

THE INFLUENCE OF SURAH YUSUF ON UZBEK LITERATURE

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Abstract

The ancient legends and tales about "Yusuf and Zulaykha" attracted the attention of many creative peoples of the East at different times. Especially as a result of its mention in sacred books, this topic was enriched with many new artistic interpretations and plots in prose and verse, creating a unique traditional epic genre. Since the 9th century, more than 150 epics and stories have been created in the East based on the plot of "Yusuf and Zulaykha" ⁴. The most famous of these are the stories and epics of Abul Muayyad Balkhi, Firdawsi, Shahobiddin Am'aq, Shahin Shirozi, Abdullah Ansari, Khoja Mas'ud Iraqi and Abdurahman Jami. These poets and writers, using their literary experiences as an example, laid the foundation for the tradition of creating large-scale works based on the experiences of "Yusuf and Zulaykha". In Turkish literature, about 50 works have been written about "Yusuf and Zulaykha" ⁵. For example, Qul Ali ("Qissai Yusuf"), Nasiriddin Rabguzi ("Qissai Yusuf Siddiq alayhissalamu alayhi salam"), Durbek ("Yusuf and Zulaykha"), Haydar Khorezmi, Mulla Yusuf Yorkandi, Nazim Hiravi, Sayqali, Hirami, Salahi, Andalib ("Yusuf-Zulaikhoyi Turki") ⁶, and Haziq ⁷ have written works such as.

The genesis of the beautiful story of Joseph, which is widespread among the peoples of the East, is best studied in connection with the divine holy books - the Torah, the Psalms, the Gospel and the Holy Quran. The first three holy books are called the Bible, which is divided into two parts: the Old Testament and the New Testament. The Old Testament consists of the Torah and the Psalms. The first information about Joseph is found in the first book of the Torah, called "Genesis".

⁴ History of Uzbek literature . V 2-x tomax . Volume 1. Tashkent, 1987, P.169.

⁵ Korogli XG Plot about Yusuf and Zulaykha in Turkish literature //SV. 1975, No. 3

⁶ For information about Andalib's other works, see: Karimboy Kuramboyev. Andalib and Furqat. // Uzbek language and literature // Tashkent: – "Fan", 1971. No. 2. – P. 25. BA Karriyev. Navoi and Turkmen literature. // Uzbek language and literature // Tashkent: – "Fan", 1971. No. 2. – P. 42.

⁷ See about this: Shodiev Ergas'hali. Collection of fun. //Uzbek language and literature// Tashkent: – "Fan", 1971. No. 2. – P. 60-61.

The story of the prophet Jacob begins in its 25th chapter. Then the events of his marriage and the birth of his first children are described. In the section of chapter 30, "Joseph - the son of Rachel", Joseph's birth and naming are briefly mentioned. The main events about him begin in chapter 37 of the book, "Joseph's dreams". The second source on the subject is the Psalms. This book is also called the "Book of Psalms of David." The Psalms were composed between 1500 and 500 BC and contain 150 "psalms." The Psalms are mainly hymns, religious songs, prayers, thanksgivings, and supplications dedicated to God. The Psalms do not describe a specific event in detail. They mainly contain references to events (in the Torah).

Keywords

holy book, Torah, Psalms, Gospel, Holy Quran, prophet, narration, narration.

Among the four divine books that are considered the original source, the Holy Quran holds a special place. The story ⁸is described in the Quran as "Ahsan ul-Qisas", that is, "The most beautiful of stories". This version of the story, which is widespread in the East, was formed on the basis of the twelfth chapter of the Holy Quran, "Yusuf", and this chapter is considered the source of inspiration for all Yusufnamas. There are the following reasons for this:

First of all, most of the countries of the East are people who believe in Islam. Therefore, whether it is cultural and domestic, or socio-political issues, they have always relied on the Quran and acted on this basis.

Secondly, the issue of Islamic faith and Islamic morality occupies a central place in this surah. According to it, the main idea of the story is that a person should expect salvation from Allah alone, believe in His help, and, as the surah says, "be patient with beauty." Also, in "Ahsan ul-Qisas," issues such as a person's spiritual and moral perfection, purity of faith, avoidance of sin, and not giving in to desires are given high priority. This is a characteristic of the peoples of the Muslim world.

The translator of the Holy Quran, Alauddin Mansur, makes the following observations about the reasons for the revelation of Surah Yusuf: "This Surah was revealed after Surah Hud during the darkest days of Muhammad's life - when he was separated from Khadijah and Abu Talib, and when he was suffering from the persecution of the polytheists. It is as if Allah Almighty is teaching His beloved Prophet, and indeed all his followers, that if they are patient and content with the troubles and hardships that befall them and the oppression and violence of the

⁸ Abdullah Ansari, the author of one of the first prose stories about Yusuf, provides information that "This blessed Surah has ten names." Information was taken from the following source: Rustamov ER Some questions of comparative study of Uzbek literature of the 15th century with other eastern literatures (Turkish and Persian-Tajik). DD. Moscow-Tashkent, 1966. P.682

unbelievers, and do not tire of their struggle in the path of Truth, and do not abandon the religion of Allah, then the Lord of the worlds will save them from darkness and hardship and lead them to bright, happy days. There is a special charm and special charm in the poetry and style of this Surah, which is unique in Islam. The greatest writers in the world were impressed by it, wrote poems and epics, and scholars wrote volumes of books about this surah ⁹. Indeed, this story inspired many poets. "This is not accidental, of course," writes literary critic Hamidulla Karomatov. "Because the Surah "Yusuf" is distinguished by its perfect composition and is read like a story. It captures the thoughts of all people by reflecting the ups and downs of human life ¹⁰." As noted, the main idea of the surah is patience and contentment. It shows how a person can be free from all suffering and, as a result of patience, even in the darkest days of life, without despair, will certainly see bright days ahead, using the example of Jacob and Joseph. Their lives are presented as an example for all believers (Muslims). It can be seen that the same content in the Quran later migrated to the stories and epics about "Yusuf and Zulaikha".

Thirdly, the Surah focuses not only on the issue of Islamic da'wah or Islamic ethics, but also on worldly, that is, socio-domestic issues. It is known that the main source of livelihood of ancient peoples was farming or animal husbandry. In those times, only the agricultural sector was leading, and there was no talk of any industry or production. Perhaps this is the reason why drought, and not another disaster, was sent to the people. After the Egyptian king Rayyan learned that famine would fall on the people, he gave the opportunity to rule to Yusuf, who was distinguished by his intelligence and entrepreneurship. He entrusted him with taking the necessary measures against the coming disaster. The Surah describes in detail how Yusuf ruled the people with justice and how he took measures against this disaster during the years of famine. As has been seen, in the story of Yusuf in the Quran, divine and worldly issues have equal rights.

Fourthly, the interest and demand of the peoples of the whole world for romantic and adventure epics is very high. In this story from the Quran, the image of Zulaykha (as they are called in the translation notes), the wife of the ruler of Egypt, Kitfir, her falling in love with Yusuf and her actions and actions on the way to achieving the will are much more complete than in the Torah or other sources. This, in turn, is another factor that attracts the attention of all short-story poets. It should be noted that "the fact that the themes of Islam and the Holy Quran have

⁹The Holy Quran. Surah Yusuf. Translation and commentary by Alouddin Mansur. – Tashkent: Chulpan, 1992. – P. 197. (Hereinafter referred to as the Quran)

¹⁰ Hamidulla Karomatov. The Quran and Uzbek Literature. – Tashkent: Science, 1993. – P. 62–63.

been absorbed into Uzbek literature and found their expression in it has gained great importance. Great discoveries have been made, masterpieces have been created. Enjoying this great cultural heritage left by our ancestors will make a significant contribution to enriching our spirituality ¹¹. " In addition, "the penetration of Quranic themes into world and especially Uzbek literature would not only be instructive from a religious point of view, but would also clarify the abstract aspects of Eastern literature for us, open up the roots of various literary themes, and help restore the genealogical, inextricable links between contemporary Uzbek literature and Islamic literature ¹². "

The interpretation in the Quran is distinguished by its relative perfection. The summary of "Ahsan ul-Qisas" is as follows: The story begins with the events of Yusuf's dream. He first tells his father Ya'qub about his dream: "O father, I saw in my dream eleven stars, the sun and the moon. They were all prostrating themselves to me ¹³." Ya'qub said to his son: "O my son, do not tell your brothers about this dream, lest they plot against you. For Satan is an open enemy to man." He also tells his son that this dream is a sign that Allah has chosen him to be a prophet in the future.

Ya'qub 's son loved Yusuf so much that he could not be separated from him for a moment. His other sons were jealous of him because of this. In search of a solution, they made a plan to either kill Yusuf or take him to a deserted place. By doing this, they wanted to turn their father against them. Then one of the brothers suggested that they should not kill Yusuf, but rather throw him into a well. Yusuf's brothers carried out their plan and threw him into the well. At that moment, a revelation came to Yusuf from Allah: "You will certainly (in due time) inform your brothers about this, and they will not even realize (that you are Yusuf)." They came to their father and told him that a wolf had eaten Yusuf. Jacob sensed their trickery and said: "No! Your desires have made a (bad) matter seem good to you. Now (my job) is to be patient and patient. The only One to be sought for help against this (separation-tribulation) that you are talking about is Allah." While Joseph was lying in the well, suffering from hunger and thirst, some of the Egyptian caravans who passed by took him out of the well and took him away. When the caravan reached Egypt, they sold Joseph for a small sum. The buyer was the governor of Egypt, Kitfir. He gave the child to his wife Zulaikha and said, "If he turns out to be useful, we will adopt him as a child." Thus, Joseph grew up in the house of the governor of

¹¹ Sanayev I. The literary environment of the Zarafshan valley in the second half of the 19th century and the beginning of the 20th century. Dissertation submitted for the degree of Candidate of Philological SciencesY. – Samarkand – 2001. P. 63

¹² Karomatov H. The Quran and Uzbek Literature. – Tashkent: Fan, 1993, P. 5

¹³ Quran. P. 198

Egypt. When he reached adulthood, Allah gave Joseph knowledge and wisdom. One day, when Yusuf is alone in the house, Zulaykha, who has fallen in love with his beauty, closes the doors. When he reveals his intention, Yusuf, not wanting to betray his master who loves him, rejects Zulaykha and says that he fears the wrath of Allah and will never commit adultery. When Zulaykha pursues Yusuf in order to achieve her goal, he runs towards the door. Zulaykha catches up with him and tears the back of his shirt. When they leave the door, they meet the master. Then Zulaykha tries to justify herself and slanders Yusuf. She tells her husband: "The punishment for anyone who intends to harm your family is either prison or a painful punishment." Yusuf also tries to justify himself. One of Zulaykha's relatives, who was present at the event, testified: "If his shirt is torn from the front, then (Zulaykha's) statement is true and (Yusuf) is one of the liars. If his shirt is torn from the back, then (Zulaykha's) statement is false and (Yusuf) is one of the truthful." The commentary states that the person who testified was one of Zulaykha's cousins, who was still a baby in the cradle. Allah vindicates His innocent prophet with the tongue of an innocent infant.

Khoja saw that Yusuf's shirt was torn from the back. He looked at his wife and said, "This is one of the tricks that women do," and ordered Yusuf to forget what had happened. He ordered Zulaykha to ask for forgiveness for her sin and repent. The news that Zulaykha had fallen in love with her slave quickly reached the ears of the people. The women of the city scolded her for falling in love with a slave. After these words, Zulaykha sent someone to organize a feast for the women. She gave each of them a knife to cut fruit and eat it, and invited Yusuf to join them. Seeing his beauty, all the women lost their minds, cut their hands with knives, and cut off the fruit. They described him as an angel, not a human being. Zuleikha shouts to the women of Egypt, "You have accused me of this young man." She admits that she really wanted to mislead him. However, she says that Yusuf has not obeyed, and swears to imprison him if he continues in this way and does not obey her orders. Yusuf cries out to God, saying that imprisonment is better than what Zuleikha is calling for. He also prays to God to protect him from their plots. God accepts Yusuf's prayer and protects him from their plots. Rumors about these conflicts increase among the people. The governor and Zuleikha decide to keep Yusuf in prison for a while until the rumors die down.

In the prison where Joseph was imprisoned, there were two men who had previously been close to the king ¹⁴. One was a cupbearer and the other a baker. One day they had a dream and asked Joseph for its interpretation. The cupbearer

¹⁴In the commentary, these people are referred to as the governor's butler and the governor's baker. However, subsequent events show that they were not people belonging to the governor, but to the king.

said that he was preparing wine in his dream. The baker said that he was carrying bread on his head and that the birds had eaten it. The Quran mentions that Joseph, peace be upon him, called them to the true religion - Islam before interpreting the dream. That is, Joseph told them what kind of wisdom he had and that this quality (the ability to perform miracles) was given to him by Allah. He told the cupbearer that he would be freed from prison and return to his previous position. He told the other that he would be hanged and that carrion birds would peck at his head. He asked the one who was to be freed to report to his master about himself and said, "Please free me from this oppression." However, Satan made the cupbearer forget this, and Joseph remained in prison for several more years ¹⁵.

One day, the king of Egypt, Rayyan bin al-Walid, had a dream. He called his wise men together and told them his dream: "I saw in my dream seven lean cows eating seven fat cows, and seven green ears of corn and seven withered ears of corn." He asked the wise men to interpret his dream. They could not interpret it. Among the wise men was a cupbearer who had been imprisoned. This incident reminded him of Joseph. The cupbearer told the king that Joseph, who was in prison, knew the interpretation of the dream. He went to Joseph and told him the dream. Joseph said: "Sow (grain) for seven years in succession. Then leave what you have harvested in its stalks (so that it does not spoil), except for a little of what you eat. Then after them will come seven years of famine, which will eat up all that you have stored up for them. Except for a little of what you have stored up (for seed). Then after them will come a year in which people will be under the influence of rain and will make wine (from various fruits)."

When the sorcerer heard these words, he returned to the king and explained the dream. Rayyan summoned the prisoner and sent a messenger. Yusuf said to the messenger: "Go back to your master and ask him (first) what happened to the women who cut their hands. Indeed, my Lord is aware of their plots." With these words, Yusuf told the king that he had been slandered, that he had been wronged for so long, and now he demanded that those who had wronged him be punished. After the messenger's report, the king gathered those women and asked them what the real truth was. The women confessed that they had not seen anything wrong with Yusuf. Zulaykha was among them. She confessed all her sins and acknowledged that Yusuf was truthful. The messenger told Yusuf this story. He says that the purpose of this request is to prove that he is not a traitor and to show the king that God never does good to traitors. Thus, Yusuf is released from prison. After talking with Yusuf, the king recognizes him as a respected and trustworthy person in his court. Yusuf asks the king to appoint him as the head of the country's

¹⁵ Quran. P. 201–202

treasury. Because he says that he is able to manage them fairly and correctly. Conclusion that is , this stories by itself appearance not . Holy books , mainly the Quran Surah Yusuf in the Holy Quran basis was .

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