



**LEGAL VIEWS IN THE HOLY BOOK OF ZOROASTRIANISM
"AVESTA"**

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ABSTRACT	KEYWORDS
<p>In this article, the author analyzes that the sacred book of Zoroastrian religion "Avesta" has the status of a legal-normative document, which is the basis for the formation of the moral image of society, in which human rights, crime and punishment, responsibility for actions, development of laws and regulations of mutual relations are developed. This aspect of the issue serves as additional material for learning not only the history of the state and law of Uzbekistan, but also the history of the state and law of foreign countries.</p>	<p>Zoroastrianism, "Avesta", family, marriage-family relations, confirmation, woman's position in the family in "Avesta", obligations of parents towards their children, contracts, obligations therein, crime and punishment in Zoroastrianism.</p>

INTRODUCTION

During the rule of the Soviets, the true history of our country was not created objectively; our history was falsified. In their works, some historians call our ancient ancestors nomads and even say that the highly spiritual Uzbeks were the firebrands before Islam. They also call Zoroastrianism, which has left a deep mark on the history of mankind and is a spiritual factor in the history of the cultures of the world nations, the religion of the Iranian state and its holy book "Avesta". We can see that they have set the main goal of denying the history of state and law, as well as the great culture and spirituality of the Uzbek people, while attempting to prove that it was created on the ground. Therefore, the study, analysis, and clarification of the issue of legal views in the Zoroastrian holy book "Avesta" are of urgent importance.

Methods:

This article is based on the principles of historical, critical, comparative-logical, consistency, and impartiality. In the article, the legal views, their content, and their essence in the holy book of the Zoroastrian religion, "Avesta," are briefly revealed.

Results:

Uzbekistan, located between two great rivers—Sirdarya and Amudarya—is recognised one of the cradles of civilization not only of the East but also of the whole world. From this ancient and blessed soil, great scholars, politicians, and generals have grown. It is not wrong to say that the foundations of religious and worldly sciences were created and polished on this land. According to researchers and scientists, the East, in particular the region of Central Asia, was considered the source of two powerful scientific and cultural booms that erupted in the 9th–12th and 14th–15th centuries and had a positive effect on the Renaissance processes in other regions of the world. recognized by the public. At the same time, as many researchers have noted, if as a result of the European Renaissance there were new discoveries in the fields of literature and art, architectural masterpieces, medicine, and human understanding, then the characteristic feature of the Eastern Renaissance was, first of all, mathematics, astronomy, physics, chemistry, which was manifested in the development of exact and natural sciences such as geodesy, pharmacology, medicine, as well as history, philosophy, and literature. "Imam Bukhari, Burhoniddin Marginani, Termizi, Mahmud Zamakhshari, Muhammad Qaffol Shoshi, Bakhaiddin Naqshband, Alisher Navai, Abu Raykhon Beruniy, Akhmad al Ferganiy, Ibn Sina "Not only Islam, but at the same time it is written in golden letters in the history of world civilization" [1]. At the same time, we would not be wrong to say that Uzbekistan is a country that has created the history of law along with the history of the first statehood and made a worthy contribution to the development of world civilization, especially to the development of statehood and legal culture. The holy book of the Zoroastrian religion, "Avesta", which embodies religious, moral, and legal standards, is a clear proof of this. "It's been 3,000 years since the creation of our most prestigious and oldest manuscript, the Avesta." This rare book is the spiritual and historical legacy left to our generations by our ancestors who lived on this land between two rivers XXX centuries ago. "Avesta" is a historical document testifying to the existence of a great state, great spirituality, and great culture in this ancient land, which no one can deny" [2]. "Avesta" is not only a religious book but also the history, social and economic life, state and legal system, nature, and knowledge of the peoples who believed in the Zoroastrian religion in Turan (Central Asia), eastern Iran, northern India, Azerbaijan, and other countries. It is also the main source for studying their ideas, traditions, language, writing, culture, and religious views.

"Avesta" is of particular importance as an encyclopedia of behavioral rules and norms that regulate human behavior and character. That is why "Avesto" developed the laws and regulations of human rights, crime and punishment, responsibility for actions, and mutual relations, thereby acquiring the status of a legal-normative document that is the basis for forming the moral image of society. In particular, in the Zoroastrian doctrine, kinship relations were of great importance in regulating issues of paternity, inheritance, mutual rights and obligations, and responsibility for breaking laws. The existence and well-being of society, the strengthening of social relations, the fight against evil, the continuation of the human race, the viability of Avesta society, the inheritance and spread of religion—their strength depended on the family. Therefore, marriage was considered a good deed to

the Supreme Lord Ahura Mazda, and celibacy was considered a sin and an evil. Zarathustra declares that "he who has a wife is better than he who passes the world without a wife and without children" [3] According to Zoroastrianism, "a piece of land that is watered twice a day, a herd, a yard with a porch, a 15-year-old wife, a hearth where a fire burns in the yard, a family with a wife and children, who takes care of the land with his own works and looks after his family is innocent" [4]. According to "Avesta", if a man had the ability to leave offspring but did not marry, he was branded with a hot iron or forced to walk around with a chain tied around his waist. When it comes to the girl who had the ability to leave offspring but did not marry, she was put in a bag and beaten 25 times [5].

In "Avesta," special attention is paid to the issues of marriage and family relations. According to him, a marriage contract was required to enter into a marriage relationship. The age of marriage is specified in "Avesta". It was at this age that young men and women became adults, were informed about religion, and passed confirmation, that is, the test. A "kuma" belt was considered a symbol of adulthood and conversion, and it was tied around the waist of those undergoing confirmation, that is, testing. According to "Avesta", only after reaching the age of 15, teenagers have the right to establish a family in order to wrap their waist with a belt made of 72 different colored silk threads and dedicate themselves to the path of goodness [6]. According to "Avesta", parents and guardians should take care of girls' marriages. According to the sources, the marriage was the wish of the couple, and then it was approved by the parents and guardians. In Zoroastrianism, the obligation of parents to give dowry to their daughters is indicated, and a list of certain items is given. In the Zoroastrian religion, the following instructions are very characteristic: "Let her heart be inclined to pure faith and holy law; let her long for a good pillow; the stature and complexion of the young girl should be perfect in all respects; a fifteen-year-old girl should have a good reputation, with honor and a golden eye; let her be married to a man of good faith...". It should be noted that Zoroastrianism advocated marriages only between true believers—followers of Ahura Mazda—and strictly prohibited marriages with people of other religions. According to the explicit prohibition, "he who mixes the seed of righteousness with the seed of error, the seed of a demigod with the seed of worshipers, a demigod with a non-deity" causes the greatest pain, the greatest offense to Ahura Mazda. Such people are interpreted as more dangerous than snakes, more fearful than wolves, etc. Family relations in "Avesta" were characterized by a much higher position for women in the family. In most cases, women have equal rights with men. Major scholars of Zoroastrian law note that "certain elements of women's emancipation appeared" in Zoroastrianism. A woman has the right to own personal property, which can be used independently for charitable purposes, and can be an independent plaintiff and testify as a witness [7].

According to the Zoroastrian religion, marriage between a husband and a wife is performed on the basis of a contract. The contract is concluded for a certain period (usually 10 years), and after the end of this period, it is concluded anew according to the decision of both parties. According to Zoroastrianism, a woman has the right to own personal property, which she can use independently for charitable purposes, as well as be an independent litigant and testify as a witness. According to the Zoroastrian religion, the husband had the right to sue his wife for disobeying her husband, and the court took the rights of the wife into account. It should be noted that disobedience to the wife was considered one of the grave sins in Zoroastrianism. But despite this, it had to be done three times and made public in court. Only then could the husband obtain an official "deed of defiance" and start legal proceedings against the wife. However, in this case, the wife has the right to publicly deny the guilt

and prove her innocence because otherwise all the property belonging to her was transferred to the husband [8].

The instructions in "Avesta" fully define the obligations of spouses and parents towards their children and the procedure for raising children. "Avesta" strictly protects the rights of born and unborn children, prohibits abortion, punishes not only the mother and father but also the person who performed the abortion, regulates the position of the woman in the Avesta society, honors the honest and pure woman, and gives her "gatas" (martias). sings [9].

The contracts concluded in "Avesto" reflect norms such as obligations and the payment of damages. A solemn oath under the name "varuna" and an agreement and contract called "mitra" are recognized as forms of obligation. In both cases, it should be noted that the basis of these forms is the true word of a person. According to the Avesta, Mitra is the god of the contract, who sees everyone, monitors the fulfillment of the contract, and punishes them for breaking it. In Zoroastrianism, it is directly stated that it is necessary to observe the contract, regardless of who it was made with—the devil, a person of another religion, or a righteous person. Six types of contracts are mentioned in Avesta. Contracts are made in two ways: by simple words and by handshake. It should be noted that every broken or unfulfilled contract had to be replaced by a new one of great value. In Zoroastrianism, the system of punishment guaranteed the fulfillment of the contract. In particular, it stipulates 300 times of caning and 300 beatings for deception in a verbal agreement and 600 times of caning and 600 beatings for deception in a handshake agreement. It also lays down the responsibility of the close relatives of the person who broke the covenant in the form of penance that washes away the sin. Punishment measures against close relatives are in addition to the main measures for punishing the person who broke the covenant, including physical punishment.

Zoroastrian law defines criminal behavior. They are charged with crimes against religion (heresy, marriage with representatives of other religions, illegal performance of duties and responsibilities by priests, impiety), crimes against the person (oppression, violence, threatening someone's life by intentional attack, harming others by doctors). behavior, i.e., irresponsibility, especially indifference towards young children, pregnant women, abortion), crimes against animals (behavior against pets, dogs, birds, and other creatures, incidents that torture them), property crimes (theft, invasion, fraud, robbery, living at the expense of others, damage to other people's property), crimes against morality (homosexuality (prostitution), prostitution, adultery, immoral and unnatural actions), and crimes against the forces of nature (land, anything that harms, pollutes, or destroys water, air, fire, water, or animal habitats can be separated [10]

The system of punishments in the Zoroastrian religion is very severe. The main purpose of the punishment was to intimidate. In the penal system, death and corporal punishment are the most common. Whipping, exile, forced labor, imprisonment, fines, and disgrace were also used. It was considered a serious crime for a member of Zoroastrianism to renounce his religion. The death penalty was prescribed for them, in particular, cutting the body with an "iron chisel", squeezing with iron shackles, and "cutting off the head". Crimes against human health and life are classified in detail in "Avesta," and punishment measures are defined accordingly. It distinguishes between premeditated assaults and aggravated assaults, namely, two mitigating circumstances: the first offense; and secondly, to plead guilty. In "Avesta," there are different types of bodily harm: inflicting severe injury, inflicting a blow that causes a broken bone, and inflicting grievous bodily harm that causes death. Among the crimes against health and person should be included the action of the doctor; as a result of

this action, certain damage was caused to the health of the passenger, as well as performing an abortion. In Zoroastrianism, the guidelines for crimes against dogs are analyzed; specifically, hitting a mother dog with cubs is strictly prohibited. For example, it is said that anyone who hits or injures a dog will suffer a lifetime of misfortune, and those who break these rules are severely punished. If a dog is harmed, or "the person who kills a domestic dog must collect 10,000 barsum (a plant leaf that refreshes the human psyche)," Also, he can reduce his sin (punishment) by killing 1,000 goats, 1,000 water beetles, and 1,000 disease-spreading flies and handing them over to the board headed by the High Priest [11].

In "Avesta," the acquisition of another's property by means of fraud or violence is recognized as a type of crime. Covetousness was considered a special type of property crime in Vindidod because "he who refuses a just request...is actually a thief asking for something." In Zoroastrianism, homosexuality was considered the most serious, unforgivable moral crime ("serving the giants"). In Vindidod, the directions for cursing a shameful man and a promiscuous woman are clearly defined as the only moral offense punishable by death. In "Avesta," special attention is paid to the problem of depravity because it is believed that marital infidelity destroys the family and weakens the family foundation, as well as the birth of children and the upbringing of their descendants. In Zoroastrianism, using the increase in the number of people who believe in the religion, it is declared that those who have a wife are superior to those who do not have a wife at all. In addition, failure to provide assistance was considered a moral crime punishable severely. In "Avesta," we see that special attention is paid to ecological issues, i.e., respecting the environment, land, water, trees, and flora; turning tillage into gardens and fields; and keeping fire and water sacred. It is ordered to throw non-combustible, clean, dry firewood, and it is strictly forbidden to burn garbage and tree leaves. According to "Avesto", sanitary-hygiene regulations were implemented in order to protect the environment and prevent the spread of various diseases, as follows: first, to cover garbage and to bury contaminated areas with soil, stones, and ashes; second, to prevent loss by fire, heat, and cold; and third, to prevent loss by burning ashes, vinegar, wine, and various herbs. According to Zoroastrianism, pollution of land, water, fire, and air is considered a sin (crime). Such a sinner (criminal) is punished with 400 lashes or, if the crime committed is more serious, he is sentenced to death. as the issues of their use in community affairs were resolved based on fair laws in consultation with High Priest Judge Zarathushtroema, representatives of the Council of Elders (Varzanapati), and influential members of the community. It can be seen that "Avesta" as a source of law served to regulate social relations on the basis of many high human values.

Conclusion:

Based on the above opinions and considerations, we believe it is permissible to emphasize the following conclusions, in particular: firstly, despite the religious undertones of Zoroastrian law, the principles of individual rights, regardless of ethnicity, faith, age, gender, and caste, were formed in it, no less than in Roman law, and the decision found It is not without reason that researchers note that Zoroastrian laws "emphasize the free will of people". "Avesta" was created three thousand years ago as the written source of the most famous and great religion in the world. After all, our ancestors, the Turks, were a people with a developed culture even before "Avesta"; secondly, the legal ideas and teachings in "Avesta" have formed the legal minds and cultures of the peoples of Turan, Iran, and other countries for centuries (before Islam); and thirdly, no matter how valuable the ideas and laws of

"Avesta" were in ancient Turan as the main state ideology and legal system, even today these views have not lost their importance.\

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