

Avesta is a Source of Universal Values

Yuldasheva L.S. (PhD)

TSDI

Abstract:

This article explains that the Avesta is a source of universal values. The value of AVESTO as a socio-historical event is a new stage of the development of the entire humanity, a new development of the world of imagination and thought, a set of high humanitarian ideas directly related to the human, social life, pleasure and essence of living.

Keywords: development, religion, myths, legends, life, real social reality, determines, actions, character.

Historical development shows that the first stages of the evolutionary development of human thought and imagination directly go back to the Avesta and received sufficient strength from it.

The ideas of "Avesta" are built on the basis of a mystical and religious outlook.

It had to be like this in terms of the requirements of the time when it came into the world, because the first buds of human thought were formed on the basis of religion, myths, legends, myths before the emergence of fundamental science as a whole doctrine. Our ancient ancestors communicated orally for nearly three million years before writing. It was during this period that the principle of promoting a certain idea directly through narratives and legends, and uniting around relevant goals and interests through myths was established. The religion of Zoroastrianism, which came to the world as the first religion, and the views of "Avesta" are products of this period. That is why the relevance of the category of good and evil in it, the brutal struggle of two opposite poles is conceptually important and defines the whole essence of Zoroastrian views. These have shown themselves as an important factor in the spiritual development of the world and humanity. Contrasting categories such as good and evil, good and evil, love and hate, light and darkness are not just a religious-mystical concept, but have acquired a socio-philosophical essence and are related to the fate and perspective of the entire humanity, defining the meaning of its life. has the status of a scientific category.

The concept of conscience in "Avesta" is not just a moral-spiritual concept, but it is formed on the basis of concrete life, real social reality, determines the spiritual level of each individual, self-control, self-direction, refraining from all kinds of vices, goodness and inner power, spiritual will that mobilizes to direct goodness. The feeling of conscience is an inner cry, call, command that determines the human essence of each person, calls to bring it to the level of value. Of course, the external world, actions, character, and relationships of each person are formed under the influence of society, nature, and environment.

However, his development as a person, the level of maturity and maturity directly depends on his inner spiritual power, educational ability and spiritual management potential, such as self-coordination and self-improvement. Only a person who can choose the most optimal way in the

struggle between external influence and internal power, who has reduced his vices and strengthened his virtues, can have a strong place in society and a social position recognized by others.

The essence of the ideas of "Avesta" as a universal human value, incorporating these factors, will never lose its relevance. The idea of a person and his prosperous, fulfilling life, living without dreams in a hopeful world is the humanistic basis of Zoroastrianism. This idea is a factor that directly determines the relationship between a concrete person and real life, moral norms, spiritual maturity and cohesion between society. Another thing to pay special attention to is that this is a holistic system that is directly related to human will and freedom. In this, democratic principles are interpreted within the framework of oriental manners. Including, freedom is not unlimited, although a person has the right to live freely and freely, this freedom and freedom must be limited by certain moral standards and moral boundaries. Otherwise, the concept of personal society, human life, and family will lose its essence. A person's disorderly lifestyle of self-satisfaction leads to the decline of human society.

The universal value of Zoroastrianism can be seen here once again. In other words, it fully meets the requirements of today's universal human values and modern ethics.

Zoroastrianism occupied an important place in the historical development of the ancient Turanian and Iranian peoples. The people of this region have made a sharp turn in their thinking. It is the first secular religion that dictates lifestyles and views. That is, its spiritual genesis and evolution is a civilizational phenomenon that reached from Mithraism, Brahmanism to Zoroastrianism, from polytheism to monotheism.

While moving to a new era, he preserved and developed the advanced views, ideas, practical experiences, exemplary traditions of the lifestyle achieved in the period before him. The new era used the lessons of the past to ensure its historical progress, enriched its ideas under their influence and was able to turn them into reality. Its power as an immortal doctrine is determined by this historical-cultural phenomenon.

The teachings of Zoroastrianism, in particular, the "Avesta" are distinguished by their unique style, very interesting, fluent and popular, and impressive. In it, the whole inner world of the human essence, the spiritual world, unique and unique, and at the same time, the idea of living with the need to constantly strive for perfection, occupies an important place.

Ahura Mazda is the embodiment of the whole being, the whole world, the entire being. Man is like a microcosm. The issue of the mutual harmony of these two worlds is brought to the level of a spiritual need in the Avesta philosophy. This idea was later reflected in other religions and secular teachings in a unique way.

For example, Jalaluddin Rumi, one of the great representatives of Islamic teachings, the outstanding representative of Sufi philosophy, said, "There is something in the world in kubra, and in the world there is also sugra [1].

In the wider world, everything that exists exists in the inner world of man. Man is a small universe within the universe. The outer world, its light and darkness, earthquakes, hurricanes, floods, bright and happy moments exist in the inner world of a person, in the soul, in a spiritual form in a spiritual form.

Well-known English scientist Karl Jaspers - Man thinks as a microcosm (microcosm) embodying the world, the macrocosm. Man does not have a separate essence, he manifests himself as a whole universe - he says [2]. In this, the great philosopher puts forward the conclusion that a person loses his essence if he does not think, if he does not use his mind, if he does not think, if he stops understanding the essence of the external world, the surrounding world.

After all, the human world (microworld) must be in constant, continuous communication and interaction with the wider world, existence. More precisely, man lives in the macrocosm, placing

all its weight, complexity and diversity into his world. It is this condition that defines the difference of man from other creatures. That's why the philosopher is the only way to think about the universe. Understanding the universe is the only way to existential understanding. With the loss of the world, we also lose ourselves,- he explained, continuing the idea of Zoroastrianism and Rumi's philosophical views in his own way.

From this point of view, the main idea of "Avesta" is serious reforms and renewal of thinking. This idea manifests itself as a life-proven philosophy, an idea that reveals the human essence and elevates it to the level of value.

Human understanding is achieved through the theoretical study of a number of spiritual and moral principles, and it helps to realize the potential of each person. This directly requires further improvement of philosophical thinking.

From this point of view, the Avesta philosophy interprets the renewal of the material world as a process directly related to the renewal of human thinking. The development or decline of society is explained in relation to the spiritual and moral level of a person. This indicates that it is connected with eternity, that it never loses its value. At the same time, it confirms that it is an important civilization event in the historical development of mankind..

List of used literatures:

1. Rumi Maulana Jalaluddin. What is inside you is inside you. (Responsible editor N.Komilov). "Writer" publishing house. T.; 1997.
2. K. Jaspers. the meaning and purpose of history. "Republic". M., 1994
3. Юлдашева, Л. С., & Абдурахимова, Д. М. (2021). ЖАМИЯТДА ОДОБ-АҲЛОҚ МЕЪЁРЛАРИНИ БУЗИЛИШИНING ИЖТИМОЙ ОМИЛЛАРИ. Журнал Социальных Исследований, 4(4).
4. Sagdullaevna, Y. L. (2023). The Spiritual Heritage of Eastern Thinkers in Education in the Spirit of Respecting and Glorifying Our National Values. Central Asian Journal of Literature, Philosophy and Culture, 4(6), 151-153.
5. Юлдашева, Л. С., & Шониезов, Ш. С. (2023). АБУ БАКР АР-РОЗИЙНИНГ ИЛМ САРЧАШМАСИ. Oriental renaissance: Innovative, educational, natural and social sciences, 3(3), 68-72.