

## About Abdulla Qadiri's "Feast of the Jinns"

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**Abstract.** *This article uses the story "Feast of the jinns" by Abdulla Qodiriy as an example to tell about such creatures as "jinn" and "fairy". In addition, Nodar Dumbadze's work "Demons" and other works are also analyzed.*

**Key words:** *jinn, fairy, giant.*

### Introduction

Jinn are invisible spiritual beings found in Islam, as well as in some other cultures, who have special powers and are different from humans. In Arabic, the word "jinn" means "hidden", "invisible". They are mentioned several times in Islamic sources, particularly in the Quran and Hadith.

#### Creation and Characteristics of Jinns

The Quran states that Jinns were created from fire. In Surah Al-Hijr, verse 27, it says: "And We created the Jinns from fire before." This means that Jinns are invisible but independent beings. They have life and death just like humans, they are born and die. Jinns have various abilities, they can move very quickly, and they can often use tricks and deceive.

In the story "The Feast of Demons," Abdulla Qodiri skillfully depicts the imagination of mysterious events in human life. The story is told in the language of a child. From the very beginning, the reader is captivated by fear and excitement. "When my father began this story, fear would envelop my body, and I would pray to God, saying, "Don't let me be exposed to such demons."

Just as in any work, there are "signal words" that prove the event, so in "The Party of the Demons," the poet gives a basis, a hint. "It was when I was newly married." Indeed, when a young man was newly married, he was considered "chilla" and was not allowed to walk on the street after dusk. The work also talks about the time when the same demons came into action. "When I left the garden, it was not yet evening, but it was almost there. I set off, stumbling in the dark." Although some religious leaders treat "chilla" as a non-existent thing, Qodiriy tries to justify his opinion through the word "chillali yigit."

"Our garden is surrounded by thickly wooded areas. I walked through these areas to get to the main street faster. The area was extremely dark and scary. Only one Hamdam Khumdonchi bush remained in the middle of it so that I could get to the main street." The narrator walks through the area surrounded by thickly wooded areas in the dark. There is also the fact that he passes through the area of "Hamdam Khumdonchi." Usually, jinns occupy tandoors, hums, jugs, and the inside of them. (Even in "Aloveddin's Magic Lamp," the jinn emerges from the lamp.)

"I walked a few steps towards the square of Hamdam the carpenter... Sensing the light coming from afar, I looked around and was surprised... A bright light was shining from the square in front of me. Not only that, but people were talking and laughing, and the sound of the dutar, tanbur, and gijjak

could be heard, but the faint but heart-wrenching sounds of the instruments could be heard.” The narrator does not deliberately make a “smile” in front of a person. Perhaps, the light, through its soft tone and weak sounds, attracts a person like a lute.

Indeed, it would be surprising for such an event to occur in a ruin where owls have nested. Demons usually live in ruins where owls have nested.

The writer describes the meeting with the demons as follows:

I was trying to pass through the square where the party was taking place, and I fell over the wall... Oh-ho-o-o, the square was as bright as day, lights were hanging from the branches of the trees, silk carpets were spread on the ground. Large white samovars were placed on one side, large cauldrons were built on the other, and the jazz-biz was going on. In the middle of the square, about a hundred young and old people were sitting around, playing the dutar, tanbur, cildirma, and drums, having a party.

Jinns usually recognize people and call them by name. They distract them from praying and making blessings.

At that moment, a man ran to me and shouted to the people at the party:

- Here, brother Osar has come too! — he said.
- Come, come, brother Osar, have you got rid of the stalk? — they said.

Usually, after entering the meeting and sitting down, the Fatiha would be recited. However, I was so busy with their various questions and interactions that I forgot to recite the Fatiha.

When a person dreams, he sits among strangers. He does not know them. But because they know you, you act as if you know them.

When I looked closely, they looked like strangers I had never seen or known in my life. But the way they treated me as if I knew them, calling me by my first name, asking me about my activities, and even knowing that I was still wandering around with such a longing - it really surprised me.

They play a sad song to make a person cry, and then play a cheerful song to mock the hero:

I am being crushed, captured to the point of being swallowed by the ground, a wave comes from inside me and I begin to struggle, not knowing where to throw myself. The musicians slowly brought the still quiet exercise to a climax... Finally, I couldn't stand it anymore, I began to cry loudly.

The second exercise began. As soon as the exercise began, the water of life rushed through my entire body. I felt a kind of pleasure. The exercise was incredibly joyful. I don't know what to call this exercise.

At this moment, a fairy enters the stage. The author describes the appearance and dance movements of the fairy as follows:

At this time, a girl of fifteen or sixteen years old entered. Her hair was curly, her face and eyes were dark, and she was wearing a beautiful fairy dress made of green velvet. She walked in the middle for a few steps, the bells on her feet jingling. The girl began to dance in unison with the exercise.

The exercise continued, as if the wind of the elegant sound of the word brought the playful girl to an involuntary movement. A joy, a spirit poured into the world, as if the dead were coming to life, the earth shook, the mountains and rocks fell, the stars flew, the branches of the trees trembled.

The delicate movements of the fairy also attracted the hero to dance.

Not by my own will, but by some force, I stood up from my seat. I went to the girl and played too.

But I didn't stop the game, it didn't even occur to me to stop. People were clapping and shouting at me, making faces, but I ignored them and continued playing...

At the end of the story, the demons mock the hero and throw him into a ditch:

I stumbled for a moment and fell to the ground. I tried to pull myself together and play again, but I fell again.

After a while, I pulled myself together and stood up, opened my eyes and looked around... There were no people, no words, no others - no one, no words!.. I was standing in a pitch-black square, in a ditch...

### Types of Jinns and Their Behaviors

The Hadiths mention that there are several types of Jinns. For example, some of them fly, some live in water, and some live among people and try to deceive them. It is also said that there are Muslims and infidels among the Jinns. Infidel Jinns are specifically called "devils" and they seek to harm people.

Nodar Dumbadze, in his story "Demons and Grandfather Manavella," divides demons into three types and describes them as follows:

There are three types of demons. One is with erect ears, goat hooves and a goat beard, a silent horn and playful, mischievous eyes. It looks very much like a goat. But it is a demon. It can speak in the voice of any creature in the world: if it wants, it speaks in the voice of a woman, if it wants, it speaks in the voice of a man or a child, it imitates the sounds of various animals, and it imitates all birds with admiration.

The second type of demon is tail-tailed, unkempt, clumsy, and ugly. Its feet are turned up, it has a hawk-like nose, a single fang is visible in its mouth, its single eye on its forehead glows green, and its body is smooth and hairy.

The third demon has four arms and four legs. Each has six claws. It has two faces, each with a pair of eyes. It has no eyes at all. Each side of its body is a belly. That is, it has two bellies and two navels. It looks the same from both sides. In short, it is a creature that has captured two identical demons and glued them together.

### The relationship of jinn with humans

The Quran and Hadith also talk about how jinn can interact with humans. Some of them try to help people, while others can harm them. The Quran mentions that some jinn obeyed Allah and converted to Islam. However, they have no power over humans, but if humans ignore the jinn and put their trust in Allah, the jinn cannot harm them.

### Seeing and communicating with demons

People usually cannot see demons because they live in a hidden world. However, some people are said to have the ability to communicate with or sense them. Demons are believed to be present in many parts of the world and are often portrayed as frightening.

### Studies and scientific aspects

Psychologists have attempted to explain the reasons for the belief in demons and spiritual beings in terms of psychological states. Stories about demons have survived in many cultures as folk beliefs and legends.

Interesting topics about demons include their influence, when and how they appear, ways to scare them, and different ways to interact with them.

Contact with the jinn is found in the legends and folk beliefs of various cultures. Although some people have ideas about methods of contacting the jinn, from an Islamic perspective, contacting the jinn is considered dangerous and is not recommended. This activity can be harmful and can have a negative impact on a person's mental and physical state. However, various sources provide the following information about the methods used to contact the jinn:

#### 1. Summoning with Ritual and Prayer

Some special words, prayers, or interpretive texts are recited to summon demons. In many cases, words of ancient or obscure language are used. Special preparations are required to implement this method, in particular, various conditions. It should be noted that such actions are forbidden in Islam.

## 2. Going to Targeted Places

According to legends, certain specific places (such as ancient ruins, cave entrances, trees, and especially ancestral cemeteries) are indicated as places where demons are common. It is usually said that going to such places can put people at risk of contact with demons.

## 3. Contacting the demons through magic and divination

Some people try to contact the demons through magic and divination. Some of the methods used in this are drawing magical symbols, using certain tools, and sacrificing special objects. Magic and divination are considered haram in Islam and are strictly prohibited.

## 4. Communication through silence and solitude

Some cultures believe that in order to communicate with demons, one must be silent or alone for a long time. It is usually believed that one can communicate with them by being alone in the dark and maintaining mental focus for a long time. This can increase negative mental states and fear.

## 5. Communication through Ouija Boards or similar devices

In some places, people attempt to summon and communicate with demons by using Ouija boards or other devices used to communicate with spirits. This method is psychologically and dangerous and can affect a person's mental state.

## 6. Contact through dreams

According to some beliefs, it is believed that it is possible to contact demons through dreams. Some people try to call demons into their dreams by reciting special prayers. After such dreams, people may feel spiritually weak.

### Islamic perspective

According to Islamic views, contact with jinn is considered forbidden and can cause great harm. The Quran and Hadith recommend avoiding contact with jinn and putting one's trust in Allah. Muslims can also seek protection from jinn by reciting "Ayat al-Kursi", "An-Nas" and other supplications.

### Conclusion

In Islamic belief, jinn are invisible creatures created by Allah and possessing free will and responsibility like humans. They are made of fire and, unlike humans, have the ability to enter different states and move quickly. Jinn are divided into types that are both good and evil.

The existence of jinn in Islam is mentioned in several places in the Quran, of which Surah "Jinn" is a separate topic. Their task is to worship Allah, and some jinn find the right path, while others go astray. At the same time, Islamic belief does not approve of paying excessive attention to jinn or considering them to be too powerful, since Allah is the controller of all things.

Various legends and ideas about jinn are widespread among peoples, but religious and mythological approaches prevail over scientific views on this topic.

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