



## The Koran in the Works of A.S. Pushkin

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**Annotation:** *This article tells how A. S. Pushkin knew the Koran well and he drew it as a work of great and very peculiar artistic power, as a wonderful example of oriental poetry... The poet used the Koran in his works as courageous truthfulness, contempt for deceit and hypocrisy, people's belief in the One God and the attitude of the Creator to his perfect creations.*

**Keywords:** *Quran, Prophet, Imitation of the Quran, Islam, Jesus Christ, Mary the Mother of God, John the Baptist, Spiritual basis, truthfulness, fidelity, religion, philologist, world literature.*

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### INTRODUCTION

The Quran is one of the greatest monuments of world literature. It belongs to the cultural heritage of all mankind. The Koran is a religious, literary, historical monument of the ancient Arabs. In terms of volume, it is a book of more than 500 pages. The Europeanized name "Koran" goes back to the Arabic name al-quran, Kara'an - "read", "read aloud, recitative". According to legend, God gave the Koran to the prophet Muhammad as a "revelation", after the death of Muhammad there were several copies of the Koran. Under Caliph Osman (644-656), they were replaced by one version, now known as the "Osman" list, which is stored in the Museum of the History of the Peoples of Uzbekistan in Tashkent.

There are 144 suras in the Koran (they are often called chapters - by analogy with the Bible), which in turn consist of verses (verses). Surahs are arranged in length in order of killing verses: ("Cow") contains 286 verses, some surahs have 3 verses. All suras are chronologically divided into two large groups: Meccan, i.e. written in Mecca (early) and Medina. All poetic suras are mainly included in the first group.

The Qur'an quite clearly outlines all the necessary knowledge about the world. "We have not omitted anything in this book," says the Quran in the name of Allah. It is necessary to carefully read and comprehend the sacred text. The influence of this great book on the life and moral principles of Muslim peoples is undeniable. Islam everywhere supported the belief in high moral principles and values. Faith in God eased the suffering of people, gave hope for the future.

The teacher, the philologist, needs to know this book, since many provisions of the Koran have entered everyday life and morality, and vocabulary has entered the language of the peoples who profess Islam. Many people see the Koran, but for them it is a book—a mystery, a book for the elite. In many families, the Koran is kept as a sacred book, a religion. Many questions in connection

with the Koran arise at various levels of the study of world fiction (for example, the work of A.S. Pushkin).

The Koran includes legends about the Old Testament prophets, patriarchs and their descendants.

In the Qur'an we meet Noah (Nuh), Adam, Abraham (Ibrahim) with his three sons: Isaac (Yusuf), Moses (Musa), King Solomon (Suleiman). A large place in the Koran is occupied by the prophet of the New Testament - Jesus Christ, his mother Mary the Mother of God, John the Baptist.

## **MATERIALS AND METHODS**

This is indicated by numerous references to them in Pushkin's works of art, letters and diary entries. The Koran was the first religious book that Pushkin turned to. He wrote: "In a secret cave, on the day of persecution, I read the sweet Koran. Suddenly an angel of comfort flew up and brought me a talisman."

The Qur'an attracted him as a work of great and very peculiar artistic power, as a wonderful example of oriental poetry. However, apparently, even more than the poetic side, Pushkin was attracted by the passionate propagandistic, incendiary and prophetic tone of the Koran, its militant and heroic spirit.

For several years, the Koran remained a source of inspiration for the great poet. Initially, this was due to the poet's great interest in the African branch of his ancestry. It should be noted that he was always proud of his origin, his genealogy, to which he even dedicated a separate poem "My genealogy".

In 1824, A.S. Pushkin, in a letter to his brother from Trigorsky in St. Petersburg, writes: "I work for the glory of the Koran ...". Pushkin publishes the famous cycle of poems "Imitation of the Koran". Researchers of the work of the great Russian poet tried to determine what attracted the poet to the Koran and what prompted him to create "Imitations ...".

The Quran interested Pushkin in its general philosophical and moral-poetic side, as a historical monument of the artistic culture of the ancient Arabs and Islam. The poet's note says "... many moral truths are set forth in the Qur'an in a strong and poetic way." Pushkin was especially interested in the personality of Muhammad himself, whom he considered the author of the Koran. He placed Mohammed next to such poets as Saadi and Hafiz.

Muhammad gave the Qur'an a rhyming and measured form, which testifies to his upbringing on poetic traditions. And, S. Pushkin, when writing his "Imitations of the Koran", used the Russian translation of M. Verevkin of the 1790 edition, M. Verevkin made a translation of the Koran from the French edition of 1770 (translated from Arabic by A. Malezer). All those moral truths that Pushkin speaks of in his works flow directly from the Koran - this is courageous truthfulness, contempt for deceit and hypocrisy, female purity and fidelity, love for orphans, people's belief in the One God and the Creator's attitude towards his perfect creations. As a result of all this, the whole cycle of "Imitations of the Koran" turns out to be thoroughly imbued with a monotheistic spirit and a genuine religious feeling.

It should be emphasized that the Koran, in essence, became the first religious book that made Pushkin seriously think for the first time about God, about life and death, about the meaning of human existence ("Do I wander along noisy streets", "Talisman", "Monument"). In direct connection with the "Imitations of the Koran" is the poem "Prophet", written two years later and became the program for the late period of the great poet's work. This poem is the result of independent poetic creativity inspired by Qur'anic ideas and images.

## **RESULTS AND DISCUSSION**

While reading the Koran, Pushkin got acquainted with the appendix to it - the article "The Life of the False Prophet Mohammed in Brief", which can be considered a historical reference. It said that Magomed was born on May 5, 569 in Mecca into an impoverished family of noble origin.

Having lost his parents early, he was brought up by his uncle Abutalib. Muhammad did not write the Qur'an, but recited it on behalf of Allah, who chose him for a prophetic mission. many suras of the Qur'an are emotional, passionate, poetic.

The figurative language of the Koran attracted Pushkin. It has a lot of expressions and emotions. For example, oath formulas: "I swear by the star, when it falls", "I do not swear by the day of the Last Judgment", "I swear by the dawn", "I swear by the night", when it falls.

A. S. Pushkin highly valued the Koran. Outstanding works were created in Arabic. Tolerance and philanthropy preached the Koran. He called for the improvement of the individual, for the improvement of moral culture. A. S. Pushkin knew about this and this attracted him to the Koran.

The Spiritual Administration of Muslims spreads the basic tenets of Islam. There is nothing there that contradicts the laws of our Uzbekistan. on the contrary, they call for the eternal postulates of goodness, justice and mercy.

For example, what does Islam teach? – Islam calls for learning, gaining knowledge, acquiring a specialty for life.

- Be always clean (physically and in the house, clothes).
- Work well at your workplace - let everything done bring benefits.
- Love and respect your parents and parents care about children.
- Set a positive example.
- Help people, relatives, the elderly, and the crippled.
- To all people to do only good.
- Even if someone does evil to you, it is better not to return evil for evil, but to return good.
- Islam forbids:
- Drinking wine, as the beginning of all troubles, angry.
- Steal from the people and the state.
- Forbid throwing bread on the ground (sin!), pouring water in vain, and burning fire in vain.

Modern Islam condemns superstitious rites associated with the cults of saints, healers. According to Mohammed, people are like the crew of one ship and are bound by one destiny.

"... Do not spoil the earth after its device" - the warning of the Almighty (Quran, sura "Barrier", ayat 85).

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