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## RELIGION AND GENDER CULTURE

The main idea of the author in the article is to identify the differences between "man" and "woman" in the context of the concept of "human" through the history of mythology and religion, taking into account the modern technocratic, scientific-theoretical, service-oriented worldview. In the author's view, human being is depicted as a man only. In gender language studies, the idea of "humanity" is seen as a general concept, and what is specific is different when we look at "masculinity" and "femininity". Being either relative, or in content, or general and private, a human being – that is idea, used in symbolic approach as masculine and feminine, – is a manifestation form of the gender linguistic. From this point of view, whenever thought we express about a human being, it is linked to its existence and relativity. Author notes that the position of sexes in the society depended on state ideology as well as on the religion at different stages of social development. Analyzing the interpersonal relations of men and women within the framework of Muslim Sharia, the author comes to the following conclusion: it is proven that it is necessary to take into account that factors such as ERA and space, religious and literary works should be perceived not as dogmas but as a modern approach and a new way of cognition in explaining any religion

**Key words:** religion, gender, Zoroastrianism, Judaism, Christianity, dogmas.

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### Дін және гендерлік мәдениет

Автордың мақаладағы негізгі идеясы қазіргі технократтық, ғылыми-теориялық, сервистік бағдарланған дүниетанымды ескере отырып, мифология мен дін тарихы арқылы "адам" ұғымы контекстіндегі "ер" мен "әйел" арасындағы айырмашылықтарды анықтау болып табылады. Автордың көзқарасы бойынша жеке тұлға, ең алдымен, ер адам ретінде сипатталатыны байқалады. Гендерлік лингвистикада "адамгершілік" ұғымы жалпы ұғым ретінде сипатталады, ал нақты "ер азаматтық" пен "әйел заты" шеңберінде салыстырмалы болады. Осылайша, "адам" – символдық жүйеде ер және әйелдік принцип ретінде тілдік гендерлік көріністің бір түрі болып анықталады. Демек, осы тұрғыдан алғанда, адам туралы кез-келген ой оның өмірімен байланысты және салыстырмалы болады. Автор қоғамдағы жыныстар арасындағы қатынастардың барлық уақыттағы орны қоғамдық дамудың әртүрлі кезеңдерінде мемлекеттік идеологияға да, дінге де тәуелді болғанын атап өтеді. Мұсылман шарифаты шеңберіндегі ерлер мен әйелдердің тұлғааралық қатынастарын талдай отырып, автор мынадай қорытындыға келеді: кез-келген дінді түсіндіре отырып, дәуір мен кеңістік, діни және әдеби шығармалар сияқты факторларды догма түрінде емес, қазіргі көзқарас және танымның жаңа тәсілі ретінде қабылдануы керек екенін ескеру қажеттігі дәлелденеді.

**Түйін сөздер:** дін, гендер, зороастризм, иудаизм, христиан діні, догмалар.

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### Религия и гендерная культура

Основная идея автора заключается в том, чтобы выявить различия между "мужчиной" и "женщиной" в контексте понятия "человек" через историю мифологии и религии с учетом современного технократического, научно-теоретического, сервисориентированного мировоззрения. Заметим, что с точки зрения автора, личность характеризуется, в первую очередь, – как мужчина. В гендерной лингвистике понятие "человечность" характеризуется, как общее понятие, а частное становится относительным в рамках "мужественности" и "женственности". Таким об-

разом, «человек» – как идея, используемая в символическом подходе как мужское и женское начало, представляет собой форму проявления языкового гендера. Следовательно, с этой точки зрения, любая мысль, высказанная о человеке, относительна и связана с конкретным его проявлением. Автор отмечает, что положение полов в обществе во все времена зависело как от государственной идеологии, так и от религии на разных этапах общественного развития. Проанализировав межличностные отношения мужчин и женщин в рамках мусульманского шариата, автор приходит к выводу: – трактуя любую религию необходимо учесть, что такие факторы как эпоха и пространство, религиозные и литературные произведения должны быть восприняты не в виде догмы, а как современный взгляд и новый подход в познании.

**Ключевые слова:** религия, гендер, зороастризм, иудаизм, христианство, догмы.

## Introduction

At different stages of development, nations and peoples worshiped Gods by the highest names of Divine, Creator, Fanry, etc. Moreover, all these nations and possessed traditions and customs, national mentality, substantially differing from each other, standing on deep roots. In all known myths, Gods were considered as the almighty, only creative, invisible force. In all written and unwritten sources, monuments we see the same-a struggle for authority, power, leadership between Gods (Mirzazadeh, 2007: 69). Myths often depict victory of one powerful God over other Gods give up their place to the winner. From this point of view, while Themis considered to be the divinity of justice, is depicted as a woman, Zeus is depicted as a furious male God and so on. Even such a question arises, may be, the divinity of womanhood. If in the initial stage idols, pictures of gods were being created, later on idols of tsars, shahs, etc., considered to be representatives of God on the earth, were worshiped. Already, only male leaders were worshiped. Already only Male Leaders were representatives of Male God on the earth. Thus, mythic perceptions individualized initially. This description is also met in the first Ancient Egyptian monuments such as stories “The Story of Egyptian Sinuhetin”, “The Prophecy of Nephertitus”, as well as in writings on papyrus. In the cultural heritage issues of death, of the next world, mutual relations between people are reflected in the salient form, and we will not be wrong saying that the man was deified, and the woman “was brought to nothing”. In the other Ancient Egyptian literary text “Song of the Harpist” the problem of “of the next world” is terminated, showing that nobody returns from obscurity. (Mirzazadeh, 2003: 96) For the first time in the hisfory of the mankind this work contrasts knowledge and faith and finally prefers knowledge. In these texts qualities of justice and injustice, characteristics inherent in the man are treated, a human being is depicted as a man only.

## Justification of the choice of articles and goals and objectives

The content of the «human being” idea is “a man” and “a woman”, that is in gender linguistics, the concept of “humanity” is characterized as a general concept, and the specific becomes relative within the framework of “masculinity” and “femininity”. Being either relative, or in content, or general and private, a human being – that is idea, used in the symbolic approach as masculine and feminine,- is a manifestation form of the gender linguistic. From this point of view, whenever thought we express about a human being, it is linked to his existence and relativity. The philosophy of mutual relations of sexes started at the earliest stages of the history. Actually, it goes back to Adam and Eve. We recall this well-known thesis to emphasize that our duty is to examine and to learn links, activities and mutual relations of sexes from the historical, philosophical point of view.

## Scientific research methodology

In order to reach at the research paper purpose the following scientific research methods were used such as qualitative research method used in the current study, a mixed-method approach could also be used to investigate the qualitative aspects of the study. Comparative method is used to study the problem of gender comparing in various religious beliefs as Zoroastrianism, Judaism, Christianity, Islam and traditions on society in the example of the people of Azerbaijan with historical roots. Qualitative methods of analysis including thematic analysis, document analysis and discourse analysis in conducting socio-legal research are also included.

## Results and discussion

Man, being a supreme, is relative in completeness and male and female sexes, being synonyms

to each other, are its components. The creator of dialectics of idea and substance Plato also distinguished them from each other. Here dialectics are conditional; the substance is whole in the existing idea of the human being. Plato divided them, expressing an idea, that "there are men and women in the basis of a society", "he accepted the highest world – the sample of creativity as the origin of the man (father)" (Plato, 1971: 25).

Russian scientist A. Losev, existence of the human being as the substance – is his empiric integrity. In the general ontological approach, if in the structure of any integrity there are two parts, it one distinguishes the present moment by the superiority degree of this integrity, the other, denying the integrity, manifests yesterday and today. And all these occur in the surrounding world. In this meaning the world itself is a concrete integrity. Here there are stages of historical development, systems, structures, cultures, nations, peoples, countries, regions, religions, states, and, finally, concrete borders (Losev, 1998: 12).

In the world text the society also develops as a human being, it is multi-polar too. In the multipolarity of the world, there exist many mentalities as well. And each mentality creates its own "ego". Cultures spring up from mentality and this associated objectiveness is the world's development dialectics. In the philosophy of this dialectics the man, his living, existence is basic. If we define the mutual dialectics of cultures conditionally as a gender measure then the culture, being influence force can be compared with the man origin, the culture, subjected to influence, with the woman origin.

In this meaning, before passing from mythological perceptions, written monuments to illustrations, the comment of the great philosopher of the antique world Plato arouses a great interest. From the point of view of the gender science analysis, also in its approach the beginning is the "man". Plato wrote that formally our nature was not so. People divided not into two, but into three sexes. Besides male and female sexes, there was also the third sex and it comprised in itself the features of each two sexes, it disappeared itself, only its name was left from it: – androgens according to their appearance and name they are comprised a man and woman. From the ancient times there have been three sexes: male – the Sun, female – the mixture of the two is the Moon use the Moon is the connector of the two beginnings. According to its essence, the Moon is spherical and its circularity is connected to its ancestors.

Homer says that in order to fall on Gods, they wanted to drown the day...Zeus collected the Gods and said that in order to stop this scandal he would divide them in two parts, in this case they would be both weak, and the r quantity would increase. And after being divided, they could do nothing separately from each other. Thus, each of us is a half of the human being, and each half always seeks its matching half (Plato, 1970: 116-117).

If "man" and "woman" play an instrument role in the gender social determination as well, from this point of view, the enquiries on "the first man" and "the first woman" remain as a question in the gender science as well. When approaching from this thesis, our object is to clarify sides of opposition and mutual understanding of harmony between sexes in the family every-day life, legal systems, in education, in science and policy, and in literature. The formation of society reflects the historical development of a man. Coming in the world by the similar creative act, the human being is distinguished by sexual, national, linguistic and other acts. This live-conscious matter, being man and woman are distinguished by vital activities, psychology, natural behavior, personal needs, role, place original features. In spite of certain contradictions in this distinction, there were no conflicts from a biological aspect such as sex, on the contrary, according to Plato, from that time two different sexes, divided into two parts, have again been trying to reunite. Attracting each other people and the initial halves joining together create a unity and by this means try to cure the human nature (Mirzazadeh, 2003: 99).

From the initial creation a man and a woman dichotomy, completing each other in organic, logical way, is an open manifestation of their biological polarization. In the simple differentiation of dichotomy functions of sexes one very rhetorical question causes to think: is a woman or a man an initial beginning? And such an enquiry brings to the logical conclusion on sexes being component parts completing each other. According to this mutual augment ability, on a par with his/her social polarization, social superiority of the sex he/she belongs to, each person also has features of the opposite sex. If it's possible to say so, then the gender philosophy is also an analysis of humanity, which is of characteristic features of manhood and womanhood dichotomy in the society.

The human being is in mutual relations with the surrounding world and that's why he/she exists. He/she creates own status by personal activities. In the process of any research, related to a man and a

woman, their analysis should be based on consideration of them as components of each other. It is also necessary to approach carefully the problem of the biological polarization of the man-woman dichotomy in comparing the similar features (Mirzazadeh, 2007: 69).

To the question "But what was the position of the prophet Jesus considered the son of God-Father to this problem", we receive the following answer in the Holy Bible: the degree of hate against a woman in the Old Testament was decreased in the New Testament. Together with men some women became the followers of Jesus and they accompanied him. One of them was Mary Magdalene. Thus, already signs of that time can be considered the foundation of the gender composition in reality, there is a deep precipice between ideals and realities. Also there is no correct approach in Creator Cod's order "creating a woman as the man's aide. After all, in the opposite variant a man also fulfils the function of an assistant (Lyubimova, 1989: 336). The position of gender in society also depended on state ideology as well as on the religion at different stages of social development. The historian F.Mammadova writes that Historically Azerbaijan was in the center of religious systems, – Zoroastrianism, Judaism, Christianity, and, finally, Islam. In the idolatry stage, as well as a woman depended on a man. F.Mammadova further clarifies her thought that Christianity, appearing as a new religion in the East of 1 century, entered the soul of women. Failing to make their husbands Christians, the first Christian women left their families and, according to Jesus, "followed him in order to reach the heavenly kingdom. Jesus says in the Apocryphal Egyptian Gospels: "I have come to abolish the feminine cost". The other Gospels, written by Thomas reads: "Mary must leave us because she doesn't deserve a woman's life". Jesus says objecting: "Look, I will take her so that she will be equal with men and also to her life spirit making her the same as you are. Because being equal with a man, any woman will step in the heavenly kingdom." Thus, according to Jesus, a woman can be equal to a man. Though F.Mammadova gives her analysis, she does not touch upon the gender asymmetry. So, first, if in the initial thought the woman is not considered worthy of life, even though afterwards the prophet wishes equality for her (Mammadova, 2002: 25).

However, what rights and freedoms did religion, laws, and mentality give sexes before XX century? In Azerbaijan moral purity was required from women, despite any social layer and religion she belonged to sexual relations before the mar-

riage and outside were sharply reproached by the public thought and punished by the public thought, and punished by laws as crimes. In the marriage-connection, the woman was to be unconditionally faithful and obedient to her husband, regardless of her husband's moral (the number and odalisques he had). The most terrible thing in the woman's life was that during many centuries a woman accepted her dependence from a man as a normal event and even did not object to this situation in most cases.

What are the gender ideas in the divine Koran, which is a religious Constitution of the Muslim world? During many years in the West, a wrong idea has been formed about the Muslim world. On the background of the male sex's viewing the woman as "a commodity", a Muslim woman served for a family every-day life and harem. Koran, the Supreme Code of Laws of the Islamic religion destroyed these thoughts completely to make changes in relations in terms of place and role of sexes (Mirzazadeh, 2003:116).

As for us, let us have a look at the reasons of this problem just in Koran. First, let us note that Koran is a perfect protector of the human rights, the moral code of Islam.

In Koran gives many wise words about a man and a woman relation. Not a single religion pays such attention and express respect to a woman as Islam did. Moreover, Prophet Mohammad says that "Paradise is at mothers' feet" can be viewed as a wonderful maxim and a slogan for the human being.

Many years researchers had to analyze the propagated thought that Islam acted more as a protector of a man's right, and considered a woman as a commodity or her father, husband's property. Our question: "Could other religions provide us with a similar examples of a higher value given to a woman Islam?" In the New Testament's first letter to Timothy reads: "I prohibit to teach a woman and grant her the power over a man. A woman must be taciturn" (Ahdi Chadid, 1991: 520). This thought shows clearly the elements of discrimination regarding one of sexes the obvious violation of the equality right".

Having turned from Judaism to follow the Messianic path Paul writes in his letter to Corinthians: "... The head of every man is Messiah, the head of a woman is her husband and the head of Messiah is God" (Ahdi Chadid, 1991: 434).

The dogma we addressed makes a woman completely dependent on and subordinate to a man from the legal, religious and social status point of view and as is shown here, a man takes the first place, and a woman is the second. The religious book of Juda-

ism called "Talmud" reads "the attitude towards is very negative, a woman must be an obedient slave of a man". Any faithful Jew must thank God that he was not created a woman and a woman must pray to God to express her gratitude for being created a servant for a man (İmanov etc, 2003: 149). Unlike the sects, which accept man's creative power as a basis, in the Shakhlti sect arising in India, a woman was believed to be the main energy source of life. In Judaism, only men took part burial and the funeral repasts, because only men's prayer and sacrifice could reach the divine power (İmanov etc, 2003: 186).

But the dogmas in Koran consider the female sex together with a man to be Allah's slave. And this in itself can already be named the gender ideology. In 35th Surah of Koran "Az-hab" generally stating the divine obligations concerning each of the two sexes, a man and a woman are addressed as a pair. This is already the gender display. In "Ali Imran" Surah: "Both a man and a woman I will not deny any deeds of yours..." (Qasımoğlu, 1993: 35). In this expression from the point of the punishment and the reward for the deed and the faith, there is no gender distinction, stating the sexual discrimination.

As is noted in Koran both two sexes are accepted equally as God's creatures. Although a human being is not divided according to the sex in the relations with God, a number of orders about additional duties and obligations of a woman part are given according to the public status, social influence. The first ayah of Surah "Nisa": "Allah recommends separating a share equal to two women's share..." (Qasımoğlu, 1993: 36). Though the property right of a woman is protected, the issue of the "two shares" is linked to a man's position of the family head. Another 32-1 ayah of Surah "Nisa" emphasizes: "men have a share from earnings and women have a share from their earnings" (Qasımoğlu, 1993: 38). And this should be valued as a model of the gender stereotypes; sexes – both men and women – are recommended to bear their inherent features. Also the issue of sex positions in Koran is very interesting from the point of view of the gender policy. We see the saying on a woman's occupation like men in any field of the public activity is in the 22nd ayahs of Surah "Naml". "There I have seen a woman, she is a tsarina, everything has been given to her, and she is the owner of the throne" (Qasımoğlu, 1993: 188). In Koran, this ayah is a valuable proof of the image of a woman, the character of the woman-lord sitting on the throne. And the know-how methods of a woman management, authority technologies were described

in the 43rd ayah of the same Surah as follows: "Look here, noblemen! Say, what can I do?! Will not give orders about any work without you" (Qasımoğlu, 1993: 189). The proof, we have taken from Koran, shows obviously, that if a woman's authority, guidance, leadership had been prohibited, Allah would have ordered it in the ayahs he descended. In this meaning from the gender point of view gender grouping is sexes' own choice. A man's own status, a woman's own functions were shared accordingly, in order to protect the pre and post-marriage connection obligations, the marriage-connection every intersexes cases were envisaged, confirmed enough by versions of Koran.

As a matter of interest, let us have a look at the "polygamy", voiced in the Western world. Which were the reasons, causing such case? Such case was a result of difficult economic conditions of the epoch, the fall in men generation as a consequence of slaughters, caused by wars, different illnesses raising a mutiny, as well as the immorality syndrome being a social "cholera". According to the Azerbaijani academician F. Gasymzade, "Islam does not deny monogamy, faithfulness in love at all (Qasımzadə, 1999: 34). Koran approves the polygamy following certain conditions. Given that the most syrahs and ayahs being the initial source for the analysis of the gender relations. In research, carried out in this field, only one part of sex, a woman part has been analyzed, generally the gender ideology have not been studied comprehensively and systematically. Let us support our thought by bringing one example from Koran: "According to Sharia men have rights over women, likewise also women have rights over (men). However, men are one degree superior" (Qasımoğlu, 1993: 228).

The researcher R. Aliyev in his work "Family and marriage problems in Islam" pays attention to the loss of traditional moral values in family, causing the observance of with the growth of revival of religious traditions and customs, which is observed by the tension in relations in the family-marriage aspect. R. Aliyev says that in the "Sharia" the interference with the husband-wife relations is not included into the ranks of its purposes (Aliyev, 1999: 225). Thus, In Islam the law is far from the claim to really regulate relations between a man and a woman. It is only moral that can fulfill thus function.

Although the analysis and description of our holy book Koran is insufficient, it was analyzed in the Soviet and post-Soviet period (from the atheistic position, historical-cultural aspect), but what is the current situation? Before answering this question,

let us pay attention to one thought of the Islam researcher Anri Masse. He says, "That Koran caresses a woman" (Masse, 1992: 145). We've noted, that in Koran there is a special surah or women. The woman image is reminded in the majority of the Surahs, her situation, palace, role, economic situation, and her provision before getting married and even till her divorce are taken into consideration and sea on. Koran condemns the act of violence against girls and that means protection of the human right for living. Exactly from this point of view, we see in the modern Azerbaijan that in some cases a woman is abused. This is obvious that the following speculations – "our religion requires so" or "our religion says so" are being voiced in order to support early marriages of juvenile girls. As a result, they can't receive the university education. Instead, there is increase in number of "mullah-sisters" (ustazi). There is also another point in the women rights. This is a quite opposite issue. The present time reveals numerous cases of misinterpretation of freedom by some women in our country. One of the versions says: "(Cover your breast, be far from passions". But many ignore these words, justifying their behavior by the human rights. This is not as easy problem as it seems at first. We are talking about religious traditions, human rights and contradictions between them. These contradictions should be in focus of the sociological research and surveys. A question can be given, "what connection has it to gender"? Gender is one of most important issues, which need a comprehensive study in the religion. Let's turn to the academician F. Gasyzade again. He writes that women has less rights than men due to the historical rudiments, ignorance, fanaticism and a feudal system, which provides men with the leading positions (Qasimzade, 1999: 67). "That is why a situation with the women rights is far from being acceptable. Today it is necessary to waken the young generation, forming under the name of the religions factor (different currents, research, etc.) from unhealthy thoughts, to educate them to respect religions and be tolerant to them.

The famous women in Islamic tradition were called "khanym". A. Masse notes that two women were considered perfect in Islam. One of them was the Pharaoh's spouse Asia, and the other one was Mary, mother of Jesus. The Prophet Mohammad added Hadija, his wife's name and Fatima, his daughter's name to the names of these two women (Masse, 1992: 145). Summarizing our thoughts concerning Koran, and in general about the religion and the gender problems, we can make the following conclusions:

Either in Christianity, or in Judaism (Jewish religion), or in Islam in general the Creator of the human being is God, God's representatives on the Earth are prophets. Naturally, the gender difference is undeniable and manifests itself by different features in the sex discrimination;

With some difference from Christianity, Islamic religion views a woman as a person possessing rights and positions;

In the religions definite norms, limits are determined for sexes;

In family, every-day life there are definite norms, limits, determined for each of the sexes (Mirzazadeh, 2003: 120).

By granting humanness from function and purposes aspect within some inborn differences, the ways of avoiding the collision of these differences were shown, say, from the gender symmetry point of view. In the work "Sharia and its social importance" (Karimov, 1987: 122) written by G. Kerimov we find broad information about legal norms being a systematized collection of Muslim laws with doctrines, family and marriage, the punishment methods in Sharia and etc. He shows that in the field of marriage and family prohibitions coming from Sharia are especially serious. Naturally, the purpose was clear. On the one hand, it was to protect the image of Islamic religion, on the other hand, to guarantee the man's domination in family. And after family this comes in the society and the Sharia's special prohibitions on one part of sex are limitations of the human right. Further on, G. Kerimov's approach is also typical for the epoch: "If a pregnant woman gives birth to a child before the due time because of someone's guilt, 1000 coins fine was taken from the guilty person for a boy-child, and 500 coins fine for a girl-child, that is, Sharia confirms inequality of sexes already in mother's womb (Karimov, 1987: 143). In reality, there is a sex differentiation in Sharia. However there is a sensitive question arising here, you see in all cases in Sharia compared to the male sex, even though 50 to 50, a woman's right is also protected in a certain degree within the framework of human rights principles. On the other hand, it is also a historical fact that before Islam girl children had been annihilated (killed, burnt, buried alive, thrown into the river alive) and subjected to other acts of violence.

The Turkish professor B.Bilgin in his work "Woman's role in Islam, Woman in Islam" asks on the spot saying "While the Koran informs that in front of Allah it will be asked for guilt the girl-children were buried alive, could His Supremacy have

told about the usefulness of girl-children's burial alive? Do the devout persons trusting Mohammed tell him seeing clearly their places in the hell for such of their deeds?" (Beyza Bilgin, 2001: 26). The author tries to analyze another sensitive point: whether home is the place of a woman or a man. Where the women kept in their houses to be protected from? B. Bilzin answers so in person: "naturally, from the (strange) men. From the Muslim men as well! It appears that men did not rely not on women, but on their homogenous, that is, on men" (Beyza Bilgin, 2001: 26).

We come to the following conclusion from our analyses of numerous literary works in the frame of Muslim Sharia, religions and gender relations: today religions should be explained according to their viability. Undoubtedly, the epoch and the space should be taken into account by all means, our religious literary texts should be tanned not as dogmas, but through a modern view, a new approach; A belief should be propagated on the condition if the right of sex equality is really observed (Mirzazadeh, 2003: 121).

In the book "Kabus-Name", the source of XI century, written by a feudal-slave owner, a valuable moment from a historical point of view, and different problems of his epoch found their reflection. Given that gender relations are in the center of attention in our research, let us, naturally, pay attention to the chapters of the said book in regard with this issue only. In 5th, 26th and 27th chapters of the monument we read that the person having both right and power is called sovereign". Father and mother possess both the right and power (Sultanov, 1989: 33). If we take into account the epoch, time and space, it is an admonition, reprimand calling for the equilibrium of the gender role in general in the person of the father and the mother. And the idea of a "sovereign" is directly in accordance with the gender policy in a figurative meaning. Again, in the 26th chapter we meet a thought about the women's humbleness, obedience right in accordance with the gender asymmetry (Sultanov, 1989: 113).

In the 27th chapter titled "About educating a child and the rules», we read that if your child will be a girl, charge it with a modest nurse, when growing up, take a teacher for her. A girl is poor, whatever you have, first spend on a girl, solve her problems and save yourself from her grief sticking her to some other... Do not be a seller of girls (Sultanov, 1989: 119).

As if, "Kabus-Name" touches upon both yesterday and today's urgent problems by opening "gender

ideas" in these chapters. If the book regulates the gender equilibrium by showing that like the son, the daughter should learn, get education, its discrimination idea is obviously seen from the human rights point of view in saying "tie daughter is poor". The expression "sticking her to some other" is a sign of the gender violence, the reprimand "do not be a seller of girls" is a respect to the human: right, a protest against sexual discrimination.

While in the admonitions: while you have a son, charge him to a kind nurse, teach him fighting rules, teach him to rise a horse, to use arms, to swim. Naturally, the male sex is the reprimand: "Your son-in-law should be clever, know the economy, and you should know from where and by what means he earns money for your daughter's expenditure (Sultanov, 1989: 116); this is mainly a call for honesty and purity in society. Another sign of the gender relations in the work is the admonition directed against jealousy, annihilating each of the two parts of the humanity, being a social misfortune: Try not to be jealous, if you will be jealous, don't marry, because your jealousy will make her go forcibly a devious way". One more of the many branches of gender violence is the problem of going forcibly a demons way, which was shown openly in the work. Another point is that the reprimand in the man- and-woman relations "you can't find a better friend than he is" (Sultanov, 1989: 114). Naturally, though a woman is given the secrecy and place in the work, her rights are protected in a certain sense as well. In one story brought as an example in the work, it was told that already not a boy, but a girl personally chooses a boy and that case was reflected in the work as follows: "if I do not see the husband, I will not become his wife (Sultanov, 1989: 120).

There is both an ideal odalisque, and "Kabus-name". They both should and knowledgeable. They must spend their ability for a feudal or a king's entertainment. Generally, a very wide importance was given to ethical teaching, moral problems inherent in East either in this book, or in other Eastern sources and philosophy together with acquiring certain knowledge, attention was paid to rules of behavior, problems of how to behave in front of a person, what attitude should be shown to him/her.

To note, that the reprimands and admonitions, King Keyqavus told addressing his son, determine the role, activity and mutual understanding, sex, as well as the choice possibility of a man and a woman (a boy and a girl) – a human being – a personality – in the society. If in the Muslim East a woman's "out of law" position has been formed as "slave-harem"

in Western perception, "Kabus-name" clarifies these thoughts to a certain degree. Given that, this work is a reliable and important source for gender researchers (Mirzazadeh, 2003: 121).

### Conclusion

The shown samples reflect several points of view. One group of scientists- researchers considers that the main historical-cultural sources in the gender criticism assignment are relative, because both history and culture are changeable and dynamic. N. Puskaryova, I. Jerebkina, I. Kon, B. Belgin, Jalal Erbay and others can be included to the ranks of the modern gender researchers, supporting this point of view. The other group –

A.Adams, M.Woltstonecraft, J.S. Mill, etc. see the imperfectness of a woman's situation in the context of the human rights and freedoms completely "in the historical guilt – in patriarchal history." However, one more group considers all events to be a reality, application of divine laws, "God's writing", "God's sign", "Creator's will". They are ideologists of religious criticism using eposes, written historical texts, myths, etc. always as "ideological means" from their selfish interest. It is a well known truth that the realities of the past and present socio-cultural history of both Western and Eastern countries do not meet the requirements of God's Laws (Gospel, Bible, Koran), passing through certain changes over time and in fact treated according to the epoch (Mirzazadeh, 2007: 75).

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