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МУНДАРИЖА | СОДЕРЖАНИЕ | CONTENT

1. Diloram Babajanova
YOSHLAR MA'NAVIYATINI YUKSALTIRISHDA MILLIY QADRIYATLARNING AHAMIYATI.....5

2. Abdurasul Boltaev
TURONI ZAMINNING DAVLATChILIKDAGI TUTGAN O'RNI.....12

3. Muysin Dusaliyev
QO'QON XONLIGINING BUXORO VA XIVA BILAN HUDUDIY NIZOLARINING KELIB CHIQISH SABABLARI VA OQIBATLARI.....21

4. Кобзева О.П.
ИСТОРИЯ ДИПЛОМАТИЧЕСКИХ СВЯЗЕЙ КУШАНСКОЙ ИМПЕРИИ: ОТ ТОРГОВОЙ ДИПЛОМАТИИ К ДИПЛОМАТИИ «МЯГКОЙ СИЛЫ».....30

5. Ulmas Muminov
"DASHT MADANIYATI" TUSHUNCHASINING SHAKLLANISHI VA ILMIY TALQINLARI.....37

6. Asliddin Namazov
XX ASRNING 30-YILLARI MADANIY-MA'RIFIY MUASSASALARNING KOMFIRQA SIYOSIY-G'OYAVIY TARBIYA O'CHOQLARIGA AYLANTIRILISHI VA UNING OQIBATLARI.....42

7. Jurabek Polvonov
XIVA XONLIGI DIPLOMATIYASI VA ELCHILIK MUNOSABATLARI: TARIXIY-MANBASHUNOSLIK TAHLILI.....46

8. Soxiba Sulaymanova
G'ARBIY TURK XOQONLIGINING TASHKIL TOPISHI VA TANAZZULLI.....55

9. Rano Urazova
THE AMESHAPENTA SYSTEM IN ZOROASTRIANISM AND ITS FUNCTIONAL ESSENCE: CONCEPTS OF GOODNESS AND DIVINE ORDER.....60

10. Муродилла Ҳайдаров
Г. САФАРОВНИНГ МУСТАМЛАКА ИНҚИЛОБИ (ТУРКИСТОН ТАЖРИБАСИ) АСАРИДАН ПАРЧА.....70

11. Ғайратбек Хайдаров
ХАЛҚАРО ИНВЕСТИЦИЯ ВА ТУРИЗМ СОҲАСИДАГИ ҲАМКОРЛИК АЛОҚАЛАРИ (Фарғона вилояти мисолида).....82

12. Тохир Шокиров
РАЗВИТИЕ ИСТОРИЧЕСКИХ СВЯЗЕЙ НАРОДОВ УЗБЕКИСТАНА И ЕГИПТА В ДРЕВНОСТИ.....89

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THE AMESHAPENTA SYSTEM IN ZOROASTRIANISM AND ITS FUNCTIONAL ESSENCE: CONCEPTS OF GOODNESS AND DIVINE ORDER

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ABSTRACT

The introduction to the article explains that the Amesha Spentas are considered functional emanations of Ahura Mazda, that is, the executors of his will. The introduction to the article states that the Amesha Spentas are emanations (manifestations) of Ahura Mazda, endowed with specific functions. These include Vohu Mana, Asha Vahishta, Khshathra Vairya, Spenta Armaiti, Haurvatat, and Ameretat.

The author emphasizes that the Amesha Spentas are patrons of their respective spheres. They are the virtues of Ahura Mazda, embodying good thought, divine order, worthy and righteous power, sacred obedience, health, and various physical and spiritual aspects of divine power that guarantee eternal life.

Specifically, the leading position of the ameshaspents among the female deities of Ahura Mazda, the emanation manifestations of these six emanations, such as Asha Vakhishta and Vohu Mana, as well as their anthropomorphic (in human form) images and functions, have been scientifically analyzed.

The article conducts a comparative analysis of the opposition between the angel Asha (Artha) and his antipode, Drauge (Duruj, durug), who embodies the philosophical and moral category of “lie”. The figurative figurative meanings, mythological attributes of the latter are analyzed, and the functions of Vahu Mana, such as his appearance in the Avesta, testing people’s deeds on the Day of Judgment, and conveying information about the deeds of God’s servants to the Creator, are compared.

The unprecedented promotion of Zoroastrianism in relation to its time was reflected in the fact that Art was associated with a symbol of truth and a symbol of celestial dreams. For the first time in human history, Zoroastrianism introduced the idea that the blessings of this world are the foundation for the blessings of the afterlife. This contradiction, expressed in the concepts of paradise and hell, has determined the norm of human actions for the good. The reward for good is

paradise, and the punishment for evil is hell, which in the time of Zoroaster was considered one of the highest and most inexcusable requirements for an ordinary person.

In the Avesta, for the first time in human history, it is scientifically revealed that Ahura Mazda and his emanations, reflecting his qualities, are the patrons of various aspects of life.

Index Terms: zoroastrianism, Avesta, Asha, Arta Vahishta, Vohu Mana, emanation, anthropomorphic, Drauga, Holy Ox.

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ZARDUSHTIYLIKDA AMESHASPENTALAR TIZIMI VA ULARNING FUNKSIONAL MOHIYATI: EZGULIK VA ILOHIY TARTIB KONSEPSIYALARI

АННОТАЦИЯ

Мақолада Авеста илоҳиёт тизимининг вакиллари, зардуштийлик илоҳиёт тизимида аҳуралар ва язатлардан юқорироқ мақомда ҳамиша барҳаёт муқаддас амешаспэнталар хусусида сўз юритилган.

Мақоланинг кириш қисмида амэшаспенталар Аҳура Мазданинг вазифадор эманациялари, яъни иродасини ижро этувчилар ҳисобланиб, булар Воҳу Мана, Аша Ваҳишта, Хшатра Варйа, Спента Армаийти, Хаурватат, Амерэтотлар ҳақида ёритилган. Амешаспэнталарнинг ўз соҳаси бўйича ҳомий эканлиги, улар Аҳура Мазданинг эзгу ўй, илоҳий тартиб, лойиқ ва муносиб куч-қудрат, муқаддас итоат, тан-соғлиқ, жисман ва руҳан ҳамиша барҳаётликни кафолатловчи турли илоҳий қудрат қирралари эканлиги муаллиф томонидан тадқиқ қилинган.

Жумладан, амешаспенталар Аҳура Мазданинг аёл худолари силсиласида олий ўринни эгаллаши ва ушбу олти эманациядан Аша Ваҳишта, Воҳу Маналарининг эманация тарзидаги ифодалари, уларнинг антропоморф (одам қиёфасидаги) тасвирлари ва функциялари илмий таҳлил қилинган.

Мақолада, Аша (Арта)нинг антипод-қутбий зид бўлмиш Драуга (Дуруж, дуруғ) “Ёлғон” фалсафий ахлоқий категориясига қарши қўйилиши, унинг образлаштирилган кўчма маънолари, асотирий қиёфалари, маҳшар куни одамларнинг амалларини синовдан ўтказиши, бандаларнинг қилмиш-қидирмишлари ҳақида Яратганга хабар етказиши каби вазифалари қиёсий таҳлил қилинган.

Зардуштийликнинг ўз даврига нисбатан мисли кўрилмаган даражада илгарилаб кетиши, Арта ҳақиқат тимсолининг жаннатий орзу тимсоли билан боғланганида акс этган. Зардуштийлик инсоният тарихида бу дунё эзгуликларини нариги дунё эзгуликлари учун замин бўлиши ғоясини инсоният онгига олиб кирди. Беҳишт ва дўзах тушунчаларида ифодаланувчи бу қарама-қаршилик инсоннинг яхшиликка қаратилган хатти-ҳаракатлари меъёрини белгилаб берди. Яхшиликнинг ажри ва мукофоти беҳишт, ёмонликнинг жазоси дўзах тушунчалари Зардушт давридаги оддий инсон учун ғоят юксак ва англаб бўлмас даражадаги талаблардан бири сифатида далилланган.

Kalit so‘zlar: zardushtiylik, Avesto, Asha, Arta Vahishta, Vohu Mana, emanatsiya, antropomorf, Drauga, Muqaddas buqa.

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СИСТЕМА АМЕШАСПЕНТА В ЗОРОАСТРИЗМЕ И ИХ ФУНКЦИОНАЛЬНАЯ СУЩНОСТЬ: КОНЦЕПЦИИ ДОБРА И БОЖЕСТВЕННОГО ПОРЯДКА

АННОТАЦИЯ

В статье рассматриваются представители теологической системы Авесты, а также амешаспенты - вечно живые святые сущности в зороастрийской теологической системе, которые по своему статусу стоят выше ахур и язатов.

Во вводной части статьи освещается, что амешаспенты считаются функциональными эманациями Ахура Мазды, то есть исполнителями его воли. К ним относятся Воху Мана, Аша Вахишта, Хшатра Вайрья, Спента Армаити, Хаурватат и Амеретат. Автор исследует тот факт, что амешаспенты являются покровителями в своей сфере и представляют собой различные грани божественной силы Ахура Мазды, гарантирующие благую мысль, божественный порядок, достойную и подобающую мощь, священное послушание, телесное здоровье и вечную физическую и духовную жизнь.

В частности, научно проанализированы главенствующее место амешаспентов в ряду женских божеств Ахура Мазды, эманационные проявления таких из этих шести эманаций, как Аша Вахишта и Воху Мана, а также их антропоморфные (в человеческом облике) образы и функции.

В статье проводится сравнительный анализ противопоставления ангела Аши (Арты) его антиподу - Драуге (Дурудж, дуруг), олицетворяющему философско-нравственную категорию «Ложь». Анализируются образные переносные значения, мифологические ипостаси последнего, а также сопоставляются функции Ваху Маны, такие как его явление в Авесте испытание деяний людей в Судный день и донесение Создателю сведений о поступках рабов божьих.

Беспрецедентное продвижение зороастризма по отношению к своему времени отразилось в том, что Арта ассоциировался с символом истины и символом небесных снов. Зороастризм впервые в истории человечества внес в сознание человечества идею о том, что блага этого мира являются основой для благ загробного мира. Это противоречие, выраженное в понятиях рая и ада, определило норму действий человека во благо. Награда за добро есть рай, наказание за зло есть понятие ада, которое во времена Зороастра считалось одним из самых высоких и непостижимых требований для простого человека.

Впервые в истории человечества Авеста научно проанализировала Ахриман Мазду и его эманации, отражающие его качества и исполняющие его волю, то есть назначенные им ангелы были назначены покровителями различных сторон жизни.

Ключевые слова: зороастризм, Авеста, Аша, Арта Вахишта, Воху Мана, эмонация, антропоморф, Драуга, Святой Бык.

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1. Introduction:

In Zoroastrian theology, the concepts of goodness, divine order, and sovereignty constitute fundamental dimensions of the theological system associated with Ahura Mazda, the supreme deity and creator of the universe. These concepts are expressed through the functions and attributes of the Amesha Spentas, the divine beings or sacred entities that represent essential aspects of Ahura Mazda’s creative power and moral authority. Their theological significance lies in the articulation of the relationship between the divine source, the structure of the cosmos, and the ethical responsibilities of human beings.

Vohu Manah (*Good Mind or Good Thought*) represents the principle of goodness and the capacity for moral discernment. It is associated with wisdom, benevolent intention, and the recognition of the proper relationship between humanity and the divine order. Within the ethical framework of Zoroastrianism, Vohu Manah emphasizes the importance of conscious moral choice and the cultivation of thoughts that contribute to the establishment and preservation of goodness.

Asha Vahishta (*Best Truth or Best Order)* embodies the principle of *asha*, which encompasses truth, righteousness, and the proper order of existence. This concept is central to the Zoroastrian

understanding of the cosmos, in which the maintenance of truth and order stands in opposition to *druj*, signifying falsehood, deception, and disorder. Asha is therefore not merely an ABSTRACT moral ideal but also a fundamental principle through which the proper functioning of the universe and the ethical conduct of human beings are understood.

Considered together, Vohu Manah and Asha Vahishta reveal the interconnected character of goodness, cosmic order, and rightful authority within Zoroastrian theology. They may be interpreted as complementary dimensions of the functions attributed to Ahura Mazda: moral wisdom provides the foundation for discerning the good, *asha* establishes the normative principle of truth and order. This relationship offers an important framework for examining the theological and ethical dimensions of the Amesha Spentas and their place in the development of Zoroastrian religious thought.

From a historical and theological perspective, the study of these concepts requires careful attention to the differences between the Old Avestan Gathas and later Avestan traditions. Although the Amesha Spentas are closely associated with Ahura Mazda, their characterization and functions developed within a broader religious tradition. Accordingly, the concept of divine emanation can be used as an analytical framework for examining the relationship between Ahura Mazda and these divine attributes, while recognizing that the term “emanation” is an interpretive category and should not automatically be understood as an explicit technical doctrine of the Avesta.

A huge layer of Avesta mythology has to do with how the Zoroastrian worldview is interpreted by two groups of the divine systems, namely the ahura and yazat. Furthermore, Avesta mythology is concerned with the role of the above two groups in religious practice and in the context of socio-ethical relations. In the Zoroastrian theological system, above all the ahuras and yazats, there are always living saints ameshaspents. They are the qualities of Ahura Mazda that mentioned above. In Avesta studies, ameshaspents are called functional emanations (*manifestations*) of Ahura Mazda. These are Vahu Mana, Asha Vahishta, Khshatra Varya, Spenta Armaiti, Khaurvatat, Ameretot. Each of these beings is a system of patrons in its own field, and in the whole sense are the various facets of Ahura Mazda's good thought, divine order, worthy and suitable power, holy obedience, health, physical and spiritual everlasting life. S. Prabhaananda pointed out that if the first three act as fathers, the next three act as mothers. Together, they form a group of ameshaspents and occupy a high place in Ahura Mazda’s series of Mother Goddesses [1:75-88].

2. Methods and degree of research:

Literary historiography in the context of the subject goes back a long past. Sorting and classifying Avesta texts was the first step in research. Because the Avestan language was a dead language compared to the language of the religious community at that time. Zoroaster taught people the religion of Ahura Mazda. This historic turn was an unprecedented spiritual event, a renewal in the history of mankind. The book of Avesta was revived in AD under the patronage of Khosrow I (531-579), the ruler of Sassanid Iran, and contains directly related themes in a system of 21 generations. Firdausi’s Shahnameh [2:736] and Abu Rayhan Beruni's comparative analysis of world religions provide a scientific assessment of Ameshaspents of Zoroastrianism [3:488]. The analysis of the Avesta theological system, including the angels, has been studied by various scholars. In 1771, the French scientist Anquetil Duperron analyzed the subject [4:363]. In the following years B.Ghafurov [5:664], S.N.Sokolov [6:596], I.M.Steblin-Kamensky [7:190], V.I.Abaev [8:24], M.Dyakonov [9:485], A.O.Makovelsky[10:144], S.P.Tolstov [11:352], E.E.Bertels [12:523], I.S.Braginsky [13:115] and L.A.Lelekov[4:363] made great contributions to the study of Zoroastrianism and its source, the Avesta.

Over the past century, Iranian scholars Ibrahim Purdovud, Hashim Rezaei, and Jalil Dostkhoh have translated the Avesta into Persian[14], and a two-volume study of Avesta has emerged [15]. In the last decades of the 20th century, attention to Avesta studies has been growing in Uzbekistan as well. Among the Uzbek Avesta scholars A. Kayumov [16:4-32], A. Mahkam [17:384], M. Ishaqov [18:126], M. Eshmurodov [19:97], N. Mallaev [20:53-72], A.Sagdullaev [21:28], M.Imomnazarov [22:7-21], A. Erkaev [23:111] , G. Mahmudova [24:255], R.Urazova

[25:90; 39: 61-73.] and in the works of others, issues of Zoroastrianism have been extensively studied. Here, too, the problem of the socio-historical significance of the ameshaspents is not clearly stated. The translation of the "Avesta" from Persian into Uzbek, published under the direction of Jalil Dostkhoh, was first made in 2001 by Askar Mahkam. The publication of the Avesta "Yasht" translation by M. Ishakov became the basis for a number of scientific researches. In 2007, an explanatory translation of the book "Videvdot" also contains descriptions of angels related to our subject [18:126; 26:96].

3. Methods and degree of research:

The mythological image of the angels (Amesha Spentas) mentioned above in the Avesta does not have a clear description, they are given as ABSTRACT light images. But when the religion of Ahura Mazda spread to Iran during the Achaemenid dynasty, anthropomorphic (human-like) images of Amesha Spenta - the six gods and goddess's emanations - also began to appear on the rocks. This, in our view, is evidence that the symbols of the Ahura Mazda religion in the ancient Iranian kingdom were once again influenced by the tradition of depicting the Mesopotamian gods [18:126]. Importantly, during the reign of Iran, this religion was adopted by the Achaemenids to substantiate the concept of the divinity of their rulers. But because of this political idea, the Achaemenids do not remember Zoroaster, who once delivered the message of the Mazda religion. Why? Because the Achaemenids proclaimed themselves king on earth by the will of Ahura Mazda [27:234]. For them, the idea of divine authority given by Ahura Mazda directly to the Achaemenids, i.e. Cyrus, Darius, Artaxerxes, etc., was more important. This proves once again that Zoroastrianism was formed in Central Asia and later entered Iran with certain changes [28:19].

In the Avesta, the everlasting saints, i.e., the Amesha Spentas, are placed at the level of the higher beings who perform and control the various divine functions of Ahura Mazda. This system, in turn, manifested itself as ABSTRACT symbols and higher concepts beyond the reach of the human mind. The starting point of Amesha Spenta is Arta (pronounced Asha, which means Truth). The very fact that in the early stages of Zoroastrianism the connection of the divine being with the ABSTRACT word of truth shows that Zoroaster possessed a revolutionary mind. Asha or Arta is opposed to Drauga (Duruj, durug), the antipod-polar contradiction to him, to the philosophical-moral category called "Lie" [34:124]. The contradiction between Arta and Drauga, in turn, shows the essence of Zoroastrianism. In Zoroastrianism, truth, fact and falsehood are interpreted as two incompatible worlds [32:147]. Enriching Arta with figurative meanings in a certain sense serves a broader interpretation of the noble principles of Zoroastrianism. This means that truth and arbitrariness are the absolute positive order of the universe, the eternal and everlasting law of the process of creation, the inevitability of goodness, the way of life of man in the path of truth, and so on [34:145]. Askar Mahkam, the translator of the book of Avesta, wrote, referring to the opinion of Iranian Avesta scholars, "So far no one has come to the last point about this word". For this reason, the words Arta or Ashakh is given in various translations without translation in its original form [34:110]. The place of the symbol of Arta in Zoroastrianism meant quality directly to Ahura Mazda. Zoroaster often refers to this person in his Gohs. Often Zoroaster's appeal is realized to the extent that the word "Arta" is listening to the word of the believer. For example, in the fifth verse of Ahunavadgoh, written like below:

Oh, Arta, when are you right?
Will I have enough for your beauty one day?
One by one, listening to the words of the only revelation in existence,
Will I stay in the palace of Ahura.
Then all sinners will go to heaven,
I want to be the patron saint of lost humans [34:124].

The mythical image of Arta is understood as a bright light that has no analogues. Because Arta is actually considered to be the embodiment of Ahura Mazda, the glare of the mythical space directly related to Grano Dmani. In general, Zoroastrianism, whose symbols of light and flame have always been the leading symbols of ancient religious thought and philosophy of goodness, is no exception [33:8]. In second place in the Ameshaspenta sequence is Vahu Mana. In some sources

Vahu Managa is given the first place of the ameshaspents. This is because Zoroastrianism has put the category of good intentions first. The literal meaning of the word Vahu Mana is “good thought”. At the same time, in the Avesta, the meaning of the mutual companion of Vahu Mana and Arta comes to the fore. Paragraph 6 of Ahunavadgoh states:

Oh, Mazda Vahu Mana and Arta are companion
Come face to face with us,
Your word of truth accompanies Zoroaster, all artabon
May the joy of the world be us,
May you always be with us.
Destroy the oppressive enemy
Let us take the high status
On the path of good intentions, good words, good deeds [34:124].

The mythical symbol of Vahu Mana appears in the Avesta in the form of the

Holy Bull, and this symbol is named after Geush Urvan, which means the spirit of the Bull [38:8]. Vahu Mana The image of a noble thought comes in the form of a bull and its soul. This situation can be considered as a reaction to the essence of Zoroastrianism as animal husbandry and its basis as a source of prosperity. In another five of Ahunavadgoh, this picture of balance and conformity can be clearly seen. In another five-line poem by Ahunavadgoh, this picture of proportion and harmony can be clearly seen.

Witness is Bahmon (Vahu Mana).
Till you rejoice.
My intention Arta is a symbol of Ahura Mazda.
Till you rejoice.
Beloved, you are also Geushurvon.
He is the spirit of the universe to be pleased with the divine law [36:124].

It is clear from these words that ameshaspents are characterized by different qualities. The goal of them is Arta, that is, the highest truth. Mythically, Arta is interpreted as the beginning of light, while Vahu Mana is represented as a bull and his soul. The expression of the spirit of the universe in this symbol symbolizes another high level of Zoroastrianism. Because the phrase was a direct reference to the divine. In the Avesta, Vahu Mana is a special term written in the form of the faces “vahub + mananh” and is pronounced as “manshinek” in modern Persian. In terms of meaning, the phrase “kind thought” is exactly the same in translation. Sometimes this term is translated as “good intentions”, “noble imagination” that is “nek andesh” or “andeshai nek”. However, there is an important point that Iranian Avesta scholars (P. Ibrahim, his successor Jalil Dusthoh) have pointed out that Vahu Manani is one of the rays of Ahura Mazda [35:10-13]. when the last Avesta texts were recited, it was placed on the level of the first of the ameshaspents, which was the invention of the Creator. Indeed, Vahu Mana is one of the rays of Ahura Mazda. It is known that the status of Amesha Spenta belongs to the six-lighted lamp in the Avesta. All this is called emanation in scientific Avesta (but not in religion in general). This means that the ameshaspents are the six sides of the infinity of Ahura Mazda’s creation and power. Furthermore, the concept of the number “six” was considered sacred, and each of them corresponded to the manifestations of the Supreme Being. The place of Vahu Mana in the theological system is set high in Zoroastrianism in the sense that the beginning of any work is from “good intentions” [36:10-13]. As a philosophical category, “righteous thought “is also a moral principle: a human being exists, the purpose of his life, the purpose of his words and deeds should be “righteous intention”.

It is this noble intention-emanation that binds the human soul to the divine truth. According to Zatspram, one of the narrators of Zoroastrianism, the noble thought is the protector of Zoroaster, the great choice of Ahura Mazda. Even from the time before he was born, his mother Dughdoba was under the protection of the angelic image of righteous thought. He protected him from the attacks of evil intentions, kept his soul in the world of goodness.

Righteous Vahu Mana is the giver of the highest and most unique quality to human beings - the intellect. One of the tasks assigned to Vahu Mana is that he will test the deeds of all people on

the Day of Judgment. Vahu Mana is also the one who informs the Creator about the deeds of the slaves. In this sense, the task of connecting the Creator with His servants shows that Vahu Mana had a similar function to angel Gabriel in the world religions [36:622].

Another proof of the high status of Vahu Mana is that People were believed thar Ahura Mazda have created existence through him. That is, the universe is a product of good intentions. In this world, all living beings must live with good intentions. Then Vahu Mana will be the guide to Paradise. He is the enemy of the evil intent giant Akaman. The sources of divine light are the sun, the moon, and the fixed stars - the friends and brothers of Vahu Mana. Vahu Managa also has a function in nature such as the protection of animals that are beneficial to man [40:622] onnection, we will dwell on Geush Urvan, another manifestation of the divine light in the Avesta. Its meaning is interpreted as “the spirit of being”, “the spirit of the universe”,and even “the spirit of the earth”. In fact, the term is a compound word consisting of two parts, the first part meaning “black cattle, bull”. The second part means “soul, spirit”. In modern Persian it is called “Javap”. Hence, Geush Urvan, who is portrayed as one of the figures of divine light, is in fact a character who continues the emanation of Ahura Mazda in the form of Vahu Mana. However, the meaning of the name, which is sometimes translated as “Spirit of the Universe”, is equated with the name of Ahura Mazda:

The spirit of the universe asked Ahura-truth:
Does anyone know you in this world?
(Yasna, song 29)

It appears that the phrase “Spirit of the Universe” refers first to the quality of Ahura Mazda and then to Vahu Mana. Indeed, the Spirit of the Universe (Geush Urvan) is the god who protects animals in the Avesta. In verse 1th of Goh’s 29th song, Geush Urvan complains of evil to Ahura Mazda and asks who will protect him (like the “soul and spirit of the bull”):

The bull spirit Geush Urvan asks you in frustration.
You have been a victim of atrocities and violence.
Why did you create me and give me spirit?
Here, in the face of horror, fear and invasion
I stand, I have no shepherd but You.
More questions from Geush Urvan to the Creater:
Who is the Right of Animals? Someone sheltered,
Who will purify the angry giant Aeshma in the last days? [34:134]

In response to this moan, Ahura Mazda turns to the Truth and asks: “Who do you know as the sage who protects Geush Urvan? Who do you think deserves the prosperity and glory of this world? Who do you think deserves to own the universe? That He may completely liberate the earth from falsehood and wrath?”. (Yasna, Song 29, Band 2). In this scene, the high-ranking emanation symbols are so mixed that first Ahura Mazda and Truth come in two independent interpretations: Ahura is asking for the Truth. In fact, the quality of Ahura was also the Truth. Whom do you deserve the status of Lord of the Universe? Yet the Lord of the Universe, the Citizen of the Universe, the World Sage, the Knower - all these are the qualities of Ahura Mazda, the ways of emanation [40:527-553].

An important issue is worth noting here: The image of Geush Urvan was the first cow (bull) spirit to be responsible for protecting the animal, according to recent Avesta commentaries (Zend) [37:720]. At the same time, Geush Urvan is portrayed as Vahu Mana’s companion, partner and friend. The unprecedented advancement of Zoroastrianism in relation to its time is reflected in the fact that Arta is associated with the symbol of truth and the symbol of heavenly dreams. Consequently, for the first time in the history of mankind, Zoroastrianism brought to the minds of mankind the idea that the goodness of this world should be the basis for the goodness of the world beyond [38: 53-55.]. This contradiction, expressed in the concepts of heaven and hell, was to determine the standard of human action for good. It seemed to be a very high and incomprehensible demand for the common man that the reward of goodness is heaven, the punishment of evil is the notion of hell in the Zoroastrian period [35:28].

However, Zoroaster expressed the easiest interpretation of these concepts in one word for the people on the path of Arta: a kind word, a kind thought, a kind deed. Thus the image of Arta-truth, the leader of the Ameshaspentas, was associated with the notion of a “vahishta”-paradise, and the eternal hope of mankind rose to the level of a utopia of confidence in the outcome of good. In religious practice, being on the path of Arta is called artabanism, which means truthfulness.

To the lament of Geush Urvan, Ahura Mazda-Truth (Arta-Ashah) said, “It is not permissible to create someone who protects you in this world, in an unjust humanity. I do not know anyone among the people who protects the righteous from the wicked”. But, Ahura Mazda, the knower who will surely respond to the supplication made to him with outstretched hands: “The spirit of the world and I both applaud Ahura with flat hands. Our only wish is ... that the good should not be harmed by the bad” [34:156]. In response to this prayer, the Spirit of the Universe (Geush Urvan) is informed that Zoroaster has been commissioned as a prophet. Because, “Spitamai Zoroaster is the only person in this world who wholeheartedly accepts our (Ahura Mazda - U.R.) word. he is one who is eager to bring Mazda and Truth-praising songs to humanity. That is why religion gives him a very sharp and pleasant speech”.

4. Conclusions:

1. The study demonstrates that the concepts of goodness and divine order constitute fundamental principles of Zoroastrian theology, forming an essential part of the religious and ethical worldview associated with Ahura Mazda. Within this theological framework, goodness is closely connected with Ashaꞥthe principle of truth, righteousness, and cosmic orderꞥwhich establishes the normative foundations of the relationship between the divine, the natural world, and human existence.

2. The analysis reveals that the Amesha Spentas occupy a central position in the theological system associated with Ahura Mazda. They embody and express essential divine qualities, including good thought (Vohu Manah), truth and righteousness (Asha Vahishta), beneficial dominion (Khshathra Vairya), devotion (Spenta Armaiti), wholeness (Haurvatat), and immortality (Ameretat). Their theological functions demonstrate how ABSTRACT ethical and cosmological principles are represented through a structured system of divine attributes and powers. This framework highlights the interrelationship between divine sovereignty, the maintenance of cosmic order, and the promotion of goodness in both the spiritual and material worlds.

3. The research establishes that the theological significance of Ahura Mazda’s emanations and the Amesha Spentas extends beyond cosmological explanations to encompass ethical responsibility and human moral agency. The relationship between goodness, truth, and divine order provides a conceptual basis for the Zoroastrian understanding of the individual’s responsibility to choose righteousness and contribute to the preservation of the world.

4. The system of divine attributes associated with Ahura Mazda can be interpreted as an integrated theological and ethical model in which cosmic harmony, moral choice, and the struggle against evil are interconnected dimensions of religious thought. This interpretation also provides a framework for further comparative research into the development of ancient Iranian theological concepts and their historical and cultural significance.

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