan in the ceremony welcoming foreign ambassadors. In some instances, the monarch received the ambassadors herself. The first peace treaty between the Huns and the Chinese, for instance, was signed with Tanriqut Khan's letter.

In the kingdom of the Blue Turks and Uyghurs, the Hakan's wife Khatun ran the government. The king and his wife both signed every order. In the records of Orhun, you can also discover notes about official correspondence.

In ancient Turkish customs, both the husband and the wife could divorce their respective spouses. In addition, according to Turkish tradition, it was a terrible disgrace for women to be captured by the adversary during battle.

VOLUME 03 ISSUE 06 Pages: 44-49

SJIF IMPACT FACTOR (2021: 5. 376) (2022: 5. 561) (2023: 6. 895)

OCLC - 1276789625











**Publisher: Frontline Journals** 

The son bowed first to his mother and then to his father upon entering the residence. According to Tabari, the Turks accomplished everything through their spouses because of the status of women. Those who deemed themselves members of the clan of the mother were highly esteemed. The law protected women rigorously. If a man violated a woman's dignity, he was sentenced to death. Or he was required to marry a woman whose honor had been violated [2, p. 50].

In addition to those mentioned above, the image of a woman held a prominent position in the myths of the Turkic peoples. In the "Creation" epic, a woman is portrayed as the inspiration that led to the origin of existence. Her name is Okona. She gives Ulgen (god), the symbol of light and goodness, the idea and inspiration to create the universe and humanity.

In the epics of the Turkic peoples, a woman is portrayed as an inaccessible divine being. Oguz Hakan's first wife was born from the breaking of darkness by light, and his second wife was born from a sacred tree.

In Turkic writings, the names of a number of deities are encountered. For example, the Tunyukuk text contains the name Umay mother. Tunyukuk, who defeated Turgash Hakan, wrote, "God, Umay, the holy Land-Water appears to have vanguished the adversary." [3, p. 21] According to the "Ancient Turkic Language" textbook, "Umay is the mother god of the ancient Turks."

There is a proverb in "Devonu lugotit Turk" that describes Umay: "Whoever worships Umay will have a son, that is, whoever serves him will have a son. Women have high expectations." [4, p. 144] Most sources identify Umay as the protector of infants and animals.

In addition, Oyisit is the beauty goddess who grants children their spirit. Kubay Khatun is the goddess of childbirth, Osena is the guide, and Otugen protects the state and defends the power.

It is known from the Uzbek folklore masterpieces "Oysuluv" and "Tumaris" that women were the leaders of the tribe and clan, deciding all sociopolitical, economic, and familial matters. After the transition to a patriarchal society, women became men's captives and hostages. Now they are only responsible for domestic duties and childrearing. "...the dominance of spouses over wives elevated society to a new level, but women's rights were limited during patriarchal rule". This transition process did not

VOLUME 03 ISSUE 06 Pages: 44-49

SJIF IMPACT FACTOR (2021: 5. 376) (2022: 5. 561) (2023: 6. 895)

OCLC - 1276789625











**Publisher: Frontline Journals** 

occur in a day or a year, but rather lasted many vears, so it took many years for women to adjust to the new way of life.

In the patriarchal system, equality and love were inferior to the matriarchal system. Because, naturally, for a mother, all children are equal and loved, whereas a father handles his children differently, he favors either his older or younger son. As a consequence, the previous system's equality is compromised.

The primary conflict in the epic "Rustamkhan" is between the matriarchal and patriarchal systems of father and mother's rights. The birth of Rustam signifies the triumph of the matriarchal system over the patriarchal system. Even though Rustam is a male, his name is closely associated with Umay, the Mother cult, which represents the matriarchal system [1, p. 90].

It should be noted that the protagonists of the epics of the Turkic peoples desired to marry equestrians, swordswomen, warriors, and skilled combatants.

At the beginning of the Middle Ages, it is known that Japanese women played a significant role in society. In the late Middle Ages, specifically with the rise of the samurai class, differences between males and women began to emerge. During this time period, women's status deteriorated dramatically [5, p. 75].

Despite the fact that the Japanese Constitution of 1947 recognizes women's equality with males, social inequality persists. According to I.A. Latishev, "Women remain at the bottom of the social hierarchy in state organizations, private companies, and production enterprises in Japan... Today, despite the legal equality of the genders, women continue to face discrimination in the political, social, and economic spheres, as well as in terms of pay" [6, p. 45].

There is also gender inequality in language acquisition and instruction. In schools, the masculine form of the Japanese language is taught, which is reflected as the official standard foreign-language in curricula. Even in explanatory and descriptive dictionaries, the "male" perspective on the world is interpreted [7, pp. 99-100].

In ancient China, women were always subject to discrimination. Frequently, the females were referred to as "one, two, three" without being named. All their lives, Chinese women have been

Volume 03 Issue 06-2023

VOLUME 03 ISSUE 06 Pages: 44-49

SJIF IMPACT FACTOR (2021: 5. 376) (2022: 5. 561) (2023: 6. 895)

OCLC - 1276789625











**Publisher: Frontline Journals** 

forced to submit to the authority and influence of males.

In ancient Indian traditions, the primary purpose of marriage was to produce a son who could succeed the father and carry on the family religion so as to atone for the father's crimes. A boy was viewed as a blessing for the family, while a daughter was viewed as a catastrophe. If a man is childless, he allowed "his wife to have relations with another." Widows could not marry because it was believed that their deceased husbands would still require their affection in the afterlife. A wife who was scorched on her husband's body was regarded as a symbol of fidelity and devotion.

In Iran, it was deemed acceptable to marry close relatives to prevent violence. Due to this, there were men who married their own mothers and sisters (the number of such cases increased during the period when masochism was prevalent).

For ignorant Arabs, having a daughter was regarded as dishonorable. That is why the females were buried alive.

A comparative study of the position of women in the cultures of the ancient Eastern peoples

reveals that none of the cultures accorded women the same level of attention and reverence as the Turkic peoples. In the culture of the ancient Turkic peoples, women played a prominent role. In all Turkic states, women enjoy substantial rights, complement males, and are regarded as equals.

#### REFERENCES

- 1. Эшонқулов Ж. Фольклор: образ ва талқин. -Қарши: Насаф, 1999.
- 2. Рахмон Н. Турк хоқонлиги. -Тошкент: Халқ мероси, 1993.
- 3. -Тошкент: Қадимги хикматлар. Ғ.Ғулом номидаги адабиёт ва санъат нашриёти, 1987.
- 4. Махмуд Кошғарий. Девону луғотит турк. Уч томлик. І том. -Тошкент: ЎзФА нашриёти, 1960.
- 5. Kindaichi H. The Japanese Language. -Tokyo, 1978.
- 6. Латышев И. А. Семейная жизнь японцев. -М., 1985.

Volume 03 Issue 06-2023

48

VOLUME 03 ISSUE 06 Pages: 44-49

SJIF IMPACT FACTOR (2021: 5. 376) (2022: 5. 561) (2023: 6. 895)











**Publisher: Frontline Journals** 

- 7. Dadaboyev H., Usmanova Sh. Xorijiy sotsiolingvistika. -Toshkent: Universitet, 2014.
- 8. Usmanova, S. R., & Ismatullayeva, N. R. (2020). Expression Of Lacunas In Comparative Study Of Kinship Terms In Chinese And Uzbek Languages. Solid State Technology, 63(6), 4974-4985.



Volume 03 Issue 06-2023

49