

### ZARDUSHTIYLIK DINI

Fayziyeva Mohichehra Baxtiyorovna

Osiyo xalqaro universiteti Tarix yo'nalishi talabasi.

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**Annotatsiya.** Ushbu maqolada zardushtiylik dini sabablari, etiqodi, tarqalish ijtimoiy o'rni qanday ekanligini ochib beradi. Zardushtiylik dinini foydali jihatlar va muqaddas kitobi "Avestoni" ham o'rganadi. Bu din o'rta osiyo xalqiga qanday yordam bergani haqida atroflicha so'z yurtladi.

**Kalit so'zlar:** Behdin, Mazdayasna, Axura Mazda, Vandidot, Eng yaxshi din, Axriman, Avesto, Mitra.

### ZOROASTRIAN RELIGION

**Abstract.** This article reveals the reasons, beliefs, and social role of the Zoroastrian religion.

He also studies the useful aspects of Zoroastrianism and its holy book "Aveston". There was a lot of talk about how this religion helped the people of Central Asia.

**Key words:** Behdin, Mazdayasna, Ahura Mazda, Vandidot, Best religion, Ahriman, Avesta, Mitra.

### ЗОРОАСТРИЙСКАЯ РЕЛИГИЯ

**Аннотация.** В данной статье раскрываются причины, верования и социальная роль зороастрийской религии. Он также изучает полезные аспекты зороастризма и его священную книгу «Авестон». Было много разговоров о том, как эта религия помогла народам Средней Азии.

**Ключевое слова:** Бехдин, Маздаясна, Ахура Mazda, Вандидот, Лучшая религия, Ариман, Авеста, Митра.

#### Asosiy qism

Mil.avv. VII-VI asrlarda Osiyoning markaziy qismida bir yorug'lik paydo bo'ldi va bu yorug'lik insoniyat taraqqiyotiga ta'sir o'tkazadi. Eronda Markaziy Osiyoda o'zgarish ro'y bera boshlaydi. Bu talimotga amal qilgan inson butun umri davomida ezgu fikir, ezgu so'z, ezgu amal, kabi g'oyalarni qalbiga joylashi kerak edi. Bu din zardushtiylik dini edi. Bu din ikki ibtido; yaxshilik va yomonlik, yorug'lik va qorong'ulikning to'xtovsiz kurashidan iborat edi.

Zardushtiylik dini eng qadimgi dinlardan bo'lib Mil.avv.VII-VI asrlarda vujudga keladi.

Bu din tog'risida turli xil qarashlar mavjud. Zardushtiylik dinida bosh xudo Axura-Mazda (yunoncha Ormuzd –“Donishmandlik soxibi”) tomonidan berilgan.

Zardushtiylikning vatani masalasida ikki xil qarash mavjud. Ayrim olimlar zardushtiylikni qadimgi Eron hududida keng tarqalganini "Avesto" ning shaxarlari paxlaviy tildan kelib chiqib, uning vatani Midia (hozirgi Eron hududida) deb xisoblashadi. Yana bir olimlar Xorazm hududida vujudga kelgan va muqaddas olov birinchi bor yoqilgan joy ekani qayd qilinganiga asoslanib Xorazmni etrof etadilar. Tadqiqotchi Toysning fikricha Zardusht mil.av.1500-1200-yillar oralig'ida yashab o'tgan va Markaziy Osiyoda (ya'ni Xorazm hududida) mavjud bo'lgan diniy e'tiqodlarni isloh qilib yangi bir din bo'lmish zardushtiylik dini paydo bo'ldi. Zardushtiylik payg'ambari Zardusht deb keladi aslida esa "Avesto"da "Mazdayasna"deb atalgan .Mazda so'zini

“Mazdaga sig’inmoq” deb tarjima qilinadi. Mazda so’zini manosi “donishmand”, ”oqil donishmand” deb tarjima qilish mumkin . Zardushtiylik dini yana “Behdin “va “Eng yaxshi din”deb ulug’langan. Zardushtiylik ta’limotiga ko’ra borliq olam Mazda irodasi bilan yaratilgan.

Mazda oldiga ulug’lash manosida “Axura” so’zini qo’shib zardushtiylikni oliy xudosi “Axura Mazda” nomi paydo bo’ladi. Zardushtiylik O’rta Osiyoda so’g’dlar va turkey qabilalar orasida keng tarqalgan So’g’dlar zardushtiylik dinini Mazdayasna yoki Mazdachilik deb ataganlar.

Zardushtiylik talimotiga ko’ra borliq olam qarama-qarshilikdan tashlik topgan. Bu qarama-qarshiliklar har xil ko’rinishda bo’ladi. Tabiatda ular hayot va o’lim issiqlik va sovuqlik, yorug’lik va zulmat ko’rinishida ifoda bo’lsa, jamiyatda esa adolat va adolatsizlik, itoatkorlik va bo’ysunmaslik kabi ko’rinishlar bo’ladi. Zardushtiylik dinida “Ahura Mazda“ ezgulik timsoli, ”Axriman “ (yovuz ruh) yomonlik timsolida qarshi turadi .Ezgulik timsoli Ahura Mazda va yovuzlik ruhi Axriman o’rtasidagi kurash bo’ladi .Kurashda doimo ularni yordamchilari ham ishtirok etadi.

Zardushtiylik muqaddas manbasi “Avesto” (“Apastak”, ”Avasto”) shunday muqaddas nomlar bilan atalgan. Sanskrit tiliga yaqin o’ziga xos (avesto) tilida yozilgan. Dastlab “Avesto” og’zaki ravishta yetib kelgan. Uning “Gat”lar nomli qismi Zardusht yozgan deb hisoblanadi. “Avesto” O’rta Osiyoda mil.avv. I ming yillikning birincha yarmida vujudga kelgan deb aytiladi va keying asrlarda diniy urf-odotlari, axloqiy qonunlar yozilib boriladi. Avestoning to’liq qismi yetib kelmagan bo’lsa ham uni dastlab 12 ming qora mol terisiga bitilgan edi. Buyuk vatandoshimiz Abu Rayhon Beruniy “Podshox Doro ibn Doro xazinasida (Abistonning )o’n ikki ming qoramol terisiga tillo bilan bitilgan bir nusxasi bor edi. Iskandar (Aleksandr Makedonlik) otashxonalarni vayron qilib, ularda xizmat etuvchilarni o’ldirgan vaqtida uni kuydirib yubordi. shuning uchun o’sha vaqtda Abistonning beshdan uch yo’qolib ketdi”, deb aytgan so’zlarni yozib qoldirgan edi. Avestoni mil.av. I asrda Arshakiylar sulolasi davrida ilk marta oromiy alifbosida ko’chirilgan. Avesto 21 qismdan iborat bo’lib, bizgacha 4 qismi yetib kelgan: ”Vandidot”, ”Yasna”, ”Visprat”, ”Yasht” faqatgina shular yetib kelgan. Yasna xudolarga munajat va qurbonlik qilish duolaridan tuzilgan bo’lib, 72 bobga bo’lingan va bizgacha to’liq yetib kelmagan. Yashtlar xudolarni madh etuvchi qo’shiqlar haqida bo’lib 22 bobdan iborat va bizgacha 10 tasi saqlanib qolgan. Visprat yashtlarga qo’shimcha tarzda yozilgan va 25 bobdan iborat. Uning qismlari to’liq yetib kelmagan. Vandidot devlarga qarshi qonunlar haqida yozilgan va 22 bobdan iborat. Bizgacha to’liq yetib kelmagan. Ahamoniylar va Markaziy Osiyoni bosib olgan makedoniyalik Iskandar Zulqarnayn (mil.avv.334-327 yillar )12ming buqa terisiga yozilgan.

Avestoni nodir nusxasini qo’lga kiritgan va Avestoga katta qiziqish paydo bo’ladi va grek tiliga tarjima qildiradi. Tarjima qilinmagan katta qismi yo’q qilinadi. Shunday qilib Zardushtiylik dini Baqtriy va O’rta Osiyoda birinchi bo’lib tarqaladi.

Xulosa qilib shini aytishimiz mumkumki, Zardushtiylik dini qaysi mintaqada yoyilgan bo’lsa o’sha yerda o’ziga xos sivilizatsiya yasadi. Insonlarning din haqida, dunyo haqida qarashlariga ijobiy ta’sir ko’rsatdi. Negaki, boshqa ko’p dinda ko’p xudolik edi va har bir xudoga alohida qurbonlik talab qiladi. Qurbonlikka esa ko’p hollarda odamlar tanlanar edi. Zardushtiylik dini inson qadri ulug’lanar edi.

Zardushtiylik ta’limotiga ko’ra qo’riq yer olib uni bog’-u rog’ga aylantirgan odam ilohiyat ya’ni xudoni rahmatiga erishadi. Agar kimdir aksincha qilsa katta gunohga qolur deyiladi.Ushbu

ta'limot sabab O'rta Osiyoda bunyodkorlik va dehqonchilik rivojiga olib keladi. Avesto ko'p yillar bizga ezgu amallar tashuvchi bo'lib xizmat qiladi. Aynan shu sababdan ham hozirgi kunda ham o'zining qimmatli ahamiyatni o'zgartirmasdan qolmoqda.

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