

**MINISTRY OF HIGHER AND SECONDARY SPECIAL EDUCATION
OF THE REPUBLIC OF UZBEKISTAN**

**TASHKENT STATE PEDAGOGICAL UNIVERSITY NAMED AFTER
NIZAMI**

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**Ideological interpretation of the Avesta (in the example of the Zarathustra`s
Gathas)**

A dissertation submitted for the academic degree Master of Arts

5A111601 Base of spiritually

by Bahodir Jalolov

**MINISTRY OF HIGHER AND SECONDARY SPECIAL EDUCATION
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NIZAMI**

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ANNOTATION OF THE DISSERTATION OF THE MA

- **Motivation and urgency of the dissertation theme.** Avesta is the collection of the sacred writings of our ancestors. It influenced all philosophical teachings after it. But nobody can prove where and when it was written or granted by nowadays. Many countries, like Iran, Azerbaijan, India, Russia and Uzbekistan claim for homeland of the Zoroastrianism and Zarathustra, legendary Prophet of the religion. In the limit of this dissertation we cannot finally prove that modern Uzbekistan is the motherland of the teaching.
- **Aims and functions of the research.** We may show followers as the main aims of the dissertation: a) Analysis of some Uzbek words with Avestan etymology, which have being considered Arabic or Persian originally; b) Checking Zarathustra`s historicity by Islamic theology; c) Giving new interpretation for Zarathustra`s Gathas, especially for Avestan word *stut* and others. Functions of the dissertation are: a) Changing periodization of the early Zoroastrian history; b) Proving fact, that Muhammad Prophet was mentioned in the Gathas; c) Showing Zoroastrian non-material teaching system as a base of the modern world-out-looking.

- **Object and subject of the research.** Object of our research is Gathas, Holy songs of Zarathustra. Zarathustra`s Gathas are in the Yasna, one of the four books of the Avesta. There are 6045 words with additional texts, without them 5255; 896 lines; 238 verses (strophe); 17 sections (Ha). Gathas consist of five chapters.
- **The methods** which have been used in the research are synthesis, analysis, theoretical-comparative, metaphysical, dialectical, philosophical-historical methods.
- **Scientific novelty of the research:** a) For the first time the Gathas were translated into Uzbek from original language; b) Comparing Islamic theology with Mazdayasna`s around problem of the prophecy; c) Trying to find system of the syllables and other ones.
- **Theoretical and practical value of the results.** The results may be used in scientific literatures which were dedicated Zoroastrianism. Actually this work was scheduled scientific workers.
- **Structure of the dissertation.** The dissertation consists of introduction, three chapters, conclusion, appendix and bibliography. There are three paragraphs in every chapter.
- **Main results of the work.** Ten (10) articles and one translation of the Zarathustra`s Gathas were published.
- **Conclusion.** Sacred book of the our ancestor Avesta is one the great matter of the world. World avestology has been rising until present days but avestology and Zoroastrianism in our country are still in the pot. It is the time to improve our knowledge from Avestology and Zoroastrianism.

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ОЛИЙ ВА ЎРТА МАХСУС
ТАЪЛИМ ВАЗИРЛИГИ**

**НИЗОМИЙ НОМИДАГИ ТОШКЕНТ ДАВЛАТ ПЕДАГОГИКА
УНИВЕРСИТЕТИ**

Факультет: Тарих

Кафедра: Миллий ғоя ва
маънавият асослари

Ўқув йили: 2013/2014

Магистратура талабаси:

Баҳодир Жалолов

Мутахассислиги: Маънавият асослари

МАГИСТРЛИК ДИССЕРТАЦИЯСИ АННОТАЦИЯСИ

Мавзунинг долзарблиги. Авеста аждодларимизнинг муқаддас битиклари тўпламидир. У ўздан кейинги барча фалсафий таълимотларга сезиларли таъсир кўрсата олган. Лекин бугунги кунгача ҳали ҳеч ким уни айнан қаерда ёзилганлиги ёки нозил қилинганини исботлай олмаган. Эрон, Озарбайжон, Ҳиндистон, Россия ва Ўзбекистонга каби кўпгина давлатлар зардуштийлик ва мазкур диннинг афсонавий пайғамбари Заратуштранинг она ватани борасида баҳслашадилар. Мазкур диссертация доирасида унинг ватани борасида барча учун умумий бўлган бир фаразни исботлаш иложсиз, шундай бўлса-да, жаҳон авестологияси учун янгилик бўлган баъзи хулосалар ишлаб чиқилди.

Ишнинг мақсади ва вазифалари. Биз қуйидагиларни диссертациянинг асосий мақсадлари сифатида кўрсатишимиз мумкин:

- а) ҳозирга қадар келиб чиқиши форсий ёки арабий деб ҳисобланувчи авесточадан олинган баъзи ўзбек сўзларининг анализи;
- б) Заратуштрани тарихий шахс сифатида исломий теология воситасида текшириш;

в) Заратуштра гаталарига, айниқса, авесточа «*стут*» сўзига янгича талқинни ишлаб чиқиш ва бошқалар.

Магистрлик диссертациясининг вазифалари қуйидагилар:

а) илк Зороастризмнинг периодизациясини ўзгартириш;

б) Муҳаммад пайғамбарнинг Заратуштра гаталарида зикр қилинганини асослаб бериш;

в) Зардуштийликнинг номоддийликка асосланган таълимоти ҳозирги замон дунёқарашининг асоси эканлигини кўрсатиб ўтиш.

Тадқиқот объекти ва предмети. Магистрлик диссертациясининг тадқиқот объекти – Заратуштранинг муқаддас саналувчи гаталари. Гаталар Авестанинг тўрт китобидан бири Яснанинг бир қисмидир. Гаталар барча қўшимча матнлари билан бирга 6045, уларсиз эса 5255 та сўз; 896 қатор; 238 строфе; 17 қисм; 5 боб мавжуддир.

Тадқиқот услубияти ва услублари. Тадқиқот ишида синтез, анализ, назарий таққослаш, метафизик, диалектик, фалсафий-тарихий методлар қўлланилди.

Тадқиқот натижаларининг илмий жиҳатдан янгилик даражаси:

а) илк маротаба Заратуштра гаталари асл авесто тилидан ўзбек тилига таржима қилинди;

б) паёғамбарлик масаласи борасида Ислом ақидаси ва Маздаясна таҳлилий қиёсланди;

в) ҳижолар учун бир система яратишга уриниб кўриш ва бошқалар.

Тадқиқот натижаларининг амалий аҳамияти ва тадбиқи. Зороастризмга бағишланган илмий ишларда диссертация материаллари қўлланилиши мумкин. Айниқса, мазкур иш мутахассисларга мўлжалланган.

Иш тузилиши ва таркиби. Мазкур магистрлик диссертацияси кириш, 3 боб, хулоса, илова ва фойдаланилган адабиётлар рўйхатидан иборат.

Бажарилган ишнинг асосий натижалари. Илмий муаммонинг ечими юзасидан 8 та республика доирасидаги ва 2 та халқаро конференцияда мақола, бир монография эълон қилинди.

Хулоса ва таклифларнинг қисқача умумлаштирилган ифодаси. Аждодларимизнинг муқаддас китоби Авеста дунё тарихида бир муҳим ҳодисадир. Жаҳон авестологияси бугунги кунга жуда кўплаб ютуқларни қўлга киритган, лекин бизнинг бу соҳадаги билимларимиз жуда саёз. Бу муаммони тузутишнинг вақти келди.

Магистратура талабаси

(имзо)

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INTRODUCTION

Motivation and urgency of the dissertation theme. Avesta is the collection of the sacred writings of our ancestors. It influenced all philosophical teachings after it. But nobody can prove where and when it was written or granted. Many countries, like Iran, Azerbaijan, India, Russia and Uzbekistan claim for homeland of the Zoroastrianism and Zarathustra, legendary Prophet of the religion. In the limit of this dissertation we cannot finally prove that modern Uzbekistan is the motherland of the teaching. But we shall try to show our native land is a home, where ancient Zoroastrian Prophet lived. Therefor we used just authoritative literatures as Avesta, Dinkard, Bundahshin, Sad dar, Persian rivayats.

Object and subject of the research. Object of our research is Gathas, Holy songs of Zarathustra. Zarathustra`s Gathas are in the Yasna, one of the four books of the Avesta. There are 6045 words with additional texts, without them 5255; 896 lines; 238 verses (strophe); 17 sections (Ha). Gathas consist of five chapters:

- 1) Ahunavaiti Gatha, consisting of Ha's 28-34 of the Yasna, containing 100 verses, each of 3 syllables.
- 2) Ushtavaiti Gatha, consisting of Ha's 43-46 of the Yasna, containing 66 verses, each of 5 syllables.
- 3) Spenta Mainyu Gatha, consisting of Ha's 47-50 of the Yasna, containing 41 verses, each of 4 syllables.
- 4) Vohu Khshathra Gatha, consisting of Ha 5 1 of the Yasna, containing 22 verses, each of 3 syllables.
- 5) Vahishto Ishti Gatha, consisting of Ha 53 of the Yasna, containing 9 verses, each of 4 syllables.

Zarathustra`s Gathas were written in the Gathic (maybe it is dialect of Avestan) language. Our research object and subject include not only

Zarathustra`s Gathas, but their language. So one chapter of the dissertation was dedicated for this scientific problem.

Aims and functions of the research. We may show followers as the main aims of the dissertation:

- 1) Analysis of some Uzbek word with Avestan etymology, which have being considered Arabic or Persian originally;
- 2) Checking Zarathustra`s historicity by Islamic theology;
- 3) Giving new interpretation for Zarathustra`s Gathas, especially for Avestan word *stut* and others.

Functions of the dissertation are:

- 1) Changing periodization of the early Zoroastrian history;
- 2) Proving fact, that Muhammad Prophet was mentioned in the Gathas;
- 3) Showing Zoroastrian non-material teaching system as a base of the modern world-out-looking.

Main problems and hypothesizes of the research. Our main problem is new ideological interpretation of the Zarathustra`s Gathas. Ideas which were reflected in the Gathas are very similar with Islamic theology. Is this randomness? Or legality? Legality of monotheistic faith? Elijah other reasons? Maybe Zoroastrians authoritative writings were changed by Islamic influence when Islam was domination belief in the regions where Mazdayasna was main religion before Islam? Hypothesizes about these problems will be created round following questions:

- Did Zarathustra know the last Messenger of the Creator or he meant himself when he recited ‘stut’?
- Who is Zarathustra by Islamic vision? Prophet, false-prophet, historical person or no one?
- How must we understand Amesha Spenta: emanation of Ahura Mazda or individual Gods?

Annotation of the literatures. We used in our dissertation primary source like manuscripts of the Gathas, which are kept in the libraries of the United Kingdom, Denmark, India, Iran and other countries of the world, printed versions of the manuscripts of the Gathas in original language (for example, Avesta. Sacred books of the Parsis. Edited by Karl F. Geldner. Stuttgart, 1896). This edition is one of the academic work on the Avestalogy. Karl F. Geldner compared a lot of manuscripts and showed some differences among them.

Manuscripts and Geldner`s edition are bases of our research. But we used other scientific researches, translations of the meaning, grammar books and dictionaries of the Avestan (more precisely Gathic) language.

Translation of the Avesta into Uzbek by dead poet Asqar Mahkam. This publication was printed in 2001, when was celebrated 2700 anniversary of the Avesta.

English translation of the Avesta by James Darmesteter and L.H.Mills (The Sacred books of the East. Vol. I-L. – Oxford, 1879-1910. Volumes IV, XXIII, XXXI) is one of the fundamental researches in the Western Avestology.

Russian translations of the some part of the Avesta were done by Y.E.Bertels, I.S.Braginskiy, I.M.Steblyn-Kamenskiy, K.G.Zaleman, M.V.Chistyakov and others. First translations into Russian were published in the XX`s first quarter. Most of them were translated from Persian. But last 20-30 years there has being translated from Avestan by Russian scientist like I.M.Steblyn-Kamenskiy and M.V.Chistyakov.

Also in the dissertation were used scientific works dedicated to Zoroastrian history (including Zarathustra himself), literary feature of the Gathas and other problems. List of there is following:

Anklesaria B. T. The holy Gathas of Zarathustra. – Bombay, 1953;

Bartholomae Ch. Zarathustras Leben und Lehre. – Heidelberg, 1924;

Boyce M. A history of Zoroastrianism. Vol. I-II. Leiden — Köln, 1975, 1982;

Boyce M. Zoroastrians, their religious beliefs and practices. – London, 1979;

Carter G. W. Zoroastrianism and Judaism. – Boston, 1918;

Coyajee J. C. The spirit of the Gathas. Bombay, 1903;

Dhalla M. N. Zoroastrian theology. – New York, 1914;

Dhalla M. N. A history of Zoroastrianism. – New York, 1930;

Greenlees D. The gospel of Zarathushtra. – Madras, 1951;

Insler S. The Gathas of Zarathustra. – Leiden, 1975;

Kenneth Sylvan Guthrie. The hymns of Zoroaster. – New York, 1914;

Kapadia S. A. The teachings of Zoroaster and the philosophy of the Parsee religion. – London, 1905;

Masani R. P. Zoroastrianism: the religion of good life. – New York, 1962;

Mills L. H. A study of the five Zarathushtrian (Zoroastrian) Gathas. – Erlangen, 1894;

Mills Lawrence H. The Gathas of Zarathushtra. – New York, 1900;

Sanjana Peshotan. Zarathustra in the Gathas and in the Greek and Roman classics. – Leipzig, 1897;

Shams ul-ulama dastur P.B.Sanja. Avesta, Pahlavi, & ancient Persian studies. – Strassburg, 1904;

Spenger H. S. The age of Zarathushtra. – Poona, 1965;

Springett B. H. Zoroaster, the great teacher. – London, 1923;

William Jackson A. V. Zoroaster. The prophet of ancient Iran. – London, 1899.

Classification of the methods which have been used in the research.

Our first aim is gathering information about Zoroastrianism and its theology. For this we used synthesis and analysis. The second step is comparing scientific facts which were taken by synthesis and analysis. Here theoretical-comparative method was used. Some time, when was researched Gathic period, more precisely Zarathustra's life time, were used metaphysical and dialectical

methods. Metaphysical method gives just one fact about object, but we can get more information by researching coherence with dialectical method. In the last stage of the research was used philosophical-historical method. When You get some scientific facts by other methods, philosophical-historical method helps to conclude.

Theoretical and practical value of the results. The results may be used in scientific literatures which were dedicated Zoroastrianism. Actually this work was scheduled scientific workers.

Scientific novelty of the research:

- For the first time the Gathas were translated into Uzbek from original language;
- Comparing Islamic theology with Mazdayasna`s around problem of the prophecy;
- Trying to find system of the syllables and other ones.

Structure of the dissertation. The dissertation consists of introduction, three chapters, conclusion, appendix and bibliography. There are three paragraphs in every chapter.

CHAPTER I

A SCIENTIFIC-THEORETICAL COMPARATIVE ANALYSIS OF THE ZOROASTRIANISM

1.1. The scientific-theoretic comparative analysis of problem of Zarathustra`s prophecy by Islamic vision

Let`s, the first inquire the term ‘prophet’. This word is expressed in the Qur`an by two words; they are ‘nabiy’¹:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا
لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

Men were one nation once, and God sent prophets with good tidings and with warnings, and sent down with them the Book in truth, to judge between men in that wherein they disagreed; but none did disagree therein save those who had been given it after that manifest signs had come to them, through greed amongst themselves; and God guided those who did believe to that truth

¹ Surah Baqara, verse 213

concerning which they disagreed by His permission, for God guides whom He will unto the right path;

and ‘rasul’²:

فَإِنْ لَّمْ تَفْعَلُوا
فَأَذْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتَئِمُوا فَلََكُمْ رُءُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

If you will not do it, then hearken to the proclamation of war from God and His Apostle; but if you repent, your capital is yours. You will not wrong, nor will you be wronged.

There are some differences between these two words in the meaning. But, researching this is not our purpose.

Why we think that Zarathustra was messenger of God?

Fact number one:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ
حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣١﴾

We have sent in every nation an apostle (to say), ‘Serve ye God, and avoid Togut’³ and amongst them are some whom God has guided, and amongst them

² Surah Baqara, verse 279

³ Togut – Satan (see: Шайх Мухаммад Содиқ Мухаммад Юсуф. Тафсири ҳилол. – Тошкент: «Шарқ», 2006. –с. 337)

are some for whom error is due;—go ye about then on the earth, and behold how was the end of those who called (the apostles) liars⁴!

In the oyat (verse) we read ‘*We have sent in every nation an apostle*’. It means one of this ‘every nation’ is our nation, so population of the Central Asia.

Fact number two:

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَلَا نُزِرُ وَاِزْرَةً ۖ وَزَرَّ اٰخَرٰى وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ
رَسُوْلًا ﴿١٥﴾ وَاِذَا اَرَدْنَا اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا
فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا

He who accepts guidance, accepts it only for his own soul: and he who errs, errs only against it; nor shall one burdened soul bear the burden of another. Nor would we punish until we had sent an apostle. And when we desired to destroy a city we bade the opulent ones thereof; and they wrought abomination therein; and its due sentence was pronounced; and we destroyed it with utter destruction⁵.

‘*Nor would we punish until we had sent an apostle*’. So, when tribe or nation whom was accepted Apostolic revelation, it had not destroyed. In the modern territory of our Republic it has not found destroyed places as Dead Sea (nation of Lut), Ad (nation of Hud), Samud (nation of Solih) and others. Our

⁴ Surah Nahl, verse 36

⁵ Surah Al-Isro, verse 15-16

ancestors accepted divine message when Rasul or Nabi came. In reality, Zoroastrian faith was dominion religion till Arabic conquest.

Fact number three:

وَمَا أَرْسَلْنَا

مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

We have not sent any apostle save with the language of his people, that he might explain to them⁶.

A lot time some Avestian words have been considering as Arabic and Persian. For example, the word ‘ma’no’ (a meaning), ‘ma’naviyat’ (a spirituality), ‘din’ (a belief, a religion) as Arabic words and ‘nar’ (a man) as Persian word and others. But these words we can see in Avestian manuscripts. So, they were in the language of our ancestors⁷.

Fact number four:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ

مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ⁸

⁶ Surah Ibrohim, verse 4

⁷ See: И.Ж.Юлдашев, Б.Б.Жалолов. Бир сўзнинг «генезиси» // Ўзбек тилшунослигининг долзарб масалалари. Республика илмий-амалий конференцияси материаллари. – Андижон: «Андижон нашриёт-матбаа», 2012

*Of apostles we have already told you of some before; and of apostles some we have not told you of*⁸.

*Prophet Muhammad, peace be upon him, said, Allah have sent one hundred and twenty four thousand prophets*⁹.

There is list of the prophets which are mentioned in the Qur`an

1. Adam, peace be upon him, (ادم), 25 times mentioned in the Qur`an;
2. Idris, peace be upon him, (إدريس), 2 times mentioned in the Qur`an;
3. Nuh (Noah), peace be upon him, (نوح), 43 times mentioned in the Qur`an;
4. Hud, peace be upon him, (هود), 7 times mentioned in the Qur`an;
5. Solih, peace be upon him, (صلح), 9 times mentioned in the Qur`an;
6. Ibrohim (Abraham), peace be upon him, (ابراهيم), 69 times mentioned in the Qur`an;
7. Lut (Lot), peace be upon him, (لوط), 17 times mentioned in the Qur`an;
8. Ismail, peace be upon him, (اسماعيل), 12 times mentioned in the Qur`an;
9. Is`haq, peace be upon him, (اسحق), 17 times mentioned in the Qur`an;
10. Yaqub (Jacob), peace be upon him, (يعقوب), 16 times mentioned in the Qur`an;
11. Yusuf (Josef), peace be upon him, (يوسف), 27 times mentioned in the Qur`an;
12. Ayyub (Job), peace be upon him, (ايوب), 4 times mentioned in the Qur`an;
13. Shuayb, peace be upon him, (شعيب), 11 times mentioned in the Qur`an;
14. Musa (Moses), peace be upon him, (موسى), 136 times mentioned in the Qur`an;
15. Harun, peace be upon him, (هرون), 20 times mentioned in the Qur`an;
16. Yunus (Jonah), peace be upon him, (يونس), 4 times mentioned in the Qur`an;

⁸ Surah Nisa, verse 164

⁹ Ибн Касир. Рассказы о пророках = Кисас аль-анбийа / Пер. с ар. А. Нирша ; [ред. К. Кузнецов] ; комм. А. Нирша, К. Кузнецов. — М. : Умма : Исламская книга, 2010. — стр. 78

- 17.Davud (David), peace be upon him, (داود), 16 times mentioned in the Qur`an;
- 18.Sulayman (Solomon), peace be upon him, (سليمن), 17 times mentioned in the Qur`an;
- 19.Ilyas, peace be upon him, (الياس), 2 times mentioned in the Qur`an;
- 20.Al-Yasa, peace be upon him, (اليسع), 2 times mentioned in the Qur`an;
- 21.Zakariyya, peace be upon him, (زكريا), 7 times mentioned in the Qur`an;
- 22.Yahya (John) peace be upon him, (يحيي), 5 times mentioned in the Qur`an;
- 23.Zulkifl, peace be upon him, (ذا الكفل), 2 times mentioned in the Qur`an;
- 24.Iysa (Jesus), peace be upon him, (عيسي), 25 times mentioned in the Qur`an;
- 25.Muhammad, peace be upon him, (محمد), 4 times mentioned in the Qur`an.

٣٤٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءِ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ». وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. [راجع: ٣٤٤٢]

In the Qur`an are mentioned 0.02 percent of all messengers.

So maybe Zarathustra was one of them.

Muhammad ibn Sinan related from Fulayh ibn Sulayman from Hilol ibn Ali from Abdurrahman ibn Abu Amrah from Abu Hurayra (may Allah be pleased with him) that the Messenger of Allah, may Allah bless him and grant him peace, said, 'I am the most agnate to Iso ibn Maryam in this world and in the

*Judgement-day. The Prophets are brothers. Their mothers are different but their religion is one*¹⁰.

According points of Avesta and Qur`an:

- the true religion is...

Islam:

إِنَّ الدِّينَ عِنْدَ

اللَّهُ الْإِسْلَامُ

Verily, (the true) religion in God's sight is Islam¹¹;

Mazdayasna:

၁။ အသံအလုံးစုံ
 ၂။ အသံအလုံးစုံ
 ၃။ အသံအလုံးစုံ
 ၄။ အသံအလုံးစုံ
 ၅။ အသံအလုံးစုံ
 ၆။ အသံအလုံးစုံ
 ၇။ အသံအလုံးစုံ
 ၈။ အသံအလုံးစုံ
 ၉။ အသံအလုံးစုံ
 ၁၀။ အသံအလုံးစုံ

O Maker of the material world! This Law, this fiend-destroying Law of Zarathustra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances ?¹²

- God is Alone...

Islam:

¹⁰ Narrated by al-Bukhari and by Muslim

¹¹ Surah Ali Imron, verse 19

¹² Vendidad fargard V, verse XXII

Mazdayasna:

• ၆၆၆ • ၆၆၆ • ၆၆၆

*In the name of Mazda*¹⁶.

Islam:

وعن قتادة. قال: [سَأَلْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ فَقَالَ: كَانَ يَمُدُّ مَدًّا، ثُمَّ قَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَمُدُّ بِبِسْمِ اللَّهِ، وَيَمُدُّ بِالرَّحْمَنِ، وَيَمُدُّ بِالرَّحِيمِ]. أَخْرَجَهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

*Qotada said, I asked Anas, may Allah be pleased with him, about Prophet's, may Allah bless him and grant him peace, qiroat (reading of the Holy Book). He answered: 'He elongated prolong letters (madd), then prolonged **Bismillahir-rohmanir-rohiym** (In the name of the merciful and compassionate Allah), prolonged **bismillahi** (in the name of Allah), prolonged **ar-rohmani** (the merciful) and prolonged **ar-rahiym** (compassionate)¹⁷.*

Mazdayasna:

The demon of the malignant eye (sur-kashmih) is he who will spoil anything which men see, when they do not say (Pa name Mazdae)¹⁸ ‘in the name of God’¹⁹

As You see, my dear reader, Zarathustra was a great historical person. And of course, his noun is (not ‘was’) great philosophical, religious, spiritual, historical base and value.

¹⁵ Surah Fatiha, verse 1; beginning of all surah except Surah Tavba

¹⁶ Every Zoroastrian book starts with this words (for example Avesta the sacred books of the Parsis. Edited by Karl F.Geldner. – Stuttgart, 1896. 1st book)

¹⁷ Narrated by al-Bukhari (Chapter 'Fazailul-Qur'an' 42,29), by Abu Davud (Chapter 'Solat' 355) and by Nasai

¹⁸ Edited by author (B.Jalolov)

¹⁹ Bundahish. Chapter XXVIII, verse XXXVI//The sacred books of the East. Vol. V – Pahlavi texts. Part I. Translated by E.W.West. – Oxford: at the Clarendon press, 1880. –p. 112

1.2. A problem of ‘stut’

In front of us some scientific problems are waiting for their solution in this article:

1. Who is Zarathustra²⁰ by Islamic vision?
2. Is the ‘stut’ Muhammad?

Zarathustra is the main person in the Zoroastrianism, and one of the greatest figure all over the history. There are for the first time two opposite Powers, which are struggling from creation till Judge Day; two worlds: this or material-instantaneous value and that or spiritual-eternal; proclaiming revelation in the teaching of Zarathustra. All of these are crossing points with Islamic theology. But Zarathustra is not reminded outright in the Qur`an and Hadiths as Messenger of Creator²¹. So by Islamic teaching we cannot accept Zarathustra as one of the prophets.

But in the Qur`an Allah said²²:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ
حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

²⁰ ‘Zarathustra’ (زَرَاتُشْتَرَا) is the name of Mazdayasna’s (Word ‘Mazdayasna’ is consist of two Avesta words which are ‘Mazda’ – name of the God in the Avesta; ‘yasna’ – ‘worship’, ‘pray’; i.e. prayers Mazda) prophet, he is a founder of the religion. In the Holy Gathas he is reminded in the plural form as زَرَاتُشْتَرَا.

²¹ See for more information: B.Jalolov. The scientific-theoratic comparative analysis of problem of Zorothustra’s prophebiton//«Глобаллашув шароитида фалсафа ва миллий ғоянинг долзарб масалалари» мавзусидаги илмий-амалий семинар материаллари. – Т., 2013. –6.59-65.

²² Holy Qur`an Surah Nahl, verse 36

We have sent in every nation an apostle (to say), ‘Serve ye God, and avoid Togut²³ and amongst them are some whom God has guided, and amongst them are some for whom error is due;—go ye about then on the earth, and behold how was the end of those who called (the Apostles) liars!

This verse shows that Allah has sent our ancestors Prophet. It is true. But problem is that: what is his name? Zarathustra? Maybe, maybe not. In our history was Apostle, this is fact.

How many Messengers may Allah send for one nation? We shall take the answer from hadith²⁴:

ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ
أَرْبَعَةٌ سُرْيَانِيُونَ: آدَمُ، وَشِيثُ، وَأَخْنُوخُ. وَهُوَ إِدْرِيسُ، وَهُوَ أَوَّلُ
مَنْ خَطَّ بِالْقَلَمِ، وَنُوحٌ. وَأَرْبَعَةٌ مِنَ الْعَرَبِ: هُودٌ، وَشُعَيْبٌ،
وَصَالِحٌ، وَنَبِيِّكَ مُحَمَّدٌ ﷺ».

Narrated Abu Zar: ‘...Then (Messenger of Allah) said: ‘Oh, Abu Zar! Four (of all Prophets) were Suryans: Adam, Shis and his brother Idris, who wrote the first with pencil, Nuh. Four (of all Prophets) were Arabs: Hud, Shuayb, Solih and yours Messenger Muhammad pbuh (peace be upon him)’.

But for Jews Allah has sent more then four. It means that for every nation the God has given various by number Apostles. So there is no settled number.

Date of Zarathustra`s birth cannot be denied by Islam as false Prophet:

1) Muhammad said²⁵:

²³ Togut – Satan (see: Шайх Мухаммад Содик Мухаммад Юсуф. Тафсири ҳилол. – Тошкент: «Шарқ», 2006. –б. 337)

²⁴ الأمير علاء الدين علي بن بزلباز الفارسي. صحيح ابن حبان. الجلد الثاني. ص. ٧٦- ٨١. ج. ٣٤١

²⁵ محمد بن اسماعيل البخارى. صحيح البخارى. ط. ١٩٧٣. ج. ٣٤٤٢

مسلم بن الحجاج. صحيح مسلم. ج. ٦١٣٠، ٦١٣١، ٦١٣٢

ابو داود سليمان بن الاشعث السجستاني. سنن ابي داود. ج. ٤٣٢٤، ٤٦٧٥

This hadith is narrated by Imam al-Bukhari (hadith № 3442), by Imam Muslim (hadith № 6130, 6131, 6132), by Imam Abu Davud (hadith № 4324, 4675). This text is Muslim`s.

[٦١٣٢] ١٤٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ، فِي الْأُولَى وَالْآخِرَةِ» قَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ! قَالَ: الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عِلَاقٍ، وَأُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، فَلَيْسَ بَيْنَنَا نَبِيٌّ».

(...) It was narrated that Hammam ibn Munabbih said: 'This is what Abu Hurayrah narrated to us from the Messenger of Allah pbuh'. He narrated a number of Ahadith, including the following: "The Messenger of Allah pbuh said: **'I am the closest of the people to Iysa bin Maryam, in this world and in the Hereafter'**. They said: 'How is that, Messenger of Allah?' He said: **'The Prophets are brothers; their mothers are different but their religion is one, and there is no Prophet between us'**.

2) In the other hadith Muhammad said²⁶:

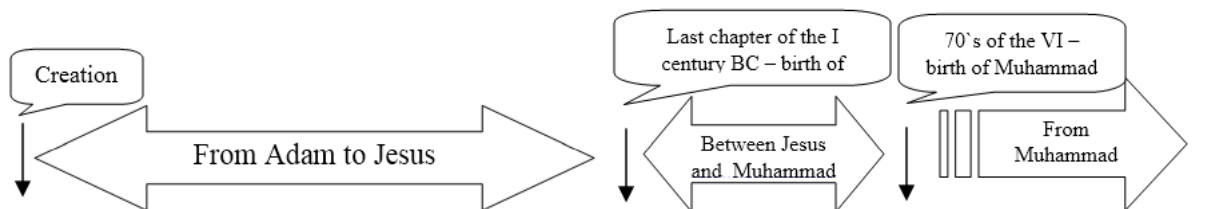
محمد بن اسماعيل البخارى. صحيح البخارى. ط. ، ١٩٧٣ ح. ٣٤٥٥، ٣٥٣٢، ٤٤١٦، ٤٨٩٦، ٦١٩٤ ٢٦
 مسلم بن الحجاج. صحيح مسلم. ح. ٤٧٧٣، ٤٢١٧، ٦٢١٨
 ابو داود سليمان بن الاشعث السجستاني. سنن ابي داود. ح. ٤٢٥٢
 ابو عيسى محمد بن عيسى الترمذى. سنن الترمذى. بيرت، ١٩٨٧ ح. ٢٢١٩، ٣٧٣٠، ٣٧٣١
 ابو عبدالله محمد بن يزيد القزويني. سنن ابن ماجه. بيرت، ١٩٨٥ ح. ١٢١، ١٥١٠، ٤٠٧٧
 احمد بن حنبل. مسند احمد بن حنبل. ، ١٩٨٧ ح. ١٥٤٧، ١٥٨٣، ١٦٠٠، ١٦٠٧
 Narrated by Imam al-Bukhari (hadith № 3455, 3532, 4416, 4896, 6194), by Imam Muslim (hadith № 4773, 6217, 6218), by Imom Abu Davud (hadith № 4252), by Imom at-Tirmizi (hadith № 2219, 3730, 3731), by Ibn Maja (hadith № 121, 1510, 4077), by Ahmad (hadith № 1547, 1583, 1600, 1607) This text is Imom al-Bukhari`s.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنٌ عَنْ مَالِكٍ، عَنْ
ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لِي خَمْسَةُ أَسْمَاءٍ: أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَأَنَا
الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِهِ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى
قَدَمِي، وَأَنَا الْعَاقِبُ».

Narrated Jubair ibn Mut'im: Allah's Messenger said: 'I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate disbelief; I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-Aqib (which means there will be no Prophet after me).'

There is no messenger between Iysa and Muhammad, and after Muhammad. So before last chapter of 1st century BC there is no apostle. Zarathustra lived before Iysa (Jesus): Islamic theology cannot deny Zarathustra as false prophet by his life period.

We can make this line:



Next crossing point is shame:

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ زُهَيْرٍ: حَدَّثَنَا مَنصُورٌ عَنْ رَبِيعِ
ابْنِ حِرَاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ عَقْبُهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ
النَّاسُ مِنْ كَلَامِ النَّبَوَّةِ: إِذَا لَمْ تَسْتَحْ فَافْعَلْ مَا شِئْتَ». [انظر: ٣٤٨٤،

*Narrated Abu Mas'ud Uqba: The Prophet pbuh said: **'One of the (basic) sayings of the Prophethood which the people have got is, 'If you do not feel ashamed, then do whatever you like'.***

In the Avesta was written²⁷:



8

• ශ්‍රේණිගත • පෙළ • ක්‍රියා • විෂය
• ශ්‍රේණිගත • ශ්‍රේණිගත

• ငဉ်းပုၤတဲၢ်မၤကွၢ်-သ့ၣ်မၤတဲၢ် • ငဉ်းပုၤတဲၢ်မၤကွၢ်-သ့ၣ်မၤတဲၢ်

မာဏုပေတိယနိကာယ၊ နက္ခတ္တနိကာယ၊ သီလဝါရိယနိကာယ၊

• ၆၄၇ • • ၆၄၈ • • ၆၄၉ •

•၆၄၅၉ •၆၅၆၈၀၀၉၃၀၀၀ •၆၅၇၀

၁၆။ ၁၇။ ၁၈။ ၁၉။ ၂၀။

• ၆၅၂၀၁၃ • ၆၄၇၈၈၈၈၈၈၈ • ၆၅၂၀၁၃

ಹಿ.ಗ್ರೆ. ೧೮೮೭ . ೧೫ . ೧೫

I shall bring (my) prays for the freedom and glory of the all beings of the holy (mankind) while I bless it, and I pray for the repression and shame of the all beings of the wicked.

²⁷ Yasna IX:8. Manuscript L17 \ BL. British library. –p. 48

Ahura Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathustra.

As You see, here is a crossing point: Muhammad said, that all Prophets were shepherds. By Mazdayasna, Yima (Jam in Shahname) was one of the Prophets. Yima was 'good shepherd'.

Except for, in the Qur`an Allah says³⁰:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

Of apostles we have already told you of some before; and of apostles some we have not told you of.

How many Messengers were in the world by Islamic theology?

In the one hadith is said³¹:

قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ، كَمْ الْأَنْبِيَاءُ؟ قَالَ: «مِئَةُ أَلْفٍ وَعِشْرُونَ أَلْفًا».

Narrated Abu Zar: ... '(I) asked: 'Oh, Messenger of Allah, how many Prophets (were)? (He) answered: 'One hundred and twenty thousand'.

In the other books this number raised till one hundred and twenty four thousand³². But in the Qur`an were mentioned twenty five of them. It means, 0,02 percent of all.

There are unsettled prophets in the Ahadith³³. For example:

³⁰ Holy Qur`an Surah Nisa, verse 164

³¹ الأمير علاء الدين علي بن بزلباز الفارسي. صحيح ابن حبان. الجلد الثاني. ص. ٧٦- ٨١. ج. ٣٦١

³² Ибн Касир. Рассказы о пророках = Кисас аль-анбийа / Пер. с ар. А. Нирша; [ред. К. Кузнецов]; комм. А. Нирша, К. Кузнецов. — М.: Умма: Исламская книга, 2010.

³³ This Arabic word is the plural form of 'hadith'. Last time this form is most used in the scientific literatures.

قل: كان نبي من الأنبياء يخط فمن وافق خطه فذاك

(It was narrated that Mu'iwiyah bin Al-Hakam As-Sulami said:)... He³⁴ said: **'One of the prophets used to draw lines. So whoever is in accord with his drawing of lines, then so it is'**³⁵ ...

These three facts show that Allah has sent a lot of messengers whose names are not mentioned in Revelation.

Islamic theology agrees, that Allah has sent prophet our territory, but problem is what his name is – Zarathustra or other? If one of prophets are not mentioned in the Qur'an it does not mean that his is not apostle. We just show crossing ideas two religions, of course reader of this article himself decides if Zarathustra is one of the messengers.

In the a lot of Islamic books are said that Zarathustra foresaw Muhammad, but no one showed where it was³⁶. In the Asha Gathas is written³⁷:

³⁴ Prophet Muhammad (pbuh)

³⁵ Interpreting this hadith ulama (Islamic scholars) said name of this prophet is unsettled. Narrated by Imam Muslim (Hadith №5815/Al-Imam Muslim. Sahih muslim. Volume VI. – p. 84. - Riyadh • Jeddah • Al-Khobar • Sharjah • Lahore • London • Houston • New York: Maktaba Dar-us-Salam, 2007) and Imam Nasai (Hadith №1219/An-Nasai, Ahmad bin Ali. Sunan an-Nasai. Volume II. –p. 221. - Riyadh • Jeddah • Al-Khobar • Sharjah • Lahore • London • Houston • New York: Maktaba Dar-us-Salam, 2007). In this article was given lafz (version) of Imam an-Nasai.

³⁶ For example, Атлас Корана: земли, народы, веки. / Сост. Шауки Абу Халил / Пер. с англ. — СПб.: «Издательство «ДИЛЯ», 2010. – стр. 206.

³⁷ Yasna XXVIII:9 // Avesta the sacred books of the Parsis. Edited by Karl F.Geldner. – Stuttgart, 1896. 1st book. –p. 7.



Oh, Ahura Mazda! Send us stut, who teach (people) to thought which is equal to gold. Path of this (stut) is the best (teaching). Ye (oh, mankind) are waiting for him to submit by Asha and Khashtra.

Avesta word *stut* (𐬰𐬀𐬎𐬌𐬎𐬎𐬀) means ‘blessing man’ which is the same with Arabic word ‘muhammad’ (محمد who says hamd – blessing).

If Zarathustra knew Muhammad, he is (not was) one of messengers of the God. Because no one knows what will happen 1-2 thousand years later, but Creator. He gave some of apostles to know His g`ayb³⁸.

³⁸ Arabic word غيب means all things which is hidden from all creations. This is a knowledge of Allah.

CHAPTER II

HISTORICITY OF ZARATHUSTRA AS A SCIENTIFIC PROBLEM

2.1. Zarathustra`s life-time in the analysis of sources

Zarathustra`s personality who was a founder of the Mazdayasna religion, has been burnt into myth so deep even it was forgotten when he had lived. Some scientist wrote that *‘it is impossible determine precisely when he lived’*³⁹, some ones said *‘the Stone Age was giving way for the Iranians to the Bronze Age, possibly, that is, between about 1 700 and 1 500 B.C.’*⁴⁰, others showed even fantastic numbers: *‘according to Platonist Hermodorus (in the book ‘About science’) it had been 5000 years before Trojan War, 6000 years between Zoroaster and Xerxes by accounting of Ksanphus from Lidiy’*⁴¹ or *‘seventy century before Christ’*⁴².

According to Dinkard VII:70, Kayumars⁴³ was the first man in world, Zarathustra was the 44th⁴⁴ his descendent⁴⁵.

When we compare Biblical genealogy since Adam ﷺ, with genealogy which was given Zoroastrianism, we can get some new conclusion:

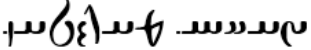
There were 44 fathers from Adam⁴⁶ to Manessah⁴⁷ king⁴⁸. If we take Kayumars as the first man (according to Mazdayasna or Persian form Adam`s

³⁹ Агафий. О царствовании Юстиниана. / Перевод, статья и примечания доктора исторических наук М.В.Левченко/ - Москва-Ленинград: Изд-во Академии наук СССР, 1953. –с.59.

⁴⁰ Boyce M. Zoroastrians: Their Religious Beliefs and Practices. – London, Boston and Henley: Routledge&Kegan Paul, 1979. -p.2

⁴¹ Лаэртский. О жизни, учениях и изречениях знаменитых философов / Перевод М.Л.Гаспарова/ –Москва: «Мысль», 1979. –с. 63.

⁴² Гекерторн Ч.У. Тайные общества всех веков и всех стран. – Т.: «Шарк», 1994. –с.23.

⁴³ An Avestan form is  (Gaya Maretan).

⁴⁴ It was shown 46 fathers in the Zad-sparam book (Pahlavi texts. Translated by E.W.West. Part V. Marvels of Zoroastrianism. Sacred books of the East. Translated by various scholars. Volume XXXXVII. – Oxford, 1897. –p. 139-140).

⁴⁵ Pahlavi texts. Translated by E.W.West. Part V. Marvels of Zoroastrianism. Sacred books of the East. Translated by various scholars. Volume XXXXVII. – Oxford, 1897. –p. 34-35.

⁴⁶ Hebrew form is אָדָם (Adam)

ﷺ name) and define Manessah reign as 698-642 B.C.⁴⁹ so Zarathustra lived about VIII-VII century before Christ ﷺ.

About Kayumars Mirzo Ulugbek wrote: ‘*Turk son Yofas* (Biblical form is Japheth – notice is ours) *and Kayumars were contemporaries*’⁵⁰. If we based on that fact, there would be 56 fathers⁵¹ in the bloodline of Zarathustra. That means Zarathustra had lived before Jesus Christ ﷺ⁵² just 5 fathers,⁵³ approximately III-II B.C. It is impossible. ‘The first man who ruled over in the history was Kayumars... his son Siyoming, and his son Hushang, and his son Tahmuras, and his son Jamshid... All of them had lived before the Deluge’⁵⁴. This source shows that even Kayumars was not the first man in the world, but he had lived before the Flood.

And by Islamic vision we can get some conclusion like as: there were 34 fathers between Adam ﷺ and David ﷺ (according to Qur`an Davud) including themselves. Prophet and king David lived from 1083 B.C. till 1013 B.C. And 10 descendants` lifetime is about 250-300 years. These numbers can give VIII-VII B.C.

⁴⁷ Hebrew form is מָנַסִּיחַ (Manasih). English form of this name was taken from New American standard Bible. – The Lockman Foundation. A Corporation not for profit La Habra, California, U.S.A., 1977.

⁴⁸ 10 fathers from Adam to Noah (a Hebrew form is - אָדָם) (Genesis V:1-32); 9 fathers between Noah and Abraham (a Hebrew form is - אַבְרָהָם-Abraham) (Genesis X:1-XXV:26); 22 fathers between Abraham and Manessah (The Gospel according to Matthew I:2-10)

⁴⁹ Волкославский Р.Н. О библейских пророках и судьбах истории. – М.: «Источник жизни», 1997. –с. 263.

⁵⁰ Улуғбек Мирзо. Тўрт улус тарихи (The author of the preface, commentaries is B.Ahmedov. Translated from Persian by B.Ahmedov and others) – Т.: Чўлпон, 1993. –б.36.

⁵¹ Turk was Noah`s grandson.

⁵² In ancient Greek ἰησοῦς χριστός – Iisus Hristos

⁵³ By the Gospel according to Matthew, Maria was Jesus`s mother (a Greek form is - μαρια)

⁵⁴ Тошкандий С. Темурнома. (The author of preface and preparer for edition with the dictionaries is P.Ravshanov) – Т.: Чўлпон, 1990. –б.34.

The Pahlavi texts are corresponded with above numbers. There is written in the Bundahish 34:7 '*Kai-Vishtasp, till the coming of the religion, thirty years, altogether a hundred and twenty years*'⁵⁵.

Great Alisher Navoi wrote '*Gushtosp* (Persian form of Vishtasp – B.J.) *got the throne in Halab and zardusht* (?-B.J. this mistake is correctors` of the edition. Because there is no capital letter in Arabic) *showed himself at his time*'⁵⁶.

Zarathustra was killed at age of seventy-seven. This year was thirty-fifth year of embracing of the religion⁵⁷. When we add these two facts which was gotten above can get another date: Vishtasp embraced Religion thirtieth year of his govern, when Zarathustra was killed at seventy-seven years, it was sixty-fifth year of his domination: 65-77=-12 So Zarathustra had been born twelve years before Vishtasp came to power.

Luhrasp was the king until Vishtasp, and he ruled over country one hundred and twenty years (Bundahish 34:7)⁵⁸. Navoi wrote 'And Luhrasp ruled over one hundred and twenty years' in his book *Tarikhi muluki Ajam* (A history of Persian kings)⁵⁹. Kai-Khusrov was a king till Luhrasp sixty years⁶⁰. We can find additional information for this from Navoi: 'Kayhisrav (Persian form of Kai-Khusrov – B.J.) reigned sixty years. At his time lived (some great people – B.J.): Sulaymon alayhissalom (Biblical form is Solomon – B.J.) from Messengers, Silu from akhbors, Fishoghurs from hukama'⁶¹. If the reign of

⁵⁵ Pahlavi texts. Translated by E.W.West. Part I. The Bundahis, Bahman Yast, and Shayast la-shayast. Sacred books of the East. Translated by various scholars. Volume V. – Oxford, 1880. –p. 150.

⁵⁶ Навоий Алишер. МАТ. 16 том. – Т.: «Фан», 2000. – б. 210.

⁵⁷ Dinkard 7.1 47.121

⁵⁸ Pahlavi texts. Translated by E.W.West. Part I. The Bundahis, Bahman Yast, and Shayast la-shayast. Sacred books of the East. Translated by various scholars. Volume V. – Oxford, 1880. –p. 150.

⁵⁹ Навоий Алишер. МАТ. 16-том. – Т.:«Фан», 2000. –б.209.

⁶⁰ Pahlavi texts. Translated by E.W.West. Part I. The Bundahis, Bahman Yast, and Shayast la-shayast. Sacred books of the East. Translated by various scholars. Volume V. – Oxford, 1880. –p. 150.

⁶¹ Навоий Алишер. МАТ. 16-том. – Т.:«Фан», 2000. –б.208.

Solomon ﷺ was between 971-931 B.C.⁶² it had been approximately 108⁶³-128⁶⁴ years from Kai-Khusrov to Zarathustra. It shows 823-803 years before our era. So Zarathustra lived about IX-VIII century B.C.

Biruni wrote: 'There were two hundred and fifty-eight years from the date when Zarathustra came and the date when Iskandar's (Alexander the Great – B.J.) era'⁶⁵. On the other page he showed list of the kings which he based on:

... Kaybishtosp son Luhrosp, till Zardusht 30 years;

After him 90 years;

Kayardasher son Bahman son Isfandiyor son Bishtosp 112 years;

Humoni, Ardasher Bahman's daughter 30 years;

Doro (Darius-B.J.) son Ardasher Bahman 12 years;

Doro son Doro, until he was killed by Iskandar from Greece (Alexander the Great – B.J.) 14 years⁶⁶.

Biruni took this list from Bundahish⁶⁷. According to these facts Zarathustra lived between 630⁶⁸-553⁶⁹ B.C.

Moreover, we can see Vishtasp on the Behistun⁷⁰ rolls. Darius says:

⁶² Wikipedia.org/wiki/Solomon 13.09.2013

⁶³ When Kai Khusrov's reign finished at the same time with Solomon's

⁶⁴ When Kai Khusrov's reign started at the same time with Solomon's

⁶⁵ Ал-Беруний, Абу-р-Райхон Мухаммад ибн Ахмад. Асарлар. Т. I. /Қадимги халқлардан қолган ёдгорликлар/ //Translator is A.Rasulov/. –Т.: «Фан», 1968. –б. 51.

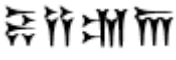

⁶⁶ Ibid, p.132.

⁶⁷ Pahlavi texts. Translated by E.W.West. Part I. The Bundahis, Bahman Yast, and Shayast la-shayast. Sacred books of the East. Translated by various scholars. Volume V. – Oxford, 1880. –p. 150-151.

⁶⁸ There were 258 years between Zarathustra and Alexander the great, Alexander won 330 years B.C.; Zarathustra had been born 12 years before Vishtasp reign, so Zarathustra was forty-two years old, when Vishtasp embraced the Religion. So 258+330+42=630

⁶⁹ Zarathustra was 77 years when he was killed. So 630 minus 77 equals 553

⁷⁰ Behistun relief. Behistun or Bisotun: town in Iran, site of several ancient monuments, including a famous inscription by the Persian king Darius I the Great (522- 486 BCE), the great organizer of the Achaemenid empire.

- father: on the Behistun rocks  (pita), in the Gathas  (pitar).

But there are the same words by writing, as dakhyu (country), khshatra (power, king)

It is more time than one descendant's to change in a language. If languages of the Gathas` and Zarathustra`s were the same, more exactly, he wrote the same language in which he communicated with his common (it is illogical, because it would be less influenced to his tribe if he used archaic language), or Behistun inscriptions were written the same time with Darius lived (it is also illogical, because someone wrote from Darius name he mentioned about himself. But there is no like this situation on the Rocks), there must be more than a century, so Zarathustra had lived before Darius did.

One more possibility, that both languages actioned at the same time, but they were dialects of one nation. In this case we may think that Vishtasp who embraced the Religion from Zarathustra and Vishtasp who was Darius`s father was the one person.

By above texts we can make conclusion that Zarathustra lived about IX-VI century B.C. Vallohu a`lam.

2.2. Ahura Mazda: before and after Zarathustra

There is no development in the empty place, like this Zoroastrians holy book – Avesta and Mazdayasna religion appeared on the rich-cultural historical platform showing genius our ancestors. The prophet of this religion – Zarathustra overworked mythology and folklore which had been created before him and of course they were polytheism. Zarathustra brought with himself or created monotheistic teaching and this was opposite to dominion idea. In this situation Zarathustra used wise way to propagandize: he used polytheistic terms with another meaning, inside meaning, meaning of latria. By this method, if we can say like this, saved Zarathustra from anger of priest of the polytheistic religion. That`s why Zarathustra`s Gathas became hard readable, and polysemy of understanding. *‘The Zoroastrian Reform is an energetic opposition against the ancient Arian nature-worship’*⁷⁴.

There are lots of approaches to Zarathustra`s person. Scientists who consider Zarathustra as a historical figure rely on facts which were written in Avesta, Pahlavi exegesis, ancient Greek and Roman sources⁷⁵. According to Dhunjeebhoy Jamsetjee Medhora, who was fellow of the Theosophical Society, there was not only one Zarathustra in the history but there were Chaldean, Bactrian, Persian, Pamphylian, Proconnessian, Babylonian ‘Zarathustras’⁷⁶.

We research a problem of developing a term ‘Ahura Mazda’ by sources which are linked with Zarathustra`s person.

Until Zarathustra`s reform and its spreading people of the ancient Central Asia and Persia worshipped many different gods⁷⁷.

⁷⁴ Sanjana D.P. Zarathustra in the Gathas and the Greek and Roman classics. – Leipzig: Otto Harrassowitz, 1897. –p. 43.

⁷⁵ Jackson W.A.V. Zoroaster. The prophet of ancient Iran. – London: Macmillan & co., 1899. – pp. 3-9.

⁷⁶ Medhora D.J. The Zoroastrian and some other ancient systems. – Bombay: The Indian printing Press, 1886. – pp. 2-7.

⁷⁷ Boyce M. A history of Zoroastrianism. Vol. I. – Leiden, Koln: E.J.Brill, 1975. – pp. 22-84; Burgan M. Empires of ancient Persia. – New York: Chelsea House, 2009. – p. 103; Авесто китоби: Яшт китоби./ М.Исҳоқов таржимаси. – Т.: «Шарқ», 2001. –р. 3.

Zarathustra used those terms as monotheistic meaning not denying them. He identified those ‘gods’ as *yazats* (angels) and their functions in the pantheon of Aryans religion. According to this definition, Ahura Mazda was pointed as only God who created all universe: *You are Armaity, You are Khraru*⁷⁸, *who created all universe, oh, Mazda Ahura! You created the (way) that goes to developing for followers of (the Truth) and the (way) which does not go to developing*⁷⁹.

The term ‘Ahura Mazda’ appeared with the meaning both present and past characteristic in the Zarathustra’s period. The word ‘Ahura Mazda’ consists of two parts: the first part is ‘Ahura’ (𐬀𐬵𐬯𐬀𐬵𐬀), and it also consists of two parts. First one is ‘ahu’ (𐬀𐬵𐬀) means in Avesta language ‘world; people of the world; spirituality’⁸⁰; ‘lord’⁸¹, ‘society’⁸², ‘the Lord of the Judgement’⁸³ and others. Another form of the word is ‘anhu’ (𐬀𐬵𐬀𐬀𐬀)⁸⁴. A root of this is ‘ah’ (𐬀𐬵𐬀). In the many places ‘ah’ is replaces with ‘as’ in the Avestan context. It shows that both Rigvedic word ‘Asura’ (demon) and Avestan word ‘Ahura’ has the same root. (Asura had been interpreting as a demonic power.) A later developing of Aryan language shows that a latter ‘s’ had changed to a latter ‘h’. According to Mary

⁷⁸ Khratu 𐬀𐬵𐬯𐬀𐬵𐬀 means ‘wisdom’, ‘sense’ in Avesta language. According to view of the strophe Khratu is one of the gods from Aryan pantheon who created the Earth and the sky. But inner meaning of the text shows that Ahura Mazda created all over the world by Khratu (wisdom).

⁷⁹ This and other texts from Avesta were translated by the author (B.J.)

⁸⁰ Kanga K.E. A complete dictionary of the Avesta language in Gujarati and English. – Bombay: Education society’s steam press, 1900. –p. 71; Jackson W.A.V. Avesta reader. First series. Easier texts, notes and vocabulary. – Stuttgart: W.Kohlhammer, 1893. –p. 53.

⁸¹ Соколов С.Н. Язык Авесты. – Ленинград: Издательство Ленинградского университета, 1964. –p. 211

⁸² Bartholomae Ch. Altiranisches wörterbuch. – Strassburg: Verlag von Karl J.Trubner, 1904. –p. 281.

⁸³ Reichelt H. Avesta reader. Texts, notes, glossary and index. – Strassburg: Verlag von Karl J.Trubner, 1911. –p.282.

⁸⁴ Kanga K.E. A complete dictionary of the Avesta language in Gujarati and English. – Bombay: Education society’s steam press, 1900. –p. 18; Bartholomae Ch. Altiranisches wörterbuch. – Strassburg: Verlag von Karl J.Trubner, 1904. –p. 811.

Boyce, at first Ahura was one of the gods of Aryan pantheon, then this term creased to the term of monotheism⁸⁵.

A word 'ahu' in Aryan language means 'universe, world'⁸⁶.

'-ra' is suffix which makes new word⁸⁷.

So a term 'Ahura' may be translated as 'king', 'leader', 'God'⁸⁸.

A word 'Mazda' (𐬨𐬀𐬌𐬎𐬎𐬭𐬀) consists of two parts: 'maz' and 'da'. 'Maz' means 'great', 'big'; 'to grow', 'praise' in Avesta language⁸⁹. 'Da' is a independence word itself, and means 'to give'; 'to make', 'to create'; 'to do'; 'to know', 'to think'; 'to cut'; 'wisdom'⁹⁰. Even this word was used twice in the cuneiform texts of Sargon the first as a proper name⁹¹.

In the Achaemenids period the word was written together: 𐬨𐬀𐬌𐬎𐬎𐬭𐬀 (Auramazda or Ahuramazda). There was written in Naqshi-Rustam inscriptions by Darius the first language followers: *'A(h)uramazda is the greatest God'*⁹².

Some avestologists discriminate between meanings 'Ahura' and 'Mazda'. For example dastur Jamaspjee Minocheherjee Jamaspasana, who was a Head Priest of the Parsis at Bombay, writes: *'Ahura' the primeval and first created*

⁸⁵ Boyce M. A history of Zoroastrianism. Vol. I. – Leiden, Koln: E.J.Brill, 1975. –p. 23.

⁸⁶ Mayrhofer M. Etymologisches Wörterbuch des Altindiarischen. Vol. II. - Heidelberg, 1986. –p. 147; Haug M. Essays on the sacred language, writings and religion oft he Parsis. – London: Trubner & co., Ludgate Hill, 1878. –p. 71.

⁸⁷ Kanga K.E. A practical grammar of the Avesta language, comparing with Sanskrit, with a chapter on syntax and a chapter on the Gatha dialect. – Bombay: Education society`s steam press, 1891. –p. 48.

⁸⁸ Jackson W.A.V. An Avesta grammar in comparison with Sanskrit. Part I. – Stuttgart: W.Kohlhammer, 1892. –p. 8; Beekes Robert S.P. A grammar of Gatha-Avestan. – Leiden, New York, Kobenhavn, Koln: E.J.Brill, 1988. –p. 227.

⁸⁹ Kanga K.E. A complete dictionary of the Avesta language in Gujarati and English. – Bombay: Education society`s steam press, 1900. –pp. 288-289; Bartholomae Ch. Altiranisches wörterbuch. – Strassburg: Verlag von Karl J.Trubner, 1904. –p. 1156.

⁹⁰ Kanga K.E. A complete dictionary of the Avesta language in Gujarati and English. – Bombay: Education society`s steam press, 1900. –pp. 253-257; Bartholomae Ch. Altiranisches wörterbuch. – Strassburg: Verlag von Karl J.Trubner, 1904. –pp. 711-724; Cheung J. Etymological Dictionary of the Iranian Verb. – Leiden, Boston, 2007. –pp. 43-47.

⁹¹ Dhalla M.N. Zoroastrian theology. From earliest times to the present day. – New York, 1914. –p. 19.

⁹² DNa 1:1 (The text was translated from Old Persian by the Author).

*Spirit of that 'Ahura' who is the sole Lord of the Creation*⁹³, *'This clearly proves that the word Mazda or Mazdä (in the Avesta if the last latter is vowel it is pronounced longer then usual- B.J.) does not mean 'the sole Creator' or 'Lord of the Universe' but is the title given to the Lord's first created spirit, who rules over the whole creation and who has supremacy over all other spirits and angels'*⁹⁴.

This reference shows that a term 'Mazda' is a quality of Ahura. Mary Boyce does not agree with that⁹⁵. But anyway many scientists researched these terms as one word.

Above exclusions show that Ahura Mazda was worshipped as the Creator God of all Universe. This may be seen in the Zarathustra's Gathas: ***'... only to You, oh, Mazda, we praise bringing our hands up'***⁹⁶.

Of course *'central in Zoroastrianism is the doctrine of God, the supreme power dominating the universe, and called Ahura Mazda'*⁹⁷. But after Zarathustra his monotheistic teaching was begun to propaganda as wrong doctrine. It brought to understanding of Zoroastrianism as a polytheistic religion. Generally, Zarathustra used Old Persian gods as spiritual meanings⁹⁸. We read followers in the Zarathustra's Gathas: ***'Tell us, Mazda, the last point, which is the Truth. You created divine words by Vohu Mana (Good Thought), that is about Asha (Truth). Grand to us draona'***⁹⁹ ***of Ameratat (Immortal Bliss) and powerful Haurvatat (integrity)'***¹⁰⁰.

After Zarathustra appeared a lot of problems in a sphere of understanding and interpreting Amesha Spentas (Holy Immortals). Some people considered

⁹³ Jamaspasana J.M. On the Avestic terms: Mazda-Ahura Mazda- Ahura. – Leide: E.J.Brill, 1885. –p. 4.

⁹⁴ Ibit., -p. 6.

⁹⁵ Boyce M. Zoroaster's Theology: Translation as an Obstacle to Understanding. // Tradition und Translation (Zum Problem der interkultu-rellen Übersetzbarkeit religiöser Phänomene). - Berlin, New York: Walter de Gruyter, 1994. –p. 280.

⁹⁶ Yasna 50:8

⁹⁷ Buch M.A. Zoroastrian ethics. – Baroda: Mission press, 1919. –pp. 179-180.

⁹⁸ Boyce M. A history of Zoroastrianism. Vol. I. – Leiden, Koln: E.J.Brill, 1975. – p. 22.

⁹⁹ A bakery, which is used in Zoroastrian ceremony.

¹⁰⁰ Yasna 33:8

them as qualities of Ahura Mazda, but others worshipped them as individual gods. Well-known English Avestologist-scientist L. H. Mills wrote right saying they are Ahura Mazda's emanations¹⁰¹. After a long conflict second group began to win and they wrote their standpoint to the religious book. Even struggle went up to the point *'in surprising contrast to the Ahura Mazda of Zarathushtra and Darius, the Ahura Mazda of the Younger Avesta is only a pathetic shadow of the noble Wise Lord'*¹⁰².

At first natural objects were resembled to some body parts of Ahura Mazda. For example the Sun was compared to eyes¹⁰³, stars to body of Ahura Mazda¹⁰⁴. This was anthropoformal interpretation of meaning "Ahura Mazda", which was very difficult to understand, for people. In this case two sides: one of them was Zarathustra's teaching, which based on monotheistic outlook, and second one was mythology, which at first Zarathustra used it as monotheistic terms; Old Iranian and Old Central Asian mythologies were based on worshipping to natural force as the Sun, the Moon, a wind, like others nations that time, began to come into each other or began to stand against to each other. More specifically, if stars were a body of Ahura Mazda, according to mythology, Tishtar (star Sirius or planet Venus) would be a governor of whole body of Ahura Mazda. Because Tishtar was worshipped as a head of all stars¹⁰⁵. In the purpose of prevention this situation, in which the greatest god Ahura Mazda shared his power with other imaginations, high priests showed other 'gods' as Ahura Mazda's children: Atar (god of fire) is his son¹⁰⁶, Ardvi Sura is his daughter¹⁰⁷ and et cetera. In the Zarathustra's Gathas we can read strophe

¹⁰¹ The Zend-Avesta. Part III. Translated by L.H.Mills. // The sacred books of the East. Vol. XXXI. – Oxford: Clarendon Press, 1887. –p. XVIII.

¹⁰² Malandra W. An Introduction to Ancient Iranian Religion.– Minneapolis: The University of Minnesota Press, 1983. –p. 45.

¹⁰³ Yasna 1:11

¹⁰⁴ Yasna 36:6

¹⁰⁵ Tishtar Yasht, 44.

¹⁰⁶ Sirozas 1:7

¹⁰⁷ Yasna 63:3

where was written that Ahura Mazda is a father of Vohu Mana¹⁰⁸ and Asha¹⁰⁹. The word which is translated as father can be interpreted as teacher according to its root. Because a word ‘father’ in Avesta is .𐬨𐬀𐬯𐬭𐬀 (patar) and its root is pat which may be translated both who leads and who teaches. For instance You can read follower text of Zoroastrians Holy Book-Avesta: *Demon and bad-thinkers have got detached from people who are followers of wise Saoshyant. Mazda Ahura is a father and a friend of man who brings sacred religion*¹¹⁰.

It seems that above-actions did not give waited result. New teaching was created which says: Ahura Mazda is higher then all Amesha Spentas¹¹¹.

Nowadays Ahura Mazda is worshipped by Zoroastrians as the creator of all universe, a father of Vohu Mana and Asha, and He is the first from all and eternal God¹¹².

¹⁰⁸ Yasna 45:4

¹⁰⁹ Yasna 47:2

¹¹⁰ Ushtavaiti Gatha 45:11.

¹¹¹ Tahmuras fragment, 30.

¹¹² Jackson W.A.V. An Avesta grammar in comparison with Sanskrit. Part I. – Stuttgart: W.Kohlhammer, 1892. –pp. 20-22.

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