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The Issue of Etiquette in "Avesta"

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Abstract: In addition to being the holy book of zoroastrianism counted from the ancient religions of the world, "Avesta" is important in the study of the centuries - old history, socio-economic life, spirituality and values of our ancestors. In the great spiritual heritage of our ancestors, special attention was paid to the issues of education and spirituality, which indicates that a high culture has existed in our country since ancient times. This article will talk about the ideas put forward in our rich spiritual heritage "Avesta" about etiquette, education, spirituality.

Keywords: Avesta, Spirituality, Etiquette, Education, Truth, Yazdon, Zoroastrianism, Hot, Yasht.

Introduction

"Avesta" (Авесто, 2021) is one of the oldest written sources in the world and provides very valuable information about the history, marriage, customs, religions, spirituality of the peoples of Central Asia in ancient times. The "Avesta" dates from the late 7th and early 6th centuries BC. It was founded by Zoroastrianism, the most recent editing of which was completed in the 6th century AD. Thus, the "Avesta" covered events spanning more than a few thousand years, which included not only religious references, but also historical events (A. V Vertienko, 2021). For this reason, "Avesta" is a major source in the study of the ancient culture (faith, language, literature), partial history of the peoples of Central Asia and Iran (H. V Vertienko, 2020).

In Zoroastrianism, Ahura Mazda exists and is placed in a special position as the eternal God. In general, all the noble being is called created by him. And the evil opposite of every noble being is created in the image of Akhriman. Summarizing, writes professor I.Khojamurodov, - in the "Avesta", good and evil, light and darkness, goodness and evil as opposing forces are expressed in the personifications of Ahura Mazda and Akhriman. The "Avesta" blends early philosophical views with religious - mythological imagery (Montazeri, 2021). On this ground, the idea of the formation of a combative, righteous person, in which a spiritually - morally harmonious person can stabilize harmony - goodness, occupies a central place" (Хўжамуро́дов И, 1996). Taking into account the

following points of our first president about the importance of immortal ideas in "Avesta" today: the principle of "good thought, good word, good 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. It is especially noteworthy that 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 our spiritual ideals today, how much has a solid life basis" (Каримов, 2008).

Methodology

The research methodology is based on a qualitative analysis of the "Avesta" texts, focusing on its teachings regarding etiquette, education, and spirituality (Wang, 2024). Historical references are utilized to explore how these aspects were implemented in the socio-cultural life of ancient Central Asia and how they influenced subsequent generations. The "Avesta's" moral principles are examined to understand their impact on educational practices, especially in shaping young individuals (Viterbo, 2024).

Result and Discussion

Indeed, the "Avesta" contains many immortal ideas, pandas, instructive thoughts aimed at shaping the spiritual world of man. The sacred source also records the names of a large number of places in Central Asia (Irannejad, 2022). Some notes and allusions to this monument, names and terms, separate seasons of "Bindakhshin" indicate that spirituality, education and upbringing were much more progressive in the regions where the peoples of present-day Movarounnahr and Khurosan began to appear even in the times when the first shoots of Zoroastrianism began to appear. "Discipline" said the "Avesta", "should be considered the most important (base) of life. It is necessary to educate every young person in such a way that he rises to the highest level, first by learning to read well and then write". According to Professor H.Homidius, the practice of "lagomzadan" (watering the horse), "zin zadan" (saddle the horse), "kamarbastan" was strictly followed among all the people and tribal people of our ancestors at that time. For example, cattle ranching people were more taught trades and skills in this field: girls were required to spin wool from wool, work in urchuk and carpentry, weave various costumes, sew, learn to take wool, and boys were required to graze, urch and breed cattle, care for camels, horses, manage them, drive herds to remote pastures, protect livestock from pirates, and know thirty-two military Trades[4]. Once these qualifications were formed, the girls passed the "lagomzadan" and "zin zadan" examination at the age of 15 and the boys at the age of 17. As a result, they reached puberty, learned to practice fasting and gained the right to become a "kadbonu" (housekeeper), a "kad god" (housekeeper, head of the family), take a shepherd's Hut, ride a horse and ride a camel. And the guys with special talents, specially prepared for the Kettle, took part in military exercises (Baghbani, 2023). As Avesta scientist G.Makhmudova wrote, "the moral ideas recorded in Avesta are mixture of the oldest moral visions present in the primitive community system, which in later times changed, enriched and developed in accordance with socio - historical conditions" (Махмудова, 2015).

The spirit of good as described in the "Avesta" is the power of creation, creation, and the spirit of evil leads to corruption and subversion. Good is a symbol of life, filling the earth with useful animals and plants by people, the life of mankind is surrounded by health, strength, happiness and joy, hope and trust, beauty and noble thought, fullness. Evil is the opposite, the opposite (Sitaula, 2020). The sacred source emphasizes the glorification of good, creativity, goodness, the need for a person to do good, to love the earth, to practice it, as well as to be active and truthful. Only then, thanks to the activity of Man and his knowledge of his work, the world of good increases, and man is overcome by evil, darkness and tyranny in his soul. Ahura Mazda, the God of Goodness, says in the goh section of "Avesta": "Only those who lead others to good will receive good"... In the light of truth, donate to us from your enlightenment, created from a noble intention, so that we may enjoy joy every moment, every hour, every day of our existence. There is also a strong emphasis in the "Avesta" on the idea of goodness, enlightenment, goodness taking over from the hearts of people, their being pure. When it is said in the pandnoma, "the noble intention came to me, and for the first time I heard your word, I confess that it is very difficult to lead it among people. However, I will continue to extend your word, which is the most noble, to the end, whatever it may be. After that, I saw you as pure. ("Avesta". Goh. Yasna, Hot 43, pp. 18-19). All parts of the "Avesta" are watered with feelings of respect for Man: the love and ardor of all the vital grace in land and sky was considered a sacred duty and a duty to man (G. König, 2021).

In the heritage of our ancestors "Avesta", special attention is paid to the upbringing of children. In their opinion, an educated child is capable of everything. That is, an educated child will be above all disciplined. And they believed that discipline was the basis of all noble deeds (V. G. König, 2022). For this reason, they paid serious attention to improving the labor skills of their children, teaching them a trade. The value and importance of these tasks in holy book has increased even more today, since the result of our creative work carried out in our country largely depends on the talent, potential, initiative, dedication, patriotism and education of our young people. Since the upbringing of children is not established at an early age, it is difficult to change it even after adulthood. For this reason, it is necessary to carefully care for the child from young germination. As the first president of our republic, Islam Karimov, noted in his work "High spirituality - invincible power":, "many years of scientific observation and research show that a person receives 70% of all informations that he receives during his lifetime in the age of 5 years. Considering that the child's consciousness is formed mainly at the age of 5-7 years, it is during this period that the first buds of spirituality begin to appear in his soul under the influence of the environment in the family (Mariani, 2020). The wise proverb of our people "does what he sees in the bird's nest", I think, clearly confirms this long-standing fact" (Каримов, 2008).

In fact, as the proverb of our people says "from the beginning of the child", the upbringing in his youth will be different and impressive. It was during this period that our ancestors realized that children begin to understand and understand the good and the bad, that concepts of goodness and evil are formed in their new hearts, and tried to grow the seed of good in the hearts of their children (Nusipalikyzy, 2020). These immortal ideas are

described in our cultural monument "Avesta" as extremely influential and justified. "Children," the historical source says, "are obliged to be taught from an early age to plant trees, make household weapons, work on the ground and engage in livestock." ("Avesta". Yasna, pp. 19, 43, 68, pp. -18, 22, 57, 63, 76, 86, 96) in the sacred source, which stipulates the performance of the fests named above, has been converted into mandatory means (Lebedev, 2020).

Labor has always been glorified by our ancestors, because Labor is the basis of all wealth, the cause of all spills, the creator of all fests. Labor is above all a huge educational tool. "Good," says the divine book, "must work, create material pleasures with their own hands." Those who do not work on the contrary have come under criticism, they are among the lowest people. At this time, flight from the lazy is justified. "A man who does not work," says in the "Avesta", "you will indeed bow to the foreign doors among the beggars and bow forever." Indeed, various zoroastrian duties are carried by you, all of these fests are destined for a working, prosperous household. Also is such a future! ("Avesta". Vandidad. 3-fargard, Section 3, pp. 114-115).

"Man", says the "Avesta": "is the achievement of the grace of God or his assistant only when he works passionately in farming and irrigation, helping the cattle to grow and the pastures to flourish". In particular, in the Mitra castle of Avesta there are many castles dedicated to the flourishing of pastures, the reproduction of livestock. As the sacred source writes:

The non-territorial pastures to Mitra and the good grasslands to Ramana are a blessing, a farah, and an honor.

Ahura Mazda froze words: Sipiymon Zoroastrian: "I created Mithra such, – the undetected his pasture, I-Ahura Mazda is worthy of worthy prayers and applause-it is also complete. We worship Mitra, Pastures are immortal his. ("Avesta". Mitra Castle, pp. 184-185).

These points from a sacred source provide valuable information that our ancestors attached special importance from an early age to educate their children in manners, to teach them professions. These instructive works were carried out for the happiness of their children, for their future. That is why they gave special attention to the fact that young people are polite, knowledgeable and intelligent, hardworking, believers, enlightened, educated. With the formal adoption of the Zoroastrian religion, the belief in a single deity, the emphasis on education in our country became more intense. In the synagogue - in the presence of fireworks, special schools under the jurisdiction of the Tsar are opened, knowledge camps of the madrasa type are organized, their educational system is developed; now subjects such as mathematics, astronomy, tib knowledge, history, jurisprudence, hygiene are increasingly involved in the educational process; special attention is also paid to the education and spiritual perfection of young people. Researchers (H, Homidi, G.Makhmudova), in the education of young people, it is envisaged that each Zoroastrian will be brought up as a pure, honest man, upright, optimistic man. Based on these needs and requirements, the "Avesta" established the duties of educators, teachers, mudarris, it was repeatedly justified that the most important burden of society was assigned to them. As a result, teachers and mudarris were explained, divided into "good" and "bad" teachers,

depending on how well they mastered their knowledge, attitude to their profession, , self-sacrifice, lazy, indifferent and irresponsible. The "Avesta" notes that the good teachers raise "children of common sense, boys and girls of courage, wisdom and knowledge of various languages, sons who can protect el from trouble, a generation who can see a good future, a bright life with a clear eye. He instills in the hearts of young people a love for his religion, People, country, teaches them to find sustenance in exchange for honest labor, purity, cooperation, desire for only good for people is transmitted to students only from wise teachers. As the holy source says, a good teacher should lead the young people to the true path, to act mercifully in the way of good, to instill in their hearts love for life. In "Avesta", special attention should be paid to the upbringing of girls in several places: "let girls in relation to boys get into learning knowledge wisdom more seriously. So said that if they arrange and embellish the father's sustenance during their time in the parent household, then after the couple goes to the address, they will have to train children, with education, with the upbringing of the future offspring". In the sacred source, special attention is paid to the fact that each child is engaged in some profession, is busy, works. There is also a condemnation of begging, needing someone. It was from this demand that our ancestors paid serious attention to the connection of education with practice. ("Avesta". Vandidod, Asha Qasida.Pp. 208-214).

The "Avesta" states that "with the improvement of food, the morals of the people will also increase". Because, a positive change in morality also affects their upbringing. A special emphasis is placed on the fact that the basis of all the good in the universe, the building is labor. Most passages in the Hot and Yasht sections of "Avesta" depict good as against evil, justice against oppression, wisdom against ignorance, and the former as applauded and the latter as vile, with good teachers as opposed to foolish teachers. The evil teacher, with his lack of self-knowledge, ingenuity, hard work on improving his knowledge, skills, causes the growth of the mind of the younger generation, the impoverishment of his spirituality: "they annoy the people with their wrong education from the best fists". The "Avesta" condemned the bad tutors and criticized them as misguided youth: With his education, the evil educator reverses the divine words and spoils the perception of vitality. In truth, he makes people bear fruit without the priceless investment and noble intention of truth. In reality, they push the living into the abyss. They exalt the kazzob durvands and raise them to the heavens. They leave women and husbands without fruit from divine words. O Mazda! They will be driven to the ashavans on the path of truth. 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. ("Avesta". Goh. Yasna,Hot 32, 14bet)

In the historical source, a bad teacher leads people back from the right path and towards ignorance, the prosperity of the motherland, unable to see the creative work of people, opening up land, plowing the Earth, cultivating with honest labor, engaging in gardening, grooming, breeding livestock, looking with a bad eye at those who have built, depriving people of priceless traditions. According to the researchers, in the "Avesta" special attention was paid to the fact that a person throughout his life is clean and bus - the whole duty to preserve water, soil, air, fire, the good of the world as a whole. The "Avesta" also

glorifies humanity, the struggle for human happiness. In particular, the following points were put forward: good opinion, kindness to a loved one in the spirit of the divine law, courage to kumaklash when in need and danger, resistance to evil, courage to actively fight for the happiness of people, purity of intentions and thoughts in the spirit of striving to live in friendship and community with his fellow citizens in harmony and harmony with everyone. Special attention is paid to the fact that a person should not envy others in his thoughts, that well - meaning people in their practical activities always glorify goodness and promote enlightenment, and on this basis occupy an important place in the fight against ignorance in society" (Хўжамуродов, 2018).

Justice, truth, goodness, creativity, enlightenment, upbringing of children have always been in the attention of our ancestors. The criterion of truth is correctness, honesty. That is why in the "Avesta" the truth is praised, glorified. Because, where the truth is decided, mutual trust, loving will decide, where there will be stability, peace and conditions for development, our ancestors knew well, and therefore paid special attention to instill these ideas in the minds of their children, to educate them in a polite manner. These life-giving proverbs of the "Avesta" still serve humanity and enrich them spiritually today. The reforms carried out in the spiritual and educational sphere during the years of independence in our country, the instructive work carried out on the study of the rich history, cultural and spiritual heritage of our people, their use in youth education are a requirement of today. The great spiritual heritage of our ancestors in the "Avesta" advanced immortal ideas about spirituality and education are still becoming important in the upbringing of a harmonious generation.

Conclusion

The "Avesta" provides timeless lessons on the importance of etiquette, education, and spirituality. Its emphasis on moral discipline and education reflects a high cultural standard that resonates even in today's society. The teachings about child upbringing, labor, and the role of good educators serve as a guide for fostering a harmonious and enlightened generation. The study concludes that the spiritual and educational insights from the "Avesta" can still play an important role in shaping modern ethical and educational frameworks.

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