

ATTITUDE TO ANIMALS IN ZOROASTHIANS

Jumaev Sarvar

3rd year student of the Faculty of History of Termiz State University

Zarina Khuramova

3rd year student of the Faculty of History of Termiz State University

Abstract: *The ancient religion of Zoroastrianism places great emphasis on the relationship between humans and non-human animals. All types of animals are seen in one of two categories - benevolent or malevolent, united with the forces of good or evil in an ongoing cosmic battle. Humans should treat each species accordingly, zealously protect the "beneficial" species, and ruthlessly exterminate the "bad" species. Zoroastrian attitudes toward nonhuman animals probably influenced those found in other traditions, particularly Judaism, Christianity, and Islam, both positively and negatively.*

Keywords: *Sacrificial animals, cattle, cosmic dualism, dogs, Zoroastrianism*

Zoroastrianism is one of the oldest surviving religions in the world and is often claimed to be the world's first monotheistic tradition. Although there are few practitioners today, its historical influence on Judaism, Christianity, and Islam is enormous. Thus, for those concerned with the treatment of nonhuman animals by religions, Zoroastrianism provides an interesting case study in two respects: first, as a comparison with attitudes found in neighboring Zoroastrian traditions, notably Islam and Hinduism, and for comparison, and secondly, as a possible source for the attitude present in religions historically influenced by Zoroastrianism. The historian of religions faces many challenges in reconstructing the developmental trajectory of any religious tradition, whether in terms of origins, interpretation of texts, biographical information about founding figures, or cultural adaptations that have occurred over time. Zoroastrianism presents all these difficulties, perhaps to a greater degree than any other religion. There is no general consensus as to when and where the prophetic figure of Zarathustra, known in the West as Zoroaster, appeared. This shows that these mixed beings evolved from the dissolution of the attribute animals of the goddess, forming a new type of mountain of the second type and a new type of goddess appearance in the form of their dissolved substitutes. one and three. It is interesting to note that the heads of these bearded and bearded creatures appear in Bactrian and ancient Elamite art as decorations on the axes given to the king as a symbol of royalty and rewarding him with divine power. Thus, the ancient Iranian concept of female divinity with animals returns to the Franks in the new garh.

Most of the Zoroastrian texts are written much later, in Middle Persian, and belong to the early Islamic period; These contain many materials not found in the

Gathas and are often difficult to reconcile. Nevertheless, in the larger history of Zoroastrianism, some important themes about nonhuman animals appear, some of which have had positive or negative effects on attitudes in other religions. Not surprisingly for an ancient pastoral culture, the Gathas the most famous and highly respected animal is the cow, which is seen as the main breadwinner of mankind. was the point. Research in the field of totemic beliefs Zoroastrianism is connected with the growing relevance of research and the choice of the topic, interest in mythology in general and in the mythological heritage of Zoroastrians and Eastern Slavs, both in Russia and in a number of other European countries, this heritage is often the material for the creation of various cultural structures. used as development characteristics of mythological images. The study of myth-making in pre-Islamic literary sources is a logical code, while the Zoroastrian Avesta preserves the ancient Iranian mythology very fragmentarily, the battles in the Zoroastrian monuments and the "Shah-noma"

We turn to You for waters, fertile cows and mothers (cows) who are not killed for nursing the poor and who drink all beings. the best and the most beautiful. (Yasna Verily, cows are considered worthy of worship and are said to have souls along with other animal species: By this we worship the soul (urusan) of the cow and her fashioner. And (we worship) our souls and the home we seek animals (pasu- kanam). To whom they (both of us) belong, seek refuge with us. belong to them. And we worship the spirits (daiti- kanam) of (those) wild animals, all harmless. (Yasna, 39.1 - 2)

The end of the 4th millennium BC, the beginning of the 3rd millennium. A canon of fixed motifs, including many distinctive animal motifs, developed in Iran and Mesopotamia. Many of these motifs date back to earlier Chalcolithic Iranian art, mostly found on seals and pottery. Other motifs include "eagle and snake", "serpent attacking a hoofed animal", "man killed by a snake or lion", "woman bound by a beast" and even "man or man sitting on a bird". already appeared in the earliest Neolithic art. The T-shaped stone stelae of Göbekli Depi in Turkey are a good example and point to a long history of many artistic motifs dating back to the early 3rd millennium BC. New excavations conducted in Central Asia show that these old patterns reached the Murgabo-Bactrian Bronze Age culture of Turkmenistan and Afghanistan. Many animal motifs are preserved here, flourishing and developing and eating" The image of a hoofed animal or a mixed hoofed and human creature is also distant from this group.

In conclusion, deciphering the Gatha texts is in many ways although it is difficult, it is clear how important they are to cattle. This is natural given the pastoral, nomadic social economy of the prehistoric Iranians, who depended almost entirely on animal husbandry for survival. More importantly, animals are generally described as having souls, and there is no clear hierarchy that places them below humans. This would place Zoroastrianism, at least in its earliest form, closer to the worldview of early religions than later religious traditions. In later Zoroastrian texts, nonhuman animals are in the world." makes problematic recent arguments that the Zoroastrian creation

myth at Bundakhin has the bull as the primordial animal from which all other useful species derive (Bn. 10). In other late Zoroastrian texts, however, the dog is more manifested, second only to humans in the "good" creation. In fact, according to a later tradition, if only one person participates in a ritual that requires two people, a dog can take the place of the second person! Some rituals actually require the presence of a dog. For example, when a Zoroastrian dies, a dog must be brought to view the corpse in order for the death to be considered confirmed. This ceremony is literally called sag-did, "seeing a dog". Dogs are believed to be able to see the next world. A dog also accompanies the priest at the funeral. In addition, dogs themselves undergo funeral rituals similar to those of humans. Traditionally, every Zoroastrian household had to feed a dog at least once a day before feeding the humans. The same was true of rituals involving food. Called chom-e shwa ("food for the dog") in Zoroastrian Persian and kutra-no buk ("share for the dog") in Gujarati, this portion is intended for the dead. In other words, the dog is the mediator between this world and the next. This belief is also reflected in Videvdad, where the soul crosses the Chinwat Bridge to the afterlife, accompanied by two dogs. meets the occurrence of 'zini (daena) Mary Boyce states that the ancient Iranians

Deep-rooted respect for cows and dogs had economic origins: Long ago, the distant ancestors of Iranians must have worked closely with dogs when they lived as nomads in the deserts of Asia; for the custom of riding horses was unknown at that time, and they herded their cattle on foot, and therefore depended largely on dogs to drive and guard them. These two animals, a cow and a dog, with the Proto-Eronians being the main animals in contact, both came not only to share their ordinary lives, but also to participate in their religious beliefs and religious beliefs. Over time, Zoroastrianism adheres to the beliefs and customs that have become part of its heritage. The same can be said about the negative attitude that has developed towards species that are considered "evil," as Mahnaz Moazami describes:

In the Young Avestan and Middle Persian texts, the term rufitar is used for reptiles and amphibians such as frogs, scorpions, lizards, snakes, and insects such as ants, beetles, and grasshoppers. In general, any animal that crawls, crawls, stings, bites or stings, which seems disgusting and repulsive to a person, was a hraftar, but in the same texts they are called dadan, "wild animals, animals". The Videvdod, a later part of the Avesta, was intended as a sort of priestly manual for dealing with demonic forces, providing a systematic listing of these entities and their slaying whenever possible. The systematic killing of unwanted animal species by the Persians was first recorded by Herodotus in the 5th century BC, a thousand years or more later. reflects standing. Interestingly, recently, some Iranians have used a work called Marnameh (Book of Serpents) for divination. Until the nineteenth century, Zoroastrians in Iran used to read the stars during an annual festival in honor of Spenta Armaiti, the spirit of the Earth. were engaged in killing, because, according to Mary Boyce, "the land it protects and the crops. it produces suffer most from the ravages of the kraftiras. the dog while

alive is considered the purest of all creatures after the righteous man, to small insects otherwise it would have been impossible to live in a Persian village, and flies would abound in summer even on consecrated food, and nothing could be done to prevent them... But the dead on the food if a fly fell, it made him dirty.

Boyce states that "large insects such as large beetles, tarantulas, or large native wasps were considered unclean in themselves, and it was a virtue to kill them using Ahriman's death weapon to reduce their legions. Zoroastrian home Attitudes toward cats were traditionally negative, probably because the Iranians had not yet domesticated the species in the Avestan period. This puts this tradition in direct contrast to Islam, where cats are are seen (many hadiths indicate that the Prophet Muhammad was a "cat man") and dogs are forbidden because they are forbidden. As Iranian Muslims grew in power, Iranian Muslims often abused their Zoroastrian neighbors by torturing dogs, a practice that has persisted to this day. Punishments for mistreatment of nonhuman animals. y" prescribes almost unbelievably harsh punishments for people who are cruel to animals. This is especially true of the dog, whose protection is the subject of an entire chapter. A similar relationship is found in Arda Viraz Namak (The Book of Righteous Viraz), which describes the journey of a dog. a virtuous person passes through the stages of heaven and hell (This Sassanid text may have served as a model for the Islamic miraj and Dante's Divina Commedia). shows how those who mistreat animals are severely punished. For example, a person who kills a shepherd dog will be given 800 lashes with two different whips each. In addition, in Zoroastrian legal texts

- 1) that depriving animals of food is a sin;
- 2) not taking care of pregnant female dogs or recently born dogs;
- 3) hitting or harming any training dog;
- 4) harming or killing cattle (except for sacrifice);
- 5) harming any beast of burden;

6) kill any beneficial animal. The punishment for such behavior is usually whipping, in some cases up to 1000 lashes. However, these corporal punishments can be replaced by good works and/or fines at the judge's discretion. Instead, it is often referred to as adoms, the religious vessels found in temples and houses at Gonur Depe. These huge vessels, often made of clay, have three or four flutes in the shape of a bull's head below the rim, apparently used for smelting. The outer wall of the vessel between the coils is large and decorated with roughly cut stylized trees. The applied figures of goats mounted on the walls of the cabin provide ample support for these trees. The popularity of the pattern on cult vessels suggests that it still holds great importance in cult life. Both the tree and the vessel are inanimate manifestations of the divinity, and thus the motif of animals beside the goddess is expressed twice in these cultic vessels. The motif of goats on the side of the tree is not only. The goddess carved on the wall of the vessel), as well as the bull heads (i.e. the goddess) that form

the tubes on the side of the vessel, also show a similar representation. Second, the single pictorial elements of the motif change. One option is to set up a plant next to the goats. In the impression of the cylinder seal taken from the palace of Gonur Depe, two goats are depicted with a tulip instead of a tree. To this day, the tulip is a symbol of spring and fertility in Central Asia. It began its activity as an attribute of divinity in Luristan in the 4th millennium, continued in the art of the Kermon culture, and appears as an inanimate image and symbol of divinity in the motif discussed now. The second adaptation concerns the ungulates flanking the stylized divinity. Bulls sometimes replace ordinary goats, but we also meet the Bactrian camel, a completely new animal that has never been used in this semantic context before. Fragments of cultic vessels have recently been found at the Gonur site, showing a typical incised tree carved side by side with two camels. Such flat camel figurines have been found before, but this is the first time they have been found in situ on a vessel, suggesting the replacement of ungulates with camels such as goats or bulls. This suggests that camel has the same semantic meaning in Bactria as bull or goat in Mesopotamia and Iran.

In the book of Salih Viraz, mortals who misbehave with benevolent animals are described as suffering terrible punishment in hell. For example, Viraz sees a dog abuser being constantly torn apart by demons, and cattle killers tied to their bellies with a knife tied by one leg. He also sees a couple eating their own excrement because they ate the flesh of animals not killed in the ritual, and also "killed the beaver in the water and beat and killed other creatures of Ohrmazd. Rituals involving animal sacrifice were practiced by the Zoroastrians (Persians) in India until the 19th century and up to the present day in Iran. performed by the Zoroastrians. Such the practices were seen as counter to the deeply rooted Zoroastrian aversion to death and killing, but early 20th century interpretations that saw the Gathas as preaching against the animal sacrifice rituals practiced in Zoroastrian society are now e was criticized. However, when death was seen as the work of the evil god Ahriman, the killing of animals was a source of violence and from ancient times was said to be acceptable only in the context of religious ritual. and the other good creatures of Ohrmazd" (along with fire, earth, and plants), who were "four-footed and fed and tended the sheep and protected them from wolves and thieves" 'la. and cruel people" and "killed many creeping things". Interestingly, Viraz sees a poor soul cooking in a copper pot, but his leg sticks out. A person is known to be punished for adultery, the earliest clear record of animal sacrifice among the Persians is in Herodotus (History. Later texts from the Sassanid period, when Zoroastrianism was the state religion, contain detailed instructions for animal sacrifice. Except for "bad" animals (khrafstar), as well as certain species considered too "good" to be sacrificed or eaten, such as roosters, dogs, beavers, and hedgehogs. Ideal candidates seem to be cows, goats, and sheep. were fully domesticated species such as goats and goats. The status of the pig is uncertain; pigs are listed as sacrificial animals in the Nerangestän section of the Avesta, but in later texts it is forbidden, possibly because of aggressive Semitic culture. reflects the

influence. Interestingly, the Middle Persian Sassanid period had an influence in this regard. In terms of meat consumption, Zoroastrianism lies between the Semitic and Hindu religious traditions.

The first finds were found in Dashli Oasis in Afghanistan and Sapalli Hill in Uzbekistan in the 1970s." The largest number of legal excavations corresponds to the ongoing work at the Gur dep in the Karakum desert. The capital of Turkmenistan is part of this. One of the most frequent changes is the replacement of one. another species belonging to the same or a unimal species belonging to a related species in the local fauna. It is possible that the gender of these animals has the same mythological meaning, if the motif "hoofed animals flanking the mountain (or tree or mountain)", one of the supratemporal motifs, i.e. The representations of the motif "Goddess covered with ungulates" are an excellent example of such a substitution. It is in different regions, times and cultures many different ungulates were used to represent the motif. Proto-Elamite art from the early 3rd millennium BC shows goats, sheep, and bulls perched on a tree or mountainside (Zoroastrians historically sacrificed animals and ate meat, but the texts for the killing of benevolent animals is a regrettable concession to the reality of evil in the world, and they severely limit this by emphasizing only the animals killed as religious norms. Rituals can be eaten. Furthermore, Zoroastrian cosmology is based on an ideal food hierarchy. points out that it is better not to use cat meat, although claims of an original Zoroastrian vegetarian ethic by Zoroastrian trians in India are probably a reflection of late Indo-Jaina influence. Totemic beliefs are one of the central components of social relations. , developed along with the development of society, and was sometimes a point of intersection of ethnic cultures. Research in the field of totemic beliefs Zoroastrianism is related to the increasing relevance of research and the choice of topic, interest in mythology in general and in the mythological heritage of Zoroastrians and Eastern Slavs, both in Russia, and in a number of other European countries, this heritage is often used as material for the creation of various cultural structures and features of the development of mythological images. The study of myth-making in pre-Islamic literary sources is a logical code, while the Zoroastrian Avesta preserves the ancient Iranian mythology very fragmentarily, the battles in the Zoroastrian monuments and the "Shah-noma"

In general, most of the totemic animals of the cultures under consideration are connected to people by special ritual proximity, calendar cycles and their mythical functions. bulls/cows, horses/horses had many functions in mythology and were symbols of diversity. attributes of things and events led to the role of companions of gods and cultural heroes. The totemic respect of other domestic and wild animals acquired specific characteristics with the development of the cultures in question. During the development of Zoroastrianism, some images lost their legendary significance, because the images associated with the totemic cults of these animals (bear, monkey) became obsolete, while others, on the contrary, were later canonized

by orthodox Zoroastrianism (boar). . , Dog, Donkey Hara, Baran). The same trend can be observed in the totemic cult of birds. So, for example, Zoroastrianism is also Eastern religious Zoroastrian legends strictly adhered to the old mythological form, changed the moral interpretation of this form, and transferred the archaic myths to a new state of "creating the sacred word". In pre-Zoroastrian myths, totemic animals represented the primitive ideology with the surrounding nature as an integral part of the human community. Totemic images served to glorify agriculture and animal husbandry, reflecting the socio-economic life of the tribes of Eastern Iran. Religious Zoroastrian legends have lost these qualities. Official variety began to dominate them. took the character of sacred tales (legends, fairy tales, fairy tales) and began to reflect elements related to the development of class relations. In religious legends and traditions, archaic totems acquired a special meaning, unlike folklore. Totemic animals received the status of "sacred animal", attribute or companion of the gods, and were placed at the center of newly formed religious myths. According to the religious laws of Zoroastrianism, archaic totemic animals were revered and divided into "hrafstra", each of which was subjected to different religious actions and religious instructions. Since the main problem of Zoroastrian teachings is spiritual perfection, the totemic animals are black fish, Karshipta bird. Thus, the developing Central Asian and Iranian literary literature absorbed legendary elements, folk poetry and Zoroastrian elements. together with the images of mythical pre-Zoroastrian totems. In works of religious orientation, they acquired religious symbols, in works created on the basis of folk epics, totemic images became the basis for creating new legends (Ardashir, Haftvad and Ilon), as well as symbols in literary literature. Zoroastrian texts and medieval secular literature. Since Firdavsi wanted to convey the spirit of old legends in his work, he included the most important legendary plots and large totemic images in the story.

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