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KORANIC MOTIVES IN A.S. PUSHKIN'S POETRY

In article features of interpretation of some motives and plots of the Koran in A.S. Pushkin's poetry on the example of a cycle of poems «Imitations Koran» are investigated Koranic codes of this work are analyzed. The subject of influence of east, in particular, Islamic outlook on Pushkin's creativity began to be developed at the beginning of the XX century, but also to this day there are many not clear questions concerning interaction of the Russian culture of the first half of the XIX century and the culture of the East which affected not only on works of the great Russian poet but also on all subsequent Russian culture and literature. Article is devoted to the analysis of an image of the Prophet Mahomed in A.S. Pushkin's creativity. The originality of perception and specifics of reflection of this image are considered, the complex of the related meanings and mechanisms of its interpretation comes to light. The special attention is paid to the analysis of this image not only in the religious plan, but also in culturological and philosophical aspects.

Key words: Koran, poetry, motive, Mahommed, Magomet, prophet, sura, Islam.

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А.С. Пушкин поэзиясындағы құран мотивтері

Ұсынылып отырған мақалада А.С. Пушкин поэзиясындағы Құран сюжеттері мен мотивтердің талдау ерекшеліктері қарастырылған. Мысалы, «Подражания Корану» өлеңіндегі құран шарттарын талдау. Шығыстың, соның ішінде ислами көзқарастың Пушкин шығармашылығына тигізген ықпалы жайлы мәселе сонау ХХ басында ғалымдар назарына іліге бастады, алайда тек ұлы орыс ақынының поэзиясына ғана емес, сонымен бірге келешек орыс әдебиеті мен мәдениетіне зор ықпалын тигізген ХІХ ғасырдың бірінші жартысындағы орыс әдебиеті мен шығыс мәдениеті арасындағы өзара байланыс жөніндегі кейбір мәселелер күні бүгінге дейін түбегейлі шешімін таба алмай келеді. Мақала А.С. Пушкин шығармасындағы Мұхаммед пайғамбардың образын талдауға арналады. Аталмыш образды қабылдау ерекшелігі мен оның көрініс табу ерекшелігі қарастырылады, оның талдау механизмдері мен онымен байланысты мағыналар жинағы анықталады. Талдамада негізгі образдар тек діни тұрғыдан емес, сонымен қатар мәдени және философиялық тұрғыдан қарастырады.

Түйін сөздер: Құран, поэзия, мотив, Мұхаммед, Магомет, пайғамбар, сүре, ислам.

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Коранические мотивы в поэзии А.С. Пушкина

В статье исследуются особенности интерпретации некоторых мотивов и сюжетов Корана в поэзии А.С. Пушкина. На примере цикла стихотворений «Подражания Корану» анализируются коранические темы и мотивы этого произведения. Тема влияния восточного, в частности, исламского мировоззрения на творчество, Пушкина стала разрабатываться ещё в начале ХХ века. Тем не менее, и по сей день существует много неясных вопросов, касающихся взаимодействия

русской культуры первой половины XIX века и культуры Востока, повлиявшей не только на творчество великого русского поэта, но и на всю последующую русскую литературу. Статья посвящена анализу образа пророка Мухаммада в творчестве А.С. Пушкина. Рассматриваются своеобразие восприятия и специфика отражения этого образа, выявляется комплекс связанных с ним смыслов и типы его интерпретации. Особое внимание уделяется анализу данного образа не только в религиозном плане, но и в культурологическом и философском аспектах.

Ключевые слова: Коран, поэзия, мотив, Мухаммад, Магомет, пророк, сура, ислам.

Introduction

Acquaintance to the Koran – the most important monument of Arab and Muslim and world culture – began in Russia since the 18th century. Famous Russian cultural figures started being engaged in the translation of the Koran. M. Verevkin's translation noted by uncommon literary advantages which was born in 1790 left a noticeable trace in the history of the Russian literature, having been Pushkin an inspiration source for creation unforgettable, well-known «Imitations the Koran». The ingenious poet created the cycle of poems «Imitation Koran» which entered the collection «Alexander Pushkin's Poems», in 1826.

He emphasized that his main subjects, peaceful character of Islam, power of the Eternal Creator are reflected in this cycle of verses idea of a nisposlaniye to the prophet Mahomed Korana. In the poem «I Swear a Couple and Not Couple ...» Allah's oaths given in suras «Dawn», «Star», «Morning» sound. It terminates in words:

Мужайся ж, презирай обман,
Стезю правды бодро следуй,
Люби сирот, и мой Коран
Дрожащей твари проповедуй.

The suras «Hajj» «Falling», «Splitting» and others are the basis for the poem «Smutyas, the Prophet Frowned ...»:

С небесной книги список дан
Тебе, Пророк, не для строптивых:
Спокойно возвещай Коран,
Не побуждая нечестивых!

The author of researches, continuing to penetrate into an essence and sense of works of the poet, notes that the poem «The Earth Is Motionless – the Sky the Arches ...» is devoted to the Creator Founder and is the proof of its power. It is connected with suras of «Barrier», «Repentance», «Distinction», «Bow», «Kaf», «Iron». This poem shows extraordinary penetration of the author into Islam essence:

Он милосерд: он Магомету
Открыл сияющий Коран,
Да притечем и мы ко свету,
И да спадет с очей туман.

After all property of the person – this property of Allah, as they say in the sura of «An Nour» from the Holy Koran: «Also give them from Allah's property that It gave you». All believers are obliged to create alms. Alms – this kind word, sympathy in the mountain, any help and service. Therefore the poor has less opportunities to give alms, than at the rich man, in this regard they are equal. In the Koran the sacred book of Muslims is called clear, noble, nice, wise, in a cycle of verses of A. Pushkin «Imitation the Koran» – heavenly, shining, delightful. A. Pushkin's appeal to Islam as to world religion in a cycle of verses appeared ingenious anticipation as having only deeply studied and having experienced the Koran, the poet could report yes sir all essence and purity of Islam.

More than two centuries ago the great Russian poet A.S. Pushkin who was quite supporting conquest of the Caucasus suddenly the poetic intuition gets there, to religion of the people resisting then to Russia – and creates «Imitations the Koran». The Russian poets always broadcast about the World, looked for sources of eternal cultural wealth of the person both in the Bible, and in the Koran. They found and reflected in the Russian literature that keyword – Humanity which has to unite round itself the people resisting to present disorder and wildness. To understand religion Islam – means to understand itself, the relation to eternal cultural wealth, to people, to life, to create the look and to make the contribution to spiritual revival of great multinational Russia.

Experiment

In Pushkin's creativity of the 1823-1830th years his appeal to mysticism is clear. He looks for a way to get into divine predetermination. During this period it addresses to the Koran. In 1824 in Mikhaylovskom, in the manor surrounded with the pine woods,

brought by November snow, great Pushkin creates a cycle of the poems which became to one of the most surprising and its perfect creations – «Imitations the Koran». It were imitations, free transpositions, but not the translation. In this work presence of images of the great book of Islam, influence and spirit, and the Koran letter into which depths the great Russian poet got is notable. Powerful pressure of the revelations containing in the Koran, pressure of all book in general and separate suras are present at each poetic line:

Нет, не покинул я тебя,
Кого же в сень успокоенья
Я ввёл, 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?

«Unless here not the Muslim, unless it not the spirit of the Koran and its sword, ingenuous stateliness of belief and terrible, bloody force it?» (F.M. Dostoyevsky about «Imitations the Koran»)»Imitations the Koran» – not simply exotic searches, as, say, at Goethe in it «West east sofa». No! It is the most powerful surge in spirituality, a push to art association or at least understanding of the people. The particular interest of A.S. Pushkin to an image of the prophet Mahomed (the world to it and blessing), to its moral shape and prophetic mission on Earth is felt in «Imitations»:

А вы, о, гости Магомета!
Стекаясь к вечери его,
Берегитесь суетою света
Смутить Пророка Моего.
В пареньи дум благочестивых,
Не любит он велеречивых,
И слов нескромных и пустых.

In the first part of «Imitations the Koran» – lines about a nisposlaniye to the Prophet Mahomed, the world to it and blessing, the Shining Koran, about power of the Creator, favor and love of God to the Prophet, the world to it and blessing, and believing in the Doomsday and Ry.

Клянусь четой и нечетой,
Клянусь мечом и правой битвой,
Клянусь Я утренней звездой,
Клянусь вечернею молитвой:

Нет, не покинул Я тебя,
Кого же в сень успокоенья
Я ввел, главу его любя,
И скрыл от зоркого гоненья? [1, 220]

The words «Love Orphans» are cast by the sura «Handout». It is memory of care of the Prophet Mahomed, the world to him and blessing, about children of the lost Muslims – an example of following to belief. The words «My Koran» underline character of a nisposlannost of the Holy Koran to Mahomed's Prophet, the world to it and blessing, Supreme again.

The second part of «Imitations» is devoted to wives and the Prophet Mahomed's life, the world to him and blessing.

О жены чистые Пророка,
От всех вы жен отличены:
Страшна для вас и тень порока.
Под сладкой сенью тишины
Живите скромно: вам пристало
Безбрачной девы покрывало.
Храните верные сердца
Для нег законных и стыдливых,
Да взор лукавый нечестивых
Не узрит вашего лица! [2, 95]

«Prophet'swives! You not that all other wives; if you are bogoboyaznenna, be not too tender in your words, that in who in heart an illness, had no desire on you; you speak conversation good», – it is told in the Koran.

The first wife Proroka of Mahomed, the world to him and blessing, the widow Hadidzha, was more senior than it for fifteen years. She the first believed in its prophetic mission, having become the first Muslim. At it the Prophet Mahomed, the world to him and blessing, didn't take himself other wives. After her death his wives were the daughter of the first Caliph Abu Bakr Aisha who was remembered more than one thousand hadis how the Prophet arrived, the world to it and blessing, otherwise, that he spoke in this or that occasion, widows of the lost brothers, the sister of one of his powerful opponents which subsequently accepted Islam.

Suras are the basis for the third part of «Imitations» «Frowned», «Hajj», «Falling» ... It begins with the phenomenon of the blind person:

Смутясь, нахмурился Пророк,
Слепца послышав приближенье:
Бежит, да не дерзнет порок
Ему являть недоуменье.

С небесной книги список дан
Тебе, Пророк, не для строптивых;
Спокойно возвещай Коран,
Не пробуждая нечестивых!
Почто ж кичится человек?
За то ль, что наг на свет явился?
Что дышит он недолгий век,
Что слаб умрет, как слаб родился?
За то ль, что Бог и умертвит
И воскресит его – по воле
Что с неба дни его хранит
И в радостях и в горькой доле
За то ль, что дал ему плоды,
И хлеб, и финик, и оливу,
Благословив его труды,
И вертоград, и холм, и ниву?
Но дважды ангел вострубит; [3, 72]

The last two quatrains are cast by many ayata, for example: «That day as you will see it, each feeding will forget the one whom I fed, and each owner of a burden will put the burden. Also you will see people drunk, but they aren't drunk. But Allah's punishment – is strong».

The fourth part shifts ait: «Unless you didn't see the one who altercated with Ibrahim about his Lord what Allah gave it the power? Here Ibrahim told: «My Lord – What recovers and destroys». He said: «I recover and I destroy». Ibrahim told: «Here Allah outputs the sun from the East, bring him from the West». Also what didn't trust was confused: Allah after all doesn't conduct directly people unjust!».

С Тобою древле, о Всесильный,
Могучий, состязаться мнил,
Безумной гордостью обильный;
Но Ты, Господь, его смирил.
Ты рек: Я миру жизнь дарую,
Я смертью землю наказую,
На все подъята длань Моя.
Я также, рек он, жизнь дарую,
И также смертью наказую:
С Тобою, Боже, равен я.
Но смолкла похвальба пророка
От слова гнева Твоего:
Подъемлю солнце Я с востока;
С Заката подыми его!

The first two quatrains of the fifth part of «Imitations» are devoted to the Creator and his power:

Земля недвижна; неба своды,
Творец, поддержаны Тобой,

Да не падут на сушь и воды
И не подавят нас собой.
Зажег Ты солнце во вселенной,
Да светит небу и Земле,
Как лен, елеем напоенный,
В лампадном светит хрустале. [4, 106]

Results and discussion

The Pushkin epithet «the Shining Koran» supplements known definitions of the Last Writing: «Clear, Noble, Nice, Wise». The words «heavenly Koran» contain the answer to the opponents of Islam denying a nisposlaniye of the Holy Koran to the Prophet Mahomed, the world my and blessing. The words «yes also we will inflow to light» reflect idea of peace essence of Islam. We «will inflow» the word repeats the word of the second verse «being flown down». «We will inflow!». Both the rivers flow into the seas, and people join in mind of Muslims from the circle of Jews, Christians, atheists and pagans. We «will inflow» that «fog fell from eyes». And the word «Light» is also a name of Supreme Allah, and the name of the sura containing the following words: «Allah – Light of heavens and the earth Light on light! Allah to the light whom will wish conducts». This song follows from the sura of «Ibrahim»: «I am Allah – Seeing. The book which We granted to you that you could take out on a pleasure of their Lord from darkness, on the way Powerful, Dostokhvalny».

The sixth part of the poem is devoted to the dead on the battlefield with pagans and idolaters. In it – about Ry expecting the dead. In the seventh part Pushkin shifts the sura of the Koran «Imran's Family». It begins with the address to the Prophet, the world to it and blessing, – «Rise!». Yes, to the Prophet Mahomed, the world to him and blessing, been born in Mecca where from time immemorial there live pagans, Jews, Christians to preach new religion – means to rise:

Rise, timid:

В пещере твоей
Святая лампада
До утра горит.
Сердечной молитвой,
Пророк, удали
Печальные мысли,
Лукавые сны!
До утра молитву
Смирненно твори,
Небесную Книгу
До утра читай!

«In your cave» – in a cave of the mountain of Hir where long time the Prophet Mahomed prayed, the world to it and blessing, night of 24 dates of Ramadan of 610 g at Supreme Allah's will was to it an angel Dzhibrail with «the Heavenly Book», about what words of the sura «Night of the Fulfilment».

As well as the Prophet Mahomed, the world to him and blessing, as well as the aged men hermits speaking «when one – I good luck», Pushkin honored «a student's cell» of Lyceum, «a small grotto» in Gurzuf, «a big gray grotto» in Kamenka, stored «an internal cell of the heart», in a cave with «a sacred icon lamp» in a manor Mikhaylovsky «Imitations the Koran» and verses were to Pushkin:

В пещере тайной, в день гоненья,
Читал я сладостный Коран;
Внезапно ангел утешенья,
Взлетев, принес мне талисман.
Его таинственная сила...
Слова святяга начертила
На нем безвестная рука.

The eighth part of the poem is a prayer on the words «love orphans» provided in the first verse about what ayata of many suras, for example «Handouts» sound:

Торгуя совестью пред бледной нищетою
Не сыпь своих даров расчетливой рукою:
Щедрота полная угодна небесам
В День грозного Суда, подобно ниве тучной,
О сеятель благополучный!
Сторицею воздаст она твоим трудам.
Но если, пожалев трудов земных стяжанья,
Вручая нищему скупое подаяние,
Сжимаешь ты свою завистливую длань, -
Знай: все твои дары, подобно горсти пыльной,
Что с камня дождь обильный,
Исчезнет – Господом отверженная дань.

The orphanhood concerned prophets Moisey and Mahomed, the world to both of them. «In Revelation of mother of Moisey Ma told: raise him and when you are frightened for it, throw it in the sea. Be not afraid, don't mourn, We will return it to you and we will make him the envoy». The father Proroka of Mahomed, the world to it and blessing, died till its birth. It was taken by the six-months child on education in a tribe of nomads. In 6 years it lost mother.

Zakit or a handout – not alms and not courtesy for orphans and poor, it is a brotherhood tax. Zakit

it is connected with the rights of the poor and weak rich on part of property. Property of the person – Allah's property: «If you know in them kind, allocate them with something from the property with what the Lord allocated you». The alms are a kind word, sympathy in the mountain, any help or service. «Therefore the poor has less opportunity to give alms, than at the rich man. And they are equal in it».

The last ninth part «Imitations ...» is cast by the 2nd sura of the Koran. In it about weakness of the traveler, «grumbling on God», about favor to him «Lords of heavens and the earth»:

И чудо в пустыне тогда совершилось:
Минувшее в новой красе оживилось;
Вновь зыблется пальма тенистой главой;
Вновь кладезь наполнен прохладой и мглой;
И ветхие кости ослицы встают,
И телом оделись, и рев издают;
И чувствует путник и силу, и радость,
В крови заиграла воскресшая младость;
Святые восторги наполнили грудь:
И с Богом он далее пускается в путь.

Long time after the Pushkin poem «Mascot» in the Crimea were in the cours there were similar mascots or basten pictures representing «the beautiful Tatar girl in the elegant national clothes donating to the girlfriend a ring a mascot»:

Там, гдеморевечноплещет,
На пустынные скалы,
Где луна теплее блещет
В сладкий час вечерней мглы,
Где в гаремах наслаждаясь,
Дни проводит мусульман,
Там волшебница, ласкаясь
Мне вручила талисман.
И, ласкаясь, говорила:
Сохрани мой талисман –
В нем таинственная сила!
Он тебе любовью дан.

Pagans of Mecca claimed that the Koran allegedly represents the verses composed by Mahomed, the world to it and blessing. To them and their followers Allah's words are turned: «Yes, they speak: it – confusion of dreams. He invented it; he is a poet», and Pushkina:podruga's words a ring a mascot»:

Они твердили, пусть виденья
Толкует хитрый Магомет,

Они ума его (творения),
Его ль нам слушать – он поэт!

The subject of Islam didn't abandon Pushkin. More than once in the Koran and the hadisakh sounds that words and acts are preceded by intentions of the person. From here Pushkin words («Boris Godunov»):

Твои слова, деяния судят люди,
Намеренья Единый видит Бог.

In the manuscript of «Eugene Onegin» also there were words:

В Коране много мыслей здравых,
Вот, например: «Пред каждым сном
Молись; беги путей лукавых,
Чти Бога и не спорь с глупцом.[5,47]

At the end of the poem «Monument» sounds «And don't challenge the fool». We will remember lines of «Prophet»:

И он мне грудь рассек мечом,
И сердце трепетное вынул,
И уголь, пылающий огнем,
Во грудь отверстную водвинул.

This idea is obviously cast by the Koran: «Unless We to you didn't expand a breast and didn't relieve you of your burden», hadisy about the Prophet Mahomed, the world to him and blessing to whom angels opened a breast and took out and cleared heart snow and, having enclosed it in a breast, left.

Conclusion

The finishing words of a confession of the author and God's appeal: «Rise, the Prophet ...» repeat

the words turned to Mahomed, the world to it and blessing at the beginning of the seventh part of the poem «Rise the Timid».

Anyway, appointment of all prophets identical – to inform the word of truth, good, the truth, justice to heart of each person. And anything isn't present surprising in carrying out parallels between separate lines of Pushkin «Prophet» and Prophet Mahomed (the world to it and blessing). They also shouldn't be looked for because the spiritual wealth of the personality and consists in the correct understanding of the mission on Earth. At the great poet Pushkin it consists in the ideological maintenance of its poetry intended for all people irrespective of their belief and a nationality. F.M. Dostoyevsky said about Pushkin that only he «one of all world poets possesses property to reincarnate quite in others nationality», and N. V. Gogol, speaking about Pushkin's «response» to national cultures, about his ability to «transformation» wrote: «And as its response as his ear is sensitive is right! You hear a smell, color of the earth, time of the people. In Spain he is Spaniard, with the Greek – the Greek, in the Caucasus – the free mountaineer in the true sense of the word» [6, 153].

Thus Pushkin «deeply got» not only into a syllable and style of east poetry, but into the essence of national culture of the people at a certain step of its historical development. World «responsiveness» and Pushkin's «perevoploshchayemost» is a deep, substantial work of his soul, formation of his personality in which the religious feeling and consciousness played a paramount role. All this helped it to understand history and culture of other people, and to other people opened the great poet – A.S. Pushkina. It laid the foundation to the whole group of the Russian poets trying with Pushkin responsiveness to transfer individual shape and national specifics of other people in the poetic works.

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