



Expression Of The Creative Function Of Ahura Mazda In “Akhunavad Ghats”

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ABSTRACT

This article covers analysis the content of the 4-song of Ahkunavad Ghats in the “Avesta”, the holy body of the ancient religion of the Mazda Yasna, based by prophet Zarathushtra. It is going an attempt to define the essence of some stanzas Ghats, which has been kept motif to affirmation to the role of Zarathushtra as the Head (- Rātu, i.e “judges”) in the choice of the people the path of righteousness. In the face of opposition parties interested in preserving the old pagan customs of multi-religious was shower highlights the difficulties in establishing the foundations of religion, Zarathushtra single god Ahura Mazda.

Keywords:

Some Ghats among extant prophetic sermons are relatively simple in content and the main ideas of the general dual relationship between good and evil, as a philosophical category. In these ideas there are the main setting of Zoroastrianism, expressed in absolute goodness, Ahura Mazda, and implacable evil, represented by Ahriman and his endless variety of manifestations. Following the previous 30-verse stanzas clear in the 31 song of the Prophet there is a more detailed picture of so-called two commencement (good and evil), which determine the fate of the soul in the other world [9.240].

Ghats, included in the body of the holy Zoroastrian Avesta, the most archaic part of it. The author of the song- sermons gotic considered Zoroaster, the prophet of the religious Mazda Yasna, who lived and worked at the beginning of the I millennium BC.

And so, the fourth song of the sacred “Ahunavad Gats” of Avesta, that is, Yasna 31,

can be regarded as a claim for the approval of Zarathushtra his authority as a prophet of the religious teachings of the Mazda Yasna, generated by himself, rejecting the traditional tribal up Zoroastrian pagan ideas. As the analysis of the text of the Gats, Zarathushtra in a certain situation was forced to turn to Ahura Mazda, he inspired to believe wrong Zarathushtra, as a judge, the Head of having knowledge of the laws of the true religion, a believer in a single creator of good life, following the path of his Truth, rejecting Lying, as the focus of all and every evil. At the same time opposed to the notion of truth and lie generalize dual contrast good and evil began in the spiritual and material two areas.

31st- song called in avestalogy “Second Choice Gat”, referring to the content of such material in 30-songs, which sets out the essence of religion Mazda Yasna submitted for each person in the form of a choice between good and evil, truth and lie. Moreover as

kindness is considered all positive sides: being reasonable, useful, capable of supporting true successful balance of all in existence. To Evil refers all harmful, destructive, not reasonable respectively [1.4-8; 38-41].

The song of Yasna under consideration, as stated above, characterized by a content aimed at the explanation of the prophetic mission of Zarathustra, the judge and the Head of the people on choosing the path of just or the way of lying. True way of interpretation of the essence of the song would be a convincing answer to endless questions, such as who was Zoroaster, what represent a its historical merit in the development of the spiritual world of mankind, and est.

The notion of choice in the Avesta is considered as a phenomenon originally pledged in the creativity of Ahura Mazda, personifying absolute Truth, by its nature creates only the good foundation of life. Thereafter, the choice takes place between life and death then, extends to the function of deities that is created by the same Ahura Mazda. On the opposite side of Choice are demonic forces which influence ruinously on the spiritual and material world of human being. Finally, choice reaches its completion in the eschatological end of the world turning in retribution or reward for the faith and unbelief, for the truth and falsehood which the man followed in his life. At the same time, human is the determinant, from the individual and ending individualism the society, from the position of which depends the fate of human being. That is the position of a human being decides the question: whether to be a result in the blissful wahoo hishte (in Paradise), or be dauzh wahoo (in Hell).

Yasna-31, so Zarathustra proclaimed prophet of the true God, Ahura Mazda. However, this act of interest here is the request from Zoroaster Ahura Mazda for help in handling the infidels in the true religion of the Mazda Yasna and persistent rebellion against the adherents of false teachings.

Then Zarathushtra as a prophet assures that night but unobvious way of Truth is best of all. To understand the meaning of unobvious - the essence of guestion is for human. The man

followed the prophet, must reach the consciousness of Truth by himself. Then, as the Zarathustra, "he (the Prophet) as the head, grasping the Truth, knowiny of Ahura Mazda and the meaning of both will come to a human, standing in front of a choice. Avesta abstract concept of "both fate" I.M. Steblin-Kamenskiy explains as "two sides of life, the good and evil, true and false; the fate of two of the soul - an otherworldly reward or retribution ... [1.58]"

Avestologs explain this verse differently. For example, a prominent Iranian scholar Ibrokchim Purdovud translated it as "advent" of Ahura Mazda. Thus, the basic idea was lost 31- Ghats, which aims pasted over role in the approval of Zoroaster, as the head of Mazda Yasna's community. Uzbek translation of this verse as follows in the Persian translation and literally reads: "... I - Mazda has prepared a reward or punishment for both groups - will come to you" As can be seen from this, with this interpretation of the basic idea is erased 31- Ghats, directions to establish the status of the Prophet, the Head of the Zoroastrian community.

Particular significance is a word in the fate of this verse, explanations I.M. Steblin-Kamenskiy as "reward, achievement, reward, reward for his piety, received his due". By using the word Fate Zarathustra meant goddess Asha (Avestian Artie or *ṛti*), which was considered a goddess, giving well-being and happiness [1.59].

Further, the idea of choice appears more specific. So in stanza 31.9 reads: "Your sanity and Creator cattle wise, - Your spirit Ahura, it gave him way oh Mazda, whether to go to him to shepherd, to know, who is not the shepherd? [1.61]" In this case, in the figurative terms it is about who in this life what path chooses.

The 31- Gata is also said the beginning launch of the world's time, when it was produced by the mind's thoughts and intentions of the future, including the people, then clothed in flesh, in order to create the unity of the spiritual and corporeal beings, that person could then express their beliefs freely, to be free in front of his choice [2.125]. This topic is about the original source of all things created by God, has its parallel in the Muslim

dogma of almisoke which finally pre determined approaching fate[10.56].

This thesis is commented by I.M.Steblyn-Kamenskiy: "Man has been provided with a carnal life, free in thought, speech and deeds ever since Mazda created life (the world) and Faith, in Avesta daenu (dēn), which corresponds to concepts such as" pious person's beliefs, his own conscience, "which meets the soul of the righteous in the other world in the guise of a beautiful girl" [1.62].

In Zoroastrianism there is a sacrifice in various shapes and sizes. However, not all of them are accepted as good. Dayan (gifts) from the unjust like whether considered at the end of the world? What will be the reward of giving righteous?

The element of social and political nature found in one of the verses of the Gata. Zarathushtra asks Ahura Mazda "... any punishment, who trusts liars in authority. Who can not imagine life without harm shepherd cattle and righteous people. There is an interest in imperceptible touch in this stanza: Zarathustra, speaking of the false, that is evil and unjust rulers, adds the idea about damage of liars whomana-Ged capturing the authority [1.63].

By the social structure of the Zoroastrian community (or society-time addition of Zoroastrian tradition) refers the meaning of following (31-16) stanza: "... when He, grace, arrange for Truth (fair) power over the house (family), "selenium (native) country (tribe, confederacy of tribes)?" At the same time, the word "grace" is a kind of convention. I.M. Steblyn-Kamenskiy sees this as an allusion to the meaning of "saoshyant the savior", coming at the end of the world is foreshadowed in the Avesta. In the next verse the prophet warned the people that they were not mistaken in the choice of knowledge. – Knowledge of truth and Knowledge. Just above is put a rhetorical question: "Who urges more – truthful person or a liar?". And insisted that choosing the right guide certainly on the right path, Ahura Mazda, as it is Omniscient, Good Thought mentor. Liar, Ahriman is not master, and he only deceive, from true way [1.64].

Next, set out ideas paradise prosperity promised to the righteous, that it comes down to the radiance of heaven, while awaiting durable Liars darkness, bad food, moaning in their acts. Mazda will give the righteous immortality and integrity, good connection to the Authority, good richness of thought. That all being said in the last stanza 31 clear, "reasonably well clear and knowledgeable Good Thought, that he with the help of the Good Power and Truth keeps good words and good deeds [1.66]".

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