

Avesto is an Ancient Written Monument Containing Information About the Life of the Peoples of Central Asia

*Muyiddinov Bekali Bahodir o'g'li*¹

Annotation: in this article, we will dwell more broadly on the points presented about our country in the parts of Avesto, which provide preliminary information about the life of Ancient Central Asia.

Keywords: Avesto, Zoroaster, Yasht, Videvdat, Gava, Khvarizam, Pamir, Hindikush, Hisor, Tangritog, Amudarya, Syrdarya, family, seed, tribe, state, kavi, rivers.

There are various scientific literature on the study of "Avesto" data. This source is inextricably linked with the activity of Zarathustra and the problem of the emergence of Zoroastrian religion. Zarathustra (Greek – Zoroastrian, in middle Persian – Zar dustt) was considered a mythical figure according to the ancient world author Ari. But in the Goths and Jade chapters of the "Avesto", Zarathustra is covered as a historical figure. Zarathustra's name comes from the ancient word "Zarathustra", which translates as "Tsar" – gold, "ushtra" – camel, or in three different meanings – "Golden camel", "owner of the Golden camel", "man led by camels". (Zariaspa, the city of Bactra known from Greek sources for comparison, means "Golden Horse"). "Avesto" contains the following information: ancient geographical concepts-names of rivers, mountains, lakes, territorial-ethnic-tribal and provincial names, lists of ancient countries, economic and social relations, social and political system – conflicts and military invasions between ancient tribes, heroism and activity of ancient warriors and a list of ancient kings, religious exhortations, philosophy of Zoroastrians, development of world history information about, etc. In the "Avesto", the names of the historical provinces are listed in the third chapter of The Book of Yasht and the first chapter of the Videvdat. The first country on the yacht list is the ancient steppe tribes – the homeland of the Aryans – Aryonam Vayjo (Arianam Vaychah) or "sayhan lands of the Aryans". There were high mountains, wide rivers and deep lakes with a lot of pasture in the land: the next countries were Porutu, Iskata, Mouru, Gava Sugda, Bahdi, Khvarizam. Yasht reports: "the brave captains of the country make a large number of military campaigns, it has extensive pastures, in the water-rich mountains the cattle are provided with peaceful grazing and eating, here the succulents, deep lakes rippling, the flow of the vast navigable rivers tends to overflow into the side of Iskata in Poruta, Mouru in Kharayva, Gava in Sughd and Khvarizam".

According to the book of Videvdat, the great and wise God reports to Zarathustra, the Zoroastrian prophet, in Akhuramaz: "O Spitama Zarathustra, to the places where they live, no matter how little happiness is in these lands, I made peace. First, I founded the best country for people to live in, Aryonam Vayjo on the Vakhvi Datia River. Secondly, I, in Akhuramaz, laid the foundation for the Gava Sugda space, which is one of the best countries and countries. Thirdly, I, in Akhuramaz, founded The Mighty Mouru, one of the best countries and lands. Fourth, I laid the foundation for a beautiful High-flag Bahd in Akhuramaz, one of the best countries and countries". The countries listed in the first chapter of the videvdat are much different from the list of Yasht provinces, such as Aryonam Waijō, Gava, Mouru, Bahdi, Nisaya, Ariya, Vaekereta, Urwa, Khnanta, Raga, Chahra, Varna, an unnamed seven Indian provinces and a country at the head of the Rankha River. The ancient countries mentioned in "Avesto" – Central Asia and Afghanistan-connect with the northeastern regions of Iran. The country of Aryonam Waijō can be understood as a country that is located in a wide area. The barren there steppes, oases are assumed to be high mountains with many pastures – Pomir, Hindikush,

¹ The teacher of History and Philology department, Asian International University



Hisor, Tangritog, deep lakes – Caspian, island, wide rivers – Amudarya and Syrdarya. The Avesto society is divided into four main parts. The house, the family community – “nmana”, “dmana”, the seed community – “vis”, the tribe – “zantu”, the tribal union – were called “daxiyu”. The third chapter of yasht reports: “God Mitra we glorify. No one can lie to him: at home – the head of the family, the seed Elder, the guide of the tribe and the captain of the country. If the owner of the house, the seed Elder, the head of the tribe and the captain of the country are liars, the enraged Mithra will completely destroy the family, the seed, the tribe, the country and their chiefs as well.” The word “pati” was used to mean family, seed and tribal chief – “nmanopati”, “vispati”, “daxiyupati”. The concept of “Daxiyu” also meant “province”. The person who administered the country was called “kavi” or “sastar”. Through the word “Sastar”, the military guide of the tribes was also understood. The Council of elders – “varzanopati”, “hanjamana”, people's Assembly (Assembly) – was called “V'yaxa”. “Avesto” does not provide information about the life and layout of the city. The source does not include the word “city” or the concept of “urban community”. The “Avesto” distinguishes four categories of ancient society – priests, warriors, herders and artisans (Yasna, Chapter 19). The “High houses”, pillars “mentioned in the” Avesto “ are evidence of the presence of special binoculars.

The weapons of the Warriors are from spears, arrows, daggers and combat axes consisted of. The oldest tribes of the “Avesto” lived a life of cattle ranching. In the source, references to the life of cattle ranching are only as follows: “referring to Ahuramazda, the prophet says: “You are the one who gave birth to and created the cattle, which is the source of life for us.” “Of all that he created in akhuramaz, cattle are in the first place. We call on the herd to “provide peaceful grazing and feeding.” “Avesto “does not contain concepts of the meaning of” people“,” elat”. The source mentions the names of the “Aryans“,” land, land of the Aryans“, as well as other tribes that adopted the Zoroastrian faith – “sayrima“,” saina“,” daha”, and tribes that did not recognize the God Akhuramazdani and Zoroastrianism. According to the “Avesto”, the list of ancient kings is as follows: “Khaosh'yonkh is the first legendary King (Khushang in the “dawn”), followed by Yima (Jamshid) – King – podachi, s'yovarshan (Siyovush), Kavi Khaosrov (Kay – Khisrov), Kavi Vishtasp. The kaviyans (“kayyani” in the “Shahnama”) were a dynasty of Kings. Representatives of this dynasty – Kavi Kavut (Kay-Kubot), Kavi Usan (Kay-Qavus), Kavi Pishin (Kay-Pishin), Kavi Arshan (Kay-Aresh) were adherents of the Zaratushtira doctrine. And among the turonians there were tribes who did not accept the teachings of Zarathustra, so to speak, they are mentioned in the “Avesto” as “false”, “wicked”. The “Avesto” contains information related to religion, person, family, nature, sacred animals, types of crime. It is also known to us that according to Zoroastrian law, the body was forbidden to be buried on the ground, thrown into water, burned in a bonfire. In the “Avesto“, it was considered a sin to “turn over” the body of Man and dogs to the soil. Actions against the individual that included capturing and threatening a weapon, beating someone, knocking him unconscious, injuring him, breaking his bone, and decapitating him were also severely punished.

References:

1. Abdirahimova N.A, Isakova M.S, Suleymonova Z.M Davlat muassasalari tarixi.- T., “Sharq”, 2007
2. Eshov B O'zbekiston davlatchiligi va boshqaruv tarixi.-T., “O'zbekiston Milliy Universitet”, 2012
3. Usmonov Q, Sodiqov M, Burxonova S O'zbekiston tarixi.-T., “Iqtisod-Moliya”, 2006
4. Xamidova M O'zbekiston davlati va huquqi tarixi.- T., “Sharq”, 2005-yil
5. Muyiddinov, B. (2023). XII-XIII ASRLAR DAVRIDA BUXORODA ILM – FANNING RIVOJLANISHI. SCHOLAR, 1(28), 341–345. <https://doi.org/10.5281/zenodo.10027071>
6. Muyiddinov Bekali. (2023). MO'G'ULLAR BOSQINI DAVRIDA BUXORONING AYANCHLI TAQDIRI. TADQIQOTLAR.UZ, 25(2), 212–215.
Retrieved from <http://tadqiqotlar.uz/index.php/new/article/view/308>
7. Muyiddinov Bekali. (2023). THE ROLE OF BUKHARA AND OTHER CITIES IN THE MILITARY ART AND ARMY STRUCTURE OF KHOREZMSHAHS. ОБРАЗОВАНИЕ



- НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ, 35(3), 55–58. Retrieved from <https://www.newjournal.org/index.php/01/article/view/10035>
8. Muyiddinov, B. (2024). BARTHOLD'S "СОЧИНЕНИЯ. ТОМ I. ТУРКЕСТАН В ЭПОХУ МОНГОЛЬСКОГО НАШЕСТВИЯ" THE HISTORY OF THE CREATION OF THE WORK. MODERN SCIENCE AND RESEARCH, 3(1), 699–702. <https://doi.org/10.5281/zenodo.10552555>
 9. Muyiddinov, B. (2024). THE ROLE OF MILITARY REFORMS IN THE BUKHARA KHANATE IN THE LIFE OF THE STATE UNDER THE SHAYBANIDS. MODERN SCIENCE AND RESEARCH, 3(2), 646–648. <https://doi.org/10.5281/zenodo.10668887>
 10. MB Bahodir o'g'li. (2024). Military Art of Turkish Khaganate in the Early Middle Ages. *European Journal of Innovation in Nonformal Education*, 4(16), 223–227. <https://inovatus.es/index.php/ejine/article/view/2705/2586>
 11. XORAZMSHOHLAR DAVLATI HAYOTIDA TURKON XOTUNNING O'RNI. (2024). MEDICINE, PEDAGOGY AND TECHNOLOGY: THEORY AND PRACTICE, 2(4), 463-469. <https://universalpublishings.com/index.php/mpttp/article/view/5192>
 12. Muyiddinov Bekali Bahodir o'g'li. (2024). The coronation and campaigns of Alexander The Great. МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА, 2(5), 400–412. <https://doi.org/10.5281/zenodo.11222912>
 13. Muyiddinov Bekali. (2024). COVERAGE OF LEGAL ISSUES IN "AVESTO". МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА, 2(6), 222–230. <https://doi.org/10.5281/zenodo.12191420>
 14. MUYIDDINOV BEKALI, & QORYOG'DIEV Z. (2022). ABOUT THE CONQUEST OF BUKHARA BY THE KHOREZMSHAHS. *International Journal of Philosophical Studies and Social Sciences*, 2(3), 158–161. Retrieved from <https://www.ijpsss.iscience.uz/index.php/ijpsss/article/view/383>
 15. Muyiddinov Bekali Bahodir o'g'li. (2024). History of State Institutions in the Kushan State, Which Founded Statehood on the Territory of Central Asia. EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION, 4(9), 184–188. Retrieved from <https://inovatus.es/index.php/ejine/article/view/4070>
 16. To'Rayev A. I. Buxoro vohasiga turkmanlarning ko'chishi //Science and Education. – 2022. – Т. 3. – №. 4. – С. 134-139.
 17. Ismailovich T. A. Migration of Turkmen Tribes to Zarafshan Oasis: History and Analysis //Central Asian Journal of Social Sciences and History. – 2021. – Т. 2. – №. 3. – С. 47-52.
 18. To'rayev A. O'ZBEKLARNING CHORJO'YDAGI HAYOT YO'LLARI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2023. – Т. 36. – №. 36.
 19. To'rayev A. БУХОРОДАГИ ТУРКМАНЛАРИНИНГ АЪНАВИЙ ТУРАР ЖОЙЛАРИ ВА УНДАГИ ЗАМОНАВИЙ ЎЗГАРИШЛАР //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2023. – Т. 35. – №. 35.
 20. Тўраев А. И. БУХОРОДАГИ ТУРКМАНЛАРИНИНГ АЪНАВИЙ ТУРАР ЖОЙЛАРИ ВА УНДАГИ ЗАМОНАВИЙ ЎЗГАРИШЛАР: Тураев Анвар Исмаилович, Кафедра “Всеобщей истории” Бухарского государственного университета старший преподаватель //Образование и инновационные исследования международный научно-методический журнал. – 2023. – №. 1. – С. 7-13.
 21. To'rayev A. English Buxorodagi turkmanlarning ananaviy turar joylari va undagi zamonaviy ozgarishlar //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2023. – Т. 35. – №. 35.



22. To'rayev A. BUXORO TURKMANLARI BILAN BOG 'LIQ JOY NOMLARI TAHLILI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2022. – Т. 14. – №. 14.
23. Sadullayev, U. . . (2024). THE NEIGHBORHOOD IS THE CRADLE OF VALUES. *Modern Science and Research*, 3(1), 607–613. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/28343>
24. Sadullayev, U. (2023). ABOUT THE EMERGENCE OF THE CONCEPT OF NEIGHBORHOOD. *Modern Science and Research*, 2(12), 722-727.
25. Sadullayev Umidjon Shokir O'g'li. (2023). THE IMPORTANCE OF THE MAHALLA SYSTEM'S REFORMATIONS IN NEW UZBEKISTAN. *International Journal Of History And Political Sciences*, 3(10), 25–30. <https://doi.org/10.37547/ijhps/Volume03Issue10-05>
26. Sadullayev Umidjon Shokir o'g'li. (2023). The History of the Creation and Formation of the Neighborhood. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(10), 480–485. Retrieved from <https://grnjournal.us/index.php/STEM/article/view/2142>
27. O'gli, S. U. S. (2023). ELUCIDATION OF ISSUES OF THE HISTORY OF BUKHARA GUZARS IN OA SUKHAREVA AND HER STUDIES. *International Journal Of History And Political Sciences*, 3(11), 30-35.
28. Sadullayev, U. (2023). ABOUT THE EMERGENCE OF THE CONCEPT OF NEIGHBORHOOD. *Modern Science and Research*, 2(12), 722–727.
29. Sayfutdinov, F. (2024). HISTORIOGRAPHY OF INFORMATION ABOUT THE POPULATION OF THE ZARAFSHAN OASIS. (20TH CENTURY). *Modern Science and Research*, 3(2), 911–914. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/29503>
30. Sayfutdinov, F. (2023). ILLUMINATION OF KARAKALPAK PEOPLE IN ETHNOGRAPHIC STUDIES. *Modern Science and Research*, 2(12), 910–917. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/27281>
31. Sayfutdinov Feruz Ilniyoz o'g'li. (2023). XIX ASRDA XONLIKLARNING O'ZARO SAVDO MUNOSABATLARI. *JOURNAL OF SCIENCE, RESEARCH AND TEACHING*, 2(8), 111–114. Retrieved from <http://jsrt.innovascience.uz/index.php/jsrt/article/view/284>
32. Sayfutdinov Feruz Ilniyozovich, (2023). STUDY OF THE KARAKALPAK PEOPLE IN ETHNOLOGICAL SCIENTIFIC WORKS HISTORY. *International Journal of History And Political Sciences*, 3(12), 61–68. <https://doi.org/10.37547/ijhps/Volume03Issue12-11>
33. Sayfutdinov , F. (2024). ETHNIC COMPOSITION OF THE ZARAFSHAN OASIS (2ND HALF OF THE 20TH CENTURY). *Modern Science and Research*, 3(1), 577–581. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/28335>
34. Yuldosheva , F. Y. qizi. (2023). LEV NIKOLAYEVICH GUMILYOVNING “QADIMGI TURKLAR” ASARIDA KO'KTURKLAR YODGORLIKLARI XUSUSIDA. *GOLDEN BRAIN*, 1(16), 338–342. Retrieved from <https://researchedu.org/index.php/goldenbrain/article/view/3908>
35. Haqqulov, M. Y. O. G. L. (2022). Markaziy Osiyoda ilk diplomatik munosabatlar tarixi. *Science and Education*, 3(10), 385-389
36. Yunusovich, H. M. (2024). Experiences Related to the Fine Fiber Cotton of Uzbekistan during the Years of Soviet Authority. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 4(9), 129-132.
37. Gulyamov, A. A. (2024). JAMIYATIMIZNING IJTIMOIIY-IQTISODIY, MA'NAVIY-MADANIY SOHALARIDA OILANING ROLI. *ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ*, 36(2), 149-153.



38. Azizovich, G. A. (2024). Trade Relations of Population in Bukhara Emirate, Shariah Rules and Regulations in Commercial Affairs, Partnership Relations. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 4(9), 189-194.
39. Xayrullayev, U. . (2024). THE IDEA THAT MADE THE OTTOMAN STATE GREAT (RED APPLE II). *Modern Science and Research*, 3(2), 1071–1073.
Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/29533>
40. Xayrullayev, U. (2024). BRIEFLY ABOUT THE "RED APPLE" MYTHOLOGY OF THE TURKS. *Modern Science and Research*, 3(1), 568–572.
Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/28329>
41. Umidjon, X. . (2024). Literacy and Information Exchange in the Ancient East and West. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 4(3), 179–183. Retrieved from <http://www.inovatus.es/index.php/ejine/article/view/2698>
42. Umidjon, X. (2023). 1918-1939-yillarda Polshaning ichki siyosatidagi o'zgarishlar. Центр Научных Публикаций (buxdu.Uz), 42(42).
извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/10963
43. Muxamedovna, G. M. (2023). МАКТАБЛАРДА ТАРИХ FANINI O'QITISH AHAMIYATI. *Научный Фокус*, 1(5), 178-180.
44. Muxamedovna, G. M. (2023). ТАРИХ FANINI O'QITISHDA INNOVATSION TEXNOLOGIYALARDAN FOYDALANISHNING AHAMIYATI. *Научный Фокус*, 1(5), 175-177.
45. Gadayeva, M., & Ismoilova, Z. (2024). The Importance of Studying the Science of Youth Psychology in Improving People'S Lives. *Modern Science and Research*, 3(2), 676-683.
46. Gadayeva, M., & Hamroqulova, N. (2024). The Basis Of The Use Of Development-Pedagogical Skills In Pedagogical Activity. *Modern Science and Research*, 3(2), 684-689.
47. Gadayeva, M. (2024). ABOUT THE HISTORY OF THE VEIL OR MEDIEVAL WOMEN'S DRESS. *Modern Science and Research*, 3(2), 1097-1103
48. Boltayev, O. (2023). A GENERAL DESCRIPTION OF THE POLITICAL AND DIPLOMATIC PROCESSES IN CENTRAL ASIA IN THE MIDDLE OF THE 18TH CENTURY. *Modern Science and Research*, 2(9), 145–149.
Retrieved from <https://inlibrary.uz/index.php/scienceresearch/article/view/24063>
49. B Okhun Evidences from Beruni's Work" Moniques Left from Ancient People" In Discovering the Personality of Iskandar Zulqarnain *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION* 4 (9), 195-198
50. Yarashova Mohlaroyim Shuhratovna. (2024). Muyiddin Ibn Arabiyning Tasavvuf Ta'limotida Tahsil Olgan Ayol Ustozlari Va Ta'lim Bergan Ayol Shogirdlari. *Miasto Przyszłości*, 52, 622–625.
<http://miastoprzyszlosci.com.pl/index.php/mp/article/view/4679>
51. Vahobovna, S. G. (2024). YANGI O'ZBEKISTONDA MAKTABGACHA TA'LIM–TARBIYA MUASSASALARIGA QARATILAYATGAN E'TIBOR.
52. Vahobovna, S. G. (2024). JAHON IQTISODIY INQIROZI DAVRIDA KANADA IQTISODIYOTI.
53. Srojjeva, G. (2024). TA'LIM SOHASIDA XALQARO HAMKORLIK.
54. Vahobovna, S. G. (2024). MAKTABGACHA TA'LIM–TARBIYA MUASSASALARI MODDIY TEXNIKA BAZASINI MUSTAHKAMLASH.
55. Vahobovna, S. G. (2024). MAKTABGACHA TA'LIM MUASSASIDA MA'NAVIY-AXLOQIY TARBIYA VA MA'RIFIY ISHLARNING SAMARALI SHAKLLARI



56. Yuldosheva , F. Y. qizi. (2023). LEV NIKOLAYEVICH GUMILYOVNING “QADIMGI TURKLAR” ASARIDA KO‘KTURKLAR YODGORLIKLARI XUSUSIDA. *GOLDEN BRAIN*, 1(16), 338–342.
57. Yusupovich, K. S. (2024). Abu Hafs Kabir and the Spread of the Hanafi Madhhab in Transoxiana. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 4(9), 204-207.
58. Toshpo’latova, S. (2024). BUXORODAGI SAROYLAR. *Modern Science and Research*, 3(5), 522-529.
59. Toshpo’latova, S., & Xudoyqulov, S. (2024). History And Ethnology Of Olot District. *Modern Science and Research*, 3(5), 148-151.
60. Toshpo’latova, S., & Jo’rayeva, M. (2024). HISTORY AND ARCHITECTURAL MONUMENTS OF JONDOR DISTRICT. *Modern Science and Research*, 3(2), 447-450.

