



A.S. Pushkin's Poem "Prophet" in the Space of Intercultural Communication

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Abstract

The article analyzes the Quranic motifs in the works of A.S. Pushkin on the material of the poem "Prophet" in the context of the axiological components of the interaction of cultures. Being the quintessence of eternal spiritual values, the texts of Holy Scripture and true poetry carry a special energy potential, embody universal ideals and are a universal cipher of value coordinates in the intercultural dialogue of civilizations. Pushkin in the "Prophet" formulates his principle and meaning, which he will adhere to throughout his life. In his poem, the poet says that he is a modern-day prophet of God; who should carry the holy truth to people who are unable to know it on their own.

Keywords: *Intercultural Interaction; Globalization; Pushkin's Universe; Spiritual Values*

Introduction

The changed realities of reality: the widespread introduction of new information technologies, digitalization, the Internet space activate the intensity of communication and the development of integration processes in science in the humanitarian field: psychology, culture and literary criticism. Of particular interest in this area are the issues and prospects for the development of intercultural communication, in connection with the globalization of society's problems and the interrelationship of different cultures.

The most striking facet of this process is the focus of scientific interest on the study of the books of the Holy Scriptures as the most important books of mankind, and in the context of the content content of the problem field, designed to address issues of the value priority of the interaction of cultures, and as the main subject of intercultural relationships of mankind. The basis of many scientific studies and searches is the use of oriental motifs and images in the works of Russian writers.

It should be noted that the cultural interaction between Russia and the East has a fairly long history; Braginsky, V.M. Konrad, M.P. Alekseeva, I.G. Restless (Alekseev, 1982; Braginsky, 1974;

Zhirmunsky, 1978; Konrad, 1978; Neupokoeva, 1976; Relationships and..., 1961; Interrelationships between..., 1961).

In the space of intercultural communication, such research is becoming increasingly relevant, since the need to preserve the highest spiritual values, coming from the depths of centuries, correlates with the fundamental values of intercultural interaction between peoples today, which are reflected in such conceptual categories as the value of a person as a person, creative creativity, education, culture, science, literature, art, harmoniously developed youth, peace, interethnic harmony, good neighborliness, religious tolerance, independence, stability, security, etc. (Decree of the President of the Republic of Uzbekistan, 2017).

Being the quintessence of eternal spiritual values, the texts of Holy Scripture carry a special energy potential and embody universal ideals that are a universal code of value coordinates in the intercultural dialogue of civilizations.

Not just an interest in the East as a foreign culture, but the divine “feeling” by the classics of Russian literature into the essential foundations of the cultural and symbolic text laid down in the Koran determines the receptive refraction of the texts of Holy Scripture in the work of writers of Russian literature in the context of the universal human need to understand “one’s own through someone else’s”.

The Main Part

Creativity A.S. Pushkin as a key personality of Russian literature for two centuries is the object of multifaceted research. It is impossible not to note Pushkin’s enduring interest in the East, in the text of the Koran, which was poetically embodied in his very unusual arrangement – “Imitation of the Koran”.

Today we will turn to the well-known poem of the poet “Prophet”, in which Qur’anic motifs sound quite seriously, the interpretation of the meanings of which allows us to focus on the versatility of understanding this poem. Let’s start with a letter to P.A. Vyazemsky, in which Pushkin in a somewhat joking manner plays up the theme of the poet–prophet: “Meanwhile, he was forced to flee from Mecca to Medina, my Koran went from hand to hand–and to this day the faithful are waiting for him” (Pushkin, 1958, p. 29).

The fragment of the letter is evidence of the poet’s involvement in Muslim realities, testifies to the deep study of the text of the Holy Scripture by Pushkin and allows us to trace how the poem presents individual motives and images directly related to the fate of the Muslim prophet Muhammad. Comparing fragments of the text of the poem with the texts of Scripture and hadiths, we can draw a parallel in correlating the image of the prophet Pushkin with the plots of the Muslim Holy Scripture:

Pushkin’s “Prophet”	Prophet Muhammad
<p>The state of “languishing spiritual thirst”: We are tormented by spiritual thirst, In the gloomy desert I dragged myself.</p>	<p>The vexation of the spirit, the spiritual anguish of the Prophet: According to the hadiths, before the beginning of the religious and prophetic activity of Muhammad, up to 40 years old, his condition was assessed as a state of “incredible languor and a feeling of something inexplicable. Solitude in the desert, loneliness and longing, long and painful thoughts determined his life path.</p>
<p>Appearance of an angel to the Prophet: “And the six-winged seraph,</p>	<p>Appearance of an angel to the Prophet Muhammad: Here is the story of the first revelation, which is given</p>

<p>He appeared to me at a crossroads”.</p>	<p>by classical Muslim biographers and in many hadiths (Traditions about the words, actions and deeds of Muhammad), (we quote from the Russian translation): “When this month came, in which God wished to show Muhammad his mercy ... and it was the month of Ramadan, Muhammad went to Mount Hira, as he usually did, in order to meditate with his family. But then he went alone. And Muhammad told about the appearance of the angel Jibril to him. Here it is necessary to point out the difference and correspondence of the character described in Pushkin’s “Prophet” – the “six-winged seraphim” of the biblical canonical tradition. We note that the Quranic canonical tradition also describes such beings. So, sura 35 of the Qur’an “Fatyr”, translated as Angels (Creator), presents us with a description of angels with triple wings: “Praise be to Allah, the Creator of heaven and earth, Who made the messengers of angels with two, three and four wings” [Quran: 35; 1].</p>
<p>Rite of passage to the Prophets: In Pushkin’s text there is no ascension to heaven, here the appearance of a heavenly Angel in front of the Prophet takes place in the desert: With fingers as light as a dream, He touched my eyes. Prophetic eyes opened, Like a frightened eagle. He touched my ears. And they were filled with noise and ringing: And I heard the shudder of the sky, And the heavenly angels flight, And the reptile of the sea underwater course, And the valley of the vine vegetation.</p>	<p>Rite of passage to the Prophets of Muhammad: This rite occurs with the Muslim prophet during his miraculous ascension to heaven (migraj), where the rite of purification and initiation into the Prophets takes place. This phenomenon has a slightly different interpretation in Pushkin’s text.</p>
<p>Dissection of the chest by an angel and cleansing of the heart: And he cut my chest with a sword, And took out a trembling heart, And coal burning with fire, He put a hole in his chest...</p>	<p>The dissection of the chest by an angel and the cleansing of the heart of the Prophet Muhammad: This event in the Quranic canonical tradition has several interpretations: for example, the first cleansing of the heart and the dissection of the chest by an angel occurred in the childhood of Muhammad. Pushkin is familiar with this fact of the biography of the Muslim Prophet Muhammad. So, in the Preface to the Quran, the Frenchman Du Rieu gives a fairly broad interpretation of the well-known events and facts from the life of the Prophet. According to other interpretations, the angels cut his chest twice: in childhood, before the start of religious activity, so that he would be ready for a prophetic mission; and during the ascension to heaven (migraj).</p>
<p>Prophetic Mission and Spiritual Initiation:</p>	<p>The prophetic mission of the Prophet Muhammad</p>

<p>And God's voice called out to me: "Arise, prophet, and see, and listen, Fulfill my will, And, bypassing the seas and lands, Burn people's hearts with the verb". The semantic parallel of commanding suggestion to the prophet is clearly present in the Koran, which allows us to draw conclusions about the penetration of Koranic motifs into Pushkin's text.</p>	<p>and spiritual initiation: Appearing in moments of spiritual adversity, the angel Jabrail said to Muhammad: "You are the Prophet of God" and ordered to read the scroll. Muhammad was illiterate and did not understand what he was ordered to do. Then the Angel squeezed him so that he thought he was dying (cf.: "I lay like a corpse in the desert"). And only then, suddenly, the essence of the new Truth was revealed to the Prophet and he understood the meaning of what was written. These words came from his heart and reading them brought him back to Life. A revelation descended on Muhammad, in which Allah said: "Arise and exhort, and magnify your Lord..." (Koran). Surah 74 Al-Muddassir (Wrapped up) of the Holy Quran reads: "O wrapped up! Arise and exhort" (Koran). Therefore, this sura is a clear evidence of the pointing finger from above about the need for the prophetic activity of Muhammad.</p>
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Fragments of the life path of the Prophet Muhammad, due to God's destiny of the need for prophetic activity, correlate with the spiritual initiation of the Pushkin prophet, center the author's search for the meaning of life, and thanks to the most important axioconcepts "expand the boundaries of world perception" (Alekseev, 2010). The most important axioconcepts in A. Pushkin's poem "The Prophet" are correlated with the ideas of Sufism—through the word to carry the truth about the world.

Which the author imposes on the Christian postulates of truth—the acquisition of forgiveness and the divine through suffering. This is how two motives interfere—the Sufi—Koranic one—the prophet is close to God through the service of the Word, and the Christian—the prophet is close to God through bodily suffering and spiritual confession.

Pushkin's universe, with the exclusively literary possibilities of the artistic text, the achievement of special polyphony and the unification of the voices of the Holy Scriptures: the Bible and the Koran, very subtly and accurately felt that the concepts of "Prophet" and "Poet" are identical, they are non-confessional. The sounding word of God erases the "differences" of religions and affirms the missionary mission of the Poet as the chosen one of God: to burn the hearts of people with a verb, and a warm, sincere kind word filled with love is the basis of intercultural communication in the modern world.

Thus, at present, in world literary criticism, the problem of the development and specifics of intercultural communication in the understanding of the most important Books of mankind—the Holy Scriptures, is becoming especially important due to the expansion of the sphere of influence of information technologies, globalization and integration, the interaction of different cultures, the instability of the socio-political situation in world and the threats of religious extremism and terrorism.

Globalization today dictates its laws to the universe and humanity, it is important to understand that in order to adapt in the modern world, a fundamental change in the nature of intercultural relations is required. These problems today act as system-forming ones, since solutions to the problem of ethnic consolidation of people, which are an important factor in the process of intercultural interaction between different peoples, are more important than ever. The relationship of people, nations, people are the most important problem of the time, and the future of mankind depends on how the problems of the relationship of the worlds are solved.

Conclusion

This is extremely important because in the context of the current globalization, new challenges arise, including such as the threat of an ever-increasing spread of “mass culture”, the cult of consumerism, the danger of the destruction of morality and value orientations. The preservation and enhancement of everything that determines the spiritual world of people: religious beliefs, knowledge, moral and value orientations, culture, historical memory—helps humanity to realize its place in the world.

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