

The Interpretation of the Prophets Isa and Nuh Mentioned in the Quran in Literary Works

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Abstract. *This article provides information on how the names of the prophets Isa and Nuh mentioned in the Quran are used by authors in classical literature, as well as details about the lives of the prophets and literary art.*

Key words: *Nuh, Isa, Quran, Prophet, Yusuf, Solomon, declaration of faith.*

Prophets are the messengers of Allah on Earth. Allah, the Exalted, chooses prophets from among His servants and calls them to faith and guidance through these prophets. A total of 124,000 prophets have been sent, among whom 313 are messengers (those who received a book or scripture), while the rest are prophets—those without a scripture.

In the Quran, the names of 25 prophets are mentioned. The first of them is Adam (peace be upon him), and the last is our Prophet Muhammad (peace be upon him). Among these prophets, the figures of Nuh (peace be upon him), Ya'qub (peace be upon him), Yusuf (peace be upon him), Sulaymon (peace be upon him), and Isa (peace be upon him) frequently appear in literary works.

Nuh (peace be upon him) is mentioned in 43 verses. His stories are found in the chapters of A'raf, Hud, Mu'minun, Shu'ara, and Qamar. One of the chapters of the Quran is named "Nuh." Nuh (peace be upon him) became a prophet at the age of 480. He called his people to faith for 120 years. At the age of 600, he boarded the ark and lived for 350 years after the flood, making his total lifespan 950 years. In verse 14 of the chapter Ankabut, it states: "Nuh lived among his people for a little less than a thousand years." ¹ Based on the verses mentioning Prophet Nuh in the Quran, the 14th-century writer Rabguzi created the figure of Prophet Nuh in his book "Qissasi Rabguzi.

When people were worshipping idols and statues, Allah sent Nuh (peace be upon him) as a prophet to guide them on the path of righteousness. In verse 1 of the chapter Nuh, it is stated: "We sent Nuh to his people, saying, 'Warn your people before a painful punishment comes to them.'" Nuh (peace be upon him) calls his people to faith and guidance. However, they do not respond to these calls and mock him. As a result, in accordance with Allah's command, Nuh (peace be upon him) builds an ark and takes a pair of every creature aboard, sailing to another place. The people who did not heed the guidance are struck by the calamity of the flood and are drowned.

These events are also reflected in the stories of Rabguzi. Let's look at some examples. In verse 38 of the chapter Hud, the attitude of the people towards Nuh (peace be upon him) while he is building the ark is described as follows: "He is building the ark. Whenever the nobles of his people pass by him, they mock him." This same event is depicted in the story of Rabguzi: "Jibril taught Nuh. They used

a chisel to cut the wood, and he showed him how to walk on water like a duck. They began to build it similarly. The disbelievers laughed at him.”

In the Quran, the names of Nuh's (peace be upon him) sons are not mentioned. Only one of his sons does not follow his father's command, does not board the ark, and is drowned. In verses 42 and 43 of the chapter Hud, it contains the following information: “O my son, come aboard with us and do not be with the disbelievers,” he said. The son replied, “I will take refuge on a mountain; it will protect me from the water.” Nuh (peace be upon him) said, “Today, there is no protector from Allah's command, except for those whom He has mercy on.” Then a wave came between them, and he was among the drowned.

In the story of Rabguzi, the names of Nuh's (peace be upon him) sons are given, and the above event is reflected as follows: Nuh had four sons: Sam, Ham, Yafas, and Kan'on. Nuh said, “O Kan'on, be a Muslim, come aboard the ark so that the floodwaters do not destroy you.” Kan'on replied, “I will take refuge in the mountains; they will protect me from the water.” Nuh said, “Today, there is no protector from Allah's punishment except for those whom He has mercy on.” As soon as he spoke these words, the water came. Kan'on, wishing to escape, fled to the mountains. The water rose and reached him. He had a son who was beneath him, and he fell upon his feet. The son drowned, and he himself was also lost, going to his end without faith.³

When the ark was completed, Allah commanded who to take aboard. This is stated in verse 40 of the chapter Hud: “When Our command came and the oven gushed forth, We said, ‘Take aboard the ark a pair of every kind and your family, except for those of them against whom the word has already gone forth, and the believers.’ But only a few believed with him.

In the Rabg'o'zi story, it is written that 80 people boarded the ark: “Nuh entered the ark with those eighty believers.” Thus, Rabg'o'zi, at a time when translations and interpretations of the Quran were scarce, shows the Uzbek readership the events related to Nuh (peace be upon him) and how those who did not follow the path of faith and guidance faced Allah's wrath, calling humanity to belief and faith.

The thoughts regarding Prophet Nuh and his sons can be found not only in literary works but also in scientific texts. Navoiy explains the origins of languages in his book “Muhokamatul lug'atayn,” attributing them to Prophet Nuh and his sons. “Prophet Nuh had three sons: Yafas, Sam, and Ham. This explanation suggests that after the flood, Nuh and his descendants survived, leaving no traces of human beings in the world. Yafas' descendants are the people of Abut-turk. They moved to the land of Khita. Sam's descendants are the Abul-furs, who established their dominion in the lands of Iran and Turan. Ham's descendants are referred to as Abul-hind, who spread to the regions of India.”⁴

One of the most frequently depicted prophets in artistic literature is Isa (peace be upon him). This phenomenon in artistic literature is directly related to the Quran. The name of this prophet is mentioned 24 times in the Quran. Verses about this prophet are found in the Surahs of Baqara, Ali Imran, Nisa, Maida, An'am, Maryam, Ahzab, Shura, Zukhruf, Hadid, and Saf.

In the Quran, it is mentioned that Isa's (peace be upon him) mother is Maryam, the daughter of Imran. This is stated in verse 12 of Surah Tahrim: “And [mention] when Maryam, the daughter of Imran, was described as one who guarded her chastity. We breathed into her of Our Spirit and she testified to the truth of the words of her Lord and of His scriptures and was of the devout.”⁵

Allah chose him as a prophet. This is stated in verses 45-46 of Surah Al-Imran: “The angels said, ‘O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary — distinguished in this world and the Hereafter and one of those who are near [to Allah]. He will speak to the people in the cradle and in maturity and will be of the righteous.’”

Allah endowed Isa (peace be upon him) with great qualities. In verse 49 of Surah Al-Imran, it is said: “And [make him] a messenger to the Children of Israel, [who will say], ‘Indeed, I have come to you with a sign from your Lord, that I design for you from clay [that which is] like the form of a bird; then I breathe into it, and it becomes a bird with permission of Allah. And I cure the blind and the

leper, and I bring the dead to life by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed, in that is a sign for you, if you are believers.”⁶

Many enter the path of faith through the words of the prophets.

Isa (peace be upon him) calls his people to guidance. However, despite showing the Jews numerous miracles, they do not believe in him. The Jews plan to kill Isa (peace be upon him). But Allah cannot allow a noble servant to be dishonored. The Jews think they have killed him, but in reality, Isa (peace be upon him) is alive. This is mentioned in Surah An-Nisa: “And [for] their saying, ‘Indeed, we have killed the Messiah, Jesus, the son of Mary,’ and they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.”⁷

This event occurs on the night transitioning from Friday to Saturday. The Jews surround them. Then Isa (peace be upon him) says to his companions, “Which of you will be my companion? That person will be with me in paradise.” A young man expresses his readiness for this task. They dismiss him due to his youth, and the previous statement is repeated two or three times, with the same young man indicating his readiness each time. Isa (peace be upon him) then says, “You are the one!” Allah Almighty then revealed to Isa (peace be upon him) in a dream about that young man.

A hole was made in the ceiling. Isa (peace be upon him) was taken up. After he was raised, his companions came out. The Jews, in the dark, mistook the young man for Isa and captured him, hanging him. Isa (peace be upon him) will descend to Earth until the Day of Resurrection. He will guide people to faith and righteousness, and will kill the Dajjal (Antichrist). This is a brief account of the news regarding Isa (peace be upon him).

Sayfi Saroiy Sa’diy “Guliston” is a freely translated work into Turkic language. The translator included some stories in the work, one of which is the story of “Isa’s Miracle.” The translator uses the miracle of Isa (peace be upon him) resurrecting the dead to promote the idea that one should not attempt the impossible. In the story, a man comes to Isa, asking him to teach him the prayer that resurrects the dead. Isa refuses this request. However, the stubborn person persistently asks for the prayer, and Isa eventually teaches it to him.

The person who learned the prayer leaves happily, but on the way, he comes across a pile of bones. He recites the prayer over the bones, which belong to a dead lion. The hungry lion then eats the person who prayed.

In the history of Uzbek classical literature, one of the prophets often mentioned in poetry is Isa (peace be upon him). Poets draw on miracles related to this prophet, such as resurrecting the dead and his ascension to heaven. In the history of Uzbek classical literature, we can find many such prophets.

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