

IN THE DOCTRINE OF ZOROASTRIAN RELIGION, THE RIGHTS AND DUTIES OF A COUPLE IN RELATION TO EACH OTHER

D.Ro'ziyeva

Navoi State Pedagogical Institute
Department "History" t.f.f.d.(PhD)

Abstract: This article shows the relationship between men and women in the Zoroastrian religion, their place in society, special attention is paid to the education of girls, and their obligations in building a family.

Key words: Gender equality, Avesta, Ahura-Mazda, Zoroastrianism, Zoroastrianism, "Oshabonu", childbirth, shtar wife.

The fact that Gender equality has an urgent importance in social relations, which is important in the development of society, is even more evident today. Today, as a result of a special emphasis on increasing the activity of women in social life in the family, in society, in particular, there are major changes in both social relations and legislation.

Article 58 of the Constitution of the Republic of Uzbekistan, adopted on April 30, 2023, establishes equal rights of women and Men[1].

In addition to being in equal respect with men in society, women receive education in the same ranks as them. We see this even in Zoroastrianism in the pleas and appeals to the Supreme God Akhura – Mazda: "may There Be applause to the idea of good created by Akhura – Mazda, to healthy, intelligent – trigger children, long – sighted, brave, wise, boys and girls who know different languages!"[2]

In Zoroastrianism, special attention was paid to the upbringing of a girl. Zoroastrian doctrine requires each parent to ensure that their daughter knows all the trades of her time until she reaches puberty (age 15), to perfectly teach her to keep cattle and fast, to raise her daughter in faith in a strict, neat manner.

This, on the one hand, relieves parental work and ensures that household chores are always without order, purity, isfrozarism, while on the other hand, the girl sets the stage for ensuring the prosperity of the fallen household, the mother-in-law and mother-in-law gain the respect of the groom, ensures the strength of a new family. In so many places of "Avesto" we find the female anthem directly. In particular, in paragraph 3, it is said that "we praise the pure rafters and raves of all women and men, "while in yachts we read the opinion that" we praise the raves of the spirit of pure and impassioned women and Men. " [3]

Our ancestors strove in society, in the family, for a woman to have equal rights with husbands. The 53rd yacht of the "Avesto" lists the farzlariyu Zoroastrian pandas of this feature of Ahuramazda. Women's rights in any area of society's life are not limited compared to considerations in yachts.

Chunonchi, they fasted, did not kanda to pray for five times, performed the prayer alone at their own discretion, or accompanied by a male community. He took part in the performance of

hymns praising Yazdon in the musical accompaniment of the recitation in the cease-fire. The place of the woman was given special attention in ensuring the integrity and well-being of the family. That is why the woman is a symbol of good among the goddesses. He will always ensure the celebration of good on Earth; the peace of the land is a struggle against Ahriman and the Giants to build the stability of the prosperity of el. The formal adoption of the name "Oshabonu" in those Caesars is also associated with this symbol[3].

"Avesto "also has notable considerations about starting a family, not allowing haste in the honest choice of the pair, listening to the advice of parents, the elderly:" O mardum, listen to the good advice of others and look at them with a clear andisha. Be careful to notice the bad with the good. Let every man and woman take the right path without missing the opportunity, and let the life of tokim pass by pure and merciful."

From this it is seen that the marriage of young men and girls has always been in the community, the parent ISM. They were declared disinherited before the entire community if they married without the consent of the adults. In the construction of a family, the young man always knew a craft, knew about the secrets of Housing and, of course, chose purebred girls for a wedding dress. When the girl reached puberty, the consent of the girl was definitely asked, even if the parents were in izm. Kadhudo (husband), without the practice of kadbonu (wife), did not have the right to give the girl to the husband without consent.

The Zoroastrian religion manual lists five types of marriage and housekeeper:

1. The king is a wife. This means that the young man and the girl marry with the consent of their parents. In this, the position of mothers will be high.

2. Ayukhatin. I.e. "yakkabonu". If a young man marries an only child in a family — his daughter, he promises not to leave the parents isolated and without heirs. The first son born in the new family, grandfather siyu, is transferred to his grandmother's name and the child becomes their heir.

3. Chokar is a wife. A man or woman, who is Jr. from the previous couple haloli, chooses a new spouse for herself. Zoroastrian belief is that a husband or wife is married to a previous couple, haloli, after their death. Consequently, the second husband or wife remains the "chokar" of the previous one. Also, when a husband marries a second time with the consent of the first wife in the hope of having children, the second woman is a "choker wife" in relation to the first.

4. A wayward wife. According to the rule of Zoroastrianism, boys and girls do not have the right to honestly choose a free pair until they are 21 years old. If the young man wanted to go through nikoh without the consent of the parents, then representatives of the church held such a wedding. But when the Mo'bad reads a marriage, the parties are arbitrarily deprived of the inheritance that will touch them because they are having a family". The bride bore the name" Holy — bastard wife".

5. Sittar is a wife. A family woman will be a "sittar wife" if the couple live for a long time and do not have offspring, or take a baby that someone has abandoned into the street and become a "foster child" [3].

According to the beliefs of mazdoparasts, the emergence of a healthy generation should be a healthy lifestyle, supply for the birth of an impeccable offspring. To do this, first of all, the parent

must be physically strong, sexually impeccable, able to find and eat his own food, honestly by his craft and work. For this reason, the parents thought about the Ob in choosing the future groom and brides. To an impeccable guy in all respects, a healthy girl was chosen, suitable for the old man, rangui ROI. His breed, pedigree, was bred. Girls with Afti or skin defects, white, black, red spots were not elected to the wedding dress, and guys — to the groom, that is, they adhered to the wisdom of "equal-to-equal" [3].

Observing religious, scientific and philosophical approaches to the family, we see that a couple's relationship plays a key role in the stability of the family. In Islam, for example, there is a strong emphasis on the glorification of Man and family through marriage, the rights of Man and woman, their honor, and the maintenance of peace in the family: "women (the rights established for) are equal in their own right to men (right)" [4].

In conclusion, if a husband and wife follow the rules that apply to them, diligently fulfilling their duty and responsibility towards each other, such a family becomes a castle of happiness and Bliss. Children born to such a family are also brought up beautifully, and they are bred from them by people who benefit society. In addition to developing specific rights for each husband and wife, Islam also imposed certain obligations on them.

In the family, the most important thing is a loving wife, as well as having a female child caregiver. Therefore, in our society, however, we can see that women work as productive as men in the same kind of noble jobs as apples, poets, mentors, creators, entrepreneurs, skillful managers. In fact, prioritizing the attitude towards a woman, placing the respect of a woman in place, raising her status to even higher heights is a requirement of the period.

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