

MYTHOLOGY AND THE HOLY QUR'AN

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The Holy Qur'an contains a number of images widely used in folklore, which mainly came from pre-Islamic Arab mythology. These images are used in the Qur'an sometimes as a reference to the truth, and sometimes as an example. Below are some of the mythological figures named in the Qur'an:

1. Ifrit: In the Qur'an, Ifrit is described as a strong and powerful demon. Ifrit is mentioned in the 39th verse of Surah "Naml": "Ifrit, the strongest of the jinn, said: 'I will bring it (the throne to Solomon) before you get up (from the assembly). Indeed, I am able and reliable to do this.'"
2. Dabbatul Arz: This image is called the creation of the earth, and it is mentioned in the 82nd verse of Surah "Naml": "When the word (torment) falls on them, We will bring forth for them an animal of the earth. It will be with people (their) they say that they do not believe in Our verses."
3. Gog and Magog: These two nations are depicted as figures that will cause great strife and disorder on earth as the doomsday approaches. These images are mentioned in verses 94-97 of Surah Kahf.
4. Jassasah: This image is mentioned not only in the Hadiths, but also in the Qur'an. He is described as the discoverer and representative of Dajjal.
5. Dajjal: Although not directly mentioned in the Qur'an, Dajjal is mentioned a lot in hadiths and Islamic narrations. He is described as a person who will appear when the end of the world is near and bring about great intrigues and trials.
6. Gulgula: This word is used in the Qur'an to mean "loud voice" or "call", but is also imagined in Arabic mythology as a frightening, loud-voiced creature. It is mentioned in the 13th verse of Surah An-Nazi'at: "Then (it) will be only one voice (Doomsday)."
7. Simurgh: Although not specifically mentioned in the Qur'an, mythical birds such as the Simurgh have an important place in Arabic mythology. Narrations about Dhul-Qarnayn in the Qur'an (Sura Kahf, verses 83-101) are connected by some commentators with images of Simurgh.
8. Harut and Marut: These two angels mentioned in verse 102 of Surah Al-Baqara are famous for teaching magic in Babylon. This incident tells about the evil of sorcery and God's trials: "And they followed what the two angels Harut and Marut taught (magic). However, when these two angels were sent down (to Babylon), they said: "We are only in sedition, do not disbelieve!" "They did not teach anyone anything."
9. Iblis: This character, mentioned many times in the Qur'an, is described as the chief of the devils. The story of the devil is related to the creation of Adam and his refusal to worship him. Iblis is mentioned in 11 surahs in the Qur'an.
10. The peoples of Thamud and Odd: The example of these two ancient peoples mentioned several times in the Qur'an describes the destruction of peoples who did not listen to God's warnings. Their stories are narrated in "A'raf" Surah, "Hud" Surah and other places. The people of Thamud are mentioned in verses 80-84 of Surah "Hijr" and the people of Odd are mentioned in verse 15 of Surah "Fussilat".

11. Salsabil: This name comes as the name of a sacred river or bulak in Paradise. In the 18th verse of the Surah "Insan" it is mentioned about this river: "There (in Paradise) they will drink from a mixed flower, its name is Salsabil."

12. The people of Lut: The story of Lut is mentioned in the Qur'an in verses 74-83 of Surah Hud and in other places. The people of Lut were destroyed by God because of their immorality and impurity.

13. Ashabul Kahf: This image is mentioned at the beginning of "Kahf" chapter. This story tells about young people who believed in God and hid in a cave. They fall asleep for a long time and then wake up to find themselves freed from the darkness of their time.

14. Ashobi Rass: This image is mentioned in the Qur'an in verse 38 of Surah Furqan and verse 12 of Surah Qaf. Ashobi Ras was also one of the people who rejected the Prophethood and was destroyed by Allah.

15. Dhul-Qarnayn: This character, mentioned in verses 83-98 of Surah Kahf, is described as a strong and just ruler. His journeys to the west and east are told, as well as the wall he built against Gog and Magog.

These images and stories are often used in the Qur'an to teach, warn people, and remind them of God's power. They serve to clarify the spiritual and moral lessons of Islam. There are other mythological figures and related concepts mentioned in the Holy Qur'an. Here are some:

16. Iram: It is mentioned in the Qur'an as "the city of Iram of Odd people". Mentioned in verse 7 of Surah Fajr, this city is described as an ancient and mighty place: "Irama, the possessor of pillars."

17. Tree of Zaqqum: It is described in verses 62-66 of Sura Saffat as a tree that grows in hell and whose fruits are cursed. The fruits of the Zaqqum tree are a punishment for sinners: "It is a tree that grows in the depths of hell. Its branches are like the heads of devils."

18. Balam ibn Bauro: His name is not mentioned directly in the Qur'an, but in verses 175-176 of Sura "A'raf" a person similar to the same image is described. This person rejected the verses of Allah and entered the path of Satan.

19. People of Tubba': The people of Tubba' are mentioned in verse 37 of Surah Dukhan and verse 14 of Surah Qaf. The people of Tubba' are one of the ancient Arab peoples, and it is said that they rejected the prophethood and were destroyed because of it.

20. Ashobi Fil (People of the Elephant): This story mentioned in Surah "Elephant" tells the story of Abraha, the ruler of Yemen, who tried to attack the Kaaba with an army of elephants and was sent by Allah to stone them to death.

21. Ashobi Uhdud (Owners of the Trench): Verses 4-9 of Surah Buruj refer to this story. The people of Uhdud were a people of tyrants who threw the believers into a big ditch and burned them in a burning fire.

22. Sijjin and Illiyun: The Qur'an mentions a book written for the wicked in hell (Sijjin) and a book written for good people in heaven (Illiyun). These concepts are presented in verses 7-9 and 18-21 of Surah Mutaffifin.

23. Balqis: Verses 22-44 of Surah "Naml" tell the story of Balqis, the queen of Saba, and Prophet Solomon. After learning about Suleiman's wisdom and faith in God, Balqis accepts Islam.

The names of the above-mentioned images and divine things are also widely found in folklore, and for this reason, we can even see that they have become symbols of "beloved hero", "courage", "beauty". We can also take Khizr (a.s.); Myths are fiction. (1) according to the above definition, myths are the product of human imagination. But naturally, the image of Khizr is mentioned in the Qur'an. Here, a reasonable question arises: why did they take the image of Khizr as a myth? What is the purpose of creating a myth?

Or are Khizr, whose name is mentioned in the Holy Qur'an (and Khazr in the hadiths as the name of a righteous person), and the image of Khizr found in folk art are completely different concepts?

Khizr, whose name is mentioned in the Holy Quran (and Khazr in the hadiths as a righteous person) is one of the traditional mythological characters of Uzbek folklore (M. Jorayev270).

The "mythological images" in this sentence are considered to be the product of primitive artistic fiction-fantasy [M. Jorayev389].

But the name of Khizr, peace be upon him, is also mentioned in the Holy Qur'an.

Is this a mistake in the definition given to the myth or a mistaken conclusion of the scientists? Or are the Khizr whose name is mentioned in the Holy Qur'an[18; 64] and the image of Khizr found in the folklore of the people completely different concepts?

I would like to approach this topic with my own point of view in order to prevent different views among people.

In the history of mankind, myths have served for various purposes: to understand reality, to ensure order when people began to rule over people, to help overcome difficulties.

The American scientist Erich Fromm states that the common language that everyone must know - the language of symbols - is one of the most necessary and unique tools for interpreting myth and art in general.

The need for mythological images in literature has never decreased. Alisher Navoi's works are based on myth. The great poet infused his ideas, research and teaching about man into the myth.

As we know, the language of art and myth is based on symbols. Both can be learned by interpreting symbols

It is known that ancient legends and narratives have been an unparalleled source of inspiration for people of creativity since many times. Let's take the Greek myths. These myths, which are the basis of the epics "Iliad" and "Odyssey" by the great Homer, at the same time provided the theme for the unique works of such universal tragedians as Euripides, Sophocles and Aeschylus. In general, the development of world literature, art and philosophy is closely related to world mythology

Khizr's ability to fly as a white dove, the length of his hair [1.M. Jorayev 395], the fact that he has incredible strength (this is described in "Gorogu'li" or several folk oral works we can meet), such as being able to take on the appearance of various animals, which undermined the reality of the image.

For example, Mitra-sun and light, power, symbol of happiness, Nohit-prosperity and well-being, Hubbi-happiness and state, Mirrih-war, Ardivisura-Anakhita, we can take images that help people to overcome various difficulties. The image of Khizr, the main "hero", is also included in these. If we look at the etymology of the word Khizr, it comes from the word "Khazara", which means

"permanent residence". Azerbaijani scientist M. Seyidov "Khizr" connects the origin of the word with the words "fire", "grass" (plant). He took Khizr to heaven, he forgot to take a step when he was coming back, he went back to get it and did not come out. Since then, Khizr lives in the net of paradise, he walks among people whenever he wants.

Yes, dear ones, there are many such problematic situations in science.

In conclusion, the Holy Qur'an contains various mythological images and stories that are important for Islamic spirituality, moral lessons and warnings. These images come from pre-Islamic Arab mythology and other ancient narratives. Through these images and stories, the Qur'an aims to guide people, teach moral lessons, and remind them of God's power. They are an important example and source of education for every Muslim.

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