



## THE ISSUE OF JUSTICE IN OUR SPIRITUAL HERITAGE “AVESTA”

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### ANNOTATION

*In this article, special attention was paid to the issue of justice in the invaluable historical and literary monument of our ancestors "Avesta [3]". Because our ancestors deeply understood justice, truth, peace and tranquility, they paid serious attention to establishing justice in the family, in the community, in the society, strictly adhering to the rules of justice in their practical activities and educating their children in the same spirit. These immortal ideas now also retain their significance. In this article we will talk about the importance of the ideas put forward on justice in Avesta, an invaluable historical monument of our people, to this day.*

**KEYWORDS:** *Avesta, Zardusht, zoroastrism, Ahura Mazda, Vandidod, Mansur Yasht, justice, faith, honesty, community, fargard.*

Thinkers at all times gave an assessment worthy of the category of justice. In particular, Sitseron, the thinker of the ancient world, expressed the opinion that "justice is the highest virtue within all qualities". The motto of our great grandfather Amir Temur was "the power is in justice". We read in the "Temur tuzuklari":

"No matter which country I conquered, I cherished the people of that land, honored their sayyids, their scribes, scientists and respected them, giving them leeches, duties, and marked their salaries; I saw the glory of that province as my brothers, as my own children, when they had young people and children... With justice and kindness, I pleased the servants of God who created me. To the good people of every country, I also did good... I did not send gay and mouth-shaking, gossip people to my meeting, I did not follow their words. I drove out of the country people whose desires were evil and dirt... I opened the door of justice in every country, blocked the path of oppression..."[4].

Our ancient historical and literary monument was also praised in Avesta in the finality of Justice.

"The God-fearing breeder, - in a sacred source, - can have a large herd if he is just, reasonable and respectful in his own standing - marriage." The pious people will first of all be believers. And the whole of the faith is pure-hearted, honest people. In their life, in their marriage, Justice will always prevail.

The supreme god himself is described as just. The gods who built Ahura Mazda also honored Justice, glorified the truth, said the truth.

“Маконларни кўриклагувчи,  
Ростгўйларнинг ҳимояткори,  
Жамоалар пушти паноҳи,  
Ростгўйларнинг ҳимояткори...”  
Табаррук манбада адолат, тўғрилиқ,  
ростгўйлик куйидагича тасвирланади:  
“Мен- куч билан кучлидирман,  
Паноҳим билан мустаҳкам.  
Мен ҳаммадан шарафли,  
Мен ҳаммадан саҳоватли,  
Мен ҳаммадан нажоткорли  
Асрагувчи...”

Injustice at the same time was punished in Avesta.

"Whoever - who, - in the so-called "Avesta", - jumps at the attempt to strike someone, his sin is to "raise" (take a gun. For this sin, a total of ten times will be rewarded with a whip." "Whoever invades in an attempt to strike upon someone's head will be rewarded with a whip twenty times for his sin." "Whoever-whoever commits to beat someone with a grudge-will be rewarded with a whip thirty times as much as all for his sin." "If those sins are returned, they will be punished with an additional whip ten times more for each. If injustice continues and suffers, then he is sated with punishment for his sin:

"O who created the universe! –O, the truth!,- in the divine book, - Who-who will inflict severe injury on him by hitting someone?

Ahura Mazda answered:

"In all, sixty is rewarded with a whip." If the injustice is returned again, then for each it is added



forty times and it is rewarded with a whip. It can be seen that injustice was badly appreciated by our ancestors. At the same time, the scales of justice worked exactly, a small injustice also could not escape from their sight, always received his deserved punishment.

"- O He who created the universe!

O, the truth!

Who-who will hit someone and inflict severe injuries on him?

Ahura Mazda answered:

Thirty whips are savored by aspahih-ashatra and thirty whips by saravushu-charana. If the injustice is repeated again, the total is rewarded with a hundred whips. If the injustice is repeated again, the rubbing with a whip for each will continue to increase forty times. If the victim's bone is broken because of injustice, he will be rewarded with a whip one hundred and forty times for this sin. The punishment of someone who smokes someone and makes him unconscious is loved by one hundred and fifty whips.

On the punishment of anyone who committed this sin again, even without paying the heel of his initial sin.

- Ahura Mazda answered:

His act is referred to as "pishavtanu" and for this sin is punched twenty times with the whip of aspahih - ashatra, twenty times with the whip of savashu - charana.

At the end of the punishment described above, these sinners will be purified and ashaven. After that, Mazda continues to follow the religion.

("Avesta", Vandidod, 4- fargard, 118- 121 pages).

Thus, injustice received its worthy "right".

Justice and truth are glorified in the hotels of the Yasna department of Avesta:

"O Mazda Ahura! O, Ashah-the truth! called in the holy source.

I show enthusiasm to sincerely understand the words of truth that have enlightened your anxiety and perception and to convey the prophets of your religion to the ears of people."

"- O Mazda! Oh, Ahura!

Let people hear these words under the guise of Ashah - truth with noble intentions and be witnesses in yourself - friends, blood - who is living with justice, they will only be able to partner with me and lead my fellowmen."

"O Mazda Ahura! I applaud you, Ashah - the truth and world, I bring prayers.

I want to walk on the right road, on the right street, on the word of your shelves, I want to listen."

"- O Mazda! O, Ashah-the truth!

You are kind to your prophets. Turn away from the latitudes towards him. In this world, you have managed to be a leader in a situation where your eyes can see people who have gone astray, who have gone

astray, who have gone astray from the right path, and start to light the human race."

("Avesta", Yasna, 49-50-lines, 27-28 pages).

From the beginning to the end of the holy source, light is placed against darkness, good deeds against evil, good deeds against evil, justice against injustice, wisdom against ignorance, prosperity against poverty, a prosperous land, the first is praised, the second is condemned as a force to blame life on earth. It is said in the book that the prayer of the monument corrects the soul, Justice of the righteous, the universe. Being afraid of the struggle for the tantanum of justice and living in a compromise mood – was considered both a shame and a crime. Our ancestors likened justice to the sun. It shines all the same, but does not decrease. Justice is like water, oppression is grass. Zilol water always extinguishes the flame, which causes disasters.

In each of the four sections of Avesta, which we have reached before us, the ideas of intelligence, honesty, justice, honesty, patriotism, elvardism, kindness are propagated, curvature, arrogance, robbery, cruelty, indifference, laziness, wariness are condemned.

According to professor H.Homidiy, in epic "Anushervon" tells the story that one day Kisro Anushervon, a young king who received education on "Avesta" from a wise man named Hinduyo and Farokin, had a dream. A beautiful lime in a dream came into the palace, and the king took a full cup of wine in his hand and a string disappeared from sight.

In the morning the king gathered the salt wise men of the land and asked for the interpretation of his dream, no one could answer. In the end, they gave a respite for a couple of days. Another printer could not interpret the king's dream. After that, the king gathered the people of the tent and the liturgy, giving them gold from a platter in his hands, saying:

Turn around the whole country and put a jar, and whoever says the interpretation of the dream-throw dice from the head.

Employees go to different regions, towns and villages. Met a teacher who taught from Zend Avesta. He announced that he would say his dream interpretation in the presence of the King.

The King explained in detail the dream.

-My king how many canines are in your palace, - asked the young man.

-I have seventy paripaykar, - answered King.

"One of these concubines is a male," the teacher stressed.

Anushervon got held. And without thinking:

"You can know how to do it," he said.

- Early in the morning you will pass all the canines one by one from the bottom of the throne, let's define from their charisma, - flattering young man.

-They did so the next day. But it is not known which of the canines walk is masculine. Then the king



threw a glance at the teacher in the sense of "how was this oil?"

"Now, my king, it's been a job," said the young man, "shame, let's gather together some words of shame." Early in the morning you will go out on your throne, I will stand by your side. And let the canines pass from one to another only in the presence of an inner garment.

Usually when the canines live from two people in one room. When they were carrying out uryun from the king's presence, Mohra Chochi's bathhouse turned out to be a young man.

Since the king asked the girl with anger "this is the ne case," slave answered like that.

-This guy is my brother. Our mother is one, our father is another. Without him, because I could not imagine my life, I was brought with me in the image of a girl when you dragged me to the palace.

The King consulted the chieftain. "Their share is death," the cyborgs said from one mouth. They hung both on the dorm in their inn.

This seventeen-year-old wise man was later a Buzurujmehr, who became a strong pillar of the state of Anushervon, a symbol of the "just minister" in the East.

Another narration about the service of wise ministers in the search for justice, which helps the kings to make the right decisions in order to save the innocent person from death by the realization of the noble intention:

The king condemned an innocent to death over anger. Although the King understood his purpose and became obliged to speak, when the minister of justice fell to the middle and said a word to the defense of the poor:

-I swear, this is what you asked for at the moment, what you asked for it do the opposite!- did that.

The minister, who heard this covenant, bowed and praised the justice of the king:

- My king, at this moment you have issued the same just judgment. Do this man kill him.

As long as the king rejoiced at such a disgrace of the wise minister and abolished the death penalty.

The source shows that a person must first be fair to himself, and then show justice to others. After all, a person who is not fair to himself cannot show justice to others. At all times, scientist said that if a person motivates himself for good, returns from evil, does not over do it in all cases and does not allow shortcomings (that is, if it is of moderate quality), it will be fair to himself.

It is stated in the following order that human beings are considered fair in relation to others: people are either high, low or equal in terms of position in relation to each other. It happens that the person himself tries to easily give birth to those who are below him, removes difficulties, does not commit violence and wants the truth did justice to them. It is

known: if the chief does not want to do justice, then the subordinates do not want to obey. "If the inhabitants of which country have suffered Azores from their ruler or guardian, and the people of that land have fallen from their guardian," say Amir Temur, "let the true king who conquers the countries take those lands under his control. As soon as the just King steps in there, the victory of the fatherland also flows into it and enters together. An example of this is that I separated the Khorasan region from the cardian Sultans. As I turned my face to Herat, the moment of Khorasan, Sultan Ghiyasiddin handed over the whole country, with treasures, to me as a peshkash."

It happens that the person himself will show justice to the person above him - his sincere obedience to him, his help will not spare him, his loyalty. Being arrogant, not obscene and not delivering Azores is the Justice of the individual to the equal.

Kuntugdi Elig in "Kutadgu bilig" - the symbol of justice. One day Kuntugdi calls to the presence of Elig Oytu. Aytuldi entered into his presence and caught a Yaka from surprise: a sharp dagger in the hand of Elig, sitting on a three-legged chair, stood sugar on his right side, and poison on the side of the macro. His eyebrows were born, his face was not covered. Aytuldi asked the reason for this condition. Kuntugdi said:

I am the embodiment of justice as a king. A sharp dagger in my hand. This is a sign of who I am. I forty like this dagger of any work, I solve it.

Кимга етса хорлик, килурман химмат,  
Менинг хузуримда топгай адолат.  
Шакар ичганидек шод бўлар ул киши,  
Севинчга тўлади, тарқар ташвиши.  
Менинг заҳаримдан кимда ким ичар,  
Ўзи золим бўлса, ростлдикдан қочар.  
Хузуримга келса бирор беъмани,  
Заҳар ичган мисол қақшайди тани.

Whether it be a son or a loved one or a transient guest like lightning, they are the same for me in terms of justice. For me, the criterion and the basis - the correctness. If the chief shows righteousness and justice, he will reach all his wishes and dreams.

Many legends have been left on the example of kings or governors for the purpose of instructing generations. There were also many fair rulers in history. To their name the people remember by adding the adjective "just": Umorul Adil, Noshirevo Adil...

The king would feast on the people in every Navruz. Among those who came to one of the so-called, there was an incredibly poor man. And when he had saturated the snow, he said, "If I took one of these bottles and sold them, I would get them out of need, and God would forgive both the king and the almighty for this sin that I committed out of desperation" and he would give one of the precious bottles between his clothes. The King did not say a



word, although he saw this move. When the feast was over, the servants found out that the expensive dish was lost and brought it to the king, they asked permission to search all.

Check and do not confuse people, "the King said. - Take away the crush from any needy person in the cabin. And the one who sees his body does not make a squeal.

The one who bought the cabin bought it and made his money into his marriage. He took on himself a new ust - head. Next came Navruz in a new dress. After banquet, the King dictated it and called to his side:

- Did the new clothes on you come to the money of that cabin?- he asked me to laugh.

"I will have the same clothes in the shade of your compassion," he said, blushing from shame.- Wanting has forced me to work in the same sin. Forgive me. My conscience is suffering from what I have done.

- After that, without touching someone's thing without asking the owner, tell me your need, I will help, - that the just King gave him a gift and made him happy.

In fact, justice is a virtue of virtue. A person who is unjust without justice will not be virtuous and virtuous in any time. Injustice is the plant of happiness, the promoter of non-existence. If we are honest, fair, we will have a great reputation in the people's army, everyone will believe in us, our word, our work will be acceptable and maghreb in the people's army. Therefore, we must lead ourselves in righteousness and justice, without oppression or injustice to anyone. These thoughts retain their dignity and importance at all times.

Part of the Mansur Yasht of "Avesta" in the revenge of Rashn, Rashn is described as the most truthful, the embodiment of justice:

Ashavan Zardusht asked:

- Oh, ashavan Ahura Mazda!

O beware and be distracted when every what ask! O, misguided thinking! Not deceived and everything!

I turned to you and ask you with the real word, answer:

Which of the classical careers is the most comprehensive, the most virtuous, the most powerful, the most hardworking and the most stable of all created phenomena in honesty and truth?

Then said Ahura Mazda:

- Oh, ashavan Sipiymtan!

In truth, I warn you of the most comprehensive, most dignified, most powerful, most working and stable career, classical in honesty and truth.

We want justice here. We want the sympathy of the mighty Rashn. I call a friend at the var ceremony to fire, hands, butter vari and herbs juice."

If you are not an azur, you will affect the destination address of the one who wants justice. You can ointment from everyone better. You will kill thieves and robbers better than anyone else."

("Avesta", Mansur Yashts, rashn od, 247-248 page).

"O ashavan Rashn! is called in "Avesta":

If you are at the beginning of a bright and multi - ring mountain of Alburz, then we will call you a Madad. From the peaks of Alburz, snow does not flow; there is neither night nor darkness; neither cold bod; nor hot bod; nor lethal malaise, nor the paleness that the dev has created.

We want justice here.

We want the sympathy of almighty Rashn."

-Oh, ashavan Rashn!

Although if you are in the sky of the Vanand star, which you have created in Mazda, we call you for help.

We want justice here.

We want the sympathy of almighty Rashn."

-Oh, ashavan Rashn!

-Even if you are in the headless space bands, we will call you to help.

-We want justice here.

-We want the sympathy of the almighty Rashn."

("Avesta", Mansur Yashts, the revenge of Rashn, 250-251 page).

The doctrine of Zardusht about justice is watered with a spirit of confidence in the future, according to which good prevails over evil, justice over injustice, light over darkness. Even in the hereafter, fair and morally pure people overcome the vile and hypocrites, establish justice, ensure stability in society. Also, according to this doctrine, lies and evil cling to the human soul, sometimes going out and fighting with the bright forces of life. The victory of the forces of justice and goodness takes place after the coming of the true prophet, and he will destroy Anhra Manu completely, ensuring peace and prosperity. About it we read the following:

"- O Mazda!

In truth, this victory means that a living being can commit suicide with good."

"So the most optimal upbringing for wise people is to learn Ahura, the father of good, in the form of Ashah - truth, to recognize.

- O Mazda!

The people of contemplation, the wise, the Knights who study the secret of your Roz, the Partavida of Herod and noble intentions is your love, your fan and the future of your Mohib."

"- O Mazda!

The noble anxious person should begumon make his religion, word and equally worthy.

That's the suicide of your perception - he finally loses the good and the evil from each other."



"To be born pure and pure, to step into the world without writing is how great the fate of people is and when they are alive.

It is necessary to seriously strive for the prosperity of the world, for the peace of the world, to hang it and to lean towards the light."

("Avesta", Yasna, 48-letter, 26 page).

"A piece of water flowing every day twice, watered by her husband, herds, patio yard, 15-year-old wife. A man who lights a fire in the yard, has a wife, has many children, has lost his family by his own efforts, takes good care of the land, looks after the property is innocent."

The moral-social ideal, which the religion of zardushtism put forward, later finds its spiritual development in the views of the good and just Kings, who fought against all kinds of injustice, darkness and injustice in medieval philosophy, restoring truth, humane and free life.

Conclusion.

Summing up, we can say that the treasure of wisdom in Avesta, our great spiritual heritage, the most important virtue for people is that justice has been respected at all times, our ancestors firmly adhered to the criterion of justice in their practical activities and that they are uncompromising in any conditions of injustice. There is no doubt that the immortal ideas of our ancestors, glorifying Justice, occupy an important place in the education of a harmonious generation in the current conditions.

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**М.Э.Абдураимова**

## Проблема справедливости в духовном наследии «Авесте»

В бесценном историко-литературном памятнике наших предков «Авесте» особое внимание уделено проблеме справедливости. Нравственно-социальный идеал, выдвинутый религией зороастризм, впоследствии в средневековой философии, борясь против всяческой несправедливости, гнёта и бесправия, находит своё духовное развитие во взглядах о справедливых правителях, создавших правовую, гуманную и свободную жизнь. Благодаря тому, что наши предки непоколебимо избрали справедливость, правдивость, мир и спокойствие, уделяли серьёзное внимание в семье, коллективе, обществе установлению справедливости, решительному следованию её нормам в своей практической деятельности и воспитанию детей в этом духе. Эти бессмертные идеи сохраняют своё значение и в настоящее время.

В данной статье излагается значение на сегодняшний день идей, выдвинутых о справедливости в бесценном историческом памятнике нашего народа «Авеста».

**М.Е. Abduraimova**

## The Problem of Justice in Avesta

In invaluable historical and literary memento of our ancestors is Avesta. Special tendency was given for a problem of justice.

Moral – social idea which was pulled out in Zoroastrianism, after ward of medieval philosophy fight against injustice, pressure, and law less or, this religion found his way for developing is opinion of just rulers who create lawfully, humane and free life. Because of our ancestors chose justice without thinking, a justice, peace and calmness, and give serious attention in their family's, collective sociality to determining of justice, to confident following of it is standards in their practice activities and grow up children like this.

This undying ideas has been saved in now days too. In this article states the meaning of ideas in now days, about justice which was shown in invaluable historical memtnto "Avesta"