

The Role of Women in Community Ceremonies of the Turkish People

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Abstract: This article discusses the role of women in family and community ceremonies held by the Turkic people since ancient times.

Keywords: Isfandarmuz, Zoroastrianism, Maloyika, Blue God, shaman, O'mai ona, Tunyuquq, Orhun writings.

The traditions and customs cherished by our people are not only intangible monuments that have come down to us from the past, but also a component of all spiritual wealth, a great achievement of human intelligence and thinking. Every nation and nation uses its wealth created by its ancestors, experience and historical lessons, morals, education and guidance, without which it cannot live. Just as customs and ceremonies have influenced the formation of Uzbek mentality, they are formed over thousands of years as a result of the combined influence of factors such as biological, geographical, economic, language and culture, which are considered the main ones in the process of the historical formation of the community-ethno-nation, based on the theory of ethnology and cultural anthropology.

In Abu Rayhan Beruni's "Relics from Ancient Nations" there is interesting information about the existence of a women's holiday even in the distant past. For example, in ancient times, the month on the eve of spring was called "Isfandarmuz", and this month was considered the month of women. The fifth day of this month is celebrated as the biggest holiday of women. Beruni writes that "in the past, this month and this day were characteristic of the lives of wives, and husbands used to donate to them." The meaning of the word Isfandarmuz means "mind" and "reasoning". Alloma states that "Isfandarmuz" is the name of an angel represented by a beautiful wife, honorable, good deed and a wife who loves her husband. In fact, it is not for nothing that a woman is compared to an angel in the East, because angels are the purest and most innocent creations in all religions.

The fact that 3 of the 6 angels belonging to Zoroastrianism, one of the oldest religions in the world, belong to a female figure, or the discovery of existing statues of mother goddesses in many ancient Zoroastrian temples, indicates that women have been honored in our country since ancient times.

Written sources provide information that even in the pre-Islamic period, the ancestors of the Uzbek people showed special respect to women, that they had their own influence and place not only in the family, but also in society. In the ancient Turkic peoples, women were compared to the earth, the greatest creator of nature. Woman - grandmother - momo is glorified in the manner of Earth. According to him, earth - man and woman are the greatest creators. All injuries in nature are related to them. These situations give an idea of the role of women in the socio-economic and cultural life of the society, and the attitude towards them. So, even in ancient times, when there were no written sources, the woman, the symbol of beauty and life, was honored as the creator of the nation. He had his place and status in society.

The fact that the graves studied in our country, rich in burial goods, belong to women, or that they were buried side by side with armed warriors-warriors and tribal elders and were buried in the same grave with special respect, shows that women had a significant position in the society of our ancient ancestors². In addition, pre-Islamic religious ceremonies (shamans) and fortune-telling were carried out by them, which confirms these points once again.

The spiritual life and religion of Ustrushona herdsmen is also reflected in their imaginations. Their religion cannot be called primitive.

The sources mention the religious rituals of herdsmen, such as worshiping the sun, the ghost of ancestors, the blue spirit (tangri) belonging to the whole people, and worshiping mountains and water sources (rivers and lakes)³. The worship of the Blue God as a god is also mentioned in the inscriptions of Orhun: "In the beginning there was a blue sky above and a black earth below. Children of men appeared among them.' When they say the spirit of heaven, they mean the Blue God. The custom of making a sacrifice to the blue existed in the Turkic peoples, even at the end of the 19th century. The spirit of heaven received the name Guday (god), in connection with this, the belief of the gods of the earth - earth-water (exactly earth-water) is considered from the earth bowls, and it is these two (earth, water) that are in harmony with the creed of the creation of plants (green world) .

We can observe that the ideas related to shamanism are widespread even in the current period among the herding population. Research shows that these ideas have very ancient roots and were widespread in antiquity. Shamanic religious

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² Toshboev F.E. Honoring a woman is a criterion of spiritual values // Proceedings of the Republican scientific-theoretical conference. -Jizzakh: JizPI, 2009. -B. 93-96.

³ Alekseev N.A. Early forms of religion of the Turkic-speaking peoples of Siberia. - Novosibirsk: 1980. -S: 60-64;

practices common among pastoralists, researchers say, arose during a certain phase of animistic beliefs⁴. Herding peoples strongly believed in the existence of helper spirits, such as parikhans, fathers and mothers, as well as in the existence of giants and demons. Shamans are mainly women, and they treat and ward off various diseases, find lost people, animals and things, predict the future in advance, learn about events and happenings in different places and times, study natural phenomena, follow the souls of the deceased to the afterlife after death. and was even believed to have the ability to fight evil spirits.

The main feature of shamanism is the belief in the communication with spirits, as well as in their divine power, of selected, trained people with the help of spirits. Shamans (kushnoch) entered into communication with spirits in a state of frenzy. In this case, the guardian spirit merges with the shaman as a whole, or he takes the form of a guardian spirit. Women performed most of the practices related to this religious view among herdsmen.

It is known that pastoralist tribes are divided into clans. Certain totemistic views were also present in these divisions. Each area is associated with an animal, plant, object (in most cases, an animal). Various animal images from primitive times are particularly important in filling and proving the ideas related to totemism. In the scientific literature, it is noted that the herding Turkic people believed in wolves, bears, eagles, snakes, goats, sheep, oxen, trees and other totems in the past. Bones of animals such as dogs, wolves, sheep, goats, and horses recorded in the cemeteries and the burial items related to them testify to the strong totemistic views related to various animals.

According to Abulgozi Bahadir Khan's work "Shajarayi tarokima", animals such as shunkor, eagle, ukki, karchigai, turunboy, falcon, xumoy, tuygun, crow were considered sacred totems during the time of Oguzkhan⁵. The image of the totem was placed on dwellings, objects and graves. People also painted totems on their bodies. Gradually, the religious belief that the totem animal is a creator and preserver weakened and was replaced by national concepts. After that, the whole body of the animal or a part of it was used as an ethno-national symbol and a historical monument in the licks and stamps of many people.

In the ancient Turkic peoples, each clan had a sacred animal - onguns. The difference between a totem and a right is that in totemism peoples give themselves the name of totems, within this people one does not marry another. This condition is not followed in Onguns. The flesh of the creature worshiped as Ongun was not eaten, it was not shot at, and naturally it was not harmed at all, because there was an ideological notion that the seed was spread from this animal⁶.

Each of Oguz Khan's sons and twenty-four grandsons had their own special animal, suitable for the Turkic peoples - oguni. Onguns were mainly birds of prey. Elshunos K. According to Shaniozov, the titles of Arslankhan and Bugrakhan were in the state of Qarluq, and these names were considered the sacred rights of Qarluq and other Turkic peoples⁷.

The objects found in the tombs of Ustrushona, such as ashik, bow arrows, urchuks, show that the views about Mother Umay are also widespread in them. It is known that the symbols of Mother Umay include various household items, including a lover, a bow and arrow, a brass button, and a spear. along with such items, the navel was also included. In ancient times, religion developed through the worship of nature, and some processes and objects in nature were understood as girls, women. Most of the genders in the imagination of people - spirits (moms, fairies), some spirits are named after women. These traditions have very ancient roots and have been passed down from generation to generation.

This continued during the period of the Turkish khanate, Umay was considered one of the female deities with motherly qualities. In the memory of "Tunyuquq" it is stated that Umay, with the support of mother spirits, "ran" and "chased" his enemies and subjugated the white people, the people, and the beg. Under the leadership of the Turkish khanate, the military commanders, as well as the civilian population, when their spirits were low, inspired and motivated their people and soldiers by worshipping the image of Tengri Umay:

From this, it can be seen that in the ancient Turkic peoples, Umay-Ona was understood as a source of worship of heroes-heroes in the war, as if they were worshipping their mothers, and on the other hand, she was widely considered to be the caregiver of young children, the child's companion in the mother's womb and in the period after the child's birth, protecting him from various evil spirits. .

Traditions, holidays and ceremonies that have been polished over the ages reflect the truly popular, universal values of the herdsmen's relations. Their national spirit, the simplicity of their spiritual consciousness and the forms of their character are also shown in their customs and ceremonies. Over the centuries, their clan-based way of life has been formed on the basis of its own strict traditions.

Thus, the spiritual life of pastoralists, which has been formed since ancient times, is very rich in various traditions and rituals, and in these customs and rituals, the most recognized manifestations of universal human values have been shown. Universal virtues such as humanity, loyalty to the heritage of ancestors, justice, recognition of community, family as sacred, and fighting for its honor have always been honored in their traditions related to their way of life. The traditions,

⁴ Tokarev S.A. Religions in the history of the peoples of the world. -M.: 1964. -S.347., Potapov L.P. Turkic-speaking peoples mythology. T.2. // Myths of the peoples of the world. -M.: 1992.-S.534.

⁵ Abulgozi Bahadir Khan. Shajarai Tarokima. - Tashkent: Cholpon, 1995, 22 p.

⁶ Ashirov A.A. Ancient beliefs and rituals of the Uzbek people... -B. 126

⁷ Shaniozov K.Sh. The Karluq state and the Karaluqs. -Tashkent: Sharq, 1999. -B. 189

holidays and ceremonies that have been refined over the years reflect the truly nationalistic and universal values of the herdsmen, and the forms of their national psyche, spiritual consciousness, and character are also manifested.

In fact, women also have their place in the herding society, and they are highly respected and respected. A boy who entered the meadow first bowed to his mother and then to his father. In the Orhun stone inscriptions, Kulteğin's fight for the defense of his women who were in danger of death in the horde is described with a special elation.

However, individual family herding in herding societies usually required a patriarchal relationship. Women were completely at the mercy of their husbands, and if the husband died, the widow could not marry of her own free will or go to her father's house. According to the ancient levirate order, a close relative of the deceased husband's brother or another close relative was obliged to marry the captive. Inheritance of wives in pastoral peoples is based on two logics: firstly, the condition of preserving wealth within the clan (family) and gaining additional labor power at the expense of new members of the family was only beneficial in those times⁸. Second, it protected the rights of the widow, as the new husband had to protect the widow as his wife and bear her grief. The fact that a woman is at the disposal of her husband does not diminish her authority.

Maternal origin also determined the position of the child in society. The existing legal system also protected women. A man who raped a married woman was sentenced to death. A man who violated her virginity was forced to marry her in a hurry. Other (fathers) decided the fate of a married girl. The girl was completely at the husband's disposal. Livelihood work, regular migration after livestock, required a lot of labor. This situation required early marriage of girls. Young men are also married early. This built family formed a new auxiliary owl.

Of course, maintaining the internal order of the family, preparing and distributing food products, doing small chores, sewing, mowing, skinning, washing, weaving wool, preparing dairy products, and the main part of household work was the responsibility of women.

Adabiyotlar:

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⁸ Gumilev L.N. Ancient Turks... - P.117.