

INTERNATIONAL SCIENTIFIC AND PRACTICAL  
CONFERENCE "THE TIME OF SCIENTIFIC  
PROGRESS "



Warsaw, Poland



## QUOTING OF QURANIC VERSES IN HISTORICAL WORKS

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**Annotation:** This article analyzes the Quranic verses found in the text of historical books, their role in highlighting and clarifying historical events using the example of the work of Mirzo Somi "History salotini manghitiya".

**Keywords:** history, tradition, emirate, letter, argument, conquest, verse, events, Council

Almost all of the works covering the history of Central Asia have a tradition of quoting verses from the book of the Quran, which is considered the holy manuscript of the Muslim world. Similar works include a "History salotini manghitiya" (History of Mangit Sultan), belonging to the scientific work of Mirzo Somi. This work has a great role in highlighting the history of the emirate of Bukhara, dating back to the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Mirzo Somi quotes from several books in the process of writing the work. Among them is the Quran, which the author quotes verses that correspond in content to the events he described. The fact that the verses complied with the historic information indicates the creativity, ingenuity and resourcefulness of the author.

The following is an analysis of the examples from the Quran verses and their role in the coverage of events in the work "History salotini manghitiya". Somi is quoted from the verses of the Quran on the cover of Russian and Bukhara Wars. In particular, in response to a letter from general Chernyaev (in 1965-1966, the governor of Turkestan region was the governor of the province) asking not to fight and let go of the Russian ambassador, the Bukharan emirs were obsessed with arrogance, saying that they rudely sent a response letter to the Russian General. He exemplifies his argument from the Qur'an, Surah Fajr (89), verse 9: "And with the

Thamud (people), who cut out (huge) rocks in the valley?”. According to the content of the verse, Wad-il-Qura, where the Thamud carved out dwellings in the mountains, and probably in history they were the first people who started cutting out such buildings into the rocks, and still have works by those houses. But even if they are strong, they have destroyed them because of their sins [1.466]. Somi’s quote of this verse to his argument was that he wanted to tell the emirs that if they were so self-confident, they were defeated, and attributed it to the will of God.

Somi also likens the Quranic verse 82-i.e., the second of the “Infitor” Surah-and, at the time, “And when the stars fall, scattering”-to the events of the night when Jizzakh was conquered by the Russians. On the head of the surah, When the oceans are torn apart. When the two verses are read together, and this fact is also kept in view that even according to the Quran a terrible earthquake will occur on the Resurrection Day, which will shake up the entire earth all at once, the state of the splitting of the oceans and their being set ablaze, seems to be as follows: first, because of the terrible convulsion, the bottom of the oceans will split asunder and their water will start sinking into the interior of the earth where an intensely hot lava is constantly boiling up.

It is said in the verse, “Coming into contact with the lava, water will dissolve into its two constituent parts, oxygen which helps combustion, and hydrogen, which is itself combustible. Thus, in the process of dissolution and combustion, a chain reaction will start, which will set all the oceans of the world ablaze. This is our conjecture, the correct knowledge is only with Allah”.

In the work, Somi said that many people were killed during the conquest of the Jizzakh fortress and made the daunting landscape of the war look like a Resurrection Day. In the middle of the night, the stars from the sky scattered on the ground, writing that they disappeared when a distance of a spear was left, and by the time the day came out, the rain of these stars was over. Thus, Somi also likened what

happened on the day of the conquest of Jizzakh to the events of the verse that came in this Surah.

In addition, Somian writes about the Military Council held in the tent of Minister Shukurbi Inok, before the Chupon ota. And writes that the Uzbek emirs participating in the council were divided into two groups, that is, one group was pro-war, while the other group was pro-peace. Writing about the supporters of War, he cites verse 22 of Surah "Mujodalah" (58) of the Quran: "You will never find those who believe in Allah and the Day of Rising making friends with anyone who is hostile to Allah and His Messenger (blessings and peace be upon him), even though they are their fathers (and forefathers), or their sons (and grandsons), or their brothers, or their near relatives" [1.93]. With such an example, the author assessed the decision of the emirs, supporters of war, as a battle of the fighters for religion against those who opposed the judgment of Allah.

Somi also assesses the early years of his rule, as soon as he talks about Amir Muzaffar to power and his personal qualities, and expresses warm thoughts. But after a few years, when the treasure was full of gold, writes that the territories of the Khanate of Hisori Shodmon, Darvoz, Kolob, Balzhuvan, Kokand exceeded the arrogance and opinion of himself by the ruler of the conquest. He explains this opinion of himself with the sixth and seventh verses of Surah Alaq (96) of the Quran. That is, man originally was absolutely illiterate. Whatever of knowledge he obtained, he obtained it as a gift from Allah. Whatever doors of knowledge at any stage did Allah will to open for man, they went on opening up before him.

Then, unlimited, Surely to your Lord is your return. In particular, the sixth verse – Nay,<sup>7</sup> surely man transgresses, and seventh verse - for he believes himself to be self-sufficient [1.56], Through these verses, Somi suggested that the emir was an arrogant man, believing his wealth to be superior to others, as well as that the undead man would go astray and commit various sins.

As Somi writes about Abdumalik Tora leaving parward fort and heading for the Afghan steppes, Abdumalik Tora and the people who follow him become close to destruction in the middle of the desert without water, without food. At this point, Abdumalik Tora turned to God and asked him for mercy for the people and animals around him. After that, at the behest of the creator, he writes that it was raining and they enjoyed the water and continued on the road. Somius writes of this phenomenon that the meaning of the Surah "Al Anbiya" (21) of the Quran, the thirtieth verse – "And We made from water every living thing" - is understood.

As the author writes about the occupation of the city of Samarkand, Mullah Kamoliddin, the mufti of the city of Samarkand, visited the governor's presence with six elders of the city, a speech delivered by the governor in response to the remarks made by the people of the city. In his speech, the Mufti tells the governor an excerpt from the Quran: "...You know that among believers, Jews are the ones who are hostile to people. You also know that those who call themselves Christians love more believers than anyone else...". This passage is taken from verse 82 of Surah Al-Maidah (5) of the Quran: You will find that the people most hostile towards the believers are the Jews and the polytheists. And you will find that the nearest in affection towards the believers are those who say, "We are Christians." That is because among them are priests and monks, and they are not arrogant [1.106]. Surah Al-Maidah criticizes the mistakes of non-Islamic societies in belief, behavior, contracts and other areas. Muslims are instructed not to repeat those mistakes. Somi emphasizes that this verse comes at the end of Surah Ali Imran. However, the translator, L.M. Epifanova, determined that this verse belongs to Surah Al-Maidah, specifying that it is verse 85 of the surah. In the course of the analysis, it became known that the quoted passage from the Quran was taken from Surah Al-Maidah, and was not the 85th verse, but the 82nd verse.

To sum up, if Sami emphasized in the work, through passages from the Qur'an, on the one hand, that the events that took place happened by the will of Allah, on

the other hand, he tried to prove that the messages in the holy book find their confirmation in life.

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