



THE ROLE OF AVESTA IN THE FORMATION OF A HEALTHY LIFESTYLE IN THE KHOREZM OASIS

Guzal Razzokova

Senior Lecturer of the Department of History Teaching Methods.
Jizzakh State Pedagogical Institute, Jizzakh, Uzbekistan

Zaynab Abidova

PhD in historical sciences, Head of the Social sciences department, Urgench branch of Tashkent Medical Academy, Urgench, Uzbekistan

ANNOTATION

This article is about the role of Avesta in the formation of a healthy lifestyle in the Khorezm oasis I-V centuries. Zoroastrian religion was worshipped by ancient people of Central Asia and serves as a main base in formation of modern medicine. Avesta was a holy doctrine which was of great importance not only for Uzbek, Iranian, Tajik ancestors but for modern generation either.

KEY WORDS: *Khorezm oasis, Zoroastrian religion, Avesta, healthy lifestyle, nature, purity.*

INTRODUCTION

In ancient time the population in the Khorezm oasis worshipped Zoroastrian religion. Avesta is a collection of religious, folklore, geographical, medical, philosophical, literary, pedagogical and psychological data. Initially, in Avesta alongside with moral concepts ecological issues were of great importance. For example in Zoroastrianism (national religion of ancestors of the population of Central Asia) the light, the sun and fire were the symbols of the highest deity of Akhura Mazda [1, 230].

Fire was a source of heat in frosty winters, because of cooked food. In the ancient time to kindle a fire was very hard work and people tried to store a fire. It had not only religious but also educational meaning. Therefore, in modern Avestology the term "Avestical Medicine" which paid a huge attention to a healthy lifestyle is widely used. The Avestical medicine as an independent medical system with more than 2700th year history, serves humanity and became an integral part of a world civilization [2, 167].

In that era, medicine was considered to be the art of preserving the body and spirit in a clean and healthy condition, restoring human health, lost the

natural purity of the environment. Analysis of medical problems, described in "Avesta", indicates that the global medical and biological systems of knowledge concerns a doctrine of achieving purity, which was considered to be the greatest blessing, reliable guarantee of preservation of human and environmental health [12, 340].

The cleanliness necessary for preservation of physical and spiritual health of the person, and purity of environment were considered as the whole consisting of inseparable from each other parts. This approach to solving the problems of purity was due to the fact that in the era of Zoroaster people, on the basis of their daily life experience and observations, knew that the occurrence of many diseases depends on the defilement of the body, household items, water, food, as well as soil and air pollution [18, 167].

It is not accidentally that the slogan "Who defiles the earth, water, air and fire, commits the greatest sin which won't be forgiven" is traced through the entire of Avesta with a red thread. Violators of these rules were severely punished [13, 180].

Our ancient ancestors of impurity contained in special places, far from food and water sources. In "Avesta" cleanliness was associated with health and



disease, within the framework of these requirements all medicine of the Zoroastrian era was functioned [20, 340].

Naturally Avesta doctors, could not know about the existence of the world of microorganisms as a source of infection with infectious diseases. However, based on daily observations, they knew that dirt getting into food, into drinking water or into the composition of inhaled air, contributes to the emergence of various diseases. This was the greatest discovery of Avesta's physicians, which helped them to develop a number of publicly available rules or canons directly related to maintaining ways to restore natural purity lost as a result of human intervention. Therefore, in the era of Zoroastrianism, doctors were attributed to the higher social class - priests (farishta')[19, 347].

The rules of purification of water, earth, air and fire in Avesta are developed in great details. For example, it was strictly forbidden to throw sewage, dead animals and birds into the water, and even it was impossible to spit into the water[9, 280]. The Zoroastrians preserved the purity of the soil, water and fire in such a way that they did not even bury the dead in the ground, did not burn in the fire, did not throw them into the water, but placed them in special places far from settlements - in mountainous areas or in the so-called "towers of silence". The Zoroastrians used fire, ash, water and smoke as a means of fighting against decay and stench. They were the basis of disinfectants[16, 434].

Avesta's tribes carried out ceremonies of cleanliness of a body by ablution from head to foot with cold water and, thereby, tempered themselves, and did not merge the dirty water in water sources. Methods of purification, in turn, were included in the composition of ritual purification ways, the implementation of which was considered mandatory for all Zoroastrians [21, 334]. Therefore, they are deeply rooted among the followers of this religion. Many of them are still preserved among the Central Asian people in the form of rituals and ethnic traditions, for example: while kindling hyssop (hazorispanda) and inhaling its smoke, or observing the ban on mixing household waste with ashes, etc[15, 210].

Avesta's call "A person should have good thoughts, kind words, kind actions" has not only ethical-pedagogical, religious and philosophical, but also medical value, aimed at improving the body and soul of a person and ensuring a healthy lifestyle[10, 178].

This ethical "triad" can be traced in all parts of the Avesta, and its interpretations, found in later philosophical and historical sources, prove that the main core of human existence is the observance of justice law (Asha). According to M. Boyce, "Asha is truth, justice, loyalty, courage and the introduction

of a healthy lifestyle, which is the natural order of things"[3, 22].

The Man, from the point of view of the doctrine of Zoroastrianism, for the preservation and enhancement of himself and society as a whole, should be guided by the will, reason, experience, wisdom and conscience. Of these five internal forces, which in total are the spiritual part of a healthy material body, in Avesta a great place is given to conscience- Daena. Therefore, Daena is considered one of the greatest finds of the prophet Zoroaster[8, 130].

For example, the following stanza from Yasht that is repeated in many parts of Avesta: And Vertranta gave him, the creation of Ahura, the power of hands, male power, the health of the whole body, endurance and stamina, and sharpness of vision [2, 430].

Or in the parts devoted to Ashi (Yasht, 17) the following lines are given: We honor good Ashi, great mistress, Beautiful glorified, Mighty and strong, Giving health, Giving good [4, 360].

Thus, in Avesta and in General in Zoroaster's teachings it is possible to find recommendations concerning observance of rules of food and household hygiene. . The purity canons connected with maintaining health and safety of water sources and foodstuff, formed a basis for formation of the requirements aimed at providing purity of a home and they can rightly be considered as the first literary sources of household hygiene rules.

The complex of measures aimed at ensuring the purity and health of irrigated land and soil is the basis of ecology. All these factors are closely related to ensuring of physical and spiritual health of a person[17, 256].

In the process of developing a healthy lifestyle in the Avestan medical system, special attention was paid to spiritual and religious education, as well as teaching people the rules of personal, public hygiene and gave the necessary environmental knowledge. Such a practical approach had not only educational, but also health -improving value[7, 250].

The wisdom of the Avesta's medical system lies in the fact that in this ancient recommendation, the problems of protecting human health are considered together with environmental ones. Avestan medical system has left a deep imprint on world culture. It contributed to the creation of ancient Persian and Central Asian medical terminology. Many Persian-Tajik and Uzbek medical terms have Avesta roots [14, 234]. The recipes for the preparation of the sacred drink "haoma" and the Avesta methods of healing the spirit and body of a person are still preserved in traditional medicine of Central Asia[6, 280].



In “Vendidote” is told about the ways of spreading diseases through the polluted air (i.e., the respiratory tract), poor-quality products and polluted water, through contact with sick people, animals, birds, and insects. Knowledge of the main ways of spreading diseases allowed representatives of the Avesta medicine to develop a complete system of evidence-based preventive measures aimed at protecting people from various diseases by maintaining cleanliness [13, 124]. Therefore, of course, the thesis “cleanliness - in this world the greatest good for people” - has played a large role for thousands of years not only in protecting health and ensuring a healthy lifestyle for people, but also in the nature [5, 57].

Traditions of cultivating a healthy spirit have a very ancient origin and are associated with Avesta. Our ancient ancestors routinely engaged in equestrian sports, archery and free-style wrestling, which indicates a healthy lifestyle in historically distant times. The physical abilities of young people were taken into account when entering into marriage and family relations [11, 230].

All in all, we can conclude that for many centuries, mankind has asked itself the question: “How to preserve health and how to prolong life?”. Answers to these questions were discussed by the best scientists, trying to find their own recipes to healthy lifestyle.

CONCLUSIONS

Actually, among teaching that has come down to us from ancestors are those that coincide with the recommendations of modern medicine and the rules of a healthy lifestyle and can be fully used by people in everyday life, benefiting from the wealth of wisdom that has survived to our day. Therefore, the main task facing modern scientists working in the field of medicine, pedagogy, valeology and other related sciences is to educate the younger generation to preserve their health in the atmosphere of full physical and psychological perfection for the benefit of the Motherland.

BIBLIOGRAPHY

1. *Axmadxodjiyev S.R. History of culture. – Tashkent. Fan. 2009. –P.25-29.*
2. *Avazov. E.Y. Avestical Medicine.– Tashkent. Fan. 1987. –P.18.*
3. *Makhmudova G.T., Arifxanova S.M. Philisophy of zarastrizm, – Tashkent: Noshir, 2014. –P.78-79.*
4. *Avesto in Russian Translations. Compilation and general editorship by I.V.Rak.St.-Petersburg, 1998. - 480 p.*
5. *Abu, Ali Ibn Sino. Canon of Medical Science /A.A. Sino/translated from Arabic. - V.V.I-V. - Tashkent, 1956. - 360 p.*
6. *Biruni Abu Reihan. India/Translated by A.Halidov, J.Zavadsky. Under the editorship of BelyaevaV/ A.R.Biruni. - M.:Ladimir, 1995. - 57 P.*
7. *Botirov A.S. Avesto and values. – Tashkent: Fan, 1987. –P.68.*
8. *Boyes Mary. Zoroastrians.Beliefs and Traditions/ M.Boyes. - M.: Science, 1987. - 280 p.*
9. *Djurayev H.S. Ancient history.– Tashkent: Noshir, 2010. –P.34-35.*
10. *NuralievJu.N. Avesto Medicine and its Basic Goals/Ju.N.Nuraliev. - Hamburg, 1998. - 250 p.*
11. *NuralievJu.N. Medicine in Avesto/Yu.N.Nuraliev// Unity. 1999. -7. –P.1-3*
12. *Odilov E.T. History of religion. – Tashkent: Fan, 1997. –P.64.*
13. *Oripov R.B. Hidoyatva din. – Tashkent: Noshir, 2010. –P.74-75.*
14. *Pardayev Z.E. Sound of history.– Tashkent: Mumtozsoz, 1995. –P.11.*
15. *Raximov H.U. History if Uzbekistan. – Tashkent: Noshir, 2014. –P.73-74.*
16. *Shamsutdinov R.A. History of Uzbekistan.– Tashkent: Fan, 2015. –P.32 33.*
17. *Tohirov S.A. Avesto and medicine. – Tashkent: Noshir, 2012. –P.94.*
18. *Usmonov R.E. Avesto. – Tashkent: Fan, 2010. – P.48.*
19. *Utayev J.U. Manaviyatasoslari. – Tashkent: Noshir, 2011. –P.21-22.*
20. *Homidiy H., Duschanov B. Avesto and medicine, – Tashkent: Ibn Sino, 2001.–P 22.*
21. *Hodiyev R.T. Manaviyattarixi. – Tashkent: Noshir, 2016. –P.56.*