



THE IMPACT OF WOMEN IN THE TURKISH STATE TRADITION AND ITS MANAGEMENT

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ABSTRACT

In the Turkish states established throughout history, women played an important role in political life as well as in society. Depending on time and space, there are also a number of changes in the roles of women in the states where they are founded by different cultures and religions they believe in on the geography they are in. Above all, a woman is a wife and mother. The woman is one of the two sides who established the institution which constituted the smallest unit of the family called the family. The family, which is the smallest part of society, comes from women and men. In Turkish society, the family is built on legitimate grounds and the family has an important place. The happiness of society depends on the happiness of the families who bring it to the fountain. The mother's role in this happiness is great. It is the mother's responsibility to bring the child to the world, to nurture it, to give it first education.

Keywords: Public Turkish State, Women in Turkish Society, Ottoman State

Jel Codes: G32, J50, J54

KADININ TÜRK DEVLETİ GELENEĞİNE ETKİSİ VE YÖNETİMİ

ÖZ

Tarih boyunca kurulan Türk devletlerinde kadınlar siyasi hayatta olduğu kadar toplumda da önemli rol oynamıştır. Zaman ve mekana bağlı olarak, buldukları coğrafyada inandıkları farklı kültür ve dinler tarafından kurulduğu ülkelerdeki kadınların rollerinde bir takım değişiklikler de vardır. Hepsinden önemlisi, bir kadın eş ve annedir. Kadın ailenin en küçük birimi olan ailenin kurduğu iki taraftan biridir. Toplumun en küçük parçası olan aile, kadınlardan ve erkeklerden gelir. Türk toplumu içinde aile meşru gerekçelere dayanmaktadır ve aile önemli bir yere sahiptir. Toplumun mutluluğu, onu çeşmeye getiren ailelerin mutluluğuna bağlı. Annenin bu mutluluğa olan rolü büyüktür. Çocuğu dünyaya getirmek, beslemek, ilk eğitime vermek annenin sorumluluğundadır.

Anahtar Kelimeler: Türk Devleti, Türk Toplumunda Kadınlar, Osmanlı Devleti

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INTRODUCTION

Information about pre-Islamic Turks BC Reaching back to 4000-4500 years. Among these deeply rooted information, women's basic qualities are confronted as "motherhood" and "heroism". Women are also evaluated with horse riding, using guns and fighting power. Again, in the sources of history, the rights of the Turks are sacred and they show that they say "the main right" and keep it equal to "God Almighty". The family is seen as the core of the society. The stronger the family, the stronger the community (Ahmetbeyoğlu, 2001: 151). The Turks always care about the family and the family is protected. Despite many wars and omnipresent, the survival of the Turks is based on strong family structure. Many communities have been seen in history, but as these communities have not had a strong family system, they soon disintegrated and disappeared.

1. WOMEN IN PRE-ISLAMIC TURKISH SOCIETY AND STATES

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Monogamy is an indispensable feature of the Turkish family. In ancient Turks, it is known that the only marriage is the basis of the marriage, but it is seen that some people who are in a position of managerial position are rich with some second wife, and "princesses" called "Konçuy". Since the marriage and the family were considered very important throughout history, this institution is based on solid foundations. Marriages do not take place without your mother's consent, and act on his / her idea. The boy and the girl to be married were obliged to give "Kaling", which is the counterpart of the present day. As it is the strongest institution that keeps the family community alive, divorce is not well received and it is known that divorce is being tried to prevent. In Central Asian Turkic states (Scythians, Huns, Göktürks, Uighurs) women have important rights and authorities. For example, in Scythians, every woman had the tradition of being trained as warriors and soldiers, like the Scythians. That is why Scythian nomadic women were fighting with their men in every war. Turkish women in the Turkish states carried out such activities with great dignity and dignity. They even acted with such great authority in these kinds of activities that they signed the Mete 's name for the first peace treaty with China on behalf of the Great Hun Empire.

Since the Huns era, there was no discrimination between men and women, and since women were considered to be complementary to man, there was no work without women. Even so, if the kagan's commemorations began only with the expression of Hakan, it would not be accepted as valid. The embassies of foreign states did not come before the khan. During the acceptance of the apostles, the woman must be with the keeper. Sometimes the ladies would accept the embassies alone. For example; The messengers coming to the Hun country of Europe are accepted by Attila's wife, Arig-Han, and the state affairs can be discussed. In the reception, in the banquets, in the feasts, the girl is sitting on the left of the hakan. Listening to political and administrative discussions, he expressed his opinion and even joined the war councils. Gokalp states that "no people among the ancient tribes have given rights and respect to the women's gender as much as the Turks". There is general consensus that there is a high position of women in ancient Turkish societies. In Turkish mythology, the woman is depicted on a very high level. According to the Epic of Creation, women are seen as a source of inspiration for the creation of the universe. She is carrying the title of "Hatun", the first woman she married. In political life, as a woman, "Hâtun" emerges as the greatest deputy of the president of the

state. It is known by the Chinese emperors that the title of Turkish Kagan was given to the Chinese "K" o-tun "Turkish" Hatun ". The name "Hatun" was used in the Chinese meaning "Queen-Princess". In TalasAbideler the word "Hatun" is used in the meaning of "wife". In old Turks, the owner of the house is feminine. Therefore, the most common word for housewife was "housewife". While the Göktürks used the word "wife" for the woman in this sense, the Ottomans called "home" and the Çağatay Turks "married". Apart from these words, the Turks were using the more famous words such as "Wife, Job, Yotuz, Egmi" for the witch. In Anatolia, the woman is referred to as "Başa, Fellow Comrade, Bike, HomeFesta". In Kyrgyzstan, the word "Mr. Biçe, Mr. Beçe" used by the real owner of the house for the head woman was used (Altındal, 1991: 34).

In the Göktürks and Uighurs, the wife of the kagan has a say in the state affairs with her husband. The Emirates are jointly signed not only on behalf of Kagan but also on behalf of kagan and chick. In the family, the woman has a high position. As a mother, she was involved in the training of children and housekeeping. Your husband was a naibi in the house. The most important reference to the history and life of Göktürk in the Central Asian Turks is the Orkhon Inscriptions. VII. Beginning from the XIII century, the Orthod 's Literature is referred to from the Catholics who know state affairs. Hatun, the lady of the Kagan, is also like Kagan, and with this tradition, this makama is sitting and ruling the country together with the kagan. There are expressions beginning with the words "Order of Hakan and Hatun" at the Orhun Inscriptions. These words show that women in pre-Islamic Turkish states have a say in the administration. In the Central Asian Turks, a chick like a chick is also different from he and has a special position. Bilge Kagan, the executives of the Kutluk State, and the abridges planted in the name of Kültigin, are different from the ones mentioned above. "Above the Turkish God, the Turk has organized the blessed country so. My father, İterişKağan and my mother, İlbilgeHatunu (God), pulled me up from the people to see if the Turkish nation was destroyed. " These expressions are indicative of the political and social position of women in the Central Asian Turks. There have also been occasions among women who have been leading government policy. For example; When Balak Khan died, the wife of Sabar (Sibir) was replaced by his wife BoarikHatun. It is known that the Boerick chose to run the Sabar army of hundred thousand people and to bring the Byzantine emperor I Justinianus into line. Another example of the subject is II. When the sons of Göktürk Kagan died and the sons who were on the throne were not able to manage the state well, Po-Fu, mother of Tonyukuk's daughter, started to intervene in the government affairs. In Turkish epics, a woman is a divine being. There is no way of being accessed, touched, smelled, briefly perceived with five senses. In the Epic of Creation, God is "a fellow called" Mother of the Black "who gives ideas and inspiration to create people and the world. OguzKagan 's first wife is a supernatural being born of a blue light descending from the skies in the darkness and a second wife born of a sacred tree. Bilge KaanKitabesi "Kağan" in the first Turkish abideler, "You are the mother of the mother, my grandmothers, my sisters, my aunt and my aunts, my princesses ...". According to the oldest Turkish belief, "inn and hi" are the children of the earth with the heavens. The woman is here on the seventh floor (Altındal, 1994: 67).

Other examples of the importance given to pre-Islamic Turkish women can also be given. For example; Ibn-iFadlan, who traveled to Bulgarians who were not yet Islamic, admitted in his book that the place and the importance of women in Turkish society is in a state of astonishment and can not conceal this amazement. Fadlan informs us that the woman who is sitting next to the ruler, that this is the custom of the Turks, that the woman of the woman "when the woman is dressed in a hilat", smiles silver on the woman and that the Turkish women never escaped from the men. Cicekion, a Hazrat prince again, became fashionable around the palace and the dress she wore when she went to Byzantine palace as a bride. But even more important is the shudder: Emperor II. Justinianus and V. Costantinos were married to the Caspian princesses. The son of Konstantinos, born of the Hazar princess, is known for his nickname "Hazar Leon" in history. At the same time, this person is the grandchild of the Hazar khans. The Byzantine emperors thought of getting the support of the Khazars on some issues with these marriages. Casanova's wife Iren "was later proclaimed as Augusta or not as an emperor noble, but as a sole and full authority" Basileus ". This is important in terms of the political influence of the Caspian Turkish women on the Byzantine state.

It is not possible to be beaten, snorted or pushed according to the tradition that adds sanctity to the woman, which is not a problem in Turkish culture and epics. In Turkish epics the woman is always with her man. It is their strength and inspiration. In the story of "Deli Dumlul", one of the stories of DedeKorkut, Dumlul finds it in her place instead of her life, and she finds it from her woman and tells her that she will "give her life" without any hesitation. "BanuÇiçek" in the story of DedeKorkut, one of the best examples, is one of the most beautiful examples of "SelcenHatun." SelcenHatun is afraid that the enemies will raid her husband at night. SelcenHatun, who is standing in the way ready to fight, hurls his horse on his enemies and begins to pass the enemies through the sword, while the Manas Epic is the hero, Manasa, the husband of the wife, KanikeyHatun, who rescued the urdan, and Kazan Bey, who fought the enemy to save his son Uruz, is a few of her heroes (Erkul, 2002: 67).

2. SITUATION OF WOMEN LIVING IN DIFFERENT GEOGRAPHIES

2.1- Women in Chinese Society

In the Chinese society, women and women were not considered to be human beings, and even a name was not given to them. Most of the time, girls are not given a name, "one, two, three". Throughout his life he had to be under the authority and authority of a man. The man would buy the woman he would marry, giving it precious gifts. In the family, the woman did not own the word, the man was entitled to divorce. In ancient China, a woman is considered a slave to her husband, and she could not have dinner with her husband and children. Stand up and serve them

1.2- Women in Persian Society

The woman was forced to absolutely obey her husband. It was normal for a man to marry more than one woman. In the Sasanian state, an Iranian could marry his own daughter or sister, and even this was encouraged, because his blood commitment was not a hindrance. (As in the case of the marriage of the Akamenid king Darius with his sister Pursat, the marriage of the second daughter Atossa, the marriage of her brother Ohas after Atossa's father died). In the Persian literary texts, it is seen that the woman is not morally well approached and that the women are in a moral collapse. Subbade, one of the female heroes of Şehname, the work of Firdevsi, finds ugly proposals to his step son Siyavuş and almost begs to be with him. Tehmine, a married woman again, shows this moral depression to Rüstem, the pleasures she made to surrender her illegitimately.

1.3- Women in the Roman Community

The family has the right to life for the babies. Your father has the right to save money on his wife or children. The spouses were bought like a valuable item. The woman was never free. The daughter, who was subject to her father before marriage, even picked the wife of the child's father. After marrying, the woman who entered her husband's emrine was in control of one's life. The Romans did not give importance to the training and development of their daughters. The greatest attribute they were looking for in women was their seriousness and their competence in housekeeping. Girls remain at home until they are given to the husband, under the supervision of their mother-in-law, they twist the yarn, the cloths. Women and children have no right to own property. The old Romans could not adopt marriage because they regard the woman as the master of every evil. If the woman gave birth to a girl or gave birth to a disabled child, her husband had the right to kill her. When her husband died, she would not inherit it. The neglect of housework by a woman is considered to be the cause of divorce. The woman was forbidden to go to court and witnessed. In ancient Rome, the woman is like an asset passed from her father to her husband. Although she was granted many rights to women, she could not use these rights because of lack of education (Ögel, 1998: 73).

3. IN ABBASI STATE IN THE ISLAMIC PERIOD - WOMEN IN TURKISH SOCIETY AND STATES

3.1- Turkish Woman in Abbasids State

This broad authority, very important place and status brought by the history of Turkish women brings with it a remarkable situation in the period of Islamic transition. There have been some incidents that are not familiar to Islam-Arab states. One of these interesting events is that some Turkish women make a claim to the Abbasid state, an Arab-Islamic state. One of the Turkish women

who owns the administration in Abbasi State and the province is MeracilHatundur. MeracilHatun, chosen by the authoritarian lady of Aaron Rashid, SeyyideZübeyde, and presented himself to the caliph, then brought a boy of caliph to the world. This person, whose real name is Abdullah, and who will take the name of al-Memun later, He was a Caliphate. With MeracilHatun, the activities of Turkish women in the Abbasi palace started. Another woman to be mentioned after MeracilHatun is the Maride Hat. MarideHatun also became the same as MeracilHatun, and was presented to Aaron Rashid by his wife. There was a boy named Mohammed from this union and this boy was also sitting on the caliphate in the name of El-MutasimBillah. The love between Maride and Aaron Rashid is also very interesting. Aaron Rashid breaks Maride's chick and turns away from him. When Maride has the same behavior, she becomes unable to talk to each other. But this resentment, the experienced vizier Fazl b. Resolve with Er-Rebi. The vizier prints a love poem unaware of the people and sends it to the caliphate.

The caliph who reads this is very emotional and goes to the room where Maride is, saying, "Vallahi, I need to make peace with Maride now," and this resentment ends. MarideHatun died at a young age in the health of Harun Rashid. Another woman is ŞukaHatun. ŞukaHatun married to al-Mutasim, son of MarideHatun. From this woman, the child whose real name is Cafer and who will later go to the caliphate in the name of al-MutawakkilAlellah is born. This woman died in 861 at the Jafferiye Palace, which was made ill by the al-Mutawakkil. ŞukaHatun became a woman after SayyideZübeyde, the wife of Harun Rashid, the title of "SayyideHanım Sultan" which is a symbol of honor and honor that a woman can reach in those days around the caliphate. Abbasi caliph al-MüktefiBillah is going to be a matter of debate over who is going to die after a long-standing illness, and finally the caliph on the name of al-MuktiBillah, son of ŞağabHatun, a Turkish woman. When Al-Mukhara is caliph, he is still young. Buy the mother, SagabHatun starts to manage the state and this administration lasts 25 years. Even if Aaron Rashid is thought to have ruled the Abbasid state for 23 years, it is self-evident how much it is worth. ŞağabHatun's most interesting act in this period is to appoint a woman to the Divan-iMezalim as the president. In this period, ŞağabHatun built hospitals and other architectural structures in his own name. What makes these women important? Of course, being only caliph wives or mothers is not enough to make a woman special. But it is understandable that these women are considered both in their financial situation and in their influence around the palace. Indeed, these women had an incredible wealth. From the appointment of the viziers, they were effective until some laws were removed. To be able to do these things is a political intelligence and experience, so it can easily be said that women have these qualities.

Given the acceptance of Islam and the effects on the Turkish society, not only the religious beliefs of the Turks were accepted by Islam but also the political and social changes in the society. While Turkish people tried to protect their customs and customs after entering Islam, Arabs, Persians and later Byzantine cultures were affected.

3.2- Turkish Woman in Seljuk Period

Women belonging to the dynasties of the first Muslim Turkish states maintained their political and administrative life weights and fulfilled their necessities from time to time. In the Seljuks, some of the children remained temporarily or permanently in another palace, not beside the Sultan in the palace. There is a small administrative and military organization, a special treasure, a special vizier and other officials at the disposal of the lady to sit or sit with the Sultan. When the horses arrived, they could leave the area and go to the help of the Sultan. For example; When TuğrulBey is surrounded by his stepbrother İbrahim Yınal in Hemedan City, it is known that TuğrulBey went to help his husband from Baghdad with Oguzlar at the command of AltuncanHatun, wife of TuğrulBey. These boats, which are known as the abandoned title, had their own nationalities, divan organizations, soldiers and treasures with significant incomes. This power, which the abandoned people possessed, sometimes caused disruptions in the Turkish states and led to weakness in the administrative levels. They have used this power from time to time in the direction of their personal interests and have tried to reach their demands both in political and military interventions. For example; sultan Melikşah 's wife TerkenHatun, who wanted to make her son and sultan at the age of five, also embarked on a great struggle in order to make the caliph namekedi of his grandchildren born at the same time. Especially, this struggle vizier was carried out against Nizâmü l-Mülk and crown prince Berkyaruk. TerkenHatun

had its own provinces, treasury and an army of twelve thousand soldiers. He distributed twenty million or so gold from the government's treasury to commanders in order to gain supporters and gathered a great army around them. TerkenHatun, who took action with the army towards Isfahan in order to lower Berkyaruk from the throne, brought the state to the brink of the disintegration.

But after coming to Anatolia, some changes were made in the state system. As in the Great Seljuks, large pieces of land have not been given as such, the role of women in administrative matters has been reduced to the most extreme, the tribes have begun to be settled down to the ground and the Persian state has become an official language. In this period, women began to play a leading role in the marriage made among the dynasties, and the marriages that were made fall within the scope of political marriages. It is possible to give the example of the marriage which does not reach to the conclusion of sultan I. KılıçAslan (1092-1107) and DanişmentGazi in the political-diplomatic marriages made. In the event that DanişmentGazi, who is in need of help from sultan KılıçAslan against Byzantium pressure, has committed to give KılıçAslan not only his daughter but also Elbinistan with a hundred thousand dinars. KılıçAslan accepted the offer and made the necessary help.

The DanişmentGazi, who removed the Byzantine danger, sent a hundred thousand relatives to Sultan KılıçAslan, but even though he was hesitant to give Elbistan, Sultan KılıçAslan sent back a hundred thousand relatives and marriage was not realized. It is also seen that the sultan of Anatolian Seljuks during the sultan I Mesut (1116-1155) also interfered with political life through marriages for diplomatic purposes. Sources write that Sultan Mesut is married to the daughter of Danişmentli Melik Gazi, but they do not give details. Through this marriage, an alliance has been established between the two sides and a power union has been established. Melik Ghazi made his master, Sultan Mesut, throne and thus he took the Seljuk State under his own influence. Marriages made to achieve some political and diplomatic gains can also cause disagreements between the two states that could go as far as war. An injustice or ill-treatment made in the name of a dynasty member can be perceived as an insult to the family of that woman, and this situation can bring the two states into conflict.

For example; Anatolian Seljuk Sultan II. KılıçAslan (1155-1192) gave her daughter to Nureddin Muhammad, son of Arturian ruler Kara Aslan. A short time later, when Nureddin Muhammad emerged from a relationship with another woman and Sultan KılıçAslan learned about this situation that his daughter had fallen on when he began to behave badly against the sword's lady's daughter, Nureddin Muhammad decided to invade the lands and take back the remains he gave her daughter as a dowry . (1180) Sometimes in a dangerous situation marriages are made with the daughters of the sultans of the states, creating a peace environment. For example; The Ayyubids' daughter of MelikAdil "was realized between GaziyaHatun and Sultan Keykubad (624/1227). The Sultan, who wanted to establish closer relations with neighboring states in the face of the upcoming Harezmshah and Mongol danger, decided to establish kinship ties in order to soften tense relations with the Ayyubids. MelikeYdiliye (GâziyeHatun) married to Sultan AlâeddinKeykubad is the daughter of Al-Adil from the Ayyubid sultans. IzzeddinKılıçAslan, Rukneddin and MelikeHatun, who married Sultan AlaaddinKeykubad 'la Melike, came to the world. One of the reasons for the appointment of his younger son IzzeddinKılıçAslan as his crown prince while Keykubad 's eldest son II. GıyâseddinKeyhüsrev is standing is that he comes to the world as a noble princess. MelikeÂdiliye, step son to his own son crown izzeddin II. During the reign of Gıyâseddin II. With an edict issued by Gıyâseddin, the Ankara Castle was imprisoned at the front and was later strangled to death

3.3- Turkish Woman in the Ottoman State

One of the most important elements that make up the family is the feminine when the situation of the woman in the Ottoman period is examined. There are some theories about the Ottoman Turkish woman's life style in the empire. However, these are mostly due to the misidentification of female identity in society. During the foundation period of the Ottoman State, women have shown a more active image with men in social life. As a mother to the family, the place has always been in the foreground and indisputable. The woman who has a great function in the society of the Turkic people

who have a cultural culture during the foundation period belongs to her in all the arrangements in going and turning.

The women's organization that existed during the Ottoman era constituted an integral part of social life with the Bacıyan-ı Rum organization. Established during the Anatolian Seljuk period, this organization continued its existence until the first years of the Ottoman state. It is estimated that this organization, which provides women with organizing in production and social life, was founded by FatmaBacı, wife of AhiEvren, the founder of the Ahilik organization in Anatolia. For the first time in Turkish history Aşıkpaşazade XIII. Century speaks of the Bacıyan-ı Rum organization in its mother tongue. Aşıkpaşazade said of the four important elements of the Ottoman State's founding role: "There are four levels in this Greek state. One of the guests is known as Gazian-Rum, one is Abdalan-i Rum, one is Bacıyan-i Rum and one is Ahiyan-i Rum. Regardless of the form of organization and work, it is understood that the bacılar organization is an organization which has been revealed by considering the organization of women in a subject where vacancy and lack is felt in the society.

As a result, the following can be said in the light of the above information. Turkish women have a value both in society and in the state. There are no immigration cases in Turkish society. Women continue to live their lives directly in society. Girls are able to use weapons like boys and fight weapons when necessary. Political marriages were held for the establishment of kinship among dynasties who ruled Turkish states or for other reasons. Women are given great value in society. Violence against women occasionally seen in contemporary Turkish society should be considered as individual incidents made by people who have not come to the consciousness that women are the complementary parts of man as a half of a hand. When the Turkish people learn the past again or when they return to their spirituality, the Turkish woman will find a place worthy of being as in history. Women have been under the influence of different cultures in different societies for ages, facing different treatments and different evaluations. Women who are considered sacred in some societies have even been forgotten in some societies to be almost human. In today's society, it is necessary to examine the positions of people living in different ages and cultures in order to evaluate women. What is a woman? What was the place of women in ancient cultures? What is the status of women in other societies in the same period? What kind of treatment is the woman exposed to? It is possible to find a more objective answer to the question of how to activate women in today 's Turkish society life by comparing the current situation and searching for answers to all these questions. In order to be happy in the future, it is necessary to know and remember the past. From past to present day, women may sometimes be exploited and sometimes exploited in society.

CONCLUSION

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