

THE DUALISM OF ONTOLOGICAL AND COSMOLOGICAL PROBLEMS IN THE PHILOSOPHICAL TEACHINGS OF THE AVESTA

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OT-F1-89 "Avesto: encyclopedic dictionary"

on the subject of preparation and publication

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Annotation: The article is a complex analysis of the ontology of the universe, man, life, existence, society, based on the sources of Zoroastrian religious and philosophical teachings, which is analyzed in the dualistic view of this idea. In particular, the relationship of the material and spiritual worlds is illuminated by the struggling dualism of the Avesta.

Keywords: dualism, cosmology, ontology, Zoroastrianism, Avesta, Bundahishn, Ahura Mazda, Ahriman, virtue.

Zoroastrianism and its holy book, the Avesta, as the first world religion of its time, are rich in human values, the integrity of the universe is in motion, the construction of a happy life, the just rule of society, the protection of human rights and obligations, the purity of thought and action, usefulness, embodied deep moral ideas, from which the spirituality of the peoples of the world.

The philosophical essence of Zoroastrianism and the Avesta is reflected in the following ontological, dialectical ideas: first, the foundation of the world was created by Ahura Mazda, who is a physical (material) and spiritual (ideal) being, subject to its creative principle. This tendency ultimately requires the triumph of the ideas of Ahura Mazda; secondly, this victory is achieved through the struggle (dialectics) of two opposing spirits, who express the ideas of creation and destruction; thirdly, this struggle takes place at a certain time and place (perception of time and place) and ends with the victory of the moral principle - "good thoughts, good words, good deeds" (ethics).

The ideas of the dualism of struggle based on the Avesta form the logic of this doctrine. First, the two spirits are the opposite of Ahura Mazda and Anhra Mainyu, which are symbols of good and evil, life and death; secondly, nature, fauna and flora are fundamentally opposite - growing and flourishing natural and natural disasters: floods, droughts, earthquakes; thirdly, animals are also divided into two poles - beneficial and harmful; Fourth, the dualism of thought - heaven, sun, moon, air and water, as well as hell, darkness, disease, death, and so on. such as expressed in opposite concepts.

M.N. According to Wolfe, the "cosmological and ontological ideas" of Zoroastrianism are to some extent consistent with the views of the ancient Greek philosophers. In Zoroastrianism, space and time are understood as infinite. The space is divided into two parts: the circle of infinite light, the circle of goodness and the circle of infinite darkness, the circle of evil. The world of Ahura Mazda is the realm of the mind, the world of Angra Main is the realm of the senses. Hurmazd creates a limited period of time consisting of three periods of infinite time. During the first period, the universe did not exist, it existed in an ideal version, which can be compared with the world of ideas of Plato. This is connected with the concept of "spirits", that is, the spirits of the pious, who are waiting for the emergence of the material world. During the second period, the material world is created, and during the creation, evil mixes with it. A circle of goodness and evil, a circle of life, is created. The third period is the period of cleansing the world from evil with the help of fire from the depths of the earth. "

M.N. Wolf's idea of the "double" ontological dualism in Zoroastrianism, quoted above, testifies not only to the abstraction of Zoroastrianism, but also to its complexity. In modern philosophy, the complex objects, the insignificant thinking, the problems associated with the complex thinking seem to be in harmony with the thinking and teachings of Zoroaster. M.N. Wolff argues that ontological ideas in Zoroastrianism are an alternative to the development of ontology in relation to Western European cultural traditions, and that ontological dualism in Zoroastrianism is significantly heuristic; therefore, it is urgent and promising to continue research in this area.

One such study is the Damtat-naska, part of Bundahish's "Fundamentals of Creation," a systematized interpreted Middle Persian Avesta that is considered extinct, and focuses mainly on cosmogony and cosmology.

The creation of Bundahishn reflected the ideas of religious dogmatism typical of the III-IV centuries AD. But nevertheless, in relation to Damtat-naska, which is related to the creation of the universe and its landscape, Bundahishn's Ahura Mazda is about the creation of mountains, waterworks, races and peoples, flora, fauna; genealogy of mythological images; frashcard - provides information about the last world with a historical and more complete classification.

It is said of Ormazd about the creation of being and the opposition of the Evil Spirit: "It is clear from the Mazdayasni Avesta (book) that Ormazd was always the supreme guide who shared light and goodness. The world of light is Ormazd's abode, which he called" infinite light Alamism (omniscient) and goodness are stable features of Ormazd. In the Avesta, he (ie, Ormazd) says that the Avesta is the embodiment of two (goodness and universality): one is continuous in time and space - because Ormazd himself, His belief is that the abode (from eternity) has existed and will always exist. The second is Ahriman, who is obsessed with the passion of darkness, ignorance, ignorance and destruction. He was at the bottom of the abyss, there is, but nothing will happen. The abode of destruction and darkness There was a space between them (Ahura Mazda and Ahriman) called "air", in which two spiritual bases were mixed, the "infinite light" above and the limited "aba" at the bottom. diy zulmat "".

The possibilities of Ormazd's product are endless and endless. Ahriman's creations are doomed. The notion of the existence of conflicting primaries in nature is reflected in Zoroastrianism as a legitimate system of two opposing forces led by Ahura Mazda and Anhra Mainyu. All goodness comes from Ahura Mazda, and corruption comes from Anhra Mainyu. At the residence of Ahura Mazda, peaceful life shines, truth prevails, the sun shines, clear water flows, holy fire burns, and with Anhra Mainyu, misfortunes, death, winter, lies, and any pest that harms people and animals are associated with ants and animals.

"Ormazd, being knowledgeable, was aware of Ahriman and his deeds. Ormazd knew that Akhriman would be seriously involved in the noble being to the end. Therefore, he created the spiritual divine symbols of the creatures to be created. For three thousand years they were spiritual emblems. Neither thought nor acted. They were dreams in an imperceptible intangible state. The reason for the ignorance and ignorance of the evil spirit was that he did not know the existence of Ormazd, and when he ascended from the depths of the earth, he suddenly realized that he was covered in the light of Ormazd. But because of its destructive nature, it has begun to shed light that is inaccessible to giants. "

In Zoroastrian ontology, the world was conceived as spherical, round. Ahura Mazda created a world of three phases: the sphere of the sun, moon and stars. In the solar sphere is the residence of Ahura Mazda, below, on the opposite side of the sun - eternal darkness, the kingdom of harmful giants, the level of death. Between the first and second spheres is life, in which Light and Darkness, Good and Evil, Life and Death, fight forever.

"First of all, Ormazd created the sky before the good deeds and light of Bahman, before the material beings from the Mazdayasni faith. Because he knew that the creatures would be revived. Then Ardvaish, then

Shahrevar, then Ispandarmad, then Khurdad, then Amurdod. From the dark evil world came Ahriman, Akoman, Andar, Savar, then Nakaed, then Tarev and Zarev. Among the creatures of Ormazd, the first heaven, the second water, the third earth, the fourth plant, the fifth animal, and the sixth human being appeared in the material world. ”

It is clear from the above considerations that the natural philosophy of Zoroastrianism originated entirely from and was based on the mythology of ancient peoples. The results of centuries of understanding of natural and social phenomena, as well as the generalization of ideas found in myths and legends, which in turn formed the basis of the completed religious-philosophical concept, were expressed in mythological form. This mythological concept explained the creation of the world, the structure of the universe, the interaction of spatial bodies, events in nature and society, the place and role of man in this world, the fate of mankind and man's responsibility for the fate of the whole world. Zero G. In his History of Philosophy, Ritter admits that in addition to religious teachings and mythical superstitions, the Avesto texts also contain elements of philosophical consciousness.

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