

Investigating the Opinions of Thinkers Regarding the School of Zoroaster

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ABSTRACT

Religion has been an inseparable part of human life. And it should be noted that it should not be looked at superficially and simply passed over, and it should be further studied and researched from the human historical-social viewpoint. In general, the introduction of pre-Islamic religions is with emphasis on the religion of Zoroaster with more attention to Moses (AS) and Jesus (AS), the legislative prophets, Judaism and Christ, because of the great influence on society in their time that continues to this day. Zoroaster is the one who has the sign of reconciliation around his neck. He founded a great intellectual mission and revolution; although he did not apparently find many followers, his influence on the religious schools after him is undeniable. The important pillars of Zoroastrian religion are good thought, good deed, good speech. In this research, the opinions of thinkers about the school of Zoroaster were investigated by library method and referring to documentary books and authoritative sources.

Keywords: Zoroaster, Religion, History; Scientists, Zoroaster School

Introduction

Most historians and sociologists say that the only thing that has always been with human beings throughout human history and has never left their lives has been religion. All the divine religions and the prophets have contributed a lot to the evolution of the culture of human society. Apart from refining the morals of the people, they have led the society towards awareness and intellectual growth, making them familiar and aware of the facts of life and living. In fact, religions have been the founders of human culture and sciences, and each of them in their time and age, in accordance with the situation of their society, have had the responsibility for educating, training and spreading culture. It should be known that religion is intertwined with human beings' life, but it should be recognized again; religion in its entirety is an amazing puzzle. On the one hand, because of too much familiarity of human with it, it may be ignored, but on the other hand, because of the complexity beyond its limit seems like a mystery. Due to the continuity of religion in life and as a result of its great importance, the astonishing complexity of the phenomenon of religion has often raised in people's lives in order to seek a better recognition of it and thus be able to understand more their mutual relationship of themselves and others with religion, and gain more complete awareness of their place in society and the world. It should also be known that all religions, the great world religion of Zoroaster proposes the most controversial issue at its time, because it was a religion founded by a prophet who claimed to have mission from a true unique God, while he was living in a society, that was full of polytheism and idolatry and was by no means ready to receive his

message comprehensively. So far, the thoughts of no great religious thinker have been misinterpreted more than the message of Zoroaster. The name of Zoroaster not only exists in Iranian literature and history, but it has also been talked about him in Syrian, Armenian, Arabic, Chinese, Greek, Latin and even Icelandic works. Many religious rules and perceptions are found in the religion of Zoroaster that we observe their results in various forms in the beliefs of Christians and Jews. Zoroastrianism is also a genuine religion with a number of special and outstanding teachings that has been able to give its followers a purposeful and satisfying life and awaken a deep faith and devotion in them; therefore, this religion both by itself and also due to its position in the history of religions is worth reading.

Research Method

In this research, the library method has been used. Library study is considered as a descriptive research. In other words, the hypotheses of library study are in fact the same questions that are proposed in the research objectives section and are answered at the end of the research.

Religion in History

There is no doubt that religion is the oldest and at the same time the most dynamic institution that has attracted the attention of sociologists to itself. Between 200 and 300 articles are published annually about religion in sociological and specialized journals in the United States and Europe, and a lot of research is being done on the applied topics that religious organizations are facing. Since the beginning of history, religion has been an inseparable part of his life, so it should not be looked at superficially and simply passed over, and it should be further studied and researched from the human socio-historical perspective.

Zoroaster

In 1768 BC when he came, priests, sorcerers and fire guards, under the pretext of mediating hundreds of Gods dragged people like a flock of sheep to the Altarpieces, temples and fireplaces; people in awe and fear looked at the natural phenomena; polytheism and idolatry, the prayers of the dead people and living with superstitions was ordinary.

He came and conveyed his penetrating message to distant space and places that it was nothing but monotheism.

His generous presence was the evening of sorcerers and wizards who, through the ignorance of the people of their time, had sewn large sacks of deceit and trick and ruled and amassed wealth by intimidating the populace from false Gods and promoting imaginary superstitions.

Zoroaster was a lightning that rose in the middle of the night, set fire to tyranny and fought against darkness. He taught the right way of life and spoke of honesty and beauty.

Yes; He had a sign of reconciliation on his neck.

However, his message was great and the childish thinking of the people of that time could not understand it and they understood less his truth of speech.

However, with his mission, a great intellectual revolution was founded and, although apparently he did not find many followers, his influence in the religious schools after him is undeniable.

His Ahuramazda is a great sage who does not consider man as his slave and servant. The truth of Zoroaster's religion is easy and abstinent, it is easy because its concepts are expressed in the utmost simplicity and purity; good thought, good speech, and good deed are sweet words that have always maintained their freshness. It is abstinent because splitting the same sweet words opens a window towards a sea of concepts for human beings.

The Pillars of Zoroaster

The important pillar of Zoroaster's religion is good thought, good deed, good speech and is the first religion in the world that has spoken about the issue of the afterlife, resurrection, the path, the measure, judgment, heaven, hell, and the promised Saoshyanta. In the religion of Zoroaster, the soul is eternal and the soul of just man after passing through three houses; good thought, good speech and good deed reaches eternal lighting and in Avesta it is called Grun Mate, which means the best world, but the hellish soul after falling from Chinvat Bridge continues to decline to grades to reach the house of pain and his home is

there, the last day of the world will be announced by the promised person who will be the liberator and releaser of the people, and he is called Saoshyanta, and he will reform the world again after the destruction, after him will come the Day of Resurrection, and at this time a wave of molten metal will cover the earth and cleanse it, so the last clash will take place between Ahuramazda and the devil, that is, good and evil, lighting and darkness, and the devil will be defeated once. The message of Zoroaster in the Zoroastrian school is that it shows God the only one who knows and is able, does not need eating blood and drink and colorful ceremonies. His new message speaks of the law of truth, against which nothing and no occurrence is neither astonishing, extraordinary, nor abnormal, unnatural, vain, or meaningless. For every action there is a way so right. From the rotation of the universe to the rotation of the smallest particle, all are under His law who organized the universe. Zoroaster's message is for the wise people, he does not talk to the ignorant people because the ignorant person is under the command of his passionate and unconscious emotions and has no hearing ear. Zoroaster wants a world in which everyone is wise and guided by scientists, and in that wise world, everyone has the personal freedom to choose his own path. The people of the world and the worlds are free in their work, but it should also be considered that Zoroaster has no doubt that the world has chosen for itself in guiding and increasing good character of the master of the universe. He knows that the future of the world is bright and radiant, contentment and happiness.

Zoroaster's School

The real school of Zoroaster in Iran remains very unknown, and although Iran is considered his homeland in this environment, it is in real sense strange and unfamiliar; according to a German proverb "prophets are strangers in their homeland". This proverb is really true about Zoroaster. Zoroastrianism, when it first entered the scene of history, was itself an ancient religion and its origin belonged to a much more distant past. In fact, the Iranians have been so attached to their tradition that even in contemporary Zoroastrianism, there are elements that their background can be traced back to the time of Indo-Europeans. These elements, mixed with new revelatory teachings, have made it a completely complex religion, the awareness of which enhances human spiritual advancements over the millennia. It is also stated in this school that it is not in our hands to listen to the world and it is not in our hands to close the eyes to it, but the world can be looked at with the bright eyes, that is why everyone can enjoy life as it may and should. In the school of Zoroaster, freedom is important, Zoroaster also clarified the good and the evil and the result of both with a simple language and a very deep thought and he left no room for doubt, but when it is talked about to accept this religion, he leaves it to the people. He leaves all and everyone free to choose the path. There is no mention of force or pressure in his religion. Nowhere in the Gathas is the slightest reference to any form of force and gold, let alone war and battle. On the contrary, Zoroaster asks everyone, men and women, to listen only and merely to the elegant speeches and not to waste their precious time listening to the found ideas and nonsense said, and then listening alone is not enough, but it must be investigated with a bright thought, and then everyone chooses one of these two, whether it is good or evil, for himself and not for others. The school states that the word he used six times in his hymns is "Saoshyanta" from the root of the word "su" or profit-making, and Saoshyanta means profiteer or one who provides profit. According to Taraporewalla Dastur (whose soul may be happy) in the Gathas it is not meant from the names of these special people who each one appears after a certain time, but it comes for those who have a great interest in spreading the true religion and the ritual, and Zoroaster himself is one of them. So Saoshyanta is one who acts honestly and has no purpose other than Ahuramazda.

Opinions of Experts and Thinkers

The opinions of experts and thinkers are different about Zoroaster, his performance, his personality and his thought; English Professor, C. G. Show Writes:

"Zoroaster firmly believed in his humanism and was a very worthy and steadfast representative of a true prophet. In the message of Zoroaster, greatness is well evident and he does not see God far from himself. "The Iranian prophet spoke about the truth with such confidence that it was as if he were facing Ahuramazda".

Tagur, the Indian thinker and Nobel Prize winner, writes that Zoroaster, after his mission turned away from all the apparent ceremonies and bloody sacrifices and Soma (Hawaha) sacrifice, and so on which were common in Iran before him, and as Plutarch writes, educated the people that no ransom and need is accepted except thanksgiving and good deeds in the doorway of Ahuramazda. This action of Zoroaster is not only an example of courage and strong will, but also shows the degree of his knowledge to the complete truth. He also says; "Zoroaster is the greatest prophet who appeared at the beginning of human history and through his philosophy has freed man from the heavy burden of apparent rituals. He with complete seriousness tried to overthrow these superstitions and has based his religion on the teachings of ethics". Zoroaster revealed a truth that has the highest philosophical and moral degree, and at the same time shines with a light of remarkable simplicity, when made man fully informed of the mysteries of nature and the spiritual degrees of the soul, and did not know this spiritual source and divine radiation which is inside him and he did not know his relationship with the truth. At a stage when fear and hope were the stimulus of all his initial feelings and beliefs, these two feelings forced him madly to worship illusions and superstitions. Zoroaster appeared and at the time of such thoughts, he based his religion and teachings on a lofty foundation that is far from any illusions and is the only collection that can be considered as the best order of human life. He writes: Zoroaster is a man who has gone beyond the scope of talent of the time and in that ancient time has founded the way and tradition of monotheism. The strength of philosophy, the pursuit effort of the purity of speech, and the importance of his moral principles can be understood from the Gathas. "Horn, the German Orientalist, says; The excellence and moral value of the chanter of Gathas is admirable". Bin, the Americans scholar, praises the teachings of Zoroaster and believes that the three sentences of good thought, good speech and good deed are the basis of all great religions and no other reformer and prophet has been able to add anything to it either. Mils says the special characteristics of this great teacher, Zoroaster, are actually the valuable teachings that have been inserted in the book of Gathas and the unique hymns of this prophet. In no age and time, and nowhere in the world, as far as documents and evidence show, no one has existed who speaks so thoughtfully and full of mind. Although today some of the same lofty thoughts have found the aspect of the philosophies of religion and morality, until then no one had ever uttered such wonderful thoughts and eloquent words.

Mils goes to the extent that he writes:

If, as most of us believe, the soul of man is eternal, the soul of Zoroaster shines above all the souls of the generations after him, Iranian and non-Iranian, no matter how many they are; what is very interesting and wonderful is that in this period and this simple and primitive environment such an excellent speech has been expressed. Shelerat says all the researchers and thinkers who have researched about Zoroaster, agree on the fact that Zoroaster has been a thoughtful and sharp thinker, a great character, and a moralist (follower of spirituality and morals) and a staunch fighter of his ideas and theories. The great character of Zoroaster influences scientists in such a way that constantly stimulates them to study his teachings and doctrine more accurately and more deeply, and clarifies new points. Hombujh writes: What is this privileged thought and idea that makes Zoroaster superior to all the Moghan Rame Talab and Brahmins and regards him among the greatest founders of the world's religions? It must be rightly said that this idea is the awareness of the onset of the last stage of human life that in that stage good and evil are separated from each other. He taught human beings the knowledge that every person has this possibility to help destroy deception and hypocrisy and establish the divine realm in which the herdsmen are all equal and in this way create the promised paradise in which milk is overflowing from all sides on the earth. On the other hand, Hertsfeld, who has collected the results of more than thirty years of historical and archaeological researches in two volumes of a book called "Zoroaster and His World Princeton" in 1947, sees everywhere in the Zoroaster's hymns the historical and political references and considers the Iranian prophet as a politician who tried to reform the situation of the farmers and also to restore the monarchy from the Persian Achaemenid dynasty to the kingdom dynasty of the Medes, to which he himself belonged. Willdorant writes: He gives the golden order that what you do not like about yourself do not like for others. Man's duty is threefold, treat the enemy in such a way that he becomes more friendly. Guide the wicked to the truth and honesty, and the ignorant to the knowledge is the greatest virtue of

piety, and in the second stage of truthfulness and righteousness, Steiner, a German thinker and researcher, believes that Zoroaster is one of the greatest characters who has had a leading role in the civilization and thought evolution of human and is among those who have achieved truths and wisdom in their thoughts that they are far beyond their time. Lomel writes: Zoroaster explicitly introduces Mazda as the creator of all creatures in the world and after all questions, he himself answers that I know you, Oh Mazda, the creator of all these things. Mills believes that Zoroaster in justifying evil and good and their contradiction succeeded in a masterpiece that no one has ever achieved. Hartel writes: Among the Gathas an intelligent, active fascinated by goodness and kindness man speaks, who steps for advocating right and morality. He recommends agriculture and herding as the basis of welfare and civilization. His character has been in an elevated position above the superstitions in which the masses of that day were involved. He knows no divine power and character in the forces of nature, and he hates the rites of the court in connection with bloodshed, luxury, and drunkenness, and fights hard against them. He is a farmer that like Hezpod, is interested in his farm and herd and refuses to take them to the altar because of the madness of the priests, whom he hates severely. Sheder believes that Zoroaster's religious understanding and perception has taken root from inside the life of society and he has not resorted to illusions and fantasies and has not drowned in dreams and introversion either. Rather, he thought of the need of his people and the proper system and protection and security of society. These were the facts that led him to this path. He writes that Zoroaster's desire and will to serve the truth and the welfare of society with power has been his greatest motivation and incentive in fulfilling his mission. Vezan Dong believes that Zoroaster, in spite of all his great thoughts, relied on the real world and has been far from fantasy. His message had a special irreplaceability and uniqueness that after the Prophet, unfortunately, was completely deviated from the main path by his followers. Sheder also believes that Zoroaster is not only the founder of a new religion but also was the opposition and against the existing rituals and customs and is upset who at the same time raises his voice in favor of the poor and Zoroaster concludes that the existing system is not in favor of poor mass, the herd, the pasture, and nature. He knows a more correct system that is so smooth, bright and simple that only evil natures cannot comprehend it. Rodelf writes: One of the important actions of Zoroaster is to deny and reject the representatives of official occupations and to perform the ancient religious rituals and customs of the Iranians who were the same as the Cavies, Kerins and Osigs. At this stage, Zoroaster breaks the framework that was common and usual so far, and the result is that he is displaced and moves around as an empty-handed and helpless person, and is faced with rejection and even chase, and Sheder writes: What makes conquest and victory for this lonely, helpless and driven man is the power of his speech and faith. In the Gathas, Zoroaster does not consider any special privilege for himself, his relatives and friends, and he is mentioned everywhere as a steadfast follower of the truth. This attitude towards the Prophet is very instructive for those who become acquainted with Zoroastrianism through the Zoroastrian Church but also through the Gathas, and encourages tolerance and the rejection of prejudice. Fifteen times Zoroaster has been mentioned in Gathas, which are:

6 / 28- Zoroaster asks God for happiness and peace of mind. He repeats this wish for all people.

8 / 29- Zoroaster alone is ready to fight for Ashva path.

4 / 33- Zoroaster offers all his soul, body and good deed to Mazda.

8 / 43- Zoroaster says: I am Zoroaster, the enemy of lying and liars and the friend of good and benefactors.

16 / 43- Zoroaster has chosen the purest self to guide himself, which is from Mazda.

14 / 46- Goshtasb is a follower of truth (Ashva) and a friend of Zoroaster (not a follower of Zoroaster!!), because the principle is to advocate the truth. Azargoshasb has rightfully translated Ashva to the advocate of truth and writes the chanter of this hymn means everybody who is the follower of the truth, and righteousness has been not just the follower of truth religion or the message of Zoroaster.

19 / 46- He who acts truthfully and rightly fulfills the best wishes of Zoroaster.

2 / 49- Zoroaster enjoys divine help in the shadow of good wisdom and thought.

6 / 50- Zoroaster, the friend of Ashva, asks God to always accompany his tongue with wisdom.

11 / 51- The friend of Zoroaster is the one who loves truth and is with pure character, and piety and humility (Armaiti) turn to him.

12/51 - The one who follows the deceptive teaching of Kavi does not please Zoroaster.

15 / 51- The wage that Zoroaster promised to his religious brothers is the house of hymns and the eternal abode of God, which is obtained in the shadow of pure and true character.

1 / 53- Zoroaster's best wishes have been fulfilled because he has been given a good and pure life in the light of Ashva.

2 / 53- It is talking about the daughter and son of Zoroaster for whom no special privilege has been considered.

As it is observed, Zoroaster appears in all these hymns as a true follower and pure character and constantly invites people to practice goodness and truth. It is interesting that in none of these chapters it is proposed to follow Zoroaster and even his message. The real principle and purpose is to expand truth and righteousness and the avoidance of hypocrisy, lying and deception. Giger considers free choice as the most interesting principles of Zoroaster. Wil Dorant believes that this perception of Zoroaster gives ordinary life greatness and glory, which is superior to any other way of thinking. This way of thinking does not convert human into a medieval humiliation worm or a mechanical automatic machine, in today's language. According to Zoroaster, human beings were not only perceived as chess pawns in this constellation conflict, rather they were characters with free will and authority because Ahuramazda wanted them to have originality. Zahner writes: The religion of Zoroaster is the religion of free will. In the highest form, every human being will sooner or later face the reality that he will choose one between the falsehood and truth.

Lomel:

He analyzes this issue in detail and writes that we find carefully in the Gathas that from the beginning, the emergence of good and evil has been done by choice. In 30/5, the two secretary gems choose the evil and good behavior and deed. This is an example for human beings that according to this example, they are free to choose good and evil. In 30/2 Zoroaster explicitly emphasizes that between the two religions of falsehood and truth, everyone himself should distinguish and choose optionally his religion personally and independently.

Jaxon writes: One of the most important elements of the religion of Zoroaster is human authority and responsibility, and in no religion this issue has been addressed so explicitly and under the record of good and evil deeds.

Mieh calls the promotion of the freedom of will and creativity as one of the interesting characteristics of the Gathas.

Research Findings

1. Zoroaster constantly pays attention to good and constructive action and deed that is combined with truth and righteousness, which contributes to the progress and welfare of society.
2. The value of Zoroaster's message becomes clear when we look at the current religious communities and see how in the twentieth century, the atomic century, and space travel, the brokers, fortune tellers and antichrists have still used religion as a means of intoxicating and fooling people. In short, they make a deal by religion.
3. Zoroaster thinks only of the welfare and social and spiritual growth of the people and considers himself obliged to use all his strength in this way.
4. Zoroaster is not just a reformer, he is a revolutionary prophet who founded a great social and intellectual change. He defended the productive class and supported the poor and their Dervishes.
5. The center of gravity of Zoroastrian teachings is the struggle against social-religious leaders and deviant clergy, and superstitious customs and ceremonies that are the constructive obstacles to human prosperity.
6. The most prominent feature of Zoroaster's religion is its popularity. Like all prophets, he stood up for the guidance and happiness of the majority of society and his message is based on fulfilling the rights of the populace.

Zoroaster is a prominent character and a social and religious reformer who always recommends rationalism and thinking to his followers in his teachings. One of the fundamental principles of Zoroaster's religion is the belief in the autonomy of man in his actions; in this religion the freedom of will

is proposed. Zoroaster, the ancient prophet of the Iranians is the one who has based his religion on human and moral principles. Today, after several thousand years of his time, the splendor and greatness of Zoroaster's thought can be realized through the works remained of that time. What is important is that Zoroaster spread his teachings in a period and in a land that banditry, desert dwelling and nomadism was still common among the people of that period and that land, and had reached its superstitions and ignorance. It is at such a time period in history that Zoroaster spreads his very instructive and progressive teachings among superstitious and ignorant people, teachings that have still been influential after thousands of years. Zoroaster, the ancient Iranian prophet, was the first person who had the duty and mission of reforming social affairs, and thus, with internal and external jihad and war, raised the flag of the right against infidelity. He thought more and tried to find a proper way for the welfare and comfort of the people. His thought was busy with much bigger and more humane affairs. He was in search of a new heaven, a new earth, and a new man, that at its beginning and start, truth and righteousness would rule. In general, a healthy society from Zoroaster's point of view is a society in which power and wealth are modulated, the old closed society system is disintegrated and a society based on social foundation is formed according to good deed, good speech and good thought instead of ethnicity.

Conclusion

From this investigation, it can be concluded that the main goal of Zoroaster is to train human beings and to develop excellent and spiritual virtues in him. The teachings of Zoroaster are based on completely practical principles, and he is a realist teacher who addresses less the imaginary issues and problems that for justifying them one should resort to delusions and subjectivism. Contrary to what is stated in Zoroastrian narrations, Zoroaster was not the founder of an organized society in which he implemented his desired system and religion, and with his direct orders, a foundation was laid for a historical movement. Zoroaster emerged at a time and in a place that society had not yet reached a stage of evolution that could comprehend a popular system. Unfortunately, in the investigation of the transformation and evolution of society, what is less considered is the people who make up these societies that form the basis and cause of change.

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