

THE IMAGE OF A WOMAN IN THE PRIMARY RELIGIOUS REPRESENTATIONS OF  
THE PEOPLES OF CENTRAL ASIA

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**Abstract:** *Before the introduction of Islamic religion into Central Asia, the role of women in society in this region was radically different from that of other places. They actively influenced historical processes, played an important role in political life, were also engaged in state affairs, military activities, Economic Affairs. In historical sources, the names of the ruling women and soldiers also come.*

**Keywords:** *southern regions, extreme luxury, Eastern religions*

It is known that Buddhism began in the southern regions of Uzbekistan in the beginning of our era. Its entry from India into Central Asia is usually attributed to the domination of the Kushans. During the reign of Emperor Kaninka (the end of the I century-the beginning of the II century), the Kushan Kingdom became one of the Centers of this religion. The emergence of the teaching of Buddhism played an important role in their participation in the most important numbered spheres of life in finding their place for women living in ancient Indian society. Buddhism religion the attitude towards a woman has its own peculiarities in relation to other religions. Sidhartha Gautama Buddha talks about the origin of mankind and the development of the world structure, says that initially people did not differ from each other in terms of gender. Only then, when the process of Labor distribution occurred during the harvest, there was a phenomenon of separation of the Sexes. In Buddhism, the greatest and real goal of mankind is to achieve complete freedom, in this case a person gets rid of subordination to his nature. To such a state it is possible to grow both male and female<sup>1</sup>.

The Buddha points out that sex is of no importance to freedom. A woman is a woman who is holy, archaic, or dedicated to holiness, and in no case should she be considered weaker than a man. It would be simplistic to say that the Buddha opposed the beliefs and superstitions of his time, criticized the system of social stratification, extreme luxury, and self-sacrifice, and promoted the idea of liberating women, focusing on the individual's power to achieve freedom.

The basic teaching of Buddhism is that liberation from suffering by one's own efforts is based on the spiritual equality of all beings, both women and men. Considering the religious and spiritual potential of both sides, the Buddha, after many efforts, put forward the idea of establishing the Order of the Monk Women, which was one of the first women's religious organizations in the world.<sup>2</sup> In

<sup>1</sup>Знаменитые йоги. Женщины в буддизме. Сборник. – М.: Путь к себе, 1996. - С. 163.

<sup>2</sup> Bhikkhuni-samyutta. Tr. from Pali by Bhikkhu Bodhi. Kandy, Sri Lanka. Copyright 1997.  
<http://www.accesstoinight.org/lib/bps/leaves/bl143.htm>.

Buddhism, two different names of a woman are noted: a relatively neutral term-ittkhi and a disappearing term matugama. Most often in ideas it is pointed out that a woman has no other magnificence than motherhood (Mata). In particular, each matugama within, but not any itthi matugama. If the inscriptions say about ordinary women and their tricks, then they are called ittxi, not matugama. Only in religious texts began to call all women matugama, as it became more difficult to distinguish them. In particular, stories about the deviation of monks from the chosen path are told about the danger that women put in the ascetic life of monks<sup>3</sup>.

In the Eastern religions, the great individual female cult is called the "mother of the world" or, in other words, the Kali, Durga, Dukkar, White Tara, as well as the names of other Taras whose sisters are called. Female gods are considered the most coveted gods. Tara was very popular, especially in Tibet. The history of the peoples of Central Asia from ancient times there were different cultures and religious beliefs, some of their manifestations also reached this day. With the passage of times, the symbols and rituals of some relics, the tradition usually turned around and even lost its religious essence, some turned into fairy tales and legends. Among the Legends, Legends and legends associated with the image of a woman occupy a special place. For example, in the mythology of the Tajik, the image of the frost momo Adzhuz (or Adzhiz (helpless). E'tiqod they called the days when there were seven days (sometimes less) left for the new year (Navruz), called the days of odjiz momo, or in some places – "old woman in the cave", that is, because the cold wind drove into the odjizni cave. And Umay (literally "comrade") is a goddess, symbolizing femininity, Earth Genesis and fertility in the mythology of the ancient Turks, who sponsored the Warriors and the daughter of the Khan, whose face was umayga monand. According to the records of the rune of the VII-VIII centuries, he was considered the wife of the Lord (heaven, God). Some researchers found that the image of Umay was genetically related to the mythological bird Humayus of the Iranians. The man who fell into the shadow of the humayus was happy.

In the mythology of a number of Turkic peoples, the remains of Umaga are preserved. For example, in the Oghuz Umay – mother's blood, the patron-spirit of the fetus is counted, such a phrase is distributed: "whoever serves Umay, there will be a son." Umay (may) in the shards – the spirit – The Guardian of the dead, as well as the one who receives the souls of the dead. In the TV series Umay (may-enesi, may-enezi) and in the Kazakhs (Umay-ene), too, the spirit is the guardian of children. Kyrgyz Umai makes abundant harvest line and multiply livestock, believed to be a housing sponsor and a children's caretaker. During the birth of a child, midwives, duohon women in the treatment of children asked for help from him. In the years when the harvest was abundant, they said, "Umay ene (Umay mother) milk flows from the breast." Later, with the spread of Islam, Umay was equated with Fatima (batma Zuura) in the Kyrgyz.

In Turkish mythology, Umay was turned into a demon, a lucky man who scares children. The reflections on the leadership of the profession go back to pre-Islamic times, it was especially developed in the mythology of the Turks.

<sup>3</sup> Therigatha. Tr. from pali by Th. Bhikkhu. <http://www.accesstoinight.org/canon/khuddaka/therigatha/>

The names mentioned in the sacred sources of Islam are reflected in the mythology of the peoples of Central Asia through the pir or many other characters: Noah was revered in Central Asia as a patron of carpenters. David is a patron of trades related to metal processing (blacksmithing); Fatima (Bibi Fatima in Uzbek and Tajik, Bibi Patma in Turkmen, Batma Zuura in Kyrgyz) - sponsor of women's training; Duldul (Duldul, Duldul-ata, Duldul ota) - the deified horse of Ali - the patron saint of horses in the Turkmen and others. In particular, in Uzbek and Tajik mythology, Bibi-Seshenbe (Tajik: "Mrs. Seshanbe") is a patron of family happiness, as well as a patron of weaving and sewing (cotton processing). The origin of the image belongs to the Tajiks. The word "Tuesday" in her name indicates the day of the week dedicated to Bibi-Tuesday. A myth reminiscent of the tale of Cinderella in Western Europe. Probably going to the kiln cult, where Bibi-Tuesday helps the poor girl in the guise of a pious old woman. Related to the oven: in one of the Uzbek versions, the stepmother hides it in the oven. The story of Bibi-Tuesday was read during the ceremonial meal, which was attended only by women (especially after the wedding).

In Uzbek and Tajik myths, Bibi-Mushkilkusho is a character who is called to help in times of difficulty. Their protagonist is a poor old man who gathers firewood, loses his sickle and enters a cave in search of him, where Bibi-Mushkilkusho lived. He promises the old man that he will find a sickle and gather more firewood than usual, but for this the old man had to prepare a ceremonial meal (work) dedicated to him every Wednesday. The old man misses one of the Wednesdays, and as a result he gets into trouble again. When the old man sets out to do Wednesday again, things go smoothly again. In another version of the myth, Bibi-Mushkilkusho was the aunt of the famous Sufi Bahauddin Naqshband from Bukhara.

Another myth associated with the image of women is the Forty Girls, which are attributed to pious girls in the mythology of the Turkic peoples of Central Asia. According to legend, they begged Allah to turn them to stone in order to escape the persecution of the disbelievers. The scene of this accident is also known as the Forty Girls. There are several dozen places associated with this name in Central Asia. Some shrines associated with the forty girls are found in Azerbaijan, northern Afghanistan, and northern Iran. In addition, there are forty girls in Karakalpak mythology - militant girls, the heroes of the epic (epic) of the same name. They live on the island as a community led by the wise and just Guloyim. Forty girls protect the Karakalpaks from the attack of the Kalmyk khan Surtayshi. In Uzbek mythology, the Zarafshan valley is considered to be a special category of spirits, assistants of shamans, servants of fairies, who are sometimes equated with chiltons, the main spirits of shamans.

The origin of the image of forty girls goes back to the Tajik-Persian peoples. In Tajik mythology, forty girls (childukhtaron) are depicted as both Muslim saints and shaman spirits-helpers. Before Islam, the Forty Maidens were believed by the peoples of Central Asia, Iran, and some other countries as noble patrons (even shamans asked for their help), and then they became Muslim saints. The ancient roots of the notion of the Forty Girls are found in the Karakalpak epic and in the recent Kyrgyz genealogical legends (in which the Forty Maidens are named after the people, as the grandmothers of the Kyrgyz).

And satanai (Satanaya) is an image of the famous Nart epics, characteristic of the mountains, characteristic of the North Caucasus. She is the mother of Nart in complications, the God of fertility,

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a person who is dominant over her children, and is often described as an "intelligent woman". They compare it with a Greek Demeter.

Although some religious beliefs with the passage of times have risen from the memory of the people, but ancient rituals are still preserved among the people in the form of a long past, a thousand-year history, which has slightly changed its idea and essence. The study of narratives related to the image of women provides a more comprehensive coverage of the common aspects of the history of the peoples of Central Asia.

After the introduction of the Islamic religion, the attitude towards women has again changed to the positive side. As a result of this, the great scientists came from the upbringing of these Muslim mothers. Today, there is a view of some critics, not only in relation to the Islamic religion, but also in relation to other religions, in the quality of the main instrument that serves for the dependence and discrimination of women.

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