

Firyuza MukhitdinovaDoctor of Law, Tashkent State Law University, Professor
feruza.mukhitdinova@gmail.com**Johnsi Kristobel**-Affiliated to Manonmaniam Sundaranar University, Abhisekapatti, Tirunelveli, Tamil Nadu,
India**THE MAIN DIRECTIONS OF STUDYING ZOROASTRIANISM IN MODERN LEGAL SCIENCE****ANNOTATION**

The article discusses the sources of law and its relevance in the study of legal science. The author pays attention to the sources of law and their system in modern law. The challenges associated with the formation of a civil society and the rule of law in Uzbekistan; force us to take a fresh look at many of the legal concepts that have become familiar. This statement is especially relevant in relation to the concept of the source of law, which is traditionally among the most obscure in the conceptual apparatus of legal science, but nevertheless is actively used within the framework of jurisprudence.

It is the theoretical understanding of the system properties of sources of law as the most important element of the operation of law that determines first of all the relevance of the article.

Keywords: Zoroastrianism, law, family, marriage, inheritance, crimes, punishments

The importance and necessity of studying the legal systems of the past and the ancestral heritage are especially growing in crisis and transition periods of society's development, when the latter needs to rehabilitate positive paralyzed elements of the past and effective institutions for responding and regulating completely new social relations.

Among the religions that attract special attention of researchers, a significant place is occupied by Zoroastrianism - one of the oldest religions in the world. It was once practiced by the population of a significant part of the vast region of settlement of Eastern tribes and peoples, where Zoroastrianism was, although not the only one, but the dominant religion for a millennium and a half. The most important doctrines of Zoroastrianism were borrowed, to a greater or lesser extent, by all the monotheistic religions of the world: Judaism, Buddhism, Christianity, Islam, as well as Gnostic groups. Zoroastrianism, which became the official religion in the Sassanid era, continued to exist, despite persecution and oppression, during the Arab Caliphate and the establishment of Islam. As well as Zoroastrianism - one of the oldest religions of the peoples of the East, including Uzbekistan, when our territory was called Turan, In ancient Khorezm was the main source of law.

Currently, scientists believe that a number of issues related to the time of Zoroaster's life, the place of his birth, the beginning of the preaching of a new faith and the area of spread of Zoroastrianism remain in the field of scientific hypotheses and assumptions. In the Avesta (Gathas) there is no information about the homeland of Zoroaster. Taking into account the nature of the Avestan texts, as well as the regions and territories listed in the Avesta, the majority of Soviet scholars (V. V. Struve, E. E. Bertels, M. M. Diakonov, I. M. Diakonov, V. I. Abayev, I. Aliyev, B. G. Gafurov, E. A. Grantovsky, etc.) have no doubts about the fact that that the homeland of Zoroastrianism was the area of settlement of Iranian tribes in the north-east of Iran or in the neighboring regions of Central Asia and Afghanistan, from where it later spread to the west of Iran.³

The question is still being debated in science: can the Achaemenid religion (VI-IV centuries BC) be called Zoroastrianism, and the servants of the cult of this religion be called Zoroastrian priests? There are researchers who believe that the Achaemenid kings were not Zoroastrians. I. M. Diakonov does not consider the Achaemenids to be consistent Zoroastrians. M. A. Dandamaev calls the Achaemenids polytheists, who took a lot from Zoroastrianism and for whom Ahura Mazda was revered as the highest deity. It is very archaic in its grammatical structure. Structurally, the Avesta consists of several parts (books) that were formed at different

times and in different territories. Consequently, their language is not completely homogeneous. There are two main dialects in the Avesta: the Gat dialect, or Ghat dialect, and the dialect of the rest of the Avesta, called "Young Avestan". Researchers of the Avestan language do not consider them the creations of one person.

The relevance of this article lies in the fact that today we lawyers want to comprehensively and comparatively study the accompanying works on the history of the study of the Avesta and Zoroastrianism as a source of law, and we think that this problem has not become the object of a comprehensive scientific study by lawyers. The importance of studying the history of Zoroastrianism lies in the fact that today Uzbekistan is one of the centers of Central Asia, as well as world politics. This explains the increased interest of lawyers in the problems of the history and legal foundations of Avesta.

The subject of the study is the Avesta as a source and Zoroastrian sources.

Today, the history of States and human rights are analyzed from various methodological positions.

From this point of view, the methodology of the article includes the principle of historicism, which implies the study of historical facts and phenomena in specific conditions, in their strict interrelation and interdependence, inseparable connection with the past and prospects in the future. Concrete-historical, structural and comparative-chronological methods of interpreting the oldest sources and works of Russian historians, as well as in the analysis of the most complex historiographical issues, have taken an important place.

Discussion

The study of the holy book of the Zoroastrians-the Avesta-is of great importance for disclosure as a source of law. The Avesta consists of five parts: 1) Yasna; 2) Vispered; 3) Vendidad (Videvdad); 4) Yashty; 5) Junior Avesta. The preserved Zoroastrian writings in Pahlavi (Middle Persian) give an idea of the composition of the canonical text of the Avesta.

Also, for a comparative analysis, we want to mention that in the study of the most ancient religion - Zoroastrianism, the messages of the most ancient authors play an important role. As we know, one of the earliest references to Zarathustra and his religion in ancient literature can be considered the data of Ctesias (late V-early XX century). Important information about Zoroastrianism is contained in the "History" of the Greek historian Herodotus (between 490 and 480 - ca. 425 BC) and in the "Geography" of Strabo (64/63 BC). The most detailed information about the religion of the Zoroastrians belongs to the Greco-Roman, Arabic, Chinese and Syriac chronicles.

Discussing and studying Zoroastrianism, we came to the conclusion that the institutions of marriage, the rights and obligations of parents, adoption, child rearing, the privileges of a pregnant woman, the protection of the rights of children and unborn children, the restriction of the rights and powers of spouses in order to preserve the family, and much more were regulated at a fairly high level;

First, the Zoroastrian law of ancient Bactria, Sogd and Khorezm, due to the influence of local customs, traditions and previous beliefs, was much different from the law of ancient Iran. This divergence increases in later times, when Hellenism and Buddhism reach the borders of the states formed on the territory of ancient Turan. The problems of protecting the environment and caring for the animal world in Zoroastrian law are so clearly developed that it can be argued that Zoroastrian law is a family of law that was based on religion, which considers environmental protection as one of the primary tasks;

Secondly, the validity of Zoroastrian law as a family of law is revealed in the sources: divine, rational, in the law-making of sages, rulers, and the precedent of judges. This family of law and its main sources, being one of the varieties of the family of law of the Ancient East and the world as a whole, were strongly influenced by the legal families of the ancient Eastern states. The presence of the deity Varuna as the sky god and Mithra as the sun god in the Rigveda, their mention and recognition in the Avestan scriptures, the coincidence of the semantic concept of the

world cosmic order and the law of "rita" in the Rigveda and "Asha" in the Avesta, and much more, indicate the common origins of the legal sources of the family of law of the Ancient East: Turan and the world as a whole, on the one hand, experienced a strong influence of the legal systems of the ancient Eastern states of Egypt, Babylon and India, and on the other, it itself had a significant impact on the formation and development of the Muslim legal culture of the East.

Since, according to research, about 40 thousand Zoroastrians currently live in Iran тыс. зороастрийцев. Before 1978-1979, the majority of Zoroastrians lived in the cities of Tehran, Isfahan, Shiraz, Khorramshahr, Ahvaz, as well as in Yazd, Kerman — and their environs. After the Arab conquest, it gradually scattered them all over the world. Many of them migrated from Iran to India in the eighth and tenth centuries, especially to the state of Gujerat, where they became known as Parsis. Currently, there are about 100 thousand of them in India. There are approximately 5,000 Parsis living in Pakistan, 3,000 in Canada, the United States, and England, about 200 in Australia, and 500 in Sri Lanka. There are small Zoroastrian communities in Aden, Hong Kong, Singapore, Shanghai, and Guangzhou.

According to M. Beuys, in 1976 there were 129 thousand Zoroastrians living all over the world, which shows the relevance of studying Avset.

Third, the study of the legal system of the Avesta reveals various legal norms and institutions that still exist in various modern branches of law in modern Uzbekistan, such as the family, marriage and divorce, inheritance rights of citizens, as well as crimes and punishments. Even then, it foresaw the hierarchical arrangement of the judicial system. The prerogative of judicial power begins with the king himself, ends with simple judges-mobeds and priests. Each judge and each ruler, depending on the rank and rank, had a special headdress, which corresponded to the position held. Interestingly, the symbol of justice in Zoroastrian law was the angel Rasanosi (Rasanosi, who weighed people's actions on the Day of Judgment. He carried a scale in his hands, like the god Osiris of the ancient Egyptians (the Greek goddess Themis). And the trial itself is a similar religious-procedural event of the Doomsday of Osiris of ancient Egypt and the Muslim "bullet of orphans". Legal thinking, which is confined to judicial law, largely unites religious families of law. A special feature of the Zoroastrians was that they had a special day of the month (the 18th day of the solar calendar), which was called by the name of Rasanosi - "Rashanruz". This day was considered the day of justice and was celebrated. Those who were born on this day sacrificed to the Rashan temple (Ростибагн there are remnants of the Rashan temple in the village of Rostibagn in Sughd), and they were protected by it.

Fourth, judicial institutions, it is designed to fill a significant gap in the study of the history of the law of the Uzbek people and other Central Asian peoples who have a common and unified religious and legal system. Zoroastrian judicial law shows that a person on the path of searching for truth, distinguishing truth from untruth, good from evil, relying on natural rights and freedoms, being equipped with valuable views and ideas, could not free himself from religious ideas and the intervention of deities in the settlement of social relations. It seems that a person, receiving autonomy from the creators, nevertheless could not yet independently come to a fair decision. In conclusion, I would like to mention that there is such a tradition in Uzbekistan — on big holidays, President Shavkat Mirziyoyev signs a decree on pardoning convicts who repent and embark on the path of correction.

The current positive trend in strengthening regional cooperation in Central Asia is related to the drastic changes that began to take place in Uzbekistan at the initiative of President Shavkat Mirziyoyev. Президент Узбекистана In all his speeches, the President of Uzbekistan suggests developing people's diplomacy, pointing out the need for meetings of parliaments and various representatives of all countries, which is a logical continuation of studying and strengthening the peoples of the world. This is the main purpose of the Avesta: like a good thought, a good word, good deeds.

References:

1. Avesta. Izbrannye hymns: Iz Videvdata [Selected Hymns: From Videvdat] / Translated from the avest. by I. M. Steblin-Kamenskogo, Moscow, 1993.
2. Herodotus. History in nine Books / Translated древнегречfrom the Ancient Greek by G. A. Stratanovsky. Стратановского Edited by S. L. Utchenko, L., 1972.
3. Herodotus. History in nine books / Ed. by F. G. Mishchenko. In the IX volume of T. I.- Moscow, 1885.
4. Mukhitdinova F. A. History of political-legal teachings: the foundation of Progress //vzglyad v proshloe. – 2020. – №. SI-1 No. 1.
5. Xenophon. Anabasis. Translated by Maximova M. I. M.-JI., 1951.
6. Achaemenid inscriptions. Literature of the ancient East, Moscow, 1984.
7. Mukhitdinova F. A. Relevance and significance of the study of political and legal thought of the Ancient East //High school. – 2017. – No. 4. – pp. 14-17.
8. Plutarch. Selected biographies. Under. ed. Lurie S. Y. M.-L, 1941.
9. Strabo. Geography. Translated by G. A. Stratanovsky, 1994.
10. Mukhitdinova F. A. IDEAS ABOUT MORAL EDUCATION OF YOUTH IN THE WORKS OF ABDULLAH AVLANI //Issues of science and education. – 2019. – No. 1. – pp. 4-13.
11. Ferdowsi. Shakhnameh, Moscow, 1993-1994.
12. Boyce M. Zoroastrians. Beliefs and customs, Moscow, 1988.
13. Dissertation Melnikov A. Maxim A. Vyacheslavovich A. natemu "Zoroastrianism in Achaemenid Iran: problems and peculiarities of spreading religious teaching". <https://www.dissercat.com>
14. <https://www.dissercat.com/content/pravovaya-sistema-zoroastrizma>: The legal system of Zoroastrianism
15. Ibragimova S. Interactive education is a guarantee of education quality //ACADEMICIA: An International Multidisciplinary Research Journal. – 2021. – T. 11. – №. 6. – C. 52-56.
16. Tashpolatovna S. M., Turgunovna I. S. It Related Vocabulary Development and Some Obstacles in Teaching Foreign Language in Technical Universities //Texas Journal of Philology, Culture and History. – 2021. – T. 1. – C. 1-8.
17. Turgunovna I. S. THE USAGE OF INTERNET SERVICES AND SOCIAL NETWORKS IN TEACHING A FOREIGN LANGUAGE TO ADULTS //European Journal of Research and Reflection in Educational Sciences Vol. – 2020. – T. 8. – №. 2.
18. Shahnoza I., Dilafruz S. Communication And Information Technology Is A Way Of Changing Education //2019 International Conference on Information Science and Communications Technologies (ICISCT). – IEEE, 2019. – C. 1-4.
19. Jalilovna Q. N. et al. HIMOYA GAZLARI MUHITIDA PAYVANDLASHDA MEHNAT MUHOFAZASI //Archive of Conferences. – 2021. – T. 13. – №. 1. – C. 47-48.
20. Yusupov I. I. et al. TO REDUCE GLOBAL CLIMATE ISLAND FOCUSED LOCAL COOPERATION //Theoretical & Applied Science. – 2020. – №. 11. – C. 501-507.
21. Abdullabekova V. N., Abdullabekova N. A. VOLATILE SUBSTANCES AND ELEMENTAL COMPOSITION OF FRUITS OF SOPHORA JAPONICA L. FLORA OF UZBEKISTAN //Journal of Contemporary Issues in Business and Government Vol. – 2021. – T. 27. – №. 5.
22. Nuriddinovna K. I., Nuriddinovna K. M. MODERN ASPECTS OF REHABILITATION OF WOMEN WITH POSTNATAL PERINEAL INJURIES //American Journal of Interdisciplinary Research and Development. – 2022. – T. 9. – C. 261-265.