

ANALYSIS OF ENVIRONMENTAL PROBLEMS IN ZOROASTRIANISM

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Аннотация: В статье проанализированы первые понятия в “Авеста”, связанные с защитой окружающей среды, и формированием позитивных соотношений между человеком и природы.

Ключевые слова: “Авеста”, экологически религиозные взгляды, ранние религиозные верования.

Summary: In the article is analyzed first ideas in “Avesta”, connected with protection of the environment and formation of relations between person and nature.

Keywords: “Avesta”, ecological-religious notion, first religious viewpoints.

Spiritual growth is one of the highest peaks in the society of harmony, nature and human life, and while realizing it there is a balance. Night after coming down, the rivers flow, issue with the cold, bitter sweet and discern between good and evil plays an important role in the development of the human. This is a history of our ancestors who lived in ancient times, their religion, arts, and medicine, everything was spirituality full confirmed.

It is not chance that teachings of Zoroastrianism people to the water promote soil fertility and purity in our Father country. It was in Central Asia in the early period, the natural forces divining totemic, animism, fetishism such beliefs were less than perfection, monotheism doctrine. In Zoroastrianism affect bloodshed in vain offerings spots, those who live sedentary, physical labor, fertile are encouraged to engage in animal husbandry.

During the development of the consistent traditions of Zoroastrianism, the ancient began seven "living saints" and their mythological nature of seven things were symbolized - air, soil, water, plants, cows, and seven ceremonies and celebrations in honor of the fire ceremony were existed. Two of these celebrations happiness, kindness, heavenly order and a true representative of the exalted name of Asha, a centuries old customs of certain mutated forms of our beginning of the year associated with Navruz preserved in the system of traditional ceremonies.

The duration of human life, of course are closely related to the sun, water, land and air. Realize that common ranges of regulatory areas of these four elements of nature for submitting the request were appeared according to the worship life of the furnace cycle. In these regions two economic areas, namely agriculture and livestock from natural elements were divined. Our ancestors could not imagine their lives without them. In all areas of Uzbekistan there was great need for them. For this reason, the ancestors of the Uzbek people for the first time in all areas of both agricultural embassies affect the role played important role in the spiritual world. Therefore, affect the environment concerns all aspects of the study of ecological culture, history, history lessons, life is must be comfortable whenever for all people. Especially, people's home

household cleanliness, environment, clean, conservation opinions, ideas are still actual in practice.

Ancestors known that a fire was burning fiery furnace pepper, bread, food scraps to remove ashes from the hearth rubbish, waste furnace burning in abundance in the valley settled population lived in rural areas for the gray wire gathered in a corner of the courtyard or gray as the edification in the fall or in the spring of mineral crops. Together with the ashes of the fire garbage out, this house was going to join one of the wedding and mourning ceremonies, - they thought. During the three days of mourning ritual for the fire infected apartment fire cooking source. It is now common in all regions of the country. Neighbors that provide hot meals for three days of mourning neighbors [1].

Zoroaster's religion on the ecological system of the concept is not only stopped in environment and a bribe as well as the purity of his own sorrow. Thus, in the "Avesta" recommended that regular exercises every day to deal with a few hundred hand-washing, handsuckle up and keep the other parts of the body, hair, and nails counsel. 17-of this part of "Vendidod" were collected and shun the devil and cut off the nail and hair was given instructions about what to do for people in "Avesta".

Water sources - rivers, lakes, wells or maintained in spite of all kinds of pollution. If you need to wash something impure ceremony, the water collected in a special place, but even then bad things directly into the water. The bad thing is erased before the cows are washed and dried in the sun or in the sand and then washed with water in order to purify the final. In addition, burning of the rain outside the home is prohibited, because such a move is due to the water and the earth "disliked" they thought they could handle it. Waste water and blacken the sin. "Avesta" invited to clarity "pure water, and the fire burning in front of the world social punishment in hell Who soil grief and suffering was so bad condition" [2] the wakeup call.

Seriously studied by scientists around the world of our ancestors, "Avesta" the pastures, not to destroy the bushes, crops, gardens rag, fruit trees, harm, environmental protection purity, springs, wells, pools, ditches groove enough attention should be paid to signs comments could be found at this complex time. For example, looking at a pond or a stream on the property, or any person who has tied his horse to the ground, broke a trunk of a neuron founded 25 lash and punished with beatings. If the environment, road, bushes, meadows land, in violation of the provisions of the protection of the water dirty and it has been sentenced 400 lashes pulse [3].

Still preserved traditions of our holy doctrines: "Water pollution", "Do not spit", "Animal scold," "night sleep with pressure, playing with fire" and "desolate cabin fever clean" as gentle and wisdom are remained us from the ancient legacy of "Avesta".

Thus, air, earth, water, fire, clean, environmental cleanliness and wildlife preservation ideas are still important for people. Thus, the "Avesta" forward views on all aspects related to the environment, the positive aspects of life development of the ecological, mind and culture.

Preserved in environmental cleanliness and diseases "Avesta" can be divided into the following groups:

1. Hide garbage, dirty soil, stone, sand disposal. Killed in the same way microbes or less.
2. Flame, heat and cold loss. "Avesta" fire away and the sprinkling of rare tool. Even may be cleaned clothes from microbes and disposal with it.
3. Chemicals: slave, vinegar, wine, a variety of herbs (There – in cense, onions, God, sandals) by way of incense. Herbs are also eliminates germs thrive. "Vendidod"s Chapter 6 looks for wind, animals, and birds fly through a variety of ways to let you highlight the spread of diseases prevention.

It was perceived as an enemy of the opposite of life and death that death was due to complications of the evil days for his reactions were different. Close to dead people who died of possible dead washers tried to go to a special place day alone the body. Body separate towers, ancient, long time ago, the count of hills, desert, rocky places, worms and amphibians, birds, wild animals could ate them as food. Which is abnormal for this time of such actions do not target the bodies dirty there, the water might contaminate the weeds. At that time, the body meat, bones buried together spool plate.

According to Zoroastrian cosmogony, the earth is in the form of a flange, moisture, water is the basis of everything, the earth is surrounded by the ocean, it is like a board in water. According to this belief, Zoroastrians revered water even more than fire. According to them, the first of the six substances (six gods) surrounding the earth is water (Apam-Napat), which contains the power of life, and the power of life in the water should be enriched with the juices of death [4].

In the system of ecological concepts related to Zoroastrianism, not only the environment, but also the purity of the person was concerned. For example, in "Avesta" it is advised to engage in regular physical education, to wash the face and hands several times a day, not to touch other parts of the body without washing hands, to keep the hair clean and clean the nails. The 17th chapter of "Vendidot" gives instructions on what to do with the nails and hair in which the devil's excrement is collected and is cut [5].

Traces of Zoroastrian views about the magical properties of hair and nails have survived in the life of our people even in the present days. According to the researchers, nails should be thrown on the edge of the ground when they are taken. [6]. If it is not thrown to a distant place, it will pierce under the feet of that person in the doomsday. Therefore, when people cut their nails away, they wrap them in paper like a shroud and say: "I give it to you, the black earth." They bury it in a distant place, saying, "The wind, you are a witness[7]" At the heart of this custom, a positive relationship between man and nature began to be formed on th basis of the preservation of hair and nails, which are considered remains of the human body.

In the teachings of Zoroastrianism, water was considered a sacred element, and first of all, its purity was concerned about. For this, water sources – rivers, lakes or wells were strictly protected from any impurities. If something ceremonially impure had to be washed, the water was collected in a special place, but even then the impure object was not washed directly with water. The impure object was first washed with cow urine, dried in the sun or sand, and then washed with water for final purification. It was also forbidden to go outside when it was raining, because it was thought that it would make the water and the land "unpleasant". Wasting and polluting water was considered a grave sin. In this regard, it is said in "Avesta" that "the punishment in hell for those who are impudent in front of pure water and burning fire is worse than all the pains of this world" [8].

Among Zoroastrians, keeping the surroundings clean and not interfering with the process of nature was a part of Zoroastrian virtue. Members of the team, particularly, young people, were brought up in the spirit of preserving and beautifying nature. From a young age, they were taught to plant trees, take care of them, create greenery, build gardens, and not to pollute streams and ponds.



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