

Spiritual capital in the development of the Avestan values: Human problems

Makhmudova Guli Tilabovna

DSc, professor

Department "Philosophy and Logic"

National University of Uzbekistan named after Mirzo Ulugbek

Uzbekistan, Tashkent, Student Campus, University Street, 4. E-mail: ms.makhmudova@inbox.ru

Abstract: The present article analyzes the ethical norms and principles of Zoroastrian philosophy in the context of the human problem. Besides, the author believes that the codes of morality and spiritual baggage have been formed over many centuries. In the process of expanding of socio-historical practice, insights, and the development of human consciousness, there is a gradual bringing together and systematization of moral precepts. The moral ideas recorded in the "Avesta" are a kind of conglomerate of the most ancient moral concepts of primitive society, which subsequently changed, enriched and developed in accordance with socio-historical conditions. However, at the same time, in terms of content, they form the basis of the modern concept of spiritual and moral human capital.

Key words: spiritual capital, morality, humanism, Zoroastrianism, Avesta, justice, society, human being, system.

Introduction

In any philosophical system, the problem of a person, his worldview and the spiritual and moral baggage occupies a certain place, contributing to finding the solution to the issues of improving interpersonal relationships, as well as organizing the socio-political structure of society.

In the "Avesta", we observe not only the processes associated with the gradual transition of human relations to a higher civilized level, the preservation in the national memory of various historical traditions, as well as moral and aesthetic principles, which were a kind of locomotive of people's life-style. This can be clearly observed in almost all the preserved and newly created parts of the "Avesta", starting with the early "Gāthās", "Yasna", "Yashts", "Videvdāt" up to "Dinkard" and "Bundahishna".

According to the "Avesta", a person's life, his essence, depends on how much he is committed to the idea of good, how much willing he is to fight for good and realize it in his deeds.

The moral actions of people express their essence, their commitment to the intentions and goals of Ahura Mazda, who seeks to defeat the forces of evil. Only a person with high morality and a sense of duty can help to win in the struggle of good over evil. And a person with low morality is powerless and can easily fall into the trap of Anhra Mainyu (evil demon). "So, take heed, oh man, with straining your ears to the excellent meaning of my word: it will show you what is better to choose - it will show everyone; the choice is about your flesh and you. Until the great time has come, we are taught by those who have wisdom" [1.130]. This wisdom is possessed by Zarathustra, he glorifies all who listen to Ahura Mazda, whose words do not contradict his deeds and actions.

Methods and methodology

It is well-known that all economic, spiritual, state and everyday affairs in the era of "Avesta" were syncretically interrelated and inspired by religious and philosophical ideas. Therefore, the interweaving of vital needs with the moral, ethical and aesthetic ideas and hopes of people of antiquity led Y. Gulyamov to the conclusion that "The religions of the East are not only the forms of social consciousness, but also the ways of people's life, because they covered all aspects of social life" [2.80].

In the scientific literature, there are arguments where the ethical doctrine of Zoroastrianism is "attracted" to modern understanding.

Many foreign and Uzbekistan scientists in their studies emphasized the humanistic pathos of the ethics of Zoroastrianism, which has the same educational significance for humanity as the Bible and the Koran. From

the second half of the 11th century in Russia, separate translations of “Avesta” and research works by K. Zaleman, V.F. Korsh, V. Miller, A.L. Pogodin, V.A. Rogozin, K.A. Inostrantsev, V.V. Bartold, B.A. Turaev, E.S. Bertels, A.A. Freiman, V.V. Struve, I.M. Dyakonov, S.P. Tolstov, I.S. Braginsky, A.O. Makovelsky, A.G. Perikhanyan, V.A. Livshchits, S.N. Sokolov, A. Yazberdiev, G.P. Snesev, and others appeared. [3.16]. Materials of the archaeological expedition of S.P. Tolstov and his summarizing works, archaeological excavations by Ya. Gulyamov, G.A. Pugachenkova, E.V. Rtveladze, A. Askarov, A. Sagdullaev in different regions of Central Asia, ethnographic data collected by G. P. Snesev, I. Zhabborov played a decisive role in resolving the issue of the homeland of Zoroastrianism and “Avesta”.

A major event in the history of the study of Zoroastrianism and the “Avesta” was such publications as “Avesta” in two volumes, published in Iran; translations of separate parts of “Avesta” into Uzbek, made by M. Iskhakov, “Avesta in Russian translations” (1861-1996), 1998. St. Petersburg; adapted translation by E.V. Rtveladze, A. Saidov, E.V. Abdullaev “Avesta”. “Law Against Devas”. Videvdad. SPb., 2008; “Avesta” in the Uzbek language (2001), translated A. Mahkam [3.32].

Thus, by the end of the twentieth century, scientists from the West and the East had major scientific achievements: almost everything that is known and accumulated from the surviving parts of the “Avesta”, translated from the Zend language and from the Pahlavi language, was published; the tradition and methodology of historical, linguistic and philosophical research and analysis of this monument have been established.

The jubilee of “Avesta” in 2001 in Khorezm served as a powerful impetus for the revival of scientific research interest in Zoroastrianism in Uzbekistan; new studies by A. Saidov, E. Abdullaev, M. Iskhakov, Kh. Khomidov, Y. Buryakov, T. Makhmudov, F. Sulaimanova, S. Khasanova, T. Karimova, N. Narkulova, I. Khuzhamuradov, M. Umarzoda, K. Normatov, Takhir Karim, S. Atamuratov, A. Ashirov, Ibragim Karimov, A. Abdusamedov, M. Kadyrov, Kh. Karamatova, M.K. Kadyrov, and others appeared [3.32]. At the conference, speakers highlighted the topical problems of world avestology related to philosophical, socio-economic, political and legal, cultural and historical issues, which played a major role in the development of world civilization [5].

When studying the moral and philosophical ideas and moral principles of the “Avesta”, despite the fact that the most ancient original texts of it were lost, it is recommended to rely on those texts that are more adequate to the worldview and philosophy of early Zoroastrianism than on legends and stories, later interpretations and comments of “Avesta”.

In ascertaining the actual origins, the focus, as well as the spirit and content of religion, ethics and philosophy of Zoroastrianism, its ancient texts were collected and systematized again at the beginning of the first millennium; the “Avesta” texts may serve for upbringing harmoniously developed personality, specifying the public role in the upbringing of the younger generation and spiritual baggage in the context of the spiritual capital of the individual.

M. Iskhakov believes that in order to raise the avestology in Uzbekistan to the world level, it is necessary to abandon the superficial narrative, one-sided and primitive presentation of the content of the “Avesta” [6]. In this regard, he offers 12 thematic areas of study of the “Avesta”.

M. Usmanov in his informative article “Avesta about education and morality” quotes “Avesta”: “Education, as it is stated in the “Avesta”, is considered to be the necessary tool of life. Each new young generation need to be brought up so that it, first of all, learns to read well, then write well in order to rise to the highest level of perfection” [7]. That is why, as A. Ashirov states: “The material and spiritual culture created by man is one the whole. Religion, history, philosophy, values, traditions and rituals - these are the branches of the miracle tree, folk art, worldview and mental discoveries are the roots of this tree. ... The earliest cultural works were devoted to the problems of religion or received spiritual inspiration from religion. After all, religion is the embryo of literature, art and philosophy” [8. 4].

For example, R. Abdukamilov believes: “In the Avestan texts, the law of increasing the levels of development of the civilization of the Avesta and the Avestan life in the ARIO system was discovered and generalized: Development of positive worlds – in ontology; intelligence with truth and kindness - in epistemology - occurs in the pursuit of Purity, corresponding to the moral evaluation of the basic principles and the corresponding choice between these principles. Consequently, the thinking of the Avesta, the language

and the text of the Avesta are developing in the ARIO system in the direction of reaching the highest degrees of the highest levels of transcendental ideals in this system. Other traditions in the ARIO system develop in other directions, strongly expressed in the name of the Highest Principle - the highest cause of being and cognition. In the Slavic and Germanic traditions - in a strong genetic connection with the Avestan and under the strong Avestan influence - this principle bears the same names as in the "Avesta" - formed from the roots *Es-* and *Bag-*. In other traditions - from the roots *dei - / wo -*. The system of ontology of epistemology reaches the highest degrees of the highest levels in the "Avesta". [9.73]

Therefore, it is no coincidence that in the text of the "Avesta" such words as *true, the highest, the greatest, the best and the most beautiful*, which either represent spiritual beauty or express moral impeccability and ethical ideal, are in unison.

The characteristics of the places and countries created by Ahura Mazda are saturated with epithets *beautiful, radiant, abundance of herbs, water, cows*, while the countries created by Angra Mainyu are pernicious, vile habitats with evil rulers. This characteristic of countries and regions suggests that the ethical and aesthetic ideal of the Zoroastrians was not alien to the idea of an abstract and ideal social structure and government. This is confirmed by the following words of Ahura Mazda: "Sixteenth, the best of the countries and habitats I, Ahura Mazda, created (the country) nearby the sources of Ranha, which is ruled without rulers" [1.73] For "There are other countries and habitats, and beautiful and wonderful and outstanding and magnificent and dazzling" [1.73].

These quotes clearly speak of some abstract country, but the main idea in them is to characterize it - these countries are wonderful, magnificent and dazzling. These are such places where people find not only prosperity, but also peace and a lot of joy.

Thus, the dualistic nature of moral and ethical ideal of Zarathustra is, on the one hand, the approval of the goodness of the earth, material phenomena, created by Ahura Mazda, delight in them; on the other hand, understanding the meaning and significance of these events is associated with the immortal souls of the righteous, which is acquired true adherence to the ideas and principles of Good, Truth and Beauty.

Results and discussion

Historical, archaeological and ethnographic studies show that the ethical consciousness and the norms of behavior of our distant ancestors were originally a body of wisdom, practical rules for leading a righteous life and interpersonal relationships. Relationships based on these rules created an atmosphere of mutual understanding and trust in society and strengthened the social significance of ethical norms and rules. This general trusting relationship was alien to such moral vices as lies, violence, envy, theft, etc. In this respect, the value orientation of the Avestan norms of morality and law acquire modern significance, for modern analysts studying the problems of human capital assert: "... Analyzing the properties and purpose of human capital, researchers recognize the complex nature of its components. The complexity lies not only in productive, but also in social, psychological, ideological and moral and ethical qualities; the carrier of human capital is interpreted both from the standpoint of the individual and from the standpoint of society; human capital is a value for both the individual and society. Complexity is expressed in the adaptation of the current and future needs and preferences of the individual and their compatibility with the needs and preferences of an individual firm or society as a whole. The accumulation of human capital is in accordance with the versatile needs of the individual, groups of people, society" [10 .15].

The dialectical unity of religious, philosophical, ethical and aesthetic ideas of modern people is a reflection of the natural mutual influence of forms of social consciousness and evidence of the spiritual improvement of man. The main pivot of the moral code of primitive people was noble moral qualities, physical strength, resistance to low moral deeds, as well as physical and spiritual deformity.

Ethical norms and principles have evolved over many centuries. In the process of expanding socio-historical practice, insights, the development of human consciousness, a gradual bringing together and systematization of moral precepts takes place.

The moral ideas recorded in the "Avesta" are a kind of conglomeration of the most ancient moral concepts of primitive society, which subsequently changed, enriched and developed in accordance with socio-historical conditions.

As a result of socio-historical cataclysms, not only diffusional changes took place, but also new integration processes arose in the religious, philosophical and moral consciousness of people. In this regard, the “Avesta” is a kind of encyclopedia, reflecting the various periods and stages of human life and his spiritual maturity. Therefore, in the “Avesta” life is mythologized, and mythology is saturated with the essence of life. So, for example, a very understandable and close to modern world outlook and thinking idea of the unity of thought, word and deed in the Avesta is presented through mythological images:

“Here is the best for the Holy Spirit

Tongue - words, in accordance with a Good Thought,

With hands - deeds, in Piety, he will do (man)

With one doo my: "He is the father of Truth, - wise" [1.141].

At the same time, in the ethics of Zoroastrianism, the mythological layer gradually fades into the background and life-affirming moral norms prevail in affirming the idea that a person is the main figure in the chess game between consciousness and morality.

In this spontaneous labyrinth of moral and philosophical thinking, the essence of man is thought of as the result of righteous labor in the name of human society. This is what characterizes the high humanistic pathos of Zoroastrian ethics. Virtue becomes not only a mirror of righteousness, but also a manifestation of the creative activity of human consciousness and labor. A human being has always perceived the world under the influence of certain factors, while his thoughts, words and deeds arise and change depending on this influence. Under the influence of the spirit of Ahura Mazda, good thoughts arise, good words, which are expressed in good deeds; under the influence of Angra Mainyu thoughts and words merge with evil and manifest themselves in evil deeds.

“In modern society, the personality of a human being and his knowledge began to occupy a much stronger position in comparison with the recent past, modern life is characterized by both personal individuality and multidimensional social connections. Almost every day a person is faced with the next choice of work, profession, partners, models of behavior, etiquette, religious beliefs, attitudes towards family and children, ideas about health and diseases, etc.” [10.18].

If we consider that the Avestan concept of "Good thought" carries a deep content associated with the inner pure and transparent intention and benevolence of a human being, then the question arises of how a modern person differs from these foundations of antiquity. Nothing special, because a modern person has the same worries and problems regarding himself, society, state, etc. Among the Zoroastrians, this was expressed in the attention and concern for people, nature and society, concern for increasing the well-being of not only their family, but also the tribe, society, the desire to live peacefully with everyone. In their thoughts, they do not allow obscene desires, unbridled anger, do not forget about the duty to the family and tribe, strive for justice. To be moderate and restrained, to banish pride and envy from one's consciousness, to be far from cruelty and lawlessness - these are the facets that express the essence of “good thought”.

The principle of a “Good word” was expressed in not offending your neighbor and any other member of the tribe and society, to be decent and honest in promises and arrangements, not to slander or spread evil words and thoughts about other people, etc.

The philosophical analysis of the “Avesta” shows that spiritual capital and moral baggage should embrace and manifest itself in all the vicissitudes of a person's life. “It contains the primitive ideas of people about the integrity of the universe, their thoughts and despair, myths, judgments about a prosperous, happy life, fair public administration, about a safe and peaceful existence, about bodily health and spiritual perfection with a deep, sober mind, about private and prudent generations enriched with knowledge, about reasonable wives and a friendly, peaceful family, about green fragrant endless pastures, about well-fed and fat cattle, about boundless sowing spaces saturated with moisture, etc.” [11 .63].

Thus, in the “Avesta”, spiritual capital, directed to the entire material world, ultimately also encompasses the social being of a person. The dream of a favorable life is transformed into real humanism, i.e. in caring for human society as a whole. This idea is expressed in “Yasna” by the words that only good rulers should rule over people, not bad ones: Then “A good ruler will take death and extermination to the camp of enemies and thus build up the world for joyful villages” [1.145].

According to the right note by Kh. Boboev and S. Khasanov, some edifications, admonitions and calls from the Avesta have not lost their significance until now: "We accept the path of virtue because virtue is the key to knowledge and crafts". "I wish freedom for the people who work to increase the livestock population in this country, and I urge them to live in harmony." "Let the distrust between people, the enmity between relatives disappear: let like-minded people get rid of slanderers and instigators. Let the world get rid of bad rulers." "We wish tranquility, peace to our land, may peace reign in our house!" "Those people can be called kind who admonish others to do good deeds and actions." "We want insubordination to the rule of law to be eradicated in this country." "Let the world always prevail over the scandal, truthfulness over deceit, justice over violence, energy over laziness." [12 .71].

The humanistic representation of the Zoroastrians is based, first of all, on the protection of righteousness, moral dignity, industriousness, justice, purity of thoughts and deeds, the interests of people engaged in noble deeds for the sake of affirming Good, Truth and Righteousness.

Nowadays, a new style of "being human" is being adopted: a person learns to anticipate potential problems before they arise and to prevent their occurrence, which requires independent thinking and a good level of education; it is also assumed that modern person must be "successful"; at the same time, in an unstable modern world, with an increase in versatile relations and contacts, ties between people are weakened, and life is often determined by random obligations; in this world, a person is forced to constantly adapt to novelty, acquire new knowledge.

Realizing his position in society and assimilating a new style of behavior, a person attaches particular importance to the accumulation of his own personal human capital" [10.18].

In this regard, humanistic representation in Zoroastrianism has not carried the meaning of "humanity", "to humanize", "freedom", "equality", and so on, but they were the foundation for further development and expansion of the spiritual capital and a humanistic attitude of a human being to peace, to justice. The moral ideal of "Avesta" is so much connected with reality that no matter what it is about - about truth or untruth, about beautiful or ugly, and finally even about faith - religion, all thoughts and hopes turn to earthly concerns, strengthening the earth with wealth and prosperity. This is an extremely important idea in Zoroastrian ethics, when it becomes the most important duty of a virtuous person to preserve and protect the world.

It should be noted that, for example, R. Abdukamilov, analyzing the musical stresses of the Avestan language and the music of the song playback of the "Avesta", suggests: "In the Avesta, one can find and generalize the laws of long sustainable development of higher speeds by the variables of intelligence and society. The essence of the laws of development of higher intelligence and society are harmonious functions, stably positive, with positive variable rates" [13.71].

Conclusion

On the background of various existed and existing scientific version and guesswork associated with Zoroastrianism, historical and philosophical analysis of "Avesta" reflected in its social and historical and spiritual realities are intended to further clarify the worldview of our ancestors, their way of life, religious - philosophical, social-historical, moral-aesthetic, and legal views. The great significance of Zoroastrianism lies in the fact that it marked a major step towards a monotheistic worldview, exalted the social and spiritual status of a human being, asserting the need for the victory of good over evil. The main merit of Zoroastrianism is the affirmation of the need for society and a person to fight for the victory of good over evil, to follow high social and spiritual ideals both in spiritual and value aspirations, as well as in practical activity.

G. Ritter in his "History of Philosophy" draws attention to the fact that in the texts of the "Avesta", in addition to religious instructions and mythical ideas, there are also elements of philosophical consciousness. In his opinion, the mythical layer of "Avesta" is much richer than Greek philosophy, and individual parts and general content of "Avesta" leads to a certain conclusion about the unity and development of nature and human life [1.34].

The teaching of Zoroastrianism appears as an important stage in the civilizational development of mankind, including the Uzbek people, primarily because its essential basis is the humanistic content of its religious and philosophical doctrine. A high degree of identification of traditional continuity and essentially-valuable teachings of Zoroastrianism connection with modern social spiritual transformations

in Uzbekistan allows for more efficient use of Zoroastrian ideas as an important factor in their implementation.

References:

1. Avesta v russkix perevodax. (1861-1996). – SPb, Jurnal «Neva», ITD «Letniy Sad», 1998. – p. 130.
2. G‘ulomov Ya. Xorazmning sug‘orilish tarixi. – T.: Fan, 1956. – p. 80.
3. Mahmudova G. Avestoning falsafiy mohiyati. To‘ldirilgan ikkinchi nashri. Toshkent.: “NOSHIR”, 2015. – p.16.
4. Rtveladze E.V., Saidov A.X., Abdullaev Ye.V. Avesta «Zakon protiv devov» (Videvdat). – SPb, 2008; Avesta v russkix perevodax (1861-1996). – SPb, 1998; Avesta na uzbekskom yazike, perevod A. Maxkama. –T.: Shark, 2001; Isxakov M. Yasht kitobi (perevod Avesto). – T.: Shark, 2001; Avesto/ Jalil Dustxox taxriri ostida. – Texron: Marvarid, 1991.
5. «Avesto» i yego mesto v istorii razvitiya chelovechestva. – Tashkent-Urgench: Fan, 2001.
6. Isxakov M. “Avesto” kitobi va ta'lim tizimi // Ma'rifat. - 2002. – January, 9.
7. Usmonov M. “Avesto” kitobi va ta'lim tizimi // Toshkent oqshomi. - 1999. January, 27.
8. Ashirov A. O‘zbek xalqining qadimiy e’tiqod va marosimlari. Toshkent. Alisher Navoiy nomidagi O‘zbekiston Milliy kutubxonasi nashriyoti. 2007. – p. 4.
9. Falsafa va ijtimoiy taraqqiyot. Davriy nashr, №6, Toshkent: “NOSHIR”, 2020. – p. 73.
10. Chelovecheskiy kapital: teoriya, istoricheskiy opit i perspektivi razvitiya: monografiya/kol.avtorov. – Moskva: RUSAYNS, 2017. – p. 15.
11. Isxakov M. Avesto i yego mesto v istorii razvitiya chelovechestva. – Tashkent-Urgench, 2001. – p.63.
12. Boboev X., Hasanov S. Voprosi nasional'noy gosudarstvennosti i zakonnosti v Aveste // «Avesto» i yego mesto v istorii razvitiya chelovechestva. – Tashkent-Urgench, 2001. – p. 71.
13. Falsafa va ijtimoiy taraqqiyot. Davriy nashr, №5, Toshkent: “NOSHIR”, 2020. – p.71.