

SOCIO-HISTORICAL FOUNDATIONS OF THE MONOTHEISM (AHURA MAZDA) IN GHATS OF AVESTA

FUNDAMENTOS SÓCIO-HISTÓRICOS DO MONOTHEÍSMO (AHURA MAZDA) EM GHATS DE AVESTA

RANO URAZOVA

UNESCO Chair in the Comparative Study of World Religions, International Islamic Academy of Uzbekistan, Uzbekistan
ranourazova@iiiau.uz

NIGORA YUSUPOVA

International Islamic Academy of Uzbekistan, Uzbekistan
n.yusupova@iiiau.uz

ODILJON ERNAZAROV

UNESCO Chair in the Comparative Study of World Religions, International Islamic Academy of Uzbekistan, Uzbekistan
o.ernazarov@iiiau.uz

LAZIZAKHON ALIDJANOVA

UNESCO Chair in the Comparative Study of World Religions, International Islamic Academy of Uzbekistan, Uzbekistan
l.alidjanova@iiiau.uz

IRODAKHON GAFUROVA

International Islamic Academy of Uzbekistan, Uzbekistan
gafurova_irodaxon@iiiau.uz

KHAIRIDDIN BERDIYEV

Tashkent State Technical University, Uzbekistan
a.berdiyev@tdtu.uz

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Corresponding author:

ranourazova@iiiau.uz



Abstract: This article explores the historical foundations of the idea of a single deity in Zoroastrianism. As noted in the article, the idea of creation and patronage in Zoroastrianism remains one of the most difficult issues of avestalogy. Zoroaster was one of the first to introduce the First Cause, which created existence based on the important potential of human thought and mental possibility, into the realm of the practice of faith in a way that can be perceived through abstract symbols and spirit. First, in the history of religions, it is necessary to separate the function of creation from primitive views, from totemism, and connect the idea of creation with an abstract divine nature. The article contains scientific opinions on the need to comprehend the creative function of Ahura Mazda as a sovereign and unified creative entity. Also, "Gohs", included in the nask "Yasna", the creative work of the Avesta, revealed that in the Zoroastrian period a serious choice was made regarding primitive polytheism and mythical images. It is analyzed that the supreme god of Zoroastrianism Mazda comes in the connection with the meaning Ahura - "high honor, greatness, lord", which is an expression of his quality, incomparable greatness. Ahura Mazda and his angels proceed from the fact that divine concepts such as Good Intention, Perfect Mind, and Good Possession of the Universe are the founders of a single spiritual unity. It has been scientifically proven that their functions are directly aimed at ensuring the will of Ahura Mazda and the stability of good. On the basis of scientific analysis, it is proved that the Avesta initially described the world only as a combination of virtues and balance, and the founder of the Zoroastrian religion introduced into practice purely spiritual and spiritual factors, and through them the idea of being "controlled" by abstract forces.

Keywords: Zoroastrianism. Avesta. "Gohs". Zoroaster. "Yasna". Ahura Mazda. Ahunavad.

Uštavad. Vohu Manah. Xšahra Vairya. Spenta Armaiti. Hauruuartart. Ameretat. Asha. Ardvi Sura. Tishtriya. Mithra.

Resumo: Este artigo explora os fundamentos históricos da ideia de uma única divindade no Zoroastrismo. Conforme observado no artigo, a ideia de criação e patrocínio no Zoroastrismo continua sendo uma das questões mais difíceis da avestologia. Zoroastro foi um dos primeiros a introduzir a Causa Primeira, que criou a existência com base no importante potencial do pensamento humano e da possibilidade mental, no domínio da prática da fé de uma forma que pode ser percebida através de símbolos abstratos e do espírito. Primeiro, na história das religiões, é necessário separar a função da criação das visões primitivas, do totemismo, e conectar a ideia de criação com uma natureza divina abstrata. O artigo contém opiniões científicas sobre a necessidade de compreender a função criativa de Ahura Mazda como entidade criativa soberana e unificada. Além disso, "Gohs", incluído no nask "Yasna", o trabalho criativo do Avesta, revelou que no período Zoroastro foi feita uma escolha séria em relação ao politeísmo primitivo e às imagens míticas. Analisa-se que o deus supremo do Zoroastrismo Mazda surge em conexão com o significado Ahura – “alta honra, grandeza, senhor”, que é expressão de sua qualidade, grandeza incomparável. Ahura Mazda e seus anjos partem do fato de que conceitos divinos como Boa Intenção, Mente Perfeita e Boa Posse do Universo são os fundadores de uma única unidade espiritual. Está cientificamente comprovado que as suas funções visam diretamente garantir a vontade de Ahura Mazda e a estabilidade do bem. Com base na análise científica, está provado que Avesta inicialmente descreveu o mundo apenas como uma combinação de virtudes e equilíbrio, e o fundador da religião zoroastriana introduziu na prática fatores puramente espirituais e espirituais, e através deles a ideia de ser "controlado" por forças abstratas.

Palavras-chave: Zoroastrismo. Zoroastro. Avesta. "Gohs". Zoroaster. “Yasna”. Ahura Mazda. Ahunavad. Uštavad. Vohu Manah. Xšahra Vairya. Spenta Armaiti. Hauruuartart. Ameretat. Asha. Ardvi Sura. Tishtriya. Mithra.

1. Introduction

In Avesta, the social essence of the system of Gods and goddesses is given in one place in extremely complex paints, while in another place acquires an abstract hue. Especially when the emanations of Ahura Mazda such as the “spirit of the universe”, “Asha”¹ “truth”, “noble intention”, and “Shahriyar(Leader) of the universe” seems at first glance independent gods of different names, focusing on their inner meaning. It is not difficult to notice that in the essence of these terms, the “Supreme Judge” Ahura Mazda is mentioned. Because the essence of the Zoroastrians is only for Ahura Mazda, who intended to present him to the people as the Lord of hosts. Its expression through the names of its emanations played the role of a kind of means of influence².

The book of Avesta, along with the orientation of the Zoroastrian religion towards the idea of goodness, manifested the “expression of the perceptions of Man and the universe, man and society, the relationship between them”³ through a positive series of deities and goddesses embedded in a particular system. This system of theology is notable for having social foundations as well. In this sense, it is better to be careful from the point of view of secular science than to say that Zoroastrianism⁴ is a heavenly revealed religion from Real historical processes. After all, Avesta's system of positive divine breeds was an expression of the life-dream hopes of society for its time. They “harmonize the relationship between nature, society, and man through spiritual, spiritual, moral criteria...” he has served.

In Zoroastrianism, that is, in the emergence of “Gats” (“Gat”)⁵, which entered the “Yasna” part of Avesta, there was a serious choice in the matter of attitude to primitive polygamy and mythical images. For example, in “gat” they know nothing about the system of theology typical of the “Khorddeh Avest” (Little, lesser, or small Avesta) period. However, in each paragraph of the “gat”, his most sacred songs are seven chapters Yasna (seven chapters located between “Ahunavad gat” and “Ushtavad gat”, that is, 35-42 Yasna songs), and in others, repeated appeals are aimed at a certain category of divine breeds. The most important of these are Ashah-truth, noble intention – Vahu here, Hshastra Varya-Shahriyar⁶,

¹ Asha (/ˈʌʃə/; also arta /ˈɑːrtə/; Avestan, romanized: aša/arta) is a Zoroastrian concept with a complex and highly nuanced range of meaning.

² Avesta: Yasht kitobi (in Uzbek) Book of Yasht/Trans: M.Ishakov. (2001). Tashkent, Shark, p.10-11.

³ Juraev, N.(2001). Necessity of Avesta. Avesta is a monument of historical literature.Trans: A. Mahkam. – T.: Shark, p 4.

⁴ R.T. Urazova. Zoroastrianism. Monograph, 2022. – P. 160.

⁵ Yasna consists of 72 chapters. They consider it necessary to recognize 17 chapters as created by Zarathustra and called Gats (gohs).

⁶ Persian name used as one of the highest titles of nobility, which is equal to 'King' or 'Grand Duke'.

the perfect mind - Spenta Armaitis⁷, at the beginning of all of which Mazda was an expression of its quality, unrivaled greatness - joined by the word Ahura – “high honor, greatness, gentleman”⁸.

Because “God” is a creative product, in this place such divine concepts as Ahura Mazda and his closest ones are valid as the founders of harmony, a single spiritual unity, such as noble intention, perfect mind, and Noble possession of the universe. Whereas a noble intention, A Perfect Mind, a noble possession of the universe, that is, a city-like, in turn, are the qualities of Ahura Mazda and its attributes. And their functions are directly aimed at ensuring the will of Ahura Mazda, the stability of goodness. Given the fact that these “gods” are artistic creations, one can see in them the connection of the issue of theology with one Ahura Mazda alone, the great theological activity of Zoroastrianism in the separation of breeds that served as qualities to God and his qualities from the pantheistic world, which was practiced until Zoroastrianism⁹.

Argumentation: the main idea that Zoroaster put against the polygamy practiced up to him was the “loneliness” of Ahura Mazda. The ideas of Zoroastrians over times up, that is, the abstract embodiment of the divine breed promoted in the distant past, with the victory of belief in Ahura Mazda, the symbols of noble intention, perfect mind, City of the universe, representing its, from which the abstraction of the future to believing slaves was not so understandable to the common public. For this reason, in the “Khordeh Avesta” all the goddesses who practiced before Zoroastrianism were brought into the Bible. Because in Avesta, in what way to order the system of goddesses, to establish their place in the nasks, and finally, to identify the most authentic words, would require serious research, consistent study, and selection.

The system of noble goddesses determined, along with the Real essence of the Zoroastrian world, the ideal prospect. However, the world does not consist only of a positive field. Some in it follow in their footsteps and go astray from the path of truth. Consequently, the world described by Zoroaster is different from the noble world in “Videvdot”, in particular, the idea of neither cold, nor hot heat, nor disease, nor death, nor even evil, is different from the unborn world. In the world of Zoroastrianism “Along with those who

⁷ In Zoroastrianism, Spēnta Ārmaiti is one of the Amesha Spentas, the seven divine manifestations of Wisdom and Ahura Mazda.

⁸ Rustamovna, N. A. (2022). Religious xenophobia and extremism threats of the xxi century. Intellectual education technological solutions and innovative digital tools, 1(12), 39-42.

⁹ Yusupova, N. J. (2018). The role of the family in the spiritual education of modern youth.

attached themselves to Mazda, those who received the education of Lies”, “leader of the deceived”, “perverts of intent”, “liar”, and “ignorant”. So let not the leader of the deceived, pretend to be pure, but this hypocrite will never be your Messenger¹⁰.

Therefore, as early as the beginning of Zoroastrianism, the entire system of theology was involved in serving the stability of goodness. But evil is also a real reality for Zoroastrians. The universe is purified only if it is eliminated. The definition of evil Duruj (falsehood) was understood as a call to warning that Avesta should come in the “Gat”. The forces of goodness call on those whose deeds are mixed with “drunkenness and artfulness, goodness and vices” to the best qualities and actions. There will be darkness against the light, and from it will be regret. A measure to get rid of such a consequence is to strive for and achieve Ashah-truth. Even in this landscape, we see that the system of goodness mobilizes to fight evil as early as the time of Zoroastrianism¹¹.

In this part, sentences such as “Shahriyar of good intention”, and “to the address where is Ahura Mazda” further expand the imagination of the noble divine breed. At this point, it is indicated that the address of the paradise is Ahura Mazda. It is clear that the “whole being” lying in the general idea of Avesta is an astumand being, and the owner of this world's “address” is Ahura Mazda. Hence, the concept of urbanization of being, its later application to the “royal” career, is an expression of the social desire that in general, in any kingdom, Ahura Mazda justice will prevail.

In paragraph 7 of Song 6 of the “Gats,” Zoroaster describes Ahura Mazda as “the good of the goodnesses”. At the same time, good faith-vahu mana and truth-Arta are assigned to the testimony of prayer and true faith. This plaque promises the manifestation of the reward to the believers at the end of the prayer. Thus, Vahu Mana is not only the mobilization of the human spirit at the beginning of the covenant of faith but also the testimony of this covenant's regret.

Zoroaster argues that he is a follower of the angel of good intentions, that is, his intention is pure. At the same time, he wishes eternity from the Kharvatat and Ameretot angels. Although these two angels are, in their way, patrons of integrity, perfection, and immortal eternity autonomously, he does not forget to highlight Ahura Mazda's universal function, which applies to both. This circumstance once again suggests that emanations are

¹⁰ Avesta. Tarixiy - adabiy yodgorlik (in Uzbek). / Trans. by A. Mahkam. - T.: Shark, 2001. – p. 12-13

¹¹ Urazova, R., & Sayfullaev, M. (2020). Description Of Divine Images in The Mythology of Avesta. In International Scientific and Current Research Conferences (pp. 99-101).

forms of manifestation of Mazda¹².

The system of Theology in the “Gat” deserves special attention, which is mainly the qualities and acting qualifications of Ahura Mazda. This feature is only evidence that the idea of monotheism in Zoroastrianism was valid in the “gat”. Because Zoroaster practically does not mention yazads in “Yashts” in his urges. It is known that Zoroaster was categorically against the waste of slaughtering animals for donations in countless quantities. The scenes of donating, “pleasing” to the goddesses by making sacrifices, outlined in the yashts, despite this being consistent with the requirements of the pre-Zoroastrian period of “jahiliyyah”¹³, ranked from Avesta. This circumstance once again confirms the fact that texts of different eras were collected in the composition of the Avesta book, thoughts about the very antiquity of the roots of this religion¹⁴.

The second side of this issue, which J. Kellens paid attention to, leads to more interesting conclusions¹⁵. Yashts are divided into two groups in terms of the recording of divine breeds.

The issue of divine breeds, in which the first group participated in yasht, occupies an important place. Now, in the second group (5,9,15,19) not being found the names of Anahita¹⁶, Dravaspa¹⁷, Vayu¹⁸ were in the group but mentioned Amesha Spentas¹⁹ whose names are glorified in the “Gat”. For example, Hurmuzd in Yasht, in response to Zarathustra's question, states that Ahura Mazda is its original name Mazda and that all its attributes must be constantly mentioned in heart and tongue. He argues that always repeating these names able, victorious, satisfied, truthful, power, truth, goodness, reason, wisdom, etc. is extremely rewarding²⁰.

It is known that put a condition of remembrance before Ahura Mazda's servants,

¹² Avesta. Tarixiy - adabiy yodgorlik, 12-13

¹³ In Arabic the word means “ignorance,” or “barbarism,” and indicates a negative Muslim evaluation of pre-Islamic life and culture in Arabia as compared to the teachings and practices of Islam.

¹⁴ R.T. Urazova, L.U.Qushmanova. (2009). Zardushtilik ilohiyot tiklanish bosqichlarida Kayoniylar masalasi (The issue of Kayanis in the revival stages of Zoroastrian theology)// Kazaktanu (Kazakhstanu). - Chimkent, No.1 (18).- p 115-120

¹⁵ Kellens J. (1975). Mythes et conceptions avestiques sous les Sassanides. – MNSN., I, p. 457-470.

¹⁶ Anahita is the ancient Persian goddess of fertility, water, health and healing, and wisdom.

¹⁷ Drvaspa (druuāspā, drvāspā, drwāspā) is the Avestan language name of an "enigmatic" and "strangely discreet" Zoroastrian divinity.

¹⁸ Vāyu-Vāta or Vāta-Vāyu (IPA: vɑːyu-vɑːt̪) is the Avestan language name of a dual-natured Zoroastrian divinity of the wind (Vayu) and the atmosphere (Vata).

¹⁹ Amesha Spenta (Avestan, romanized: Aməša Spənta-literally "Immortal (which is) holy/bounteous/furthering") are a class of seven divine entities emanating from Ahura Mazda, the highest divinity of the religion.

²⁰ Nosirova Miss, A. R. (2020). Mechanisms of prevention of religious xenophobia and islamophobia. The Light of Islam, p. 43-51.

raising it to the level of rule, continued in the traditions of world religions. As an alternative, the names of several divine breeds are also mentioned in the composition of the “Khurmuzd yasht”, and they are also promised the reward of faith and mention of their names. In particular, “Hvarno, sraosha”²¹ with good intentions, pasture Roman, mighty Vayu, Zruvan absolute, victorious of Varakhran” are shown with Ahura Mazda. The conclusion is that the first yashts, in Hurmuzd (Ahura Mazda), included additions and refills to the “Khordeh Avesta”.

The above data indicate that the stages of the formation of the Zoroastrian system of theology did not acquire a systemic continuous feature in one Mayor. If in “gat” Amesha Spentas are used in the sense of the qualities of Ahura Mazda, then they were not sufficiently separated from their fundamental meaning in the Zoroastrian period, that is, from the meaning of Ahura Mazda. For this reason, Amesha Spenta's names or their adjectives along the “Gats” were used in the primary sense in place of the word Ahura Mazda. The forms of Appeal, such as the Shahriyar of the universe, the perfect mind-Armaitium, Arta-truth, and Wahu-mana noble intention, were valid for “God” as synonyms for the word Ahura Mazda.

Hence, in the early stages of Zoroastrianism, the interpretation of the idea of Revelation arose based on the commonality of the functions of Amesha Spentas and Ahura Mazda²².

Avesta's “yasht” is conditionally called in nask Science under the name “Khordeh Avest” This means that the nasks, especially the eulogies of “Yasht”, who entered the “Khordeh Avest” layer, reconciled the ancient cults before the Zoroastrian decision with the revelation of Mazda Yasna.

It seems that the idea of Ahura Mazda's singularity is just as forgotten in the “yashts”. However, it is not difficult to notice that all of them are considered subject to Ahura Mazda if attention is paid to the content of the eulogies dedicated to all noble goddesses. It is believed that the cases in which it was seen to “retreat” from monotheism in the listed passages entered Avesta due to the edits of the angels who were in the service of religion. The role of the gods and goddesses in social relations reflects the Daily vital needs of the society in which the Zoroastrian faith is practiced. For example, Ashi is the goddess of happiness, luck, and blessings from the unseen. Her range of “activities” is very wide. No

²¹ Sraosha, in Zoroastrianism, divine being who is the messenger of Ahura Mazdā and the embodiment of the divine word. His name, related to the Avestan word for “hearing,” signifies man's obedient hearkening to Ahura Mazdā's word and also signifies Ahura Mazdā's omnipresent listening.

²² Ra'no, T. U. (2017). Religious and social thoughts of the people of ancient India, Central Asia and Iran. *Himalayan and Central Asian Studies*, 21(1), 61.

matter how he steps into the house, in that house there will be prosperity, harmony, and the veins of the generation will cease to break. Ashi gives lands to the Erans.

2. Results and Discussion

In Zoroastrianism, the idea of creation, and care, remains one of the most complex issues of Avestan studies. First of all, to distinguish the function of creation from primitive views in the history of religions, in particular totemism, as well as to associate the idea of being wounded with an abstract divine breed, the evolution of thinking in the degree of deep analysis is a matter of demand.

Zoroastrianism in its content includes various elements and totems such as wind, air, sun, water, earth, birds, and animals, for example, camel, horse, hedgehog, dog, etc. at the same time as preservation, he was able to distinguish the attitude towards them from the idea of genetic dependence. Hence, Zoroastrians moved away from the totem ancestor-dependent imagination to understand these bases as various noble forms of expression of Ahura Mazda.

The analysis and interpretation of the phenomenon of creation in Avesta studies were noticed by almost all scientists in this area. Indeed, the uniqueness of any religious system and historically can only be understood through the attitude of this religion to the question of the creation of the world and its composition. From the point of view of Zoroastrianism, this issue has been repeatedly analyzed by leading scientists in Avesta studies²³.

In Particular, In Volume 1 of his huge three-volume study, *Zend Avesta*²⁴, J.Darmsteter touched separately on the Cosmogony of Avesta, noting that created Ahura Mazda – land - heaven, the universe, living and inanimate nature only noble²⁵. At the same time J. Darmsteter considered this idea in Avesto as a radical phenomenon in the history of religions²⁶. This idea was later somewhat supplemented by John Milton. In his opinion, the creative function of Ahura Mazda was brought to the circle of the goddess in the “yashts” under the Avesta²⁷.

²³ Alimova, M., Abdullaeva, M., Tungatova, U., Karimova, D., Alidjanova, L., & Turambetov, N. (2023). Influence of Religious Myth on National and Political Formation Across Cultures. *Cuestiones Políticas*, 41(77).

²⁴ the Zoroastrian sacred writings, comprising the Avesta (the text) and Zend (the commentary).

²⁵ Darmsteter J. *la zend Avesta*. T.I. –Paris, 1892. - P. 169-177.

²⁶ Darmsteter, *la zend Avesta*, 169-177.

²⁷ Moulton J. H. *Early zoroastrianizm*. –L.: 1913. -468 p.

On this issue, J.Dyushen-Guillaemen, M.Male, L.Gray, E.Edwards, R.Tsemmerman, and B.Lyckolns also expressed opinions worthy of attention. However, the conclusions drawn on the issue of creating and wounding in Avesta do not coincide with the main attention. This is because the issue has been in the approach guidelines. For example, some scientists try to connect the function of the Lord (Creator) with other religions, especially Rigveda's imagination. Another category of scientists, on the other hand, attempts to connect creativity in Avesta with modern current imagination. In both cases, this issue on Avesta will not have the right interpretation. Because Rigveda originally defended polytheistic views, comparing similar and dissimilar aspects of world religions with Avesta in current religious views does not give the desired result logically.

Creativity in Avesta M.Boys's pose is distinguished by its extremely carefully developed hypothetical personality. According to this, first stands the “God who has no beginning and no end” of the whole being. No one has appeared to him. This idea, M.Boys say that for the first time in the history of mankind, the middle ground is the innovation of Zoroaster. L.A.Lelegov. The same opinion of the boys was judged by the “reconstruction formed in Hob Toby” and, in addition, concluded that “the Zoroastrians thus abandoned Indo-European universal primitive religions²⁸”. However, the involvement of several goddesses in Avesta in “creation” turns out to be related to the creation function of Ahura Mazda (“God who has no beginning and no end”). Including the Italian Avesta scientist, V.Pisa also brings Amesha Spentas (literary living qualification figures) into the framework of the creative function, thinking that Ahura distinguished from Mazda itself²⁹.

L.A.Lelekov said about Ahura Mazda “he distinguishes six angels from himself... and a combination of Demiurges³⁰ of the highest order, united with them in the Holy heptad”, writes the author. M.Boys opinion was born from very ancient visions in this holy Genta (“seven brothers”), manifested in Avesta in the role of “friends” of Ahura Mazda. When the continuation of the opinion of the scientist is observed, it turns out as if six emanations of Ahura Mazda created yazats, that is, goddesses, in the third of the stages of “creation”. But this opinion turns out to be contrary to the clearly stated opinion in the Avesta “yashts”. They say that the yazats³¹ are also “created” by Ahura Mazda himself, “pampering” with noble tasks along with the universe-the world:

²⁸ Lelekov, L. (1992). Avesta v sovremennoy nauke (in Russian). – p. 237–238.

²⁹ Pisani, V. (1948). Aspetti della religione presso gli antichi Indoeuropei. Acme I.

³⁰ Demiurg - *public or skilled worker, worker for the people*

³¹ Yazata ([Avestan](#) is the [Avestan](#) word for a [Zoroastrian](#) concept with a wide range of meanings but generally signifying (or used as an epithet of) a divinity.

*"I created Mithra
as worthy of prayer
as myself"
As I created
Zarathustra to be
the head of the people
I pray to the Bright Tishtrya³² Star
presided over by Ahura,
one of the stars!³³*

L.A.Lelekov analyzing A.Boys' views on the issue of "creation", embedded in the system, logically refutes another insufficiently substantiated opinion. That is if the Amesha Spentas created the yazats (gods), then in the next turn the yazats should also "go into the labor of crafts as if they were to create elements of material existence"³⁴. But this process, specifically in Avesta, is not burdened with goddesses. Perhaps the material basis of the universe is called that six elements such as livestock, animals, plants, Fire, Water, and Earth have appeared for people by the will of Ahura Mazda. One of the six Maloics is appointed sponsor of each of these.

It is also noted that Ahura, like the goddess Atar (Atshu-fire)³⁵, occurred from Mazda itself, which did not have a special opinion about it. For example, Ashi the daughter of Ahura Mazda, sister of six angels:

Who honors Ashi,
the daughter of Ahura Mazda,
the sister of Valis....³⁶

Ahura Mazda argues that creative function should be interpreted as sovereign and singular impartiality. O.Vesendonk had noted as early as 1933. Later this opinion was expressed by E.Continuing in the Benvenist Avesta in connection with the analysis of the infinitive form of the verb, Ahura had approved that Mazda's creative function had an absolute (absolute) property. Jan Asmussen also concluded that Ahura Mazda, the God of Zoroastrianism, was considered the only one, the creator who left no room for him to have

³² Tishtrya (romanized: Tīštrya, Persian: تیر, romanized: Tir) or Roozahang is the Avestan language name of a Zoroastrian benevolent divinity associated with life-bringing rainfall and fertility.

³³ Lelekov, Avesta v sovremennoy nauke, 79.

³⁴ Lelekov, Avesta v sovremennoy nauke, 238-239.

³⁵ Atar, Atash, or Azar (romanized: *atar*) is the [Zoroastrian](#) concept of [holy fire](#), sometimes described in abstract terms as "burning and unburning fire" or "visible and invisible fire"

³⁶ Avesta: Book of Yasht, p.38.

a partner³⁷. To this issue R.Cener also had a supportive attitude to the opinion of the above authors³⁸.

The high career of Ahura Mazda, the creator of Avesta, and the fact that his absolute omnipotence is three thousand years old was a unique spiritual phenomenon through the eyes of historicism. For the Vedas, considered relatively ancient from Avesta, the concept of the creator divine breed was extremely scattered. That is, in the Vedas it is shown that ordinary characters, not even God, are “able” to create something. In the ancient layers of Rigveda, the phenomenon of creation is not recorded at all. In place of this, from various circumstances, it is observed that this or that breed (“individual”) enters a new image through its transformation. Contrary to this, in the 31st breast “Yasna” (paragraph 4 of Ahunavaitiy “gat”), the function of creating Ahura Mazda was expressed as follows:

Who was the first to say the holy word,

“Be filled with light, dear Being, from that beginning”?

This is how the Supreme Intelligence created Ashah (Truth).

The wish is that God's great blessing, the glorious good intention,
find a place in the shelter of the truth³⁹.

This paragraph talks about the Light of Truth created by the Supreme Intelligence, which is the basis of the creation of the universe. Light, lonely Ashah (arta) – a sign of truth. Truth is the main factor in the creation of good intentions. Lies-Duruj serves to the destruction, not to create. Noble intent is the prime factor for Ahura Mazda's creation function. Consequently, Ahura Mazda creates a world where exists only the noble.

Paragraph 11 of song 31 contains another sheet that relates to this creation function:

O Mazda! You have made us appear,

the devil who shines in the light of your intelligence,

You have given us a common mind and a language.

When our soul enters the body,

Our life is sacrifices for the sake of your strength...

It can be seen that the idea of creating in “Gats” is imagined in varying degrees of dynamic continuity:

You created us

³⁷ Asmussen j. iden und begriffe der agrarischen Sphere und ihte bedeutung in der verkundigung Zarathustras.AOF, VII. 1980. –S.159-170.

³⁸ Zachner R.C. Yhe dawn and twilight of Zoroastrianism. New York, 1961. – P. 90, 170, 328.

³⁹ Iskhogov, M. (2021) Avesta: Zardusht Gohlari (interpretations of meaning and hermeneutic interpretations). – Tashkent. - 304.

You introduced us to the light of your mind.

You made us superior to animals by giving us language with intelligence

Strength, help to fight on the path of truth.⁴⁰

Zoroaster believes that the object of primary belief cannot be a phenomenon, or thing, in material existence. Because this work would not logically fit into the absolute power of God from the point of view of creationism, into such a vision as the absolute “truth”. After all, the human mind can know the “secret” of any object of material belief. But it was understood that the secret of divine creation was not able to be realized by man.

For example, fetishism, in the object of belief of primitive imaginations such as totemism, materiality prevailed. Zoroastrism declared such objects of faith as elements of the world created by God and introduced the concept of the absolute Almighty Lord Ahura Mazda, making it the cause of such existence. In a word, Zoroaster brought the thinking and perception of his followers to a higher level to his ERA. After all, the creator came to realize that he was the embodiment of all the world that had been created for him in every way.

First, it is necessary to fully imagine the role of myths in the interpretation of Avesta. In this book, for the first time in the history of mankind, the emanations that represent the qualities of Ahura Mazda, the executive emanations of his will, in other words, the angels, as well as all the gods and goddesses he created, patronizing various aspects of life, turned into abstract figures, and divine concepts. However, the elements of the natural (material-looking) image, which are found in the Avesta texts of the gods and goddesses, are remnants of the imaginations practiced until Zoroaster⁴¹. The image of Ahura Mazda in the form of a winged man, enclosed in a solar disk, was a “novelty” that appeared during the Achaemenid era and was a slightly modified emblem imitating the image of King Ashshurbanipal, calculated at the level of the Supreme God of Mesopotamia during the reign of Ashur (Assyria)⁴².

Above we have considered Zoroastrianism's division into genders of high, middle, and low-class deities. It was also considered that the historical necessity related to this was measured by the model of the social life of its time. In the same way, in Zoroastrianism, the negative qualities of the evil Ahriman (Angra Mainyu, Avestan: “Destructive Spirit”), manifested in various guises, are understood by dividing them into genders through a binary

⁴⁰ M.Iskhoqov, Avesta, 304.

⁴¹ Iskhoqov M., (2021) Avesta: Zardusht Gohlari (interpretations of meaning and hermeneutic interpretations). – Tashkent, 2021

⁴² Drezden, M. (1994). Mifologiya drevnego mira. Razdel Iranskaya mifologiya (in Russian). – p. 234.

imagination⁴³. That is, the forces of evil were also understood as having two genders, male and female. However, there was no seed of evil in the being created by Ahura Mazda (Avestan: “Wise Lord”). But it was clear that it is impossible to understand the educational essence of religion without evil, without comparing it with goodness. Taking this into account, Zoroastrianism, in its turn, brought the symbols of evil to the field of example. The history of this is as follows: the evil Ahriman, who was angry with the good being created by Ahura Mazda, started his evil deeds in ignorance. Darkness against light, giants against good gods, lies against the truth, and so on. The good and evil of the world are mixed up. It was believed that the mixed world would enter the era of purification only thanks to Zarathustra (or Zoroastr), who will be born at the beginning of the 9th millennium. Finally, at the end of the 12th millennium, saviors or “asushiants” will be born from Zarathushtra's clan. A decisive battle between evil and good begins. Goodness will win and evil will end in the world. The asushiants ask the sins of all people for God and lead their souls to eternal heaven (Vahu Hishta – paradise in Avesta). The “Golden Age” created by Ahura Mazda, that is, the world without death, disease, evil, and lies, will be restored. This model features⁴⁴ a huge mythological scene, which is a clear indication of the optimistic spirit of Zoroastrianism⁴⁵.

After all, the Creator declared that he himself exists in every form, embodying the entire created world⁴⁶. In other words, Zarathustra encouraged to abandon belief in supernatural situations in nature or events of special importance for life, in mythical symbols that have continued from ancient imaginations. Instead, Zarathustra brought the main cause that created existence based on the important potential of human thought, the mental possibility, into the scope of the practice of faith in a way that is perceived through an abstract image, the psyche. Now, for Zoroastrians, the Sun, the moon, the wind, water, earth, fire, mountains, and some living creatures are not the primary objects of belief, they are nothing but the elements of the created world⁴⁷.

According to Zoroastrianism, the history of the creation of the universe is understood as three layers. Behind the sun is the abode of Ahura Mazda, the aforementioned

⁴³ Teaching particular principles of gender equality in Islam. Dr. Prof. Nigora Yusupova <https://ijereiaescore.org/article/view/10027>.

⁴⁴ Yusupova, N. (2018). Specific features of family relations in islamic law//The article was written for the bulletin “Russia and the Moslem World.”. Russia and the moslem world, (3 (301)).

⁴⁵ Urazova, R. (2011) “Avesto”da yovuzlikning universal qiyofasi. (in Uzbek). – P. 57-60.

⁴⁶ Mifologicheskiy slovar (in Russian) (1990). – P. 77.

⁴⁷ Alimova, M., Abdullaeva, M., Tungatova, U., Karimova, D., Alidjanova, L., & Turambetov, N. (2023). Influence of Religious Myth on National and Political Formation across Cultures. Cuestiones Políticas, 41(77).

“House of Honor” - Grano Dmani (heaven), and its opposite in the abyss below is Daujvahu (hell). The middle of both spaces was first the void, but then, by the will of Ahura Mazda, Heaven and Earth were placed in this void. This space has become a battlefield between good and evil. The purpose of the struggle is to banish evil from existence. People were encouraged to choose the path of goodness and truth on this battlefield⁴⁸.

It is worth noting that the concept of Zoroastrian theology has two crucial wings. First, the main idea of Zoroastrianism was monotheism. That is, Zarathustra explained that all the gods believed in by his people before he was related to the things existing in nature and society. He understood that various objects could not be gods because of the essence of creation. However, if all these “gods” are denied, what can be offered in their place has become the real issue of the religious “revolution” of Zoroastrianism. Less than three thousand years ago, this great man managed to find a clever and bold solution to the same problem: he was the first in the world to draw a line between God and his creation⁴⁹. He declared that it is necessary to believe in the Creator himself and not in things. It is worth noting that Zarathustra said that existence consisted only of virtues. However, it teaches that the existence of various manifestations of evil in life is caused by the unbelief of the Lie and its servants – the “durughbans”, contrary to the Truth. But what happened in practice? The answer to this question can be found in “Yashts” (a collection of twenty-one hymns in the Khūrda Avestan (or Little Avesta) language). Because “Yashts” not only filled the surroundings of Ahura Mazda announced by Zoroaster with several goddesses such as Ardivi Sura, Ashi, Mithra, Varakhran, and Sirius, but it also seemed to revive the gods of nature that were practiced in the time when Zoroastrianism did not officially exist. In particular, at first, Zoroaster declared faith in Haoma to be blasphemy, denouncing it as extreme and unworthy magic. In this, it is said that Haoma makes a person free from moral and spiritual wrongdoings, especially the dichotomy of good and evil. One of the Avesta scholars E. Edwards, and later L. A. Lelekovs expressed a special opinion about this⁵⁰.

Symbolic characters, which are the fruit of mythological thinking, have undergone a certain personification when they entered the religious system. However, due to the Avesta's

⁴⁸ Urazova R.T. (2014). K voprosu ob interpretatsii "Stolknovenia" v Aveste dvukh Dukhov-Bleznetsov. Modern phloxohic paradigms: interrelation of traditions and innovative approaches. Materials of the international scientific conference. Prague, p. 53-55.

⁴⁹ Iskhoqov, M. Avesta: Zardusht Gohlari (interpretations of meaning and hermeneutic interpretations). – Tashkent, 2021.

⁵⁰ Edwards E. Sacrifice (Iranian). – ERE., XI,1920. – P.19-20. See also: Lelekov L.A. Review of the book by M.A. Dandameeva, V.G. Lukonina "Kultura i ekonomika Drevnogo Irana". - M., 1980. // People of Asia and Africa. - M., 1981. - No. 5. - S.213-219.

“indifference” to space and time, that is, its focus on the unity and wholeness of existence, many deities and “deified” figures became the so-called companions of the people of their time. In this case, everyone (some individual) is considered to be related to the whole universe. Accordingly, giving the spirit of sanctity to the religious figures, turning to them with a prayer, in the true sense, developed from myths to religious thinking, to the practice of spiritual perception through abstract imaginations.

Even though the theoretical foundations of Zoroastrianism were initially focused on the idea of the solitude of Ahura Mazda, in the post-Zoroastrian stages of the development of religious practice, the framework of the theological system, influenced by the scenes of social life, led to the interpretation of some deities as male figures. It began to be understood that deities appear in male and female form by the will of God. That is, the Zoroastrian theological system began to look like it was located in the order of the model of a real historical society. In particular, imagining Ahura Mazda as someone's son or daughter was commonplace in a society that had just moved from a primitive communal state to a patriarchal extended family and property stratification.

When it comes to the attribution of female functions to the gods in the theological system, there is a need to look at the long historical roots of this issue. Because, in Zoroastrianism, the phenomenon of dividing gods into sexes did not occur by itself. It should be noted that its historical roots have many parallels with the history of human religions. For example, the ancient Greeks separated their gods from the world of primitive mythology and turned them into a brotherhood system: first, Chaos. Chaos is an eternal and infinite dark void. But in his bosom is the source of the world's life. This chaos gives rise to the world of existence and the eternal immortal gods. Gaea, the goddess of the Earth who gives life to all beings for the sake of human life, was created from Chaos. In the imagination of the Greeks, the goddess Gaea (that is, Earth), who gives life to all existence, is embodied as a woman.

In Zoroastrianism, instead of the Greek concept of Chaos, there is not chaotic darkness and eternal infinity, but another form of infinity - the symbol of Time. Time is a powerful force in Zoroastrianism. He has no beginning and finishes. The Avestan name of the time is Zruvana. The attribute given to it is Akarana, meaning infinity. The composition of the word Akarana has been divided into two parts: a- negative prefix; - and the word karana meaning “shore, border” in today's language. That is, Akarana means “infinity, limitlessness”. This definition of Time (Zruvana) was originally conceived as a female in connection with her function of “giving birth” to all existence. Ahura Mazda is the eternal

god who arose spontaneously at a certain time. The greatest of his emotional qualities is the holy angel Spenta Armaiti, who gives life to the Earth and protects it. Furthermore, Spenta Armaiti is not alone in the Zoroastrian theological system. Some gods and goddesses are companions, and partners, and help him in his tasks. However, these gods are not mentioned in Gohs. They are combined in the Yasht part of the Avesta at a certain stage of religious practice. For example, Ashi, Chisti, Daena, Arshtod, Ardivi-Sura, Anahita, and others. It should be noted that the goddess Zam, who takes a special place in this line, embodies the whole essence of life on earth. It is not for nothing that this group of goddesses is revered. If Zam feeds and nurtures all beings, it was natural that the essence of motherhood was considered close to her. This primary function is of direct practical importance. The protection of all existence, including the leading idea of Earth, is ultimately associated with Ahura Mazda, as perceived through Spenta Armaiti. Spenta Armaiti appears here as one of Ahura Mazda's protective functions. Ahura Mazda is interpreted as the father of all existence. Ahura Mazda is not given any gender symbol or image. But, based on their social status, the circle of primitive religious imagination assigned the meaning of gender to the Supreme God. That is, based on the model of society, the social imagination had to necessarily interpret him as a man. Protection functions in different situations related to the images of a patriarchal big family in Zoroastrian society. Ardivi Sura is the protector of the family hearth. Goddess Ashi, who fulfills the good intentions of believers, always accompanies good people, fulfills good wishes, is kind to women and girls of puberty, and promotes good deeds. In addition, she directly appears as a social unit of the family, a defender of social morality, and a promoter of loyalty in family relations. Goddess Chisti ensures devotion to religion. He gives health to the body of believers, gives him a sharp eye, the ability to see and feel better with a keen sense⁵¹.

In this line, it is appropriate to pay special attention to the functions of the goddess Arshtod as a woman. Her main task is to give beauty to existence. At the beginning of Yasht, there is a prayer saying, "May there be honors and praises to the beauty of the divine creation, to the greatness of Arshtod". Goddess Arshtod is entrusted with the task of being the guardian of existence, truthfulness, correctness, and expansion of the good world.

⁵¹ Avesta: Book of Yasht, 46.

This stage of thinking progressed from mythological figures to the creation of models of divine deities⁵². This process was impossible without relying on social knowledge and experiences. For this reason, the Zoroastrian theological system took on a stepped form. In particular, Ahura Mazda is in the highest position, six ameshaspentas surround him, and each of them has the task of performing the supreme prayer⁵³.

According to the Gohs (religious songs), Ahura Mazda is the Creator (31.11), the protector (44.4), the absolute ruler (43.1), the creator of day and night (44.5), the limitless, i.e., without beginning or end (31.7), almighty (45.6), all-seeing (31.7), compassionate (33.11), possessor, of supreme bliss (34.13), he is truthful (47.2), etc.

The belief that there are ameshaspentas who represent the will of Ahura Mazda is one of the main ideas of Zoroastrianism. We list them: Asha-Vahishta (Discipline), Vahu-Mana (Truthful, Voluntary), Khshastra-Varya (Powerfulness), Spenta Armaiti (Holy Continuity), Khaurvatat (All-encompassing wholeness, fullness), Ameretot (immortality, perfection, perfection). Ameshaspenta, like the eyes of diamonds (stones), together represent the will of the One and Only Creator⁵⁴.

If we consider them individually, each of them performs specific tasks. That is, while the first three are assigned the fatherly duties of God, the second three are assigned the maternal duties⁵⁵. Three Ameshaspentas (Spenta Armaitiy, Khaurvatat, Ameretot) take part in the “Little Avesta”. They were considered the mother deities of Ahura Mazda. These ameshaspentas are the guardians of ahura qualities such as wisdom, patience, and friendship in the spiritual world, while in the material world they are the goddesses who protect the earth, keep it pure and bestow blessings. Spenta Armaiti is the daughter of Ahura Mazda, Ardivisura Anahita, the goddess of waters, and many deities of goodness are her friends.

S.Bahor, an Iranian scholar of literature, writes: “In some sources, the term used in the style of “aramati” is translated as “zamin”. In our opinion, it is actually “ara-mata”, which is close to the meaning of “mother-earth”⁵⁶.

⁵² Alimova, M., Abdullaeva, M., Tungatova, U., Karimova, D., Alidjanova, L., & Turambetov, N. (2023). Influence of Religious Myth on National and Political Formation across Cultures. *Cuestiones Políticas*, 41(77).

⁵³ R.T. Urazova. Ameshaspentas und ihre funktionsanalyse in Avesta Asha-Vahishta und Vahu-Mana. Berlin Studies Transnational Journal of Science and Humanities. Vol.2 Issue 1.7. Berlin, 2022. – P. 37-46.

⁵⁴ Prabhaananda Swami. Gaty Zaratustry. (2004). V kn.: Svyashchennye pisaniya Vostoka. Kratkiy putevoditel (in Russian). Moscow, printing house Sofia, p. 75-88.

⁵⁵ Prabhaananda, Zaratustry, 75-88.

⁵⁶ See: Avesto. Tarixiy - adabiy yodgorlik, 304.

When thinking through the Avesta about the main issue of Zoroastrianism - the foundations of theology - it is necessary to pay attention to the unlimited nature of creation attributed to Ahura Mazda. Zoroastrians believed that Ahura Mazda made existence good and created various guardians to protect the eternal good order of the colorful world in every sphere.

That the concept of the oneness of Ahura Mazda was so widely and loosely interpreted in the distant past was a requirement of historical conditions. The creative function of Ahura Mazda is the need for the spiritual world of the human mind in addition to nature and society, the whole being, the infinite worlds, and the realization that it belongs to the system of divine beings characteristic of the world of priesthood, turning it into an object of faith, bringing abstract spiritual concepts to the level of real truth, for that time, man it was a sign of the great height that his mind and thinking had reached.

This abstract theological system seems complex at first glance. When their functions are viewed as dependent on the power of the will of the one Ahura Mazda, it is clear that each divine being has its place, position, and level. This requires special research and interpretation in today's context when Zoroastrianism has become a distant past.

The matter first begins with the interpretation of Ahura Mazda among Zoroastrians. It is recorded in Ahunavad Goh (Yasna: song 28) that Zoroastrian, who wanted Ahura Mazda to be the only reality, and to have his qualities such as good intentions, a perfect intelligence, and the leader of the world embodied in his being, was the only supreme creator.

You are truly the Good Will, the new covenant.

I chose you as the song of my faith.

If I am in my body, in my heart.

The ruler and leader of the universe and Armaiti,

let it be filled with your feelings, let it be more.

I expect salvation from you, help from you.

Bring me to a good day with hope and happiness⁵⁷.

In the first stanza of this song, Zarathustra addresses Ahura Mazda and said, "...first of all, I stretch out my hands to you and pray for a good day and a happy life. It is not surprising that I believe in you, if the truth comes true and the wisdom of Armaiti, Vahu Mana, and the Spirit of the Universe (Geush Urvan) will be happy"⁵⁸.

⁵⁷ Avesto. Tarixiy - adabiy yodgorlik, 304.

⁵⁸ Iskhoqov, Avesta, 304.

From the contents of these two tablets (songs), it is clear that Zarathustra, from the very beginning, elevated Ahura Mazda to the status of a separate entity and introduced the idea of his angels embodying his qualities. From the first verses of “Gohs” a special place is given to these angels Vahu Mana, Spenta Armaiti, Khshastra Varya. And their leader is Ashah (Arta), which connects people and angels and the highest instant - Ahura Mazda - truth⁵⁹.

So, in the “Gohs” Ahura Mazda's singleness and the realization of his will are three angels, two of them male and one - Spenta Armaiti is a female divine creature.

Here, in the Yashtas, Videvdot, Visparats of the Young Avesta (“The yang Avesta”) - Arta Vahishta, Khaurvatat, and Ameretot appear as the executors of the will of Ahura Mazda.

In Avestology, the existence of these six divine angels did not at all overshadow the uniqueness of Ahura Mazda in the eyes of the Zoroastrians. On the contrary, faith in Ahura Mazda is believed to be through devotion, attaining the qualities embodied in these angels.

Ahura Mazda's emanations are uniquely described in several sources. For example, in the Uzbek language translation of Askar Mahkam, ameshaspentas are described as patrons of ahura qualities such as patience and friendship in the spiritual world, and deities who protect the earth, keep it pure and bestow blessings in the material world. Spenta Armaiti (Persian interpretation Sipandormaz, goddess of the earth) Ahura Mazda's daughter, Ardvi Sura Anahita, goddess of waters, and many benevolent deities are her friend. Spenta Armaiti nurtures the totality of creation. People are blessed because of him. Ahura Mazda created it to create green pastures for flocks. He is the owner of ten thousand medicinal herbs. Another angel is called Khaurvatat, which means Khurdat. Khurdat – “Havravatat” in Avesta, “Hurdad” or “Khurdot” in Pahlavi. Represents the meanings of “Perfection”, and “Correctness”. Askar Mahkam states that Spenta Armaiti holds the highest position in the line of Mother Gods of Ahura Mazda⁶⁰.

The Indian scholar Swami Prabhaananda, in his book “The Zoroastrian Gots”, also discusses the immortal, ever-living angels who represent the will of Ahura Mazda. These six ameshaspentas, like the edges of a diamond, together perform the functions of the one and only Creator⁶¹. S. Prabhaananda pointed out that while the first trinity performs the functions of fatherhood, the next trinity performs the functions of motherhood.

⁵⁹ Urazova, R.T. Scientific Analysis of Wicked Expressions in the Avesta. Turkish Online Journal of Qualitative Inquiry (TOJQI) Volume 6, July 2021: 6666 - 6671.

⁶⁰ Avesto. Tarixiy - adabiy yodgorlik, 304.

⁶¹ Prabhaananda, Gaty Zaratustry, 75-88.

Murdod is another angel that is considered a refuge for the water of Mother Earth. It is “Amiritot” in Avesta, “Amurdad” in Pahlavi, “Amurdad” or “Murdad” in Persian. Meaning – “eternity”. She is one of Ahura Mazda's deities in Goh, and one of the ameshaspena in the Younger Avesta. The name of this angel is used together with the angel Amurdod. She will be sheltered from the waters in the earthly life. The sequence (permanent order) of the same model of ameshaspenas (eternal and eternally living beings) is not accidental. Three of them are interpreted as male and three female angels, and these six angels are described as the “friends” of Ahura Mazda. In our opinion, this definition does not accurately reflect the issue. Because these six angels are the executors of the will of Ahura Mazda. At the same time, they are forms of manifestation (perceptions) of the power of Ahura Mazda. In other words, the system of emanations is the form and will of Ahura Mazda himself. The first and most cherished of them is Vahu Mana - a male species. The dictionary meaning of the term is “Good thought, good intention”. The figure of the Manifestation is the image of the Holy Bull, which is glorified as the “Spirit of the Universe”. One of his duties was livestock protection. The second is Arta Vahishta (“Ordubihisht”) - the idea of justice, and paradise. The third is Spenta Armaitiy, the figure of calmness, wisdom, and well-being. The fourth is Khshashtra Varya (Leadership), i.e., the holder of the function related to the management of society in its upward stages of development. The fifth Khaurvatat is the idea of health, wholeness, perfection, and wholeness of the universe. The fifth, Khaurvatat, is the idea of health, perfection, and the wholeness of the universe. Ameretot is considered the sixth quality, and it consists of the ideas of eternal life and immortality. The social basis of this system is the reflection of the social life of its time in the mythological imagination, which was created by the bestialization of everyday reality on earth. It is important to note that these emanations – “Embodiments of the Will of Ahura Mazda” are classified into sexes in their system. At the beginning of the system, Ahura Mazda is the father, as if in the family model, the figure of Good Will serves for the stability and happiness of the father's family. If the reward of goodness is conveyed by Arta Vahishta Heavenly Truth, Spenta Armaitiy is the angel of peace of being an intelligent creation of the earth, and from her will be a gift of satiety, prosperity, calm, stable life. Leadership is the next emanation, and its function is to govern rationally. The other two feminine emanations are unity of being and immortality. Belonging to the female gender in this analysis, in turn, embodies the social, economic, and

political foundations of community life⁶². The interpretation of the equal half of the system of emanations as belonging to the female gender is visible in Gohs of Zarathushtra.

After the above considerations, the details of the primary Zoroastrian theology of Ahura Mazda and his set of attributes, the angelic system, can be followed by considerations of another important secondary theology. This group is known as the Yazads in Zoroastrian tradition, and they are known mainly for the prayers found in the Yasht verse of the Avesta. However, “Yasht” consisting of 22 prayers did not fully cover the set of goddesses of different levels according to their duties. Among the goddesses of the “Little Avesta”, Ardvi Sura, Ashi, etc., the spirit of the mother clan period is visible in the primitive foundations. Viewing emanations as a female in the Gohs, which promoted monotheism in general, shows that even Zoroaster could not completely free himself from ancient traditions⁶³.

In the Zoroastrian religious system, the division of deities into sexes is the result of the stabilization of the religious worldview. This phenomenon occurred in connection with the long traditional part of society and the period when religious ideas were formed. The period reflected in the book of Avesta was the time when there was a shift from the primitive clan relationship to the house, village (seed), tribe, and clan. Territorially, this reflects the development path from small oases to larger oases and toward social units located along river valleys. Therefore, it is necessary to imagine the lower links of these territorial social units through the primitive mother clan. It is known that at this stage of human history, a mother was considered the unifier of society. The line of descent is established through the mother. The mother was a symbol of birth, reproduction, etc. Most of the ceramic figurines from primitive times depict female figures⁶⁴.

Thus, it is correct to look for the historical roots of the division of gods into sexes in the Avesta from the distant past, more precisely, from primitive times. On the same basis, the next stage of the Avesta theological system was formed by the gods or angels - yazads - created by Ahura Mazda. Their distribution in social life happened due to the introduction of myths into the sphere of religious imagination. For example, Mithra is a powerful man. In his hand is a mace that scares evil forces. He has the power of ten blows in one blow, a hundred blows in ten blows, a thousand blows in a hundred blows, a thousand-thousand,

⁶² Iskhoqov, M. (2006). From the history of our ancient statehood. // Educational problems, - No. 1. - p. 18-19.

⁶³ Gafurova, I. M. (2020). The Samanids mausoleum as a monument of dynastic architecture of the early middle ages. ISJ Theoretical & Applied Science, 01 (81), 329-334.

⁶⁴ Masson V.M., Sarianidi V.I. Terracotta statuettes of Turkmenistan. - M., 1982. - 186 p.; Meshkeris V. Terracotta statuettes to the Samarkand museum. - Dushanbe, 1964. - 80 p. See also: Karomatov H. History of modern beliefs in Uzbekistan. - T.: JIDU, 2008. - 664 p.

and innumerable blows. The heads of the enemies of religion will be blown off with ten, ten hundred, hundred thousand, thousand blows. Mithra has thousands of eyes, he is all-seeing, his ears are so sharp, he hears everything, and he is the guardian of the good world. Mithra's pastures are vast, boundless, spread over seven climes. He protects the beautiful land surrounded by 2244 mountains from evil forces⁶⁵.

In the Avesta, the image of Ardvi Sura as a goddess is also distinguished by her great duty. Unlike Mithra, Ardvi Sura is focused on social tasks, particularly the needs of the women's world. Ardvi Sura primarily has the quality of Anahita⁶⁶. It means purity and virginity. Ardvi lovingly nurtures and protects the being briefly. She destroys evil forces in the way of preserving goodness, grows bread and sustenance for the people, feeds herds, and collects wealth with the strength of a mother's heart; She expands the earth's surface endlessly and improves and rejuvenates its lands. Ardvi Sura helps males and helps pregnant women. Gives strength and blessing to the male seed. Ardvi gives her water (especially the Amudarya) and provides her with sustenance, fills the seed of the mother for the offspring, makes the seed of women as wide as the world for the child, gives salvation to their children, fills the mother's breast with milk for the children. Among the functions of Ardvi is the protection of home (nmana), village (vis), tribe (zantu), and country (dahyu). Mithra's protection of the noble world of Khwanirata in general is very heavenly, while Ardvi's protection of the feminine is relatively down to earth. This feature can be explained by the vitality of the feminine primordial in Ardvi⁶⁷. However, giving the Ardvi Surah the function of granting the things requested by the gods as a reward for good deeds was probably introduced into the Yasht during the reworking of the "Little Avesta"⁶⁸.

Ashi is a goddess with feminine characteristics. This goddess is described as the daughter of Ahura Mazda, the sister of the ameshaspenta. Functionally, Ashi has different aspects than other goddesses. In particular, Ashi is earthly, related to the earth. He is such a beautiful vision, an invisible being who follows the faithful servants, approaches them, and helps them to realize their good intentions. Ashi comes to a place where holy Haoma is drunk, and prayers are recited awake. Ashi shines on the earth. This light is not the flame of

⁶⁵ Iskhoqov, M. (2006). Spiritual foundations of our history of statehood. // Educational problems, - No. 1. - p.19.

⁶⁶ Karimova, D., Baitenova, N., Alimova, M., Abdullaeva, M., Ernazarov, O., & Alidjanova, L. (2022). The concept of "Child" and its historical and legal description. *Cuestiones Políticas*, 40(74).

⁶⁷ Avesta: Book of Yasht, 16-34.

⁶⁸ Lelekov, Avesta v sovremennoy nauke, 124.

the Sun, but the light of the soul, from which joy pours. If Ashi's path falls into the house of a believer, then he will be blessed. Whichever house Ashi comes to,

In it, the generational vein,

*Uninterruptible appointment*⁶⁹.

Ashi gives men prosperous lands, in those lands everything is provided. Beds are ready, riches are endless. Honors will come to those who Ashi follows him. Whoever worships Ashi, his house will be prosperous, beautiful, and clean⁷⁰. A similarity to Ardvi Sura can be felt within the functions of Ashi. However, Ashi is a constant companion of good people along with the spirit of goodness. As Ardvi Sura has a special function as the patron of water, this quality is not present in Ashi. There is a commonality in the function of bestowing good wishes, but a closer analysis shows that Ashi comes close to what he chooses as good. Such cases can be understood as closeness to the human spirit in Ashi. She has a beautiful face, a bright flame... and so on.

Ardvi's definition includes the following adjectives: Ardvi Sura has a beautiful necklace of coral around her neck, her breasts are majestic, and full, and her waist is tied so that they stand taut, she has a crown with six hundred eyes on her head, and she wears a coat made of three hundred minks fur which is four-year-old⁷¹. These descriptions seem to be a literary simile added to Ardvi recording of Avesta. Devotion to the Ardvi Sura was at a high level before the official emergence of Zoroastrianism. Not only did the traces of faith in him not disappear even in the Zoroastrian period, but the image was further enriched and artistically polished. Adjectives such as her "beauty" seem to have been introduced under the influence of Ardvi⁷².

Based on the socio-functional approach, goddesses such as Chisti, Daena, and Arshtod are given feminine attributes. In particular, Chisti has the idea of being chosen for her function as a goddess. This is related to Zoroastrian freedom of belief, and lack of compulsion in religion. The image of a goddess representing the meaning of Daena (Religion) seems to represent the concept of faith and is put in charge of the human soul. It was understood that faith, a covenant in the heart of man if it is earnest, becomes a controller over conscience. In Zoroastrianism, the concept of Daena (Religion) was elevated from a

⁶⁹ Avesta: Book of Yasht, 16-34

⁷⁰ Ibid., 32

⁷¹ Ibid., 33

⁷² Urazova R.T. (2009) Ashi va Ardvi Sura alqovlarining qiyosiy tahliliga doir (in Uzbek). /Tashkent, Sharqshunoslik. - № 1-2. – p. 107-112.

mere spiritual concept to a goddess level. Being given the status of a woman is a sign that a special task has been assigned to her.

3. Conclusion

In conclusion, the following can be said:

1. Zoroastrianism, from the level of the initial ideal heavenly idea, became increasingly social in the further development of religious practice. In particular, the goddesses also acted within the framework of these social functions at the level of serving people's desires. However, these actions required from each person such qualities as sincerity, true faith, loyalty to the covenant, stability in faith, and fighting against evil.

2. It is necessary to distinguish two important and decisive layers in the theological system of Zoroastrianism. The first layer can only be understood by recognizing that Ahura Mazda's aloneness and missional qualities are a single unity of manifestation. That is, Ahura Mazda logically acts under the names "Lord of the Universe", "Truth", "Perfect Mind", "Good Intention", "Eternity", "Lord of the Universe", "Spirit of the Universe" and other names, without being separated from his unique essence.

3. The deity system of the "Little Avesta" led to the enrichment of Zoroastrianism's scope of practice at the expense of primitive pre-prophetic cults. In addition, the "Little Avesta" led to the expansion of the scope of the religious practices of the artabons, reducing them to the level of a means of fulfilling their daily needs and dreams.

4. As a result of the social foundations of Zoroastrianism being fully penetrated among the masses through higher education, Zoroastrianism became "his" for the ordinary worshiper Artabon as well. This level of socialization ran counter to the interests of the upper classes when Zoroastrianism became the state religion. As a result, in the "Videvdot" verse of the Avesta, the daily practice of Zoroastrianism is described in such a complex way that it is impossible for a human being to fulfill it⁷³.

5. In the Avesta, angels, gods, and goddesses, the Fravashi form a complex system. However, at the stages of primitive thinking, they were assigned various qualities and tasks. This corresponds to the periods when the theological system moves from mythology to religion by turning the social relations that people see in the real world into an abstract

⁷³ Avesta: "Videvdot" book. / Translated by M. Ishakov. - T.: TDSHI publishing - printing department, 2007. - 96 p.

celestial system. A complex mythological layer has reached the Avesta from the times when this book was still passed down from generation to generation based on oral tradition. This layer consists of remnants of historical realities or narratives, stories, and epics. They are among the interesting pictures typical of different stages of development of folk art, sometimes fragments of large ancient epics are also found.

6. Zoroastrianism arose primarily from the idea of unity. However, at the time of Zarathushtra, people had not yet come out of the influence of primitive religious views. The assimilation of a new religious worldview was difficult, and it was natural to retain various images from the old world of imagination as relics. At the same time, the divine concepts brought from antiquity to Zoroastrianism began to be re-applied in comparison with the structure of human society.

7. Zoroastrianism regarded Ahura Mazda as the sole deity and associated his system of divinity with male and female attributes. In this, Ahura Mazda was given the status of the father. His three angels were understood to be male divinity. The other three angels of Ahura Mazda are given feminine titles. The interpretation of emanations into two genders, in turn, arose from the ancient man's application of social patterns to sacred skills.

8. This model of sexual division, which began with the Gohs, was also applied to the Yazads in the "Little Avesta". A group of them were venerated as female goddesses according to their functions. Another group was considered male deities. If you pay attention, while the male deities are depicted as powerful, combative, agile, courageous, courageous, and indomitable, the goddesses are honored with qualities such as feminine, sensitive, beautiful, graceful, kind, and helpful in good intentions and actions. Gods in the male career are depicted in a state of protection across the sky, across the universe, in an eternal battle with evil. Their functions seem to be much broader and more important than the activities of the goddesses around the home, family, and human environment. Goddesses are close to man according to their duties, good intentions, and good deeds.

9. Zoroastrianism's division of high, middle, and low-class deities into genders is a deified form of the social model of its time. The difference is those divine beings are immortal, eternally alive. For human society, this issue has been an eternal dream, a utopia.

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