



## About “Ayub’s Story” That Fascinated Franz Kafka

**Kuvanova Shakhnoza Omonovna**

Independence researcher at Karshi State University  
e-mail: [kuvanova\\_7576@list.ru](mailto:kuvanova_7576@list.ru)

ABSTRACT

Franz Kafka was the creator of the world’s strangest and most abstract destiny, who set the development of 20th century literature in a new direction, decided a special attitude to man and his life. The article highlights the source of “Ayub’s story” that served as the basis for writing the novel “Process”, but it is analyzed that the philosophical, literary and religious views of the text of the novel related to the stories in the divine book have not been sufficiently studied. Therefore, the article analyzes the story that inspired the writer, which source was used, and the writer's views on this matter.

**Keywords:**

“Ayub’s story”, Franz Kafka, supernatural puzzle, “literature for specifics”.

It can be said that Franz Kafka, who pushed the development of 20th century literature in a new direction, decided on a special attitude to man and his life, was the creator with the most strange and abstract destiny in the world. “This child of mine lives better than I do. True, his wings are clipped. I don't need to do that because my wings are dry. Now I have the opportunity to fly neither to the sky nor to a distant place. I am confused among people. They look at me suspiciously. After all, I am a dangerous bird, like a thief wife, I am a coward. But it is so on the surface. I'm not really into shiny things. That's why I don't have shiny black feathers either. My color is gone, I laugh. I'm a little girl trying to hide between the rocks. These words are just a joke... I'm saying these words so that you don't notice that I'm in a bad situation today”. The man who said these words while commenting on his hero with his friends, and such images makes one shudder. Yes, Kafka's world was such a supernatural puzzle. Kafka is the first writer to typify fear and anxiety in the human spirit in literature. In all his works, the

suffering and experiences of the heroes, who are afraid of reality and the environment, are fully embodied. This fear is born, first of all, from the alienation of the existing reality, the environment, and the behavior aimed at making a person subordinate and mute. The writer is threatened by the alien environment, which deifies the danger. The deified alienation grows to the point of engulfing the hero, until the hero eventually becomes an innocent victim of this deified alien threat. This danger seems familiar to the reader at first, like a scene of ordinary life confusion, but as the work is read like a dream, the landscape becomes alienated and alienated. Gradually, this threat and fear goes beyond the limits of logic that we are used to, and now the reader seems to be wandering in a long nightmare. His ideas and thoughts are always deep and abstract, and the legacy of the writer is included in the list of the “literature for specifics”. However, it is nothing more than one-sided thinking for a writer who writes about universal themes among writers who write for only three or four people.

Kafka grew up in a pious family, and the writer grew up under the influence of stories from the Torah and the Bible. While analyzing the novel "Process", I found it necessary to admit that one interesting aspect caught my attention. The connection between the day of birth and the day of death is also found in this novel by Kafka. According to the information in the Torah and the Bible, after completing his mission on earth, Moses left the world on the day he came into the world, that is, on his birthday. The most interesting thing is Kafka's hero Joseph K. will also suffer the same fate. Prophet Job, whose blessed name is often mentioned in the Torah, the Bible and the Kuran, lasts exactly one year. Interestingly, Joseph K. for the same amount of time, he lives in the torment of mental anguish, searching for justice and truth. Many literary critics agree that Kafka ended his works based on religious stories. In their opinion, they believe that the author's novel "Process" is much larger than other works in terms of content and essence, and that universal human problems and eternal themes between God and man are written in it. The fact that the hero was born on his birthday and died on the same day is a sign that a person has only two doors to this world, the first is a lie, that is, if you open the door of birth, you will still face lies and injustices, and the second is the truth, that is, you will get rid of everything through death. In fact, everything is turned upside down in the transitory world, he tries to remind us that birth in the transitory world is actually death, and leaving for the eternal world is birth. Because in the transitory world where it is impossible to live without sinning, the idea that the only salvation for a person is actually death occupies a leading place in Kafka's novel, as in most of the writer's works. And the hero's year-long mental torture is proof that there is an end to all suffering. Also, as recognized in the divine books, any sinner who repents for his sins is given a second chance by Allah to walk on the right path and atone for his sins. Only the choice is left to the person. Because Allah, the Most Just, in the verses of the Kuran, there are several verses that confirm that the right to choose is given to a person, and that

each person is not forced beyond his strength. There is a similar aspect in the novel. The gate in the story told by the priest is a symbol of this choice. And the gate has two logical interpretations: one is the gates of heaven and hell, separating the sinners from the innocent, and it is also taken as a reference to the personal choice of a person. Max Brod also points out that the story of Job served as the basis for writing the novel "The Process", but he says that the philosophical, literary, and religious views of the novel's text related to the stories in the divine book have not been sufficiently studied. Therefore, today we would like to analyze the story that inspired the writer, which source he used, and the writer's views on this matter.

"Ayub's story" is from the "Old Testament" part of the Torah, but in the "Holy Kuran" Ayub's name is mentioned four times in four surahs. He is Ayub ibn Amwas ibn Zarih ibn al-Iys ibn Ishaq ibn Ibrahim. Neither the Holy Kuran nor the Sunnat Mutoharah contain any information about Ayub's life, people other than the fact that he persevered with the calamities that befell him. That's why we have mentioned him in the verse: "We have revealed to you as We revealed to Noah and the Prophets after him. We sent revelations to Abraham, Ishmael, Isaac, Jacob, Asbot, Jesus, Ayub, Jonah, Aaron and Solomon. We gave David the Psalms. And We gave him Isaac and Jacob. We guided everyone. We guided Noah before that. And from his progeny (we guided) David, Solomon, Ayub, Yusuf, Musa, Harun. This is how We reward those who do good deeds." In the above verses, Allah mentions the names of Ayub alayhissalam along with his famous prophet. "And Ayub cried out to his Lord: 'Surely I have been harmed. You are the mercy of the merciful!' remember what he said." It is known that God's prophet Ayub, peace be upon him, was greatly harmed. But the exact name of that damage is not specified in the "Holy Kuran". In this verse, there are only Ayub's supplications to Allah. Ayub, peace be upon him, observed the manners in that request and did not say what the harm was to him. They only remember that they were harmed and that God is merciful to the merciful.

That is, they pleaded that You know what harmed me and what it is, You are the most merciful, You know how to have mercy on me. Indeed, in our nation, the saying "He who gives pain will also heal" is not in vain. It is a sign that he cannot heal the pain of his servant other than the Creator and that he knows everything. "So, We answered him (his prayer). We removed the damage done to him. We gave him his people, and so much more with them. We did this with Our mercy and so that it would be a reminder for the people." Then, "Remember our servant Ayub". At that time, he cried out to his Lord and said: "Surely, Satan has seized me with hardship and pain."

All over the world, Ayub's patience has become unbreakable. If someone asks for patience, he asks to give me patience like the patience of Ayub. Even if someone wants to praise someone else's patience, he praises that person that Allah has given him patience like Ayub 's patience. Ayub was also tested in his life just like Dawood alaihissalam and Solomon alaihissalam. His patience was shown in that difficult test. But the test is not mentioned in detail in the Holy Kuran. According to the narrations, it is known that he was afflicted with an unknown disease. Only God knows what kind of disease it is. "We gave him his people, and with them as much." It can be seen from this that among the harm done to Ayub peace be upon him was the taking of his wives. But his wives did not leave the prophet by the will of the Creator: the Prophet returned his people and increased them again. Ayub alayhissalam is a righteous servant of Allah, His chosen prophet. Along with other prophets, Allah the Exalted also put him to the test. He is an example to his last prophet, Muhammad, may God bless him and grant him peace, and to his ummah, and also to all mankind, he is informing about the trials on the way to perfection. In the story of Ayub, there are stories about how the devil came to Ayub alayhissalam in moments of difficult trials and tried to seduce his relatives, especially his wives. "If God loved Ayub, he would not have brought him into trouble", thus, these same words reached Ayub alayhissalam. When his

wife opened her mouth about some of this, the husband swore to beat her.

"Kick with your foot!" It is cold (water) to bathe in and drink. And We bestowed upon him his people and with them the likes of others. This is as a thank you from Us and as a reminder to those of understanding. Take a stick in your hand and beat with it. Do not break your oath" (he said). We found him patient. He is such a good guy. Verily, he is a great returner." Ayub bathed in the water, drank from it, was cured, and Allah made his beloved servant more happy than before. But only He knows how it happened. Whether he gave life to his dead children again, returned the one that ran away or gave it completely anew, this is known only to Allah Almighty, that is abstract. In this way, Ayub alayhissalam recovered, and his people returned twice as much. Now there is a third thing left. He had vowed to beat his faithful wife, who stood by his side in the most difficult times, when he had the chance, and he had to keep that vow. It was hard work. Such a loyal and loving woman, a person who has been a shoulder to shoulder in difficult and difficult moments, who has experienced calamities together, should be beaten with a hundred canes after the hardships. But it is said that Allah, the Exalted, solved this problem by His mercy: "Take a stick in your hand and hit it with it." Do not break your oath.' That is, to combine everything. It is recommended to take it lightly only once. Allah, the Exalted, taught humanity to be faithful to the word based on the story of Ayub . There are only these verses and our comments about this pious person in the Kuran with their comments. However, it is noted that many changes were made to the story in the books that came before the "Holy Kuran": "There is a group of them who read the book with their tongues twisted so that you think that what is not from the book is from the book. And they say: "He is from the presence of Allah." However, it is not from the presence of Allah. They knowingly lie about Allah." In another verse, say: "Recite the Torah if you are of the truthful." It is said that, in some sense, the books, i.e. the previous Torah, are meant, and it may be meant to find it, read it in comparison

with the current one, and determine the inconsistencies and the truth and falsehood in them. "We sent down the Torah. In it is guidance and light."

However, now the issue is not about which source of information is correct or not, but rather, an attempt is made to clarify the issue of which source Kafka relied on while writing the novel, and to what extent he was influenced by the plot of that story and to analyze his views. Thank you, in the "Tale of Job" the pious Job lives like a true prophet, he is the richest and most famous man in the East, in short, he has seven sons and three daughters and countless servants. God was proud of Job's devotion to him, but the devil came to the Creator, argued with him and questioned the prophet's steadfastness in his faith and offered to test him. Allah Almighty agrees, but asks not to harm Job. So, in one day, the prophet will lose his child and his country. However, the prophet does not get offended, does not curse, remembers and thanks God every day. Because he knows that he is not guilty. But the devil still does not believe, on the contrary, he asks to be tested with his body, he agrees on the condition that he does not touch the soul of the Creator. Satan will fill his whole body with wounds. He goes through all the terrible sufferings, yet he does not rebel against God, he does not rebel, he prefers to wait patiently and is devoted to the Creator.

The main role is played by Job's brothers: Eliphaz Femanityanin, Vildad Savheyanyanin and Sofar Naamityanin. When his friends heard about Job's sufferings, instead of sharing his grief, they tried to convince the prophet that he had done something wrong in front of God and that today he is being punished for that sin. Despite all accusations and persuasions, Job firmly believes in his innocence. On the contrary, even though the Creator knows that he is innocent and pure, because he allowed such a situation to happen, Job has countless questions about God. A young man named Eliuya observes the incident and is embarrassed by Job's suffering and torture. He also analyzes all the speeches of Job and the opinions of the elders and, as an impartial observer, states that man suffers not

only for his sins, but also for the path of spiritual perfection. After his words, it is narrated that Job converses with the Lord, and according to him, He tells his servant how much he deserves a higher position than others. The prophet regrets and repents for the questions he had in his heart about God. In this way, God restores Ayub's health, children, and state, he lives a long and happy life and dies at the age of 140. So, the plot is told in the same way, the "Tale of Job" in terms of its form is reminiscent of a real trial, the sections are divided into the speeches of the accused Job and the words of each of his friends as the accuser. He appeared as an impartial expert. Analyzes the details of each party's presentation as if it were in a trial and presents its own comments. In the last section, the speech of the judge, Lord, sounds like a verdict of acquittal against Job, and the moral, spiritual, physical, material damage is compensated.

At first, a person is punished, he does not know that he is being judged during the whole process. They accuse him of assumptions that he did not enter in his seven sleep dreams. However, at the end of the story, the culprit is proven innocent, and it becomes clear that until now he is experiencing the torment of trials, not punishment. Kafka also likes his hero Joseph K. tries to show that he is actually undergoing trials and not punishment. Both heroes have a good position in society and are lucky people. Yosef was a senior at the bank and a great prospect awaits him. Both of them are on trial, but neither of them knows what they have done. Both characters are mentally tormented by the experiences they are going through. Even Job knows that he is innocent until the end, despite all the accusations. This feeling is not alien to Yosef either. Now let's compare the differences between them, only then it will be possible to understand the essence of the work and get closer to the ideas of the writer in this regard.

Now let's compare the attitude of the heroes to being targeted as a culprit. Job tries to prove his guilt tooth and nail, and justice demands judgment. As for Joseph, he could never publicly deny the accusation (albeit abstract) that was made with complete

confidence. And when he realized it, it was too late. Instead, Joseph makes acquaintances to find out what he is accused of, but all in vain. It just gets more complicated. Every time he returns from the defender's presence, he still has more questions.

Job was a prophet, it is known that he was punished not because of his fault, but because he found it necessary to undergo trials, which will be revealed at the end of this work. But Joseph K. this can be said about He lived like everyone else, went to the local bar once a week, and spent the night at a lover's house once a week. Maybe he laughs at the fact that they decided to punish him for this sin. In human society, the courts do not prosecute for the impure relationship between a naked woman and an unmarried man, but the laws of God are completely different from the laws of His servants on earth, and we know that the consequences of this grave sin, cohabitation without marriage, are described in detail in the Holy Kuran. In our opinion, it is not for nothing that the writer made his hero laugh in such a situation. Perhaps, by this, the writer is pointing to the divine laws and the consequences of human evasion of obeying them, which always end in such a tragic way. It is hinted that the sins which are considered grave in heaven are honorable for men on earth. The writer's verdict on his hero Yosef K. as an adulterer is not unfair, so he is not pure like Job, but really guilty. Joseph K. it is not difficult to perceive that he is accused of unbelief. So, the writer points out that a person should live thinking about his life not only on earth, but also in the other world. No one leaves this world without guilt, this earth belongs to the unbelievers, so it indicates that a person should get up before it is too late, repent of his sins and wash away his sins. Because it is inevitable that all of them will one day stand before the Supreme Judge like Job. Yozef K. in "Process". the image of man, because the beginning of his trial was announced at the beginning of the work, and mankind also knows that he will stand before God and be judged on the Day of Judgment, because this is explained in the books that came down to earth. But the servant continues

to sin even knowing this. Kafka's hero also made such a mistake, when he heard that the case was started against him, he met new women, tried to be close to them, and tried to find a way to the upper ones through the weak. However, women often do not help at all in this regard, they cannot help at all, and the work gets worse.

In conclusion: in this article, it was emphasized that the story of Job served as the basis for writing the novel *The Process*, but it was analyzed that the philosophical, literary, and religious views of the text of the novel related to the stories in the divine book have not been sufficiently studied. Therefore, the article analyzed the story that inspired the writer, which source was used, and the writer's views on this matter.

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