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**АРХЕТИПЫ СИМВОЛИКИ КАЗАХСКИХ И МОНГОЛСКИХ ЖЕНЩИН
COMPARATIVE REVIEW OF THE KAZAKH AND MONGOLIAN HISTORICAL FORMS OF
IMAGE OF WOMEN**

Abstract. *During research of gender issue raises in the philosophical and cultural theoretical approach. Image of women in Kazakh culture and world perception is studied thoroughly from archetype analysis approach. In order to reveal contemporary Kazakh women symbolic signs and historical impacts it is analyzed Mongolian mythology, pre-Turkic and the ancient Kazakhs religious believes and further traditional Kazakh philosophy. In Kazakh traditional culture a woman was highly evaluated in a society as a person who give a birth, preserver of family's harmony, the one who educate coming generation, and the one who wishes all the good to all universe. By coming back to historical cultural pre-conditions of contemporary condition of Kazakh women we wanted revive traditional philosophical cultural sources in order to solve gender issue problems in current times. In order to find peculiar way, there should be made harmony between traditional world perception and contemporary spiritual directions.*

Keywords: *symbol, feminism, love, Umai, beauty, gender, freedom, gentility, family, generation.*

Historical preconditions

Women's position in Kazakh society was highly influenced either by traditional Steppe regulation and either by shariah regulations based on Islam values. As official historical documents regulating rights and duties of women can be mentioned Genghis Khan's rule of law, the Yassa code and Tauke khan's rule of law Zheti zhargy ('Seven Laws'). Along with them there were law codes of 'Kasym khan's kaska zholy' and 'Esym khan's eski zholy'. In the next stage we would like to consider women's image in the script 'The Secret History of the Mongols'

Script 'Mongol's secret genealogy' [1] written in 18th century describes either life of Genghis Khan, and either language, mentality, history, literature and culture of all neighboring Turkic Mongolian tribes. Hence, this literature is regarded to be valuable heritage. Nomads who live in close areas with each other had similar social structure and social economic system. Consequently their way of life, essence, views on life, world perception and way of thinking are similar too. In this script image of women is mainly given through Mother's image, which had significant role in formation of Genghis Khanate. Place of women in society is described throughout whole script being mentioned in 32 chapters in more than 100 places. There are several proverbs in Kazakh which state 'Harmony leads to well-being', 'Blessing is gained through harmony', 'If there is a harmony of few people they will get what they want, if there is disharmony of people even with more quantity, they will lose what they have'. Main idea of this work is propagation of this very idea. Mother [Oelun](#) who originated from [Olkhunut](#) tribe is described as wise person who was organizer of all notable events in life of Genghis khan and life of all empire. For instance, in 19th chapter described story where she gathered her sons and asked them to break one twig. All her five sons could easily break it. Then she gave them out five twigs united in one and asked them to break it. However, this time they could not break twigs. For this their mother said: 'if you act alone as one twig, each of you will be broken as easily as one twig. If you act together, no one can destroy your power'. Here image of mother is given as first teacher and main trainer of a child. Due to this it was required high demands from mothers. Future of a child is directly related with way of upbringing of mother. There is well-known proverb which states: 'What you have seen in a net, that will be in your catch'. This proverb proves that practical upbringing is more important than simple preachment.

Place of a Woman in Traditional Mongolian and Kazakh Society.

Good breeding of coming generation is an eternal issue. Good traditions pass from one generation to the next. After passed long times new generation will continue to tell the story of 'Five sons of Oelun grandmother' [1, 76th article] of Oulen (mother of Genghis Khan) and will appeal to unity their children. In 23-37th articles issue of unity is signified even better than before. This story became well-known later throughout the world. It can prove that each good thing can be close to everyone. Along with generation upbringing unity of a whole country was of high importance. If you live in harmony you can rule people states 39th article of Hoelun grandmother. According to this article five sons of Oulen grandmother united their power and could conquer Urankhais. It shows that aspiration to unity of buriat, baiad, urankhai, borzhichin tribes as the great Mongol empire comes from 13th grandmother of Chengis Khan wise Hoelun. It means aspiration to be one country was a dream which passes through generation to generations.

In the 'Secret Mongolian Genealogy Book' mother of Genghis Khan is described as a woman with all best qualities of woman. There was a well-known event with Oelun, when she could make come back some people when they dispersed into different parts after death of Yesugei [1, 73rd article]. This case show how brave and patriotic women were in equal with men.

Chingis khan didn't separate women in distribution of property. Therefore women had great honor at those times. There is a well-known proverb in Kazakh which states 'Two different herds are united with halter, two different clans are united with engagement'. To their engaged daughter Kazakhs told to become as part of her new family and to do her best in order to show all her good qualities. These words are used for a young engaged girl 'to sink as honey and to be soaked as water' in her new family, which meant not to stand out from her new family and to accept all features of her husband's relatives and to become as they are. Only in this case, her father-in-law can become her defender. Respect from father-in-law was equal to respect from all other relatives. Daughters from this point were also considered as ambassador of her native clan.

Some scientists assert laws of Kazakh khanate were originated from Genghis khan's 'Zhasak' laws. Others claim that Kazakh laws are absolutely independent laws. In law collection 'Zheti zhargy' 'Seven articles' can be found both laws of Turkic world perception, and either Muslim laws. For example as witness instead of a man had to be two women. Crimes like violation of women, stealing a girl were considered as serious crimes. Guilty men for such kind of crimes had to be sentenced to death. However penalty could be acceptable instead of death sentence.

Feminine Symbolic in Traditions Kazakh Society.

In general Kazakh traditional family culture consists from vivid Islamic elements. However tradition of seven ancestors –zheti ata had important factor in law collection. From this point Kazakh culture differs from its neighboring countries like Uzbeks, Persians, and Turkmens etc. In mentioned countries cousin relatives were allowed to get married. Unlike in Kazakh culture relatives till seventh generation from one man couldn't get married to each other.

Tradition of the chain of seven grandfathers was basic in regulation of marriage and family relations. This tradition was alike to social institution. Purpose of this tradition was in prevention of incest and regulation of marriage and family rules. Other institutions and norms (ransom for bride, polygamy, etc.) were conducted under rules of this tradition. According to the ancient genealogy tradition chain of seven generation was regarded to be one clan, chains of the thirteen generations were considered as one tribe.

Basic form of marriage amongst Kazakhs was monogamy, marriage to several wives (usually it was limited up to four according to Sharia), polygamy, existed only amongst rich families. Main tradition of marriage is bride price. Quantity of it was ranged according to position in society, genus of the family and family wealth parents of parents of groom and bride. Along with bride price groom side have to bring to wife's parents 'iliu– groom's side gift to wife's parents as livestock, or coat, 'Sut Akhy – gift to bride's mother as gratitude for her lactation, 'Koimal (livestock)' – a slaughtered livestock, usually it is sheep, and meal prepared from it. If groom's family is poor to pay bride pay usually his relatives or clan helps them. In Kazakh traditions divorcement was considered as 'shameful deed', Two-time to husband was considered as the most shameful action by

a woman. Talaq (derived from Arabic word divorce) was given by husband. Hence divorces amongst Kazakh marriages were very rare.

Traditions and cultural heritage takes very important part in each national culture. Probably, similarity of conceptions 'ethnic culture' and 'traditional culture' can be related with following reasons: folk's traditions based on national ethnic features; traditions are significant elements of national feature; traditions are inseparable part of national culture.

Dastur (lat. tradition – continue, eng. also tradition) is sequence and complex of human experiences, useful for historically based society, transmitted from generation to generation and preserved in definite time period. This complex includes cultural heritage customs and traditions, superstitions, way of life and rules, processes, holidays and celebrations, etc. If all necessary values for human as material, social and spiritual are considered as tradition, then heritage is a core for spiritual development of generations. It is spiritual cultural material which is unchangeable in time processes and dates back to past Traditional Kazakh society and place of woman in society are one of the most significant less researched fields in Kazakh culture. First, traditional norms and values of traditional Kazakh society norms are still preserved. Second factor is influence of consciousness and model of activity.

'Kazakh women had limited rights in social political life. Juridically she had to be under control of her husband in all occasions. Hence she did not have rights to own her own property. Tradition and sharia put interests of family higher than woman's interests. Consequently she had limited rights on property. She couldn't make any decisions on her own, without her husband's permission [2, 76 p.].

However, Kazakh women had differences from many other Asian nations. Kazakh women never wear paranja, made decisions about mode of life in the absence of her husband and was highly respected in family. 'All problems concerning aul (village) matters Uljan solved by her own, without saying to Kunanbai' [3].

According to scientists, who explored traditional Kazakh society, Kazakh women in traditional heroic epics had male features and intellect. They were described equally with men in humanistic matters [4, p.19]. Place of Kazakh woman in nomadic traditional society gave her possibility to have 'comparative' freedom and equality with man.

Along with it, researchers point out the tradition of hospitability and kinship relations. This tradition sets the social relations in a Kazakh family. All burden caused by this tradition was on behalf of a woman [5, p.50]. 'Always his relatives come from aul/villages again and again and stay for months. I cook three times a day for them. Instead of taking care about my children I have to care about guests' [6. p.51].

We shouldn't disprove that women and men were equal in Kazakh society. According to G.D. Gachev's nomadic nations valued women more than settled nations. He wrote: 'Uzbeks and Kazakhs both converted to Islam. However Kazakh women have never covered their faces with paranja. They became active individuals who could solve many problems themselves' [7, p.67-69].

In nomadic society a woman was a protector of an unusual dwelling. Her dwelling, 'shanyrak', is a mobile folding house which could be resettled and set again. Her world perception was connected with her consciousness, mainly, with nature essences. Due to this reason Kazakh women treat their husband with respect, but it cannot be considered as worship of slavery.

Kazakhs conducted this kind of custom for a baby in mother's womb. They make a pregnant woman to eat foams of just-milked mare's milk in the morning, at daytime, and in the evening; also they smear her face with foam [8]. In this way they introduce the baby in the womb with the world and with his Motherland through the smell of air that mother breathed. This was the way of sending information to coming baby. Meaning of this custom is following: morning foam was to introduce a baby with the odor of the World, stars and the moon and with the smell of motherland's winds till daylight. Daytime foam was to introduce a baby with odor of sunlight. In the evening he is introduced once again with the odor of the Motherland before he'll be given birth. According to that the baby's introduction with the World was made by air/odor. This introduction will be developed by relative feelings; these inseparable-uninterrupted feelings will be sunk through

blood. It enters to consciousness in the degree of spiritual intimation and acts subconsciously. This initial spiritual base will be eternal for coming baby. This spiritual achievement has also one more special meaning.

Let's stop at another cultural tradition. In oriental countries it is paid great attention to sense of smell. It was believed that smell can greatly influence on a man. This cultural tradition is developed in Kazakh culture also. Kazakh people knew how smell affects a person and how smell can raise human's spirit. When a woman was pregnant, there was conducted a special ceremony. It is done to show a special connection between a mother and her baby. The mother washes her mouth with special herbal broth sagebrush. People believed that through the mother, through the water and through the air there is sent information to baby. This was believed let baby to meet with his motherland. Since introducing with his motherland was through smell, this relation is approached through sense and blood. There are a lot of stories about smell, but more stories are about sagebrush smells. One of them is about a king called Artik and how he arrived to his motherland. King Artik stays for a long time in a Caucasus lands. So many people come to take him back to motherland, but he did not want to come back. In the end one of his relatives bring with him Sagebrush and let the king to smell it. After this he was ready to left everything in Caucasus and be back to his motherland [9, p. 74].

In Kazakh tradition importance of Kazakh women in human life is evaluated since child birth till man's death in customs and traditions. All traditions and customs are related with women essence and this fact can show Kazakh women feature. In funeral ceremonies of Kazakh traditions place of estirtu, konil aitu, and zhoktau are very vital. All of them were sung by women and there are numerous samples of them which were well-known for its uniqueness.

Woman is a person who give birth, who is main person responsible for harmony in family, teacher of new generation, the person who is makes all goods deeds and feelings of this life, because of these women were highly esteemed. Idiom "Let me consult with my bones" means let me consult with my wife. The word bone means wife.

In traditional Kazakh heroic epics women are described equally with men and highly esteemed. According to Kazakhstan's scientist G.G. Soloveva: "Contemporary gender concept shows esteem to women, this is peculiarity which was specific character of Kazakhs. God Umai was responsible for family happiness and for life of children. To heroes who were dead abroad were dedicated prayer with her name" [10, p. 255].

In traditional Kazakh history there were known numerous women who ruled people, mothers who ruled whole tribe, heroines who were known for their braveness, and women who were worshipped because of their sacred qualities, famous orators and very well-known musicians. Some of them were forgotten in the pace of history, some of them are still in the memory of nation through myths and legends and became the source for spiritual national artifacts. Minaret and syrlitam in the shore of Syr Darya for Biken, Monuments for Aisha bibi and Baba azhe in Taraz, monuments of Belen ana Bolgan ana in the shores of Sarisu, monuments of Domalak ana and Karligash ene in Shymkent all these picturesque and beatiful monuments prove that statement.

According to legends with toponymy related to women it can be easily noticed Kazakh traditional gender position, which highly evaluated place of women in society according to their wisdom, character.

In science onomastics it is widely used term henonym for titling tribes and small group structures. It is well-known fact that there were ru-tribes which were titled by women names. In pedigree of Shakarim it is said: "Name of above-mentioned Sary's wife is Muryn. Sary's is titled by her mother side Murin. Matai's sons Atalik, Kenzhe, Kaptagai.. are titled Kizai after Atalik's wife Kizai. Those four are listed in their mother's side pedigree as descendants of Ergenek Uak [11, p. 38]. According to A. Seidimbek Kazakgs worshipped women in such level that they titled the names of whole ru after women names. For example names of rus Domalak ene, Dauletbike, Altyn, Maukesh, Aibike, Nurbike, Uldai are all women names. Even mottos of Kazakh national ru-tribes were related with women names. For instance, motto of Suindik ru-trobe of Argyn is Zholbike, motto of Karakesek tribe is Karkabat, Naiman's one group Kizilaiir's motto is Kizai' [12, p. 187].

'Gentility' is considered to be symbolic concept. It is the inherent feature peculiar to a man, a woman, to wealthy and poor man. According to philosopher A.Adaev, who divided the level of the gentility of 'genetic and blood gentility, to the personal and national gentility', 'Kazakhs concept of genetic and blood gentility dates back to very ancient times. Both parents have equal responsibility on formation of it. However mother's gentility was more appreciated and taken into consideration rather than father's gentility. There can be given numerous examples which proves that nation must be ruled only by fertile person [13, 96 p.]. Especially, the symbolic image of 'Kazakh wife' concept accords to creativity of poets and zhiraus to above-mentioned national world perceptual values:

If you are married to a loon woman,
Then you will lose generous friends,
Your descendants won't be rulers,
Instead they will lose heritage!
Why don't you know that?! [14, p. 116].

Indeed, there are many facts in the national myths, in the historical stories, in the genealogical legends and in the national customs and traditions which mention that our grandparents paid more attention firstly to the mother's gentility. L.N.Gumilev stated about that 'There was an important attention to mother's gentility. For example, in order to remove someone from his authority it was reasoned his mother's commoner fact. Of course, it's just political matters' reason, but look at interesting point of this proof' [15, 72 p.].

In order to make sacred the most esteemed ancestors it is used to call their names as slogans, to call them up difficult incidents of nation, in battles for land. Amongst them can be named either names of women who raised the spirit of nation.

Actually, when we consider history and culture of Kazakhs there are too many mothers and women who fought heroically, with their higher judgment, with wisdom, and with deep patience by inculcating national values and concepts through language (e.g. Kurtka, Karashash, Domalak ana etc.) Therefore, it's important to evaluate importance of mothers in preservation of native language. So, it is one of the most topical issues today to form as sacred responsibility of mothers to preserve all features, values and sacredness of mother-tongues. It is very important create social material base for this.

It is obviously that Kazakhs, who titled their language as mother-tongue, draw high attention to the 'mothers'. It is no coincidence that famous philosophers' features were inherited from their grandmother's or from mother's side. If we consider the image of mothers in fictions as a 'Kazakh mother' we will find the wonderful treasury amber-diamonds.

The nature of women and her difference from men is noticed by her beauty. The beauty is only women's feature. So, it is a logical that each woman strives for beauty, and poets, as whole people, desire for beauty.

The description of Abai concept of 'Beauty' are reflected through following combinations: spacious forehead, bronze hair, light throat, reddish face, black eyes, eyebrow arch, the gluttony looking at her, honey lips, red flower, clean white teeth, scent smells like a flower, thy light is sunshine, friendly human, forgiving person as a cast white silver, eye is shining as a beautiful black eyes, bright face, reddish side bars, the faceted nose straight descending through the forehead, bronze black hair like a silk, struck to eyes, as a wave and etc. From these named combinations we can clearly notice the suitable meaning about the beauty of Kazakh Nation. One line of them is the combinations which have formed earlier on Kazakh people's consciousness, and another of them is pattern of words which poet constructed.

We can often notice common semiotic units which can be the proof to the concepts on topside. We can see the national-cultural symbols which can introduce us with the beauty of Kazakh women and with the differences of their inside spiritual world. We think that we can show it with the following cognitive models:

- The symbol of beauty:
- The symbol of cute

- The symbol of tenderness:
- The symbol of simplicity, rationality:
- Kazakh woman is proud of her nation and she cares about her nation:
- Kazakh woman likes new things and novelty
- Kazakh woman keeps culture tradition.

In Kazakh national myths, epics and legends love develops from optimistic sense to tragedy. It is clear that the concept of love has the long history in Kazakh's traditional outlook. This concept tightly linked with the political patriotic and spiritual humanistic issues.

The epics which shows us concept of love that typical to the traditional outlook of Kazakh nation is given through image of girl Zhibek (Silk). Epic is not started with traditional feature, which define choice of life partner by fortune, or fate. Partner is chosen by individual right of choice. Main hero Tulegen chooses his spouse personally. Freedom of choice of love and feelings give new wave in a social relation of Kazakh nation. This fact is not upbraided, but conversely supported. However, the life of this love does not last for long. The death of her husband made her understand the old steppe rules and made her to remember her love forever.

In Kazakh concept love is not only inseparable thing of a man, but also it is a way of existing of people in the world. Along with glorifying this feeling and it is paid great attention to love as systematic instrument of upbringing. If we turn to historical facts, we will see that all Kozy-Korpesh, Tulegen, Kyz-Zhybek, Bayan Sulu were educated with love of their parents, relatives, and their social environment.

The concept of love is significant and complicated issue in Kazakh world perception. Love is the way of people existence, reflection of his right of choice. Kazakh well-known proverb which states 'Beautiful is not beautiful, but beautiful the one who you love', proves that statement. As Abai stated 'Love and Passion are two ways', love is the way of determining people's relations to patriotism, morality, humanity in society, which is peculiar to philosophical category. Nomadic Kazakhs evaluated epics of love in equivalence with religious books. Because love is God's light. Not each person is given honor to feel the love, only those who were honored Creator's light can feel this feeling. Person without love cannot understand the world and himself, he will be a person without spiritual aspiration to life. Those people do not have image of God in their heart, consequently they are lack of Allah's light. These ideas in Kazakh poems were given by love relations between girl and young man. Love's main feature is to develop a man spiritually. Therefore most of love stories have tragic ending. For example, in a poem 'Kozy Korpesh- Bayan Sulu' Bayan's death is not result of neglecting this world, conversely it was done because of great desire to this life. This concept was wide-spread in Kazakh literature. Poems about love are creations which propagate real humanism and optimism's idea.

Love is much faceted in Kazakh's epics and myths: love to life, love to the motherland, love to the people of your country, love to your parents, love of a woman and a man, and love to a child. These different variances help us to clarify the concept about love, and to develop the relationship between person and the world. Because of this beauties such as Bayan Sulu and Kyz-Zhybek's lose of their lovers make them to disappoint from this world. It is known that the feeling of social lonesome in the world seems like being impossible to fulfill yourself. Қыз The psychologism of Kyz-Zhybek's image is in her life's extinction day by day. Kyz-Zhybek wanted to live in a comparison with Bayan Sulu. But what a life was it? To love with the memory of trying to execute her obligations made harder girl's heartbreak.

It must be mentioned that love always relates with suffer. Suffering is inseparable part of true-lovers. In contrast to Buddhist philosophy which states that a man should reject love because it bring suffer, Kazakhs and other Oriental philosophy state that suffering give to spirit enormous power, to lovers will give special desire. One's death of lovers will give a big grief to the other. The meeting of beautiful girl's heart with the truth is the great spiritual scenery in poem about Bayan Sulu.

Perceiving love as the way of people existence in the world was established in since the ancient times. Hence it should be made thorough analysis of the past. Unfortunately, nowadays we

can notice tendency of glorifying the past. However it should be taken into account that we should get rid from negative sides of the past. Great Abai understood the love deeply from existential side. He revealed the meaning of love through 'heart' category. Origin of love philosophy and heart philosophy has the same roots. His life consists from search and finding the love. Abai in his 'Edification words' often writes about heart and love [16]. Poet hermeneutically deeply expanded his philosophical thinking about 'heart', 'honor', 'spirit', 'heroism', and 'conscience'. By identifying significance of love, he concludes only love can fulfill human's life. A person doesn't lose his love by sacrificing himself to other person; conversely he finds his existence meaning in responsibility, happiness and sacrifice.

Describing variations of love, Abai states that sensual love is one of the highest levels of spiritual love. Abai calls us to speak in the language of the heart.

Shakarym relates the love with the light of truth and spirituality. In his opinion, if person loses his love, he will lose his personal meaning of life.

In Kazakh's world perception, the philosophical concept of love is multi-sided and it leads you to get to know about the universe as wholeness in harmony. In Kazakh traditional world outlook love is considered as the way of perceiving the world with high feelings and the way of existence in the world. This is the general concept of love.

This concept is topical nowadays for spiritual and humanistic revival and prosperity of society. Unfortunately, today we are the witnesses of depreciation of this feeling. Sexual revolution, absolute pragmatism, replacement of great feeling with fate unnatural love are the scenes which we can observe today.

It should be revived deep comprehension of love philosophy. This will prevent youth from alienation from society, to harmony and understanding with his surrounding, through the love to himself, he will come to the love to whole universe. Education to this feeling should be conducted systematically as basis of youth education in education system.

There is no doubt that revival of love philosophy, educate to it and to wider agitation of love will influence to consolidate the world's understanding and the moral agreement, to decide social, religious and cultural contradictions. Kindness, love, beauty are the wonders which rescue the universe from chaos. To love somebody, to adore somebody sincerely, to help someone are the qualities of morally rich person. If there is no good qualities in person, success and happiness will not come to him, as stated Yusuf Khass Hajib. Morally rich person never betrays his fatherland, his nation. Real moral sense is the main wealth of a person [17, pp.7-15].

Reflection of such high feelings can be seen through love. What do we look for when we are in love? What does satisfy us? Does the one want to satisfy his/her desire? Maybe we want to use beloved person as a matter of subjective satisfaction mean... In this case, this kind of love cannot regard true. Retaliation for this lust would be spiritual weakness, non-satisfaction and sorrow. Do we want to devote our life to beloved person? Of course we want, but we want this sacrifice to be without negative intrusion to own life; we are ready to sacrifice and die for beloved person. The reason for this either readiness for everything for beloved and, either feeling of dignity and satisfaction which come to our life with these brave actions. Love is neither cold and egoistic, nor total destruction of yourself. Feeling of love helps us to win egoistic feelings, and this fact leads us to feeling of life fullness. It makes our life meaningful. Concepts "Objective" and "subjective" surely cannot be enough to explain height of love. Since concept love stays higher than both these concepts. This is blessing of life which wins contradictions of 'Mine' and 'Yours', subjective and objective.

However, love cannot serve as the last meaningful element in this life. A couple cannot achieve total life satisfaction, if their love cannot resist to time obstacles. Absolute blessing of life of life meaning either should be eternal. If to consider life as temporary state, there will raise question of its meaning. Every temporary state which has its start and finish cannot be concerned as full, since this temporary thing is necessity of another thing. Hence it can be regarded as functional or nonfunctional tool of use.

Love gradually rises from alive and dead nature things direction to spiritual things and then moves to increase of personality, which calls transcendence in philosophy. Man goes out from himself in love process and rises to fundamental ontological nature, because individual's thoughts and feelings are directed out of him.

To love someone happens without any duty or purpose that is why feeling of love is high evaluated. Any man loves the space, nature and the universe. This is also peculiar to Kazakhs who worships Mother Nature.

Closing remarks.

Today we live the age of globalization full with contradictions. The main significant issue of this age is to find spiritual humanistic directions and aims. Contemporary life's experience is based on the best achievements of the past, present and the future.

Spiritual humanistic development of a person gradually leads to harmony of a man with the universe. Finding of the way of harmonious unity of the world civilization is realized through different methods and tasks. In Confucianism, Daoism, Buddhism, Islam and Christianity harmony is closely elated with concept of love. In some traditions love seems like an inconstant life, but in many cultures it is defined as the life itself.

For solution of his daily life problems, a civilized man turns to general human experience and finds the most suitable way to get to humane aims. By comparison of the West and the East concepts of women symbols, we come to conclusion that we have to use human's wealthy spiritual experience and to arrive to ourselves.

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