



The Epic of Yusuf Zulaykho through the Eyes of A.Navoi

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Abstract: In the article Yusuf a.s. the incident related to is analyzed. This traveling plot in the work of Alisher Navoi is compared with the Holy Qur'an and other epics called "Yusuf and Zulayha".

Key words: prose and scientific works of Alisher Navoi, "Tarihi anbiyo va hukamo", the story of the Prophet Yusuf, the epic "Yusuf and Zulayha".

One of the scientific and philological works of Hazrat Alisher Navoi "Tarihi Anbiyo va Hukamo" describes the prophets and rulers of history. Although the poet does not have a masnavi on the theme "Yusuf and Zulaikha", Yusuf a.s. history is given a lot of space. "Yusuf and Zulaikha" is a story about a journey known in Eastern literature. It was originally found in books such as the Torah, the Bible and the Holy Quran from religious sources. Surah Yusuf is the 12th sura of the Holy Qur'an, it consists of 111 verses and is described as "one of the most beautiful stories." It was revealed in Makkah when disaster befell the Prophet Muhammad after the death of his uncle Abu Talib and his wife Khadija. Prophet Muhammad (peace and blessings of Allah be upon him) was informed about the difficult fate of Yusuf (pbuh) and how he patiently overcame difficulties. It is said that listening to this surah will bring comfort to those who are in trouble. The image of the Prophet Yusuf in fiction was created in stories and epics. This topic was written in Arabic and Persian by Firdousi, al-Saalibi, Ibn Sina, Kisai, A. Jami, and in Turkish by Kul Ali, Sayyed Hamza, N. Rabguzi. The epic "Yusuf and Zulaikha" was also created on the basis of the folk epic. Although Alisher Navoi wanted to write an epic on this topic, his intention did not materialize. Studying the manuscript of the epic "Yusuf and Zulaiho" in Paris, the foreign scholar E. Bloch, having read the attribute "lion" given to Caliph Ali, came up with the name "Alisher" and said that the work belongs to the pen. Alisher Navoi. F. Sulaymonova, relying on the opinion of E. Bloch, published an article in which she expressed the opinion that the work probably belongs to Navoi [3; 148-151].

E. Shodiev published an article in the Sharq Yztyzi magazine and said that the work was written by Navoi. However, these thoughts remained speculation, and the fact that the poet wrote an epic on this topic has not been confirmed. In the work of Alisher Navoi "Tarihi anbiyo va hukamo" Yusuf a.s. ranked 20th among the prophets. Information about Yusuf a.s. incident involving Yakub a.s. that it is a "better known story" than his story, and that it must be told, because because of the "weirdness and sweetness" of this story, the "akobira", i.e. adults, previous poets created both in verse and in verses. prose, and showed "magic in his description", it is emphasized. Master poets, first Firdavsi Tusi, and then Abdurakhman Jamiylar, described the Husnis of Yusuf a.s., and he says that there is no need to describe the quality, artistry and perfection of his works on this topic. He mentions that the poet Khoja Masud Iraqi wrote a work on this subject in poetic form and that "adulthood" (art) was "given". He also mentions that other poets also wrote works. Then he says that if he lives long enough, he wants to finish this story by writing it: "For the sake of the memory of Komi, I will forgive this dream, God willing, if I live long, then in Turkish I will write camphor bullet chun varag

homeyi mushkin shamoma. And this story starts the poem and brings it to the end. The theme "Yusuf and Zulaikha", included in the creative concept of Hazrat Navoi, is based on the stories about Yusuf a.s. Alisher Navoi Yusuf is called the most beautiful representative of the human race.

Once Yusuf a.s. looking at myself in the mirror and being proud of myself, if I were a slave, who could judge me? speaks. The beauty of Yusuf a.s. was so great that ninety-nine out of a hundred parts of beauty were bestowed upon him by Allah. In another source, Yusuf a.s. It is said that because of her beauty, she wore several layers of veil over her face, and when the people of Egypt were starving, she took off one layer from her face, so that people were fascinated by her beauty and spent seven years. there. To see one's beauty in a mirror is one of the elements of folklore. In particular, in folk tales, the mirror acts as a poetic image that embodies beauty. The comparison of the mirror element and the concept of beauty also has a logical basis. If Yusuf looks in the mirror and is proud of himself, his incomparable beauty is understandable, on the other hand, the reader's interest in the fate of Yusuf, who has given himself a high rating, increases. This image of pride is not found in the work of other writers and poets, only in the work of Alisher Navoi. Pride in oneself, conceit is self-defense, and its negative consequences Yusuf a.s. Seems. The poet emphasizes that arrogance and self-conceit are punished by the Almighty: "The Almighty showed diligence, I did just that ..." Yusuf was sold to a.s. And Ziar Khazai, the head of the caravan, sells Malik bin Misra to Aziz for a weight seven times the weight of Yusuf [1;123]. In the Holy Quran, Yakub's love for Yusuf more than for his other sons gives rise to enmity. In "Tarihi anbiyo wa hukamo" Yakub Yusuf a.s. saw a dream, that is, the moon, the sun, eleven stars worshiped Yusuf, saying that "your father, mother and brothers will need you." Hearing this dream and its interpretation, Yusuf's brothers intend to take revenge on him. They show themselves to Yakub and receive permission to take Yusuf to the steppe.

The Koran says that the father was worried that Yusuf would be eaten by a wolf. Worry about Yakub was a ready excuse for the brothers. Both sources mention that the brothers stained Yusuf's shirt with sheep's blood and lied to their father that Yusuf had been eaten by a wolf. It is said that Alisher took Yusuf away from the caravaneer who rescued him from the cave in Navoi and sold him back to them, claiming that he was "our slave". In the Qur'an, one of Yusuf's brothers says that he should be thrown into the well without being killed. Yusuf remained in the well for three days, and when a caravan passed by, they lowered a bucket into the well to draw water. When the caravan reaches Egypt, Joseph is sold at a low price, for a few coins. Because they were afraid that the owner of Yusuf would leave. In the Qur'an, the ruler of the city of Egypt is Kitfir, and in the work of Navay, Misr Aziz. Alisher Navoi's interpretation of the story of Prophet Yusuf differs from the stories and epics of other poets. He relates this story based on the Holy Qur'an, Qisas ul-Anbiya and folk traditions. In the Holy Qur'an, Yusuf's ability to interpret dreams appears when he comes to Kitfir's house. "Thus (that is, saving him from death and poverty and making the ruler of Egypt wish) We placed Yusuf there (in the house of the ruler of Egypt) to tell him the interpretation of all dreams" (12:21). In "Tarihi anbiyo wa hukamo", when Zulaikha told Aziz about Egypt and threw Yusuf into prison, that is, he was ordered by God to interpret his dreams in prison. Some of the inmates, Saki and Bakavul, tell Yusuf a false dream. When Yusuf interpreted the false dream of the two of them, they said that we did not see this dream, we made it up. Yusuf tells them: "The fate of Almighty God corresponds to my fate", and the dream comes true. This scene also differs from other Yusuf and Zulaiho epics. Yusuf tells the released guard about his release from prison: "Go and tell me to the Malik region." According to Alisher Navoi, Yusuf did not ask the Almighty for release, but because he "created a creature", "The Almighty will keep him in prison for many more years" [1:125]. The poet emphasizes the need to turn to the Creator, and not to a person, in moments of troubles and troubles. In "Tarihi anbiyo wa hukamo" the dream event occurs in four places and is described in its own way.

The interpretation of these dreams comes true during the events. Yusuf a.s. While he was in prison, the guard told his false dream that "I saw three bunches of grapes in the garden, and when I squeezed them, they immediately turned into grapes, and I handed them to the king, who drank and praised me." Alisher Navoi developed and expanded the juice sentence from the Holy Quran: "In my sleep I

make wine." There is also a positive sign when the winemaker sees the grapes on three branches, squeezes the grapes to make beer, and the malik (king) drinks it, thanks to the winemaker and approving it. Three khoshas - if after three days the king invites the king to the presence of the District, chogir is a sign of joy and honor, and if the king takes the chagir from the king's hand, this is a blessing to be shown. The dream of a young baker in the Qur'an is this: "I carry bread on my head, and the birds feed on it."

Alisher Navoi uses a bakovul instead of a baker, and the dream event is described in more detail: "I saw bread over my head in the three houses of Malik's kitchen, and the birds from the sky sat on my head and ate the bread" [1:124]. The image of birds landing on the head and eating bread gives the impression of a disaster that has fallen on the head. Saki Yusufu a.s. The request of Yusuf a.s. came to mind. go to Malik and tell him about me. If the Koran mentions that he will stay in prison for several years, then Alisher Navoi says that this period is seven years. Seven years later, the Malik region had a dream: "... seven fat sheep ate seven skinny sheep, and seven dry ears were gnawed and disturbed." In the Holy Quran: "I saw in a dream seven skinny cows eating seven fat cows, and seven green ears of corn along with one withered (seven ears)" [2:161]. If the epic of Yusuf and Zulaikha and other sources describe the events of Yusuf's marriage to Zulaikha and his accession to the throne of Egypt after the death of Misr Azizi, then in this work by Alisher Navoi, Zulaikha's husband divorces her, and Malik Rayon makes Yusuf king. After several years of drought in the country, Yusuf marries Zulaikha. At the end of the event on the occasion of the death of Yakub, a.s. "He departed at the mercy of God," it is said. So, Alisher Navoi knew several examples of stories and epics on the theme of "Yusuf and Zulaikho". At the end of the epics of the "Yusuf and Zulaikha" series, the story ends with the fulfillment of Yusuf's dream given at the beginning of the plot, and after the death of Yakub, Alisher Navoi also had Malik Rayon die, and an infidel named Qabus ascended the Egyptian throne, whom Yusuf a.s. He is reported to have called to Islam, appointed his last place on the Nile River, one yard from Egypt, and died. The people of Israel are the descendants of Yakub a.s., and the proof is that he had eleven sons.

Yusuf a.s. Even before Alisher Navoi, stories about the prophets were covered in stories about the prophets, and the poet relied on the Holy Quran, the epics "Kisas ul Anbiya", "Yusuf and Zulaikha", folklore and legends. In "Tarihi anbiyo wa hukamo" the theme of "Yusuf and Zulaiha" is extensively disclosed in comparison with the history of other prophets. Although this topic was briefly described by Alisher Navoi in comparison with other epics, conclusions can be drawn about the poet's approach to the plot of "Yusuf and Zulaikha" and the basis of the approximate history of the epic that is planned to be written.

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