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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE PROBLEM OF THE AVESTA
IN ANGLO-AMERICAN LITERATURE**

Speciality: 5718.01 – World Literature (English Literature)

Field of science: Philology

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Baku – 2022

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GENERAL CHARACTERISTICS OF THE RESEARCH

Actuality of the topic and the degree of research. In Anglo-American literary criticism, the investigation of the problem of the Avesta at different development stages of world literature and culture serves to the study of ancient literature. The matter of the Avesta, which is regarded as a perfect embodiment of the Prophet Zoroaster who is distinguished in modern times according to his literary, cultural, religious and social position and his literary, philosophical as well as poetic ideas, can be considered as one of the most topical issues in literary criticism. “... *our people, our literature, which is a mirror of its worldview, did not change its position even for a while; it did not retreat from its right path; it did not lose hope and faith that one day evil and treacherous hearts would cleanse of dust by the power of words.*”¹ In the introduction part of the first volume of “History of Azerbaijan Literature” book, deceased academician Bakir Nəbiyev and academician Teymur Kərimli bring up the problem of determining the place and position of one of the most renowned prophets, Zoroaster’s “Avesta” in the rich literary ecology of our literary history on the basis of historical sources as one of the essential duties of the literary criticism.

Actually, Vendidad and fragments of other parts of the Avesta’s primary copy are known to the world of science dating back to 1288. It is an improved version of the Sassanid period which is still preserved. These are a quarter of the volume of Vendidad. In general, the most discussed part of the Avesta collection of books in the field of scientific research is the Yasna, which includes the “Gathas” (“Songs”) composed by the prophet Zarathustra himself. The founder of Zoroastrianism, who flourished 258 years before Alexander (the Great), lived and worked in the VII-VIII centuries BC as a prophet and the creator of the teachings of a new faith. The Avesta, which contained elements of ancient Eastern mythology, was one of the first world religions, and Zoroastrianism was recognized

¹ Nəbiyev, B. Azərbaycan ədəbiyyatı tarixi: [6 cildə]. / B.Nəbiyev, T.Kərimli. – Bakı: Elm, – c.I (şifahi xalq ədəbiyyatı). – 2004. – s.8-9

by Greek and Roman scholars as a collection of sacred books.

The French-born Belgian scholar Jacques Duchesne-Guillemin stated: *“Zarathustra was the first in the West to demonstrate the wisdom of ancient Asia ...”*² Furthermore, he claimed that Zarathustra created the hymns of Zarathustra himself, and West was the first of all the sons of Asia to adopt “Zarathustra”. In world Avesta studies, including English, American, Azerbaijani and Russian literature, the translation and scientific research works of scholars and writers – Alibeyzadeh E., Alimirzayev A., Kandli Gafar, Gasimzadeh F. and Hajiyev T., Malikov R., Mammadov R., Shafizadeh B., Shamsi I., Mary B., Browne E.G., Jackson A.V.W., Abayev B.İ., Bertels E.E., Berdiyev S.P., Lelekov L.A., Makovelski A.O., Mumindjanov X.X³ – on the Avesta collection of sacred texts are of great importance.

² Авеста. – Энциклопедия Кругосвет // krugosvet.ru/enc/kultura_i_o

³ Əlibəyzadə, Elməddin. “Avesta” Azərbaycan xalqının mənəvi mədəniyyət tarixidir. / E.Əlibəyzadə. – Bakı: “Yurd” NPB, – 2005. – 240 s.; Əlimirzəyev, A. İlk atəşpərəstlər mixi yazılı abidələrdə // – Bakı, Bakı Dövlət Universiteti, İlahiyyət fakültəsinin elmi məcmuəsi, – 2015. №23, – s.213-220; Qasımzadə, F., Hacıyev T. Avestadan bu günədək. – Bakı: Bilik cəmiyyəti, – 52 s.; Şəfizadə, Baloğlan. Zərdüş, Avesta, Azərbaycan... (maq sivilizasiyası). – Bakı: “Elm”, – 1996. – 324 s.; Məmmədov, R. Zaratuştranın şəxsiyyəti barədə // – Bakı, Zərdüştiliyə dair tədqiqatlar. Məqalələr toplusu, – 2004. – s.78-91; Vəliyev, E. Azərbaycanda zərdüştilik. – Bakı, – 2002. – 135 s.; Şəms, İ. Avesta. Bakı, – 1995. – 76 s.; Zərdüştiliyə dair tədqiqatlar. Məqalələr toplusu, – 2004. Boyce, Mary. A History of Zoroastrianism. Volume Two. Under the Achaemeniansş Printed in teh Netherlands: Leiden, – 1982. – 297 p.; Boyce, Mary. Textual Sources for the Study of Zoroastrianism (Edited and Translated by Mary Boyce). Mazda Publishers, – 1992. – 204 p.; Boyce, Mary. Zoroastrians. Their Religious Beliefs and Practices. London: Routledge and Kegan Paul Ltd., – 2003. – 284 p.; Browne Edward Granville. A Year Amongst the Persians (This book originally published in 1893). Pdf. – 612 p.; Jackson A.V. Williams. Zoroaster: The Prophet of Ancient Iran. London: MacMillan Company, – 1899. XXIV+314 p.; Textual Sources for the Study of Zoroastrianism. Edited and Translated by Mary Boyce. Printed in the United States of America: The University of Chicago Pressç – 1990. – 176 p.; Абаев В.И. Авеста. Лекции профессора В.И.Абаева (1982-1983 гг.) с анализом и комментариями. Цхинвал: Республика, – 2016. 300 с.; Бакиханов Аббас-Кули-ага. Гюлистан-и Ирам. Ред., коммент., примеч. И указ. З.М.Бунятова. – Баку, – 1991. – 304 с.; Бердиев Шохназар Пирназарович. Этические проблемы зороастризма: /Автореферат дисс. кандидата философских наук/ – Душанбе, – 2011. – 25 с.; Бертельс Е.Э. Отрывки из

It should not be forgotten that the problems of national moral development in the study of art monuments in the historical and cultural memory from the earliest times of ancient history and literature to the present day are closely connected with literature in one way or another. From this perspective, the scientific study of the “Avesta” problem in Anglo-American literary criticism is of great importance and urgency. Literally, the “Avesta” collection of books on the history of public and literary thought serves to solve the problem on a scientific level around conflicting opinions and judgments, realistic views and interpretations that have emerged in the world, including Anglo-American “Avesta” studies. It is distinguished by its serious scientific significance and relevance.

Авесты // Восток: Журнал литературы, науки и искусства. Книга 4. М., Л.: – 1924. – с.3-11; Новые работы по изучению Авесты // Ученые записки Института востоковедения АН СССР. Москва, т.III, – 1951. – с.261-267; Лелеков Л.А. Авеста в современной науке. Москва: Гос. НИИ реставрации МкиТ РФ, – 1992. – 362 с. (в эл.вар. 194 с.)Маковельский А.О. Авеста. Баку: Издательство Академии Наук Азербайджанской ССР, – 1960. – 143 с.; Маковельский А.О. Время жизни Заратуштры // – Баку, ДАН Азерб.ССР, – 1951. Т.VII, №4, с.187-190; Маковельский А.О. К вопросу о родине зороастризма // Научная сессия АН Азерб.ССР. Тезисы докладов. – Баку, –22-26 апреля, – 1956. – с.30-31; Меликов Р. Авестийские мифологические образы в азербайджанском фольклоре // *Azərbaycan şərqşünaslıq elminin inkişaf yolları. Akademik Vasim Məmmədəliyevin anadan olmasının 70 illiyinə həsr olunmuş Beynəlxalq elmi Konfransın materialları.* – Bakı, – 27-28 iyun, – 2013-cü il.– Bakı, 2013. – s.405-407; Меликов Р. Зороастризм и Азербайджан (явление и проблемы) // *Zərdüştiliyə dair tədqiqatlar.* – Bakı, 2004. – s.107-134; Меликов Р. Из истории зороастризма в Азербайджане // Материалы международного научного симпозиума посвященного 90-летию действительного члена Национальной Академии Наук Азербайджана, героя Советского Союза З.М.Буниятова. Истиография и источниковедение средневекового Востока. – Баку, 2012. – с.146-149; Меликов Р. Изучение Авесты и зороастризма в Азербайджане. Первая международная научная конференция на тему: «История науки и науковедение: междисциплинарные исследования», – 29-30 октября 2018. – Баку, – с.270-280; Меликов Р. Об Авесты и истории её изучения // Труды научной конценренции, посвященной 80-летию академика Играра Алиева (12 марта 2004 г.) – Баку, 2004, – с.52-67; Меликов Р. Язык Авесты // – Bakı, “Tarix və onun problemləri”, – 2007. №1, – s.6-12

Taking advantage of the latest achievements of modern science, a comparative study of the “Avesta” collection of texts helps us to listen to the sounds from ancient times to the present day, to learn from them and, most importantly, to study the specific points of intergenerational cultural transitions. In ancient times, very few monuments, books, written texts, and works have survived to the present day. Some of them have been destroyed, and some have completely disappeared. So, what is left behind? The parts of the “Avesta” that have survived to the present day reflect cultural values, intercultural transformation and the element of their assimilation rather than information breakdown. Information breakdown shows the loss of something, the transformation of texts and reaching in a different appearance till the modern period of time. Scientific discussions and debates do not answer the question of where the true essence lies – in the lost or burned parts, or in the parts that have been relocated. It is impossible to go back, and even if one does, it is unimaginable to meet the lost monument. The dilemma of "knowing and not knowing the mysteries" of the ancient world does not change as the world stands still, the lines of all the truth-finding parts are preserved in the poetic energy of the hymns in the “Avesta”. The study of these texts is also relevant in terms of an in-depth study of the multifunctional nature of modern culture, with all its layers.

The object and subject of the research. “The History of the Religion of Ancient Persia” by Thomas Hyde an English orientalist; “A History of Zoroastrianism” in two volumes by Mary Boyce (1982); “A Literary History of Persia” by Edward Granville Browne (Volume I, 1969); “Zoroaster. The Prophet of Ancient Iran” by Williams Jackson, an American orientalist (1899) is the main research object of the dissertation.

The subject matter of the research is to determine the role of the Prophet Zoroaster (Zarathustra) and his collection of sacred texts in relation to the “Avesta” collection of books in the context of Western (Anglo-American) relations on the bases of the archival documents, historical facts, Avesta’s ideological and aesthetic merits, and to identify the national identity of Medes and Azerbaijanis on the

basis of typological analysis of the first written Hindu manuscript “The Rigveda”.

The goal and objectives of the research work. In the investigation of Anglo-American literary criticism, the problem of the “Avesta” has not become a separate object of study yet, and no special research has been conducted. It should also be noted that many “Avesta” scholars have at times cited the views of the world, including British and American researchers on the “Avesta”, and put forward serious scientific arguments.

It is an obvious fact that from the earliest times of history to the present day, the issues of national-morality, ethical development, the embodiment of the spiritual worldview, the search for ideas in literature and their transmission from generation to generation are the duties of the scholars. These issues have always pondered them, and the preservation of national identity has often been the victim of alienation in the face of the destructive power of wars and politics. From this perspective, analyzing and commenting on the “Avesta” problem in the literary-historical prism based on historical facts, as well as literary-scientific and literary-artistic materials that serve the ideological-aesthetic concept and national-cultural and spiritual values of Azerbaijan (Turkism); formation of a scientific view of all-Turkic cultural and literary concept is one of the goals of the dissertation work.

To achieve the goals, the study must fulfill the following objectives:

– To create a picture of scientific history of the “Avesta” considering the problems which were found in internet archive websites and have been extensively studied and reflected in the works and monographs of Anglo-American literary critics and scholars like Thomas Hyde, Mary Boyce, Edward Granville Brown, Edward Granville Browne, Almut Hintze and William Jackson;

– The names of the above-mentioned scholars, written in the spectrum of scientific-theoretical socio-philosophical thought against the background of the principles of historical tradition on the basis of historical-scientific, literary resources, belonging to the Zoroastrian period, first of all, can provide a study of Turkic (Turanian) history

and its ethical spirituality, moral values to determine the importance and expediency of making the study of ancient language, culture, literature and history an urgent task in the context of the works, experiments and researches;

– While putting forward Turanian ideology or Magh ideas and ideals, first of all, to consider the prominent poet of the 11th century Abulgasim Firdovsi's "Shahname" which referred to the "Avesta" collection of books and to reveal the criteria with the literary facts referring to the moral and spiritual values, the reconstruction and strengthening of the inheritance relations;

– To determine the identity of Zoroaster on the basis of a number of serious scientific considerations, numerous articles and reports in Anglo-American literature on the life and work of the Prophet Zoroaster, to clarify the scientific opinions and judgments related to the subsequent writing of the "Avesta";

– To preserve the language of the "Avesta", especially the words of Turkish origin (personal and household names) reflected in the collection of books and the translation and interpretation of the spiritual and philosophical aims and ideas of Zoroastrianism, which became one of the world's leading religions and beliefs.

The research methods. The comparative-historical and typological analysis methods used in this study have been chosen in close connection with the topic. The attention was paid to a new research method conducted with the purpose to study the historical sources reflected in the "Avesta". There one can find Media-Azerbaijani literary-philosophical and poetic thoughts in the context of analysis and scientific generalizations and literary relations in solving the problem on the basis of literary-critical, scientific-theoretical base.

The main provisions for defense are:

– to evaluate the "Avesta" collection of books as a mean of perfect historical examples considering the cultural, literary and spiritual reality of Azerbaijan in the history of Anglo-American literary-philosophical and scientific thought, the homeland of the Prophet Zoroaster, national identity and the history of life and religious literature;

– to clarify the role of "Avesta" that was reflected in

Azerbaijani space and thoughts, the formation and development stages of the Avesta book collection, which was later written and translated into Western languages, including English, and mentioned in the monographs on the basis of a single idea;

– to reveal polemical attitudes to misconceptions in works that support the address of Iranian (Persian) literature and a number of studies, selected by individual researchers with search tendencies and contradictions in the study of the “Avesta” problem in the period of investigation;

– to determine the place of Azerbaijan in the all-Turkic context considering the elements and the facts about the Prophet Zoroastra and the collection of religious texts of Zoroastrianism the “Avesta” on the model of the literary relations between West (English and American) and the East (Azerbaijan, Iran) and to identify the impact of the “Avesta” on Azerbaijan history, social-religious, multicultural world.

Scientific novelty of the research. It is a historical fact that the history of the first Greek translation of the “Avesta” and its study date back to the time of Alexander the Great. The formation of an ideological concept in the creation and development of the works of monumental art, valued as a national-spiritual and cultural-poetic treasure of ancient Iran, was considered one of the problems in the new field of research in the world, including Anglo-American literature. From this point of view, the attempt to identify the national-historical sources and sources of the “Avesta” problem since the universal philosophical, religious and poetic model of thinking in the following directions was carried out on the basis of a new approach in literary criticism. It is a reality of the literary history that even starting from the first centuries of Christianity the Greek philosophers Aristotle, Hermippus, Dino, Hermodorus studied the sacred book more intensively. However, this book was less understood in later times than in its time. It was determined that the book, based on the subsequent reconstruction of the “Avesta”, was different from its original version. One of the main issues determining the scientific novelty of the research and revealing its belonging to Azerbaijan is the creation of a literary-scientific analysis of the “Avesta” problem in Anglo-American literary

criticism, which is of great scientific interest among Anglo-American researchers who refer to the socio-historical and literary facts. In the study of the problem, monographs published in English and Russian, as well as internet essays especially in “Academia” and authentic materials were brought to the level of analysis and commentary.

Theoretical and practical significance of the research. It should be noted that the study was implemented referring to monographs published in Western countries, including the United Kingdom and the United States; archival materials included in the websites, as well as research works conducted by leading experts from the University of London’s School of Oriental Studies (SOAS). The work also includes the scientific research works of British and American researchers who lived and created at different times, these materials included the author’s accurate scientific explanations and generalizations to the controversies related to Zoroastrianism.

As for the practical significance of the research, it should be stressed that the results obtained in the dissertation can be widely used in the publication of the textbooks both for high and secondary school students. It can also be used as a useful source while publishing the new prints of the books on the literary history of Azerbaijan.

Approbation and application. The main provisions of the dissertation have been published in scientific journals of the local and international conferences, as well as in the form of articles and theses in separate scientific journals published in the Republic of Azerbaijan and overseas.

Name of the organization where the dissertation is performed. The work was performed at the Department of English Language and Literature of Western Caspian University.

The structure of the dissertation with a sign including a separate volume of the structural units of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, and references. Introduction – 8 pages, 15693 characters; Chapter I – 49 pages, 93395 characters; Chapter II – 33 pages, 63653 characters; Chapter III – 45 pages, 84485 characters; Conclusion – 4 pages, 6829 characters. The dissertation consists of 264055 characters excluding the list of used literature.

THE CONTENT OF RESEARCH

The **Introduction** of the dissertation substantiates the actuality of the topic, conveys information on its object and subject, aims and objectives, materials and the involved methodologies, working hypothesis, scientific novelty, theoretical and practical importance, provisions introduced to discussion, approbation and structure.

The first chapter of the dissertation **“On the Reality of Zoroaster and the “Avesta” in English Literary Studies”** consists of two sub-chapters. The first subchapter entitled **“The “Avesta” and the Study of Zoroastrianism in English Literary Studies”**, reveals that the use of comparative literature principles, theoretical and practical elements in monographic research on Oriental literature and culture in English literature serves for a correct understanding of literature and obtaining successful results.

Prof. Almut Hintze’s following judgment once again confirms that the problem studied is a matter of literature: *“In his conversation with Ahura Mazda in the Gathas (songs), the poet (Zarathustra) talks about these topics, such as Good and Evil, the early period and creation of the world, and the final destiny of man. Making a choice between good and evil, actually, this choice must be made by everyone, right and wrong worship, posthumous judgment, decision, being rewarded and punished, thoughts and ideas about heaven and hell being as an essential part clear, consistent world system of belief, for the first time, finds a brief but accurate expression here.”*⁴

Prof. Almut Hintze’s systematic investigations, especially her serious research and projects in connection with Zoroastrian literature on the basis of Zoroastrian books, have an exceptional place in recent years. In her very short and concise study entitled *“Who are the Zoroastrians?”* she writes: *“The current situation is exacerbated by the fact that the Iranian Zoroastrians refused to hold the Yasna ceremony about 50 years ago, and now no Yasna*

⁴ Hintze Almut. Who are the Zoroastrians? – British Academy Review. Summer – 2016. – p.14

ceremony is held in the diaspora (Iranian diaspora).”⁵

Prof. Almut Hintze, being concerned that such a prohibition would spread to the Persians in India, stresses the urgent necessity to document all the fractions of Yasna ceremony in order to ensure the preservation of this valuable heritage. The professor of the University of London notes that part of the Multimedia Yasna project is to complete the filming of the entire Yasna ritual, and the translation of the Yasna texts from the language of the Mobids into Latin script on the basis of impromptu sermons, as well as the publication of Avesta texts at the University of Birmingham and the University of Münster (This project was scheduled for the period from October 2016 to September 2021).

According to the British orientalist Mary Boyce, Zoroastrianism is more difficult to study among living beliefs. The reason for that was its antiquity, as well as its location at the crossroads throughout its history, prohibitions or obstacles were put in front of it for various reasons. The disappearance of many texts from the Avesta, a compilation of sacred texts, has also played a role in creating certain obstacles and difficulties in research, both directly or indirectly. Mary Boyce states: *“Zoroastrianism, which was nurtured in the culture of the Bronze Age in the deserts of Asia more than 3,500 years ago, became the state religion of the three great Iranian empires and thus contributed for centuries with its secular power and spiritual wealth.”*⁶

Water and fire are the primary objects of the Zoroastrian worship, which have been passed down from generation to generation through historical customs and rites.

The British orientalist Sir John Malcolm wrote in Chapter III of his monograph "History of Iran" published in London in 1806: *“This doctrine (Zoroastrian theology) was first introduced in Azerbaijan (Aderbijan) and spread throughout the empire.”*⁷ Commenting on

⁵ Hintze Almut. Who are the Zoroastrians? – British Academy Review. Summer – 2016. – p.15

⁶ Boyce, Mary. Zoroastrians. Their Religious Beliefs and Practices. – London, Boston and Henley: Routledge and Kegan Paul, – 1979. – p. XIII

⁷ Malcolm Sir John. The History of Persia, from the most Early Period to the Present Time: Containing an Account of the Religion, Government, Ysages, and

the word Azerbaijan, the author notes: "*And the Pahlavi name of the province is" Azerbaijan ", or the land of fire, the house;"This name was undoubtedly given to this region, the birthplace of Zoroaster, based on fire worship.*"⁸.

In fact, to indicate the term Media instead of Mah they said "Mada" which was widely used during Arab Caliphate reign in Iran, but the word "Mah", can even be found in most geographical names including "Mah-Kufa", "Mah-Bashra", "Mah-Nahavand".

Edward Brown reveals that the language of the Medes was used as a third language by Julius Oppert, not by the French orientalist Michel Oppert, and that this language was Turanian, not Aryan. Julia Oppert insists that the language of Media is the language of Mada, explaining that the term is used in the Sumerian language as "Mada" and means "country, homeland".

In fact, the orientalist puts forward his doctrine in connection with the serious study of dialects spoken in different parts of Iran, bridging the close connection between the Magi (Magians or Magush) and Zoroaster, a member of the Medes, and modern Azerbaijan. In the solution of the problem raised by James Darmesteter, in the hypothesis of the country to which the doctrine of Zoroaster's Avesta belongs, it is not a good word that it applies more to Atropatena (Azerbaijan), but it is just a historical and literary fact. The same judgment in Edward Brown's brief review states that "... *Zoroaster, from the Medes of the Magi, brought his doctrine from Atropatena (Azerbaijan) ...*"⁹.

The second subchapter of the first chapter, "***Zoroastrianism and its identification in English literature***", shows that the English orientalist, Oxford University professor Thomas Hyde (1636-1703) was the first in Western Europe to summarize the religion of the Prophet Zoroaster and his existing ideas. In 1700, he published in Latin in Oxford a study entitled "Historia religionis veterum Persarum eorumque magorum." The English term "cuneiform" (a

Character of the Inhabitants of that Kingdom. A New Edition, Revised, in Two Volumes. Vol.1. – London: John Murray, Albemarle – Street, – 1806. – p.45

⁸ Ibid, p.45

⁹ Ibid, p.28

logo-syllabic script) was coined in 1700 by Thomas Hyde. We would also like to point out that the Britannica states that *“in the middle of the 18th century, it was already known that the writings of Persopolis (Iran) were related to the writings of Babylonia.”*¹⁰

According to the logical judgement of the orientalist, just as the Anglo-Saxon tribes invaded Britain in the fifth century AD, so the Persians were the invaders of Persia or Iran before the country was named Persia or Iran, and a brief history of the country's recognition since then as Persia or Iran was considered.

Edward Granville Brown noted: *“Just as in our country the English, Saxons, and Juts became one English people, so the dialects of North Umbria, Mercy, and Wessex became one English, and in Iran the inhabitants of Parthia, Media, and Persia (Persia) at the same time became Persian people around it...”*¹¹

Undoubtedly, since the literature of Persia or Iran was mostly written in Persian, the people like Azerbaijani Turks who lived in Iran had to create their works in Persian language. Considering this fact, it should be noted that most of the Azerbaijani classical poets were given under the name of Persian poets only because of the reason that they composed in Persian.

As for the history of Zoroastrianism, it should be noted that Mary Boyce, in her research work entitled “Zoroastrianism”, referring to the content of the Zoroastrian prophet’s “Gathas”, she puts forwards 12 hypotheses about Zoroaster’s living in this country between 1400 and 1200 BC prior to the Iranians (Persians) occupation of the land (Iran) and naming it as Persia¹².

In books published by Mary Boyce in different years, the Prophet Zoroaster no doubt reiterated in an essay she wrote about the existence of Iran before Iran was recognized as Iran (or Persia), and even before the migration of Persians to this country (Iran) about nine years later shows that she crossed out the questions and hesitations.

¹⁰ Thomas Hyde. English Assyriologist. – Britannica. <https://www.britishmuseum.org>term>

¹¹ Browne, Edward G. A Literary History of Persia: [in 4 volumes]. / E.G.Browne. From the Earliest Times until Firdawsi. – Cambridge, – vol. II. – 1969. – p.5

¹² Boyce Mary. Zoroastrianism. – A Handbook of Living Religions. Edited by John R.Hinnells. London: Penguin Books, – 1984. –p.171

Based on the ancient heritage of English literature, especially Zoroastrianism or scientific-historical research on national identification, as well as scientific-literary judgments and considerations, it can be concluded that both English orientalists Edward Granville Brown and Mary Boyce considered the “Avesta” to be more nationalistic. Recognizing that many Medes and Azerbaijanis were a perfect collection of literary, religious and moral values, they tried to substantiate their logical positions in the origin of universal cultural evolution by various facts and descriptions. Just as Edward Granville Brown’s many language groups merged under the name of English, so did the ancient Median (Azerbaijani) language, the Parthian language around Iran, Persia (Iran) gain Persian dominance over time, and so did Zoroaster and his sacred “Avesta”. Although it seems real against the background of the comparison of the Persianization of the Middle Ages, it is impossible to erase from the memory of history the historical reality of the connection of the real historical reality with Media and Azerbaijan.

Chapter II of the dissertation, entitled **“Zoroaster and the “Avesta” Collection of Books in American Literary Studies”**, consists of two subchapters. The first subchapter, entitled “Zoroastrianism and Turanism in Williams Jackson’s Monographic Study”, notes that Williams Jackson’s research on Zoroaster Spitama and his collection of books, the “Avesta”, is particularly noteworthy among nineteenth-century American Avesta scholars. His study, “Zoroaster: The Prophet of Ancient Iran”, was first published in London in 1899.

In his research, Williams Jackson mentioned that the Prophet Zarathustra’s “Avesta” collection of books is one of the perfect, ancient monuments of the world literature, and stated that it is a careful study that also serves to enrich the science of literature. He wrote: *“Irrespective of the scene of Zoroaster’s activity, the problem of the homeland as a whole of the “Avesta” has long been a common subject of discussion, as a literary composition and a religious work itself.”*¹³

¹³ Jackson, A.V.Williams. Zoroaster: The Prophet of Ancient Iran. / Jackson, A.V.Williams. – London: MacMillan Company, – 1899. – p.208

One of the sources of Williams Jackson's monograph dedicated to the memory of the English orientalist, friend and teacher Edward William West, as the researcher himself noted, was his book “Marvels of Zoroastrianism”. Perhaps the researcher, noting that “*most of the pages of his work would not have been written without E.W.West’s book,*”¹⁴ refers to the life of the prophet Zarathustra from Denkart, a book of law and religion that provides an encyclopedic account of the main examples of all Pahlavi literature. “Zat-sparam selections” (this expression or word is one of the variants of “Zarathustra”) has been used with great care and caution in the analysis of the text as a reliable source from the research of E.W.West.

In the second chapter of Williams Jackson's book entitled “The Family Tree of Zoroaster”, Zoroaster’s name (or Zarathustra), its variants, and its meaning are mentioned in the “Avesta” collection of books as Zaratushtira and in the full form as Spitama Zaratushtira. The author notes that since the name of the prophet is presented in various forms in world languages, one of the main examples of this is modeled according to the form adopted in Greek, based on the fact that it is presented in Latin as “Zoroastres”. The main reason for this is that it is based on the last Persian version.

It was also noted that the Jewish name Zarathustra coincided with the name Zaraath (Leprosy) – “leprosy” disease. Today, our notorious Armenian neighbors, who act as occupiers of Azerbaijani lands, even distorted the name of our prophet and called him “Zaravest”.

First of all, when it comes to the personal name of Zarathustra, it should also be mentioned that the name of this genius who raised the “Avesta” collection of books to the prestigious level of world civilization as a believer, a pure person, who was called Zarathustra or Zarathustra Spitama, as well as Spitama Zarathustra and at least simply Spitama¹⁵. This fact brings to mind the notion that other prophets' names also can carry certain meanings. The name Spitama

¹⁴ Jackson, A.V.Williams. Zoroaster: The Prophet of Ancient Iran. / Jackson, A.V.Williams. – London: MacMillan Company, – 1899. – p.5

¹⁵ Jackson, A.V.Williams. Zoroaster: The Prophet of Ancient Iran. / Jackson, A.V.Williams. – London: MacMillan Company, – 1899. – p.13

comes from the historical tradition given by his family. This name was given by his ancestors and belongs to the tribe as the heroic eponym of the tribe. In the Avesta language, the word “spit” means “to be white” and probably “white skinned”.

When the issue concerned Zoroaster's homeland, Williams Jackson wrote: *“If we forget for a moment his (Zarathustra's) spiritual activity and simply talk about his homeland, we can say without much hesitation that Zoroaster was born and raised in western Iran at that time generally agreed with the unanimous acceptance of scientific opinion. The Eastern tradition seems to indicate that it is correct and fair to determine whether his native land stretches west to Media, or, more precisely, in the vicinity of Lake Urmia, in the province of Atropatena, or in Azerbaijan (Adarbajjan).”*¹⁶

In conclusion, the study of Zoroaster and the “Avesta” by Williams Jackson in the last decade of the 19th century and the 1920s in American literary criticism is important in terms of correctly assessing the realist national (Azerbaijani) identification of invisible new layers of our national culture and literature. Without drawing a regional barrier between Eastern and Western culture and literature in relation to the ancient heritage of the researcher, he created a platform that he could be served as an example of historical and literary thought based on numerous sources and sources on scientific and theoretical knowledge, facts and historical experience of Zoroaster's personality and his “Avesta” collection of books.

The second sub-chapter, entitled ***“The “Avesta” Language and the Epic Traditions in the Gathas”*** clarifies the issues related to the topic.

In a short annotation to the Encyclopedia Britannica, it says: *“The Avesta, the sacred book of Zoroastrianism, is called the Avestan language, which is considered the eastern Iranian language, and also called (incorrectly) the Zand language. The Avesta consists of two layers, the Old Avesta being the “Gathas” (“Songs”), which (from about 600 BC) reflect a linguistic phase close to the Vedic Sanskrit in India. The larger part of the “Avesta” is written in a*

¹⁶ Jackson, A.V.Williams. Zoroaster: The Prophet of Ancient Iran. / Jackson, A.V.Williams. – London: MacMillan Company, – 1899. – p.17

closer form of language, and it shows a gradual simplification and variability in grammatical forms. At a time when the canon of the “Avesta” was established and strengthened from the 4th to the 6th century AD, the Avesta language was a dead language known only to the devotees. It is probable that this language, which was a vernacular language, came to an end in about 400 BC, but the sacred words in this place were passed down through oral traditions. The Avesta texts, in turn, originated from the Aramaic language and later developed from the Pahlavi script to the word.”¹⁷

In the Pahlavi texts, Hormuz, the name of which was transliterated from the old “Avesta” into English as Ohrmazd fought against the black spirit (angra, in the Pahlavi language) named Anhra Manyu, or Ahriman.

The “Avesta” collection of books, which occupies an important place in Zoroastrian literature, is believed to originate orally in the second and first millennia BC. The “Avesta” collection of books started to be written approximately a while after 600 BC. However, it is noted that only the written versions of the Avesta from the XIII-XIV centuries AD have survived to the present day¹⁸.

So, the masterpiece and memory of many centuries the “Avesta” book of sacred texts and the “Vendidad” (rules against demons) which was included into the “Avesta” after being written, and “Visperad” – “The book about Gods” and “Gathas”, were compiled in their entirety and its incomplete form “Yasnas”, as well as “Yashts”, songs sung in honor of tribal deities, have been preserved and have become the object of serious scientific research in Western literature.

The first edition of “Gathas” the oldest and most important part of the “Avesta”, a collection of sacred religious texts allegedly written in Azerbaijan, Iran, Central Asia and Afghanistan, was published in 1995 for the first time. It was a memorable event of

¹⁷ Avesta language – britannica.com/biography/james-Darmesteter. Written by The Editors of Ensiklopaedia Britannica

¹⁸ Skjaervo Prods Oktor. Zaratushtira: A Revolutionary Monotheist? – Reconsidering the Concept of Revolutionary Monotheism Edited by Beate Pongratz-leisten. Printed in the United States of America. Winona Lake, Indiana: Eisenbrauns, – 2011. – p.317-350

getting closely acquainted with the “Avesta”¹⁹. *“This prominent spiritual and public leader (Zoroaster), a descendant of the land of Azerbaijan, is little known in our country (Azerbaijan), and no significant work has been written about his personality or the “Avesta” yet... Gathas (songs), which is part of the Avesta, call people to truth, goodness and good deeds... The moral, ethical norms and principles expressed in the layers and other Zoroastrian literature are now in force, new, and our society needs to know them.”*²⁰

Dr. Lawrence H.Mills, a professor of Zand philology at the University of Oxford, noted in his monograph that Zoroastrians were called “Fire worshipers” for a long time²¹. Then the author puts forward the following judgment: *“The influence of ideas concentrated in this “element”(“fire, flame”) has left such a remarkable point that an important and significant province (country) in the southwest of the Caspian Sea was called Azerbaijan (Azerbaijan, Adharbagan).”*²²

It should be noted that over the past two hundred years, the Gattar-Zoroastrian songs have been translated into several languages, including English, and published many times. However, it is emphasized that there are many reasons why these translations are different from each other. One of the main reasons for the differences in the translations is that the ritual (ceremonial) poetry of the less understood layer genre is too complex.

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¹⁹ Avesta. Fars dilindən tərcümə edənİ və çapa hazırlayanı İsmayıl Şəms. – Bakı: Azər nəşr, – 1995. – 103 s.

²⁰ Göstərilən ədəbiyyat, s.3

²¹ Mills H.Lawrence. Avesta Eschatology Compared with The Books of Daniel and Revelations. Chicago: The Opent Court Publishing Company. London Agents Kegan Paul, Trench, Trübner &Co., Ltd, 1908, – 78 p. pdf//academia.edu(3758213)Lawrence Heyworth-Mills_Avesta_Eschatology_Compared_with_the_Books_of_Daniel_and_Revelatio ns_Being_Supplementary.to_Zaratuschtra_Philos_the_A...

²² Göstərilən ədəbiyyat, s.6.

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From the scientific and literary research on the epic traditions in the Avesta language and the Gathas (Songs) and the study of judgments and conclusions on the ideological and aesthetic values of the issue, it can be concluded that the way of thinking about the ancient East (Azerbaijan), heritage relations, referring to mythological and epic traditions, is an expression of the position of clarifying the problem.

Chapter III of the dissertation is presented under the title **“Avesta” in the context of Anglo-American oriental studies**. The chapter covers two subchapters. The first subchapter of the chapter deals with *“Parallels between the Indian “Rigveda” and the Median (Azerbaijani) “Avesta”*.

The late professor Azadeh Rustamzadeh wrote about the widespread worship of the god of fire in the artistic thinking of the ancient Azerbaijanis: *“It is not accidental that the basis of Zoroastrianism is connected with Azerbaijan. The largest temples of Zoroastrianism, which was considered the main religion in many countries of the Near and Middle East before Islam, were in the territory of small Media – Azerbaijan.”*²³

The following classifications clearly reflect the study of the “Avesta”’s history in two main streams:

“1. Research process of Zoroastrian literature based on explanations in medieval Iranian language. F.Spiegel and F.Justin, both orientalists, are claimed to have carried out their studies using this method;

*2. Historical comparative stream. Orientalists, including Roth implemented their research works, especially on ancient Indian monuments, relying on this stream and using a comparative linguistic method.”*²⁴

²³ Azadə, R. Azərbaycan epik şeirinin inkişaf yolları (XII-XVII əsrlər). / R.Azadə. – Bakı: “Elm” nəşriyyatı, – 1975. – s.16

²⁴ Avesta. Fars dilindən tərcümə edənı və çapa hazırlayanı İsmayıl Şəms. – Bakı: Azərnəşr, – 1995. – s.25

William Jones's consistent work in both linguistics and literature, especially the comparative grammar of Sanskrit and Avesta, led to a comprehensive study of the comparative grammar. Hypotheses that Sanskrit was the language of communication in Iran and Media began to be reflected in research works. In 1826, the Danish linguist Emmanuel Rask published his first study on the grammar of the Avestan language in 1826.

As noted, the resemblance and linguistic similarity between the Sanskrit Indian "Rigveda" and the fire-worshippers' Avesta, and the careful study of the Indo-Media (Azerbaijani) cultural and literary unity or relationship, which has given fresh impetus to the research will be considered as common language, and literature factors in the future.

The following judgment of Prof. Jalil Naghiyev, who summarizes the "Rigveda" and "Avesta" phrases in Azerbaijani literature, sounds like a confirmation of what has been said: *"According to most researchers, the Vedic god Varuna is close in function to the Ahuro Mazda in the Avesta. In addition to all this, there are a number of other gods who have a common character in the "Rigveda" – "Avesta" plots."*²⁵

The similarities of the two monuments, which are the products of the artistic-poetic thought of ancient India - Media (Azerbaijan) - the creation of poetic verses in syllables gives a certain idea that the Rigveda and the Avesta are close to each other or share a common poetic way of thinking based on historical and literary sources.

In his study "From the history of cultural relations between the peoples of Azerbaijan and India", the deceased literary critic Hamid Arasli wrote: *"... These relations have continued and developed for centuries ... The cultures of these peoples, especially literature, have strongly influenced each other."*²⁶

²⁵ Nağiyev, Cəlil. Qədim Şərq ədəbiyyatı tarixi. /C.Nağiyev. – Bakı: "Asiya" Nəşriyyatı, – 2009. – s.331

²⁶ Araslı Həmid. Azərbaycan və Hindistan xalqları arasında mədəni əlaqələrin tarixindən. /– Araslı Həmid. Azərbaycan ədəbiyyatı: tarixi və problemləri. – Bakı: Gənclik, – 1998. – s.654

In 1798, Paulo de Barthelemy, based on William Jones's comparative grammar of Sanskrit and Avestan, proposed a version of Zend language in Media, trying to prove that Sanskrit was used as a language of communication in Media (Azerbaijan) and Iran. Although the studies conducted by European scholars on this topic during the dark period of the 18th century and the first decades of the 19th century will remain as a relic of the recent past, inexplicably the ancient and later past of our national and spiritual existence in Azerbaijani culture and literature, our ancestral and creative literary and cultural monument the "Avesta" with no reason became a victim of alienation in the socio-political map of Azerbaijan. It is true that our scholars, writers and poets have done some studies on various issue of the "Avesta", as well as on the fact that it is the first literary monument of Azerbaijani literature. Its parallels with other, especially the Sanskrit "Rigveda", are almost beyond serious study.

Although it is noted that Iran, India and the Aryan religions are very close to each other, there are parallels between the "Rigveda", the first written monument of Indian literature and religion to modern times, consisting of hymns sung in honor of the gods in Persian. Prof. Jalil Naghiyev states: *"It is likely that the "Rigveda" was created before the "Avesta" ... there are a number of similarities between these monuments." According to experts, the main connection between these monuments is related to their language, a number of words and concepts are so close that they even say that they have the same roots ... Finally, one of the common features of the "Rigveda" and the "Avesta" is the existence of the cult of Soma (ved. Soma, Avest. Saoma)."*²⁷

One must not forget the fact that if the Veda means "sacred knowledge", then the "Avesta" is probably derived from the root "vid", which means "law", "knowledge".

The parallels between the Indian "Rigveda", and the Median (Azerbaijani) "Avesta" can be traced in one way or another to the movement of intercultural ideas, influences, experiences, and beliefs in such a contact area of different cultures. Both the Sumerians, the

²⁷ Nağiyev, Cəlil. Qədim Şərq ədəbiyyatı tarixi. /C.Nağiyev. – Bakı: "Asiya" Nəşriyyatı, – 2009. – s.324

Indians, and the Medes (Azerbaijanis), who worshiped holiness and were companions of life and struggle in the abode of faith, lived both in and out of their religious and cognitive pursuits in the preservation of their moral and spiritual existence. They were also the bearers of a similar cultural and literary background in the pursuit of truth.

The second subchapter of the dissertation *“Zoroastrian identity and the “Avesta” in the history of scientific, literary and artistic thought in Azerbaijan”* states that the “Avesta” (“Zoroaster”) was written about thousand years ago, before Islam in the first half of the first millennium BC. It was widespread in ancient Azerbaijan and especially Iran, India and Mesopotamia. The book, which was burned and destroyed during the reign of Alexander the Great, was later rewritten by followers of the Zoroastrian prophet and a priest named Jamroz. It is claimed to have been copied on clay tablets.

Determining the place of the “Avesta” book of sacred texts, which played a great role in our literary history and especially in its creation and development, and was written by the world-famous Azerbaijani writer, philosopher and prophet Zoroaster, is very crucial. It is an inevitable fact that, the “Avesta” has an exceptional place in Zoroastrianism, and it is an essential source in terms of classical, national, literary and cultural assessment. Historically, Zoroastrianism has left an indelible mark on the life and traditions of the Azerbaijani people, in ancient Iranian culture and literature, in national reality, especially in artistic thought, and in the study of its features and history. Yusif Vazir Chamanzaminli, a connoisseur of a number of Eastern and European languages, well-known as a writer and scientist in the history of Azerbaijani scientific and social thought, described the scientific and literary context of the Zoroastrian and the “Avesta” problems in the history of Azerbaijani culture and literature. The belonging of the Zoroastrianism to Azerbaijan is openly reflected in his books “Girls’ Spring” and “A Look at Azerbaijani Literature” published in French in Paris in 1922. In the study of the writer and scholar’s “Zoroastrian customs in Azerbaijan” he states: *“Iranian culture was created by the Medes and especially Azerbaijani, and when the Median kingdom was monarchy, this culture passed to Iran along with Zoroastrianism and*

*for centuries the Azeris (Mughals) ruled the spiritual and cultural life of the country. (The Mughals were called "Azerbaijan" because their duty was to fight fire. It was only "Azerbaijan" that the Arabs put in the form of "Azerbaijan" - the author)."*²⁸

Mirza Fatali Akhundzadeh (1812-1878), a thinker and writer of Azerbaijani literary and artistic thought and drama, is usually known as an atheist philosopher in the history of public opinion. However, his dramaturgy, realist fiction, literary-philosophical, critical views have a special place in the golden fund of our literary and cultural history. The late literary scholar Hamid Mammadzadeh notes that M.F.Akhundzadeh brought his ideas and philosophical views to the readers' attention through the images of Kemal-oud-Dovle and Jalal-oud-Dovle, using the original artistic technique in his "Letters of Kemal-oud-Dovle"²⁹.

Historically, in any country the political riots and wars between tribes or people brings to the great impact on the literary and cultural inflict. The strong side always tries to privatize the written manuscripts of the weaker side by translating them into their native language or using different ways. Both the name of the prophet Zoroaster and the collection of holy texts he created, which coincided with this inevitable policy of history, have fallen into the vortex of being a traveler on such a path. For a long time in the history of world literary-critical thought, the creation of the real origins and realities of the "Avesta" book of sacred collections, presented and propagated to the world literary-scientific community as a prophet of Persian origin, Persian-religious-literary monument and as a national-spiritual treasure of the Persians. It can be considered a manifestation of serious concern of creative scientists and researchers.

In Azerbaijani literature, prose and poetry written on the theme of "Avesta" and Zoroastrianism since the 90s of the last century attract attention with certain merits.

²⁸ Çəmənzəminli Yusif Vəzir. Azərbaycanca Zərdüşti adətləri. Əsərləri: [üç cildə]. Məqalə, oçerk və xatirələr. / – Y.V.Çəmənzəminli. – Bakı: "Elm" nəşriyyatı, – c.III, – 1977. – s.84

²⁹ Məmmədzadə, Həmid. M.F.Axundovun yaradıcılığı. – Mirzə Fətəli Axundov. Bədii və fəlsəfi əsərləri. / H.Məmmədzadə. – Bakı: Yazıçı, – 1987. – s.8

Literary critic Rahid Ulusel, in his presentation of writer Nureddin Adiloglu's novel-parable "Azernur (Bloody Hearth)" entitled "In the light of the Avesta" notes that the events described in the "Avesta" collection of sacred texts resonate with our modern days. The researcher shows that in the novel-parable, which creates an artistic reflection of human destiny, the best desire to write a new image of the light from the ancient world bridges the writer-reader dialogue with best wishes.

In his detailed analysis and review of the Avestan alphabet, the Azerbaijani Avesta scholar Baloghlan Shafizadeh drew attention to the scientific evidence that not the Iranians but the Medes and mainly the Mags, who lived in ancient Media, were the first creators of this alphabet³⁰.

In our opinion, if we take into account the close ties between the tribes or peoples living in the nearest and neighboring territories, it is obvious that the influence of these tribes and peoples in the national-spiritual, ecclesiastical and cultural world is unavoidable. However, the world, especially in many studies of Anglo-American "Avesta" scholars, included the "Avesta" alphabet, which contains about 60 letters and symbols, as one of the greatest discoveries of the Magic civilization.

It should be noted that the oldest manuscript that has survived to the present-day dates back to 1323 BC.

In general, it can be concluded that the study of the issues we have analyzed and discussed on in the context of Western literature and oriental studies has an unambiguous value in Azerbaijani literature and Avestan studies. Nevertheless, mostly a part of the stated resources is based on scientific and literary research in three directions:

First, Avesta scholars' scientific and literary research is mostly adapted to the facts of texts translated into Azerbaijani from Russian, or with the need to effectively use the arsenal of Western ideas, national self-awareness, protection of national identity as a reflection of literary-poetic, philosophical research of authors overlapped.

³⁰ Şəfizadə Baloğlan. Zərdüş, Avesta, Azərbaycan... (Məq sivilizasiyas). / B.Şəfizadə. – Bakı: "Elm" nəşriyyatı, – 1996. – s.51-67

Second, the findings show that the “Avesta” collection of books plays an unquestionable significance in the Azerbaijani people's national development and identity.

Third, one of the most important issues is the investigation of certain historical and literary truths in the context of the “Avesta” collection of books, especially in Western Avestan studies referring to the principles of realistic scientific research, historical-comparative and typological analysis methods of contemporary Azerbaijani history and literature.

The Conclusion part of the research conclusions allows to come to the following results:

- Zarathustra, the founder of the “Avesta”, which is valued as a collection of sacred texts of Zoroastrianism, can be considered as the first “ambassador” of ancient Eastern wisdom in the West;

- The translations from the Avestan or Zend into Persian, as well as Western translations into English of the “Avesta”, an important monument of ancient spiritual thought and belief, literary and artistic creation of Zoroastrianism and numerous studies defined that the first original name was Aryan. The “Avesta”, written in the Avestan language and later in the Avestan alphabet, was written mainly in two dialects – the Avestan dialect, in which God is worshiped, and the Gat dialect, which is used in the recitation of the Gathas by Zarathustra;

- The Avestan dialect, or language in which the oldest written monuments, including the Avesta, were written, became extinct between the end of the 5th century AD and the beginning of the 6th century AD. This language is considered to be the main language of religious rituals used by the Persians (emigrants from Persia and Iran) who migrated to India during that period of time or later, and now it is used as a language of worship by the kabrs living in Iran;

- There are many words and expressions in the Avestan language, which belong to the group of Indo-European languages, as well as the Indo-Iranian family of languages, especially toponyms existing in Iranian Azerbaijan, which maintained the sounds and meanings of the Zoroastrian period;

– Although a number of English scholars, including Mary Boyce, valued the valuable services of Russian professors I. Steblin-Kamensky and V.G. Lukonin, both translator and interpreter, in their translations of the “Avesta” into Russian, they stated that Zarathustra did not live in Azerbaijan (in the North-West part of Iran). In the translation of the Book “Zoroastrians. Their Faith and Traditions” (“Зороастрийцы. Верования и обычаи”) they falsified the historical truth in the foreword of the Russian edition;

– The fact that Zarathustra is attributed to different periods by Western scholars, and moreover, being regarded as a masterpiece of different periods sometimes dating back to 1000 years earlier or later shows that the “Avesta” has not yet been sufficiently studied. Although the English scholar Mary Boyce did not accept the claim that the early Medes believed in Zoroastrianism, in her monograph “History of Zoroastrianism” and its Russian translation (“Истории зороастризма”), she repeatedly changed the information about Zarathustra’s life and activity. She defined the period of Zarathustra as occurring after 1700 BC and before 1000 BC, or more precisely, between 1400-1000 BC. In the 1979 English edition of the book “Zoroastrians ...” the period is listed as 1700-1500 BC, and in the Russian translation of the book the author proposed to change this date to 1500-1200 BC. However, on the basis of recent research and archeological excavations, the hypothesis that the early parts of the “Avesta” collection of sacred books appeared before the Achaemenid occupation in the third quarter of the sixth century BC can be considered as coinciding with the life and work of Zarathustra;

– Zoroastrians emigrated to India mostly from Iranian lands, particularly Iran and Azerbaijan, in the years following the Arab invasion in the 7th century. Currently, the London University School of Oriental and African Studies, which was founded in 1916 and is more than 100 years old, offers programs called “Zoroastrianism: History and Modern Perspectives” and “Zoroastrianism in the Antique and Modern World.” The Avestan language of Zoroastrians' early sacred texts is taught there. In Professor Almut Hintze’s lectures and writings, the Avesta’s location, language, and Zoroastrian identity favor Iranian (Persian) tendencies above Azerbaijani tendencies;

– Due to the lack of information about the history of the Avestan texts and the existence of ancient manuscripts in the world, including Anglo-American “Avesta”, after the fall of the Sassanid Empire, transcribed copies of the “Avesta” created certain problems in the careful study of ancient literature and religious history;

– The California Zoroastrian Center, a U.S. – based Federation of Zoroastrian Association of North America that has been operating in Illinois since 1987 to regulate the coordination of Zoroastrian associations in North America, serves to spread and develop religion in Zoroastrian communities. The preservation of the rare and valuable “Avesta” collection, once owned by American Professor A.W.Jackson, in Columbia University's collection of rare books, the American scholar “Zoroaster: The Prophet of Ancient Iran and Today ”(Persia Past and Present) shows that the “Avesta” and its author Zarathustra created a realistic scientific-literary portrait of the Azerbaijani tendency;

– Zoroastrianism, which is incorrectly called Zend, is synonymous with the name of the sacred book of Zoroastrianism, and is one of the dead languages, like Latin. Although the Avestan language was developed as a living colloquial language around 400 BC and the “Avesta” collection of texts was written in this language, this fact is not sufficiently confirmed in Avestan studies. So, it can be considered as a language that exists by oral traditions.

– In Western Iran (Azerbaijan), Mesopotamia, India, it is possible to find parallels between the religious meetings of the Medes (Azerbaijanis), Sumerians (Sumerians), Indians in the sacred texts of the “Avesta” and “Rigveda”. In the Rigveda, the first pearl of Indian literature dating back to the 10th century BC, the use of haoma (a drink) as a soma in the “Avesta” rites can be considered as a manifestation of similarity in the rites and beliefs of these peoples.

– The academia.edu is an electronic platform that gathers 31 million academics, professionals and researchers from all over the world and each month shares their works. In the last few months, this site has received almost 28 million scientific studies. In terms of research on Azerbaijan and the “Avesta”, it should be noted that on September 25, 2021, 23 essays; on November 24, 2021, 81 essays; on

December 19, 2021, 93 essays and on February 4 of 2022 the number of published scientific researches reached 148 and accordingly, were added to the platform of academia.edu. From this perspective, it can be said that the “Avesta” collection of sacred texts in English and English-language literature is the main indicator of the historical reality of the “Avesta”, which is closely connected with Azerbaijan.

The main provisions of dissertation have been reflected in the following works of the author:

1. Some issues related to the study of the “Avesta” in Western literature // – Baku, Baku Slavic University, Actual problems of learning humanitarian studies. – 2016. №1, – p.177-179;
2. Zoroastrianism and its genetic connections in British literature. // The XIX Republican Scientific Conference for the Doctorates and Young Researchers, – Baku, – 27-28 April, – 2018, p.1310-1312;
3. The position of Zoroaster and the “Avesta” in the history of Eastern and Western thought // – Baku, BSU, Language and Literature. International scientific-theoretical journal,– 2019. № 2(110), – p. 274-275;
4. Тема Зороастризма в Азербайджанской научно-философской мысли // Материалы XIX Международной научно-практической конференции «Религия, религиозность, философия и гуманитаристика в современном информационном пространстве: национальный и интернациональный аспекты» 29-30 декабря 2019. Изд-во: СРМ «ASF» (Канада, Монреаль), Украина, – 2020, – с. 41-43;
5. The role of Zoroastrianism in Azerbaijani Literary-Ethno-graphic Territory (Based on research by Alexander Chodzko) // – Almaty: Kazakh University, Al-Farabi Kazakh National University, Eurasian Journal of Philology: Science and Education, – 2020. №1 (177), – p.70-75;
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The defense will be held on 21 October 2022 at 12:00 at the meeting of the Dissertation council ED 2.12 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Azerbaijan University of Languages.

Address: AZ 1014, Baku, Rashid Behbudov Street, 134.

Dissertation is accessible at the Azerbaijan University of Languages Library.

Electronic versions of dissertation and its abstract are available on the official website of the Azerbaijan University of Languages.

Abstract was sent to the required addresses on 19 September 2022.



Signed for print: 14.09.2022

Paper format: 60x84 1/16

Volume: 44 188 characters

Number of hard copies: 20