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QURANIC STORIES AND IMAGES IN THE LYRICS OF THE POETS OF THE PUSHKIN ERA

Abstract: *The article examines the transformation of the Koranic stories and images in the lyrics of the poets of the Pushkin era, reveals the parallels between the Holy Book of Muslims and the poems of L. Yakubovich, Y. Polonsky, N. Grekov, presents the originality of perception and the specificity of the reflection of the Koran in the Russian text, reveals the features transcriptions of the suras of the Koran, the poetic texts of the poets of the "Pushkin era" are analyzed.*

Key words: *Quran, Quranic stories, specificity of Scripture, interpretation of images, Pushkin traditions.*

Language: English

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Introduction

We are increasingly witnessing various upheavals of mankind in the last twenty years of development. Today, as never before, the understanding of the importance of preserving the individuality of our planet, where human relationships play an important role, is sharpening. The great dispute of the 20th century between various civilizations contributed to the debunking of the myth about the eternal conflict of the cultures of the East and West. Today, humanity is convinced that the world should have a single spiritual space, the presence of nations, cultures, religions in it shows its multidimensionality and depth, and only by preserving and respecting the diversity of cultures, we can preserve the stability and existence of all humanity as a whole.

Diversity of the world is splendidly represented by the main books of mankind: the Bible, the Torah, and the Quran. The Quran, as the holy Book of Muslims, has always been an object of close attention in Russian culture. "The exoticism and uniqueness of his culture"[10,19], the peculiarities of the language, "the uniqueness of images, the focus of the most important truths"[11, 234], have always left the desire

to understand and recognize its depth and uniqueness. "Islam, which underlies the Arabic-speaking culture, was perceived not just as a world religion, but as an amazing fusion of the norms and rules of the state, philosophy and science" [12, 89], which are the most important element of life. Unknown, mysterious, closed, literally and figuratively, the culture of the Arabs inspired many. The desire to get to the bottom of the mysterious, unknown and important, led many to the study of the Great Book of Muslims - the Quran, which was not only an important prescription for life for all Muslims, but also a kind of most important secret, a sacred book about the secrets of life, "a great treasure trove of knowledge encoded by Divine predestination"[4, 112]. Being the first and most important monument of Arabic writing, literature, history and religion, the Quran was also a vivid example for a dignified way of life for all Muslims. The refined literature of the Arabic-speaking world, astronomical and mathematical calculations that stunned Europe, geographical discoveries, the development of science and religion led to an even greater interest in the language and images of the holy book.

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It should be noted that Pushkin was one of the first in Russian literature to address the poetry of the East and its culture. His famous "Imitations of the Quran" "organically blended into the history of the development of Russian literature and were a model not of a conventionally stylized culture, but a deep study of the specific originality of the Arab national culture, in all its historical concreteness". [9, 56-57]

The Quranic stories of Pushkin aroused a deep interest of Russian society in the mysterious East. Many poets of the 19th century were no exception, whose poems were very often used by Pushkin for his magazine. The understanding and perception of the East by the poets of the Pushkin era L. Lukyan Yakubovich, Yakov Polonsky, Nikolai Grekov, Mikhail Mikhailov, Lev Kobylinsky-Ellis [4, 78] also went in line with Pushkin's search for truth and their works began to bear the general name "From the Quran", which in itself indicated that they were written under the direct influence of the Qur'an.

The talented poet Lukyan Yakubovich (1805-1839) was born in the Kaluga province, in the family of the chairman of the civil chamber in the city of Tula. Being "a well-educated and talented person, he

always aroused the special interest of his comrades with his kind and eccentric disposition". [8, 124]. Yakubovich was very fond of Pushkin and placed his poems in his *Sovremennik*. Yakubovich's poems were distinguished by romantic sympathy and ideas about man, nature and art. Like many poets of Pushkin's time, he was a typical representative of the romantic worldview in poetry, slightly more talented in comparison with dozens of other contemporary poets, such as N. Kolachevsky, M. Merkley, I. Gogniev, V. Karlhof, F. Mentsov, N. Vuich, E. Shakhova. He was always published in such almanacs and magazines as "Galatea", "Literaturnaya gazeta", "Moscow Observer", etc. In 1837 L. Yakubovich published a collection of poems under the same name "Poems" in a separate edition in St. Petersburg. His poems were distinguished by the simplicity of artistic thinking, laconic phrases, and the absence of bulky phrases. The perception of the Quran and the attempt to give his own idea of the important Book of mankind, of course, spoke of the versatility of his poetic interests. Let us trace this with specific examples. The poem by L. Yakubovich "From Al-Quran, chapter XCI" [3] is a poetic arrangement of the 91st sura of the Koran "Al-Shams" ("Sun").

Table 1. From Al-Quran, chapter XSI

Original	Translation
Клянуся солнцем и луною, Клянуся ночью и днем, Клянуся небом и землею. Клянусь ослицей и конем; Клянуся Тем, кто нам от века Способность умственную дал, Кто создал все - и человека Для наслаждения создал: Что будет тот блажен на веки, Кто правду здесь всегда любил, Хранил закон, молился в Мекке И жизни в битвах не шадил. Тамуд - колено почитало Лжецом Пророка своего – И где ж Тамуд-колено? Пало... Бог истребил до одного. За то, что злобный нечестивец Кедар Пророку не внимал. За то, что Вышнего любимец, Верблюд, от рук убийца пал. (1829)	I swear by the sun and the moon I swear by night and day I swear by heaven and earth. I swear by the donkey and the horse; I swear to those who have been for us from the ages I gave mental ability, Who created everything - and man For enjoyment I created: That he will be blessed forever Who always loved the truth here, Kept the law, prayed in Mecca And he did not spare life in battles. Tamud - the knee honored A liar of his Prophet - And where is Tamud-knee? Palo ... God destroyed up to one. For being a wicked wicked Kedar did not listen to the Prophet. For being a favorite of the Most High, Camel, at the hands of the killer fell. (1829)

It should be noted that the motive of the oath is very important for the Holy Scriptures. Fifteen suras out of one hundred and fourteen suras of the Qur'an begin with these oaths (37, 51, 52, 53, 77, 79, 85, 86, 89, 91, 92, 93, 95, 100, 103). This is a rather peculiar construction, it was organically characteristic of the texts of the Koran and gave out a deeply figurative system of the Holy Book, expressed in a structure of

semantic and meaning-transforming language constructions that was completely unusual for European perception. The plan of expression, clearly prevailing in the Qur'an over the plan of content familiar to Europeans, made the scripture of Muslims an unusually wide open system, a new unfamiliar paradigm. And the poetic approximations of Russian poets to the Holy Koran turned out to be in many ways

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much more true and valuable than the numerous investigations of scientists about it.

In Yakubovich's poem, we become witnesses to the fact that the poet uses the anaphoric device "I swear" five times in his text. The constant variation of the word, of course, brings it closer to the text of Scripture, while the motive of the oath gives the text a special psychological background. One of the brightest researchers and brilliant translator of the Koran into Russian, I. Yu. Krachkovsky, spoke of this technique as an important sense-forming principle in

all Arab monuments of culture and literature. Lukyan Yakubovich is not only imbued with the deep images and meanings of the sacred Book, but he also perfectly uses stylistic forms of the Quran in his own text.

In the Qur'an, its main rhetorical feature is the use of a paired phrase, which is often found in the formula of an oath in various thematic plots of Scripture. L. Yakubovich also works with this formula, but makes it more truncated, adding special content to the semantic load of this formula. Let's compare this with specific examples:

Table 2.

Original Коран(перевод И.Крачковского)	The Quran (translation by I. Krachkovsky)	Original Лукьян Якубович	Translation Lukyan Yakubovich
«Клянусь солнцем и его сиянием! И месяцем, когда он за ним следует!» [Коран, 91:1-2]	"I swear by the sun and its radiance! And for a month when he follows him! " [Quran, 91: 1-2]	«Клянуся солнцем и луною»	"By the sun and the moon"
«Клянусь ночью, когда она покрывает, и днем, когда он засиял!» [Коран ,92:1-2]	"I swear at night when it covers, and by day when it shone!" [Quran, 92: 1-2]	«Клянуся ночью и днем»	"I swear by night and day"
«Клянусь небом, и Тем, что его построило, и землей, и тем, что ее распростерло» [Коран , 91:5-6]	"I swear by heaven, and by that which built it, and by the earth, and by that which spread it" [Quran, 91: 5-6]	«Клянуся небом и землею»	"I swear by heaven and earth"
«Он сотворил небеса и землю во истине. Он обвивает ночью день и день обвивает ночь; он подчинил солнце и луну. Все течет до назначенного предела; Он великий, прощающий!» (Коран: 39, 7)	"He created the heavens and the earth in truth. He wraps around the day at night and the day wraps around the night; he subdued the sun and the moon. Everything flows to a designated limit; He is great, forgiving! " (Quran: 39, 7)	Клянуся Тем, кто нам от века Способность умственную дал, Кто создал все - и человека Для наслаждения создал	I swear to those who have been for us from the ages I gave mental ability, Who created everything - and man Created for enjoyment

A sufficient number of theologians working on the sacred images of the Quran are unanimous in their opinion that "oaths addressed to natural phenomena are indicators of divine omnipotence"[7,112], evidence of the greatness of the Creator, Creator of the universe and man, and His unlimited power. Apparently, this is one of the powerful codes of the Qur'an, allowing you to understand the importance of God's Word, the main motive that permeates the entire Qur'an. It is not without reason that the poet refers to this repetitive motive of the Book, highlighting it as the fundamental and bearing one of the most important semantic loads of the Holy Scriptures.

The text of the poem itself is direct evidence that the poet is well acquainted with the Holy Scriptures;

textual calls reveal the poet's clear interest in the images of the book. So the lines - "That he will be blessed forever, // Who always loved the truth here, // Kept the law, prayed in Mecca // And he did not spare life in battles, directly indicate that the poet is familiar with many suras of the Koran, where the believer is promised a heavenly reward for faith and repentance. "Those who believed and displaced, and fought in the path of Allah - they are higher in the degree of Allah: they are successful. The Lord delights them with His mercy, and benevolence, and gardens, where grace abides for them. Allah favors those who believe in secret and stand up for prayer, and from what We have endowed them, spend ... They are on the direct path

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from their Lord, and they are those who have achieved success ... "[Quran, 9: 21-22; 2: 3,4,5]

Researchers of the Holy Quran, considering the complex architectonics and the meaningful beginning of the Quran, note that in the Holy Scriptures, "where the prosaic text is interspersed with poetic inspired lines, there are a lot of instructive stories of the struggle between Good and Evil, stories of trials that make it possible to understand the meaning of life." [6, 56] M. Piotrovsky correctly notes that "narrative passages, legends, stories occupy a large place in the Koranic texts of all chronological periods. Even in the earliest suras there are references to some ancient heroes, peoples, hints of some legends" [2, 25]. There are a lot of stories and stories about prosperous cities and peoples who, due to their fall and disobedience to the prophets, were destroyed and wiped off the face of the Earth. The legends reflected in the Koran testified to the punishments sent by Allah to people. So in the Holy Quran, in 27 sura An-Naml, [1, 214] and in 91 sura "Al-Shams", [1, 354] a story is told about the Thamud tribe, who refused to recognize the mission of the prophet Salih sent by them, for which this people suffered a severe punishment in the form of complete extermination. "We sent their brother Salih to the Thamuds: "Worship Allah" But here are their two parties that are at war. He said: "O my people! Why do you speed up the evil before the good? Why don't you ask Allah for forgiveness? Perhaps you would have been pardoned!" ... Look, what was the end of their cunning! We have destroyed them and their people - all! [5, 51] "Tamud - the knee revered // the liar of its Prophet - // and where is Tamud-knee? It has fallen ... // God destroyed up to one." This is how L. Yakubovich interpreted the story of the Samudian tribe and their prophet Salih. There is no quotation of the verses of the Koran here, but one can feel familiarity with the text of the Holy Scriptures of Muslims and a detailed correlation with it. One more detail of Yakubovich should be noted. So, in the analyzed text, another Koranic story is mentioned about a camel, a sign sent by God. The ruthless Samudis deal with the sign of Allah, killing her and

the baby camel [5, 52-60]. The poet is well acquainted not only with the text of the Holy Scriptures, he is also well aware of the Quranic stories from the blessed Book. Yakubovich somewhat modifies the genus of the animal, calling it the Camel. We think that the translation of Scripture played an important role here. The poet calls the animal "The Vyshny's favorite, Camel." In the Holy Scripture, there is no mention of the name of the killer of the sign of Allah, and according to some sources of the interpreters of the Holy Text, he was called Kaidar (Kedar), like the Russian poet. Such an exact coincidence gives reason to believe that L. Yakubovich knew these sources when reproducing the Quranic history: "and then the most unfortunate of them volunteered to kill the camel" [Koran, 91-12]; [1,355]

From the point of view of composition, there is also a characteristic feature of the Quran. Considering his poem as a poetic illustration to the above sura and to some extent preserving its structure, the poet reproduced in his own way one of the genre features of the Koran: a quick transition from one theme to another. The poem begins with a rhetorical phrase (oath) characteristic of the Koran, then lines are given praising God, it tells about the righteous who will eternally bliss in Paradise, and at the end of the poem it tells about the history of the prophet Salih's relationship with his people.

Yakov Polonsky (1819-1898) is another talented Russian poet, in whose work the Koranic motives were sounded. He wrote many "excellent poems, distinguished by the accuracy of the local color, saturated with folklore motives" [8,489]. They say about the poetry of Polonsky that it is "mysterious"[8,490]. The combination of everyday life and fantasy makes his poetry attractive and subtle. In this regard, his appeal to the Holy Book of the Koran is an attempt to understand and accept the culture, which in real, everyday life is - an unsolved mystery. Such verses of the poet stretch to infinity, these lyrics are deep and eternal in the understanding of the Truth.

Table 3.

«Из Корана» Я. Полонский	"From the Koran" J. Polonsky
Скажи строптивым, малодушным, Коварно злым и непослушным, Что в неразумии своем Меня слепцы лишь не находят, И не идут прямым путем, А ощупью в потемках бродят. Не спрячут их заборы башен, Везде найдет их Азраил, Придет незванный, бледен, страшен, И изо всех ударит сил... И вздрогнут каменные стены,	Tell the obstinate, cowardly, Insidiously evil and disobedient, That in his foolishness The blind only do not find me And don't walk the straight path And groping in the darkness wander. They will not hide the locks of the towers, Azrael will find them everywhere, Will come uninvited, pale, terrible, And with all his might ... And the stone walls will shudder,

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И подогнутся их колены. Пророк! напомни малoverным, Что я приду нелицемерным Судом судить – и будет течь Река огня в тот день, и будут Их на цепях железных жечь... Напомни им – да не забудут! 1840-1845	And their knees will bend. Prophet! remind those of little faith That I will come unhyprocritical Judge by the court - and it will flow River of fire on that day, and there will be Burn them on iron chains ... Remind them - let them not forget! 1840-1845
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In this poem by Y. Polonsky, the motives traditional for the Koranic text sound: belief in one God, the unbelief of people and the search for truth, the imposition of a prophetic mission on Muhammad,

a reminder of imminent death, an image of the situation in which unbelievers will find themselves on the Day of Judgment. Let's try to establish the points of contact between the poem and the Qur'anic text:

Table 4.

Коран(перевод И.Крачковского)	Koran (translation by I. Krachkovsky)	Яков Полонский	Yakov Polonsky
«Скажи тем, которые не уверовали [Коран, Ат-Тагабун, 64:9-10]	“Tell those who disbelieve [Quran, At-Tagabun, 64: 9-10]	«Скажи строптивым, малодушным // Коварно- злым и непослушным»	"Tell the obstinate, cowardly // Insidious, evil and disobedient"
«Глухие, немые, слепые, - и они не возвращаются к Аллаху». [Коран, Аль-Бакара, 2:17-18]	"Deaf, dumb, blind - and they do not return to Allah." [Quran, Al-Bakara, 2: 17-18]	«Что в неразумии своем // Меня слепы лишь не находят»	"What is in your foolishness // The blind just do not find me"
«И это – Моя дорога прямая; и следуйте же по ней и не следуйте другими путями, чтобы они не отделили вас от Его дороги. Это он завещал вам, - может быть, вы будете богобоязненны!» [Коран, Аль-Анам 6:153]	“And this is My straight road; and follow it, and do not follow other paths, lest they separate you from His path. This he bequeathed to you - maybe you will fear God!" [Quran, Al-Anam 6: 153]	«И не идут прямым путем, А ошупью в потемках бродят»	“And they don't walk the straight path, And groping in the darkness wander "
«Где бы вы ни были, захватит вас смерть, если бы вы были даже в воздвигнутых башнях...» [Коран, Ан-Нисъа, 4:78];	“Wherever you are, death will take you, if you were even in the erected towers ...” [Quran, An-Nis'a, 4:78];	«Не спрячут их заборы башен // Везде найдет их Азраил»	"The fences of the towers will not hide them // Azrael will find them everywhere"
«Напоминай же, ведь ты – только напоминатель!» [Коран, Ал Гашия, 88:21];	"Remind me, you are only a reminder!" [Quran, Al Ghashiya, 88:21];	«Пророк, напомни малoverным // Что Я приду нелицемерным Судом судить	"Prophet, remind those of little faith // That I will come to judge
«Мы ведь приготовили для неверующих цепи, узы и огонь» [Коран, Аль-инсон, 76:4]	“We have prepared chains, bonds and fire for unbelievers” [Quran, Al-inson, 76: 4]	и будет течь Река огня в тот день, и будут	and will flow River of fire on that day, and there will be Burn them on iron chains

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		Их на цепях железных жечь	
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These Quranic suras provide a number of evidences of the power of Allah and his unlimited knowledge, all the indicated truths are directed at those who did not believe in the old days and disobeyed the messengers of their Lord, for which they suffered painful punishment. The suras indicate the inconsistency of the false assertion of the unbelievers that they will not be resurrected, calls for people to believe in Allah, in his messenger and in the Light sent down to him, as well as a warning from Allah about the Day of Judgment, in which it will be clear to people. that they offended themselves by not believing and not accepting the truth about God.

Yakov Polonsky uses the structural and stylistic form of the verse of the Holy Scriptures. It should be noted that if Pushkin very often in his "Imitations of the Koran" used the stylistic formula of the beginning: "I swear", then Y. Polonsky works with the word: "Say" which refer to the Prophet Muhammad, in the Quran begin with the word "Say" (5 of 114 suras are opened with this word: 72, 109, 112, 113, 114). The analyzed poem by Y. Polonsky begins with this key word. Allah speaks in the first person, referring to the prophet Muhammad. Each verse of the text very closely approximates the Qur'anic text, uses very important metaphorical images and concepts of the Holy Scriptures, revealing to us the light on the traditional images of the Qur'an: blind men who do not know faith and wander in the dark, the towers they erected, incomprehensible truths, Azrael, the angel of death, fire Hell, iron chains of sinners, righteous Judgment. It should be noted that the Holy Scripture does not mention the name of the important, from a religious point of view, the angel of death Azrael. In the Qur'an, instead of this name, Malak al-maut, the angel of death, is used. The Angel of Death is one of the angels closest to Allah. By the order of Allah, he takes the souls of the dead. Y. Polonsky is close not only to the style of the Holy Scriptures, he works superbly with the figurative range of the Quranic texts,

pointing to unbelievers and trying to turn them to the light of true truth.

Y. Polonsky resorts to the Quranic metaphors: "What is in your foolishness // The blind just do not find me." Noteworthy is the Quranic concept of "straight path" used by the poet in the line "And they do not go the straight path." In the Qur'an, this is the designation of the true, correct path that leads to Allah. The metaphorical expression "And groping in the darkness they wander", which sounds in the last line of the first excerpt of the poem, is consonant with many Quranic verses. Pictures of the Day of Judgment become a bright moment of the text, when unbelievers are punished by Fire and iron. The author, of course, shows his awareness of the Quranic text, the strict thoughtfulness of the paintings, and an incredibly subtle awareness of understanding and respectful tolerant attitude towards the truths described. In a poem consisting of three sixes, Polonsky creates a text that indicates the greatness of the Creator, who created nature. The author, apparently, is well aware of the fact that Allah in the Qur'an acts as the Only Creator Who Created everything that exists, including man, and what he lives by. He creates things by his order (the commanding word "Be"). Allah for people is the only true king and judge, rewarding people for their good and sinful deeds.

It should be noted that for Russian literature of the 19th century, poems based on Koranic stories become especially significant. So in the work of N. Grekov (1807-1866), "where love and landscape-contemplative poems prevailed, [8, 401], another poem "From the Koran" appears, which attracted the Russian public with the freshness of feelings and artistic accuracy of verified images from the Muslim Holy Scriptures. The energy of the verse immediately shook with its penetration into the structural and semantic component of the complex metaphors and images of the Quran.

Table 5.

«Из Корана» Н.Греков	"From the Koran" N. Grekov
Весильный рек, - и светом дня Все озарилось в миг единый. Он создал духов из огня, Он создал смертного из глины. Он звезды с бледною луной И солнце с яркими лучами Заставил в тверди голубой Ходить воздушными путями; Он перлы бросил в глубь пучин И гадам дно их дал в обитель;	Almighty rivers - and the light of day Everything lit up in one instant. He created spirits from fire He created a mortal out of clay. He's a star with a pale moon And the sun with bright rays Made blue in the firmament Walking by air; He threw pearls into the depths

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<p>Он двух Востоков властелин, И двух закатов Он Зиждитель. Но все, что видишь ты, пройдет И пред лицом Его сотрется: Земля, моря, небесный свод И все, в чем пламя жизни льется. Один останется лишь Он С своею вечною державой. Премудр, всесилен, окружен Своим могуществом и славой. И в день тот вспыхнет неба твердь И в свиток пламенный совется, И треснет надвое; и смерть Дождем к вам огненным полется. И на неверном ляжет знак Его лукавств и ухищрений, И будет отвержен он во мрак. Иль в пламень вечный для мучений. Но Правверный в этот день Возьмет от Господа награду: Двух вертоградов темных сень И двух источников прохладу. И будут двух родов плоды Висеть на ветвях там зеленых, И течь струи живой воды Из двух источников студень; И в ночь чудесных снов рои К его слетятся изголовью. И примут гурьи с любовью Его в объятия свои. (1860)</p>	<p>And to the creeks he gave their bottom to the monastery; He is the ruler of the two East, And He is the Creator of two sunsets. But everything you see will pass And before His face it will be erased: Earth, seas, heavenly vault And everything in which the flame of life pours. Only He will remain With its everlasting power. Wise, omnipotent, surrounded With its power and glory. And on that day the firmament of the sky will flash And in a fiery scroll it will twine, And it will crack in two; and death It will rain fiery towards you. And the sign will lie on the wrong one His cunning and tricks, And he will be thrown into the darkness. Or into eternal flame for torment. But the Faithful on this day Take a reward from the Lord: Two helicopters of the dark canopy And two sources of coolness. And there will be two kinds of fruits Hang on the branches there are green, And streams of living water flow From two sources of cold; And on the night of wonderful dreams swarms The headboard will flock to him. And the houris will receive with love Take him into your arms. (1860)</p>
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In this poem N. Grekov speaks about his understanding of the motive of the creative power of the Lord and his own interpretation of his power in the

Koran. So, almost all lines of the text have clear parallels with the Holy Scriptures. Let's trace these parallels:

Table 6.

Коран (перевод И.Крачковского)	Koran (translation by I. Krachkovsky)	Яков Полонский	Yakov Polonsky
«Он сотворил человека из звучащей глины, как гончарная, и сотворил джиннов из чистого огня» [Коран, Ар-Рахман, 55: 14, 15]	“He created man out of sounding clay, like pottery, and created genies out of pure fire” [Quran, Ar-Rahman, 55: 14, 15]	«Он создал духов из огня Он создал смертного из глины»	“He created spirits from fire He created a mortal out of clay ”
«Разве ты не видишь, что Аллах вводит ночь в день и вводит день в ночь, и Он подчинил солнце и луну, - всякий направляется к	“Do you not see that Allah introduces night into day and introduces day into night, and He subdued the sun and the moon, - everyone is	«Он звезды с бледною луной И солнце с яркими лучами, Заставил в тверди голубой	"He's a star with a pale moon And the sun with bright rays

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определенному пределу» [Коран, Лукман, 31:28] и к аяту: «Солнце и луна –по сроку» [Коран, Ар-Рахман, 55:5]	directed to a certain limit” [Quran, Lukman, 31:28] and to the verse: “The sun and the moon - according to the date "[Quran, Ar-Rahman, 55: 5]	Ходить воздушными путями»	Made blue in the firmament Go by air "
«Господь обоих востоков и Господь обоих западов!» [Коран, Ар-Рахман, 55:17]	"Lord of both East and Lord of both West!" [Quran, Ar-Rahman, 55:17]	«Он двух востоков властелин И двух закатов Он Зиждитель»	"He is the ruler of the two east And He is the Creator of two sunsets "
«...Всякая вещь гибнет, кроме Его Лица. У него решение, и к нему вы будете возвращены!» [Коран, Аль касас, 28:88];	"... Every thing perishes, except His Face. He has a solution, and you will be returned to him! " [Quran, Al Qasas, 28:88];	«Но все, что видишь ты, пройдет И пред лицом Его сотрется»	"But everything that you see will pass And it will be erased before His face "
«Всякий, кто на ней, исчезнет, и остается лик твоего Господа со славой и достоинством» [Коран, Ар-Рахман, 55:26]	"Everyone who is on it will disappear, and the face of your Lord remains with glory and dignity” [Quran, Ar-Rahman, 55:26]	«Один останется лишь Он С своею вечною державой. Премудр, всемогущ, окружен Своим могуществом и славой»	"He alone will remain With its everlasting power. Wise, omnipotent, surrounded With your power and glory "
«Подожди же дня, когда небо изведет явный дым. Он покроет людей; это- мучительное наказание!» [Коран, Ад-духан, 44:10,11]	"Wait for the day when the sky is clearly smoke. He will cover people; this is a painful punishment! " [Quran, Ad-dukhan, 44: 10,11]	«И в день тот вспыхнет неба твердь»	"And on that day the firmament of the sky"
«В тот день, когда Мы скрутим небо, как писец свертывает свитки; как Мы создали первое творение, так Мы его повторим по обещанию от нас...» [Коран, Анбиё, 21:104]	"On the day when We roll up the sky, as a scribe rolls up scrolls; as We created the first creation, so We will repeat it according to the promise from us ... ”[Quran, Anbiyo, 21: 104]	«И в свиток пламенный совется»	"And the fiery scroll will twine"
«В тот день, как небо заколеблется в колебании, и горы двинутся в движении» [Коран, Ат-Тур, 52:9]	"On the day the sky will shake in vibration, and the mountains will move in motion” [Koran, At-Tur, 52: 9]	«И треснет надвое; и смерть Дождем к вам огненным польется».	"And it will crack in two; and death It will rain fiery towards you. "
«...А те, которые не веровали, для них – питье из кипятка и наказание мучительное за то, что они не веровали» [Коран, Йунус, 52: 4] «Мы приготовили несправедливым огонь,	"... And those who did not believe, for them - drinking from boiling water and a painful punishment for the fact that they did not believe” [Koran, Yunus, 52: 4] “We have prepared an unjust fire, the canopy of	«И на неверном ляжет знак Его лукавств и ухищрений, И будет ввержен он во мрак. Иль в пламень вечный для мучений»	"And on the wrong one will lie the sign His cunning and tricks, And he will be thrown into the darkness. Or into the eternal flame for torment "

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навес которого окружит их; а если они воззовут о помощи, им помогут водой, подобно расплавленному металлу, которая опалает лица» [Коран, Аль Кахф, 18: 28]	which will surround them; and if they call for help, they will be helped with water, like molten metal, which scorches their faces ”[Quran, Al Kahf, 18: 28]		
«Поистине те, которые уверовали и творили благое, - Мы не погубим награды тех... Это для них – сады вечности...одному Мы устроили два сада из виноградников, окружили их пальмами и устроили между ними посевы... В них два источника, бьющие водой» [Коран, Аль Кахф, 18: 30,31,32; Ар-Рахман, 55:66]	“Truly, those who believed and did good, - We will not destroy the rewards of those ... These are gardens of eternity for them ... alone We have arranged two gardens of vineyards, surrounded them with palm trees and arranged crops between them ... There are two springs in them, gushing with water” [Quran, Al Kahf, 18: 30,31,32; Ar-Rahman, 55:66]	«Но Правоверный в этот день Возьмет от Господа награду: Двух вертоградов темных сень И двух источников прохлады».	“But the Faithful on this day Take a reward from the Lord: Two helicopters of the dark canopy And two sources of coolness. ”
«В них – два источника, бьющие водой, В садах плоды, и пальмы, и гранаты» [Коран, Ар-Рахман, 55:66, 68]	“There are two springs in them, gushing with water, In the gardens, fruits, and palms, and pomegranates” [Koran, Ar-Rahman, 55:66, 68]	«И будут двух родов плоды Висеть на ветвях там зеленых, И течь струи живой воды Из двух источников студеных»	“And there will be two kinds of fruit Hang on the branches there are green, And streams of living water flow From two sources of students ”
«А тех, которые уверовали и творили благое, Мы введем в сады, где внизу текут реки... для них там - чистые супруги...»; «Там черноокие, скрытые в шатрах. – Не коснулся до них ни человек, ни джинн, Опираясь на зеленые подушки и прекрасные ковры...»[Коран, Ан-нисья, 4:57; Ар-Рахман, 55:72, 74, 76]	“And those who believed and did good things, We will bring them into the gardens, where rivers flow below... for them there are pure spouses...”; “There are black-eyed, hidden in tents. - Neither man nor genie touched them, Leaning on green pillows and beautiful carpets ... ”[Koran, An-nisya, 4:57; Ar-Rahman, 55:72, 74, 76]	«И примут гурии с любовью Его в объятия свои»	"And the Hurias will receive with love Take him into your arms

Following the provisions of the Koran, the poet addresses one of its main themes - faith in one God. The poet emphasizes the idea of the One God, revealing his powerful capabilities. Allah bestows eternal mercy in exchange for piety and human virtue. Of course, the satisfaction of Allah is above any reward, His favor towards believers is the best reward for them, the poet believes. The pass to paradise is a person's faith, his thoughts and deeds in the near

world. The more righteous and pious a person is, the higher his degree will be in paradise. The criterion for entering heaven is not gender, so both men and women, who are distinguished by faith and piety, will enter there. Allah Almighty says in the Qur'an: "And those men and women who acted righteously as believers will enter Paradise, in which they will receive their portion without any counting." [Quran, Al Muminun, 23: 40] [1, 191]. It is interesting that this

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fragment of the poem is constructed as a contrast between Hell and Paradise, which is quite consonant with their descriptions within the same sura. N. Grekov caught and accurately conveyed this characteristic feature of the Koran.

Reproducing various details of the description of paradise, the poet refers to such Qur'anic images as the shadow of paradise (shade), coolness, fruits, living water and the houris, which, according to the Qur'an, live in paradise. The poet emphasizes that the greatest rewards of the righteous and pious believers include their stay in the Gardens of Eden and enjoying the blessings of Paradise.

It should not be assumed that the laws, rules and traditions of the neighbor world will reign in eternal life. This is not true. And if the verses of the Qur'an and the sayings of the sinless speak of material pleasures, such as delicious food and drink, beautiful young spouses, beautiful rivers and gardens, then they are often allegories and allegories designed to at least bring people a little closer to understanding what awaits them. in eternal life.

So, as can be seen from our analysis, the Koran was a source of poetic inspiration for many poets of the Pushkin era. Here we can see the tradition of involving the Koranic text in a work of art, reflecting the Koranic narrative, transforming a number of motives and images of the Holy Scriptures of Islam, the originality of which is shown in this article. Touching upon the main themes of the Koran, Russian literature was guided by the genre and stylistic features characteristic of its poetics, used the rhetorical turns inherent in the "heavenly book" of Muslims to enhance artistic expressiveness. The parallels we have drawn show that these poetic texts continue (after Pushkin) the tradition of mastering the Koran and revealing its narrative potential. This allowed us to conclude that the Koran is a "code" for many poems that reveal new connections between Russian classical literature and the Koran. Hence the significance of these works for understanding the "Koranic text" of Russian literature and, consequently, for comprehending the spiritual wealth of the Muslim East.

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