

**BUDS OF ECONOMIC THOUGHT IN "AVESTO"**

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The book "Avesta" is one of the oldest religious teachings in the world, the main source and sacred scripture of Zoroastrianism. It is important in the study of the pre-Islamic socio-economic life, religious views, visions of the world, traditions, and spiritual culture of the peoples who lived in the region of

Central Asia, in general, in the vast Turan region.

This article deals with the economic views in "Avesta".

"A set of economic ideas in "Avesta".

The homeland of the ancient and rare monument "Avesta" is considered to be the land of Khorezm. The book was written on paper made from the skin of twelve thousand oxen, but only some parts of it have come down to us. According to the researches of the scientists of our republic, the "Avesta", i.e., "Guide to Life" (originally "Ovasto"), the holy book of the Zoroastrian religion, also contains important economic ideas. The issues of protecting animals, not slaughtering them inappropriately, not harming them, and improving soil conditions are highlighted. This book reflects the events of the end of the 2nd millennium - the beginning of the 1st millennium BC.

It is a very ancient monument with a history of 2,700 years. The influence of Zoroastrian religion is very wide, and it is spread in present-day Iran, Central Asia, Caucasus countries, especially Azerbaijan and other places. The complete original version of Avesta, which appeared at the end of the 2nd millennium BC and the beginning of the 1st millennium BC, has not been preserved, some of its parts was found. It was written in the ancient Parthian, that is, Aramaic script, and has been translated into many languages in modern times.

In this writing, it is possible to see the first bud of today's theories and teachings. The main idea of Zoroastrianism is based on dualism. That is, the struggle between the forces of Ahuramazda, the god of goodness and light, on the one hand, and Ahriman, the god of evil and darkness, on the other hand, is depicted. It is rightly stated that economic activity of a person is closely related to the natural environment, and special attention is paid to the person. Man is given a choice, and it is emphasized that he must choose the side of Good or Evil and act accordingly. The activity of a good person should be connected with good ideas, words and deeds. Increasing material wealth is the main good work in the bright world.

Therefore, it is no coincidence that in the texts of "Avesto" the natural economy, that is, economic activity that produces products only for the needs of its members, is widely promoted and practical advice is given. In "Avesta", among other things, "a person who has served the path of beauty and goodness, light and joy throughout his

life is honest, pure and fair, and welcomes guests with generosity and generosity. Because he loves his neighbor, takes care of the land and livestock, does not care about people's wealth, preserves nature and enjoys it, his soul will be filled with endless pleasure and relaxation.

In the settled, agricultural regions of Central Asia, the Sogds, Bakhtars and Khorezms lived mainly engaged in agriculture, handicrafts and trade. Around them, in the steppe and mountainous regions, there were pastures and settlements of cattle-breeding tribes. Also, in "Avesta" the herding inhabitants of the country are called "turs", and the land where they live is mentioned by the name of Turon.

According to Academician Ahmadali Askarov, the main driving forces of the society in the context of the formation of the first class society in the conditions of Central Asia were free peasant communities - kashovarz, free city artisans –liberators, and trading communities - guvakors.

At first, ownership of property was shared during matriarchy, then private property belonging to members of the free production community was formed during patriarchy.

As a result of the strengthening of property stratification, the enriched stratum of kashovarz formed the class of rich peasants, while the poor part of them separated from land ownership became the class of kadivars. Kadivars turned into tenants dependent on farmers. Such stratification is also observed among artisans and merchants. The herdsmen community was divided into rich herdsmen, noble soldiers, poor common people, shepherds and servants.

Before the Arabs entered Central Asia, that is, during the reign of Zoroastrianism, private, community, and communal properties (belonging to temples) were formed.

Vag'nze property became the endowment property of mosques and madrasas during the Islamic period. The Holy Book also supports the preservation of cattle, the main wealth of nomadic peoples, and condemns the needy sacrifice of them. A special emphasis is placed on keeping and breeding domestic animals, especially fattening. For this purpose, providing good pasture, proper care and fodder is considered as the best Activity. This idea is particularly original Zoroastrianism had a strong influence.

It is noted that doing good deeds is done with strong authority. It is written in the book that striving to protect animals from being stolen or seized, and from destroying homes, will lead to the victory of good.

Those who follow these rules are promised freedom of movement through the pastures, as this provision of "free movement" is important when natural pastures are limited.

Otherwise, conflicts and wars may occur. Obedience to certain rules was associated with strong authority and moderation. The need to strictly follow mutual agreements, especially mutual financial assistance, is advocated.

Looking at the information of "Avesto", it is possible to learn about the social situation in the society during this period. It is clear that during this period the clan

community was dissolved and the first classes appeared, which consisted of priests, soldiers, herdsmen and artisans.

The population lived mostly on a semi-nomadic basis.

Extensive, cattle breeding, based on the expansion of grasslands, was the leader. The perfect way of life is interpreted as follows. It is necessary to find or create such a place on the ground, where a lot of food is cooked, where a large piece of meat is always touching, horses are cooking, the wheels of the horse-cart are clanging, the whip is always raised and its voice is raised, the spices are sufficiently mixed, the pleasant smells are not dissipated, let all the things necessary for a good life be storehouses in large quantities according to desire.

At the same time, "Avesta" supports the establishment of food stocks against various natural disasters. In the book, in particular, the legend about Yim, the companion of the herdsmen, talks about the "abundance of cattle in the golden age. Yim's service glorified because he "came" to save animals and people from severe cold snow and flood.

He builds (a fort) and pours water into it, brings small and large cattle, people, dogs, birds, seeds of all plants and burning and glowing fire.

Housing for people, for animals builds barns. Another part of "Avesta" limi is Videvdot, a relatively later period reflects the events. In it, mainly farmers

agriculture and peasant work are glorified. Now more arable crops, grain, grass, fruit crops cultivated, waterless areas irrigated, lands with excess water are praised for being drained, and it is even recommended to apply a lot of manure to the land, and for this, it is recommended to raise more small and large cattle. It is clear that there is a lot of natural logic in these recommendations.

In this section of the book, agriculture and especially grain planting and grain growing are glorified. The population is encouraged to diligently grow grain, and it is even interpreted as strengthening the faith of the grain growers. The belief that "there is no abundance without agriculture" is put forward.

Zoroastrianism advocates the need to develop agriculture and develop new lands in order to eliminate or prevent poverty. In this book, it is said that he becomes a standing beggar. Asceticism, worldliness, avoiding pleasure, renunciation are directly condemned, because this habit weakens human strength when fighting evil.

A person who eats less food cannot properly engage in religion, household work, or raising children. Increasing the number of people or, in today's terms, "human capital"s also defined as an important task, because children increase family wealth and contribute to the victory of goodness.

Therefore, the importance of these ideas is still very important today.

This religion spread widely in present- day Central Asia, especially in ancient Iran, and became the state religion. In the VI-V centuries BC, during the reign of Darius I, it spread in Iran and later in other countries. In the pre-Islam period, the majority of the population living in the territory of our country believed in this religion, and some

of its remains are still recorded. These include circling the bride and groom around the fire, lighting lamps for the dead, and more.

The significance of "Avesta" for today is that this book is valuable primarily because of its antiquity, uniqueness and eternity of the ideas in it. He is a valuable monument and resource for scientists not only that, but it is a good basis for studying, analyzing, evaluating events and processes related to the life of our people, our country, and drawing certain conclusions. It has great importance from the point of view of education and spiritual, morals, education, lifestyle and other aspects. We need the experience, customs and traditions of our people in every field gained over many years.

Conclusion is in order.

Therefore, the essence of "Avesta" and many similar works should be inculcated in the minds of the masses. In the traditions of our people, goodness, hard work, creativity, honesty, humanitarianism have always prevailed, because these qualities are glorified, promoted and turned into a way of life in the Koran, "Avesta", "Nightmare" and many other books. Compared with modern economic teachings, in "Avesta" the basis of wealth is considered to be labor, and more precisely, farming and animal husbandry are the source of the economy, which is very consistent with the buds of the classical economic school, its physiocratism direction. Also, "Avesta" It is unique due to its antiquity and the scope of knowledge. It expresses noble thoughts that have not lost their importance in that period and today, in particular, it is emphasized that economic activity, the necessity of work, is an integral part of human nature. This is a human educational and spiritual and is also a valuable guide for moral education.