



**INTERPRETATION OF EASTERN PHILOSOPHY AND ISLAM IN
PUSHKIN'S CREATION**

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ABSTRACT

Alexander Sergeevich Pushkin, the sun of Russian literature, showed interest and attention to Eastern philosophy, especially Islam. This article mentions some considerations on this topic.

KEYWORDS

“Bakhchisarai Fountain”, “Eugene Onegin”, “Talisman”, “Prophet”, “Imitations of the Koran”.

Introduction

Alexander Pushkin is a creator who has earned his rightful place in Russian literature. His works have been translated into many languages of the world. As a basis for this, one can cite immortal ideas in Pushkin's poetry and prose. From Sergey Yesenin's famous poem "Letter to my sister".

Sashani bilasan,

Sasha zo‘r edi

verses refer to the poet. The quote from Pushkin in this poem, "Bakhtlidi jomini izhimgany" ("Blazhen, kto ne dopil do dna"), is distinguished by its deep meaning. The famous poet has always been interested in Eastern philosophy, which has surprised the whole world with its depth and humanity. This is evident in Pushkin's work. In his works such as "Prisoner of the Caucasus" and "Boghchasaroy Fountain" there are references to representatives of Eastern philosophy. For example, the quote from Sergey Yesenin's poem quoted above is actually taken from the poetic novel "Eugene Onegin". It is in that famous verse that the name of Sa'di is mentioned:

Ilk baytlarni o‘qirdik inoq –

Qani o‘shal do‘st-u yoronlar?..

Birisi yo‘q, birisi yiroq –

Demish Sa‘diy o‘tgan zamonlar.

(Но те, которым в дружной встрече

Я строфы первые читал...

Иных уж нет, а те далече,

Как Сади некогда сказал.) [6:211]

Another work of Pushkin - the epic "Fountain of the Garden" - Saadi's thoughts were also epigraphed:

Men ham ko 'plar kabi ko 'rgandim bir chog',

Ba'zilar endi yo 'q, o 'zgalar yiroq...

(Многие, так же как и я, посещали сей фонтан;

но иных уже нет, другие странствуют далече.) [8:166]

Pushkin traveled to the Caucasus and the Crimea during his lifetime. People of the East are familiar with the way of life. They get to know Islam because they are interested in the traditions and way of life of Muslims. As a result of this, several examples of creativity arise. There are places in them that refer to the East, to Muslims. For example, in the poem "Tumor" ("Talisman") there are such verses:

Sharqning son-sanoqsiz davlatlarini

Bagishlamas senga bu tumor hech ham,

Hamma payg'ambarning ummatlarini

Bosh egdirib senga qilmaydi qaram.

(*И богатствами Востока*

Он тебя не одарит,

И поклонников пророка

Он тебе не покорит) [8:25]

Another poem of the poet "Prophet" ("Prophet") was written in 1826 and was published in "Moscow Vestnik" ("Moscow Vestnik") in 1828. Pushkin feels that he has the status of an ambassador. This is how the poem ends:

Dashtda yotar edim murda misoli,

Vahiy tushdi ko 'kdan — tangri maqoli:

"Qo 'zg'al, ey payg'ambar, menga quloqsol,

Irodam-la to 'lib haqlik taratgil,

Dengizda, tuproqda aylan, ayt maqol,

So 'z aytib insonlar qalbin yoqa bil."

(*Как труп в пустыне я лежал,*

И бога глас ко мне воззвал:

«Восстань, пророк, и виждь, и внемли,

Исполнишь волею моею,

И, обходя моря и земли,

Глаголом жги сердца людей».) [8:89]

The poet emphasizes that poetry is an art of words, and points to the revelation of the Prophet Muhammad and the revelation of the Qur'an. Our Holy Book is the highest praise given to the power of the word. That is why Pushkin's poem "Prophet" emphasizes the word.

Another famous poem of the poet "Excerpt from the Koran" ("Podrajaniya Koranu") occupies a special place in Pushkin's work. It has its own creation history. While under house arrest in the village of Mikhailov, where Pushkin was born, he had many conversations with his neighbor Osipova Praskovya Aleksandrovna. The poet often argues with an intelligent, educated and religious woman on the issue of faith. At that time, Pushkin got hold of the French translation of the "Quran" and began to study it. Later, he mentions that this poem is dedicated to Praskovya Osipova because she was the cause of such a process. The poem consists of 9 parts. They refer to the verses of several chapters of the Qur'an. Take the first paragraph for example:

Ont ichaman juftu toq haqqi,

Qilich haqqi, g'azovat haqqi,
Ont ichaman men Zuhro haqqi,
Xuftondagi ibodat haqqi.

(Клянусь четой и нечетой,
Клянусь мечом и правой битвой,
Клянусь Я утренней звездой,
Клянусь вечернею молитвой.)[1:175]

(I swear) by even and odd things (Surah Fajr, verse 3).

(I swear by a star whose light is sharp) (Surah Tariq, verse 3).

In the next paragraph there is a reference to the interruption of the revelation coming to our prophet:

Ayt-chi, seni qachon tark etdim,
Men go'shayi taskin ichra ayt,
Boshin silab kimni berkitdim,
Sinchil nigoh ta'qib etgan payt.

Men emasmi, sen tashna uchun
Sahro suvin yo'qdan bor qilgan?

Men emasmi, tilingni butun
Aqllarga hukmdor qilgan?

(Нет, не покинул Я тебя,

Кого же в сень успокоенья

Я ввел, главу его любя,

И скрыл от зоркого гоненья?

Не Я ль в день жажды напоил

Тебя пустынными водами?

Не Я ль язык твой одарил

Могучей властью над умами?)[1:175]

The poet's boundless respect for our Prophet Muhammad is felt in the poem. We will see this clearly in the second part:

Sizlar esa, ey sahobalar,

Muhammadga bo'larkan mehmon, —

Zinhor uni g'ayri yo'l tomon

Boshlamoqdan qiling tavbalar.

(А вы, о гости Магомета,

Стекаясь к вечери его,

Брегитесь суетами света

Смутить пророка моего.)[1:176]

If you pay attention to the original, Pushkin wrote "my prophet" ("moego proroka"). The poem also describes the Day of Resurrection. It states that everyone should run for their lives, and that a mother should not take care of a child or a brother:

Sur tortadi, biroq, Isrofil;

Yerda qo'par qiyomat kuni:

Onasidan bezadi o'g'il,

Og'asini tark aylar ini.

(Но дважды ангел вострубит;
На землю гром небесный грянет:
И брат от брата побежит,
И сын от матери отпрянет.)[1:177]

The fact that the blowing of the trumpet is a sign of the doomsday did not escape the poet's attention. Scientists and researchers who have studied the above information also connect with Pushkin's great-grandfather Ibrahim (Abram) Hannibal. Although the novel "The Arab of Peter the Great" written by the poet for his grandfather is not finished, it has its influence in the world of literature. Researchers who emphasize that Pushkin has Arab blood in his veins take interest and respect for the "Holy Qur'an" as natural.

As a conclusion to our opinion, we can say that our oriental way of life and our holy religion have always been interesting to representatives of other nations and religions. So, we should appreciate such a treasure we have. The passing of years and times should not cause its value to decrease. We can find a solution to any of our questions or problems from the Qur'an, the wise words of our great-grandfathers, and examples of creativity. It is necessary to resolutely focus on the study of these spiritual resources. I would like to conclude my opinion with the thoughts of Alexander Pushkin about the "Quran":

U shafiqdir: u Muhammadga
Ochdi porloq Qur'onni Arshdan;
Topinaylik nuri abadga,
Ko'zimizdan arisin tuman.
(Он милосерд: он Магомету
Открыл сияющий Коран,
Да притечем и мы ко свету,
И да падет с очей туман.)[1:178]

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