



## THE ISSUE OF YOUTH IN THE DOCTRINE OF ZOROASTHIANITY

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**Annotation:** This article describes the measures taken in ancient Zoroastrianism to educate and support the young generation and make them a mature generation.

**Key words:** Zoroastrianism, Avesta, Mazda, goodness, evil, youth, education

In the issue of social protection of young people, heroic legends of the peoples of Central Asia and the sacred book of Zoroastrianism "Avesta" have served as a fundamental methodological basis.

Regarding the development of the society, the development of youth - "I welcome good thoughts, good words and good deeds. I choose good thoughts, good words and good deeds from the world of thoughts, words and deeds. "I will turn away from all bad thoughts, bad words and bad deeds" [1], "Avesta", which has been calling people to a good goal for centuries, is very important even for the present time.

In Zoroastrianism, the ideas of an initiative approach, such as preparing young people for society and raising them to more advanced stages of life, are put forward. The directions of implementation of these ideas are strictly defined on the basis of laws and regulations. First of all, the owner of the bird soul got used to the culture of life established in the place where he was born by observing and understanding.

By guiding young people to a healthy lifestyle from childhood, various aspects of culture are formed in them. As a result, they began to show the responsibility of historical responsibility. In Zoroastrianism, the theory of shaping the political culture of young people is also put forward.

It is necessary to show zeal for the well-being of the world, to protect it with kindness and to bring it to the light[1] - it is said in "Avesta". It is stated that it is possible to achieve the development and prosperity of the society by fighting against evil, invasion, robbery, and injustice with unity and harmony, and maintaining peace and harmony.

Zoroastrian teachings have expressed noble ideas aimed at ensuring the future of society by taking care of people for each other, caring for the education and maturity of young people. Thanks to this, people's sympathy for constructive ideas and hatred for destructive ideas have increased.

In "Avesta" - according to the will of the ruler of the world of goodness, songs are sung in honor of women and husbands in villages and ladies[1], and measures to ensure all-round well-being of society members are described.

According to Zoroastrianism, wealthy and pregnant women are socially protected by the community. Women who gave allowances from the state treasury to families with many children and gave birth to 2-3 children at once were given privileges and awarded with a yellow camel[2]. It was urged to take care of the baby so that it does not die in the mother's womb. Zoroastrian doctrine also stipulates that young people should learn and follow existing laws and regulations established in society. It is believed that the formation of a legal culture will put an end to violence and arbitrariness to a certain extent and pave the way for the well-being of the society.

Glorification of work culture was one of the main rules of human education in "Avesta". Due to the glorification of work, practical skills increase among young people through work has given



impetus to the accumulation of knowledge and experience in this field, and the improvement of various fields.

Work culture is formed from a young age. Work is the guarantee of every achieved success, strengthening the will, sharpening the mind, mastering a certain profession, and achieving intellectual potential is achieved through work. In addition, mastering its secrets, conscientiously complying with requirements, and achieving certain achievements in each field are realized through work culture.

In Zoroastrianism, it is stated that among young people, there is a great responsibility behind making promises to each other. As long as a person lives in society, it is natural for him to agree with the people around him on work, service or other issues, to convince and condition each other, to satisfy certain needs. Measures to prevent damage to the other party by not feeling responsible and not fulfilling the promise have been strengthened.

O Mazda! I honor you and beseech you: let distrust and reticence rise from the midst. Relatives from misunderstanding; partners from deception of loved ones; May my friends be safe from the people of conspiracy, and may the world be freed from bad leaders [3], - with a shout, young people from destructive ideas such as distrust, indolence, deception, conspiracy, betraying the rights of others urges to stay away, to be alert against them, to always approach any work with caution.

Also, in the fourth part of the doctrine, in the first section, - whoever does not return the debt to its owner, this action is equivalent to stealing that deposit. It is said that if the borrower keeps the deposit in his house, touches it every day and every night and suspects that it is his own, then this act of his is equivalent to stealing the deposit for the second time [3]. According to this, young people were urged not to abuse each other's trust, not to show evidence, not to keep promises, not to allow defects in the society, such as deception, not keeping one's word.

In Zoroastrianism, taking into account that morality plays an important role in the formation of the behavior of young people, special attention is paid to the formation of moral qualities in their education. By inculcating moral concepts such as good and evil, honest and bad, merit and sin into the minds of young people from the time they are young, they develop a sense of hatred towards negative situations. Over the years, at the same time, human characteristics, moral qualities become the tradition of the society, and the ground is created for the establishment of moral culture.

It was also necessary to strive for freedom, to wash the dishes used in religious ceremonies, and to arrange them. Because it is understood that neatness and cleanliness protect a person from various impurities and evils.

In Zoroastrianism, earth, water, air and fire are sacred. In particular, in Zoroastrians, "sanitary and hygienic rules were implemented in order to preserve nature and environmental cleanliness, to prevent the spread of various diseases: closing garbage, burying polluted areas with soil, stones, and ashes; A healthy way of life was promoted by disinfecting clothes and food by means of fire, heat and cold, burning ashes, vinegar, wine, and various herbs[4].

In Zoroastrianism, special attention is paid to the formation of pedagogical culture in society. "Education," says "Avesta", "should be considered the most important pillar of life. It is necessary to educate every young person in such a way that he, first of all, learns to read well and then to learn to write." "let it rise to the mother" [5].

So, the holy book of Zoroastrianism "Avesta" served as an "encyclopedia of the book of life" in the everyday life of people, in the development of young people, and directed them to the right path. It is the fundamental basis for today's encyclopedias.

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