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Issues of Marriage and Family Healthy Generation in Avesta

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ABSTRACT

Zoroastrianism and its holy book, the Avesta, place great emphasis on the family and its spirituality. In the Avesta, human morality and spirituality are formed primarily in the family and consist of the following three: Gumata - good thought, Gugta - good word, Gvarshta - good work. "I give a good thought, a good word, a good deed," says Ahura Mazda.

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INTRODUCTION

A good idea means kindness, readiness to help loved ones in times of need and danger, constant readiness to actively fight for the happiness of people, living in harmony with everyone, and so on.

Good words mean keeping one's promises, keeping one's word, being honest in business, paying one's debts on time, not stealing and looting, behaving in a corrupt manner, and so on.

DISCUSSION

Good deeds mean that a person should follow all the positive guidelines put forward in good behavior and good words in his behavior.

In the Avesta, special attention is paid to the purity of the offspring, strictly controlled, and the marriage of relatives and brothers is condemned and forbidden.

Modern medical science has fully established that the fraternal relationship between siblings and close relatives has a negative impact on the healthy, full birth of the next generation. And what our ancestors have already discovered is astonishing to modern man. In addition, there are spiritual aspects of marriage between close people, which should not be allowed by the human heart. It is clear from this that in ancient Zoroastrianism, which was widespread in Central Asia, the issues of family and marriage were given great importance to the human problem. The physical and spiritual purity of man is one of the most ancient requirements of Zoroastrian morality.

It is forbidden to break up a family and marriage because it meets the requirements of the creator. If a husband or wife commits immorality in the family, such people are punished with a stick. Through this, they fought for the stability of the family.

It is clear from Zoroastrian teachings that the family has long been considered sacred in the East. They strengthened it and did not allow it to crack. The Avesta also focuses on population growth. The girl, who deliberately did not go to the ground, was put in a sack and beaten with 50 lashes. The unmarried man was also beaten with 50 lashes and ordered to wear a chain around his waist.

The Avesta glorifies hard work and diligence, which is first and foremost formed in the family. He sees labor as a source of goodness, material blessings. It is said that in order to be generous, a person must first work and create gifts with his own hands. The Avesta says, "He who sows the seed sows the seed of piety, he promotes devotion to Mazda, he nourishes the faith ..." Doing so is considered to be the equivalent of praying ten thousand times, planting a crop equal to hundreds of sacrifices, and working is the removal of evil from the earth. "When the grain sprouts from the ground, says the Avesta, "the giants tremble, the giants moan when the grain is harvested, and when the grain is ground into flour, they perish".

In the Avesta, it is said that the perfection of the individual is formed first of all in the family. In the Nigarbot ("God forbid") section of this holy book, it is written: Zoroaster answers: "My only dream is truth and honesty."

The Avesta teaches that in order for a person to be spiritually mature, he must pay attention to the following in the family:

first, the need to observe the requirements of physical cleanliness and spiritual purity.

second, the need to pay attention to the upbringing of infants, young children.

third, dislike of work, dislike of laziness and sloth. The Minuhirat section of the Avesta says, "Beware of laziness, lest you be left behind in this world."

In Avesta, family and couple relationships are sufficiently reflected. It defines the attitude to women, the role and responsibilities of women, the age of marriage. The Avesta focuses on the conclusion of a marriage contract, according to which a woman has equal legal, economic, social and moral rights with her husband. He brought his wife into his family as an equal, loving wife and respectful person. Baynalminal marriages were not opposed.

According to the marriage contract, he was not entitled to remarry or hire a woman without the consent of the couple. The marriage contract serves to strengthen the family and is aimed at preventing negative phenomena such as arousing feelings of jealousy, not following the etiquette of communication, touching the personality. Divorce is viewed negatively, but the interests of the woman and the man as a result of the divorce are legally guaranteed in the marriage contract.

According to the Avesta, the father was the leader in the family. Everyone had to abide by the family and family relations described in the Avesta. It encouraged the couple to be faithful and to be caring and kind to each other. It is noteworthy that the protection of women's rights rose to the level of law at that time.

RESULTS

During the Zoroastrian period, there were the following motives for marriage:

1. Due to the will of the father or guardian;
2. Love - because of love;
3. Due to neglect (women);
4. Because of the desire to have children.

In general, Zoroastrianism has paid great attention to the issue of women and the family, and it should be noted that the foundation for strengthening the role and status of women and the family in society has been laid since that time.

According to the Avesta, upbringing is the basis of life, so every young person should be taught to read and write well. He must be taught from an early age to plant trees, to make household utensils, to cultivate the land, and to deal with livestock, in order to convey that the root of labor is pleasure. After all, man must work to do good and virtuous deeds, and unless man creates material goods with his own hands, he will not feel the pleasure of living, nor will he appreciate life.

In the Avesta, family and marriage relations are regulated as follows: 15-year-olds are considered to be adults. The teenagers were required to wear a woolen silk belt around their waists as a symbol of their

Zoroastrian faith and to “participate in religious ceremonies at the church of the firefighters.”

Religious upbringing of a child begins at the age of 7 in a fire-worshipping temple: 1) religious and moral upbringing; 2) physical education; 3) teaching to read and write. In “Zoroastrianism” serious attention is paid to the education of children in moral, mental, physical, sexual feelings, honesty, patriotism, generosity.

Boys were required to have the skills to fight, water a horse, saddle it, feed cattle, take care of camels, control them, and use more than 50 military weapons to protect them from wild animals. They were trained in horsemanship and 32 different military trades. Special attention is paid to the upbringing of girls. Girls were required to acquire physical and military skills such as spinning, sewing clothes, wrestling with boys, horseback riding, fencing, swimming, and archery. After that, at the age of 15 girls and 16 boys underwent a special examination in front of the team under the leadership of an elder. Girls have the right to be “katbonu”, ie “housewife”, and boys – “kat godu”, “head of the family”.

CONCLUSION

The Avesta states that teenagers reach the age of 15-16 and have the right to marry. In Zoroastrianism, it is recommended that a man eat enough to be healthy. Childbearing is also supported. Zoroaster asked Ahuromazda, “What will you give to the family of children?” When asked, he replied, “I will protect such people, I will make their lives prosperous and they will have plenty of food.” Women with many children were given camels. Women who killed their children were sentenced to death. The head of the family, a man and a woman who had committed adultery with their family, children, were also flogged or sentenced to death. A woman who had 2-3 children at a time was given a pair of dairy cows, a yellow camel, and a pension from the state treasury.

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