

## Specific Characteristics of Moral - Aesthetic Values in “Avesto”

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**Abstract:** the history of mankind is the development from simple representations of visions of existence to complex phenomena, development from narrow material needs to contrary spiritual activity. When something surrounds a person, it affects him, is perceived by him and evokes various figurative and spiritual associations. This article analyzes the manifestation of aesthetic views in the “Avesta” historical monument.

**Keywords:** existence, social relations, nature, elegance, beauty, lifestyle, laws of elegance, philosophy, humanistic ideas.

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The limitation of social relations, the backwardness of the methods of production were the objective conditions that led to the narrowness of the scope of human knowledge and the predominance of the method of observation in the mind. The social experience of man was enriched during historical processes, that is, while he sought to know the environment and change it according to the laws of nature and sophistication, he objectified his abilities and spiritual and physical possibilities, and tried to demonstrate his power in them.

G. T. According to Mahmudova, “Avesta is a historical-spiritual monument that testifies to the existence of great culture and spirituality, high moral and legal principles, and philosophy infused with humanistic ideas in the ancient land of Central Asia.” In the Avesta, information is given for the first time about the unity of the four elements (earth, fire, air and water) that make up the basic foundation of the universe, as well as the unity of man and nature, statehood, the foundations of building a just society, moral and aesthetic concepts, human rights and obligations [2].

When we get acquainted with the monuments of ancient material and spiritual culture, art, domestic life and religious beliefs of our ancestors, we are convinced that these ideas are correct. For example, in the Avesta, it is expressed how complicated the emergence of the first thoughts about the universe and environmental phenomena was. On the other hand, we cannot help but acknowledge the courage of primitive people, despite their extremely narrow social development, to ask “What is truth?”, “What is beauty?”, “What is virtue?” It is certainly amazing that he is looking for answers to some complex questions. As a result of labor activity, a person forms concepts about moving in a rhythm, the existence of unrelated life processes and space, and ultimately strives to form an aesthetic attitude towards the integrity of life and reality.

In the Avesta, the manifestation of the soul is described as the real life of people. According to him, the human soul repeats what it experienced in the mortal world. When the human soul leaves the body, it receives the results of its actions during its life. The soul of a young man who has done good deeds in the world of light, and thus his heart has become more beautiful, is beautiful. The spirit of the young man in the form of a beautiful girl said: “Sahibjamal answered: - Oh, young man with good thoughts, good words, good deeds and good religion! You are the one who loves me for my glory, my goodness, my beauty, my fragrances, my power, my victory over evil” [3].

Another characteristic aspect of the Zoroastrian idea is support for peaceful work and life of man, sympathy. Zoroastrian's attitude against war and robbery, injustice, and valuing peaceful labor is expressed in his following romantic sermons: "O Mazda, when, together with truth (Asha) and power (Xshatra), will come peaceful life (Armaiti) and give good life and pastures? Who will give us peace among the bloodthirsty supporters of lies (Drugvat)?"[4].

The ideal here is a life where Truth, Power and Peace triumph. These painful lines reflect the worldly nature of the social ideal and the complex path of the search for Truth and Peace. So how is Truth and Peace achieved? How to be righteous and receive the favor of Ahura Mazda? It is known that "he who cultivates grain develops the Truth, promotes the belief of respect for Mazda, nourishes the faith... When the grain appears - the giants sweat, when the mill appears - they are confused, when the flour appears - they start screaming, and when the bread appears, they are even more terrified falls" [4].

According to the fragments of "Videvdat", which is one of the four parts of the Avesta and means "laws against giants", it is necessary to love the earth, plant seeds in it, turn it into mother earth, and get abundant harvest from it. All this represents Zoroastrian's optimistic outlook, his active attitude towards the universe and his attitude towards the creative power of man. Here, working as a team, striving for social well-being, is very vividly expressed and led to a life-giving spirit by defining the moral norms of living and working together for the people of that time.

The harmony of a person's moral life is created by the unity of his words, actions and intentions and manifests the basic requirements of a person's moral purification. In "Yasna" we read the following: "I praise myself and believe in those who believe in Mazda, the followers of Zarathustra. I am known for the piety of my thoughts. I am known for the piety of my words. I am known for the generosity of my deeds" [3].

Such a high sense of duty, the connection of personal moral integrity with benevolent relations to others, the pursuit of true wisdom and the destruction of falsehood were the high achievements of Zarathushtra's moral thought. Zarathushtra's romantic mood and progressive thoughts were embodied in these appeals.

In this respect, this moral ideal also manifested utopian social fantasies about the future life. Morally pure people will eventually defeat the evil forces of Anhra Mainyu and all people will be resurrected. However, the evil spirit settles in the human heart and comes out from time to time to fight with the pure life. The final struggle and victory will take place when the great prophet is born and destroys all the evils of Anhra Mainyu. People who obey Zarathushtra's laws will receive the following rewards: "irrigable land with water overflowing twice a day, cattle; a tall house with a porch and a beautiful fifteen-year-old girl. A person who keeps the fire burning in his house, who has a wife and many children, who supports his family with his work, works the land, and takes good care of his cattle is sinless" [5].

Zarathustra's ideas about the social ideal arose from dreams of a peaceful life, having a spouse and children, an abundance of food, and a healthy and long life. In Zarathustra's reign there will be neither cold nor heat, nor sickness nor death. "...There the water will rush through the valleys one hosar long... Create there green and lush pastures, always fertile and blessed... Build there wide and high houses... In that place take the greatest, the highest, the best seeds of men and women on earth... Take there the various seeds of the greatest, highest, best animals on earth"[3].

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