



Positive Attitudes To "Dev" In Central Asian People

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ABSTRACT

The article examines the attitude of the ancient population of Central Asia to the culture of Daevas (Diwas), as well as factors influencing the formation of Zoroastrianism.

KEYWORDS

Deva, daeva, deva worship, mazdayasna, protozoroastrianism, zoroastrianism, god, the cult of heaven, consecration of trees.

INTRODUCTION

Relevance of the topic: Debates among religious scholars about the natural and social factors that led to the formation of Zoroastrianism are still hotly debated today and are unlikely to the end. In particular, the view of Zarathustra as a crisis reformer of doctrine is relatively strong [11, p. 23-56]. For this reason, the beliefs that preceded the fiery

prophet were called "Proto-Zoroastrianism" [24, p. 152-172] and has been widely discussed [22, p. 172-174]. Zoroastrianism, has traditionally tried to prove the falsity of the teachings before it, the falsity of its gods, and this struggle has become its content and essence, too. The role of the pre-Zoroastrian pantheon, especially the image of the daeva (the name of the giants in the Avesta) at the

center, is extremely important in the study of ancient teachings.

RESEARCH METHOD

The article was written by the method of comparative-logical analysis of sources and the method of interdisciplinary approach was used.

RESEARCH RESULTS

It boundary of Zoroastrianism and earlier primitive religions, the comparative analysis of written and material sources in determining changes in the pantheon, presents new conclusions to science [28, p. 5-11]. In particular, the analysis of the Avesta deities, their comparison with the functional deities in the Rigveda, reveals new aspects of the conflicting features in the Zoroastrian pantheon [27, p. 64-73].

The descriptions of the rejected beliefs in the Avesta provide information about pre-Zoroastrian religious views and beliefs [23, p. 158-170]. False gods - the rejection of giants is the essence of belief in Akhura Mazda, the basis of Zoroastrian dualism. Giants are the category of divine beings that is common in the Avesta and later Zoroastrian texts, and of course the term represents a negative symbol in the imagination of many [10, p. 227-234]. It is known that in the Gats the daevas were not cursed and were not described as demonic creatures. As E. Benveniste points out, they are a religion that was abandoned before Mazdayasna are gods [3, p. 299-300]. Initially, most Hindu and Hindu peoples regarded them as their leaders (dah'iu; Yasna. 32.3, 46.1). Those who believed in the religion of the Gats also worshiped them (Yasna.32.8). There are indications that the Daevas formed the major

part of the Mazdayasna social and religious system. The term "dev" is a word that is linguistically widespread and refers to a layer of higher deities belonging to the Indo-European tradition [2, p. 5]. The term is used in Hindi as "daivà", in ancient Indo-European as "deywōs", "Dewus", in the oldest parts of the Avesta as "daēuua" or "da deva", in Sanskrit as "deva", in ancient Iranian as "dayva" (daiva), Pakhlavi and later periods are expressed in Persian as "diw" [7, p. 408-411]. The giants were considered to be the revered deities of the ancient Indian peoples, and the word originally meant "heavenly" [9, p. 183-187], until now Deva or Devo is a god in Sanskrit (literally meaning "light-light") [8, p. 742-744] is a legacy of ancient peoples. Another indication that the giants are ancient and local gods is the occurrence of ancient Iranian expressions such as daēuua- / mašīia-: devá- / mártya-, vīspa-daēuua-: ví vva- devá-, and daēuuo.zušta-: devájušta, which are found in their Vedic lines.

The Gats are blamed for choosing the religion of ignorance - aēnah ("mistake" - wrong teaching) instead of goodness - auuah ("blessing" - mercy) as a result of the giants, "blindness", lack of the blessing of understanding the divine truth (arash vī + ci). This situation, reflected in the Gats, is the first step in denying these divine beings, describing them as the enemy of the true religion - the devil, as well as the ambiguity and contradictory information in the texts makes it difficult to draw a clear scientific conclusion [1, p. 146]. For example, although debates against daeva and daeva-worshippers (worshippers of daeva) are the main theme of the Gats, the other part of the Avesta is in Yasna Haptanžhāiti (Y.35-41) [6, p. 30-32, 133-40], the differences are vague and described by many

commonalities. Even in the Ghats no daeva names are mentioned, they are only mentioned as an abstract black force. The Little Avesta (Vd. 10.9, 19.43) also does not show any clear expression of this problem. According to Ishakov, the giants changed the religious and social outlook of the people over a period of time and became the enemy of goodness; just as the Assyrians were manifested in the ancient Indians as companions of evil and sinners [13, p. 10]. This traditional view has been shaped by the religious beliefs of the people of Central Asia and has evolved over time. Despite the propaganda of the proponents of the reform and teachings of Zarathustra, the remnants of a positive attitude towards the daevas have survived, albeit partially, in the imagination of the peoples of Central Asia.

Evidence of this is the fact that in the ancient beliefs of Sogdia Devayasna developed ideologically strongly, and the names of its rulers were Devastich, Devashtich, Devdato, Devdast. Devayasna's special feature was the worship of fire in its most ancient form [5, p. 242-254; 15, b. 125]. The survival of the daevayasna views in Nakhshab during the Xionian and Hephthalite periods is one of the oldest pre-Zoroastrian religions. The fact that they are beliefs and that they incorporate both the rituals recognized in the Avesta are examples of this idea [26, p. 310].

Khorezm's place names, such as Devsolgan, Devqal'a, and Devkeskan, indicate that the giants were regarded as builders of cities and fortresses, and differed from other peoples' imaginations. views also extend to the Shahnameh, including that Jamshid encourages giants to mix clay with water to make bricks and buildings [25, p. 82]. The fact that the Giants are also interpreted as teachers

of writing in the Shahnameh also indicates the initial positive attitude towards them [12, p. 674].

After the spread of Islam in Central Asia, the term "demon" was replaced by the terms "jinn", "ajina" [21, p. 67]. Beruni said, "Most thinkers have acknowledged the existence of jinn and devils. Among these, Aristotle (Aristotle) stated that they are air and fiery human beings "[16, p. 258]. The fact that the interested in the image of the giant did not disappear completely in the Islamic period can be seen in the example of the giant image depicted on the ganchkhori roof of the palace of the Termez Shahs of the XII century [18, p. 52]. Ethnological data also confirm some elements of a positive attitude towards the giants. This is especially evident in the sanctification of trees. The tree has a long history as the oldest cult [20, p. 78]. Giants are also depicted as a giant, powerful image in the form of a giant tree [19, p. 89]. George Breedwood's view that the history of the celebration of the New Year's tree is associated with the gods - giants of the Indo-European peoples is another proof of this [4, p. 140-146]. In Central Asia, giant and perennial trees, mainly spruce, maple, and willow, have a special significance in religious ceremonies. . It is known from pisarchik research. One of the most deified trees in the Central Asia is the willow tree. The tombs in Sopollitepa are lined with willow branches, and the "leopard" in Zoroastrian ceremonies is made of willow branches [14, p. 84-102]. According to Herodotus, fortune-telling was practiced in our country in willow hips, and it was they who were used in religious ceremonies [17, p. 203]. The tradition of the Uzbek people to choose a willow tree for the cradle and coffin refers to the mythological history of the willow.

CONCLUSION

Dev is the object of the polytheistic beliefs of the ancient inhabitants of Central Asia, one of the lands of the Indian and Iranian peoples, and has been controversial for millennia. Traversed an evolutionary path. The monotheistic views promoted as result of the Zoroastrian reform led to a drastic change in perception of the giants. Nevertheless, in the mythological views of the Central Asian population, the positive features of the giants have not completely disappeared.

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