

PEOPLE'S OPINIONS ABOUT DEMONS

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ABSTRACT

This article is about demons, one of the cults that played an important role in the system of demonological views of the Uzbek people. The article also focuses on the genesis and evolution of the word "jinn", their impact on the spiritual world of people, the views of the people of the Fergana Valley on demons and their ceremonial life.

KEYWORDS: *Jinn, The Peoples Of Central Asia, The Fergana Valley, The Uzbeks, Rituals, Customs, Traditions, Terminology, "Good" Spirits, "Evil" Spirits, Islam, The Qur'an, The Forces Of Nature.*

INTRODUCTION

It is known from history that primitive people for a long time felt or understood their weakness under the influence of good and bad, good and bad, good and evil spirits, and in various ways under the influence of fear deified all the forces of nature (later social forces) and respected them. , Trying not to "get angry", to be compassionate, to turn to himself. To this day, in the imagination of the Uzbeks of the Fergana Valley, spirits are, by nature, divided into evil or evil, and good or good. According to such dualistic views, spirits have a positive or negative effect on a person. Evil spirits, as if entering the human body, endanger his life and damage his health, while good spirits, on the contrary, help and serve all human activities.

Shaman paid special attention to spirits in the course of his activities. Belief in spirits is a key feature of shamanism. The Uzbeks have long been divided into two categories as a result of their dualistic approach to spirits and their attitude to man. The first category includes patrons or good spirits: fairies, chiltans, grandmothers; the second included evil spirits, such as demons, demons, and evil spirits.

Many researchers have noted that people react according to the appearance and character of spirits [1-14]. In the sources, the patron saint of good spirits is Ulgen, and the patron saint of evil spirits is Erlik [15. p. 22]. People worshiped and sacrificed good spirits, offered various measures to protect themselves from evil spirits, and recited prayers and spells.

The Uzbeks of the Fergana Valley have long been partly convinced that both groups of spirits are involved in human life, including family life. For this reason, the locals tried to eliminate the damage caused by evil spirits with the help of good or patron spirits.

Another evil spirit in the Uzbek worldview of the Fergana Valley is a demon. The etymology of the term "jinn" is interpreted differently. The word "jinn" is originally derived from the Arabic language and means "blocked, invisible to the naked eye" [16, p.81]. According to Eastern mythology and demonology, the jinn is a mythical creature that appears in the form of a human being in a deserted place and pretends to be in pain (for example, by tilting his mouth) [17, p. 280].

The word "jinn" and its words refer to the Arabs' long history, long before the revelation of the Qur'an, the period of the Arabs' lineage, and the period of their religious life. At that time, the Arabs believed that demons were secret gods, or that their lineage should be divine. They also believed that demons ruled over the universe and people, and that because they were invisible, they conveyed their judgments and desires to the people through fortune-tellers and astrologers among the people. However, when the ancient Arabs moved to unfamiliar places and had to live there, it was a vital necessity for the Arabs, especially the Bedouins, who, of course, sought refuge in the "landlord" of the land, from whom they settled. Those who asked for permission to live in the area, in return, made great sacrifices to him. Otherwise, the demons thought that they could face various calamities [18, p 70].

Philologist A. According to Jumaniyazov, such notions existed not only among the Arabs, but also among the non-Arab peoples, including the Persians [19, p 70]. The mythology and religious beliefs of the peoples of Central Asia show that demons can be seen by humans and can do them both good and evil. For example, in Mawluda, a resident of Yangikishlak, Izbaskan district, Andijan region, as a result of meeting demons, their mouths become crooked or their limbs become paralyzed. admitted that it could be a disease [20].

In Islam, there is a philosophical concept of the "unseen world." When we say "the world of the unseen," we are basically referring to a concept that no one but Allah knows, and the world beyond. The creatures of the unseen are called demons. The existence of demons in Islam is also mentioned in the holy books, but they do not have a specific gender, and demons can become both male and female if the need arises. The bodies of demons are invisible because they are made of pure fire, but they can always be seen, that is, human beings are under the control of demons for the rest of their lives [21, P. 72].

According to the Encyclopedia of the Myths of the Peoples of the World, demons are intelligent beings created by Allah from smokeless fire, with air and a fiery body. Demons have the ability to take on different forms, they are able to do any hard work [22, pp. 56–60]. According to the Mythological Dictionary, demons are one of the evil spirits in Tajik, Uzbek, Karakalpak, Kyrgyz, and Kazakh myths, and can be seen in the form of women or various animals that can change their appearance and stature. Many cults and ruins are mentioned as habitats for demons.

There are various opinions among Uzbeks in the Fergana Valley that there are ways to avoid demons. For example, according to Sumbula Bakhshi, a resident of Soyshildir village, Dangara district, Fergana region, the most common way to avoid demons is to say the word constantly. If this is done, the demons will not be able to infect humans. [23] Another way to avoid demons is to put a knife, pepper, bread, and the Qur'an under the pillow while sleeping. The idea that demons cannot harm a sleeping person has persisted among Uzbeks in the valley. In addition, the newborn should be kept in the chill for forty days, not allowed to go outside, and even the owner of the house should not be allowed to enter the house where the baby is sleeping in the evening.

Prohibitions still exist. Because, according to popular belief in the valley, the demons can go out in the evening and catch the creatures they meet on their way. It should be noted that the above taboos are based on such noble intentions as protecting young children from various disasters.

It should be noted that the views on demons and demons exist not only in ancient religions, but also in world religions, including Islam. In particular, the existence of a separate Surah Jinn in the Qur'an is proof of our opinion. It is clear from the verses of the Qur'an that the jinn were created by Allah from fire, and they are invisible creatures, like demons. Here are some examples from the verses of the Qur'an that deal with the issue of demons: "O Muhammad, say: It has been revealed to me that the jinn A group of them (when they heard me recite the Qur'an and returned to their people) said, "Indeed, we have heard a wonderful Qur'an that guides to the truth, and believe. tirdik. We will never associate anyone with our Lord. "[24]

German scholar Karl Lokoch noted that the word "jinn" means "devil", "spirit" [25, p. 86]. Thus, the international terminology of the etymology of demons has been recognized by scientists around the world. The word "jinn" is familiar to the British mainly through Arabic mythology, at the root of which the English understand the spirit with magical powers, and usually refer to the demons as creatures condemned to live in glass or lamps. nadi [8. - B. 73.]. This attitude towards jinn is also reflected in the traditional religious views of the peoples of Central Asia. In particular, O. According to Muradov, the Tajiks of the Central Zarafshan oasis described the "demons" as usually old women or goats. It is believed that the main purpose of demons is to lead people astray and cause mental illness [26, pp. 139–140].

O. A. According to Sukhareva, in the early twentieth century, the Tajiks of Samarkand called the jinn "ins-jin" or "jinn" [27, p. 36]. The term "ins-gender" is derived from the Arabic language, which means "ins" - man, "gender" - a mythical creature [26, p. 37]. In Sayram's caravans, the spirits were also collectively called "insu jin" and they took measures to protect themselves from the evil of the spirits, considering them "harmful", "harmful" and "evil" [29, p. 110–138]. "There are giants and demons," said Muhammadjon Bakhshi, a resident of Koroskon village in the Chartak district of Namangan province. - Most of the diseases in humans are caused by this. They can look different. Their damage affects everyone in a different way. In order to cure a patient, evil spirits must be expelled from his body and mind. "[30] These notions lost their meaning over the years and later began to be applied to common spirits.

The peoples of Central Asia, including the Uzbeks of Khorezm, adopted the word "jinn" instead of the word "ins-jin". The ancient descendants of the mountainous Tajiks, some groups of Uzbeks (for example, the Uzbeks of Tashkent) use the term "ajina" instead of the word "jinn". This pattern is also found in some ethnic components of the Kazakhs [31, p. 36].

G. P. Snesev admits that Khorezm residents believed that some species of trees were inhabited by demons. Such trees include jiida, walnut, turangi and mulberry. Therefore, it was not possible to rest, eat or sleep under such trees [32, p. 27]. Sleeping under a walnut in the valley was considered the safest job. According to Mahmuda Otakhanova, a resident of Fayziabad village, Uychi district, Namangan region, demons keep their children among people's nails. Therefore, people are advised to wear their nails on time [33]. This custom has its historical roots, and in the Avesto, after removing the claws, it is ordered to bury it to a depth that can not be dug by dogs and cats [34, p. 18]. Because, according to popular belief, buried nails will be a fence for man on the Day of Judgment [35].

There are rumors in the valley that the demon is possessed, his mouth is crooked, and his eyes are wrinkled. It is natural for such information to cause panic and fear among people. If this happens, the mullahs will be rested for three days. It is believed that the patient can be cured only after that [36].

Ethnologist A. According to Ashirov, the strong smell of plant seeds drives away demons, demons and giants, which is widespread among Uzbeks in the Fergana Valley. According to the narrations, the demons do not do any harm to humans by sensing their scents and thinking that these smells come from their brothers [37, p. 192].

It can be concluded about demons that they are the product of pre-Islamic Arab imaginations and are referred to in the Qur'an as "creatures of Allah" created from pure fire before humans. There is a verse in the Qur'an on this subject: In turn, it must be acknowledged that demons who have converted to Islam are interpreted in the Muslim imagination as "fairies and human beings" in pairs, not with giants, but with humans.

In conclusion, it should be noted that the views of demons are reflected as much as possible in studies that reflect the mythology of many peoples of the world and the problem of shamanism. The shamanic spirits of the Turkic peoples, which are the same in their pre-Islamic ideas and in different forms and manifestations in their post-Islamic views, are reflected in the customs and traditional worldview of the Uzbeks of the valley.

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