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INTERPRETATION OF KINDNESS IN «AVESTA»

Abstract: Analysis of unity of good thought, good word and good deed glorified by our ancestors in ancient spiritual heritage "Avesta" is given in the article. The special attention directed to problems of kindness in "Avesta", the se immortal ideas have even nowadays a bid impor tance at ensuring the stability in our society.

Key words: Zoroastrianizm, Avesta, kindness, creativity, Ahura Mazda, Mitra, goths, Yasna, Vendidad.

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Introduction

Goodness has long been said to be the true goal of humanity, pure desire, good, noble, generally good deeds, and people always strive for it. From noble deeds, a person's tongue grows, his passion for living increases. In the "Avesta"[1], this human quality is revered and glorified.

"In the "Avesta", which is said with a noble mind, a noble word and a noble deed, I applaud a noble deed and a noble word. I am happy with the good deeds of all to noble thoughts, noble words, noble words(to say). I turn away from all bad thoughts, bad words, bad deeds"[2] the proverbial words are of great educational importance in the understanding of the national self today.

The First President of our Republic I.A.Karimov wrote in his book "High spirituality - invincible power",- taking the principle of "noble thought, noble word, noble deed", which defines the fundamental meaning and essence of "Avesta", it can be seen that there are lessons that are immodest even for the present. Such thoughts, that is, the interpretation of good intentions, words and unity of work as a priority idea of the life of society, are inextricably linked with nakadar with our spiritual ideals today, it is especially noteworthy that has a solid life basis"[3].

Indeed, such issues as the integrity and integrity of being, the close connection of human life with nature with the spiritual world of man, have formed the meaning of human life at all times. For this reason, people have come to try to do good to each other.

The founder of the Zoroastrian religion, Zoroastrianism, developed the doctrine that the fate of people in the other world will be decided in accordance with the life of today's world. Including academic S.F. Ol'denburg correctly wrote that "Zoroastrianism is the most rational religion aimed at facilitating a person's life on earth, making him happy"[4].

Zoroastrians in their practical activities tried to do only good deeds, leaving a good name for themselves. They tried to live a peaceful life, to work honestly, condemning useless bloodshed sacrifices, military conflicts, invasion attacks. In general, the attempt to improve material life was judged as a struggle against evil, and good deed was preferred over absolute observance of various religious creeds. It is said that the creator man meets the mercy of God, and the mother nature, which gave life to man, is kept sacred.

The "Avesta" argues that there is a constant counter - struggle between the forces of goodness and evil in the expression of moral standards, values. The

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genesis of goodness, the founder, creator Ahura Mazda, the result of the struggle between the genesis of evil and the creator Ahriman depends on the fact that a person consciously stands on the side of goodness. It is correct to say that the idea of "Avesta", in which a good thought, a good word, a good deed should be common, close and holistic in a person, and then goodness will prevail over evil, is one of the upheavals of our national spirituality.

The "Avesta" notes that the universe is built on contradictions: in physical things - darkness with light, in living nature - death with life, in the spiritual world-evil with goodness, in social affairs - there are constant contradictions between lawlessness with just laws. In the religious sphere, there is a sharp struggle between the spirit of Virtue and the spirit of goodness. Ahura Mazda will continue to bring goodness, Ahriman, the spirit of evil, will fight against him and start people to evil, to evil.

Revered is called to unite people against evil in Yasna, 28 of the source:

"O Mazda Ahura!

Come unto us with good will and truth, and give good living to zoroastrians and righteous people through the true words.

Give us joy and the power of the universe, so that we may unite in exchange for enemy oppression and evil."

"O Mazda!

Ashah-become a will upon the aim of the pharisees, a clear view that you are rightly worthy of truth and good intentions. I know in truth that the applause of the noble cause and the heart of the tongue will not be left ungrateful to you."

("Avesta". Goths, Yasna, Hot 28, pp. 8-9).

The 30th prophecy of the "Avesta" states that there is no intermediate in the eternal struggle between goodness and evil, every person is forced to participate in one side or another of this process. Therefore, faith in religiosity occupies an important place as a target of perfection. Faith allows people to distinguish goodness from evil. A believer - a believer, of course, strives for goodness, for good. Evil spirits - giant, fairy, devil and others - are depicted as the personification of sins, mistakes, lies, diseases. Ahura Mazda challenges people to avoid them, to withdraw.

Revered we read the following about this in the source:

"...There is no doubt that Ahura giants and infamous people know better than anyone what they have done in the past and what they will do in the future.

Ahura is the only justice judge of this universe who will be what he wants".

"In reality, we two-I and the spirit of the universe-applaud Ahura with miserable hands. That is our only desire from him: that in this world the wicked

and their leaders may not be harmed and humiliated by the wicked!..".

("Avesta". Goths, Yasna, Hot 29, p. 9)

The holy source notes that a good idea is primarily understood as the ideas of being kind to a loved one, in the spirit of the divine law, of being kind to a loved one, of being able to help when in need and danger, against evil, of being able to actively fight for the happiness of people, living in harmony with everyone, of a person should not be jealous of others in his thoughts, a well-meaning person cannot dargish and not be given ignorance, because in such a state he loses his goodwill, forgets duty and justice, and makes inappropriate actions.

As written in the "Avesta", the bad tutor inverts the divine words with his education and spoils the perception of the living.

"In reality, it makes people bear fruit without the priceless investment of honesty and noble intention.

They forbid people from their righteous deeds with these teachings.

They are wronged by their misguided judgment that the people of the worlds are alive".

("Avesto". Goths, Yasna, Hot 32, pp. 14-15).

In Yosin's 14th prophecy, God said, "I like noble thoughts(intentions), noble words, and noble deeds. I glorify the arrangements based on the laws of mazdayosin".

From these thoughts, it can be seen that the Zoroastrian faith is based on three supports: purity of thoughts, constancy of the word, humanity of deeds. Ahura Mazda called the people"...unbiased in their desires, their habit of living in harmony with each other, calls for self-restraint from greed, envy, seniority(inferiority), ambition, lawless deeds".

It is said that overcoming a promise made, staying true to it, strictly following contracts in trade, paying off debt on time, being free from deception and betrayal are signs of faithfulness. M.Boyce noted that in "Avesta", faith is glorified, that is, "a believer is a perfect man who knows how to keep himself from theft and robbery, from courting the goods of strangers, from self - betrayal, that is, from mistrustful deeds" [5]. "Take more care of your soul in relation to your bodies," that is, if your spiritual world is at first clear, your material life will also continue to be perfect, says Ahura Mazda. The "Avesta" glorifies the moral qualities of the individual, truthfulness, fairness. While such qualities are possessed by Ahura Mazda himself, he is at the same time an uncompromising enemy of evil, which is contrary to goodness.

In the laws of Ahura Mazda, the appropriation of dry and gray land, its fair distribution among the community, was calculated from the most noble works. The next lucrative business consisted of preparing food, raising pets and livestock. Zoroastrian says in the name of God to the rulers: "a poorly fed people will have neither good, strong workers nor

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healthy, energetic children. Decency from eating badly also gets worse. If the bread is plentiful, the holy words will also be well received". Although at first glance these words seem simple, it is necessary to note that there are a huge number of philosophical meanings, educational oars in it.

Ahura Mazda reveals about the two supreme primitives of all existence - goodness and evil. These primal powers, facing each other, always exist together, meaning life and death, heaven and hell. Hell is embodied in the vision of Ahura Mazda as the worst moments of life, the highest state of heaven and spirit.

As Revered notes in the source:

"Those who chose the lie of the two worlds were given the worst deeds, and those who turned their backs on the truth, which was built for the righteous worlds that covered the eternal sky, flattered Ahura Mazda because of their noble deeds and love for freedom.

The city of the universe, the noble intention, and the truth came to those who had chosen the good, giving them a mighty life."

("Avesta". Goth's, Yasna, Hot 30, p. 10

Evil and imperfect phenomena in a person come from their essence. And overcoming them is a work of perspective, and believers are encouraged to be the most active in the process. If they follow the laws and admonitions sent by Ahura Mazda, goodness will continue to stand up to evil.

The "Avesta" on goodness further states: "to create good and goodness, "the divine book says, "one must work, and create material pleasures with one's own hands". Indeed, as noted in the "Avesta", labor is the foundation of all goodness, the foundation of good. "The father of pleasure is often labor," says one of the sages, another, "labor is the padar of happiness." If we remember the proverbs of the ancient world thinker Aesop, "labor is a pleasure for people," the true essence of labor will seem to open up.

One of the edges of goodness is loyalty, at the same time its result is tranquility. A devoted person will have a wide bosom, a clean tongue, dedication. Loyalty, brings prestige to a person.

The "Avesta" places special emphasis on loyalty. "Whoever is faithful to me, in the Bible it is said, will be a polytheist to the best, and whoever is not faithful will be given the worst. Such is my reason and the covenant of my opinion."

Professor G.Mahmudova correctly wrote that "the humanistic vision of Zoroastrianism is based, above all, on the protection of the interests of those engaged in high - ranking works aimed at deciding piety, moral dignity, hard work, justice, pure intentions and deeds, justice, goodness, truth and piety" [6].

In "Avesta", a struggle between good and evil goes from beginning to end. Faith, faith are the veins of goodness. A person of faith, people of faith will be

above all dishonest, compassion, tolerance, open kungillilik are also their companions and companions.

"He said," I am the one who fulfills the omens. I dedicate to those who are faithful and confident joy tolerance!". According to "Avesta": "we honor Mithras... I honor Mitra, " says Revered Ahura Mazda:

Жумла эзгуликлар соҳибии...

Эъозлаймиз ёв қир Митрани

Фараҳмандлик ҳаққи-хурмати

Бор овозда дуо қиламан

Ва ҳудудсиз яйловлар шоҳи

Митра ҳаққи келтирадирман

Мен қурбонликлар.

Биз эҳтиром қиламиз Уни ,

Яйловлари поянсиздир хўп,

Яхшиликлар яратадир Ул,

Келсин бизга мадад бермоққа,

Келсин бизга кенг даштлар учун,

Келсин бизни қўлламоқ учун,

Келсин бизга мурувват учун,

Келсин бизни қутқармоқ учун,

Келсин бизга ғолиблик учун,

Келсин бизга бахт- шодлик учун,

Келсин бизга яхшилик учун,

Келсин ғолиб, келсин забардаст,

Ёлғонларга бўйинсинмас Ул".

("Avesta". Yachts, Mitra Qasida, - p. 184)

The holy scripture praises Mithras, the embodiment of goodness. One who cannot see goodness, evil and risk-corruption, blackness inside, are brought under criticism. One of the sages says about this: do not get out of the noble virgo, regret that the evil will be from his own character. Indeed, goodness has always given light to mankind. All aspects of it have served humanity. Proverbs chanting goodness in avesto still serve humanity today.

"Avesta" contains such phrases about good and goodness. Ahura Mazda, who took the affairs of the world to his sleep, says:

"Only those who lead others to good will receive good".

We want power and share, in truth, from you!

- O Ormaithius!

Grant us the living, which is shrouded in the light of good intentions and is the reward of the struggles for truth."

("Avesta". Goth's, Yasna, Hot 43, - p. 18

Also, Ahura Mazda believes that others are given light to those who want light.

"Under the light of truth, donate to us from your enlightenment, where noble intentions are created, so that we may enjoy joy every moment, every hour, every day of our existence.

In truth, the highest good will be given to those who guided us to the right path of bliss - the world of truth, which is the abode of Ahura - when we are living in the land and heaven.

- O Mazda!

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Those who indulge and believe in you will have chastity and under the light of goodness, they shall be plowed.

- When the noble intention came to me, and for the first time it came to you I heard your word, I confess that I took it between people to go is heavy. However, I am the most noble of you I will keep your word, whatever it is, until the end. After that, I considered you pure.

- O Mazda Ahura!

The noble intention visited me with the intention of my longing:

- Give you a lasting life that no one except you can give. This was a prophecy from the prince of the universe about the Armenian living.

After that, I saw you as pure.

- O Mazda!

When the noble intention came to me and taught me that rest is the best way to gain knowledge, and the leader said that it should never be a reason for the sympathy of the devotional people, for they are deserving of the righteous ashavans.

After that, I found you pure".

("Avesta". Goths, song two, Yasna, Hot 43, -p. 19)

Goodness is again interpreted as follows:

"- Whoever believes in my religion, who - who is mine, who is grafted on to my doctrine, who is-who listens to my calling, she is my closest companion, and I have a noble intention for her in his urine, the most beautiful miracles are deliverables.

However, whoever is obsessed with our path, religion, raftoru kirdor, we are the alternative to him. We are present opposite him to muhoraba.

- O Mazda!

I will bring out your muhibs to ruyab in the urine of truth, and I will please you. It is my suicide. The muqtazah of my intention and my fiction".

("Avesta". Yasna, Hot 46, -p. 24).

The ideas presented in the "Avesta" on goodness, creation above served to make our ancestors do only good, to leave themselves good deeds, so that the ideas of goodness, creativity were characterized by noble goals, such as making the land prosperous, the people's life prosperous. These ideas have lived, since ancient times, as the most noble ideas of the life of society. The words of our President Shavkat Mirziyoyev "to study our rich heritage, which represents the invaluable values of our people and the experience of rich statehood"[7] are a requirement of today. Such noble ideas, patriotism and creativity are a legacy to our people from their ancestors. In the history of mankind, he who sowed seeds of such high ideas as justice, truth, goodness, hard work, creativity in the minds and minds of people, the high ideas in the book "Avesta", created by the Prophet Zoroaster, were the immortal ideology of our great compatriot Zoroaster.

Almost three thousand years ago - during the period when the enlightenment was overshadowed by clouds of ignorance, our great compatriot Zoroaster began to promote the ideas of solitude and goodness. In Zoroastrian doctrine, ideas calling for human goodness occupy a central place.

The ideological struggle between the forces of goodness and evil is described in detail in the Zoroastrian bible, the "Avesta". In it, the ideas of military conflicts, wars of invasions, tormenting animals, injustice to people, falsehood, covenant fidelity, betrayal are condemned, and ideas that call for a more fiery, peaceful life, hard work, farming, animal husbandry are glorified. In Zoroastrianism, land, water, clear air, mother - nature are revered, a person who opens up a Kuruk land and turns it into a garden and a garden is subject to theological mercy, but those who destroy gardens, crops, irrigation structures, on the contrary, fall into great sin. Zoroastrian ingenious ideas encourage people to live in peace, to make the motherland prosperous by working honestly.

The "Avesta" glorified the idea of patriotism and urged people to be perfect" [8]. "Give me children, perfect and religious, love homeland and anjumoro, stable, noble, saving me from darkness, hassle. So that they may raise the address, the city, the country and its name and sound." The work also promotes the ideas of honoring the Mother earth, its improvement. In particular, according to the "Avesta", it is he who planted the ground with more than one blessed person and more wheat, cocaine and fruit trees than anyone else! It is said that he released water into dry land and plowed water lands.

"The ground, which has not been planted in a long time and has not touched the spine, is unfortunate... Whoever plows the floor with the left and right hand, the right hand and the left hand, the floor will give him prosperity... The ground also gifts abundant fruit".

("Avesta". Vandidod, 3rd fargard, 3rd division, -p.114)

The plowing of the Earth and the sowing of Sarah seeds the germination of wheat grass the evil forces there, the idea that the giants will leave these lands is given in the section dedicated to the Vandidod part of Avesta as follows:

"When a seed is produced in the egats, the giants will die out of their seats.

When the wheat gurgles, the giants begin to tremble in horror.

When wheat is flour, the giants smoke moans.

When the wheat is eaten by the threshing floor, the giants die.

Whichever household produces a head of wheat, the giants move away from that household.

As if there was a storehouse of wheat in an apartment, as if heated iron giants would scratch the neck".

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("Avesta". Vandidod, 3rd fargard, 3rd division, - p. 115)

Zarathustra, featured in "Avesta", says, " I applaud the noble intention, the noble word, and the noble deed! From the inside of intentions, words and deeds, I choose a noble intention, a noble word and a noble deed. The wise words" I turn away from all evil and evil words and evil deeds" are still of great educational value today. These immortal ideas came later in religions, including, it was also adopted by Christianity and Islam. So this book was an ideology of society, consisting of a system of ideas formed in its time.

In our ancient historical - literary monument "Avesta" there are many instructive points honoring, glorifying goodness, and this immortal heritage still retains its significance today in ensuring the stability of society in our country, in raising a harmonious generation. In order for our priceless monument to serve as an important resource in the education of the harmonious young generation in the spirit of patriotism, the immortal ideas that glorify the unity of noble thought, good word, good deed, in the context of today's globalization, to carry out reforms carried out in our country more effectively, it is advisable to use them more widely in spirituality.

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