

# Echoes of the Turkic World and Folklore in the Holy Book

## *Avesta*

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### **Abstract**

The holy book “Avesta” is one of the magnificent creations of the world, which contains valuable information about religion, literature, culture, geography, history and mythology of the ancient peoples of Central Asia. For several centuries, many scholars of various specialties have been interested in “Avesta”. In numerous comments they discussed the history of the appearance of the book and its hymns, the personality of Zarathustra, his homeland, geographical objects, historical characters and mythological images, the ideological basis of the collection of holy books, etc. Many of the above mentioned questions are still being discussed among specialists, causing and over-colouring certain problems. In their work, the authors tried to find something in common between the “Avesta” and the Kazakh literature, exploring the spiritual relationship of the “Avesta” with the mythology of the people. As practice shows, various phenomena in the folklore of the peoples of the world are experiencing their birth, formation, flourishing, decay and death. Forms are modified, disappear, replaced by others. But sometimes the most ancient layer of folk art is preserved as a relic. Sometimes it is very difficult to see the traces of the most ancient representations in national folklore. Therefore, the authors of the article analyzed the works of Kazakhstani authors who studied some points in the “Avesta” and they made only an attempt to investigate the remains of the Kazakh archetype in this ancient literary monument. This article, without claiming to completely cover the available material, sees the main task in providing a holistic conceptual overview of the Kazakh literature on the above mentioned problem.

**Keywords:** Zarathustra, folklore, spiritual and moral parallels, zhyrau, spiritual heritage.

### **Introduction**

The various historical events that the Kazakh people went through, alienated our nation from a unique spiritual and cultural heritage, made peculiar changes to the ancient national traditions and customs. As a result of the colonial policy of the Russian Empire and the totalitarian regime in the USSR, the traditions and customs, the language and religion of the Kazakh people began to be forgotten. It was tough time for the researchers, as they had to study certain topics or some

points under ideological control. And only at the dawn of independence, our people began to fill up the loss. After gaining independence, Kazakh scholars began to investigate many problems anew, but now without ideological control, they especially considered in detail the religious ideas of foreign-language texts in which searching for spiritual and moral parallels was always not desirable. Such texts were the hymns of “Rig Veda”, “Avesta” and others, although they were studied by scholars, but it was impossible to search for Turkic, especially Kazakh, roots in them, since they were written in another language.

The attempts on the basis of a comparative study of the mythology of Rig-Veda and Avesta, as well as drawing concrete conclusions related to the Turkic world, have always been associated with a great risk. If the intellectual development of mankind can be divided into three scientific evolutionary stages: before the development of science, during the development of science and after the development of science, the sources of all these undertakings are mythology, which represents the nobility of the human race. The main purpose of this article is to identify some mythological interrelation and continuity of this world-recognized book “Avesta” with the mythology of the Kazakh people.

### **Materials and Methods**

In the scientific literature, the problems of studying the cult of fire were the subject of many scholars, in particular, it was studied by: archaeologists, historians, ethnologists, mythologists, religious scholars and others, as fire was among the natural phenomena that the ancient people especially worshiped and deified. The ancients endured quite a lot of torment on the way to the knowledge of the natural sacraments, and gradually, on the basis of the experience gained from life and practice, they began to master the secrets of nature. The people who were once very afraid of a fire caused by natural disasters, subsequently were able to subdue fire to their will.

Fire, on the one hand, people considered as a natural disaster, on the other hand, fire was used as an instrument of escaping from predators, and therefore began to treat it with reverence. Then it was fire with the help of the power of which they alloyed metal, made various weapons, that further strengthened the respect of our ancestors to fire. Here, on the basis of such convictions and feelings, the primitive Turks considered fire to be a powerful force, a holy phenomenon that protected from evil spirits and slander, and began to venerate the power of fire. In the history of mankind, there is probably no people who would not venerate and worship fire. It can be noted that this tradition is preserved in the customs of all nations.

In the history of the Chinese writing, it is described that the nomadic Chian tribes who lived in the neighbourhood with the Huns in the western part of the People’s Republic of China (an alliance of tribes belonging to the ancestors of the modern peoples of Tibet, Y, Nasha, Lagu Khani, Zhinshi) in the era of Chun Chu (722-481 BC) .e.) there were traditions of the rite of burial when they burned the body of the deceased. The nationalities included in this tribal alliance still retain this tradition. From this it can be understood that certain traditions, which their ancestors adhered to, cannot disappear without a trace. This is manifested either in the traditions and customs peculiar to the nation, or in a literary work, or in verbal expressions and is passed down from generation to generation.

On this basis, in the scientific community to this day, they deny the unstable conclusion that the worship of fire, preserved until today in the traditions of the Kazakh people, before being influenced by the cult of Zoroastrianism of many clans and tribes that form the ethnic basis of our nation, worship of fire has been proven in archaeological excavations, in written cultural monuments, linguistic factors, traditions and customs. For example, in this case, a linguistic

scholar Kairat Gabitkhanuly expressed the following thought: “Some scientists prove that even Zoroastrianism, which we attributed to the Persians, originated from the ancient Saka peoples, who are considered to be the ethnic origin of the Kazakh people” (Gabikanyly, 2006).

It should be noted here that according to the superstitions of the ancestors, fire clears from adversity and protects the dead from evil spirits. Such religious statement was determined by the archaeological excavations of the Bronze Age, where we learned that, near the burned bodies of the deceased, they strewed red sand, embodying fire on the grave. The well-known scientist A. Konyratbayev on this occasion expresses the following thought: “At the end of the maternal epoch in the 7th century BC. the cult of Zoroastrianism was born in Khorezm. Zoroastrianism quickly spread to the Caucasus and the Middle East. Perhaps the center of development of Zoroastrianism was Bukhar. In connection with this, the tradition of worshipping fire and honoring this tradition has been revived. According to the archaeological research of Tolstov, on the lands of Khorezm, Sogdiana, this tradition originated from the times of Siyavush, Mazdak, Mukhan. Tolstov cites information from history that in clay cities in the winter and summer, from morning to evening the fire in the “alaukhan” (Konyratbayev, 1987) was continuously burning.

Only men gathered in it. The remains of this tradition are preserved in such a ritual, when they pour oil on the fire before the arrival of the bride in the house. In ancient times, the Kirghiz had oil stone candles. They were not extinguished until they themselves ran out. From the history of Zoroastrian religion, special attention was given to the legend of Siyavush because the Tajiks perceive it as the beginning of the new year, Nauryz, sometimes as the birth of plants, sometimes in the form of reverence for fire. Siyavush was brought up in Khorezm. Running away from the Iranian Khan, he takes Afrasiyab’s daughter as his wife. He is the father of Zoroastrianism in Eastern legends. The people of Siyavush are considered Saki of Khorezm, it is stated in the “Shahname”. Kushan is a true sak. His grandson Jamshid in the east was the first to build a city. It is located in the Yima mountains on the lands of Khorezm. Thus, in Khorezm a new city “Iran Ariayem-Wedju” appeared (Konyratbaev 1987). He also claims that Siyavush on a black horse, to please the mood of Sudabu proves his loyalty by crossing the river of fire, and as if the cult of Zoroastrianism originated on this basis.

## Results and Discussion

As M.S. Orynbekov wrote, “The main teachings of early Kazakhstan in the religious-philosophical aspect are the concepts of the Tengri generation, Jer-Su, Umai, shamanism and paganism, the cult of Mithras, Buddhism, Manicheism, Christianity (Nestorianism and Jacobitism), Zoroastrianism. The variety and diversity of religious beliefs help to suppose the richness and multivariance of culture of the people of Kazakhstan, differences in ideological orientations, which is reflected in the various philosophical foundations of the universe” (Orynbekov, 1996).

We focus our interest in fire and zoroastrianism. Among the Kazakhs, the worship of the cult of fire is still developed. Fire was attributed to supernatural property and magical power, which were used in the ritual of purification from “evil spirits”, providing patronage or protection, etc. With fire they purified the homes and cradles of babies, thereby expelling evil spirits and diseases. All these rituals have been preserved to this day, and in some families they are performed in a mandatory manner. Also it is prohibited to spit into the fire, cross the fire, even the place where it was once laid. In his work “The Traces of Shamanism in Kirghiz” Sh. Ualikhanov (1985), among the signs of shamanism, defines the cult of fire and various rituals

associated with it (worship, purification by fire, the role in the wedding ritual, making lamps (chiracs) after the deceased and etc.

Studying some of the sources of the problem, A. Konyratbayev confirms the emersion of this event in the words of the Kazakh researcher Kanat Serikpayev: "Plain expanses of Ariyans (Airyanem Vaejah) was located between two rivers Ardawi (Amu Darya) and Datya (Syr Darya), further at the Varkuasha Sea (The Caspian Sea) near which aryaans, lived ariyas, tours and hyyns. Aryans also inhabited at the Chaychast Lake (the Aral Sea) and Khukare – the mountainous country of Pamir-Altai and the Tien Shan" (Serikpaev, 2009). And also he does not deny the idea that the people of Arius do not belong to Indo-Europeans, they are akin to the people of the Saks.

Not only our domestic researchers, even Chinese scientists assert: "The racial origins of the Saks are preserved in the ethnos of the modern Kazakh people ... The Saks as well as the Persians venerated the eternal fire and sacred water. The ancient peoples of Khorezm had a place of fire domes, where they bowed before the sacred fire" (Su, 1984), as well as the Usuns and Kangly also worshiped the sacred fire (Su, 1984). In 568, it was widely spread in Chinese writing that the Hagan of the Eastern Kaganate, Istemi's ancestor, received the emperor Justin, the king of the Roman Empire, Zemarchus, only after that he had walked through between two fires (Gabikanyly, 1977).

The linguist Kairat Gabitkhanuly, who thoroughly researched the use of mythological words in our language, indicates the worship of fire began from the time of the Saks, fumigation with fire and the tradition to consider fire as a holy ritual existed during the time of the Kok Turks, and in his article "Zhounama" states the idea: "Türks after determining the day of burial, the horse of the deceased person and all his things that he used during his life are burned with the body and the ashes are buried with him. Such information is also found in the book "Suinama" (Gabikanyly, 1994). The remnants of such a tradition have been preserved by the Kazakhs, who are considered to be direct descendants of the Kok Turks, the great Kazakh academic ethnographer Sh. Valikhanov writes about this: "To give their soul, swear the Kazakhs lit the fire on both sides and walked a sinner between them. Along with this, they bowed to the fire, feared the wrath of the fire, and swore an oath before the fire". Further, the scientist mentions the treatment with the help of fire among the Kazakhs in his era: "The Kazakhs think that many diseases are caused by the wrath of fire, they try to treat their diseases with fire" (Ualikhanov, 1985).

The fact that fire is a holy concept can be identified from the language fund, in which such good wishes as "I continue my father's work", "so that the smoke from the house goes straight" are used, which means to continue the good traditions of the father, so that peace and comfort reigned in the house. In this regard, the relationship of the Kazakh concepts and traditions with the "Avesta" is noted by A. Kyraubaykyzy: "In order to determine a sinner, they walked him through between two fires" (Kyraubai, 1996). Along with this, this scholar analyzes the similarities between the cultural monument Korkyt and the myths of the Ogyz kagan. In the fight against death, Korkyt proves that the elements of Zoroastrianism are preserved in the archetypal nature between life and death.

Another consonance of Zoroastrianism was used in the unpleasant name of the tribe "Daevo", which did not recognize the religion of worshipping God. Subsequently, this process turned into a mythological hero "Diyu", which concerns not only our ancestors, but also defines the relationship with other peoples, meaning in Latin - "divus", in French - "adia", among Russians - "devil", which proves how powerful the teaching of Zarathustra was. From this it can be understood that the Kazakh mythology is very rich and being the successor of Avesta is closely

interconnected with the world mythology. A. Kyraubaykyzy in the archetypal myth through locust reveals the resemblance of the primitive man Yima and the totem of bulls in “the Kagan Oguz”.

Regarding the collapse of Zoroastrianism and the burial ritual of the deceased in this religion M. Barmankulov (1999) expresses such an idea: the Arab conquerors recognized the Joyts and Christians only as “the owners of books, and about the ones supporting the idea of Zoroastrianism were completely of different opinions” (Ospanov, 2009). Zarathustra may actually have lived in the VII-VI centuries. BC. in Bactria, more precisely in Central Asia. This information is found in the writings of the Greek author Ctesias, who lived at the close of the 5th century and the beginning of the 1st century BC. By the names given in “Avesta” and “Gattar”, it can be determined that these works were written in Central Asia, more precisely in Khorezm. The full list of these cities is mentioned in the first part of “Vedevdaty”, as “Gava – the area of Sogdiana”, “Strong and faithful Modra (Merv neighborhood)”, “Badkhi, who raised his flag high (Bactria)”.

The traditions of life of Zoroastrians are different from ordinary ones, very similar to the Rus. This is the burning of the body of the deceased. To this day, the burial ceremony of the deceased, which the Persians adhere to in India, is a special tradition of Zoroastrians. The body of a deceased person is placed in a special dahme building for feeding birds. When the birds pick out the meat of the deceased, the bones are put in a special jug of ossuary. And after burning the corpse, the ashes are also stored in this vessel. Such vessels of the ossuary were met on the territory from South Kazakhstan to Karkaraly” (Ospanov, 2009). Further, the researcher in the section “Zoroastrianism and the Turks” of this book finds similarities with the Kazakh mentality in the rites of the Incest (blood marriage), which is found among other peoples as the Persian and Arab peoples.

Even this information proves that the religion passed from us to the Persians. In this case, a legitimate question arises: why did our ancestors, who adhered to Zoroastrianism, withdraw this tradition? We will try to find an answer to the question why Zoroastrianism has not taken root in our traditions. The answer to this problem can be found in the research of S. Ospanov. Although in the humanities some scholars do not support him, he puts forward such solid ideas. “If a person violates the called prayer values in this world, hiding behind the name of God, then in the next world, every soul will be punished for their sins. Such ideas for ordinary people had more value. Religious teachings of Zarathustra began to slowly oppress him, and finally forced him to move from Turan to Iran. All the same, the religious values of Zarathustra spread and strengthened even more among the Saks, and the angry believer, called Iribaksy-Tur (Rbakhshy-Tur), a fan secretly followed him and killed 77-year-old Zarathustra, thrusting a dagger from the back, who sat quietly and sat down and killed 77-year-old Zarathustra, stabbed a dagger from the back, which was sitting quietly and reciting a prayer” (Barmankulov, 1999).

This hostile relationship to his blood-tribesman left its mark in Zarathustra’s life and his religious teachings, the Saks Empire with a weak religious base soon collapsed. But the remnants of Zarathustra's religious ideas still survived among the Saks. One thing is known that Iran with a weak religious doctrine, led by Zarathustra, defeated us spiritually. All religious heritage remains in their possession. Although in reality, our beliefs deeply related to the ancient ethical values, which are elements of the remnants of the teachings of Zarathustra, considered the heritage of the Saks, form the basis of the ancestors of archetypes, which is inherited from ancient times in the spiritual world of the modern Kazakh people.

As the President of Kazakhstan N.A. Nazarbayev emphasized: “Our relationship is determined not only by the seven ancestors, but also continues by those who brought to us the

spirit of the Kazakh steppe on the lands of India and the Nile, the Volga and the Don. The spirit of the Kazakh people, who could spread their wings widely, and the look even further, has not yet been studied at a sufficient level ... The Aryans created a great culture, to build great states, some tribes moved towards India ... They are direct descendants of Arius, tour, dah and dai which are mentioned in the book "Avesta" (Nazarbaev, 1999). This idea should give impetus to the researchers of literature. The idea that science and the state of Kazakhstan has the full right to expand the horizons of science and present these achievements on the world stage in the future forms the basis of the significant thought of the head of state.

According to the statements of the head of the state, domestic scientists have made a turn towards constructive research in the field of the humanities. A striking example is the study of the scientist S. Ospanov. "From the chronicle-mythology of Zarathustra, these historical facts that have come down to us, not only reveal the inner historical relationship of spiritual and cultural values as loyalty, honesty, faithfulness to promises, conscientiousness, dignity, derived from the divine ideas and teachings of Zarathustra, not only show that they form the basis of our archetype, and most importantly, correctly understand these values, and we will be able to re-establish their role, only if the future of the nation develops according to the archetype, enhances the ethno-relationship to a high level. The above mentioned values have educational significance, to form citizenship in each person, to fulfill their duty in good faith, not only to improve the social position, first of all the national spirit, humanity, which are passed from generation to generation. And the duty of a modern intellectual, educated Kazakh-speaking person is to solve all the problems, maybe even devote life to this idea.

If we are not able to implement this idea in the near future, then in modern conditions of the development of science and the era of globalization, our generation can forget not only our ancient ancestors, but also their parents. So, if the place of spiritual values associated with heredity will be replaced by today's "one-day" values that come to us from the side, then it is not surprising that our generation will turn into *mankurts*" (Barmankulov, 1999).

According to the researcher M. Bakhtin: "We set ourselves a problem that other cultures do not set themselves, we try to find answers to them, then we reveal secrets, features of another culture. Until you yourself start exploring your culture, you don't know others ... As a result of such a dialogue meeting, different cultures maintain intercourse, do not lose communication, but on the contrary reveal unexplored value aspects of their culture and are thereby enriched" (from A. Kulsariev's translation of M Bakhtin's book "Aesthetics of verbal creativity", 345 p.). As can be seen from this, the culture of Turan and Iran are interconnected with each other, as a result, some Turkic spiritual monuments were transferred to Iran. As a vivid example, you can name the book "Avesta". The author of this work is very concerned about the issue, religious books are not written in the prose style, but in the style of poetry. In the society of other nations, poets belonged to the lower social layer, while the Kazakhs had them as a khan's advisor and they were in the residence of the government. For our part, we will try to find answers to them.

Abylai Khan's appeal (1711-1781) to Bukhar Zhyrau, Asan Kaigi's address (the end of the 14th century – mid 15th century) to Az-Zhanibek was transmitted in the form of poetry of 7-8 syllables in the *tolgau* genre. If we consider this stamp of poetry from the point of view of ancient times, and associating it with the evolution of the development of the Kazakh nation, then we can find numerous fragments of civilization. Here you can also see the role of the functional activity realized in the ancient Kazakh era by poets and wisemen. Our religious texts written in the ancient Kazakh language were translated into other languages, and they formed the basis of other religions, that is, the Sumerian religious legend, the Judaic Jewish religions. "I want to clarify here

that the myth is distinguished with its originality in comparison with other linguistic phenomena. Myth cannot be defined from the point of view of a certain verbal series “traduttore – traditore” (“translator – traitor”). According to this point of view, myth, no matter what similarity it may have with other linguistic phenomena, it is the opposite phenomenon of poetry.

Poetry is translated into another language in a very complicated manner and any translation comprises numerous misrepresentations. On the contrary, linguistic values cannot be distorted by meaningless translations” (Kulsarieva, 1998). Here, these magnificent thoughts of K. Levi-Strauss consider the ancient myths and religious songs that other peoples have now arrogated to themselves. Along with this, one of the divine, ancient, wise mythological concepts is the mythological image of the centaur from ancient Greek mythology. “You are stepping on the lands of the Balkan, and we also saw these lands ... the Scythians, who reached the Balkan peninsula on the borders of Greece, in the ancient Hellenic script it was written that “they live with their horses, talk to them as to people and eat with them”. The legends say that the Greeks called them centaurs joined with the horse's body, when they first saw how their warriors skillfully controlled the horse” (Levi-Stros, 2001). In the myths regarding the 12 labours of Hercules, the centaur Chiron is described not as God, but as an adviser, that indicates a transition from the old to the new stage of life.

The scientist M. Imangaziyev wrote for the first time about the expansion of the interrelationship of the ancient Turkic culture through Iran, referring to the writings of the writer Marat Kabanbai: “The nomads painted the so-called self-portrait of the “centaur” before our era” (Imangaziev, 2008). This is the eternal image of our ancestors in the military field. And if you return to the above view of the religious and spiritual ancient world the well-known book “Avesta” has for many centuries belonged to oral folk art. And only in the Sassanid era it began to be recorded. Therefore, there is a lot of arguments about the language of the “Avesta”.

If we compare this fragment with any *tolgau* from the poetry of Zhyrau, we observe the coincidence not only of the epic templates, but also the directions in the countries of the world” (Kodar, 1998). As you can see in the texts of “Avesta” you can find harmony between the hymn and *zhyrau*, *tolgau*. From this point of view, it can be argued that the initial version of the «Avesta” was created in the ancient Türkic language, and written in Persian. This thought is also confirmed by the Kazakh scientists in the book “The Secret Chronicle of Mongol”. Here we confirm the ideas of K. Levi-Strauss and A. Kodar, who were equally of the opinion on the historical truth regarding the book “Avesta”.

In recent years, cultural and spiritual innovation has arisen in Kazakh society, and significant changes and positive news are observed in the humanities science. The birth of such large-scale scientific works gives us an opportunity to get closer to the ancient national roots that were associated with the world culture, proving that our cultural monuments do not lag behind the Turkic, Chinese, Iranian and Indian civilization, but on the contrary, it made a direct impact on the development of their culture, in the scientific community the idea that the Buddha and Zarathustra, well known to all mankind, came from the Great Steppe, which was the basis for further research, is promoted. Finally, the truth, which has been distant from our nation for centuries, did not have an opportunity to reveal itself in the scientific community, at the present stage has risen as high in the scientific space as an free eagle depicted on the flag of our independent state.

Spiritual beginnings and moral qualities were actually recorded in the field of religious worldviews. The ideological position and religious convictions of the great steppe changed even in the hard times according to the development of society, the residual ancient Kazakh traditions

were preserved even in a settled way of life and modern civilization. Our main scientific task, which is on the agenda is to return all this and the golden fund of the Kazakh culture. Modern scholars Islamists do not look at Lyaila with the eyes of the padishah, but with the eyes of Majnun, we must also try to study the hermeneutics and interpretation of the precious treasure “Avesta” that came to us from antiquity. Good undertakings in this direction are reflected in the works of K. Zatov and S. Ospanov. At the present stage, religion in society plays an important role.

Therefore, interest to the present day is increasing; which show the right path to the historical past of all mankind. The scientist K. Zatov studied some of the issues of Zarathustra and Zoroastrianism in more detail and made scientific conclusions, which became the basis for further researches (Zatov, 1998). Zoroastrianism is considered one of the most ancient religions, the founder of which is the prophet Zarathustra. There is no doubt that it occupies a special place in the history of mankind. In the ancient era, this religion dominated the most powerful Iranian empire from the 6th century BC til the 7th century, until Islam was fully established in this state. Along with this, this religion had a great influence on the philosophical views of the great wiseman of the ancient era Plato and his followers of Neo-Platonism. It also had a great influence on the northern branch of Buddhist religion in the East.

The famous prophet Zarathustra was known by the ancient Greeks as Zoroaster. His teachings made a great contribution to the development of Greek philosophy. On this occasion, Jacques Duchesne-Guillemin, in his translation of the poems “The Hymns of Zarathustra”, writes: “Zarathustra was the first of all the sons of Asia, whom the West recognized. His teachings, with their stroke of genius, have enriched the religion of Greece for four centuries ahead before accepting the teachings of Christ. The teachings of Zarathustra were known to Plato. When the ideas of Buddha and Confucius hadn’t reached Europe yet, Zoroastrism, named by Zarathustra in the West, was considered to be the genius of ancient Asia by the Greeks” (Kodar, 1998).

The famous scientist A. Tarakty believes that the origins of the tradition of Zoroastrism can be found in our national religion of Islam as reciting the prayers five times a day: “This tradition originated on the shores of the Syr Darya as a religion of Zardesh, then switched to the religion of Yehud, and contributed to the generation of the five-time prayer in the Islamic religion.” (Tarakty, 1994). We can only offer the following conclusions to this reasonable opinion:

–The innovation introduced by the sage of the steppe, which was an example for subsequent religions, is a problem of man. He put the freedom of man and his choice above everything else; he was the first who in the history of mankind introduced the basis of monotheism to worship the Almighty. The worship of only the Almighty was later reflected in the religion of Judaism, the Christian and Islamic religions. Thus, Zarathustra presented the world worshipping of The God Almighty.

–The Kazakhs still divide time into five parts from sunset to sunrise: dawn, midday, noon, midmost prayer, evening prayer time. This tradition originated on the shores of the Syr Darya on the basis of the religion of Zarathustra, it first came to Judaism from Zhoyta, then the Islamic religion took over from them, and as a result As-Salat was established (five times reading);

–Washing with water (performing ablution) is one of the main rituals in Zoroastrianism. There is no doubt that this ritual in Islam was introduced from the ancient Türkic religion of Zoroastrianism, because it is mentioned in the last book Kuran Karim, which Allah brought down to earth, that is, this book contains all the good intentions of humanity. The role of water in Zoroastrianism in the following and other religions becomes a religious and ritual custom. Because water in the given religion is considered to be a holy and all-powerful force after fire. In



the Islamic religion, when performing a religious ritual ceremony of marriage, bride and groom drink water.

–It is said, when a person leaves this world, he revives again, all his good and bad qualities are weighed and Ahura Mazda checks him. And here you can see that the Avesta is related to the ancient Islamic traditions (Kyraubai, 1996).

As we see from the ideas of A. Tarakty, Jacques Duchesne-Guillemain Zoroastrianism occupies a special place in the history of mankind. And the famous German philosopher K. Jaspers, in his wise sayings, says the decisive factor influencing the development and shaping of the culture and civilization of humanity, is that people only believe in the existence and omnipotence of God, and in this respect the works of Zarathustra done for humanity were highly valued. His idea was also supported by the Kazakh scientist K. Zatov: “Zarathustra made an enormous contribution to the development of mankind and in the search of answers for the questions and issues that concern them. His commandments are clear to everyone and have awakened good intentions in every person He called to live a life in accordance with good ideas, good deeds and good words. Man has every right to choose between good and evil. But by his choice he is responsible for the fate of the whole world. The victory of two powers on Earth is associated with the free choice of human. Therefore, human should not forget about the responsibility before humanity and existence ...” (Zatov, 1998).

Zarathustra, who left an indelible mark on history, was one of the spiritual mentors of humanity. Issues related to the birthplace of Zarathustra, caused heated debates. When we raise this problem, we should not forget about the historical events and the missionary nature of the religion of Zoroastrianism. I. Braginsky (1905-1989) notes: “In dualism of Greek philosophy, the Iranian teaching left its indelible mark” (Kodar, 1998). In this informative, intelligible conclusion of I. Braginsky there arises a controversial assumption that now one can call together the “Turan-Iranian teaching”. The fact that Zarathustra united these two identical civilizations, the influence of his teachings on the Greek civilization at all times were consolidated by the Russian and Western scholars from the position of their European origin.

But it is good that the teachings of Zarathustra of the Great Steppe had a great influence on the development of world civilization, Turkic civilization and others. On the spreading of his teachings all over the world in a missionary way, the scientist L.A. Lelekov (1992) expresses the following thought: “The Greeks were proud that the origins of their religions were taken from the teachings of Zarathustra. Even Pythagoras himself called himself a barbarian and that he was a student of the ancient Turkic prophet” (Lelekov, 1992). Here we will try to answer the question of why Pythagoras considers himself one of the “barbarians” (the concept of wolf-wolves – then the Romans called “the wild” with the purpose of revenge), a disciple of the prophet.

Because he proudly proclaims that he is an admirer of not the Iranian, but the Turanian teaching. In addition, he took the foundations of his great “digital philosophy” from our ancestors. Not only Pythagoras, but all great Greek thinkers adhered to the teachings of Zarathustra, about this in the book of A. Pogodin (translated by K. Zatov) the following idea of Professor Jackson is given: “It is impossible to deny the legend that Pythagoras gained knowledge in Babylonia from his teachers (magicians). It is also known that Plato went around the East, tried to gain knowledge from magicians, but further this was prevented by the war between the Greeks and the Persians. A contemporary of Socrates – the followers of the sophist of Prodicus proudly declare that they have appropriated the secret books of Zoroaster. Aristotle, Deinon, Eudoxes of Cnidus, especially Theopompus were well acquainted with the principles of the teachings of Zoroaster”. If

the dualism of Zoroastrianism influenced the formation of the religious-philosophical system of Gnosticism, and its eschatology had a great influence on the Christian, Islamic religion.

The above mentioned statements of A. Tarakty did not arise without reason. Professor Jackson once said about it: “You can find a whole series of great ideas of Christianity in Zoroastrianism, this is also an important factor” (Pogodin, 1903). Prior to this, similar opinions were expressed by the experts of the Christian religion and advanced educated thinkers during the educational era in the 18th century, a Russian researcher L.A. Lelekov said that the similarities between the doctrines of Moses and Zarathustra at that time had worried many people, and J.Wilson in his book notes that, on the basis of historical information Origen was accused of adhering to Zoroastrian ideology of the heathen Celsus (Lelekov, 1992).

At the present stage in Turkic literary studies, and especially in Kazakh literature, there is an acute problem – to clarify the birthplace of the prophet Zarathustra. This problem has not yet found a solution since the period of Jackson. The famous philosopher A. Kasymzhanov said on this occasion: “Zarathustra did not find shelter in his country, was under the auspices of the king of Eastern Iran in the palace of Vishtaspa, and this was first arisen, and the fact that his followers were nomadic herders remained forgotten” (Kasymzhanov, 1994). Alkay Margulan confirms the opinion of A. Konyratbayev that Zarathustra was born between Amudarya and Syrdarya. Thus, there is still no consensus about the place of birth of the genius prophet. But all scientists do not deny the fact that his origin refers to the Turks. Only a professor at the University of London, Mary Beuys, an Iranian researcher, claims that Zarathustra is a representative of Iranian tribes.

The Kazakh scientist Alma Kyraubai was one of the first to study the similarity and kinship of “Avesta” and Kazakh mythology: “The Kazakhs have a “flaming fire” associated with the name of Ahura Mazda as an admirer of fire”. Indeed, “flaming fire” for the Kazakhs, this “mazdap zhangani ot (flaming fire)”, “mazdap zhanu (to flame)” is closely associated with the name of this deity (Kyraubai, 1996).

The era of prosperity and collapse of this religion V. Abayev divides into four stages: 1. The ancient era of Zarathustra (VII century BC); 2. Achaemenid; 3. Sakstan; 4. Sasanid (Abayev, 1990), and about the future research of the Avesta and the language, S. Kondybai (2008) expressed the most correct idea. The scientist argues that firstly it is necessary to revive the ancient Kazakh mythology (Old Turkic), and to take Zoroastrian “Avesta” as a material for the object of comparison and source, it is not necessary to try to prove writing a composition in another language, that it belongs to the Turkic language, but it is necessary to try to uncover in this work the mythical archetypes, scenes and images, and for the initial research suggests the following rules (let us leave the linguistic structure of the work to linguists and we shall consider only mythological aspects related to the theme):

1. To recognize that the text of the work refers to the language of the text of the Avesta;
2. To explore only mythological figurative names, mythological concepts, mythological subjects and archetypes (Kondybai, 2008).

Kazakhstani science, based on the data of archeology, history and ethnology, confirms the worldview, cult, and poetic manifestations of the Avesta anthem. Numerous archaeological materials indicate that the above-mentioned cult of fire can be seen on monuments at least from the Mesolithic period. For example, the solar cult closely associated with the cult of fire is widespread in all periods of the Paleometal, they are found in the art of the early Iron Age and the Middle Ages (Vaigynakov, 2008). Ethnographic materials (Ualikhanov, 1985) also confirm some of the connections of the Kazakh customs with Zoroastrianism.

For example, when a daughter-in-law is brought home for the first time, she must worship the hearth (fire), then the groom's relatives (women) pour oil on the fire, and only then allow her to enter the house. Also, by burning grass adyraspan (*Péganum hármala*), the Kazakhs protect their home, hang out a bunch of this plant at the entrance. Adyraspan has many names and in different countries is called differently: Garmala, Harman, Isfant, Hazor Ispand, Userlick, Isikrik, etc. This is a perennial herb that was a grass that scares away evil spirits and brings good luck in business. Its smoke is used to clean the house from bad energy and when a person is sick in the house. Perhaps these rituals have been preserved by the Kazakhs since the times of Zoroastrianism, or perhaps this rite has its history before the spread of the above-mentioned religion.

Thus, the system of religious and mythological representations of the Kazakh people is characterized by multiplicity. In the course of several millennia, being in the realms of different religious systems, the mythology of the Kazakhs provides the broadest picture of the functioning and interaction of religious and mythological ideas from at least the Bronze Age. Complex religious syncretism can be observed in the mythological system of the Kazakh people. The difference in the historical and cultural development of the Kazakh people undoubtedly affected the typological characteristics of all mythological systems.

## Conclusions

The main ideological, religious and poetic manifestations of the Avesta show that this anthem collection has become one of the standards of attitude to the world. Avesta is a kind of worldview system and played a peacemaking role in the history of mankind. In the early Iron Age (maybe earlier), in addition to various religions in the territories of Central Asia, Tengrism spread. Perhaps some of its canons were infused with Zoroastrianism. The Kazakhs, like all Turks, believe in the spirit of their ancestors. The tradition of honoring the spirit of the ancestors – Aruah, perhaps is even associated with the name of the god Ahura-Mazda. It is also possible that the terms “Ahura” and “Aruah” have common roots, and these words eventually changed their semantic meanings and intertused in one color. This is still an argument. But it is worth thinking. Therefore, in the future, researchers should study the influence of Zoroastrianism on Tengrism. This question has not yet been raised at the proper level by specialists.

Our main problem is to consider the content of the teachings of Zoroastrianism and mythological concepts similar to them, traditions and customs, rituals and signs in interrelation with world religions. If we can unite the humanities and study the text of the literary monument of Avesta, the teachings of Zoroastrianism, we will benefit in many ways. In this article, only an attempt was made to investigate the remains of the Kazakh archetype in the ancient literary memorial “Avesta”. Thus, the main book of Zoroastrianism, which inspired all three world-famous religions that have not reached us since the invasion of the traveler Eskendir Zulkharnayin, is an annoying tragedy in human civilization. About this M. Boyce expresses such a wonderful idea “Unwritten book of religion”. Past stories do not return back. Since the holy book disappeared without a trace, we only deeply investigated religious and mythological concepts from the anthem collection “Avesta”, which is an integral part of the “Unwritten book of religion”.

Life does not stand in one place, therefore the divine elements that originated from the teachings of Zarathustra, the son of the Great Steppe, and literary monuments left to the descendants of the Kok Turks, are in harmony with the Kazakh mythology. An objective historical and philological study cannot ignore the fact that Zoroastrianism is deeply rooted in Islam, or that it has some bond with Tengrism. But in itself, the statement of these facts is not enough, it is

necessary for specialists to work in this direction. The main thing is to understand what motives prompted the national thought of antiquity and the Middle Ages to turn to work on alien material and what ideals were displayed in the process of spiritual creativity.

The mythographical sources involved in writing this work isn't considered as all possible sources on this subject. This is due to the fact that the mythology of the Kazakh people is a living organism, which continues functioning today, being reflected in modern literature, in numerous publications of oral art records, in rituals and holidays regularly held in Kazakhstan at present. This proves its topicality and eternal value.

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