

## AVESTO IN EUROPEAN MENBAS

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"Avesto" is an ancient unique monument of world culture, including the history of the peoples of Central Asia and Iran. Avesto (Parthian: apastak – text; often called "Zend-Avesto", that is, "interpreted text") – a collection of sacred books of the Zoroastrian religion.

It was from this teaching that the worship of the only God as the Holy Book of the followers of the Zoroastrian religion began. It stands close to literary sources with its book content, style of expression and system of emblems. From the place names mentioned in "Avesto" (Varakhsha, Vakhsh), it is determined that it was created on the shores of the Amu Darya. On this basis, there is a view that his homeland is Khorezm.

"Avesto" was originally written on nine Ox skins in a special alphabet based on Aramaic and Pahlavi inscriptions. Sasanians based on early copies (mil. buy. In the period of 7-3 centuries), 21 books were collected, up to us a quarter of them arrived. The restored text is finished with comments under the name "Zand".

"Avesto" consists of four parts:

Yasna ("religious rites"),

Yacht (close to Yasna in meaning),

Visparad ("the book of all Gods"),

Vendidad ("complex of laws against evil spirits").

It is assumed that the hymns that were part of Yasna were called "Ghats" (in some sources "Gohs"), and they were written by Zarathustra himself. In the composition of the ghats, pictures of the life of such legendary heroes as Jamshid (Yima), Gershasp, Afrosiob (Alpine Ertuga) are found.

"Avesto" attracted the attention of World Scientists for the fact that humanity has formed the first pages of the history of civilization. About him F.Nietzsche, F.

Spiegel, A. Tendlet, V. Bartald, E. Bertels, Jan Ripka, A. Makovelsky, I. Braginsky  
v.b. there are studies of foreign scientists.

The study of "Avesto" in Uzbekistan began a long time ago. In the works of Abu Basil Beruni, Abu Jafar Tabari, Abu Bakhr Narshahi, there is an appeal to the teachings of "Avesto" and the emblems mentioned in it. Manuscripts and printed copies of these rare scientific works are kept in the ShI foundation of the Academy of Sciences. Current Uzbek scientists A. Geyomav, H. Hamidav, M. Is'haqov, N. Rakhmanov the scientific research and articles of notable.

By the decision of the government of the Republic of Uzbekistan, the 2700th anniversary of Avesto was celebrated in 2001. A park was erected in Khorezm, the homeland of "Avesto", Uzbek translations of the work were published, new research appeared on it.

According to most researchers, A. was born in Central Asia, especially in Khorezm, in the first half of the 1st millennium BC. The geographical information presented in A. also confirms this. Mac, while enumerating the lands created by God, ancient Khorezm, Gava (Sugd), Margyona (Marv), Bactria (Balkh) are mentioned first in terms of wealth and beauty, the Aral Sea (Vorukasha or Vurukasha) and Amudarya (Daiti) are described. The original homeland of the people in A. was the Syr Darya, Amudarya foothills and Zarafshan valley. A. formed over a long period of time. The oldest parts of the information contained in it belong to the end of the 2nd millennium - the beginning of the 1st millennium BC, and were passed down orally from generation to generation. In the following centuries, various religious traditions, moral, legal laws, etc. were added to its composition. Zoroastrian systematized A. as a religious work. It is said that the first written copy was printed on 12,000 mole skins. It was kept in Persepola. When Alexander (Alexander the Macedonian) conquered Iran, this copy was burned. Of the Arshakites, the book was rewritten in the reign of Vologes I (51–78), but it has not been preserved. In the Sasanian period (3rd-7th centuries) it was made into a

complete book. A. It consisted of 21 nask (parts). Since A. is a large book, its condensed form is "Small A" for use by believers in their daily activities. (Khurdak A.) was created. After the Arabs conquered Iran (7th century), a part of Zoroastrian priests moved to India. Their descendants (Parsis) still keep the original version of A. in their communities in Bombay. French researcher Anquetil Duperron lived in a community of followers of Zoroastrianism, studied the language and writing of A., translated it and published it (1771). This copy of A. consists of 27 volumes and is one seventh of the work. It includes the books known as Yasna, Vispered, Vendidad, Gatlar and Yasht. According to the ideas presented in A., the world consists of two foundations, two beginnings, i.e. light and darkness, good and evil. Ahuramaz, the God of goodness and goodness, created the earth, plants and all other natural resources. Anhramaynu, the symbol of evil and evil, fights endlessly against Ahuramazda, but is powerless to defeat him. This fight will last forever. The forces that represent good are in the sky, the forces that represent evil are underground, and the ground level is the battlefield. Various changes in life depend on which force wins. A person is a struggle of body and soul, and morality is a struggle between good and bad behavior. Infinite, eternal space and time are also composed of two opposite parts: good and eternal light reigning in Ahuramaz and evil and eternal darkness reigning in according to his teachings, the first man was Govamard (ox-man; Persian Qayumars), from whom all people spread. The era of the first king Yima was considered the golden age, because there was no death in it, and Ahuramaz created a constant spring. The people lived happily. 900 years later, king Yima became proud and ate the forbidden cow's meat, and the forces under the rule of Anhramaynu, the symbol of evil, rose up. The world is covered by ice. The moral-philosophical essence of A. is expressed in the holy triad of "good thought", "good word" and "good deed". The intention and words of Zoroastrian followers before prayer begin with these 3 phrases.

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