

Animal Rights In Ancient Iran

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Abstract

In Ancient Iranian Thought And Zoroastrian Culture, Man Is Known Along With Nature And In Cooperation And Harmony With Its Plant And Animal Phenomena, And Is Praised Due To His Responsible Behavior In Attitude And Monitoring Their Inherent Rights And Values And Adoration Of The Four Classical Elements, Water, And Earth, Fire And Air, Which Make Up The Body Parts Of Material Beings. In This Way, In The Zoroastrian Point Of View, In The Development Of This Idea, The Seven Forces Of Amesha Spenta Have Been Predicted Which With A Unique Soul And Psyche Named Ahura Mazda And In The Harmonious And Cohesive Systems, Represent Both The Various Moral Attributes Of The People And The Material Phenomena, Including Classical Elements Along With The Triple Lives Of Plants, Animals, And Humans. The Rights Of Animals In This Cultural System, From This One-Sided Point Of View, Are Viewed In A Valuable Context With Plurality In Unity, And Simultaneously With The Mixing Of Minoo And World, They Are Considered In A Valuable Context. For This Research, We Searched About Ancient Avestan, Pahlavi, And Persian Texts And Writings In Their Report And Introduction, And In An Analytical-Descriptive Way, We Sought The Points Of Monitoring And Praising Animal Rights And Based On Required Philosophical-Legal Support For The Optimal Approach We Learn About Social And Legislative Questions In This Area.

Keywords; Animal Rights, Anthropocentrism, Nature, Zoroastrianism, Avesta, Vohu Manah Amesha Spenta, Cattle, Sheep, And Dogs.

Introduction

Since The Parts Of The Universe, Like Complex And Contiguous Systems, Are In A Close And Essential Connection With Each Other, To Harmonize These Parts Of The Consubstantial, Their Destiny Finally Is Connected And Their Inconsistency Or Distortion And Shortcomings In Some Part Of Them Will Lead To The Malfunction Of Other Parts And Distortion Of The Whole System. In Iranian Theology, Hormazd, Who Is The Soul And Wisdom Of The Whole Universe, Promotes The Work Of The Universe In Cooperation, Harmony, And Play With The Other Six Amesha Spenta, Each Of Which Is One Of The Material And Spiritual Attributes Of God. Just As The Same Nature And The Same Fate Is Manifested In The Sky And Between Mazda And Amesha Spenta, It Also Reflects On The Earth In The Mirror Of The Inhabitants Of The Earth, From People And Plants And Animals To Water And Soil And Air And Each Of The Seven Amesha Spenta, While Representing The Mazdaean Display As Well As Human Moral, Also Appear In The Exhibition Of Earthly Phenomena And Are Embodied In A Body Of Material Inhabitants (Gitigan) As A Watching And Guarding Minoo.

In This Article, After Looking At The History Of Animal Rights In The World, By Referring To Ancient Religious And Historical Texts, We Search About Manifestations Of Respect And Protection Of Animals And Their Rights Based On The Macro-Iranian Worldview And Conclude That The Value And Praise Of The Humanity, Like The Earthly Appearance Of The Whole Intellect, Is Recognized In Its Interaction With Nature And Animals, And In Its Dealings With Them Based On Selfishness And Human Responsibility For The

Recognition Of Animal Rights. In This Regard, The Lives Of Animals And Even The Individuality Of Domestic Animals And The Right To Life And Reproduction And The Right To Health And Peace Are Of Great Value To Iranians And Therefore Support The Animal Rights Bill In Present-Day Iran Has Rich And Profound Religious, Moral And Cultural Support In This Territory Which Provides A Suitable And Plain Bed For The Adoption And Implementation Of This Law In Iranian Society.

Speech 1: World History Of Animal Rights

First Of All, If We Look At The Historical Course Of Honoring Animals And Recognizing Their Rights, In The Western World, In Ancient Times, Pythagoras¹ - Who Was A Vegetarian - And In Modern Times, The English Philosopher And Jurist Jeremy Bentham², Are Among The Prominent Supporters Of Animal Right. Bentham, Along With Aristotle's Virtuosity And Kant's Conscientiousness, Has Developed A Third View Of Moral Enlightenment, Utilitarianism, Based On Which The Works That Are Most Beneficial To Most People Are Considered Moral. Because Suffering Is Undesirable, And Happiness And Tranquility, Desirable, The Action It Creates Suffering Will Be Morally Distasteful. Now, Because The Ability To Receive Pain Is A Prerequisite To Bentham's Moral Equation For Measuring The Greater Pleasure Of Pain, Animals, Though Deprived Of Thought And Speech, Are Included In This Equation Because They Perceive Pain And Their Suffering And Punishment Are According To In The Moral Assessment Of Human Behavior.

Aquinas³, The Official Philosopher Of The Church, Describes The Journey Of Creation In The Bible In Such A Way That Man Can Dominate Other Animals, And On This Basis, No Responsibility Is Borne By People In Their Treatment Of Animals, Unless It Has Unpleasant Consequences Such As Cruelty To The People Themselves

Another Zoologist Philosopher Is Emmanuel Kant⁴, Who In Deontological Ethics, With A Humanistic Attitude, Saw People As Self-Legislator⁵ Who, According To The Concept Of Autonomy⁶, The Inhabitants Have Willpower⁷ And Do Not Have Direct Responsibilities Towards Other Animal Species And Animals That Do Not Have Wills Not As An Extremity, But As A Means To An Extremity.

Among The Religions, Semitic Religions Such As Judaism, With Their Sacrificial Rites, Have Considered More Separation Between People And Animals Than The Eastern Religions, Eastern Religions, Which, Like Hinduism, Have Shown A More Empathetic View Of Animals By Empathizing With Humans And Animals And Even Reincarnating Animals. Mazdiasna Or Zoroastrian Religion, Among The Religions Of The East, Has More Closeness And Sympathy With Nature And Then With Animals. Following This Research, After Looking At Zarathustra's Own Thought About Animals, We Will Deal With The Connection Between Vohu Manah And Yazata With Animals And The Praise That Is Given To Them, We Also Deal With Their Rights And Data Against The Duties And Selfishness Of The People In Ancient Iranian Writings..

Second Speech: The Value Of Animals To Zoroaster

In Ancient Iran, For The First Time, Zarathustra, The Iranian Prophet, Based On The Beliefs And Behaviors Of His Predecessors, Founded Philosophy And Ritual Based On A Moral System And Use All The Cultural Resources Before Him To Organize Human Actions And Morals. One Of The Motives Of This Valuable Philosophical Endeavor Was The Violent Behavior And Immoral Treatment Of People By Animals And The Brutal Killing And Sacrifice Of Cows In Pre-Zoroastrian Religions, And This Issue Was So Important That Zarathustra, In His Ritual Poem, Gathas, Begins His First Philosophical Question With " Drvaspa " Complaining And Shouting To The Creator Of The World, Which Is An Ambiguity Between The Two Meanings Of "Worldly Psyche" And "Cow Psyche": What Did You Create Me For? Anger, Plunder,

¹ Pythagoras

² Jeremy Bentham (1748-1832)

³ Saint Thomas Aquinas (1225-1274)

⁴ Immanuel Kant (1724-1804)

⁵ Self-legislating

⁶Autonomy

⁷ Sullivan, 2010: 179.

Harshness, Impudence, And Aggression Are All Involved. I Have No Other Refuge Than You. Now Show Me, Worthy Saviors."⁸

From This Point Of View, Anger And Oppression On The Cow Become The First Motive For Seeking Help From God, And In The Answer Given To The Question Of The Creator In The Language Of "Asha" (: Amesha Spenta II Means Truth), The First Characteristic Of The Helper Of The Oppressed To Fight The Supporters Of Anger And Lie Is Harmlessness And Kindness: "... Who Do You Want To Rule The World To Crush And Stop The Supporters Of" Druj "And" Anger "?" Asha Replied: [Such A Leader] Does Not Harm The World [And The People]. "[He] Is Kind And Harmless."⁹

This Question And Answer Show The Fundamental Motivation Of Zarathustra In Eliminating Anger And Violence And Building A Moral And Kind Religion, Especially With Animals. As In The Religious Rites Before Zarathustra, And Perhaps In Ancient Mithraism, Violent And Bloody Sacrifices Were Made From Cattle And Cow, And Zarathustra, By Overthrowing This Violent And Bloody Custom, Instead Of Sacrificing Animals In Religious Rites, Offers And Brings Human Thought, Speech, And Action To Mazda, The God Of Wisdom" "Now Zarathustra Offers All His Body, Soul And Selection Of" Good Character "As A Necessity To" Mazda "And Brings His Words, Deeds, Consciousness And Strength To Asha.10" "Good Character" Is A Translation Of "Vohu Manah" Which From This Point Of View Is A Human Trait And Here It Is Sacrificed Instead Of The Animal And As It Came, In The Zoroastrianism (Pasaghani), The Minoo Becomes The Guardian Of Animals.

Third Speech: How And Why The Vohu Manah Is Connected With Animals

Vohu Manah, Which Is The First Amesha Spenta And The First Creation Of Hormozd¹¹, And In Suhrawardi Language Is Referred To As The "First Intellect"¹², In Gathas Of Zoroaster, Is One Of The Virtues (: Manifestations Or Good Attributes) Of Ahura Mazda And Also The First Moral Characteristic Of Man, But In The Zoroastrianism It Is From Amesha Spenta That From The Spiritual Point Of View, It Is A Symbol Of Good And Wise Thought, And From The Material Point Of View, It Is The Breeder And Guardian Of Animals And Shows Their Heavenly Value And Respect For People. In The Pahlavi Writings, This Connection Between Vohu Manah And The Animal Is Also Mentioned Somewhere, As It Is Stated In Bundahishn: "Vohu Manah Is Closer To God Than All The Gods. "He Is Of The Universe, A Sheep And A White Robe." The Word "Sheep" Means "Cow", Which Is The Same As "Useful Animal", What, "Gav(Cow)" From The Root "G" Meaning "Alive" Also Has A General Meaning For The Animal; As The Same Root Can Be Seen In The Words Soul, World, Universe, And Universe. ¹³The Word "Guspad" Means "Gavsepand (Sheep)", Which Is The Same As "Useful Animal", What, "Gav(Cow)" From The Root "G" Meaning "Alive" Also Has A General Meaning For The Animal; As The Same Root Can Be Seen In The Words Soul, World, Universe And Universe., The Word "Sepand" Is Sometimes Translated As "Holy" And "Pure", Mostly Means "Increasing" And "Useful" Or "Blessing", And This Meaning Itself Indicates The Material, Worldly And Life-Giving Aspect Of This Culture, Who Sees Holiness Or Purity In Abundance And Usefulness, And The Glorified "Sheep" As "Useful Animal."

And Finally, From Our Point Of View, And Perhaps More Obvious Than All The Written Motives - As We Did Write - The Prominent And Fundamental Point Of Zarathustra's Transition From The Widespread Violence Of The Time, In The Sacrifice And Slaughter Of Cattle And Animals And The Replacement Of The Bloody Ritual Victim With Good Character Or Vohu Manah And Then Human Speech And Action. That Is, Instead Of Sacrificing And Offering Animals To The Gods, They Make Themselves Available; From The Human Body And Soul, And Human Responsibility And Selfishness. And This Point Is One Of The Wonderful Innovations Of Zarathustra, Which Suffers From The Prevalence Of Violence, Oppression, And

⁸ Gathas (Dustkhah 2015) Hot 29, Clause 1

⁹ Gathas: Hot 29, paragraphs 2 and 3.

¹⁰ Gathas: 33/14.

¹¹ Dinkard IV, 2017: 59.

¹² Borhan Ghatea, 2001: 170.

¹³ Bundahishn 110 1990

Tyranny Of Its Time And Lays The Foundation Of Its Rational Philosophical System On Popular And Compassionate Thoughts And Moral And Responsible Systems.

Fourth Speech: Not Bothering Animals And Respecting Their Rights

In Shahnameh, After Thousands Of Years Have Passed Since The Vegetarianism Of The People, The First Carnivore Has Been Opened To Zahhak, Whose Food Was Prepared By The Devil And By Beautiful Shef: " From Every Meat From The Chicken One By One / To Strengthen His Savage Temper Like A Lion And Make Him The Brave King "¹⁴ In This Way, The Devil At The Four Steps, Step By Step, Feed Zahhak Animal Food, So That He Slowly Becomes Accustomed To Eating Meat (Blood-Eating) And His Courage And Recklessness Changed To Predation And Bleeding Become The Cause. First, Eggs, Then Partridge, Titar, And Chicken And Kebab, And On The Fourth Day, Beef Impregnated With Condiments Such As Saffron, Rose And Aged, And Pure Musk Is Stewed And Given To Zahhak.

Denkard And Yasna Avesta Also Indicate The Emergence Of A Carnivore At The End Of Jamshid And The Beginning Of Bivarasp (Zahhak). According To Junidi, Carnivore Was A New Ritual Of Food That Was Considered Devilish, So Much So That This Emerging Way Of Life Led To The Confrontation And Battle Of Carnivores With Their Antiquities, And The Movement Of Two Volcanoes On Both Sides Of The Country Was A Sign Of This Battle. And Another Symbol Of It Is The Rise Of Two Dragons From The Two Shoulders Of Zahhak, As It Is Mentioned In The History Of Rawdat Al-Safa: Two Flames Of Flesh Like Two Snakes Rise From His Shoulder. The Flame Of The Meat Represents The Simultaneous Eruption Of The Volcano And The Beginning Of The Carnivorous People.¹⁵

Fifth Speech: Praising Animals

The Worship Of Natural Phenomena Has Been Common Since Pre-Zoroastrian Religions, And After Zarathustra, Especially In The Avestan Yasnas, All The Pure Phenomena Of The Universe, Which Are Used As Tools In The Army Of Good To Fight Evil Demons, Are Praised. Among These, The Praise Of Animals Also Has A Special Place, And Not Only Tame Animals And Domestic Animals That Have A Close Connection With Daily Life And Its Passing, But Also Illegitimate Animals That Are Part Of The Universe And The Animal (Creature) Of Hormozd And In Harmony With Other Creatures Are Revered: "... We Praise All Aquatic And Subterranean Animals, Birds, Creepers And Grazers."¹⁶

If Darwin, In The Name Of Evolution, Spoke Of The Metamorphosis Of Living Things, In The View Of The Iranians, Hundreds, But Thousands Of Years Above, And Beyond, The Metamorphosis Of All Things And The Four Essences (Charakhshijan), In The Islamic Era, The Same Continuity Of Creatures, Incompatible With The Cultural Institutions Of The Time, Has Been Transcended By Scholars Such As Ibn Muskouyeh, Aziz Nasafi, Suhrawardi, And Others. A Painting Of Kiomarth Survives From The Sassanid Era, Depicting Him Among Animals, And Species Among Animals And People.¹⁷

Sixth Speech: The Rights Of Dogs And The Selfishness Of The People

In This Speech, We Will Look At Practical Examples Of The Laws And Rituals That Were Put In Place To Apply The Social And Legal Bond Between People And Animals Such As Dogs, Which Played A Major Role In Their Daily Livestock And Agricultural Life. We Are Looking To Provide Real Measures Of Civilized Observance Of Animal Rights In Ancient Iranian Society And Following That Ancient Period.

One. The Story Of The Dog

For The First Time In History, The Dog Was Used For The First Time, At The Time Of The Early Tahmurth. The Name Tahmureth Is Mentioned In The Avesta As "Strong", The First Part Of Which Is "Tahm" Meaning "Strong" (As It Is Mentioned In "Rostam"); And The Second Part Is From The Root Of The Avestan "Rope", From Which The Persian "Kidnapping" Comes And On Top Of That Means "Powerful Kidnapper". This

¹⁴ Shahnameh, Jamshid: Part 3.

¹⁵ Junidi, 2017: 499.

¹⁶ Avesta, Yasna, Hat 71: paragraph 9

¹⁷ Junidi, 2017: 125.

Etymology Is The Result Of The Fact That The Period Of Tadmureth Dates Back To A Time When People Began To Abduct And Abduct Animals¹⁸, And Dogs Were Used In This Direction.

Two. Vandidad's Philosophical-Legal Attitude Towards Dogs, Universal Unity

Its' Amazing, Vandidad's Legal View Of Dogs Is Similar To His View Of Humans In Terms Of Civil And Criminal Liability; That Is, A Loss Or Offense Committed By A Dog Or Inflicted On A Dog Has The Same Penalty And Punishment As A Human Being. When He Speaks Of The Selfishness Of The People In Keeping And Treating The Sick Dog In The House Of The Zoroastrianism, He Openly Wants The Way Of Treating Him As The Way Of Treating One Of The Pious Ones: What Should Zoroastrianism Do If There Is A Deaf Dog Or A Rabid Dog In The House? Ahura Mazda Replied That They Should Take Care Of Him And Try To Cure Him; "As They Do About One Of The Pious."¹⁹

The Philosophy Of Monotheism Of Man And The World And The Creatures Comes To My Mind, Which Has Been Found In Denkard Pahlavi, Bundahishn, Khordeh Avesta, And Ferdowsi's Shahnameh, Followed By A Narrower View Of Saadi In Golestan. In Ancient Versions Of Shahnameh, It Speaks About The Solidarity And Interdependence Of The Whole World, And In Golestan, The Coexistence And Solidarity Of Peoples. Somewhere In The Ninth Denkard, In Zand And Hati's Commentary On The Gathas Of Zoroaster, With Which The Brilliant Verse And The Golden Rite Begin: "Prosperity Belongs To The One Who Wants The Prosperity Of Others",²⁰ It Is Stated That: "The Trap [Of The Creatures] Of Spentä Mainyu Is Of One Nature, And The Turmoil Of An Organ Is Of One Body, The Turmoil Of All That Body." This Verse Speaks Of The Coexistence Of Creatures As A Single Body, The Persecution Of Some Of Which Leads To Chaos. He Sees The World As A Whole, Which, To Be Successful, Must Be In Harmony With All Its Parts, From Water And Soil And Air To Plant, Animal And Human. Because You Want The Good Of Others, You Want Your Good, And Because You Want To Give Evil To Others, You Have Hurt Yourself. It Seems That The Modern Man Of Our Time Has So Far Been Heedless To The Correct Understanding Of This Point.

As In This Clause, The Rights Of The Sick Dog For Treatment Have Been Considered As Important As The People - And Even The Pious People - And In Other Clauses; We Will See That The Dogs Have The Same Punishment In Criminal Law And Civil Liability As Human Beings. From A Legal Point Of View, The First Point Is Not To Recognize And Protect The Rights Of Animals (Dogs), But To Equate Them With The Rights Of People.

Three. Criminal Liability For Stabbing

In A Proper Ritual In Vendidad, After Counting The Dogs In The Three Species Of Herding, Domestic, And Stray Dogs, They Should Be Kindly Treated, Such As Giving A Hard And Unbreakable Bone To A Herding Or Domestic Dog Or Giving Them Hot Food, Or Beating Is Considered Unlawful To Drive A Pregnant Dog Or To Frighten It, By Doing Things Such As Chasing Or Shouting Or Throwing It On The Ground Or Breaking Its Arms, And If It Causes A Deadly Bite To The Dog, It Is Considered A Great Sin,²¹

But This Appropriate And Humane Approach In The Delinquency Of Dog Abuse Leads To A Deadly And Not So Appropriate End - At Least In Our View Today - For The Offender; So Much So That If This Dog Abuse Results In The Death Of The Dog, It Is As If It Has Killed A Human Being: "If That Bone Falls Into The Dog's Teeth Or Gets Stuck In His Throat, Or That Hot Food Burns His Mouth And Tongue So Badly That He Is Permanently Injured And Dies, It Is A Sin That Causes The Donor Of The Bone Or The Food Became "Peshotanu ".²² And Also: "If A Female Dog Falls Into A Pit Or A Well Or A Precipice Or A River Or A Ditch And A Permanent Injury Start And Dies, It Is A Sin And One Who Pushes Or Intimidate Dog Became "Peshotanu ".²³

¹⁸ Junidi, 2017: 177.

¹⁹ Vendidad, Fargard 13: Paragraph 35.

²⁰ Gathas, Hot, 43, Clause 1

²¹ Vendidad, Fargard 15, paragraphs 5-3.

²² Vendidad, Fargard 15: Clause 4.

²³ Vendidad, Fargard 15: Paragraph 6.

Four. Criminal Liability For Not Treating A Dog

As It Is Revealed, Even Stray Dogs Have Been Punished For Not Benefiting In Their Daily Lives, And Even Though Its Definition States: "It Is A Dog That Does Not Show Any Of The Abilities Of Other Dogs And Only Seeks To Be Fat."²⁴ Giving Bad Food Has Been Considered A Sin Against Him: "O Judge Of The World, O Most Powerful! What Is The Sin Of Someone Who Gives Bad Food To A Stray Dog? Ahura Mazda Replied: "His Sin Is The Same As The Sin Of One Who Gives Bad Food To Honest Clerics Who Comes To His House."²⁵ Thus, By Glorifying The Stray Dog And Even Equating Him With The Honest Clerics We See That The Efficiency And Usefulness Of The Dog In The Bio-Economy Of The People Were Not Only Considered; Rather, The Necessity Of A Kind Attitude And Moral Treatment Of Animals, So Much So That It Is Considered A Guarantee Of Religious, Psychological And Criminal Execution, Have Been The Points Of Consideration In Protecting The Rights Of Nature And The World And Its Creatures In The Last Two Thousand Years. Although Vandidad Saw The Stray Dog Only In Pursuit Of Obesity, Vandidad's Pahlavi (Zand) Report Also Listed Some Functions For Him: "He Cannot Do What A Shepherd Dog Or A Domestic Dog Does; "But He Takes The Harmful Animals²⁶ And Beasts Nasu."²⁷

Five. Civil Liability For Beating A Dog

The Civil Liability Of A Person Who, By Injuring A Herding Or Domestic Dog Or Breeding Dog, Deprives It Of The Function Of Guarding The Property And Herd Of The Dog Owner, In Addition To The Criminal Liability Of The Assailant In The Intentional Assault, Is As Follows: If He Fails To Cut Off His Ear Or Fork, And If A Thief Or A Wolf Robs A Herd And Steals A Sheep, And The Dog Cannot Give Any Warning, He Must Pay For The Kidnapped Sheep, And For The Wound Inflicted On The Dog, The Bad Reward Is The Sin Of Knowingly Injuring ²⁸"It Happened To Him." In The Last Paragraph, The Same Order Is Given About Harming A Domestic Dog And The Subsequent Theft Of Household Goods.

Conclusion

From What Has Been Written, It Can Be Concluded That In Iran For A Long Time, The Culture Of Respect To Animals Based On A Simultaneous View Of Man And Nature And The Interconnectedness Of The Components Of The World, Has Been Prevalent And To Establish Precise Rules In Organizing Behavior And Have Resulted To How Humans And Animals Behave. This Attitude And Tendency Have Been So Expensive And Impressive That Even The Greatest Motivation Of The First Iranian Messenger, Zarathustra, Can Be Considered In Building His Philosophical System On Moral Grounds, Bloody And Violent Treatment Of Animals In Religious Sacrifices Or Looting Of War. The First Cry-Out Grievances Of The Psychic Life Of The Universe And The Cow In The Zoroastrian Gathas Are Clear Evidence Of The Fact That, In Practice, Zoroaster's Great Turn From The Violent And Superstitious Beliefs Of His Time In Immoral Bullfighting Rituals And Replacing Such Improper Religious Practices With Moral Actions And Selfishness And Human Responsibility As The Spiritual Practices Of The Modern Zoroastrians. It Can Be Said That The Motivation Of Zarathustra's Oppression, Which You Took From The Beginning Of Supporting Animal Rights, Emerged From A Revolution In Human Attitudes In Which The Initiation And Initiative In Changing The World Were Left From Heaven To Earth And From Gods To Man, As The Man In Harmony With The World Of Nature And With The Living World, With His Own Hands And With The Cooperation Of All-Natural Phenomena, Took Responsibility For His Progress And Well-Being And The World.

In This Regard, In Achieving A World Free From Evil And Demonic Oppression, All The Forces Of

²⁴ Vendidad, Fargard 13: Clause 19.

²⁵ Vendidad, Fargard 13: Clause 22.

²⁶ Nasu: Next to "Nasa" or "Nas" means "dead or" dead body "; "Nasu" It is the name of a demon who commands the body of the dead, and whoever approaches the corpse or touches it or takes a dead man alone, "Nasu" enters through all the holes of his body and defiles him (Vendidad, Fargard 3: verse 14). Nasu flies like a fly from Apachtar (the base of the Devil and Demon) to the dead, and in order to drive him away, they cross the four-eyed dog on the road from which the dead were taken to the crypt, and this ritual is called "swearing". (: Dostkhah, 2015: 1065); Also in: Proper and Improper (Mazdapour), 1990, chapter 2

²⁷.806 :2015 . Report of Pahlavi (Zand) Vendidad; A word from Dostkhah

²⁸ Vendidad, Fargard 13: Clause 10.

Goodness, From The God Of Wisdom, Ahura Mazda, To The Wise Man And Beast, Are Allies And Companions Of Each Other, And In This Way, Minoan Forces Called Haft Amesha Spenta Or Profiteers Immortals Are Defined To Each, By Doing Their Special Work, Carry Out A Corner Of The Work Of The Universe With The Aim Of Carpeting Or Modernizing The World Towards Eternal Purity And Goodness. In The Meantime, After Hormazd, Who Reveals His Face In The Human Body, The First Amesha Spenta Is Vohu Manah Or Good Character Who Becomes The Guardian Of The Animal And Shelters And Supports The Animal's Life And The World, And In This Way, Take Advantage Of The Aid Of The Three Gods Of The Celestial, Mah, Gushurwan, And Ram.

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