

Scientific Analysis Of Wicked Expressions In The Avesta

Ra'no Urazova¹

Ph.D., Head Teacher Of The Unesco Chair On Religious Studies And The Comparative Study Of World Religion, International Islamic Academy Of Uzbekistan, Tashkent, Uzbekistan
E-Mail: Ranourazova68@Gmail.Com

Annotation

This Article Provided An Extensive Analysis Of Lying's Images' Categorical Significance, The Leading Cause Of Evil. It Is Well Known That The Religious Thinking Of Humanity Began With Primitive Mythological Notions. Zoroastrianism Was Not An Exception. Zarathustra's Idea Of An Extraordinary Revolutionary Monotheism For His Time Was Born Under "Ahura Mazda's" Name. The Belief That "Ahura Mazda" Created The Whole Being Only From Goodness Is Zoroastrianism's Main Idea. However, Life Would Show At Every Step That This Idea Was An Imaginary Dream. This Article Is About Evil Forces Against The Same Utopian Good World. In The Avesta, The Images Of Evil Were Different, But Their Essence Was Explained As One. For This Reason, The Article Emphasizes That "Ahriman" Stood At The Head Of The Symbol Of Evil. The Fact That All Harmful Creatures Are Servants Of "Ahriman" Is Interpreted Based On The Avesta Examples. The Bipolar Interpretation Of Natural Phenomena In Both Good And Bad Avesta Is Noted As Zoroastrianism's Dualistic Essence.

Lying In The Avesta Was Not A Moral-Philosophical Concept In Everyday Social Relations. He Is Even Superior To Ahriman Himself. Because Lying Embodies Countless All Kinds Of "Ahriman" Evil. The Article Proves That The Various Appearances Of This Same Lie Are The Appearances Of The "Ahriman" | Savages. For Example, The Giant's Concept As A Symbol Of Evil (The Avesta Daiva) Ranged From A Supernatural Fantasy Symbol To An Unbeliever Who Harmed Mazda Yasna's Religion And Community. The Article Informed That The Wolf (Wolf) Was A Four-Legged Evil, While The Evil Man Was Described As A Two-Legged Wolf. The Article Emphasized That The Human Factor Of The Believer Is The Basis Of The Development Of Society. His Steadfast Struggle Against All Forms Of Evil, His Steadfastness In The Faith, Was The Primary Condition For Preserving The Universe. The Deeds Of The Evil "Ahriman" Must Not Deceive Man. For Example, One Of "Ahriman's" Servants Was Portrayed As The Most Vicious Of The Deceitful Pair. "Payrika" Stole The Mind Of A Believer, Distracted Him From Good Intentions. Sin Is Called To Action.

The Article Described The Evils Against Every Element Of The Noble Beings Created By "Ahura Mazda" As Different Images Of "Ahriman." Indeed, The Author's Function Of Creation Was Unique To "Ahura Mazda," And All The Evils That Were The Manifestations Of "Ahriman" Did Not Create Phenomena But Were Scientifically Analyzed As Different Manifestations Of Single Evil Essence.

Keywords: Avesta, Ahura Mazda, Ahriman, Lie, Nasv, Buji, Saini, Apaosha.

Introduction

Zoroastrianism's Leading Idea Was To Recognize Ahura Mazda As The One And Only God, The Creator God. Although God Was One, It Was Also Possible To Believe In Various Divine Beings And Goddesses. Ahura Mazda Had Become Polytheism In Zoroastrianism. Our Distant Ancestors Went Through Multiple Paths Of Religious, Spiritual Pursuit Until They Converted To Islam. They Rose From Primitive Notions To Mastering Complex Religious, Moral, And Philosophical Worldview Systems. The Mazda Yasna Religion Associated With The Name Of Zoroaster Had A Special Place In This Process. Mazda Yasna Called Zoroastrianism Because Of The Tradition Of Calling The Religion "Prophet." Islam Prevailed Over Zoroastrianism Because It Claimed Allah's Oneness As The Absolute Truth And Left No Room For Polytheism. Our People, Who Realized This Through Comparison, Became Stable In Islam.

Zoroastrianism Depicted The World Through Two Opposite, Mutually Hostile Poles. Existence Is Perceived As A Field Of Dualistic Struggle Between Good And Evil. "Ahura Mazda's" Creative Function Was Considered To Be Only To Create A Noble World. However, Real-Life Was Not Just About Goodness. Good And Evil Were Constantly Face To Face. Zoroastrianism, Therefore, Regarded Evil As A Holistic Phenomenon As A Moral-Philosophical Category Of Evil. Any Evil, Regardless Of Its Various Manifestations, Was Considered An Enemy Of Goodness. Since The Essence Of Evil Was One, Its Cause Must Also Be One. When Goodness Began With Good Intentions, Then Evil Began With Bad Intentions. In This Sense, Zoroastrianism Linked The Root Cause Of All Evils With The Evil Spirit Ahriman. He Was The Antithesis Of All Goodness. The Stingy And Passive Power Manifested In Innumerable Evils Was The General Embodiment Of Their Evils. "Ahriman" Could Not See The Truth Of The Noble Beings Created By "Ahura Mazda." While His Bad Image Contradicted The Good Being's Truth, His Primary Weapon Was The "Lie." To Distract People From The Path Of Faith, "Ahriman" Employed Infinitely Deceptive Images. Therefore, In The Avesta, The Essence Of "Ahriman's" Evil Is Described As "Drauga" (Duru), The "Lie" Giant.

Materials And Methods

The Article Used Current Methods Such As Systematic Analysis, Taking Into Account The Facts' Internal Relevance And Specificity, Inductive And Deductive Analysis Of The Studied Problem, A Generalization Of Its Results, And Comparability. Zoroastrianism Took The "Lie" From A Simple Moral Category To The Level Of A Universal Expression Of Evil. Within The Framework Of Religious Imagination, "Lie" Is Expressed In Apostasy, Hypocrisy. However, It Took The Form Of Condemning Bad Qualities Such As Making Promises And Not Keeping Promises In Social Relations. Falsehood (Drauga) Was The Main Antipode Against The Category Of Truth In The Avesta And All Evil Essence.

Given That The Universal Expression And Manifestation Of Ahriman Were Through The Essence Of The "Lie" (Drauga-Duru), The Appeal To The Worship Intentions Of Zoroastrianism Gave A Clearer Picture Of Ahriman. In Particular, The Idea Of Repelling "Ahriman" In The Prayers Of Intention Before Each Applause Of The "Yasht Naski" Was Emphasized: "Rejoice, "Ahura Mazda." May The Will Of The Most Worthy Almighty Be Fulfilled, And May The Hereafter Be Repulsed!"

The Study Of The Word Ahriman's Lexical Structure (Morphological) Further Revealed This Evil Being's Essence. The Word Ahriman Was Interpreted Differently In Science. The Most Famous Of These Was The "Beginning Of Evil." However, The First Part Of The Form Of The Term Ahriman In The Avesta Means Ang - "Impurity, Ugliness," The Second Part - "Dull" - "Lack Of Light," And The Third Part - "Maynyu" - "Thought." So, The Word Ahriman Meant "Impurity, Darkness, Evil Intention." This Giant, Called "Anhra Maynyu" In The Avesta, Is "Anghramiyu" - Ahriman. In Persian And Turkish - "Ahriman" - "Enemy, The World Of Evil." It Was One Of The Two Original Creations According To The Views Of The Ancient East Peoples. Ahriman Was Mentioned In All Periods, In Literary And Philosophical Sources, As A Symbol Of Evil. In The "Kenja Avesta," Ahriman Was The Commander Of All The Giants, That Was, All The Evil Forces. It Was The Beginning Of All The Filth, Of All Evils, Of All Oppression In The World. It Narrowed The Sky, Making People Sad And Miserable. All Cunning, Deceit, Hypocrisy, Sly Was His Craft. His Closest Helpers Were The Giants ("Dayva"). Giants: "Akamana" -Evil Thought, "Ayshma" -Anger, War Giant, "Araska"-Envy, "Uda" - Gabby, Loud, "Aka" - Interest-Bearing Giant, "Bushyasta" -Laziness, And So On Were "Ahriman's" Helpers. The Assistants Of The Giants Were "Durujs." They Belong To The Category Of Angry Women. "Ahriman" Was Eventually Wounded In A Battle With The Forces Of Good. Mythological Sources Informed That This Battle Would Be Ended At The End Of The Twelfth Millennium, And "Ahriman" Would Be Defeated Entirely. As A Result, The Ashah-Truth Age Would Begin.

As Noted Above, Zoroastrian Notions Were The Manifestations Of All Evils, The Various Appearances Of "Ahriman," And At The Same Time, The "Lie" Was One Of The Manifestations Of Universal Adverse Functions. The Following Was An Analysis Of Several Evil Expressions In The Areas To Which They Relate.

Results

One Of The Expressions Of Evil In Zoroastrianism Is Described In "Apaosha" Giant Askar Mahkam As Apaosha. Pahlavi (Called "Apush" In Middle Persian Texts). It Is His Task To Create The Appearance Of A Drought Of Evil. The Lexical Meaning Of The Word "Apush" (Aposha) Means "Closing, Drying." According To The Text Context, It Dried Up All The Vorukasha Sea Waters (The "Symbolic Source Of Water For The Sea Of Life"). In The Avesta, It Meant Drought Without Rain. In The Avesta, The Goddess "Tishtriya" (Tir), The Protector Of The Life-Giving Moisture And The Sea Of Vorukasha, Was Set Against "Apaosha." In Particular, The Presence

Of Alkas Dedicated To This Goddess Indicated That The Tradition Of Belief In "Tishtriya" (Understood In The Example Of The Star Sirius) Had Ancient Roots Among Nature's Cults. "Tishtria"- Bright Celestial Star. To Protect The Vorukasha Sea Waters From "Apaosha," He Descended To Earth In The Form Of A White Horse From His Own Space. In The Guise Of A Black-Haired Horse, "Apaosha" Fought Him On The Shores Of Vorukasha. At This Point, The Avesta Referred To The Antonym Of Colors As Symbols Of Goodness And Evil:

Tishtriya Is A White Horse With Golden Ears And Golden Water In His Mouth.
And Apaosha, Black Giant Against Him. An Example Of A Sharp Horse.

The First Phase Of The Battle Lasted Three Nights And Three Days. Nevertheless, At This Stage, Tishtriya Began To Relax. After All, The Source Of Its Strength Was The Prayers And Vows Of The Artabans. Over The Next Ten Days, "Tishtriya" Took On A Mighty Species' Appearance (Mountain Goat). In The Third Decade, The People's Prayers Were Manifested In The Form Of A White Horse, Which Was Empowered By Their Prayers, And Finally Rode Against "Apaosha." "Tishtriya," Cried Out To The Artabans From Dusk To Dawn. Prayers Were Recited In His Honor. Then "Tishtriya" Found Strength And Threw "Apaosha" A Few Yards Away From The Vorukasha Seashores. The Water Of Life Survived When "Apaosha" Dried Up. Then The Waters Of Vorukasha Connect With The Waters Of Heaven. It Rained From Clouds That Are Loaded With Moisture. "Eru"- Blue Bled Into Moisture. Calmly, Tishtriya Climbed The Blue Mountain And Returned To Its Bright Place.

The Avesta's "Khaurvatat" (Khurdod Yasht) Alcove Spoke Of The Buji Giant. This Giant Was Mentioned In Paragraph 2 Of "Khurdod Yasht." "Whoever Remembers The "Amshosipands," And Especially "Khurdod," In The Struggle With A Thousand Times A Thousand, Ten Thousand Times Ten Thousand, A Hundred Thousand Times A Hundred Thousand Giants, The Nasu, Hashi, Bashi, Saini, And Buji Will Move Away From Him." From This Definition, It Was Clear That These Giants Were Mainly Disease-Transmitting Giants. When It Came To The "Saini" Giant, He Was Also One Of The Evil Creatures - A Giant Or Disease Type. This Creature Was Mentioned Only Once, As Mentioned Above, As A Symbol Of Evil In The Fourth Of The Avesta's "Yasht" (Alqov), Paragraphs 2-3 Of The "Khaurvatat" (Khurdod) "Yasht." Ibrahim Purdovud Pointed Out That "Saini" Was Not Just A Giant But The Name Of One Of The Diseases. This Assumption Could Be Confirmed. This Was Because "Khaurvatat" (Khurdod) Was A Companion Of "Ahura Mazda," An Angel With The Quality Of "Health" Among His Official Emanations. Adjectives Such As "Health, The Integrity Of The Four Limbs" Were Used To Describe It. Logically, To Eliminate The Saini Giant, It Was Ordered To Recite Prayers In Honor Of "Khurdad." This Meant That Saini Expressed Both The Disease (The Opposite Of Health) And The Disease-Causing Giant Himself At The Same Time.

One Of The Symbols Of Evil, The "Hashi" Giant, Also Resisted "Khaurvatat" And "Saini" And "Buji." Due To The Essence Of The "Health" Of "Khaurvatat," "Hashi" Also Depended On The Meanings Of Giant And Disease. Besides, "Hashi" Referred To Something That Is "Haram" (Prohibited). The Term Filth In Our Language Meant A Remnant Of This Notion. However, There Was Reason To Believe That The Word "Harish" In The Phrase Had Undergone Changes In The Sequence, Such As "Hash (Y) Hash + I + Y> Xa-R-Sh> Harish." The Name Of One Of The Evil Giants. Whoever Read The Verses About "Khurdad" (Khaurvatat), Memorized Them, Read Them Silently On The Tip Of His Tongue, Imagined Them, Recite Them Aloud, And Then Drew A "Karshvarza" (Line) Around His Standing Husband Would Be Freed From The Evil Influence Of "Bashi."

"Nas" Giant Was One Of The Evil Giants Mentioned In The "Khurdod Yasht" Section Of Mansur Yashtlar. "Nasu" (Nas), Among The Giants Of Evil, Deserved Special Attention In The Avesta Because Zoroastrianism Promoted Life, Even When There Was Life. However, The "Nas" Giant, On The Other Hand, Entered The Body As Soon As The Death Giant's Evil Deeds (Perhaps The Death Giant) Were Committed And Begin To Defile It. Sometimes Researchers Used The Phrase "Death Giant" About "Nasu." It Is Said That "Nasu" Waits For Death And Immediately Enters The Body. After All, The Different Causes Of Death Are Different Giants That Perform Different Tasks. The "Nas" Giant Has Many Evil Qualities. The Most Important Thing Was Filth, Impurity. "Nas" Landed On The Dead And Covered The Whole Existence Of The Dead. Therefore, He Who Touched The Dead Directly Was Considered Haram" Until He Fulfills Purification Conditions. Several Foragers Of "Videvdot" Naski Warned About This, Explaining The Rules On How A Person Who Is Dead In Different Situations, Even A Dog, Could Get Rid Of The Effects Of "Nas." "As The Soul Moves From The Body, The Giant Of Death (Nas) Enters The Pure Body. He Flies From The Dark Side, From Behind The Earth. His Knees Are Straight, His Tail Is Straight, And He Is Whistling Incessantly. He Is The Most Abominable Creature Of Evil". The Time It Took For The "Nas"

Giant To Arrive From The "Underworld" To Enter The Dead Body Had A Particular Distribution In The "Videvdot." For Example, If A Dog Or A Wolf Killed A Person, It Died From Witchcraft If He Fell And Died If He Lost His Head And Body. Nas Giant Would Arrive At His Body At The Next Stage Of The Day.

In Paragraphs 10-24 Of This Section Of The "Videvdot," One Can Read The Rules And Regulations On The Purification Of The "Nas" Giant's Belongings Due To Their Contamination. For Example, If Someone Died, His Bed, Pillows, And Sheets Would Be Defiled By The "Nas" Giant. The Degree Of Impurity At This Point Is Determined By Whether Or Not There Was Blood, Vomit, Saliva, Etc., From The Dead On The Beds, Sheets, Pillows, And So On. In Such Defilement, Used Bedding And Other Things Should Be Ordered To Be Shredded And Buried.

Discussion

The Above Expressions Of Evil Were Approached On A Scientific Basis. After All, In Zoroastrian Society, It Is Said That "Ahriman" Created Any Disease. The Avesta Scholar Ibrahim Purdovud Also Confirmed That The Word "Bujiy" Meant Disease. From The List Of Evil Forces In The Avesta, The Reflection Of "Ahriman," Like "Buji," "Hashi," Are Forms Of Manifestation. In Particular, The "Buji" Giant Was Also A Symbol Of Evil. This Would Be Eliminated When Prayers Were Said In Honor Of "Khurdad" Along With The Giant "Saini." "Buji" Giant Also Had A Disease-Causing Nature. He Contrasted "Khaurvatat" (Expression Of Health) With "Khurdad." "Buji" Might Be Understood As A Giant, At The Same Time The Disease Itself. Perceptions Of "Buji" Had Undergone A Profound Transformation Over The Centuries. In The Middle Ages, Especially After The Mongol Invasion, The Notion Of Joji (Son Of Genghis Khan) Coincided With The Term "Buji" In The Avesta And The Invaders' Cruelty And Evil. Therefore, In The Essence Of The Traditional Saying, "Joji Has Come, Boji Has Come," The Power Of The Ancient Forgotten Evil Had Compared To The Evil Of Buji Joji. Another Idea About Buji Reflected That He Is Called "Ola Boji." There Was A Remnant Of The Old Notion Of The Type Of Disease In This Phrase. The Disease Caused By Buji Is Probably Due To A Change In Human Skin, A Pigmentation Disorder. It Is Known That In The Avesta (Such As "Arvi Sura Yashti," "Ashi Yashti"), It Is Emphasized That Donations Made By People With Blemishes On Their Bodies (Peccaries, Leprosy, Flesh Rot) Are Not Accepted.

In Folklore, The Word Harish Preserved In A Legend. According To Him, When Alexander The Great Conquered Erkurgan (Today's Name Of The Ruins Of The Ancient Fortress Of Karshi), His Ruler Left The City In The Form Of A "Harish Dog" The Help Of Magic. It Is Emphasized Here That Harish Meant A Dog Emaciated, Wounded, Scabbed. Hence, The Word Hashish Combined Scabies, Wounds, And The Cause Of The Evil Giant. "Nasv" Devi Came In The Form Of Nasu In The Avesta, Nasv In Persian Translations. This Form Might Be Interpreted As A Misreading Of Nasu In Pahlavi, Middle Persian. Besides, "Videvdot's" 7th Chapter, Verse 23, Deals With The Degree To Which A Person Who Tasted The Flesh Of A Dog Or A Human Being Became Contaminated With Nas. Apparently, In This Case, Cases Such As Cannibalism Or Eating The Meat Of Forbidden Animals, Which Was A Very Tribal Savage Custom, Were Strongly Condemned. It Is Said That A Person Who Fell Into Such A Sin Could Not Get Rid Of The Lifelong "Nas" Giant, His Relentless Impurity. One Way To Chase The "Nas" Giant Was To Use The Dog's Perspective To Give This Animal A Sacred Meaning. In Particular, To Not Be Possessed By The Giant "Nas" Giant, The Zoroastrians Brought A Dog To The Patient Before The End Of His Life And Performed The Ritual Of "Sagdid" - "Saw The Dog." It Was As If A Dog Had Guarded The Patient's Body So That The "Nas" Giant Could Not Enter His Body When He Died.

In The Article, We Gave Examples Of How The Celestial Position Of The Star "Tishtriyā" Changed Within Three Decades Of A Month. That Was, The Changes In The Example Of His Fifteen-Year-Old Boy, A Round, White Horse, Had Become A Mythical Image Depicted By Observing The Three Phases Of The Star In The Celestial Dome. This Myth Was The Fruit Of Our Ancestors' Centuries-Long Observation Of Nature's Season Of Moisture Saturation. Besides, The Belief In The Star Tishtriyā Is Firm In Other Regions Of The World Is Proof Of Our Opinion.

We Concluded Our Scientific Analysis By Saying That A Person Who Memorized The Verse Of "Khurdad" (Khaurvatat Yashti) In The Avesta Would Have Freed Himself From The Scourge Of "Nas," The Attack Of Giants Such As "Hashiy," "Bashi," "Saini," And "Buji," Which Arose From "Ahriman" (The Evil Expressions Of Ahriman).

Conclusion

In Conclusion, The Following Could Be Said:

1. Several Comments Could Be Made About The Category Of Falsehood (Duruĵ), Which Embodies The General Essence Of Evil, And About Its Socio-Historical Foundations. In Particular, As Noted Above, The Avesta Depicted The Elements Of Evil As Opposed To Each Element Of The Good Being Created By "Ahura Mazda" As Different

Images Of "Ahriman." After All, Creation's Function Was Unique To "Ahura Mazda," And All The Evils That Are Manifestations Of "Ahriman" Were Not Created Phenomena But Different Manifestations Of Single Evil Essence.

2. Ahura Mazda Endowed Each Slave With His Eternal Spirit And Intellect Along With His Body From The Beginning. He Commanded Every Servant To Take A Free Step In Faith And Choose The True Path As He Draws His Soul Closer To His Body To Be Born. Therefore, People Chose One Falsehood, One Truth, One Wisdom, And One Ignorance According To Their Hearts' Dictates. However, "Ahura Mazda" Showed Such Kindness. His Appearance In The Form Of "Armaiti" Guided Those Stuck Between Two Paths That Strayed From The Path Of "Duruji." Nevertheless, Those Who Remained On The Path Of Evil And Deceit Would Find Their Punishment In The Final Reckoning.

3. Evil Representative "Apaosha" Was Defeated In A Fight With Giant "Tishtriya." It Rained From The Sky, And The Environment Was Saturated With Moisture. However, This Was Evidence That The Phenomenon Was A Natural Cyclical Phenomenon And Has Entered Into A Figurative Mythological Interpretation In The Avesta.

4. In Zoroastrian Society, It Was Written That "Ahriman" Created And Cause Of Any Diseases. "Whoever Remembers The Amsheshaspents, And Especially "Khurdod," In The Struggle With A Thousand Times A Thousand, Ten Thousand Times Ten Thousand, A Hundred Thousand Times A Hundred Thousand Giants, The "Nasu," "Hashi," "Bashi," "Saini," And "Buji" Would Move Away From Him." From This Definition, It Was Clear That These Giants Were Mainly Disease-Transmitting Giants. In Zoroastrian Society, It Was Said That "Ahriman" Created Any Disease.

Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Obvious And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On The Contribution Of Each Author.

Source Of Financing

No Funding Was Required For This Research.

List Of References

1. Avesta. Historical And Literary Monument. / Translated By Askar Mahkam. - T.: Sharq, 2001. - P.351.
2. Avesta: The Book Of Ages. / Translated By M. Isakov. - T. : Sharq, 2001. - P.3-5.
3. Avesta: The Book Of Videvdot. / Translated By M. Isakov. - T. : Tdshi Publishing And Printing Department, 2007. - P.44-46.
4. Isakov M. Zoroastrian Hardship And The Truth Of Islam. // Gulistan, 2003. - №1. - P.29.
5. Kayumov A.P. Xurdo Avesta. / A.Kayumov, M.Ishakov, A.Otahojaev, Q.Sodikov. Ancient Written Monuments. - T.: Writer, 2000. - B.11.
6. Urazova R.T. Historical And Social Bases And Forms Of Expression Of Symbols Of Evil. Topical Issues Of Source Studies, Historiography, And Methodology And Methodology Of Historical Research. Vi Republican Scientific-Theoretical Conference. - Tashkent, 2014. - P.289-294.
7. Eshmurodov M. Interpretation Of Natural Cults In The Avesta. - T.: Nizami Tdpu Publishing House, 2002. - P.25.
8. Avesta: Age Book. / Translated By M. Isakov. - T. : Sharq, 2001. - P. 45- 46.
9. This Narration T.F.D. Taken From M. Ishakov's Manuscript "Diary Of Erkurgan Excavations" Written In 1974. - P.12.
10. Avesta: The Book Of Videvdat. / Translated By M. Isakov. - T. : Tdshi Publishing And Printing Department, 2007. - P.45-46. Compare: Avesta.Historical-Literary Monument. / Translated By Askar Mahkam. - T.: Sharq, 2001. - Pp.133-134.
11. Avesta. Historical And Literary Monument. / Translated By Askar Mahkam. - T. : Sharq, 2001. - P.134.
12. Avesta: The Book Of Videvdot. / Translated By M. Isakov. - T. : Tdshi Publishing And Printing Department, 2007. - Pp.44-46.
13. The "Back Of The Earth" Is Understood In The Avesta As "The North, The Abode Of Darkness.

14. A New Interpretation Of The Tishtriya Alcove T.F.D. I Would Like To Thank M. Ishakov For His Kind Words. (U.R.) Compare: Avesta: The Book Of Ages. / Translated By M. Isakov. - T.: Sharq, 2001. - Pp.76-77.
15. Avesta. Historical And Literary Monument. / Translated By Askar Mahkam. - T.: Sharq, 2001. - P.23.
16. Avesta. Historical And Literary Monument. / Translated By Askar Mahkam. - T.: Sharq, 2001.