

Political Authority and Claims in Avesta Gathas

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ABSTRACT: This article analyzes the treatment of political power on the basis of social problems of the Mazda Yasna prophet Zarathustra on the example of the Avesta songs Yasna nask 29, 48.

KEYWORD: Avesta, Gats, Yasna, livestock, authority, political claim, Zarathustra, religion, theocracy, doctrine.

Researchers in the field of Avesta have come to new scientific conclusions in recent years that in the Gathas section of the Avesta that has come down to us, Zoroaster not only called for goodness, spirituality and enlightenment, but also for the priests of religion and the nobility and ruling classes of the time (society was divided into different strata, which dates back to the end of the Bronze Age and the beginning of the Iron Age).

One of the features of the political ideas put forward in the "Gathas" is that they reflect the desire for stable centralized governance, the creation of large political associations. The idea of a strong government, the transformation of scattered oases into a single state structure - reflected the needs of socio-political development [1].

At a time when tribal struggles were in full swing, Zoroaster, realizing the historical necessity, united the tribes of different religions around the idea of a single god and took responsibility for solving the real social, political, spiritual and moral issues of the time.

Authority is one of the main concepts in the Avesta, and along with the notions of "good authority," "stupid authority," and "complete authority," it is found 63 times in the Gathas [2].

The teachings of the Gathas focused on the practical and social problems of human life. He dreamed of a noble and orderly life there (in this world). Sometimes the focus is on two things: the usefulness of sedentary livestock, the increase in material wealth, and the need for fair political governance. In particular, it was emphasized that the people of that time should not allow meaningless sacrifices that would lead to the destruction of livestock, which was the main blessing of their material wealth.

Zoroaster's aspirations for political power are sometimes emphasized many times and form the basis. In doing so, Zoroaster dreamed of a divine political government. That is, the structure of the divine state lived with the desire to establish a divine authority. Occasionally there are subtle references to the divine head of state, his pink panoshi. The germenefitic analysis of Gathas texts helps to penetrate their main content.

We will try to interpret this issue in the example of the 29th song of the Avesta, which is part of the Yasna nask, called "Bull moan" (Geush Urvan, Govsharvon).

It reflects the prophet Zoroaster's call for the military elite of the time, as well as for the protection of livestock from the torture and oppression of the warriors. In Song 48.10, Yasna stated that he was responsible for this arduous work by God himself, and demanded that the ruling classes and herdsmen of society submit to him unconditionally.

Zoroaster's reflections and views on the regulation of social relations of his time are reflected in his lines praising the glory of labor. In Yasna 32. it is said that Zoroaster strongly condemned the religious rites associated with the mass sacrifice of cattle, and warned of the need to protect the herdsmen from the destroyers of the cattle. If the content of the text is carefully studied, Zoroaster's views on these issues, not only religious and moral, but also the order, requirements of socio-political issues, and its reform are considered. In Chapter 46.2, Zoroaster Yasna explicitly stated the requirements for the right to own livestock [3].

In Song 29, Ahura appeals to Mazda for the survival and refuge of the bull spirit. In the text, this sharp contrast is shown in the example of a warrior and a priest. Zoroaster is recognized as a protector of livestock (Yasna 29).

A closer look at the text reveals that the sharp confrontation between the warrior and the coxswain arose not over abstract things, but over the possession of livestock that was clear and obvious. The warriors captured the cattle as prey in military campaigns and slaughtered the cattle in exchange for foolish sacrifices. In this case, Zoroaster envisions a society based on Truth through the construction of a divine state (government), which is governed and regulated entirely by the rules of the Mazda Yasna religion.

In property relations, the property belonged to the "vis" (seed). Vis includes several groups of related families. The main wealth of the community is livestock. The right of people to own and use property had to be regulated by religious rules in the eyes of Zarathustra [4].

The question arises as to whether the ownership of a certain part of social property is an open claim to political power. This is because in the socio-political relations of the society of Zoroaster's time, property ownership (Zoroaster is embodied as the guardian, protector, protector, and true owner of all livestock) served as a determining factor in his political position [5]. These views and comments are based on paragraph 29 of the Goh. We will use Ishakov's translations into Uzbek and try to make a historical interpretation.

29.1. The bull's soul will moan and question you
Why did you create me to be a victim of someone,
Violence and invasion make me a prisoner
I have no shepherd but you, a noble owner, a shepherd.

29.2. The Creator of the bull's soul then asked him:
Who is the Right of the cattle, who is their pink refuge
Who is the ruler of appointments, who cares for me.
Whoever drives an angry demon, whoever is a divine gift.

The following lament is expressed in verse 29.9 of Yasna. Govsharvan (the spirit of the pig, the soul) complains to the Creator.

29.9. Govsharvan moaned: O God

why are you this helpless man

Have you seen my care?

My wish is a mighty guard, a judge,

Who will help him, so calm down!

Contrary to the traditional content and nature of the texts, here the animal (bull) is moaning to the god and asking for his protection. Govsharvan (bull's spirit, soul) complains to the Creator that the ignorant man is incapable of protecting the world from evil. Who, then, will extend a helping hand to a powerful ruler to protect the universe? In this case, there is a need for a guardian to protect the livestock, and this person is embodied in the image of the prophet Zoroaster [6]. Yasna, referring to verse 29.9, says to Ahura Mazda, "Whoever helps him, I will be calm." It is pointed out that Zoroaster can be a powerful guardian, shepherd, leader, guardian of justice with the help of Ahura Mazda.

29.10. O Ahura, give me the verdict of Truth,

Strengthen with good thoughts, The appointment of goodness

Give peace of mind in all places,

Because you are the giver of the wish of the one who asks.

Zoroaster appeals to Ahura Mazda to ask him to give the Truth with Good Intentions, so that there may be prosperity, peace, and a peaceful life in existence. Ahura Mazda is able to give all wishes.

29.11. Where is the truth, O Vahuman, O Just Government,

Be a part of me with the gods

Those who deserve it! O Ahura Mazda

Please us and give us such a gift [7].

These words are Zoroaster's supplication to Ahura Mazda. It is said that Ahura Mazda helped people in this work so that they would receive a divine reward like choosing the path of Zoroaster.

In conclusion, it can be said that the 29th chapter of the Gohs is undoubtedly a song of Zoroaster's supplication and lament to Ahura Mazda as an important and necessary matter of the patronage and possession of his cattle. This paragraph of Gohr reflects the complex socio-political issues of our time, associated with the end of the Bronze Age and the beginning of the first statehood in our country at the beginning of the Iron Age. In this passage of time, we think it is correct to understand

that Zoroaster was an attempt to strengthen his political claim, or rather his political leadership, by conveying it to the general public through his songs, which were full of Mazda Yasna religious ideas. Such scientific views are a new independent step in Avesta studies and provide a basis for drawing new scientific conclusions on the subject under study.

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