



## SEVERAL COMMENTS ON THE PERSONALITY OF ZARATKHUSHTRA (ZOROASTR)

**Is'hoqov Mirsodiq Mirsultonovich**

Doctor of Science, Professor,  
Tashkent State Institute of Oriental Studies,  
Uzbekistan

### **Abstract:**

This article is devoted to one of the problems of world avestology related to the personality of Zarathushtra, the founder of the philosophical and religious doctrine of Mazda Yasna (worship of Mazda, that is, the Highest Reason). In the scientific tradition there are various interpretations of this issue. However, there is still no optimal solution to this issue. Someone, if he dated the time of Zarathushtra's time, was almost an epoch of the Neolithic, another considers him almost a contemporary with the first kings Achaemenids. There are still scholars who consider Zarathushtra a face not historical but legendary. As for his teachings - the collective creativity of the ministers of religion. At the same time, some researchers no doubt see Zarathushtra as the author of the preaching texts of the Avesta "Gat".

**Keywords:** Zardusht (Zarathushtra), Ghats, newavesta, Yasht, Vidavdat, Mubad, Puruchista, Khaetachat-aspa, marriage ceremony, historicity, legend, Asha, Arta, Truth, Drauga (Lie), Yasna

### **1. Introduction**

Based on the analysis of individual passages from "Gat", as well as examples from the "Yasht" Naskh, we will try to substantiate in this article some moments of real life of Zarathustra and his mission as the founder of Zoroastrianism. At the same time, we pay attention to the elements in the texts of the "Gat", which should be considered as creative additions to the followers of Zarathushtra to the "Words" of Zarathushtra, which no one has yet "heard". If the real episode from the life of Zarathushtra is drawn using the example of Yasna's 46-stanza, then the 53-stanza, we believe, is not entirely part of the words of the prophet of his daughter Ruchite at the ceremony of her marriage. Zarathushtra here includes the first four lines of this stanza, where he blesses her daughter at her wedding. The rest of the 46-stanzas "Yasna" are the words of the priest (mu'bad), who performed the ceremony of marriage and his edification. This opinion is confirmed by his appeal to Puruchiste in the form "He, (*Jamasp*) and, you,

*Puruchista, from the clan (by mother) Khaechataspa, youngest daughter ... Zarathushtra, by Good Thought, make an alliance with Truth Mazda ...".*

## **2. Literature Review**

In this research, "There is no future without historical memory" by I. A. Karimov, "Avesta in modern science" by L. A. Lelekov, "From the stories of Tajik-Persian literature" by I. S. Braginsky, "History of Persian-Tajik literature" by Bertels, "Avesto. Literary - historical translation" by Mirsadiq Is'hoqov, "Avesto. Yasht's book" by Mirsadiq Is'hoqov, "History of Zoroastrianism" by M. Boyce, "Zoroastrians, their religious beliefs and practices" by M. Boyce, "Die Yaschtas des Avesta" by H.Lommel, "Avesta. Selected hymns" by Steblin – Kamensky and other works are used as main sources.

## **3. Research Methodology**

This is a qualitative research using the content analysis approach. About twenty scientific works are used to explain the theme titled "Several comments on the personality of Zaratkhushttra (zoroastr)" and given a reasoned conclusions. Besides that, the researcher had used journals and articles to collect data related to the research.

## **4. Findings and Discussion**

In general, in the article, using examples from the Avesta, it is proved that the opinions of most avestologists of the world, who consider Zarathushtra's personality historical, are fully justified. As for the lack of chronological indications of the life of Zarathushtras and the spatial reference point of the content of the Gats of Avesta, the author of this article connects this idea with the focus of the idea of Zoroastrianism not on a narrow community, but on eternity and on all of humanity as a whole.

When it comes to Zoroastrianism, there is almost no information available to the public except the commentary on Zoroastrianism's Prophets. However, there is still no indication that the problem of Avestalogy is being solved around Zardusht and his personality. The idea of avesta researcher scholars on this issue is incompatible with several issues. These are: is Zoroastr as a historical person or not; the problem of the time and space of Zoroastrian teaching; the essence and historical context of this doctrine; Opinions on the philosophical foundations of Zoroastrianism and Zoroastrianism; With the doctrinal views reflected in "Goh", the contradictory ideology of "Later Avesta", especially Yashts, is contradictory; Political, legal, social and ethical issues in the formation of "Videvdot" fragrances and their relation to the era of the first Zoroastrianism; mechanisms in the transition from the mythological to the religious system in Avesta; philosophical-ethical doctrine of sowing or the sacred religion; the writer of the Gohs, Zoroastr or his followers? - and so on [1, p.162].

In addition to these issues, there are still unresolved problems in predestination issues. For example, the supreme divine concept reflected in "Gohs" and its expressions, the causes of the divinity of Zoroastrianism in Later Avesta and its perceptions of a mysterious interpretation (Ashi alqawi); finally, the extent to which Zoroastrian doctrine inherited from the Indo-European and Hindu "Commonwealth" epochs, and many others.

Zoroaster and Zoroastrianism are based on the texts of ancient Greek scholars, mostly from Avesta's Goh, and Later Avesta, which were formed after Yasna Nask, especially Chapter 7, Yasna (Yasna, 35-42). A number of modern Western scholars have concluded that ancient Greek scholars' statements have been compared to Zardusht's epitaphs in the texts of the "Yasht," that the narration of this person had been historically alienated, even elements of folklore [3].

Scientists, who do not doubt Zardusht's historic identity, are the majority. Undoubtedly, the linking of Gohs with Zoroastrianism is proof of their opinion, regardless of the diversity of approaches [4, p.163]. In the "Goh", Zaratushtra's name is a grammatical third-party, ie, "He", which causes many controversy. That is, if Zardusht had created the Gohs, they would say that he was not the third person on a number of tablets, as if he were not talking about him. However, if you focus on the first verses of the Gohs (28-29 Yasna songs), you can imagine Zoroastrianism as someone speaking from face to face [5,p.38-39]. Particularly, if you listen to chapter 8 of song 29 of Yasna Nask, then the speaker uses his "I" to say, "It is only known to me that Spitamai Zardusht, It can be understood that he (Zoroastr) honors us with his beautiful words. Interestingly, this epistle here refers to the supreme god, that is, to the Mazda himself. The expression "honors us" is not as relevant to the Mazda. Indeed, if we say that there are two layers in this paragraph, we will be entering the meaning: In the first layer, "Good Thought", and in the second layer - Mazda. The fact that this is the case is the basis for Zoroastrianism in this chapter [2].

Many avestalogists believe that the Goh's, in particular, in the thirty-sixth chapter of Ahunavyti Goh, as well as the last 46 songs of the Twilight Grandson, in particular, Chapter 46 of Zoroastrianism, From the 47th to the 47th, and finally the 53th song is supposedly supplemented by Zerdusht's reverence for the sake of preserving the style and language of the Gohs later by the clergy. There are grounds to say that, apart from some of them, Zoroastrianism is not the product of the end of the Gohs, which included the Yasna 27 and 53th Yasna, which was regarded as the Introduction to the Genius. Here are some examples of the translation and commentary of the plaques supporting this idea:

It is known that Avesta shows that the prophet Zoroastr, the founder of the Mazda Yasna religion, Zoroastrian song "Goh", survived the fragmentation of Yasna. Experts understand that these poetic five and three are included in the "Yasna" as a coincidence. Indeed, the Gohs were among the Zoroastrians' most prominent texts of worship, as if they had been deported by the Maghreb (religious leaders) to protect themselves from disappearance [5]. It is not surprising that Gohs are included in the middle part of the Yasna, consisting of chapters 28-34, 43-51, and finally Chapter 53, 72

chapters. In fact, the Zoroastrian "Goh" was placed in a special combination with Yasna's Zoroastrianism. This is evidenced by the fact that chapter 27 of chapter Yasna, chapters 13 to 15, was a collection of Holy Inquirements made by Zardusht himself and read from the Gohs before reciting. 13-14 of these reflect the archaic grammatical features of Avesta, such as the language of "Goh". The meaning of these verses, which is the introduction of the Gohs, to Turkish is as follows:

27.13. Truth - Truth of Truth, Most Gracious Lord,  
It's a good idea to keep track of bad things,  
You, you, are Ahura, the Supreme Judge [7].

In this section Ahura Mazda is referred to by the highest quality, such as the Truth, Truth, Glory and Highness. Before praying, a religious man is asking him to send him to the good. What is Ahura Mazda believed to be the Ultimate and All-Powerful Creator is the foundation of faith for the Zoroastrians. The Zoroastrian, who intends to read the Gohs, calls on the Lord not only to refer himself to the Lord, but also to those who are not aware of the religion, as well as the non-believers.

Within the context of the essay, a number of specific terms have been used. For example, the Truth, through the words of Truth, was the most sacred concept of the Zoroastrians. The word truth comes from Avesta Asha, the historical archaic form: The original form is *ṚTA*, the word "Truth". In a figurative sense, this word means the noble order of the world created by Ahura Mazda in the beginning. In Avesta comes the form of the power of the noble powers: the radius of the radio is like "the truth of the truth". Ahura Mazda was one of the foundations of Zoroastrianism, the concept of the Truthful Truth and the fact that He created everything as a perpetual and eternal good in accordance with His sublime essence. It refers to the denial that the *aqīdah* is the truth. Against the truth of Ahura Mazda's "Haqq" and the truth of the noble world he has created, evil has been deceived by the word "lie". The evil is secondary to the Zoroastrians. Ahura Mazda separated him from the self for the example, contrary to his noble essence, so that the good of man should be separated from the evil and to choose the path of good. This phenomenon has caused the absolute ghastly universe to be a mixture of evil, and in these two ways, man is responsible only for the partiality of the good. If Ahura Mazda has created the world, then Ahriman will continue to manifest themselves in countless forms of evil (!) Against every kind of good. Because Ahriman is the universal essence of evil. He is the embodiment of evil against goodness. His name is Angh - "ugliness, uncleanness, *najâsat*", - "darkness, dementia, darkness", - is a combination of the words "thought, thought, intention". The word "evil spirit" (Anhra Maynu), translated as "Ahriman," is characterized by the sentence of Ahura Mazda as "Holy Spirit" against Sipanga Mi (Spenta Maynyu). Avesta contradicts the universal essence of Anchor Maynon, the truth of Ahura Mazda. The Avesta is a lie (drauga, Duruj giant, which, at last, is the word of today), is a collection of the evil of Ahriman and expresses its universal essence [1].

The word drigu may be interpreted as "ordinary people" when we translate as "notorious" in the paragraph. However, it may also be understood that this word is "destructive, just for the sake of sustenance and for the sake of the soul." This is because of the original linguistic meaning like "askers, beggars, poor". So, in Avesta, the word drigu has been used in a portable sense, like those who did not enlighten their souls with faith, as if they were pitying those who had been denied such a great blessing. In Russian translation and interpretation of "Goh", I. M. Steblin-Kamensky did not pay attention to this portable meaning. On the contrary, the scientist drigu said that Zardusht would have the meaning of his "intercession[6, p.419-499].

27.14. Truth - High Bounty,  
The Right Truth, The Truth  
Truth is the expression of truth.

These passages are Zoroastrianism, the original name Mazda Yasna, which is the greatest prayer of the religion, and its name is called "**Ashem wahu**" with two words at the beginning of the first verse. This is as if it were the so-called "**Al-Hamdu**" of the Fatiha in the Islamic religion. The first line of prayer is **ash-i-wahhâ wahhâb-i-sheîf**: "Goodness is good and honest, even better than the best." From that month, the word Ashem is a grammatical form of the Asha (Arta) Ahura Mazda which we have mentioned above, such as the Highest Attributes of the Truth, the Truth and the True Divine Order of the Universe. This is not just an ordinary order, but a just and equitable balance of all things [7, p.41].

Zoroastrianism has put the stability of faith to the world as a guarantee of the good principles of the world. Faith is only with human beings. Thus, Zoroastrianism is to voluntarily set aside the choice and goodness between good and evil, not to force anyone to abandon evil. The universality of the universe has given man the responsibility to maintain the goodness of goodness, in one word, the kindness that Ahura Mazda has created.

Ahura Mazda was the beginning of the way of humility, and it was fard to show his goodness to his slaves. It is clear that the soul of a noble person always has the expression of the Truth, such as the pursuit of goodness. That is why the Zoroastrian magupats know that it is permissible to say the following words of the two prayers before the Gohs. Experts see this in the Yasna chapter 27.15 when the Avesta language is close to its minor language relative to the previous two languages. For example, We think that I.M. Stable-Kamensky was right when he predicted that this 15th paragraph had been added by the temples after Zoroastrianism:

27.15. Our applause is loud and loud  
Whoever says namaz in Ahura,  
He does not know the language;[5]

Prayer takbeer, praise singing with loud singing, or collective singing in rituals associated with the worship of the Mazda, was considered as the principle of prayer. The expression "loud" in the last passage of this three-line prayer is a tradition of this tradition. The effect of this rule is found in the texts of the Avesta narrowest text at the end of each epoch of "Yashts". In the narrow (often in the 7th syllables) poem of the "Yasht", this tale is referred to as the refrain in Avesta [8,p.57-79]. At the end of the work, most reprints are often referred to as "refrain" in the translation, and their text does not repeat. Usually, the fact that the character of the goddess or goddess who has been blessed in the "Yashts" is praised, the presence of this character is said to be a joy and joy for the worshiper, and it is repeatedly praised. When the mabud came into the name of a goddess or goddess, his name was mentioned in the dedication:

Ardvi Sura is so:  
He gave it to him.  
My prayer for this happiness,  
It's all right.  
It's all right  
I'll go with you, Ardvi  
Good worker  
Best donations.  
It is in your hands to give it to you.  
Thanks for telling me [2].

Likewise, in the final prayer of the solar eclipse it is possible to say:

Let's hope happiness,  
Good luck, Haoma  
My prayer to Khurshed.  
Drink the juice.  
I worship the sun  
All right,  
My prayers are namaz  
Ahura Mazda Governor  
The One Who Recognizes Himself.  
Horse Running [2]

Similar stories can be found in all the "Yashts". Hence, prayers before and after Gohs are the essence of the Zoroaster period. The Gahs are not part of the coincidence of the Yasna, but rather because of the features of the Nask worship. The verdict of this opinion can also be seen in the summary of the 54th Anniversary of Yasna [9]. The words of pray, According to I. M. Steblin-Kamenskiy, one of the gods of the Oriental tribes, Aryaman. It is not surprising that this noble deity is worth mentioning. Indeed, in Avesta, a special praise was given to him in several places. The full name of this duet

is "Aryaman Ishyah" and the list of pages found in the "Fixes of the Names", which was added to the two-volume study of Avestalogist scholar Hashim Riza. These are pages 215, 522, 525, 710, 729, 733<sup>13</sup>. For example, in the 2nd edition of the series of prayers entitled "The Sührūzaki Qulâk" which reads each of the thirty days of the month, "Ordubihisht", zebotarin ameshosipand, namaz "Aryaman ishyah" at Tavonoi Mazda's orphanage. That is, in this prayer, Aryaman Mazda has been recognized as one of the gods he has created and co-founded, repeating the phrase "Made Mazda" again in terms of its quality, and then adding the quality of the skill. Ahura Mazdani was the supreme divine in the Zoroastrianism, and was regarded as the title of spiritual perfection and faith inherent in every person who made himself determined to be the Truth and Truth. At the same time, the Achawanism is highly used against the theological subject in the status of god:

Seven Aryaman, sooner or later,  
Get rid of Zoroastrian people.  
Good Thinking, By My Belief, To the True Slave  
From Ahura, give the reward,  
Honorable and glorious end [9].

The second part of the 54th chapter of the chapter of Yasna is the supplication of the prayerer in the sense that if the Ahura Mazda forbade the prayer, he would say, "The Aryamani, the Great and the Almighty, the Righteous One, the Holy One, the Judge of the Judges, I am grateful to Gohs, and to the first fard of all that I have." In this du'a, "Goh" are personally identifiable with the believer, that is, they are considered as individuals. Following such prayers and supplications, one more persuasive formula for the supplication of "Goh" in the phrase "It is worthy of Ahura Mazda's recognition of the worship of the Lord" [5].

The second part of the 54th chapter of the chapter of Yasna is the supplication of the prayerer in the sense that if the Ahura Mazda forbade the prayer, he would say, "The Aryamani, the Great and the Almighty, the Righteous One, the Holy One, the Judge of the Judges, I am grateful to Gohs, and to the first fard of all that I have". In this praying, "Gohs" are personally identifiable with the believer, that is, they are considered as individuals. Following such prayers and supplications, one more persuasive formula for the supplication of "Goh" in the phrase "It is worthy of Ahura Mazda's recognition of the worship of the Lord".

In the conclusion: "Goh" was specially designed to enrich Zardusht's theoretical foundations of Yasna's naskh parts of the Mazda Yasna for deep interpretation of the essence of the religion. The name of Zoroastrians is in the Prophet's call to the sound of his voice. Entry and completion prayers of the Gohs were introduced by the Maghus in order to give more importance to worship and other ceremonies. The spirits of those who are praying are believed to be bound by the words of this supplication before the reading of the "Goh" with the divine.

The quoted epistles do not doubt that the Gohs have a number of chapters included by Mubads. However, in the songs of the "Gohs", their creator Zardusht's breath is seen. For example, as a refugee in Zardusht who had to leave the country, asking for asylum from a dwelling-house in the winter rampart and being in a critical state, the life story has a historical basis. After all, Zoroastrian had gone from his homeland forever, and finally proved his teachings with the King Vishtasp. This incident was the first step in Mazda's Yassan religion's departure from Turan to Iran and then to the state of religion.

The basis for the interpretation of Zoroastrian as a historical person is the fact that the 46th song of Yasna Nask is popular in avestalogy. It was not only a historical breakthrough in the life of Zoroastrianism, but also an important role in the doctrine that he had created. The 19th episode consists of two songs: In the first part, Zurdusht complained about his persecution of his tribe and his failure to know where to go.

Brothers and sisters!

The stubborn rulers, the zantupatu dahyupat.

What can I do, Ahura, pray for me, please? [5]

In the next chapter, Zardusht describes his social status:

I am weak, I have no strength and power,

Neither property nor animal, I am in service

I do not have anyone, I beg you, look at me,

Just like using a friend friend in a bad day

You can think of it yourself, goodness think it [2,p.121-122].

Recognition of Zoroastrianism as a historic personage is based on Yasna chapter 53 on the occasion of another Goh, or, more precisely, the transfer of the prophet Puruchista. And most importantly, it is understood that Avesta is in this epistle, as he preached to the daughter of Zoroaster. Actually, this is not the case. The content of the book indicates that the marriage ceremony is held by the magistrate. At the beginning of the ritual, the magistrate addressed Zardusht and offered du'a: "Let Ahura Zaratushrta bring happiness as he wishes! Let him give eternal blessings on the path of truth. Whoever is in need of it, and whoever is in the Way of Allah, let him enjoy all of it".

The words of the third song of Psalm 53 and the words of exhortation to the girl are never related to Zoroastrian: "O Hayhetaspan generation, the youngest of Zoroastrians, Puruchista, and he (your son), in your own desire, At this you are thinking of your good wishes and goodwill through the consent of Spenta Armies. " The next sentence is addressed to Puruchis: "In your home, take your husband, his father, and all his family with kindness ..." [10]. As these tablets indicate, Zoroastrian took part in her daughter's wedding as a father, and he dedicated his prayers to him. Afterwards, the Magupat began to play the main role and began to give traditional advice and instructions on living conditions to young people who are married.



## 5. Concluding Remarks

In summary, Zardusht was primarily a socialist figure in the face of his everyday humanitarian responsibilities, as a historical figure, not as an asteroid. Secondly, it would not justify to assert that all Gohs are from the beginning to the end of Zoroastrian's creation. For example, the Ahura Mazdaga Vakhu Mana, in the Song of Man in the 29th, addresses the spirit of the holy bull. Ahura said that Mazda sent Zardusht for her care and protection. It is difficult to tie this text with Zoroastrian creativity. In a number of places Zardusht appears as a third-language grammar. These verses of the Goh may also be regarded as magic creations.

It is right to assume that in the other Naskh of Avesta, especially in the "Yashts", the delusional spirit of Zoroastrian's personality is aimed at strengthening the position of this image in the religion.

## References

1. Lelekov L. A. Avesta and Sovremennoy Nauke. M.: 1992. - S.162.(1. Lelekov L. A. Avesta in modern science. M.: 1992. - P.162.)
2. Avesta. Yasht kitobi. Mirsodiq Is'hoqov's translation. Tashkent. Sharq, 2001. – P.40-41.
3. Mole M. Le problème zoroastrien et la tradition mazdéenne. Paris, 1963
4. See: G. Videngren, F. Alitxaym, R. Xofmayster, F. Yusti, B. Anklesaria and others. (see: for a list of supporters of this idea,: Lelekov L.A, Avesta in modern science. Moscow: 1992 –P. 163).).
5. Giaty Zaratushty. Perevod s avestisiskogo, vstupitelnye stati, kombirarii i prilozheniya I.M. Steblin-Kamenskogo. Sbb. Peterburgda vostokovedenie, 2009. - S. 38 - 49.( 5. Gats of Zarathushtra. Translation from Avesta, introductory articles, comments and attachments by I.M. Steblin-Kamensky. SPb. Petersburg Oriental Studies, 2009. - p. 38 - 49.)
6. Bogolyubov M. N. Trudy po iranskomu yazykoznanuyu. Izbrannye trudy. M: Vostochnaya literatura. -2012. Razdel "Avestiyskie teksty". - S. 419-499.( Bogolyubov M.N. Works on Iranian linguistics. Selected Works. M.: Eastern literature. –2012. Section "Avesta texts". - p. 419-499.)
7. Is'hoqov M. Avestaning Yasna naskida Zardusht "Goh"larining kirish va yakuniy bandlari haqida// Sharqshunoslik. № 3 . 2017 – B.42.( M. Is'hoqov.On the entry and finalization of the Zoroastrian "Goh" in the Yasna Naskh of Avesta // Oriental Studies. No. 2017 - B)
8. Braginsky I. S. Iz istorii tadjhisko-persidskoy literatury. M: Glossary edited by vostochnoy literatury, 1972. -C.57-79.( Braginsky I.S. From the history of Tajik-Persian literature. M.: Main edition of Oriental literature, 1972. –P.57-79.)
9. Zaratushtra "Goh"larining ma'no o'girmalari. M.Ishoqovning izohli tarjimalari: Zardushtiylik xrestomatiyasi. "Mumtoz so'z", 2017. – B. 153-178. (The meaning of

the goh verses in the Avesta. M. Iskhakov's interpretations: Zardushtra book. "Mumtoz so'z", 2017. - p. 153-178.)

10. Gats of Zarathushtra. Translation from Avesta, introductory articles, comments and attachments by I.M. Steblin-Kamensky. SPb. Petersburg Oriental Studies, 2009. - p. 116.

Creative Commons licensing terms

Author(s) will retain the copyright of their published articles agreeing that a Creative Commons Attribution 4.0 International License (CC BY 4.0) terms will be applied to their work. Under the terms of this license, no permission is required from the author(s) or publisher for members of the community to copy, distribute, transmit or adapt the article content, providing a proper, prominent and unambiguous attribution to the authors in a manner that makes clear that the materials are being reused under permission of a Creative Commons License. Views, opinions and conclusions expressed in this research article are views, opinions and conclusions of the author(s). Open Access Publishing Group and European Journal of Social Sciences Studies shall not be responsible or answerable for any loss, damage or liability caused in relation to/arising out of conflicts of interest, copyright violations and inappropriate or inaccurate use of any kind content related or integrated into the research work. All the published works are meeting the Open Access Publishing requirements and can be freely accessed, shared, modified, distributed and used in educational, commercial and non-commercial purposes under a [Creative Commons Attribution 4.0 International License \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).