



## HISTORY OF THE STUDY OF THE AVESTA BY ASIAN SCHOLARS

**Iskandar Yuldashev,**

Lecturer of Termez State University

Article history:	Abstract:
<b>Received:</b> September 8 <sup>th</sup> 2021	
<b>Accepted:</b> October 7 <sup>th</sup> 2021	
<b>Published:</b> November 22 <sup>th</sup> 2021	This article highlights Asian researchers' research on the Avesta, as well as how the Avesta data was used in these studies. The research of these scholars is based on the use of Avestan texts, their education, Zoroastrian traditions, information about the way of life, as well as translations of works of foreign scholars. The purpose of this article is to present the scientific work of Asian scientists and their contribution to the scientific analysis of the source.

**Keywords:** Marv, Sughd, Herat, "Healing Avesto", Mallaev, Ahuramazda, "Dugdoba", Dagduga, B. Gafurov, I. Jabborov, F. Sulaymonova, temples, cattle breeding, Khorezm population

### INTRODUCTION

According to the literature we have observed in Uzbekistan, the first ideas about Avestan studies, or more precisely, about the Avesta, appeared in the 50s. Professor Mallaev in his treatise "Literature of the X-XII centuries" (1958) reflected on the most ancient written monuments of the peoples of the East, noting the literary value of the "Avesto" and analyzed the myths about Mitra and Anahita. A completed copy of these comments was later included in the textbook History of Uzbek Literature (1963-1967-1976). The multi-volume edition of the History of Uzbek Literature (1st year, 1977) also explains and analyzes the literary value of this monument. His articles on orientalists in the journals M. Ishakov ("For a Healthy Generation" (1996)) and M. Irisov ("Art", 1993) and "Avesto" are of great educational importance in conveying the essence of the monument to the general public. Serzavk poet Askar Mahkam created a poetic translation of the poem "Mitra" and published it in the magazine "San'at" in 1993. This was the first successful translation of the monument into Uzbek and was very successful. In her dissertation "East and West" (1991), Doctor of Philology Fozila Sulaymonova was able to identify the roots of the influence of the culture of the peoples of ancient Central Asia and Iran on the ancient world civilization. In this regard, the scientist expressed his views on the creation, copying, distribution and composition of the "Avesto", the homeland of Zoroaster. It is noteworthy that the author was the first in Oriental studies to provide information about the three hundred thousand Iranians who survived the Zoroastrian religion in South India, and their scientific center - the Koma Research Institute. Two restored manuscripts of the Avesta are preserved in India. The first is at the Coma Institute, the Zoroastrian center in Bombay, and the second is at the State Library in Calcutta. Both were copied in Parthian script. Unfortunately, it was not possible to get a photocopy, - said the scientist. This means that the scholar was in

direct contact with Zoroastrianism and got acquainted with the manuscripts. In 1991, Uzbekistan Publishing House published the author's treatise "Shohnoma Shuhrti". In the sections of the book "Zoroaster", "Treasure of Knowledge" to create a bibliography of Zoroaster's life and work, based on parts of the "Avesto" published in Tajikistan, the newspaper "Education and Culture" and the magazine "Voice of the East". In addition, based on the evidence in the Vendidot, he expressed his objections to the medical views of our ancestors, the observance of environmental cleanliness, public and personal hygiene, and medicinal plants. Also, in the Pedagogical Anthology (1 year, 1994) the author published an article, excerpts from "Avesto" on education from Russian to Uzbek. Publication booklets on "Avesto" and medicine, "Avesto" and "Education" were also published in Uzbek. However, there is information in the Avesta that Zoroaster's homeland is Movarounnahr. At least it was necessary to pay attention to the fact that the first lands created in Ahuramaz were Khorezm, Marv, Sughd, Herat, and the participation of the Turanian kings Arjasp and Afrosiab in the process of events. Undoubtedly, the treatise of the Tehran scholar Abdulazim Rezaei "The Origin of the Iranians and the Ancient Religions" (Navisande, 1996) was a major event in the serious study of the Avesta and the history of Zoroastrianism. Because in 200 pages of the book, the scientist has studied the origin of Zoroastrianism, the creation and essence of the "Avesta" on the basis of the Pahlavi chronicles, memoirs, Behistun books and the evidence in the "Avesto". In particular, the author discusses the essence of Zoroastrianism, the interpretation of heaven and hell in Zoroastrianism, holidays and other traditions, the philosophy of work and labor, the 101st interpretation of Tangri in Mazdaism, the issue of family and marriage, life after death, the issue of sin and reward, "Vendidot" and Visparad "based on the evidence, analyzed and explained in a clear and



concise manner. The relatively complex interpretation of the more complex words and phrases in the examples taken from the Avesta also made it easier for the scholar to understand the theoretical considerations. Thoughts about the influence of Zoroastrianism on other religions are also theoretically sound with convincing evidence; The issue of Zoroastrianism and Islam is widely covered. Azam Azimov, Doctor of Technical Sciences, in his article "Mysterious Width" says, "We will come from the shores of the Persian Gulf to Iran and then to Central Asia. This is where the Avesta legitimacy of the Zoroastrian religion was created. This religion discriminated against non-Aryans (ie, lower races) and members of other religions. Iranian-speaking people are considered to be Avesta-Aryan only by the settled peoples. " First of all, when Zoroastrianism was officially adopted, there was no such thing as "Iranian language". On the other hand, Zoroastrianism does not discriminate against people of other religions. On the contrary, it calls on all peoples and nations to live in brotherhood and harmony. The Avesta is not only a source of Zoroastrianism, but also a source of spirituality of infinite scientific significance. The author's other views are both contradictory and controversial. One of the latest studies on Zoroastrianism and the Avesta in Uzbekistan is Muhsin Umarzoda's article The Secrets of the Avesta (World Literature, 1997). Initially, the author gives information about the two-year "Avesto" prepared by Ali Dostkhokh, briefly explains the essence of the book in parts. The birth of Zoroaster describes his activities in detail; seeks to interpret Zoroastrian philosophy correctly. The article states that examples from Zoroastrian teachings have been translated. At the end of the article, the fate of the Avesta and the history of Avestan studies are described in the same way. In addition, new articles by the author have been published in more than 20 issues of the Ovozi Tojik newspaper. In general, all the articles of Muhsin Umrzoda on the Avesta were published by the Turkic and Iranian peoples. It is a bold step in the correct and more complete explanation of the essence of the joint ancient monument to the Uzbek scientific and literary community. In particular, his comments on Zoroastrianism are a novelty in our Avestan studies. The author's information about Iranian Avestan scholars is also valuable for Uzbek readers. In addition, I have published a number of propaganda articles by A. Kayumov, A. Sagdullaev, S. Hasanov, I. Jabborov, M. Kadyrov, T. Mahmudov, M. Usmanov, A. Rakimov on the occasion of the 2700th anniversary of the Avesta. has value. However, Professor Musakul

Usmonov's articles "Avesto" and "Shahnameh" ("Autumn of the Heart", September 2000) correctly emphasize that both sources express the struggle between good and evil, justice and oppression, light and darkness. According to the title of the article, it was necessary to analyze the extent to which the images of mythical, mythical and historical figures mentioned in the Shahnameh and the Avesta were recreated. The author, on the other hand, is limited to noting general, secondary similarities. In addition, he emphasizes "hum" as "Haoma", "Babur" as "Gunduz", "Spitamon Zoroaster" as "Ashavan Zoroaster". On the occasion of the 2700th anniversary of the Avesto, articles by M. Usmanov, A. Sagdullaev, I. Jabborov, E. Retveladze, A. Askarov and other historians, orientalists, ethnographers and archeologists were published. T. Karimov's book "In the Footsteps of the Avesto" (Chulpon, 2000) is one of the works carried out in this direction, mostly based on evidence from the books of Tolstoy and other scholars. Professors H. Boboev and S. Khasanov's book "Avesto - the source of our spirituality" (Adolat, 2001) consists of six chapters, which describe in detail the educational and legal significance of the book, as well as direct examples and analysis. The authors of the book are mainly based on the research of B. Gafurov, I. Jabborov, A. Berezikov, F. Sulaymonova, A. Makavelsky, M. Imomnazarov, Mary Boys, A. Irisov, N. Mallaev, as well as in the "Guliston" magazine of "Avesto". relied on fragments made. Due to the fact that it is based only on Russian sources, there are some shortcomings in the spelling of many terms and names. In particular, "Spitamon - Soitmon", "Mazdoparastlik" - "fire worship", "Ahuramazda - Ahura-mazda", "Dugdoba" - Dagduga ", "Dinkard " - "Dikard ". The book "Ancient Khorezm cattle breeding" and "Avesto", published by the Mamun Academy, are of special interest. After all, the authors B. Abdalniyozov and A. Akhmedov, on the one hand, briefly described the essence of the "Avesto" in the treatise, gave a detailed description of the ancient Khorezm agriculture, especially animal husbandry: a detailed classification of livestock species. On the other hand, Babylon, the Jews, the Phoenicians, the Arabs, the Indians, the Chinese, the Egyptians, the Sumerians, and the Scythians provide interesting information about livestock in BC. In addition, the views of the temples on animal husbandry and the traditions of Khorezm among the population are of great importance, and the analysis of livestock, especially agriculture, is of great importance. The conclusions reached on the basis of the evidence in the pamphlet and their analysis were considered valid.



It is known that many of the rituals and ceremonies that take place in the Avesta continue among our people, either directly or with some changes. A. Ashirov's book "Heritage from the Avesta" (2001), published by the Abdulla Qodiri People's Heritage Publishing House, provides a lot of new evidence about the rituals that continue to be a tradition in the life of the people of the Fergana Valley. On the anniversary day, an international conference on "The Avesto and its role in human development" was held in ancient Khiva. On the eve of the conference, the abstracts of more than 30 lectures in Uzbek, Russian and English were published and distributed as separate books. They cover and analyze many important issues of the literary, folklore, philosophical, moral, aesthetic, ceremonial, archeological, economic, spectacular value of the "Avesto". Khorezm scholars A. Sotlikov and H. Bobojonov wrote a number of articles on the historical and educational essence of the Avesto, as well as in the book "Avesto and Medicine" training of doctors, the duty of the surgeon, the preparation of drugs, methods of preparation of medicines, medicinal plants, purity, thinking about ecology, giving opinions, analyzing, drawing the necessary scientific and theoretical conclusions. These considerations are a novelty in the study of the history of our medicine. Among the efforts to restore national cultural and spiritual values due to the opportunities created during the years of independence, on the occasion of the 2700th anniversary of the Avesto, the book "Youth" was published in Russian by Professor M. Ishakov, and the monument is in Persian. These translations will undoubtedly lead to the creation of serious, scientific research on the monument. Professor T. Mahmudov wrote a detailed introduction to the translation. It provides a more detailed analysis of the monument, mainly in the social and philosophical aspects. In addition, in the jubilee year, publishing houses in Tehran will publish ten books, including "Zoroaster" by Dr. Hashim Rezaei, "Goths or Zoroaster's Heavenly Songs" by Feruz Ozorgushasp, and Sakina Mansour's "Avesta". Professors A. Abdullaev and H. Abdullaevs in their book "Healing Avesto" (Urgench, 2002) summarized the ideas in Russian in a popular way.

## REFERENCES

1. Hamidjon Hamidi "From the Avesta to the Shahnameh" 2007 "Oriental Publishing House - Source"
2. In the footsteps of T. Karimov "Avesto" (Chulpon, 2000)
3. Fozila Sulaymonova "East and West" (1991)
4. Abdulazim Risa'i's "Original lineage and ancient religions of the Iranians" (Navisande, 1996)
5. M. Ishakov "Avesto-history and the source of our spiritual world" T. Fan. 1998.6-98
6. A. Ashirov "Rituals inherited from the Avesta". T. People's legacy of publishing 2001.32.p.
7. T. Mahmudov about Avesto T. Teacher 2002. 232p
8. A.C. Sagdullaev Archaeological data in the study of religious ceremonies reflected in the Avesta. T. Urgench. 2001.
9. A. Kayumov Beruni and literary creation. T. "East" 1973.
10. 10. Kushakov, S., & Akhmedov, S. (2021). The Ethnic History And Composition Of Uzbek People: On The Example Of Two Languages, Settlement And Livestock Tribes. *The American Journal of Interdisciplinary Innovations and Research*, 3(02), 24-27.
11. Abdulloev, S. B. (2021). Positive Attitudes To "Dev" In Central Asian People. *The American Journal of Social Science and Education Innovations*, 3(01), 275-279.
12. Yusupovich, K. S. (2020). The Emergence Of Religious Views Is Exemplified By The Southern Regions. *The American Journal of Social Science and Education Innovations*, 2(10), 143-145.
13. Ikromov, N. M. IS BACTRIA THE KINGDOM OR THE KAVIAN?. *EPRA International Journal of Multidisciplinary Research (IJMR)*. *Journal of Multidisciplinary Research (IJMR)*.
14. Rayimovich, Abdukayumov Asror. "EARLY SETTLEMENTS OF CENTRAL ASIA AS A FACTOR OF FORMATION OF FIRST SOCIETIES (ON EXAMPLE OF THE SETTLEMENT OF SARAZM)." *European science review* 5-6 (2020).
15. Isayev, O. (2019). THE CULTURAL LIFE IN SURKHAN OASIS: INFORMING OF ACHIEVEMENTS AND PROBLEMS BASED ON ARCHIVAL MATERIALS (1925-1941 YEARS). *The Light of Islam*, 2019(4),
16. Mamanovich, Rasulov Khakim. "Components of political culture in political processes." *Academicia: an international multidisciplinary research journal* 11.2 (2021): 953-959.
17. Majitov, M. A. U. (2020). Some views of islamic religion and muslim scholars on the phenomenon of human personality. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(5), 1541-1547.



**World Bulletin of Social Sciences (WBSS)**  
**Available Online at:** <https://www.scholarexpress.net>  
Vol. 4, November - 2021  
**ISSN:** 2749-361X

18. Pardaev, Tashkentboy Rajabovich. "SOCIO-CULTURAL LIFE OF UZBEKISTAN IN THE POST-WORLD WAR II." *World Bulletin of Social Sciences* 3.10 (2021): 116-118.