

Heritage of Tradition from Avesto: Philosophical Analysis



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ABSTRACT: The article analyzes the heritage of Avesto from a philosophical point of view and gives a philosophical interpretation of the role of myths. At the same time, special attention is paid to the perception of the structure of the world.

The ideas and philosophy of Avesto that have come down to us show that our ancestors who lived in the Zoroastrian era had a high level of worldview and thinking. Even in these distant times, our ancestors are struck by the fact that the deepest thinking, attitude to nature, existence, integrity and integrity of the universe, nature and human dignity, as well as the preservation of the Motherland are the main tasks of mankind.

KEY WORDS: Avesto, Zoroastrianism, Ahura Mazda, heritage, ritual, legend, peace, body, soul, good, evil, life, beauty, reason, nobility, perfection, kind word, good deeds, man, perfection, morality.

INTRODUCTION

The scientific and practical value of rare samples reached us from the most ancient times in the restoration and study of the history of world civilization is incomparable. One of such sources on the territory of the peoples of the middle and Middle East, in particular ancient Khorezm, is the rediscovery of the book "Avesto", which is considered one of these sources.

In Avesto, the question of the integrity and integrity of existence, the harmony of human life with nature, means a lot that a person is shown closely connected with the spiritual world. This situation once again draws our attention to how the environment has had a strong impact since ancient times in the formation of the spiritual world of man. [1, -c31-32] The works dedicated to the study of Avesto, the analysis of research is now one of the most pressing issues. Because a lot has been done in the world on the restoration of the original Avesto texts, the philosophical analysis of the essence of reading and content.

In fact, the Avesto-science book began as soon as it was created. Because in the course of reading and reading, there was a picture of Avesto's individual differences, difficult words and terms to interpret, in times of prayer to interpret. After Alexander Makedonsky translated one copy of Avesto into Greek and burnt the original text, as soon as the Sassanid rulers began to restore it, along the way, the history of its creation, the examination of the essence of the religion of Zarathustra, also begins. As a result, it is worth noting that in the pakhnavian language, the first thoughts on the interpretation of Zend Avesto, Bundahish, Avesto's value at one or another level, the statement of events in it were said by our ancestors thousands of years ago, in particular, they were also mentioned in the works of Beruni.

THE MAIN RESULTS AND FINDINGS

There were many manifestations in the world that convey new religions to people, leaving an indelible mark in social life and history.

The process of studying the religion of zardaism and its "Avesto", considered the Bible, Continues from ancient times to the end of the twentieth century. Because the valuable aspect of Avesto was its significant source in the search for answers to the unresolved issues in the ancient history of the world and Uzbekistan. On the basis of the incorrect analysis of the data contained therein, researchers, philosophers and politicians began to use for their own purposes various destructive groups for the society in their own aggressive work that turned into ideologies and ideas. For example, we can see the Nazis and fascists, which appeared at the beginning of the XX century, as an example. Therefore, it was important to restore the original text of Zardocht and his holy book "Avesto", read and draw clear conclusions. In avestoshonology, a new direction, that is, critical Avestoshonism, came into being.

The emergence of zardushti is clearly manifested in material monuments by the fact that different religious imaginations are confused by the concepts about nature and society. The first in the history of mankind Zardusht revealed the doctrine of the future of the world beyond the limits of the lives of people in this world.[2, - c 52] according to the doctrine of zarathustrism, the end is as inevitable as it is the beginning of the world, that is, it is not infinite in the size of all time and time. On the basis of this doctrine lies the idea that after each person dies, he will find a blessing or punishment for his own deeds. Prophet Zaratushra divides the struggle between the emergence of the world and the life and death in it into opposing and hostile forces, such as

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Axura Mazda and Axriman. These are the symbols of good and evil in their contemplation, slaughter and action. These came into conflict with each other and created reality and absence.

Whoever follows the lie will take him against the evil, and whoever steps on a good path will wait for him goodness. Later, these two concepts formed such concepts as "good reality" and "bad life", "Paradise", "Behisht" and "duzah". These two ways in which a person chooses voluntarily lead him to either life or death spaces. Since death was perceived in the aksi and the adversary of life, and it happened with the complication of evil forces, the attitude to it as a complication of evil forces was negative. Professor M. In several fragments of Ishakov's translation of the book Avesto, Videvdat, he is given detailed information on the basis of answers to questions about the fate of the human spirit in the world:

Zaratushtra asked Axura Mazda: - O Axura Mazda, Holy Spirit, Lord of the whole world, the true Almighty! Where will his soul be in the first night after the death of a believer?.

- Then Ahura Mazda says that when a person dies, the soul of a person will be in "vahu khishta", that is, in "Behisht", if he is a believer - where will the soul of a martyr be in the second night?

- On this night, the soul of the deceased is more joyful, and the pleasure is greater than the pleasure and comfort of the whole being.

- Where will the corpse's soul be on the third night?

- To whom Axura Mazda says, those who forgive topgah, their sins are forgiven. This mahfirat is glorious in the comfort of all being.

After the third night, early in the morning the soul of the monkey flies over the plants, fragrant flowers. In his way, a breeze blows from the south side. Southern kishvarlar breeze is more pleasant to the soul than land.

Morden's soul enjoy this pleasant aroma, wherein. He makes such an idea: "where does this nasim blow, from all the El?". It comes across his faith with a fragrant breeze. He is disguised as a free girl, and in beauty no one can equate him. [3, - c 90-91]

At the funeral of the zardushti, the spirits and relatives of the deceased read the special prayers of the zardushti for three nights.

On the fourth day, after flying into the world beyond the soul of the dead, the corpse was taken out on an overseas Hill or mountain-rock. [4, - c 52] there was a dead bird-hummingbirds, those that were sucking on wild animals. After the body is cleaned of meat, bones are collected and added into special ceramic dishes called ostadon. [5, - c 18]

The soul (soul) of the believer servant takes a step, and the reward given to the noble houses settles on the Rewards. Then the second puts-yu, will land on the prize given to the noble words. After taking the third step, the tree, formed from the noble deeds, will land on the reward. And in the fourth step, his soul will fall into the eternal pouring space – the hishtah, that is, the clot. [6, - c 91] it appears that Zardushtra believes that the soul is the good and beautiful deeds of man who has left the body. The man, who served in the name of beauty and goodness, light and joy throughout his life, was rightfully pure and fair, waited indiscriminately for the guests, loved his wife, cared for the Earth and the goods, turned an eye on the property of the people, took pleasure in preserving nature, so that his soul was also filled with endless pleasure. As for the sinners, when they come out of the soul, his spirit stirs around his head, and for three days he sees the bitterness that attracts all evil people: "Zaratushtra asked Axura Mazda: - " Ahura Mazda, the Lord of the noble spirit, haqqi Ta'ala! Where Will The Sinner be in the first night after the soul of the servant is interrupted?" Ahura Mazda said:

- "O, zardushtra of faith! The spirit of The Sinner swings over his head and ...forced:"... O Axura, now Mei netay? What shall I stand there?" During this night, the soul of The Sinner suffers so much that all the suffering of the being is not in vain."

Even in the second night, his sufferings are in vain, and these sufferings prevail over all the sufferings of the whole world."

"Where will the soul of The Sinner be on the third night? - "O believer Zaratushtra there, standing over the head of the corpse, and saying the gout of the kamnemoy-zam:" where shall I go with my head, Where Shall I go?".... "This night, too, the suffering of the soul will be so, that the suffering of the living world will not be equal to this." At the end of the third night, O believer Zaratushtra, the soul of the saxarlab sinner in the dawn throws sharpening on the terrible and wretched places. To him from the north by the back of the Earth an evil breeze blows from the kishvar. Such an unfortunate wind is not there at all." After this you will come to The Sinner the embodiment of his infamous deeds of a wretched girl. The poor girl says to him: "I am your ugly business, I myself was originally a pervert. I was more spoiled by you, my original disgrace, was a shameful place, I was even more embarrassed by you."

Then the soul of The Sinner made its way to the garden, and when he made the first step, it landed on the sins from the throne of Dishmat (evil House), and in the second step the soul of The Sinner landed on the punishment of his sins from Dujukh (evil word), and when he made the third step the punishment from Dujvaresht (evil deeds) With the fourth step, the soul of the sinful rebel Bandah falls into infinite darkness, ("Dujwah-that is, hell). [7, - c 90-91] when a believer gives a man a provision of ignorance, he is brought to suck from the yellow oil, that is, he believed that he would be the food of the soul of those who died in the world. And to the sinful man the most sassik are those who suck from the poison. The evil House, the evil word, the vile works were the sucking of the one who passed away without faith after the death of the eternal world.

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According to the worldview of Zarathustra, the world was created by God, and in the hereafter there is also life. Zarathustra emphasizes that even in the last destiny of the deceased person remains the main factor of purity and purity, goodness and goodness. This thing clearly demonstrates the moral-aesthetic essence of the teaching of Zarathustra. Wherever there is a harmony of thought, word and work, then nobility and beauty will triumph, when the body and soul will suffer discord, while the life of Man will suffer from humiliation, and the soul will suffer from the suffering of the evil that it has done. Whoever is smart in the world of light, the kingdom of wisdom will remain in it forever.

CONCLUSION

In conclusion, on the basis of his reflections on the world beyond the Zarathustra lies the questions of body and soul, soul and soul, good and evil, life and death, Beauty and understanding of khunuk. Noble thought, noble word, noble deed is the first spirit that leads a person to perfection, and the person who achieved it becomes closer to God. Even in the end, morally pure people live in the bosom of eternal joy, overcoming the vile and hypocrites.

-Western scientists explain the religion of Zarathustra, its sacred book Avesta, usually associated only with Iranian-speaking peoples. However, the religion of Zardushtism was the main factor in the formation of the spiritual world of the Turkic Ethnos, including the Uzbek people, in Central Asia. This is evidenced by the historical ethnographic features of the Uzbek people, today's lifestyle, customs, mentality and mentality. In this regard, it should be noted that the belonging of the Uzbek people to the Turkic languages family does not deny the succession to Avesta. After all, the Uzbek language of the sub-state (tub) added to the Turkic population in the political statehood of turksaban, and the rule of the situation of the political statehood processes of qarluq, qigil, YAG'mo and Turki did not destroy the traditions of Zardushtilik, but mastered and enriched it. After all, the essence of religious imagination is one – that is, goodness, struggle for good, repel evil.

-In the book of Avesta, mythological layers come to mind when many Real historical events are mixed with descriptions of the generalization of the kharchis or sketches that refer to them as famous events for their period. Thanks to this, often mythological fantastic landscapes, narrative stories and details are confused with Real historical material, as if absorbed into them. Sometimes it is difficult to accurately determine the myth and the history series. This feature of Avesta shows that our distant ancestors, who lived thousands of years ago, reached a high level in the artistic generalization of the relationship of life through a fantastic mirror. The characteristic commonality for all mythological layers is that they choose between good and evil, a lesson to stand on the side of good, a pan-reminder is a source of doctrine.

-The results of a series of scientific research on Avesta mythology have been published. But it still takes a lot of research for this scientific problem to find its perfect solution. First of all, the main ideological foundation associated with the struggle of good and evil is the main source for the two poles of mythology. It is necessary to fully imagine the role and role of myths in the interpretation of Avesta. Rumor has it that in this book, for the first time in the history of mankind, the emanations of Akhura Mazda and its features that have arisen through the portrayal, in other words the maloics of the incumbent, as well as all the goddesses and goddesses of Akhura Mazda himself, have become manifestations, abstract divine concepts. Three. The image of the Axura Mazda in the image of a winged man enclosed in a solar disk appeared in the time of the Ahmonids. He also had a slightly altered appearance of the image of Ashshur, the supreme god of Mesopotamia, while the period of the Kingdom of Ashshur (Assyria), but also corresponding to the image of Doro1. In the early stages of Central Asia before the spread of Zardushtiylik to Iran, the Achura Mazda and the Pantheon around it were luminous mavhum surrogates. In these urges, people would see the symbols of absolute (absolute) goodness.

- In the mythological footage in the book of Avesta, there are a lot of comparable descriptions of goddesses and goddesses to Adam. For example, Ardvi sura Anahita is described as wearing a fur coat made of 300 beaver fur, which in one place is well-groomed, well-groomed, tall, with bulging breasts, a beautiful girl with dignity, and in another place is four years old. In another footage, Ardvi sura is described as driving four White-added carriages holding the helms tightly. In the presence of Mitra Alkali, a fair order, the definition of the truth guard Mitra is also sometimes given as the definition of Man (anthropomorphic). These are statues depicting the image of the goddesses until the time of Zarathustra, as evidenced by the fact that they were an object of worship.

- It is also interesting that varakhra appeared in different images to protect the noble world. In it, Varakhran is a strong wind, nortuya, a terrible force of evil, a boar that steals enemies, a 15-year-old, full of strength, a beautiful young man with a navel, etc. Such anthropomorphic and zoomorphic features as this Zarathustra should be regarded as the remnant of many godly imaginations in the true sense prior to the reform of religion.

The conclusion from these considerations is that in Zarathustra, the divine concepts mavhum, practiced as light-bright manifestations. And the source of the forces that cause evil is darkness, the world of darkness.

- The religion of Zarathustra constitutes the idea of goodness of the socio-moral basis. But in life there is some kind of goodness, there has also been some kind of evil in its conflict. The book of Avesta embodies a spirit of confidence in the mythological layers that the dependence between these two polar forces of good and evil certainly ends with the victory of good.

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At the same time, this situation divided not only the system of the Theology of Zarathustra, but also the moral-philosophical world of antiquity, which became symbolic generalizations through mythological layers, into two opposing poles.

- In Avesta mythology, the cosmogonic imagination is also a special highlight of its perception through the philosophy of goodness and evil Kuashi. This mythological system consists of the antipodes of the creation of the universe by Axura Mazda on Noble grounds and the creation of an evil spirit Axriman contrary to its noble Genesis: before boshla there was neither earth, nor the sun, nor planets, nor constellations. Only there was an infinite-boundless boshu nameless time Zruvana-akarana. Zruvana ichra there was the beginning of the ancient nobility Ahura Mazda... he first created Spenta Mantu, the expression of his power. At the same time, Axura Mazda created the spirit of all the noble spirits of the future world. (these were) goddesses (inscriptions), the heavens, the waters, the Earth, the fire, the usimite, the animals and finally the spirits (frawashis) of the people who will be wounded in the universe. The same Zruvana-akarana ichra Axura Mazda knew that as the most wise scholar there was a world of darkness, in which there was a perception named Anura Mayiyu, the mind was sluggish, corruption, the evil and the bahil Genesis, which remained in the eyes of the Persians. And Axriman did not yet know that Axura Mazda –the creator of the world of goodness-existed because of his low mind, the infamous essence, guided only by the spirit of evil. But Axura Mazda knew that his contradictory, evil Anghra Maiyuna had darkness inside. For three thousand years he stood up from the Anakhranam-Rauch of the world of light Without Borders and created the spiritual foundations of the noble world, and then the material good lands karshvarzariyu, Khvanirata, a pleasant and beautiful place for his people. Thus, the material addresses of the wounded souls inside Zruvana will be born, will appear in unlimited time. This process has not stopped even now. When the wounds of the noble world lasted for three thousand years, the Angel Mayiyu came close to the light-hearted noble world of Ahura Mazda from the shadow of darkness, and saw life in which there was an eternal flock of happiness, fullness, prosperity, neither disease, nor death, nor aging. Intra-envy begins its evils from a moderate ignorance intra -. Darkness against the light, devils against the noble spirits, fairies were wounded in lie against the truth.

The good and evil of the world have mingled. The mixed world enters a period of purification thanks to Zarathustra, which will be born only when the ninth Millennium begins. Finally, when 12 thousand years are full, the rescuers-osushians, descended from the seeds of Zarathustra, come to the world. Between evil and good begins the Battle of life-mammoth. Goodness finds the end of evil in the universe as a victory. The osushians ask God for the sins of all and lead their souls into eternal paradise (avestocha Wahu khishta bixisht). In the first period on earth, as before the appearance of the Angel Mayiyu, Axura Mazda created "the Golden Age-there is no death, there is no disease, there is no lie evil, the world is restored. This model reflects a huge mythological landscape, which is evidenced by the optimistic spirit of the religion of Zarathustra from the social utopia of Zarathustra. In this place, the question arises: if the power of Axura Mazda was infinite, if he knew Axriman's evil intentions, then nechun did not destroy him from the very beginning. After all, he was able to do it! Yes, the whole point is that Axura has made it possible for Mazda's servants and all his self-created Noble Genesis to freely choose between good and evil. Tokim, let the human being be sincerely, wholeheartedly, wholeheartedly, with faith in goodness. Let him be forever faithful to the faith that once came. In a word Axriman is the world of snov for all the noble beings of evil.

- The noble world of Zarathustra is divided into three layers of the universe in the history of the wound. At the top of the Sun There is the Garonmana of the Ahura Mazda Harbor "sharaf House". This location is also in Anakhranam Rauch-inexhaustible bright (light) Harbor. He is the eternal Farah address that will reach the spirits of believers in the world. Simply put, this is bixisht (Paradise), which Axura Mazda has promised to the noble people. The conflict of garonman, that is, jannatmakon (bixisht), is located in the dark space Daujvah hell below. The middle of both spaces was a space first. But then Axura Mazda filled heaven and Earth in this void at will. This space is the field of struggle between good and evil. When all three spaces were wounded, Axura Mazda filled the earth with a world of plants. The wound of this fourth place was the world of Nabot. In the fifth place, Axura Mazda created a white bull, which spreads light to fill the Earth. Finally, Axura Mazda has the sixth wounded tanu joni almisagda in the beginning of the fravoashisi wounded man appeared. A man and a woman came into the world from a pair of ostriches, from which half of this khilqat fell from the ostrich. They became the father and mother of all people. (This narration reminds the history of Adam and Momo air). This case is one of the issues studied in the history of religions within the framework of commonality and originality. The main thing is that the responsibility assigned to a person is to make the world of Ahura Mazda more prosperous, to make it more prosperous.

- The worldview of Zarathustra, a huge layer of Avesta mythology, is connected with the interpretation of the two groups of the the theological system, that is, the system of Achures and inscriptions, their place in the practice of religion and within the framework of socio-moral relations. In the status above the achures and the yazats always stand amema Spands of the barhayat Holy Beings. They are the qualities of the above-mentioned Axura Mazda. In avestashunoslik Amesha Spands are called the function emanations of Axura Mazda. This Is The First Time That I Have Ever Heard Of Him. Each of these beings is a system of patronage in their field, and in a holistic sense, Axura is the edges of Mazda's eternal divine order, divine order, worthy and worthy power, sacred obedience, laziness, physical and spiritual, which always guarantees peace. The mythological appearance of these auxiliary breeds in Avesta does not have a clear description, they are given as mavhum luminous forms. But the images of amesha Spenta – anthropomorphic (in the image of man), also of six breeds – emanations, appear on the rocks when the axura

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Mazda religion spread to Iran during the Achmonid dynasty. This is evidenced by the fact that in our opinion, in the ancient Iranian Kingdom, the tradition of depicting the gods of Mesopathia was once again influenced by the symbols of the Axura Mazda religion. What is important is that during the reign of Iran, this religion was adopted by the Achmanis to justify the concept of the divinity of their khokimah. But because of this political idea, Akhmonians do not remember the Zaratushra, which once conveyed the message of the religion of Max. Why not? Because the Ahmans declared themselves King on Earth by the Will of Ahura Mazda. For them, it was inconvenient to recognize the historical mission of the Prophet. Because for them, the Axura Mazda tughrid-straight to the axmonians to the dirt, the Doro, Artakseriska and x.k. the idea of giving divine power was more important. This proves once again that the zaradusht religion was formed in the regions of Central Asia and then entered Iran with certain changes.

- It seems that the presence of inscriptions, that is, the system of goddesses, violates the idea of axura Mazda's singles. Inscriptions by Axura Mazda " are the goddesses who have been honored to be devoted to prayer. They are atar, Mitra (mehr), ÖP, Khvarkhyati, Tishtriyati (tir), Veretragna (Varakhran), Ardvi sura, his wife, Khaama, Veyu, Sraasha, Rashnu. It is enough to show some aspects of the ranks: the analysis of the spheres of spiritual himaism in their functions is a separate issue. For example, atar is a sacred fire. It was originally a symbol of non-material divine spiritual power, mavhum image, which provides the power of the whole universe. He has indeed proved the truth of falsehood. Drummer of justice and truth. In the geniuses, atar is a sacred Noble Genesis, which is understood as an instance that is filled throughout the universe. In the Greens, the goddess of atar truth is described as the brother of his wife, the son of Axura Mazda. This definition can be added to saraim as the object of ATAR e'tiqod, in order to further increase its reputation in painting. But atar began to gradually get a description of the anthropomorphic (similar to the image of a man). Axura is understood as the son of Mazda. It is believed that he is a guardian of truth, the fire of the ATAR sky, the "fire" in the body of the living soul (including Man), the fire that is hidden in the tree trunk, the fire of lightning, finally in the sky in the presence of Axura Mazda there are types of fire that are burning forever and ever. These were all connected with the fact that in Zarathustra the flame was introduced into the official religion system as a goddess. The presence of Atar-fireiqodi does not fully express the concept of zarđostilik. Perhaps this is a symbolic object in the spiritual center of the practice of religion. Therefore, it is not correct to use the terms Zarathustra and firearm in an equal sense. If Veretragna from the inscriptions is understood as a powerful military himaism, then Mitra preserves existence from evil, deceit, wickedness, dishonor. Serve to the gallows of goodness. his most important task is loyalty to the Divine Word, control over the steadfastness of a person in the covenant of faith. The moment is also referred to as Mitra transaction God because of this task. In the legal practical sphere, too, transactions were concluded on behalf of Mitra, it was understood that violations in their execution are punishable by Mitra.

- Among the yazats, the place of Khvarno is special. This is a view of the goddess ATAR. That is, it is a sacred power that receives power from the divine fire, a symbol of truth. He invisibly persuades O men of noble intentions to the believers whom God has bestowed. The kingdom of the kingdom will be endowed with God and will reach the believer who has in his destiny through Khvarno. For example, no matter how bad-willed the Franchrasian tried to get into the lake Khvarnoi (fern), he could not achieve this. The career of the Prophet Zaratushra has grown through Khvarno. Khvarno does not give handles to unbelievers, does not send close, etc.k. A special 19-year-old friend of alkov was dedicated to khvarnaya in Avesta. Ardvi sura Anakhita is a goddess, symbolizing "Kudu, immaculate virginity". He is the patron of water, blessed with fayzu. That's the name of Oban Yasht in yasht. It is interpreted as the noble patron of Amudarya and the waters of the world. But Ardvi Sura has a number of other functions, they are like Family, Children increase, the happiness of young people (especially girls), the appearance of children in women's push, the ease of childbirth, happiness for believers, good luck. Such vulgarity is apparently the remainder of the earlier multifaceted functions of this goddess without going into the system of Zarathustra. Sraosha and rashnular from the yazats are also associated with a number of tasks. Sraosha is associated with such a meaning as listening. That is, he is a reward writer, listening to the noble words of believers, diligently read prayers, applause, he is one of the interrogators before the passage of the soul through the Chinwad bridge (puli sirot) in the world. And Rashnu is a goddess who provides truth, justice, truth. Sraosha and Rashnu, in the book Yasht and Videvdot, say that without a companion (follower) with Mitra, will guard a just order, morality, purity, health of faith. It evokes an incentive to the noble deeds in the soul of Man and encourages him to turn away from evil.

- The complex fold of the Avesta mythology is formed in ancient times, in particular, the remains of a Real historical, or narrated story and epic, in those times when this book was still passed down from generation to generation on the basis of oral tradition. Among them there are many interesting tributaries, characteristic of various stages of development of folklore. This issue has long attracted the attention of people of creativity and literary figures and historians. For example, since the first Middle Ages, such great works as "Khvadaynamak" were created under the influence of materials of the book of Avesta, and then in the X century - "Shahnamak". Along with Persian-Tajik literature, traces of influence are also observed in classical Turkish literature. Jamshid, Kayumars, Peshdadid dynasty, Khushang Tahmuras, Faridun, Qayyad, Kaykovus, Siyovush –these are the positive series, The negative series like fraction, Aji Dahaka and others semi-acuity, sometimes in absolute mythological fantasy paints literature, in historical sources the whole medieval oshi has reached US.

- The personality of the Prophet Zaratushra in Avesta is also surrounded by legends. First of all, in the literature of zarđushtism, the birth of Zardusht is divine. Even since his mother Dugdaub Dugdoba appeared in the winter of his own mother,

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that is, since the birth of the divine signs occurred from the mother's ancestor of Zaratushtra, the strangeness of the birth of Zaratushtra (Zardusht) and the divine content in it all passed through the mythological work. It remains to be said that Zardusht's worthy of the prophetic Rank also received a divine character. But it should be noted that Zaratushtra is a person who has historically lived a certain period of the Bronze Age, if we pay attention to the content of the "goh" inherited from him. For his time, he was a progressive person with a great level of knowledge, vital experience, philosophically thinking, able to draw intelligently important conclusions. Otherwise, the order to realize the need for unity and tranquility of the Land, social prosperity, unity of ideas for spiritual growth, ideological unity was a failure. Zaratushtra connected his spiritual and intellectual perfection with the idea of goodness and justice, and devoted his life and activities to it in full. He lived not only in human society, but also with the idea of tearing out elements of evil from the hearts of every human being, creating an eternal bezavol world, making shakhu Gado equal before the truth. Zaratushtra Axura Mazda's religion led people to overcome the ignorance of polygamy. At the end of our word, a logical question is felt as if there is a place: when does the victory of good over evil come? In this matter, the book of Avesto is watered with optimism. After all, the religion that Zaratushtra brought was built on an optimistic idea. But let us listen to our hearts today, even if we say that evil does not exist in evil, evil, disgrace. Let us purify our intentions from the tobacco of transitory interests. Let us begin to live with noble intentions, let our words correspond to our noble intentions, as we command the truth. Unity of intention and word is a sign of faith. Finally, for the victory of goodness, let us do the proper actions with our noble intentions and noble words. And this is the chief factor of multiplying goodness. After all, the truth is written in Avesta that honest labor calls for evil. This will save the world a noble home, a noble word, a noble deed. And while the evils are transient, these ideas have become more perfect for our people through the religion of Islam, and we, Alhamdu lillah, are among the most influential, most honorable among the nations in the religion of Islam. The fact that our ancestors made a huge contribution to the prosperity of Islam is also a source of pride as a vivid expression of this.

Thus, the zardusht religion was a complex divine testing stage for our ancient ancestors until they entered Islam and recognized Allah. Consequently, Allah rewards Vallahi a'lam bis-AWB, who testifies to his advantage in various ways of his servants, for ages.

If we approach the ideas of "Avesto" both from the outward and from the side of the botany, then the struggles between the algovs in it, the images of nature and gods, the forces of goodness and evil may seem like an artistic texture. At the same time, if we also pay attention to the reflections on the structure of the world, the layers described in a mythological way come to a state that is confused with interesting sketches, such as generalization descriptions of many Real historical events or famous events for their period. Thanks to this, the imagination of the zarathustrians about the world was generalized by fantastic landscapes, stories, details with historical materials. This feature of Avesto shows that our distant ancestors, who lived thousands of years ago, achieved a high level in the artistic generalization of the structure of the world, the universe, nature, life relations through a fantastic mirror. In the mythology of Avesto, the structure of the world and the perception of the other world through its struggle of good and evil is a special attraction. According to the mythological system, the world is formed on the basis of two opposing poles, which constantly arise between good deeds and evil by imagining their qualities. According to zardushti's outlook, the universe was created by Ahura Mazda. He first creates the spirit of the Gentiles, which is an expression of his power. These were the souls of the survivors, the waters, the Earth, the fire, the plants, the animals, and finally the people who were wounded in the universe - the frawashis. Here are the many three in the mythological depictions of the same cheats in the interpretations of the goddesses and goddesses compared to the man. They appear in different guises to guard the noble world, fight against evil-causing forces and overcome the world of darkness. And the evil God Anhra Manu draws the world towards darkness, that is, invites people to ignorance, towards evil, sends such vices as disease, death, against the wound of the world of goodness.

The constant repetition of the phenomena of nature itself brought to them visions of the structure of the world, the existence of Gods and divine forces.

In a word, our ancestors, who lived in the zardushti period, will be a namayon in the ideas and philosophies of Avesto, which has reached to us that the worldview and thinking are at a high level. Even in such distant times, the fact that our ancestors had a deep vision, the attitude to nature, the existence, the integrity and integrity of the universe, the greatness of nature and man, the preservation of the native land will surprise any person today with the description and proof of what is the main task of mankind.

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