

**"AVESTO" IS A HISTORICAL MONUMENT OF HUMAN RIGHTS****O'ralova Yeshoda Bahodir Qizi**

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**Annotation**

The content of this article is that many measures are currently being taken to protect the interests of our citizens so that we can see how superior the human interest is in avesto.

**Keywords:** "Avesto" Ancient Egypt, China," Aridush " - garaz," Ochiripta "" Avauyrayishta "" theory of human rights"," theory of State and law"," history of State and law"," philosophy"," theology"," history of Uzbekistan","Political Science".

The Republic of Uzbekistan has declared its ultimate goal to strengthen the independence of the state, to form a democratic legal state and civil society in which the decent living conditions of citizens are ensured, and is consistently taking a step along this path. Fundamental reforms in the social, economic, political, legal, cultural, spiritual sphere carried out in society are aimed precisely at the implementation of these tasks. In this, Uzbekistan relies on modern progressive democratic ideas and institutions adopted in the world community, on the one hand, and on the other hand, on the long past of our people, it is based on ancient rich state-legal experience and teachings. This in turn necessitates an in-depth study of statehood and legal institutions, political and legal ideas and values of our ancestors, which have been tested in Uzbekistan for many thousands of years, having been able to show its survival.

President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev noted that "the most ancient written monument created on the territory of Asia more than 2700 years ago -, Avesto,, in his book, the ideas of building human rights and freedoms, interethnic relations on the basis of the principles of mutual respect and trust occupy an important place, violence and injustice are rejected." Land.av. In the IX-VII centuries, such a light appeared in the central part of Asia that this thing was able to significantly show its influence on the development of mankind . At a time when the social system of ancient tribes living in eastern Iran and Central Asia was changing and religious views, as well as the stratification that was taking place in society, a new idea, new ideas and a new doctrine arose along the Amudarya side of the Turan lowland. This doctrine was a doctrine that could resist the many-godly and infatuation that was formed in the country, the pollution of the environment and the many sacrifices made by exterminating living animals that played an important role in the lives of human beings. It was considered permissible for a person who adhered to this teaching to soul this Trinity throughout his life "noble thought, Noble word /word/, noble deed". The founder of this teaching is Zarathustra, who was able to prove his rightness by fearlessly spreading his teaching among representatives of any class living in society. Abu Basil Beruni testifies that

Zoroaster was born 258 years before Alexander The Great came to Central Asia. But further research, especially the analysis of the gates (poetic texts in the "Avesto"), led to the fact that at that time in them, from the description of natural conditions and events, scientists found Zoroastrianism in the Earth. They confirm that he came into the world at the end of the VIII century and passed through the world in the last quarter of the VII century. Its original name is Zaratushtira, meaning "yellow camel owner", "Zarin light owner". It is from the famous Spitama seed, which lives in the lower Amu Darya Basin. His calls to his fellow tribesmen, who have been accustomed to polytheism for centuries, are badly affected, and they feed him. He spent decades in the desert-he is in the desert, the mountain-he is in the rocks, the city-he devotes to walking in the villages and spreading His teachings on the lands during this period. Currently, the scientific work of art that evangelized his ideas is called "Avesto", a religion that embodies the teachings and ideas that he founded is called Zoroastrian religion. The religion of Zoroastrianism is based on dualism, that is, the universe is based on the fact that the two primitives of the two bases consist of the non-stop struggle of light and darkness, good and evil. The events described in "Avesto" occur mainly in the country "Ariana Vajra", that is, in the state called "Big Khorezm" by scientists. This state, which included Greece, Margia, Sogdiana, Khorezm.

Currently, ideas about human rights should be studied within the framework of the terms Turan, Turkestan, Mavorounnahr. Because, for several thousand years on the territory of our country, a high culture had flourished in the powerful states famous for the names of Turan, Turkestan, Mavorounnahr. It was our land that for centuries has been a connecting bridge between the East and the West, between the South and the North. The Great Silk Road, which played an important role in international relations, had passed through the territory of present-day Uzbekistan. The Ancient Kingdoms of Khorezm, Bactria, Soghd, Kushan, Parthia, Ephthalites had delivered to the world the wise men and scientists. Therefore, when each nation, each nation implements its state and legal history, it will be necessary, first of all, to ensure research objectivity by restoring historical memories of the land, territory, areas of human rights belonging to them. The fact that the book "Avesto", one of the most ancient written sources in the history of Mankind, appeared precisely on the Land of Khorezm, testifies to how the history of the Land of Khorezm is deep. The role and importance of Avesto as a religious, political, legal resource in the life of society, issues such as its emergence, development, content, composition and structure have always attracted the attention of scientists and researchers. After the independence of the Republic of Uzbekistan, the political and legal guidelines of the peoples of Uzbekistan, especially their ideas on Human Rights, began to be seriously studied by historians, philosophers, lawyers, literary critics. Scientific research devoted to "Avesto" can be divided according to the source basis into the following groups:

1. First in his scientific studies, "Avesto" was studied as a source ;
2. In the research of the second group, the work "Avesto" was studied by historians;
3. In the studies of the third group, "Avesto" was studied by ancient scientists on the basis of archaeological materials ;
4. In the studies of the fourth group "avesto" Philosophers, by Zarathustra's philosophical thoughts were applied ;
5. In the studies of the fifth group, "Avesto" was studied from the side of lawyers, tied to human rights.

"Avesto" as a religious , legal , historical source has long been the Greek-Roman philosophers Herodotus, Aristotle, Plato, Heraclitus, Democritus , Western scientists Hegel, Duperron, H. Bartaleme, M.Boys, R.S.Zayner, Angel, I.M. Steblen-Kamensky, J.Kelens. X. Hunbach, Yogyote, V.B. Applied by the hyenks. The political and legal ideas of the peoples of Central Asia, dating back to ancient times, were not left out even from the point of view of legal scholars. The ideas of the peoples of our country devoted to ancient times and related to statehood and human rights have been partially studied .Along with these, human rights issues have been implemented in Avesto. The formation of a democratic legal state and civil society in the Republic of Uzbekistan in many respects contributes to the history of statehood and Human Rights of Uzbekistan, the study of political and legal guidelines in solving the tasks set before us to use the best ideas in them. The Republic of Uzbekistan set itself the highest goal of establishing a democratic legal state and an open civil society, forming a legal system. Uzbek statehood and law have gone through incomparable, unrepeatable stages in their development. One of the unique sources that testifies to such a period is "Avesto". President Of The Republic Of Uzbekistan Sh.M. As Mirziyoyev noted:"We are connected by culture, and it is the basis of humanity." Ancient Greco-Roman philosophers Geradot, Plining, Strabo, Philon, Yevdox, Cicero, Plutarch, Deogen and others wrote about the teachings of Zoroastrianism in their works. In Central Asia, information about "Avesto" is found in the works of such allies as Abu Basil Beruni, Farabi, Abu Nasr, Tabari, Nizami, Farididdin Attor, Alisher Navoi. Abu Basil Beruni reports that Avesto's handwriting was written in golden letters on the skin of O'nikkiming Mol, with Alexander translating parts of his tib and astronomy into Greek before burning Avesto. There was a hand-written copy of "Avesto" in three copies. One copy of it was destroyed by Alexander. The second copy was sent to Greece. And the third copy was preserved by those who were faithful to the Zoroastrian faith. Beruni writes: three-fifths of " Avesto " got lost."Avesto" consisted of thirty nasks (parts). Twelve nasks remained in the hands of the Gentiles‘.

First president of the Republic of Uzbekistan I. A. As Karimov said: "this rare book is a spiritual, historical, legal heritage left by generations of our ancestors who lived in manashu Land Between Two Rivers. "Avesto" is a historical document that testifies to the fact that in this ancient country there was a great state, great spirituality, great culture, which no one can

deny." Taking into account the fact that at Avesto a lot of attention is paid to the human rights of young people and the growing generation, their upbringing, it is possible to recognize what kind of sermazmun value this work is now. The values presented in this Bible have a great influence on the formation of the foundations of the idea of nationalism, as well as human rights. Studies show that "Avesto" was originally composed among the communities of fireworks, which consists mainly of three parts. "Yasna" - prayers that are read during the period of sacrifices, "Yasites" - the anthem of the gods, "Videovdat" - consists of prayers that are read against the devils. "Avesto" was thus the source of the Zoroastrian religion and doctrine, which determined the social, economic, historical, political, legal, cultural, educational life of the peoples who lived in this country for a long time. That is why the study of this rare source, the scientific analysis of its ideas is one of the urgent tasks of today. The Uzbek state and law have a history of many millennia that can argue with ancient Egypt and China. Problems such as honoring the mountains, the sun, maintaining the purity of pastures, the development of livestock, horticulture and agriculture, plowing the Earth, honoring bread, keeping the atmosphere clean, which are the basis of abundance, are covered on the basis of evidence with reference to life sources. As mentioned in relation to man and his place in society, Zoroastrianism reformed the content of views that became religious beliefs of members of the ancient tribe. Comparing the progressive ideas of Zoroastrian doctrine, it is enough to know the historical roots of the state, under what conditions it arose, how it developed, what content it acquired. The first roots of jurisprudence are so clear that it is much more important for a person, especially the younger generation, to study them, to form in themselves the skills of their creative use. With this, it is not necessary to accept the legacy of the gods as it is. But for the construction of a legal democratic state, a creative approach to the cultural heritage of the past is necessary. Especially in the upbringing of people, first of all young people, in the spirit of respect for laws, appreciation of people, the historical experiences of ancient ancestors occupy a very important place. Chunoichi, in the appreciation of human dignity, in the execution of laws, they are much more applicable. The rules of "Avesto" served to purify society, scatter the seeds of high morality, goodness, as a propagandist and negizi of a religion guided by decency. The types of crimes and punishments against morality are reflected in it, which prompted a person to appreciate, to rise spiritually, to be polite. "Avesto", which serves to ensure human rights and freedoms for its time and even now in the minds of people, its ideas are connected with the ideas of humanism, justice, and the ideas of its emergence and development should be turned into an object of extensive scientific research. The Republic of Uzbekistan set itself the highest goal of establishing a democratic legal state and civil society, forming a legal system. The fact that society confidently moves towards a huge goal testifies to the fact that its right to statehood has a history of many millennia. With Uzbek statehood, the right has gone through incomparable, inimitable stages in its development. One of the unique sources that stands out from such a period is "Avesto", which

occupies a worthy place in the treasury of World scientific thought. President Of The Republic Of Uzbekistan Sh.M.As Mirziyoyev noted: "We are connected by culture, and it is the basis of humanity." The emergence of "Avesto", its spiritual, cultural, political ideas have always attracted researchers. Ancient Greco-Roman philosophers Herodotus, Eudox, Pliny, Plutarch, Strabo, Diogenes, Philon and others wrote in their works. And in Central Asia, information about "Avesto" is found in the works of mutaffakirs such as Abu Nasr Farabi, Firdavsi, Nizamiy, Tabari, Abu Rayhon Beruni, Farididin Attor, Alisher Navoi. An important stage of the pre-historical period of the state and law is the formation of the complete new foundations of the management of pre-state society in its content, along with the formation of complex structures on top of the community and the mechanisms of socio-regulatory regulation corresponding to them. It is described in "Avesto" and indicates that the process of the emergence of the foundations of the first statehood and Human Rights, formed on the territory of Central Asia, is divided into three periods.

1. The first period was the oldest, in which justice and human happiness prevailed.
2. The second period – the struggle for justice between the spirits of good and the spirits of evil-continued.
3. The third period is the realization of the education of good and loyalty, the good rulers judged, so that the peasants were wealthy, the political and legislative system of the state was strong, while the common sense and justice were solemn.

The first period of the history of human rights in the ancient State of Uzbekistan - mil.avv. The second half of the II millennium is the period of the settlement of a state-like structure in the embryonic form in the south of Uzbekistan. Thus, the initial basis of the formation of the first statehood was the House-fortifications, fortress, Guzars, workshops, places of trade, markets, formed from the city center. Human rights in the ancient State of Uzbekistan, the second period of its history-mil.avv. The beginning of the I ming anniversary – mile.avv.539-the formation of the historical and cultural regions of Bactria, Sogd, Khorezm takes place. In them one can see the early forms of the state, which had a system of glory of the system of political power. In particular, the information from Avesto shows this. The third period of the history of human rights in the ancient State of Uzbekistan – mil.avv.539 years-mile.avv.330-includes a break in the development of local statehood, which arose due to the invasion of the Achaemenids and the accession of Central Asia to the Achaemenid state. A new generation is being formed in independent Uzbekistan, which recognizes the world in a new way, fights for its right, considers its fate the same as the fate of its people and Homeland. They equally master both the spiritual heritage of ancestors and universal values, mental discoveries.

Between the two rivers in Central Asia, that is, in the territory of Uzbekistan in the ancient period, the shaft of statehood.avv. The second half of the II millennium, AD.avv. Until the 3rd century, it covered the time between the 4th century AD. Zoroastrianism doctrine, according to the official instructions, the first sign of the feeling of their duty by a person was considered

spiritual purity. To show care for women, to protect women's rights, to achieve the solidarity of family inviolability, the duty of parents to the child, the duty of children to the parents, the preparation of girls for family marriage was considered a social necessity, and a task. According to religious ideas, the soil, water, air, the sun are sanctified in sanalghanam, people are encouraged to honor them, to worship the sun. In Zoroastrian doctrine, it is singled out that the incalculable observance of personal and living hygiene is an event that prevents the occurrence of various diseases among people. "Avesto", like all other religious books, is considered a work with an encyclopedic essence. In it, along with the descriptive praise of the laws, decrees and sunnats of Zoroastrian religion, the only creative power of Yazdon, philosophical observations are made about social life, different social classes, material world, the role of people of different professions in marriage, the imperfection of the world and Man, existing system procedures, their positive and negative sides, the true nature of mazdaparasism, the difference Zoroastrianism arose as a result of a long struggle against the polytheism, which was based on paganism, paganism, devantism, against which his caste reigned. The book "Avesto" is the first mirage of our spirituality. Of great importance are the socio-economic life, religious and secular ideology, concepts, traditions, cultural and spiritual development of families and nationalities, which began in the most ancient period, living in the territory of Central Asia. In the book, on the basis of the principles of mutual respect and trust in human rights and freedoms, interethnic relations, the ideas of representation occupy an important place, violence and injustice are rejected. Scientists admit that the peoples of the East "Avesto" is a current important resource in the implementation of ancient times, which retains its significance from now on. This book is considered the first collection of beliefs, languages, religions in a word, about the stages of development of spirituality and culture. It should be noted that these processes correspond to the belief that in the general framework of statehood economic development, everything is for a person, for his value. Focusing on "Avesto", it is assured that the emergence of unung is a resource written in gilded letters and shaped over the centuries to the history of the peoples of Central Asia. The human rights ideas presented in the book and constitute their importance. Land on the ground of Turan. avv. The Holy Book of Zoroastrian religion, which arose in the IX – V centuries and is presented in Avesto, constitutes sources related to the issues of state and Human Rights. Currently, researchers conducting scientific research claim that "Avesto" is a legal resource that regulates human nature, attitude towards society, rulers, each other, behavior, legal actions, it is required that it reveals in a wide range the issues of crimes against the forces of nature, crimes against religion, crimes against the family, property crimes, the provision of physical punishment against them, imprisonment, washing. The formation of the methodology for studying the statehood and human rights of Uzbekistan is one of the most pressing problems, the least studied area within the framework of the current social legal Sciences. The antiquity of the origin of the nation in the study of the state of Uzbekistan and human rights it is advisable to

reveal the antiquity of the emergence of statehood, material and spiritual wealth, the harmony of all spheres of society, their role in World Development, Contribution to it and the influence it has on the formation of other nationalities or states. In a word, a new direction should appear in the development of the state and the implementation of human rights in it, which will raise our national pride, which will determine our historical roots. Avesto is a work that has left a great positive mark in the world community and is a unique manuscript that contains remarkable information about perfect rights and legislation, Human Rights and freedoms, as well as their obligations. Since the book "Avesto" is the first written source of our social, political, economic and spiritual history, it is necessary to thoroughly analyze it, since the need to study and analyze the legal resources and systems of the past, the spiritual, spiritual heritage received by the ancestors, is of great importance for the establishment of a legal democratic state and a

The above conclusions can be used to teach such subjects as "theory of State and law", "history of State and law", "theory of Human Rights", "History of Uzbekistan", "Philosophy", "Theology", "Political Science", as well as to write their parts related to Zoroastrian religion and "Avesto", to publish articles and brochures, to study and organize seminars in all higher educational institutions, especially in legal education, It should be especially used to increase the knowledge of the human rights group among the population and young people, to raise legal consciousness and legal culture in our society. "Avesto" as a legal source distinguishes crimes against society, State, person, faith. Crimes against religion and faith were strongly condemned and recognized as worthy of punishment. The life and health of a person is an invaluable asset of the individual, and his deprivation or damage to these assets is considered a tragedy for the individual. In Avesto, crimes against human health and life are classified in detail, respectively, penalties are prescribed. In it, crimes from cast and carelessness were distinguished, and a corresponding punishment was applied. The rules of "Avesto", as a propagandist and negizi of a religion guided by decency, served to purify society, scatter the seeds of high morality, goodness, and serve further. Considering that his ideas, which serve to ensure human rights and freedoms for the life of Avesto and even now in the minds of our people, are permeated with ideas of humanism, justice, it is required to turn his emergence, development, ideas into an object of extensive scientific research. Thus, "Avesto" was the source of Zoroastrian religion and doctrine, which determined the social, economic, political, legal, cultural and spiritual life of the peoples who lived in this country for a long time. That is why the study of this resource, the scientific analysis of its ideas is one of the urgent tasks today.

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