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Article

Text - is an Object of Analysis

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Abstract: The article provides an answer to the analysis and interpretation of the Avesta, a common monument to the peoples of Central Asia, by the literary scholar Rahim Vakhidov. At the same time, the ability of a scientist to select words and use words in revealing the essence of a classical text is widely revealed. In the analysis of a literary text, special attention is paid to the advantages of the hermeneutic approach.

Keywords: avesta, literary text, hermeneutics, interpretation, analysis, research, essence, content.

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1. Introduction

It is known that from the first days of Independence, special attention was paid to the publication of classical works, the implementation of scientific and popular scientific research on them. This made it possible to evaluate written sources and classical works on the basis of fair criteria, and to interpret them objectively and convincingly. In particular, as a result of evaluating artistic works from different angles in Uzbek literary criticism, various interpretations of classical works began to emerge. "Because, "analysis and interpretations are the main criteria for determining the value of a work of art."

Classical literature is a treasury of wisdom (R. Vohidov). Studying it is more complicated than thinking about modern literature [1][2]. There are several factors for this, of course. Such complexities are, firstly, the diversity of worldviews in our thousand-year-old literature, secondly, the complexity of the language, and thirdly, the fact that examples of classical literature have not reached us in the same rhythm. Many more such factors can be cited. Despite this, a number of researchers have emerged in Uzbek literary studies in the field of studying the masterpieces of classical literature, introducing them to the public, and conveying the immortal ideas of creators to future generations, as a result of their scientific research work, our rich literature of the past has been studied quite extensively and deeply. A. Fitrat was one of the first to initiate such efforts. S. Ayniy, Olim Sharafiddinov, Porso Shamsiyev, Oybek, Many studies by Ghulom Karimov, Homil Yakubov, N. Mallayev, and M. Shaikhzoda are related to the study of classical literature [3][4][5]. In this regard, the role of Boturkhon Valikhojayev, Abdukadir Hayitmetov, Abdurashid Abdugafforov, and Suyuma Ganiyeva is unique.

2. Methodology

The The methodology of this study is based on a qualitative, hermeneutic approach aimed at

analyzing and interpreting literary texts, particularly the *Avesta*, through the scholarly perspectives of Rahim Vohidov. The research adopts a text-centered analytical framework, where the literary work is treated as a complex cultural and philosophical artifact. Primary data are derived from classical literary sources, including the *Avesta* and related scholarly interpretations, while secondary data consist of academic works in Uzbek literary criticism and hermeneutics. The method emphasizes close reading, focusing on lexical, semantic, and contextual layers of the text to uncover deeper meanings embedded within words, symbols, and narrative structures [6].

The analysis integrates both grammatical and psychological interpretation techniques. Grammatical interpretation involves examining linguistic elements such as word meanings, structure, and stylistic features, while psychological interpretation considers the historical, cultural, and ideological context in which the text was created. This dual approach enables a more comprehensive understanding of the author's intent and the evolution of meaning over time. Additionally, the study incorporates comparative analysis by referencing historical sources, including works of Alisher Navoi, to validate interpretations and highlight intertextual connections.

The research process follows a systematic procedure: selection of relevant textual fragments, identification of key concepts and symbols, contextual analysis based on historical and socio-cultural factors, and synthesis of interpretations into coherent findings [7]. This methodology ensures objectivity while allowing interpretive flexibility, which is essential in hermeneutic studies. Ultimately, the approach facilitates a deeper exploration of universal ideas, moral values, and philosophical concepts embedded in classical literature, making them accessible and relevant to contemporary readers.

3. Result and Discussion

This One of the Uzbek literary scholars, Doctor of Philology, Professor and Navoi scholar Rahim Jo'rayevich Vohidov, made a significant contribution to the development of our literary studies with his numerous articles and monographs devoted to the issues of classical literature and contemporary Uzbek literature. The priority of the hermeneutic (literary interpretation) approach to the interpretation of a literary text is evident in the scholar's research [8][9].

During his scientific career, Rahim Vohidov conducted scientific research within the framework of various problems of our literary heritage - literary connections, literature and spirituality, the work of Alisher Navoi, and the history of literature.

During the years of our independence, Rahim Vohidov's research was carried out based on the requirements of the ideas of national independence, and in them spirituality and theology, issues related to the value and value of the word, and problems of art were widely covered. Many opinions can be expressed about each of these. In these studies, the views of the broad-minded scientist on the history of literature deepened, and his approach to the work of several major representatives of our literary heritage and their works became more refined and beautiful [10]. One of such reliable sources is the common monument of the peoples of Central Asia, the Avesta. The scientist's views on this source are reflected in the treatise "Literary Dreams Turned into Dreams" and a textbook intended for the philology department of higher educational institutions.

The first chapter of the treatise "Literary Dreams Turned into Dreams" is devoted to the study of the Avesta. In it, the analysis and interpretations given under the headings "Avesta - a unique spiritual monument", "Avesta" - in the eyes of researchers", "Akhura Mazda - the embodiment of monotheism", the composition of the Avesta", "The debate between light and darkness", and the interpretation of moral and educational issues in the Avesta" provide a broad and interesting analysis of the source [11].

It is noteworthy that this treatise demonstrates the scientist's unique approach to the analysis of literary texts. That is, the scientist appears as a skilled creator in the analysis and interpretation of classical sources. Therefore, such interpretations are read with interest not only by specialist literary critics, but also by a wide audience of readers. In his research on the "Avesta", Rahim Vohidov presents his significant observations and deep views in a scientific and popular way, using elements of fiction in their place, which is very useful for understanding such a huge source as the "Avesta" and makes it easier to understand.

The scholar first turns to Hazrat Alisher Navoi to begin his analysis of the work. The great writer's work "Tarihi Muluki Ajam" contains information about the rulers who ruled in Iran and

Turan in the pre-Islamic period - the Peshdadis, Kayanids, Ashkanids, and Sasanids. The great thinker gives information about Gushtasb, who belonged to the second class, and writes: "Gushtasb ascended the throne in the Aleppo estate and appeared during the time of Zoroaster. And he practiced austerities and struggles in the religion of the dead, and he classified the book "Zind" and invited the people to that religion. Because he was a judge and he taught the people about austerities, he also deceived Gushtasb. Gushtasb adopted the religion of Zoroaster and made the people adhere to that nation, and sent a stubborn person to Rome, and he himself testified to this religion..." The scholar who paid attention to this quote pays attention to the terms "Gabr" and "Zind" in it. "Dictionaries interpret Gabr as "fire-worshipper, fire-worshipper, Zoroastrian, pagan," while Zind or Zand is interpreted as "large, enormous, large;" a religious book of the Zoroastrians in the Pahlavi (ancient Persian) language." From some of the aspects mentioned, it becomes clear that the great Uzbek poet was sufficiently aware of the Avesta and the history of its creation [12]. Navoi glorifies the founder of "Zand" or "Avesta" as "hakim erdi". In the cited quote, the scholar clarifies information about "Avesta" through the lexical meanings of words, and secondly, emphasizes the value of information in Alisher Navoi's historical works.

History is a truth written on the walls of eternity. No one has the right to change or distort it depending on the interests and ideology of the times. The same truth is also evident in R. Vohidov's interpretations of "Avesta": "This masterpiece, which embodies extremely high human qualities and immortal universal ideas, has not been subjected to oppression and massacres, and has been preserved beyond borders and languages. "It is overcoming obstacles and shedding light on the hearts of enlightened people of the East and the West."

It is clear that what interested the scientist and prompted him to analyze and interpret the great source were "immortal universal ideas". For this purpose, he intends to show his readers the ideas contained in the spiritual masterpiece through analysis and interpretation [13].

The interpreter is not limited only to the events and phenomena artistically interpreted in the text, but also relies on the historical conditions in which the work was created, socio-political events, and information related to the author's life. This feature is clearly visible in the research of R. Vohidov. The scientist enters into the analysis of such a great work as the "Avesta" with a certain preparation. He reviews the research carried out on the work and evaluates it.

The issue that the scientist paid attention to in the chapter "Akhura Mazda - the epitome of monotheism" of the treatise is considered very important. The treatise emphasizes that the name Ahura Mazda is mentioned in the Eastern sources in the forms "Uhra Mazda", "Hurmazda", "Hurmazd", "Uramazda", "Ahuriy Mazda", "Mazda Ahura": "Ahura Mazda consists of two parts, each part has its own interpretation: Ahura means "God", "creator", "great"; Mazda has such meanings as "awake", "wise", "aware". In combination, it means "wise lord", "aware leader", "aware creator". The scientist seeks confirmation of the idea from historical sources: In particular, he notes that in the vision of the ancient Greek sage Porphyry, Ahura Mazda is seen as a symbol of Hormuzd's "body – Light, rain, heart – Truth". Starting the point of analysis and interpretation from the lexical units in the Avesta is also considered important for the study of a literary text. Each word in the text is viewed through the prism of imagination as part of the whole, and the facets of meaning are explained. We can also see this in the scholar's explanation of the quotation in a reliable source. In the first stanza of the first prayer (prayer) of the Yasna, Ahura Mazda is recognized as the "owner of the most beautiful (body)". In this place, it is interpreted as "The sun is the eyes of Ahura Mazda". Also, in the eighth invocation of the 31st chapter of the Yasna, we read: "... O Mazda! When I recognized you with all my being as the beginning and end of life, the father of noble intentions, then I saw you with the eyes of my heart [14].

From you, Ashah - the true creator of Truth and the judge of the deeds of the people of the world. " The scholar draws attention to two points in the quote cited by the scholar. The first is that "Ashah" in the passage means "truth, justice, truth, judge, order, perfect poetry", but the emphasized shades of meaning cannot adequately express all the interpretations of "Ashah" in the "Avesta", and the second is the sentence "I saw you with the eye of the heart...". The scholar sees many sources to interpret the text consisting of two sentences, pays attention to the annotations in dictionaries and raises the question: is the origin of this sentence ("I saw you with the eye of the heart..."), which is often seen in mystical and philosophical literature, not "Avesta"?! - the scholar continues his thoughts in this way. It should be noted that any literary text, as a product of its time, As it emerges, the

expression of the era leaves its mark on it [15]. The researcher who studies it takes a free approach to interpreting the content, as a result of which the meaning of the text expands. Even interpretations that were not intended by its author may arise. Such a process is also observed in the interpretations of the Avesta by R. Vohidov.

Humanity, having been created, has been trying to understand the essence of the universe, fascinated by divine views on its creation. “The subject and doctrine of hermeneutics is the theory of understanding, that is, the problem of understanding the existence and unity of the universe and man. However, it is a teaching about understanding that everything and existence created by Allah has a place and significance, coming to terms with its existence, understanding that there is no place for mutual discord, especially revenge, and conveying this understood idea to those around him. "Zoroastrian, as a great philosopher, also ponders about the emergence of existence, who created it, the structure, shape and direction of the universe, and tries to solve this problem. For this, Ahura Mazda asks for help.

"- Oh, Ahura!
I beg you, answer truthfully:
Who created the earth that lies beneath our feet?
Who created the sky that does not fall over our heads?
Who created water and vegetation?
Who gave speed to the wind and dark clouds?"
- O Mazda!
Who created the good intention?
– O Ahura!..
I beg you, answer truthfully:
What teacher created light and darkness?
What teacher created sleep and wakefulness?
Who created the dawn, the afternoon, and the night to fulfill the Creator's promise?

It is clear that the quote is about the philosophical and scientific foundations of understanding the world. However, the scientist's approach to the literary text and his skill in interpreting it make the quoted text relevant to today. “...Even primitive people were not indifferent to the environment, in addition to their study and desire to know it, urgent problems related to the protection of the unique and beautiful creation created by the great miraculous power are also raised.

It should be noted that in the text analyzed above and the scientist's attitude to it, the grammatical and psychological types of interpretation are clearly visible. That is, the scientist interprets the literary text as a product and reflection of its historical period, tries to reveal the idea and content put forward in it, and deciphers the true intention of the people, nation (if it is a written monument - S. N) or the author who created it. Such an approach is considered the task of psychological interpretation. In lexical interpretation, the linguistic structure and lexical system of the literary text are studied. Both types of interpretation open the way to understanding the work of art. Their interchangeability with each other allows the artistic content leads to understanding.

4. Conclusion

In conclusion, the deep, observation-rich interpretations of the scientist are reminiscent of the essay genre. In such interpretations, educational-moral, artistic-aesthetic ideas, socio-philosophical views are expressed in a scientific-popular language, relying on artistic means. This creates some ease and convenience for the reader in understanding the essence of the literary text.

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