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## **A STUDY OF THE EPIC POEM “ZHUSUP AND ZLIKHA” IN KAZAKH LITERATURE**

**Abstract.** This article gives an overview of the materials and details of the study of the epic poem “Zhusup-Zlikha”, which represents an invaluable work for all Turkic-speaking peoples that has not lost its significance to this day. Due to the importance of studying the millennial history of the ancestral heritage, which goes further and further back in time, a comprehensive analysis of this medieval manuscript about the history, culture and beliefs of our people, illustrated with specific textual examples from the epic poem, has been carried out. This beautiful epic poem was a true depiction of the hard fate and hardships experienced by Prophet Zhusup, his true faith in God, selfless love for his country, people, father and relatives. As the authors of the article note, the story “Zhusup-Zlikha”, rich in interesting stories, proclaiming morality and true faith, was widely spread among Turkic peoples and over time became known to Kazakh storytellers as well. The works of ancient poets, who created a heroic biography of the legendary prophet Zhusup in their works, deserve special attention of modern researchers - Turkologists. In the process of solving the set goals and tasks in this research work the methods of collecting the main sources, careful analysis of materials, systematisation, comparison and description were used. The scientific significance of the work lies in a comprehensive and detailed study of the prerequisites for the creation of the epic poem ‘Zhusup-Zlikha’, telling about the life of the Prophet, whose piety and wisdom became the main factor for writing the work.

**Key words:** folklore, relic, scientist, epic poem, prison, prophet, Egypt.

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## **«Жүсіп-Зылиха» қиссасының қазақ әдебиетінде зерттелуі**

**Аңдатпа.** Мақалада қазақ дүниетанымында қалыптасқан түркі халықтарының құнды шығармасы «Жүсіп-Зылиха» дастанының қазақ әдебиетінде зерттелуі туралы жан-жақты талданып, ғылыми тұрғыда түйінделеді. Тұтас дәуірдің тарихи шындығын көркемдікпен бейнелеген бүгінге дейін өз құндылығын жоймаған түркі тілдес халықтардың бәріне ортақ құнды дереккөз жәдігер қатарындағы «Жүсіп-Зылиха» дастанының зерттелу деңгейіне шолу жасалып, зерттеу мәліметтері жан-жақты қарастырылады. Бүгінде ұмытыла бастаған мыңдаған жылдық тарихы бар бабалар мұрасына зерттеу қажеттілігі

туындағандықтан бұл ортағасырлық қолжазбаға жан-жақты талдау жасалады. Түркі тектес халықтардың тұрмыс-салты, мәдениеті мен әдебиетінен хабар беретін тұстары дастаннан алынған нақты мәтіндік мысалдармен көрсетіледі. Жүсіп пайғамбардың басынан кешкен ауыр тағдыры, қиыншылықтары, бір Аллаға деген шынайы сенімі, еліне, халқына, туған әкесіне, ағайындарына деген риясыз сүйіспеншілік-махаббаты көркем түрде бейнеленгендігін сөз етеді. Адамгершілікті, имандылықты насихаттайтын қызықты оқиғаға толы «Жүсіп-Зылиха» қиссасы кезінде түркі халықтарына кеңінен тарап, уақыт өте келе қазақтың данышпандарының да қаламына жол тартқандығы туралы мақалада қарастырылады. Жүсіп пайғамбардың өмірінен үлгі боларлық көріністерді әдеби шығармалар арқылы суреттеуде оқырманға көркемдеп жеткізу үшін жемісті еңбек еткен ақындардың тарихи, һәм әдеби шығармалары бүгінгі түркітанушы ғалымдарының зерттеулерін қажет етуде. Зерттеу жұмысында алға қойған мақсат-міндеттерді шешу, негізгі дереккөздерді жинау барысында жаппай сұрыптау, жүйелеу, салыстыру, баяндау әдістері қолданылды. Зерттеу жұмысының ғылыми маңыздылығы барысында «Жүсіп-Зылиха» дастанының қалай жазылғаны сараланады, қазақ әдебиетінде зерттелуі қарастырылады. Дастанға арқау болған оқиғаларға белсене қатысқан Жүсіп пайғамбар өмірінен сыр шертіледі.

**Түйін сөздер:** фольклор, жәдігер, ғұлама, дастан, зындан, пайғамбар, Мысыр елі.

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## **Изучение хиссы «Жусуп-Злиха» в казахской литературе**

**Аннотация.** В данной статье дается обзор материалов и деталей исследования саги «Жусуп-Злиха», представляющей бесценное для всех тюркоязычных народов произведение, не потерявшее своего значения и по сей день. В связи с важностью изучения тысячелетней истории наследия предков, которое все дальше и дальше уходит вглубь веков, был проведен комплексный анализ этой средневековой рукописи об истории, культуре и верованиях нашего народа, проиллюстрированный конкретными текстовыми примерами из саги. Эта прекрасная сага явилась правдивым изображением тяжелой судьбы и невзгод, пережитых Пророком Жусупом, его истинной веры в Бога, беззаветной любви к своей стране, народу, отцу и родным. Как отмечают авторы статьи, насыщенная интересными историями повесть «Жусуп-Злиха», провозглашая нравственность и истинную веру, широко распространилась среди тюркских народов и с течением времени стала известна и казахским сказителям. Особого внимания современных исследователей - тюркологов заслуживают произведения древних поэтов, создавших в своих творениях героическое жизнеописание легендарного пророка Жусупа. В процессе решения поставленных целей и задач в данной исследовательской работе использовались методы сбора основных источников, тщательного анализа материалов, систематизации, сравнения и описания. Научная значимость работы заключается во всестороннем и детальном исследовании предпосылок создания саги «Жусуп-Злиха», рассказывающей о жизни Пророка, чьи благочестие и мудрость стали главным фактором для написания произведения.

**Ключевые слова:** фольклор, реликвия, ученый, сага, темница, пророк, Египет.

## **1. Introduction**

In the name of God, the Most Gracious, the Most Merciful. No matter which nation we take, their national culture and literature have their own way of growth, formation, and their own unique characteristics. The most often sung theme in medieval Turkic poetry

is the epic poem "Zhusup and Zlikha", whose plot was inspired by Arabic and Persian literature. As one of the sources of national heritage, the story's storyline and themes had a significant impact on Kazakh national folklore and the epic-based literary literature that arose in the 19th century. As a messenger of Allah Almighty, Zhusup is a prophet. The Holy Koran contains a surah regarding Prophet Zhusup. However, as the poets and poets say, it is not a story, poem, or story. It is the word of Allah, a passage from the Holy Koran, and in Surah Yusuf (peace be upon him), Allah Almighty has set Prophet Zhusup (PBUH) as an example for the Muslim community. Since these fictional works are based on the Koran and hadiths, the authors who took inspiration from these sources have effectively used the historical occurrences mentioned in the Koran to further their quest for virtue and purity. He attempted to communicate the mystery of the mysterious universe through his literary works and delved into the underlying mysteries of poetry, which resulted in numerous contemporary scientific breakthroughs.

In the first volume of the book "History of Kazakh Literature" (Қазақ әдебиетінің тарихы), published in 1948, the following is said about folklore: "Folklore is an English word. Its exact meaning is wisdom of the people, knowledge of the people, noble, famous and artistic words which are transmitted orally". The material which is subject to scientific study and analysis is called folklore. Then the word folklore means oral literature. But however it was created, it belongs to fiction. So, it is written that oral literature is called folklore. In the book "The Truth of Folklore", published by the Institute of Literature and Art named after M.O. Auezov in 1990 by the publishing house 'Gylym', it says: 'The importance of folklore works consists first of all in preserving the oral creativity of the people, which has been forgotten or is beginning to be forgotten. Only when these records are collected and published will the folklore of any people become part of the whole national culture, and the best samples will enter the treasury of world culture. "When we speak of the works of oral creativity of the Kazakh people, first of all we remember our wonderful epic poems, unforgettable fairy tales, subtle lyrical stories, which were passed on from generation to generation, memorized and passed from mouth to mouth".

In Kazakh literature epic poem uses as "khissa". The word "khissa" comes from the Arabic word meaning 'narrative, story'. The genre of story in Kazakh literature includes large-scale works of fiction, as well as poems and epics based on the plots of oriental legends and tales. However, this story is the word of Allah taken from the Koran. "Khissa" means 'narration' according to S. Mukanov's book "The Heritage of the People. There are many masters of oratory who left behind a rich legacy, written in a unique manner, and who are remembered by people for their innovative ideas and moral words. People who lived in different periods aimed to preserve their own nature in its best aspects. And epics are invaluable works that elevate and exalt human nature to its highest level. The main advantage of stories is the promotion of morality through the lives of the prophets, the best of humanity. The relevance of our article begins with the story of the Prophet Zhusup, which is considered the earliest spiritual source that shapes and prepares the human and spiritual qualities of society. The poets who wrote the stories turned only selected plots

that had become widespread among the Kazakh people into epics. In the hundred-volume book of the Words of the Ancestors are stated that 'nazira' (the direction of literary, which means 'answer', 'matching', 'connection') tradition spread as a trend in Arabic and was later revived in Persian literature.

U. Sukhanberdiyeva compiled the book "Legend of Love", where she says about the fact that each Kazakh poets sang in his own way. In her opinion all the versions that Kazakh poets developed, sang, and enriched the works of Rudaki, Firdausi, Nizami, Fizuli, Navoi, Saadi etc. in their own way, and the works were spread among the Kazakh people in the 'nazira' tradition. (Sukhanberdiyeva, 1994: 11).

Kazakh scholar Zh. Karipbaev in his research has shown that Abai not only adhered to the tradition of nazir, but also breathed new life into the eastern tradition, thus bringing deep meaning to the world literary process. Relatively, it shows that Abai formed the neoclassical nazira tradition in Kazakh literature (Kapibayev, 2022:62-71).

Uzbekistani scholar Ch. Ergashova observes that nazira, as a creative method, was extensively utilized in literature, fine arts, applied arts, and held a significant role in medieval Oriental music. In her research, the scholar highlights the importance of the 'nazira' tradition in Uzbek music, demonstrating the unique characteristics of this tradition as documented in the history of oriental literature and Uzbek traditional music (Ergasheva, 2023: 122).

## **2. Research methods and materials**

### **2.1 Research methods**

The object of this scientific work is the epic poem "Zhusup-Zlikha", which is a valuable source of information common to all Turkic-speaking peoples and has not lost its value to our days, artistically depicting the historical reality of the whole epoch. The study used the historical method, thanks to which the authors determined the historical continuities of the books "Qisas-ul-Anbiya" by Nasiruddin Rabguzi, written in the XIV century, and "A Brief History of Islam" by Mahmudkoji Behbudi, written in the early XX century. comparative-historical, source study, literature study, philological, religious-philosophical and scientific literature review method. Using the method of comparative-historical analysis, the authors were able to compare how works about the prophets were disseminated in different historical periods and regions. The continuity of works dedicated to the prophets and the history of Islam in the literature of the Turkic peoples is studied and the artistic representation of religious and educational ideas in Kazakh and Uzbek literature is examined. The source study method helped the authors to study the works of such authors as M. Kashgari, Sh. Kudaiberdiuly, Alisher Navoi, A. Yassavi, Kh. Tazhiyev, their views are analyzed. These methods allowed the authors to comprehensively consider the formation and development of religious and educational ideas in the classical literature of Turkic peoples. The material of this work, comprising religious tales about the creation of the world, was familiar to many of the ancient, literate Muslim poets (Qossanova&Kakenova, 2023: 176).

### **2.2 Research materials**

The epic poem "Zhusup-Zlikha" is a work written in the classical style of literature of the Golden Horde era, which has fascinated poets, playwrights and artists for hundreds of

years. There is hardly a generation or nation that has not admired and admired the aesthetic value of this beautiful world. This is a testament to the deep folk character of the work, which, among all living beings, is unique to humans, able to sing of true feelings and sincere love. Speaking about the universal meaning and extraordinary vitality of the epic about Zhusup and Zlikha, the prominent orientalist Ye.E. Bertels wrote that the alternation of various episodes is a carefree childhood, family quarrels, a terrible story of slavery, an even more terrible decline, terrible conditions in prison, a new rise - all these events have made this legend an unforgettable, indelible literary heritage, not just for centuries, but for millennia (Bertels, 1994:380).

Among Kazakh scientists, A. Kyraubayeva, F. Suleymenova, N. Kelimbetov, A. Konyratbayev, O. Kumisbayev, P. Beisenbayev, etc. have extensively studied the epic "Zhusup and Zlikha", while Uzbek scientists S. Khaidarov, Zh. Lapasov, V. Valikhojayev, as well as Turkish scholars F. Kopruluzade, S. N. Banarly, etc. have conducted scientific research and published a number of works.

In the Kazakh collection of relics of the Eastern peoples, "Legend of Love", published by the "Zhazushy" publishing house in 1976, it is written that the plot of the epic poem "Zhusup and Zlikha", which has become a world legend, appeared seven centuries before the birth of the prophet Issa. No matter how many centuries have passed since then, this epic has become the basis for the works of many oriental poets. There is an opinion that the epic poem "Zhusup and Zlikha" was written by Firdausi, but some scholars have argued against this. However, after Firdausi, many poets and writers have written about the epic poem "Zhusup and Zlikha". One of them, A. Jami, wrote this epic poem, which contains profound thoughts about enduring love and true humanity. Initially, it was based on lyrical songs and poems about the Prophet Zhusup, but gradually it evolved into a large-scale work in the form of a dastan.

The Kazakh language versions were published under the title "The Story of Hazrat Zhusup and the Problem of Zlikha" in 1898, 1901, 1904, and in 1907 by the Kazan University Press, in 1913 by the Dombrovsky Press, and in 1918 by the "Ortalyk" Printing House by the heirs of Sh. Khusainov. Finally, the poem "The Story of Musa and Karun" was published together with it. Information about Zh. Shaikhulislamuly, who wrote the poem "Zysup – Zlikha" in Kazakh, is given at the end of the book. This information states that the epic was written by Zh. Aitkhozhin on the 21st of Muharram in the year 1315 of the Hijri calendar, in the Russian year 1897.

In the work "Specific Features of the Story Genre" by A. Kyraubayeva, published in 1985, and in the works "Legend of Love" by U. Subhanberdiyeva, published in 1994, it is noted that the epic "Zhusup-Zlikha" requires a big study. The epic poem has been widely known among the Kazakh people since ancient times. For example, the poet Durbek, a prominent representative of the literature of the Golden Horde era, wrote the epic "Zhusup and Zlikha" (1409) in the Oguz-Kipchak language.

The oldest version of the epic, copied in 1516, is kept in the "Topkani Library of Turkey", and the second version, copied in 1563, is kept in the rare manuscript collection

of the National Library of Paris. Durbek based the epic on some historical events that took place in the Golden Horde and Maurennakhr in the 11th-12th centuries. Other poets also retold the plot of this epic in the form of a nazira. The Kazakh poet Zh. Shaykhusilamuly also wrote the story "Zhusup and Zlikha" based on this plot and published it several times (1898, 1901, 1913) by Kazan publishing houses (Kazakh literature, 2010:96).

The researcher S. Dautily described the epics that enriched Kazakh literature through Islam as, "Zhusup and Zlikha", "Munlyk and Zarlyk", "Seiful-Malik", "Rustem-Zorab"; "Shakir-Shakirat", "Thousand Nights" as the pearls and corals of our literature, which have become the spiritual treasure of our country today (Dautily, 2001: 351).

### **3. Description**

The prophets sent by Allakh to humanity were able to be examples for all people in their actions and words, calling society to goodness and forbidding evil, and promoting only humane qualities. Therefore, they were recognized for their sincerity in the times they lived in and became the main characters of historical and literary works by later generations as the honorable ones of humanity. The prophets always called people to earn their living through honest work and to give charity, and discouraged them from living by depending on others. Allakh called upon his followers to do good to each other, to extend a helping hand to those in need, and to avoid doing evil at all costs. Considering that the only reliable and authentic source of information about the messengers of God that tells the story of events that took place thousands of years ago is the Holy Koran, it is known that the image of the prophets in this holy book in literary works is one of the topics that should be studied in literary studies.

The appearance of the epic "Zhusup and Zlikha" in Kazakh oral literature covers many eras and requires research. The epic of "Zhusup and Zlikha" is a simple work of art, full of humanistic ideas. The epic's oral literature is found in both written and oral forms (in Syrian, Arabic, Persian literature, and in the literature of Turkic-speaking peoples) (Subhanberdiyeva, 1994:11). The main idea of the epic is to show the consequences of frequent bloody wars between rulers for the crown and throne, wealth and career, rivalry and discord between brothers, and excessive cruelty, and to call on future generations to avoid such shortcomings. The work wishes that the people who rule the country be wise, just, kind, and generous. The plot of the epic "Zhusup and Zlikha" was also sung by other poets in the form of a nazira. A number of heroes appear in the epic "Zhusup and Zlikha" by the poet Durbek. They are: The father of eleven children – Yaqip, the king of the Maghreb, whose name is Taimus, the ruler of Egypt, whose name is Aziz, etc. The oldest versions in the Turkic language: Ali's "Qissa-i Yusuf", Rabgüzi's "Qissa Yusuf", one is written in verse, the other in prose. The main plot of both is the same, but there are some differences.

### **4. Results**

The epic poem "Zhusup and Zlikha" was written in Persian and Arabic, which is why it is known that Persian, especially Arabic words, are often found in versions in Kazakh literature. The main idea of the epic is based on the ideology of Islam, preaching morality, honesty, beauty, and humility. This epic is a lyrical epic. At the same time, some issues



specific to Islam are raised. The situation in the country of Kangan at that time, the situation between the Prophet Zhusup and his brothers, and the arrival of the Prophet Zhusup in Egypt are discussed. The Prophet Zhusup had twelve brothers. His father's name was Yaqub (peace be upon him) (Jacob), who was also a prophet. His great-grandfather Isaac (PBUH) was a prophet. Prophet Ibrahim (PBUH) had two sons, one was Ismail (PBUH) and the other was Prophet Ishaq (PBUH) who was the father of Prophet Zhusup. The epic poem about the Prophet Zhusup underwent some changes before it reached the Kazakh people and the Kazakh language. The Kazakh written literature of the 20th century mirrored the long-standing tradition of poetically depicting the life of the prophet through narrative forms. Scholars refer to these poets as "book poets" or "storytelling poets" and they are occasionally described as "poets who sang in the nazira tradition." This body of work from the 19th and early 20th centuries continues to exist today (Tadzhiev, 2023: 323).

The main theme of the epic is love, namely the beauty of the prophet Zhusup and Zlikha, who fell in love with this beauty. The epics tell about the love of "Prophet Zhusup and Zlikha". The Holy Koran mentions that Zlikha, despite being the wife of a vizier, went so far as to put a curse on her husband. The main reason for this was that Prophet Zhusup was a very handsome and statuesque man. The vizier's wife was delighted with such a handsome young man. For example

*Olar aitty: – Kınğannan keldik- dedi,  
On eki ül bir kısıden edik, dedi.  
Babamyz Yshaq, atamyz Jaqyp näbi,  
Köp jyldai qaiğy – qasıret kördik, dedi.*

*They said: "We came from Kinhan" he said.  
We were twelve sons from one man, he said.  
Our grandfather Isaac, our grandfather Jacob, the prophet,  
We have seen many years of sorrow and suffering, he said.*

On this occasion, Ibn Kassir, a famous scholar, historian and commentator in the Muslim world, in his book "Histories of the Prophets" writes the following: أن يعقوب كان له من البنين اثنا عشر ولدا ذكرا و إليهم تنسب أسباط بني إسرائيل كلهم، و كان أشرفهم وأجلهم يوسف السلام (Ibn Kassir, 1998:208). Given above lines' literary translation is "Prophet Yacob had twelve sons, all of whom were from the Children of Israel, the most honorable and respected of whom was Prophet Zhusup".

As for the book "Legend of Love", it is said that Taimus Shah's beautiful daughter Zlikha saw Zhusup in her dreams three times. The book describes how Zlikha fell in love with Zhusup after seeing him in her dreams:

*Zyliha aitty: «Üiqyda bir tüs kördim,  
Tüsimde tamaşaly bir is kördim.*

*Jahannan sipaty asqan suret körıp,  
Zar jylap sonyñ üşin men hoş ürdym.  
Ol suret köz aldymnan ketpei otyr,  
Üstağa qolym meniñ jetpei otyr.  
Aqyl-küşim, sabyrymdy tügel alyp,  
Düniege köñilim riza etpei otyr.*

*Zulikha said: "I had a dream in my sleep,  
I saw a wonderful thing in my dream.  
I saw a picture of the world that was beyond description, I cried and cried because of it.  
That picture cannot be removed from my eyes, I cannot hold it in my hand.  
It has taken all my strength, all my patience,  
My heart is not satisfied with the world.*

The poet Durbek sings about how he wrote this story in the Turkish language epic Zhusup and Zlikha in the following lines:

*Bül qissa parsylardyñ tılınde edi,  
Sony oilap-aq jüregim tılımdeldi.  
Jüsüpti mǎñğı este qaldyraıyq,  
Türkişe sözden suret saldyraıyq.  
Hikaiasyn Jüsüptiñ baiandaiyn,  
Türık tılı türğanda aianbaiyn.  
Qolyma qağaz benen qalam aldym,  
Beinebir kesteşıdei örnek saldym...*

*This story was in Persian,  
My heart squeezed when I thought of it.  
Let's remember Zhusup forever,  
Let's paint a picture of the Turkish word.  
Let me tell you the story of Zhusup.  
I don't know the Turkish language.  
I took a pen and paper in my hand,  
I drew a pattern, like an embroiderer.*

The epic tells us that because Zhusup was blind, his brothers took him with them, threw him down a well and left him to be eaten by their father's wolves. He is found by traders and taken to Egypt where he is sold into slavery. The man who bought Zhusup was a nobleman in Egypt. He was the king's vizier and head of the treasury. The epic tells that after visiting the palace of the king, Zlikha sees him three times in a dream. Zlikha is mentioned as the daughter of the king of Maghrib. The king has come to Egypt to ransom Zhusup from slavery for his daughter. He brings him to his country and gives him to his daughter Zlikha.

Even after becoming king, he saved his country from starvation because of his wisdom. While the people of other kingdoms sold all their livestock, gave money for what they had, and eventually sold themselves into slavery for grain, Zhusup's people were not subjected to such humiliation. They give grain free to the poor as charity. These facts show that mankind has always dreamed of a just, wise and magnanimous king. The influence of motifs common in oral literature, contrasting the well-meaning behavior of the wise vizier with the foolish king, ultimately making him king, is clearly felt. In this regard, Zh. Shaykhusilamuly writes in the epic:



*Zulaiha patşazade Taimus qyzy  
Ol Taimus patşa edi künbatusda  
Zyliha mağrip şahtyñ qyzy edi,  
El-jürtynyñ auzynda sözi edi.  
Meken Zylihanyñ mağrip edi,  
Arasy Mysyr menen köp jer edi.*

*Zuleikha, daughter of King Taimus  
He was King Taimus in the seventh century  
Zulikha was the daughter of the Maghreb  
Her name was on the lips of the people.  
Zulikha's homeland was Maghreb,  
There was a lot of land between her and Egypt.*

The Holy Koran does not mention Prophet Zhusup's marriage to Zlikha. Zhusup's brothers, jealous of their brother, plot to kill him and ask their father to let them go hunting with him so they can eat and play. His father doesn't want to bother him, but his brothers take him along, saying they will take care of him. Then, when they took Zhusup away, they all joined together to throw him into the bottom of the well. They came to their father in the field, crying: "Father, when we ran away, we left Zhusup with our belongings, and a wolf ate him," they said. They also smeared fake blood on his shirt". A traveler came and immediately sent his servants; he said, "Oh, good news! Here is a boy!". They sold him for a few tenge (money). A man from Egypt bought Zhusup. The man said to his wife, "Take good care of him. Perhaps he will be of use to us or we will have a child". Thus, Allah Almighty settled Zhusup there and taught him the interpretation of dreams. Allah is the One who knows His affairs, but most people do not know. The wife of Zhusup's house (Zlikha) tried to attract his attention.

## 5. Conclusion

Known among Kazakhs as "Zhusup and Zlikha", this story is based on the Koran and first appeared in Turkish literature in the 13th century. The poet Durbek, who wrote the poem "Zhusup and Zlikha" in the 15th century, considered himself one of the first to write this poem in the Turkic language.

Turkologists as A.N. Samoilovich, Ye.E. Bertels, K. Brockelman, E. Nazhip suggest that the story "Zhusup and Zlikha" originated along the Volga, some in Middle Asia, and some in Central Asia. Among the Tatar scholars, M. Usmanov, A. Javad, G. Tagirdzhanov, N. Sh. Khissamov, who have extensively studied the story of "Zhusup and Zlikha", tried to provide evidence that this artifact belongs to the ancient Bulgars. The story of the Prophet Zhusup in this epic was sung by many poets and songwriters in Turkic-speaking countries. In fact, its original version was taken from the verses of the Koran. Poets who sought to portray characters and narratives from the Quran were highly attentive to Rabguzi's legacy. It is clear that the poets who wanted to explore religious themes and express the lives of the prophets in verse were familiar with Rabguzi's legacy and gained a lot of information (Kydır&Tadzhiev, 2024: 110-118).

However, it has been determined that the three poets, Ali, Jami, and Durbek, relied on the prose plot of the 11th-century Herat scholar Abdallah Ansari. The first comparative studies were published by the Uzbek scholar E.R. Rustamov, a student of Ye.E. Bertels, in 1966, and the Tatar scholar N.Sh. Khisamov in 1979. There are opinions that Firdawsî wrote the epic "Zhusup and Zlikha" based on the commentary of the Koran by Tabari, who

lived in the ninth century. There is information that the story of Zhusup in Rabguzi's "Qisas-ul-Anbiya" is based on Ansari's prose "Anis Muridin wa Shams al-Majalis" (translated as "The Friend of the Murids and the Day of the Assembly"), written in the style of a satirical poem (Amangaliyeva, Bekmasheva, 2022: 193).

In this "Zhusup and Zlikha" work, the entire ideal system of the country of al-Farabi and Zh. Balasaguni was continued. The image of honest people in the Orkhon monuments who thought about the interests of the country, worked hard, and worked day and night, finds its reflection in this story through the image of Zhusup.

In the history of the formation and development of Kazakh literature, the periods when Turkic civilization and Islamic culture interacted and developed together became a solid foundation for the subsequent development of national literary art. The work of introducing our spiritual values, which have been formed over many centuries in the history of Kazakh literature, into scientific circulation through fundamental research works continues with a new momentum. In this regard, research is being continuously conducted on outstanding works of the Golden Horde-Kipchak era from the perspective of historical poetics, language history, and methodology. However, there are so many poems and epics that need to be studied.

It is known that the study of the connection between the science of Kazakh folklore and the oral literature of the Eastern peoples is a topical issue today. The issue of folklorism in the story "Zhusup and Zlikha" is one of the issues that has not yet been fully studied. It is known that most of the heritage that is almost forgotten is in religious books, religious stories in the Koran have undergone many changes, until they come to the Kazakh land. An artist who brings any work to life wants it to be attractive and popular with the public.

Therefore, it is clear that they will spend all their strength. They combined the experience and knowledge of their native people throughout the ages and eras, combined it with their own imagination, and skillfully used a wide range of summaries and alternatives. After all, the environment in which poets and zhyrau (narrators) grew up, the school from which they could learn from is one. It is the national heritage. Such poets and zhyrau created new epics and stories in the footsteps of Eastern poets (sometimes taking complete plots, sometimes individual episodes). The source of our culture is literature, that is, literary poems, folk oral literature, a variety of poems and epics, the noble words of our elders, elegant and melodious kuy (a genre of Kazakh music) terms, etc. In conclusion, it requires the research of many scientists to compare epics written in this way with religious information in Arabic, Persian, and Turkic languages.

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