

Abdul Rahim Rahmani^{1*} , Shirali Samimi² 

¹Kabul University, Afghanistan, Kabul

²Bamiyan University, Afghanistan, Bamiyan

*e-mail: abdulrahimrahmani515@gmail.com

STUDY OF WOMEN ROLE IN INDIA UNDER MANU LAW

During the ancient time in India, there was no comprehensive book about law, only (Dharma-Shastra) by Brahmins which used the households and the lives of the people that were the most ancient law which can introduce the task of every cast, the Dharma-Shysters, consisting about all of 2685 poems that the History of that concern to 1200 B.C. This law at the first was only for Brahmas at least slowly accepted by every one of Hindu people. An ethical code with the cast system is a necessary and necessity rule. If the cast discipline was collapsed the ethical discipline also had fallen from the role. This law has two points: first of that was the commemoration of the Bahrainis, the second was respectable of the cow, and also the childbearing was another side of this law. In Manu's law, the perfect family should stand by three-pillar, Husband, wife, and son. According to education and wealth, according to the sati tradition, women who adopted this rule, Indians paid attention to their correctness and dialogue, according to Huang Zhuang's theory, Indian women are responsible for their cleanliness, carelessness in dress, attention to embellishment of appearance. The best view of people and the game of chess comes through religious holidays.

Key words: Dubois, Sati, Brahmin, Gateau, Durga, Arthashastra.

Абдул Рахим Рахмани^{1*}, Шерали Самими²

¹Кабул университеті, Ауғанстан, Кабул қ.

²Бамиян университеті, Ауғанстан, Бамиян қ.

*e-mail: abdulrahimrahmani515@gmail.com

Ману заңы бойынша Үндістандағы әйелдер рөлін зерттеу

Ежелгі Үндістанда құқық туралы толық кітап болған жоқ, тек үй шаруашылығы мен адамдардың өмірін пайдаланатын брахмандардың (Дхарма-Шастра) әрбір кастаның міндетін енгізе алатын ең көне заң болған Дхарма-Шистерс, шамамен 2685 өлеңнен тұрады, бұл тарих біздің дәуірімізге дейінгі 1200 жылға қатысты. Бұл заң алғашында тек Брахмалар үшін ғана болды, кейіннен әрбір үнді халқы баяу қабылдады. Касталық жүйесі бар этикалық кодекс – бұл қажетті және қажетті ереже. Шәкірт құлдыраса, этикалық тәртіп те рөлден құлдырады. Бұл заңның екі тармағы бар: біріншісі – Бахрейндіктерді еске алу, екіншісі – сиырды құрметтеу, сондай-ақ бала туу – бұл заңның басқа жағы. Ману заңында мінсіз отбасы үш тіректен тұруы керек: күйеуі, әйелі және ұлы болуы керек. Бұл жүйеде барлық құқықтар ерлерге, әсіресе жоғарғы тапқа (Брахма) тиесілі. Білімі мен байлығына қарай, сати дәстүрі бойынша бұл ережені қабылдаған әйелдер үндістер олардың дұрыстығына, диалогқа түсуіне мән берген, Хуан Чжуан теориясы бойынша үнді әйелдері өздерінің тазалығына, киінудегі ұқыпсыздығына, сыртқы келбетін әшекейлеуге мән берген. Адамдардың ең жақсы көрінісі және шахмат ойыны діни мерекелер арқылы келеді.

Түйін сөздер: Дюбуа, Сати, Брахман, Гато, Дурга, Артасастра.

Абдул Рахим Рахмани^{1*}, Шерали Самими²

¹Универстет Кабула, Афганистан, г. Кабул

^{1,2} Бамианский университет, Афганистан, г. Бамиян

*e-mail: abdulrahimrahmani515@gmail.com

Изучение роли женщин в Индии при законе Ману

В древние времена в Индии не было исчерпывающей книги о законах, только (Дхарма-Шастра) брахманов, которые использовали домохозяйства и жизнь людей, которые были, самый древний закон, который мог представить задачу каждой касты, Дхарма-Шистерс, состоящий примерно из 2685 стихотворений, относящихся к 1200 г. до н.э. Этот закон поначалу был только для брахманов, по крайней мере, постепенно принимался всеми индуистами. Этический кодекс

при кастовой системе является необходимым и обязательным правилом. Если брошенный ученик терял сознание, этическая дисциплина также падала из роли. Этот закон имеет два пункта: во-первых, это поминование брахманам, во-вторых, почитание коровы, а также деторождение было другой стороной этого закона. Согласно закону Ману, совершенная семья должна состоять из трех столпов: мужа, жены и сына. Согласно образованности и богатству, согласно традиции сати, женщины, принявшие это правило, индийцы обращали внимание на свою правильность и диалогичность, согласно теории Хуан Чжуана, индийские женщины несут ответственность за свою чистоту, небрежность в одежде, внимание к приукрашиванию внешности. Лучшее представление о людях и игре в шахматы открывается через религиозные праздники.

Ключевые слова: Дюбуа, Сати, Браммин, Гато, Дурга, Артахаштра.

Introduction

The cause of disturbance and disorder between people and humans according to their desires is the finding of the gain of their benefits. In this regard, the law is needed to regulate society. During ancient times in Indian society, there was no specific law, only religious law that was under the title of Dharma Shastra. It was originally made for the upper class of Indian society, but was later accepted by all classes. The history of that refers back to one thousand two hundred BC, which is known as the Manichaeon Code, I researched for the study of women's role in that law in Indian society. According to the Manu Code of the Indians, which is a law based on the strong foundations of the so-called patriarchal system and deprived all women of any privileges. In this system, all rights belong to men, especially for the upper class (Brahma). This included different cases of long marriage and taking romantic names for the husband. According to education and wealth, according to the sati tradition women accepting this rule, Indians paid attention to their correctness and their dialoged, according to Huang Chuang's theory, Indian women are responsible for their cleaning, neglect of clothes, attention to beautifying appearance, A better view of the people and the game of chess is through religious celebrations. At the end, suggestions and a list of sources are gathered.

Materials and methods

People for the continuation of their lives, have to respect the social values of the situation, so they need to save the social order and not be disturbed by it. The position of women in this essay are clear that the status of women in relation to the inferiority of men, which is known as the Manuscript Code, has many warnings about the legal deprivation of women and inequality of privileges with men. For example, minor marriages, adherence to sati tradition, respect for cows, women should always have child bearing

that is only a son, not a daughter. In this research paper, I wanted to clarify the same points. Although there are many methods for researching, especially in this article (studying the Status of Women in the Law of Manu in India), I have used the library method, and I have done this research by using of authoritative books, journals and documents. There may have been research on the status of women in Indian law and other parts of the region, but this is a new study in Afghanistan and no research has been done till now.

Results and Discussion

The situation of women in India

In terms of privilege, equality between men and women is considered to be much more in the cities, but in rural and remote areas it is considered wrong for women. Even among urban families, there are also some differences between men and women. Some families have planned, according to the rules, the male domination of their family there is very big problem among Indian families which is burning or burying the dead (Todd, 1383: 125). Gender inequality that deprives women of activities and rights through the patriarchal system, such as appearing in public areas, marriage during childhood, respecting and accepting the sati tradition, is one of the most annoying oppressions of women in India. It is the jewelry that the bride's family pays to the groom or if they do not have a son (Goodwin, 1383: 116).

Every person has their own expectations and attempts to violate the rights of others in order to achieve their dreams. There is no doubt that the law is needed to prevent this activity, so in ancient India people solved their problem by making a comprehensive law that was named the Shastra law (Bashm, 1394: 165).

According to Gandhi: single men had no position in the class and cast, marriage was forced, and marriage was not happy with the consent of the parties. However, marriage at a young age acted as

a strong barrier to premarital relationships. That is, premarital relationships that led to adultery were forbidden. That is, according to Gandhi, premarital relationships that had a physical origin, (Durant, 1384: 315). Prostitution took place only in temples, in the name of the (holy women) whose duty was to dance, sing, and entertain the Brahmins. Various forms of marriage are permitted by Manu, which is morally permissible:

1. Marriage through kidnapping a girl had an aspect of introduction.

2. Marriage after falling in love with a girl, who had the lowest rank.

3. The best marriage was to buy a bride.

4. Marriage by agreement of the parties.

5. Marriage on the part of the parents, in full observance of the Manu law, was a proper and wise marriage and had some conditions such as (marriage within the class).

6. It is permissible for several women, one of whom is from their own class, but the Manu system has considered one better. The history of the Manu system dates back to 1200 BC (Nasiri, 1383: 43).

A contemporary American sociologist named William F. Akborn commented on the marriage that he has enough information about women and their situation: The purpose of family forming is to perform six vital functions for a small community and a large community. Production for survival, protection and maintenance of property in difficult conditions of socialization, where the child is first introduced to social values, norms, and beliefs. Monitoring and controlling sexual behavior that has two states Legitimate and illegitimate is the compassion of lovely (warm relations) and the preparation of the social base means determining the position in the classes (Ghazdanlu, 1388: 37).

The wife should love her husband, the husband should also support his couple in his life, the patriarchal system was dominant among the Hindus, every father's word was a guide for the family and was respectable for them, and Hindus believe that a woman is lovable despite being lovable. The situation of women in India has not been good. The concept of women was founded on shame, invaders and deviants of men from the right way to the left way, and slaves. Although the code of Manu says the lady's life should be under the care of her father, husband, and child, and her soul is in the service of her husband. She cooks and eats after her husband and children (finally all of them). A wife should always seek the pleasure of her husband. A wife who disobeys her husband's orders will become a jackal in the next reincarnation, despite the fact that the

female gods worshipped Rami. Shiva and Vishnu is worshiped by his wives, a kind mother named Uma was worshiped by a parrot (An Tanovah, 1391: 34).

As many feminists deplore, the debates on gender equity of the last decades have not been able to displace the patriarchal discourse of mainstream society. Ratna Kapur regrets that "despite the legal victories over the years, the social, political, and economic status of women has shown remarkably little improvement" (Kapur 2012: 341).

It is as if Manu's law was still very present in the collective un-conscious of large sections of Indian society. According to Article 147 of the *Manusmriti*, a woman should never be *outside the custody of a male family member*: "By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house" (Bühler 1886: Article 147). Terms used today vary according to community and region. A woman is seen as the property of her future in-laws (Hindi: *paraya dhan*). Until marriage she is under the protection of her family (Hindi/Urdu: *hifazat*, Bhojpuri: *rakhval*, cf. the Bhojpuri-song in (Jassal 2012: 8-9). The Hindi/Urdu term 'amanat' refers to the mutual obligation of trust in a hierarchical relationship (Rajshree Chandra, CSDS Fellow, interviewed on 27 May 2013). This illustrates that the dependency of women on the men of the family, and their lack of autonomy is considered the norm in Indian society.

Women don't have the right to wealth and education

Only aristocratic women and prostitute families in temples could be educated. The Indians did not like reading and writing for women, and literacy reduced women's attractiveness to men. According to them, women should only serve men. Knowledge of what adornment and value were not for women. In the Vedas has always been a sin for women, in the book of Mahabharata, it is believed that women who know the Vedas are the origin of sedition. Manu's law does not consider the three men worthy of the wealth they were:

1. Spouse.

2. Boy.

3. Slave (Durant, 1384: 315).

Whatever these three people find belongs to their fathers and masters, they can only keep the dowry and gifts that the women received at the wedding. If the prince gets the throne as a child, his mother can take his position as ruler, the power of divorce was in the hands of the man, and he could divorce the woman in case of transgression. The man could be aggressive in the case of the woman drinking wine, but at parties first of all, food is given to pregnant

women, brides, and maidens. Although women did not have the right to give orders as partners, they did have the right to rule over their children in the status of motherhood. Having many children was a source of respect and honor for a mother. It is stated that mothers should be respected a thousand times more than fathers. In epic times, women were pressured to unveil, and forced to wear veils, greet a man from another wife, or have a guest talk with a housewife, something inappropriate and ugly. It was far from human dignity.

Women's acceptance of the sati tradition

When the Hindus died, they were thrown into the fire and burned. After her husband's death, his wife was called a widow. The privileged ones considered it more. These women threw their widows into the fire and reduced themselves to ashes, and the same custom was called sati in English (Suttee). Elsewhere, drawing Sati (Nasiri, 1383: 47).

The Vedas consider this rule to be the indigenous and customary role. The Rogue book of Rig Vedas states that the custom was modified and that the widow was content to lie on the wood for only a few moments before burning her husband's body, but the Hindu Bible called the Mahabharata states that this custom has been restored to its original state without any occupation (excess or quantity), of which there are many examples, where the honest widow does not intend to survive after the death of her husband. That is why she enters the fire with pride. This is in fact a ritual of sacrifice in the fire against her husband's fidelity. Which caused disorders in the subsequent bodies of the husband. When Alexander captured Puros on the east bank of the Jahiem River, sati was practiced in India, and the Katai a Punjabi tribe, enacted sati to prevent the husbands from being poisoned by their wives (Renow, 1380: 14).

They were deprived of all privileges. Addressing men, Manu's code of conduct states: "The nature of women is constantly seeking to deceive men, so men should not even sit alone in solitude with their closest relatives. After marrying a man, a woman always belongs to him." But as communications between India and Europe became stronger, belief in the custom diminished somewhat, and over time it became obsolete in urban centers. All that remained was that Hindu law and policy instructed widows not to remarry, to have their hair cut, and have no intention of doing other things in order to protect their children and engage in good deeds if they rejected the sati system. The majority of the people who preferred this sati practice that time were the upper class of Hindus in the Indian society, the lower classes were the Muslims and the Sikhs who

did not follow these rules. Christianity in Europe are both religions that it was forbidden for women to remarry, they can only do something that is related to good deeds. A number of women, based on their interests, and without any coercion that can take some actions to convey, which memorandums are in the following lists:

1. Minor marriage or marriage at a young age, nothing has passed since the birth of the child that the parents thought of his marriage
2. Prostitution in temples.
3. Accepting the system and laws of Sati. (Durant, 1385: 559).

In this case it can be said that the chastity of the people In India is one of a high degree, and the laws of politeness are very clear from their cultural point of view, perhaps very few women have moral problems, all class groups in India and the lowest possible Classes observe social issues much better than similar social situations in other areas, talking to the opposite sex outside the home is forbidden, even dancing is a religious affair, but excessive contact is considered a shame. Hindu women walk among their people without any fear, Eastern people see only the problem in men, There are many guidelines for men and their reform in Manu law, the health of the social sphere is not only a principle of etiquette but also one of the basic principles of piety. From the above-mentioned issues, it is clear that women due to the existence of a patriarchal system of rights and political, economic, social and cultural privileges in terms of false and distasteful beliefs that the Indian people believe in the law, which is to observe the law or the same law or statute of Manu (Raberts, 1928: 141).

The Indians paid attention to their health.

Hindus are strict about Manu according to Manu law, and after resting at night when they wake up, they must engage in such activity, as the following list:

1. In the morning, every Brahman should wash and clean their bodies.
2. His teeth should be brushed.
3. Serum should be applied to the eyes.
4. Worship their god.

Although, teaching and educating in schools is to conduct and doing good and worthy deeds, which includes cleanliness of the body (Durant, 1392: 320).

Every Indian person should take a bath and wear clean clothes at dawn, because the weather in India is warmer and it is not religiously permissible to wear clothes for more than a day. A Chinese pilgrim named Yuang Chuang 1,300 years ago commented

on Hindu eating: Hindus do not force each other to cleanse, they generally like cleanliness of the body and they realize the importance of cleanliness. They do, they wash their hands before eating, they clean their hands and teeth again after eating, they do not like each other's leftovers, and they use pottery and wood utensils instead of polishing gold, silver, copper, and metal utensils. Even Hindus do not shake hands in the name of greeting when they have not washed their hands. Cleaning is the most active. They use food once with their hands, but the second time they do not use plates or cutlery. The tree in particular uses the four-walled tree, which was used as a quasi-cutting toothbrush today. Brushing twice a day was necessary. Clear principles of hygiene (hygiene) are mentioned in the legal works of the Hindus. All the available rituals were more. In these rituals, the Brahmins used their left hand to wash themselves or their special limbs with water. They should not be made of paper property, and the place of the house should not be defiled by paper. The highest degree of purity and filth have the lowest degree of impurity in Indian society (Rahmani, 1398: 91).

Neglect of clothing

In India, clothes did not have much more cost. Many underlings and ascetics did not like to dress. If people were forced to make clothes, they would flee and emigrate, especially in the south of India. From ancient times, even up to the eighteenth century, and until today, there is a custom in the region (Bali) where men and women did not cover their torsos, covered their children's bodies with beads and rings, the use of leather boots was common among them. It was not. Many men only used a thin piece of cloth to cover themselves, the clothes or clothing of the Rajput people included:

1. Pants with different colors, waist.
2. Put a shawl on your waist.
3. Scarf around the neck.
4. They then wrapped their handkerchiefs around their heads.

Sometimes very thin clothes attract the attention of men in families who, in the end, if they do not pay serious attention to their children, they will be raped by adults and sexual intercourse will be in the minors (Giddens, 1390: 447).

History buffs know that when Muslims entered India, they promoted *Dastar* in those areas, and women wore time-honored silk garments of various colors, known as handicrafts. They wore a sari, which was placed on two shoulders and then tied around the waist, and its height was determined by the woman's height to the ground. So as not to dry

out, women gathered a part of their hair and left the rest open. In the beauty of zinc, more flowers were used. Indian men and women behaved very beautifully and wisely to the extent that the honor of an ordinary Hindu was greater than that of a chic, well-dressed foreign diplomat, according to an Indian scientist named Pir Loti, who could be exalted to the highest degree of perfection. The virtue and beauty of the Aryan people were seen and observed in the first classes of India. Men and women had great art in adorning and matching their appearance, using cosmetics, and although they did not use jewelry to a great extent, they pierced their noses in childhood. A jewel and a ring in the left nostril were the signs of a married woman, and next to it they put a colored dot on their forehead, which was a sign of faith and one of the religious signs, people of every nation in every corner of the world. They are inherently good and bad in all aspects of life. Undoubtedly, the Indian people also had some bad traits. Trust among the people was low, deception and duplicity had reached their peak, they were breaking promises, and they were liars. Yes, Hindus are allowed to lie if, according to Manu rules be with sincerity, Yuan Chuang believes about Hindus, that they are reminded of some of their virtues.

People who live in a society are physically, mentally different, observing social etiquette and observing the principles and rules of social order, with a small number of shortcomings in doing things, Indians are still better at doing things, for example:

1. They do not like deception.
2. They follow through on their promises.
3. They do not take anyone financially unjustly.
4. They act very fairly.
5. They are in favor of justice (Durant, 1392: 323).

Deception and lying were common among the people, but it caused shame. The liar was called (tag), which is the sum of those were tags. In his speech, the Buddha mentioned the games of the promoters of that time, which are very close to today's chess. The game of chess has been so prevalent in ancient societies that most countries with ancient civilizations claim that their original birthplace is their own, but most archaeologists believe that the invention and discovery of the game of chess was born. The wisdom of the Hindus is, the oldest or most primitive form of which is found around 750 AD, and the game has been taken by the Arabs to other parts of the world. In the discoveries of 1924, Sarjan Marshall found chess pieces and beads dating back to 2000 BC.

Religious celebrations

In Indian society, different religious festivals have been held among the people since ancient times. The Holi celebration in honor of the goddess Vassanti, peasant or agriculture day celebrations, and most importantly, wedding celebrations that are held in unison with the enthusiasm of Hindus. In Buddhism, the corpse was left in an open space for use by birds and carnivores, but the corpses of high-ranking people were burned and their ashes were buried in (balls) or (stupa), i.e. in a high place. The Indians, from ancient times, worshipped the goddess of motherhood Celebrate this day (Roberts, 1928: 14).

For the Hindus, cremation was considered a privilege for the dead. In the time of Yuan Chuang in India, the elderly were in favor of killing themselves and welcoming death. With the help of their children and grandchildren, they went into the Ganges Sea and threw themselves into the water to drown and die. Such a death was called a suicide, which was more prevalent among Hindus, and had many supporters. It is much older in the east than in the west, And this suicide of the weak and sick was allowed by the decision to sacrifice in the way of the deity. The Hindus had different ways of committing

suicide, for example, burying themselves in the snow, eating the food of lizards, Ganga, to the extent that fasting in the end result is death. The suicide of the Brahmins was not of the above. The followers of Jain are proud of committing suicide through hunger, and are always trying to destroy themselves like their ancestors.

Conclusion

The right to education, to have wealth or self-sufficiency to get married or participate in religious ceremonies, to own and wear new Venus clothes for taking the care of one's health, to protect the cleanliness of the body and everything, whatever a creature needs and by it everyday problems to survive It is considered a human right that women and men should have, but in the Manu code and letter which was based on patriarchy, it deprives women of their human rights. To do and perform the act of burning alive, otherwise, while he is alive, he should have a hard time and a difficult life, and he should always be in need of others. According to the Manu Code, old men and women should end their lives and drown in the Ganja Sea, which flows near the old city of Qanuj or Konya Kubja (the girl behind the humpback).

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