

Society Development, Family and Marriage Issues Based on "Avesto" Sources

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Abstract: Today, together with the positive features of the globalization process, there are also negative features, that nationalism is becoming clearer day by day, and the foundations of national education are being undermined. This, in turn, puts mankind in front of the tasks that cannot be postponed in the matter of education. It is an important and urgent task to ensure that the growing young generation is responsible for the issue of family and marriage, which is considered the main link and support of society, and to educate them on the basis of national education.

Keywords: Globalization process, Zoroastrianism, national education, marriage, family, perfect generation, syncretic, traditions and rituals, impurity.

INTRODUCTION.

Today, together with the positive features of the globalization process, there are also negative features, that nationalism is becoming clearer day by day, and the foundations of national education are being undermined. This, in turn, puts mankind in front of the tasks that cannot be postponed in the matter of education. It is an important and urgent task to ensure that the growing young generation is responsible for the issue of family and marriage, which is considered the main link and support of society, and to educate them on the basis of national education. We refer to Avesta, the holy book of the Zoroastrian religion, which has been the main form of belief of our people in ancient times when studying the attitude of our ancestors to family and marriage. The reason is that Avesta is the most ancient source for studying the history, past, culture, and pedagogy of Central Asia.

MAIN PART.

It is not for nothing that great thinkers defined history as a bridge between the past and the future. The reason is that when we study the history of mankind, feelings of gratitude for our present day and confidence in our tomorrow appear. Because the difficult way of life of our ancestors, our glorious history serves as a great example school for us. Central Asia is a place of great scientists, encyclopedists, and great generals who made a great contribution to world civilization. There is no doubt that the contribution of our ancestors to science and human civilization motivates each of us to be a generation worthy of them. Here, the sacred source of the Zoroastrian religion, which has been the main form of belief of our people for thousands of years, "Avesta" is a valuable source that reveals the secrets of ancient history to us. The purpose of researching this topic is to study folk pedagogy, family and marriage relations, which have not lost their importance for thousands of years, and to analyze their importance today.

In Zoroastrianism, special attention is paid to the education of children. "Education is considered to be the most important pillar of life." Zoroaster himself was praised as a leader of teachers who instilled in the psyche of children true words, pure beliefs, and honest intentions. Religious education of children began at the age of seven. They are taught many skills in order to produce well-rounded individuals in

the society. Boys were taught thirty-two different military skills. Girls were required to acquire physical and military skills such as spinning yarn, sewing clothes, wrestling with boys, horse riding, fencing, swimming, archery. Such duties assigned to girls in the Avesta are aimed at raising girls to be brave and tenacious.

Avesta, the sacred source of Zoroastrian religion, has been deeply studied by many local and foreign researchers from historical, religious, and philosophical points of view. As we know, regarding the origin of Zoroastrianism, some historians recognize the regions of Iran and Azerbaijan, and some researchers recognize the regions of Central Asia. In his work, Abu Rayhan Beruni analyzes the opinions expressed about Zardush's homeland and says, "The Romanians claim that Zardush was from Musul. Perhaps they added the borders of Azerbaijan to Musul and said so. [1.236-238]- says. Through these thoughts, the thinker hints at the possibility that Zarathustra's homeland is Azerbaijan, and explains his opinion by the fact that he went to Harron with his father for the purpose of learning and met the sage Ilyus. Beruni says that Zarathustra first gave the Avesta to King Vishtosp, and about the destruction of parts of the Avesta, "In the treasury of King Ibn Darius [the Avesta] was a copy of 12,000 cowhides engraved with gold. Alexander burned it when he burned the furnaces and killed those who served him. "That's why a third of Abesto has disappeared since then," he says. At the same time, Zarathustra considers incest (marriage of closely related relatives) as immoral during the time when he lived (the religion was spreading). It is natural that the information provided by the scientist about the period almost 1.5 thousand years before the time he lived in is based on assumptions. Naturally, the foundations of religion remain strong wherever they appeared.

The fact that the place where the first sacred fire was lit in the book of Avesta corresponds to the territory of ancient Khorezm, and the strong preservation of rituals and customs related to Zoroastrianism in these regions substantiates the fact that this religion appeared in Central Asia. In this regard, the Russian orientalist scientist Dyakanov shows Central Asia as the homeland of Zoroastrianism in his works: "Geographical and historical information in the book of the Avesta indicates that some geographical names related to Ancient Bactria and Iran - Zoroastrian religion to Avesta" There is no doubt that it came out of Central Asia when it spread to these countries [5].

One of the local researchers, N.M. Koshanova, in her article "Traditions and Rituals Related to Zoroastrianism in the Life of Our People" wrote about the traditions of Zoroastrianism related to fire and other elements that live syncretically with Islam in the present Republic of Karakalpakstan, Khorezm Oasis. He tries to explain the essence of the secrets, traditions and customs of the marriage ceremony, focusing on the rituals. He emphasizes that the choice of starting a family or living alone is not voluntary, and that the family is valued as a small society that ensures the sanctity of the family and continuity of generations.

According to the philosophy of Zoroastrianism, good and evil live in the inner world of people. In religion, it is said that man must strive for goodness because he was created from the spirit of Ahura Mazda. But due to the fact that Ahriman intervened in the creation of the foundations of this world, the human heart, like the rest of the world, is a field of struggle between good and evil, lust and patience, envy and generosity, and vices. called him a man of good religion.

Moral philosophy in Zoroastrianism is embodied in 3 words: "Humantu" - good thought, "gutka" - good word, "Gvarshita" - good deed [4. 188-189]. Avesta is not only a historical and religious source, but it also has a high place in the study of dualistic views in the minds of people, which are becoming immortal today. Our ancient ancestors spoke about the differences between good and evil, knowledge and ignorance, generosity and stinginess, justice and injustice, beauty and ugliness, virtue and sin, the role of positive concepts in human life, and the harm of negative concepts. asked. This means that our nation had a high spiritual potential in the long past.

Avestan scholar M. Ishakov says that the term Zoroastrianism is used conditionally in relation to religion, and this is the result of associating religion with the name of its prophet. In fact, Zoroastrianism is called Mazda Yasna, which means the worship of Mazda, the "Absolute Intelligence"[5].

The name of Zarathustra is mentioned for the first time in the works of ancient Greek scientists of the V-IV centuries BC [8].

Regarding the sacred source of religion, our first president said, "Avesta is a great document that proves that there was a great state, great spirituality, and great culture in this ancient country, which no one can deny" [7.44]. We can cite only the Videvat part of the Avesta as a proof of how much morality was valued in the Zoroastrian religion. This part consists of prayers against giants, and if we put it simply, we can see that it is aimed at eliminating the seeds of impurity, evil, injustice, and laziness among people. We can say that the reason why it is said in the "Avesta" Goths, "If you harvest one grain, you will kill a thousand giants", first of all, it encourages a person to work hard, and secondly, there is a goal of encouraging the spread of farming among cattle-breeding people. Nowadays, the fact that women who collect wheat grains to prepare sumak, which is prepared during Nowruz holidays, consider this process as a great meritorious work, is directly related to this form of belief in Zoroastrianism. "Avesta" describes the rules for maintaining family integrity, marriage procedures, marital obligations, and the rules for entering into and annulling a marriage. In the special chapters of the Avesta, Ahura Mazda and Zoroastrian appeals to young men and women on the issue of marriage are presented. It is a way to build a family, to choose an honest partner in a hurry.

There are valuable comments about advice such as not to let go, to listen to the advice of parents and elders. In the ancient Turkic peoples, marriage was organized on the basis of strict rules. In family matters, young people listened to the advice of the older generation. According to Zoroastrianism, celibate life is strongly condemned. The age of puberty for girls is 15 years. A girl of adult age was put in a sack and beaten 25 times if she lived for her life without wanting to get married or leave offspring, according to the opinion of her parents or the community. Men had the right to marry at the age of seventeen. If a man had the ability to produce offspring, but did not marry, he was branded, forced to wear a chain around his waist and humiliated in order to disgrace him. Just as building a family is considered a sunnah in Islam, in Zoroastrianism it is encouraged to leave offspring and increase one's clan and people. According to "Aveto", first of all, a man should be full and strong in order to get married, materially and spiritually. cannot fulfill his service and moral duties.

If we take a deeper look at the organization of various ceremonies, customs, and traditions in the life of our people, we will be sure that the main goal is to educate a well-rounded person through pedagogical methods such as persuasion, proof, example, influence, confirmation.

Since the family is considered sacred in Zoroastrianism, it is not allowed to annul the marriage on the grounds of incitement, slander, disagreement between husband and wife, inability to compromise with parents.

The value of the Avesta is that it contains valuable information about the socio-economic and cultural processes of that time, the traditions of the first statehood, the role of different social classes in society, the imperfection of the world and man, family lifestyle and related traditions. given information. In "Avesta", the duties and obligations of the family, family members and the head, family-marriage relations are specially described in different places, with different relationships. In Zoroastrianism, women's rights are highly respected, family integrity and stability, parents' duty to children, preparing children for family formation, and many family traditions and rituals are expressed. M. Boyce, a well-known scientist who studied the life of modern Zoroastrians, states that "Zoroaster imposed two specific duties on his followers - to pray five times a day and to celebrate seven holidays"[3.44]. In Zoroastrianism, marriage is sealed for life. In this religion, the monogamous form of marriage was encouraged, polygamy or temporary marriage was not possible. Infidelity in the family was strongly condemned. Women who had sex with a foreign man were defamed, punished and considered unclean for the husband in marriage [2.60].

CONCLUSION.

In Zoroastrianism, considering the family as a value, the strict determination of responsibility in raising children, the condemnation of impurity, evil, and the glorification of human characteristics in a person are of great importance in ensuring the development of society and raising a perfect generation.

At the heart of all rituals and customs associated with the Zoroastrian religion is the idea of fighting against impurity and evil, and hard work and creativity are highly praised and encouraged.

From this ancient source we can see how sacred the family was. Many elements of family relationships that have been formed since ancient times are still present today, they never get old. Zoroastrian moral rules, which always invite people to be creative and virtuous, continue to be absorbed into the customs and cultures of peoples even after centuries. Today, we ensure the prosperity of our families and develop into progressive members of the society.

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