

The Truth That Shahrizoda Said

Astanova Gulnora Aminovna¹

Abstract. *In the stories of the work "one Thousand and one nights", the image of women of different categories is perfectly expressed in bright styles. Eastern qualities, such as beauty, delicacy, and charm of a woman who embodied the virtues of wisdom, enterprise, and prudence, gave luster to the charm of the work. This article provides a scientific analysis of myths and legends, which show the above-mentioned features in the image of women mentioned by Shahrizoda in the work "one Thousand and one nights". The paper presents scientific hypotheses that the meaning and purpose of highlighting such a female image is the presence of a prototype in life. The article examines the wise and enterprising Eastern women in life by comparing them in which Shahrezada tells the story in the work. The problems of influence of enterprising Eastern women on the image of a woman in the work "one Thousand and one nights" are investigated*

Keywords: *"A Thousand and One Nights", women of the East, princesses, image, bondwoman, stories, analysis, prototype, description, wisdom....*

I. INTRODUCTION

The theme of the story of the work "A thousand and One Nights" is very rich and insightful. All of the stories (except stories about "Poultry and animals") are polished with the image of women. And this led to the fact that the events in the stories turned out to be more attractive and interesting.

In the stories of the work "A thousand and One Nights", the image of women of different categories is beautifully expressed, in colored styles. Within the stories described in such diverse female temperament we meet skillful and needlewoman, entrepreneurial women. Eastern along with such qualities as beauty, delicate, charm (shame), ibo (shame), the image of women who embodied the virtues of wisdom, entrepreneurship, prudence, the stories that have been tarnished have given a gloss to the charm of the work.

The period when the work appeared-even in a feudal society, women were able to show their intelligence, talents always and in any case. Women played a positive role in various spheres of social life, even in the most difficult conditions. They contributed to the development of society, the creation of material, spiritual wealth. In the stories "A thousand and One Nights" with such a historical truth, the dreams of the people are embodied, the intelligence and entrepreneurship of women are manifested in the harmony of truthful and romantic styles, and their wonderful images are created in the work.

The description of a woman in stories watered with ideas that can encourage women to learn the profession of her time, to be extremely intelligent in education, is presented as follows: description of a girl in an emerald story with Ali Shor of the work "A thousand and One Nights": "do not be surprised that the girl has a clear feminine temperament from the In addition, she reads the Karan in seven verses, speaks the proverbs in the right narration, is able to write letters in seven ways, and is aware of the knowledge that scientists do not know. Her hand is better than gold-silver – she benefits fifty dinars by sewing one silk curtain every week." [3,132]

We see another story in which a description is given to a similar girl.

"The girl was brought up in the bosom of her parents with respect, studied the science of writing, accounting, even riding a horse, she was brought up as ambitious, she possessed jewelry, hell, Zunnoru uga sewing skills, as long as the girl knew

¹ BukhSU, associate professor of the Department of Uzbek linguistics,
e-mail: guli4803@mail.ru

five hands to turn gold into silver, silver into gold. She mastered all the arts belonging to male and female, finally matured as a Farid of her time, the yaktos of her own age. Allah gave him such a beauty, knowledge, that she had no equal in beauty."These descriptions belong to the image of Mary in the "Story of Ali Nuriddin and Mary Zunnoria". [5,66]

In the story "Anisuljalil with two ministers", we also read the description of Anisuljalil in the following lines: "this girl read a lot: as long as she studied beautiful writing, method fiqh, science of religion, knowledge of medicine, music." [1,293]

In fact, if we look at history, the spread of Islam, from the moment when the Quran and Hadiths were the rules of leading a way of life, has made a radical turn in the social and legal cases of Eastern Muslim women. Although in Muslim countries women have a much lower stratum than men, now they began to live better than their pre-Islamic counterparts. It is no secret that Arab women did not have any rights in marriage, divorce, inheritance during the time of ignorance. And in the Islamic period, they created wide opportunities in this regard.

II. Main part

Therefore, during the period of the wide spread of Islam, a Muslim woman was able to take her place. Among a number of Islamic scholars, poets, writers, now we can also see Muslim women. Their names were mentioned in history. But, in 1326 year (726 Hijri) it was given the famous Ibn Bututa Madrasah Diploma in Damascus to the two women of mudarrisa – one of Muhammad al-Harroni's daughters – Ayisha Ummu Muhammad, and the other to Zaynab, the daughter of Kamoliddin Ahmad ibn Abdurahman al-Muqaddasi, who also awarded her Iqbal with the title of "Sheikh Salihah". [6,13]

Beside them, Ummu Abdullah Muhammad (P.17), the daughter of Qazi Shamsuddin, a descendant of Vojihuddin Hanbal the a.v. from the hadiths of the Prophet Muhammad (PBUH) it is said that the educator was a famous Muhaddisa, he was invited to Egypt and studied science in the presence of Amir Sayfiddin Arjun, Qazi Karimuddin Al-Kabir az-Zahabi, Qazi Bahriiddin al-Misri, Sheikh Saladin al-adi and others. B.Uchok notes in his research. [6,13]

It is noted in the sources that Ibn Nasr Ahmad's daughter Shuhda also received knowledge from famous faqihs and after obtaining her document, the palace in Baghdad gave lectures to a large community of Jami' madonida, which was named "Fahr un-Niso", died in 1178 year (Hijri 574) at the age of 90. [6,121]

B.Uchok brings many of the same women's fasting in his study. Chunanchi, the Prophet Muhammad (s.the a.C) on the distribution of Hadith after the death of the three women of that breed played an important role, especially in the enjoyment of them (r.the a.the daughter of Abdulvahhab ibn Umar ibn Kasir, having received education from the famous sheikhs of his time, was the daughter of the four caliphs of the 9th century (B.C.), who took an important place in the complexities of the four caliphs - Hazrati Abu Bakr (632-634), Umar (634-644) and Usman (644-656) periods. They will be listed until they became famous under the name "St ul-Kudat" (the Lady of the veterans) in XV). [6,14]

The image of such wise girls in "A thousand and One Nights" is B. We can be sure that the uchak is the image of improvisation of the listed Eastern Muslim women.

Tiradi continue the topic of other stories of the work.

The ore of the work "A thousand and One Nights" "this is the story" kanizak Tavaddud". It is also not surprising that this story takes the name "ore of the work". In this story, the worldviews of the great religious debates, the knowledge of the women of the East Muslima, the medical, chess, as well as the broad encyclopedic knowledge of the reading chapter are reflected artistically.

III. Analyses

In the story, the efforts of a proprietor of Baghdad, called Tavaddud, to save his master, who has entered the street of economic hardship, from this depression, are described in a wonderful style, in an interesting way. Including read in the story:

"All the property of Abu Hassan is over and there is nothing left but this concession. Then kanizak said: "O begim, take me to the presence of Haron al-Rashid, the Emir of the believers...if you take the exam, the dignity will be known....say that", - he said. [4,126]

Bondwoman were told, that was, with the proposal of Tavaddud, her master took him to the presence of Haron al-Rashid.

"The Caliph asked:" O, Tavaddud, which of the sciences do you know best? Tavaddud said: "O Caliph, I know the science of spending and nahv, the jurisprudence of poetry, the interpretation of the Karan, as well as the science of musical science, the science of the distribution of inheritance, the calculation, the science of measuring the Earth, the legends about the ancient people. I read the Karan again with seven and ten recitation.I know the Presidium-the science of politics, the science of geometry, philosophy, wisdom, logic, planted fascism-maturity, and many different sciences have been preserved in my memory. I was also a fan of poetry, I played ud..." [4,136]

The female breed, which had so much knowledge in the past, was able to fully convey to us the work "A thousand and One Nights". Also, through the stories in the book "A Thousand and One Nights" enough imagination can arise about the intelligence of medieval Muslim women. And this, we can not fail to admit that the fairy tale is a typical representative of Real persons in life.

In the process of the story, The Scientist of the time of the Caliph collects the fuzalos in his palace and invites them to a discussion with Tavaddud. Bondwoman first entered into a discussion with faqih. She perfectly answered his questions about Islam, the Karan, Sharia. At the end of the discussion, Tavaddud addresses the Islamic lawmaker with a question, while the faqih cannot answer his difficult question. After that, Tavaddud answers the questions of one by one Kari, a medical scientist, an astrologer and a Hakeem wisely, respectively, he also addresses them with a question. However, none of them can get a satisfactory answer. So the canine begins to communicate with all of them and win. Finally, he saves his master from a difficult situation and all scientists achieve his consolation. The Caliph will send the winner to their homes, giving "how many thousand gold" to the owner and his master.

That's also the aspect of the story that surprises the reader, that is, kanizak, with a sharp mind, a clever mind, led a discussion with all the scientists in the palace of the caliph and admired everyone.

There is no doubt that the image of Tavaddud, standing in the center of the story, is the embodiment of the Eastern Akila Muslima women. It contains sharqana ibo-hayo, Islamic morality, thoughtful intelligence. It also embodies the image of a woman who perfectly mastered all the sciences of her time, an entrepreneur, a thirst for knowledge.

In the presence of his caliph, standing behind the scenes, the eloquent dialogue with scientists is an artistic expression of the true sharqana.

At the same time, with Tavaddud on the question and answer in the story, it is possible to notice that the scientific debate of the scientists of the sphere is debated, as well as the idea of making sharqana clever in the case of the woman's superiority over them. It is worth noting that in these essays in the story it becomes clear that Islam is not indifferent to women's education and upbringing.

Lines that praise women entrepreneurship can also be read from the same stories. The entrepreneurship of the Emerald in the story "Ali Shor with the Emerald" mentioned above is reflected in the footage of the Emerald saving him from this misery at a time when Ali Shor spent the remaining property from his father and became helpless. Ali shor, who bought an emerald from the Kanizak market (for 900 Dinar of Emerald), brings it to his empty house. "When the girl saw this, she gave Ali Shor another 100 dinar of money next to him and ordered him to bring palos and dishes from the market. The guy did it as the girl said. The rest of the money was assigned to bring food, drink, enough silk to a veil, a white and red dice, and silk of seven different colors." [3,134] starting with the early the Emerald took into the hands of the shayini and began to differentially on it from the colorful silk and gilded. First a picture of birds, then a picture of a wild animal on the edge. He spent eight days working on this. When the curtain was ready, he gave it to his master and appointed the sale to the market for 50 dinors. In the same taxi they went to work for money, which is suitable for household rocking, because of the girl's craft.

We can witness that entrepreneurship is a women-specific trait, as shown in other stories. Even in the "Story of Ali Nuriddin and Mary zunnoria", the narrative of events goes like the story above. Bunda also tries to save Ali Nuriddin from poverty through his craft, Mary.

Mary will borrow 50 dirhams from attor, take five different silk threads to her twenty dirhams, and appoint Ali Nuriddin to bring meat, bread, fruit, drink and berries to the remaining 30 dirhams. They prepare and eat food with what they bring from the light. When Nuriddin goes to sleep, Mary goes to work. "When the guy went to a drunken sleep, the girl got up, opened her butt and took out a Category leather bag from her and took off her mouth, although she took two long nines from him and the work began to sew. After the girl thoroughly decorated the zunnor, wrap it and put it under the pillow. In the morning he took zunnor and appointed Nuriddin to buy him 50 dinor." [5,476] well, zunnor girl incidentally sold 50 dinor. In this kind of expression of stories, it is not difficult to notice that in its contemporaries lies the idea of demonstrating that a woman can practice her business and smartly. In this regard, it can be said that a similar aspect of the above stories is that more and more hodgas can buy canopies "from the canopies market, the canopies are sold at their own discretion to the hodgas, the economic depressed state of the hodgas, the canopies are artisan, entrepreneurial, they are trying to save their masters from a crisis, both women" – Mary and emeralds However, it is also necessary to mention that the recommendations for further events will escalate in a different way. And this is another proof that the author of "A thousand and One Nights" is not one person.

In addition to the above-mentioned stories, stories permeated with the idea of raising the level of knowledge, wisdom of the female breed to the breasts are told in the game. Of these, we can cite an example of "Abul Isa and qurratul-Ayn", "The story of King Omar ibn Nu'man, his sons named Sharrikon and Zuulmakon " and many other stories.

"The story of King Omar ibn Nu'man, his sons named Sharrikon and Zuulmakon" [2,99] is one of the most voluminous fairy tales of the work. In it, the bookstore faces different types of women. The plot of his grandmother Zotudahahi is exciting to the reader, if chunanchi, the nobility of the Roman Malika Abriza, one-word, heroic behavior is expressed in beautiful plaques. At the same time, the educated, cleverness of the sister Nuzhatuzzaman Zuulmakon is told in beautiful tablets. Remember, with Zuulmakon, his sister Nuzhatuzzamon embark on a pilgrimage. When they come to the city of Jerusalem, Zuulmakon suddenly falls ill and falls ill. And the sister has to stand up for her brother-spending her thighlasi also does not come to a conclusion. When there is no end to Egulik, Nuzhatuzzamon goes out with the intention of making money ozroq by doing someone's service. The same robber falls into the hands of the old man, suffers a lot of jabru jafo and is sold to one trader. The trader in turn intends to weigh it on the governor. In the same process, the girl's erudition becomes known. "Trader: "...Do you remember the Karan?" "Yes," said the girl, "I know the science of wisdom and medicine, I read The Book" Muqaddimat ul-Ma'rifat". Bull, I know the science of member structure. I have read the books of Shafi'i, Hadith, nahv, the science of logic and explain the knowledge, have knowledge of the science of accounts and debates. I have a message from the science of religion, prayer times, Astrology. In many sciences, I have also had discussions with many scientists" [2,101], -deb Nuzhatuzzamon shows an extremely strong possession of knowledge. The merchant leant and weighted it on the governor of Damascus. The governor of Damascus tries to test his intelligence and calls the scribes. Nuzhatuzzamon stands behind the scenes, next to the collected scribes, provides detailed information about the administration of the country, the governors of the royal circulation and Sharia Affairs, and about the rules that are worthy of them, about the manners and morals of the past caliphs, about the admonitions of the pandu that they have done. [2,102]

Well, the image of Nuzhatuzzamon, given in the story, is a typical representative of the Eastern woman of her era. Bunda also saw the image of sharqana ibo-hayo, a wise, wise woman. B as proof of our opinion. Let's look at the information that the drone gives. He writes: "During the time of Khalifa Al-Muqtadir (908-932), all state affairs were under the control of his mother. He appointed a woman named Sumail as the minister of the Palace, who entrusted her with the solution of problematic questions. Sumail settled in Baghdad in the building where the mother of the Caliph built, collecting faqihs, veterans, statesman to the right and left side, every Friday he conducted excavations and made a decision and signed his own. Similarly, the mother of the Khorezm King Alouddin Muhammad (1200-1220), Turkon-Hatun, also

reported that nasafi, a historian, ruled the Khan's "yuluk" convoy and, having considered the complaints received from the state officials, imposed penalties on them."[6,15]

As we see, the image of women in the proverbs "A Thousand and One Nights", which we see above, is not created by the people themselves. They are a real typical image of intelligent women of that time.

Also, the images of Nuzhatuzzamon or Tavaddud, which are described in the stories, as well as the ibo(shame) facets of the life of the caliphs mentioned in their language, are an idea for the reader. As for the words spoken in the style of the band-reminder, they serve goodness, truthfulness, justice, and, well, all-of-all, a beautiful person.

Well, resourceful, enterprising, courageous women will overcome various troubles thanks to the same quality and virtues in their tales" A Thousand and One Nights", they will finally be happy.

CONCLUSION

Through some gestures in the story it is possible to observe that a special emphasis is placed on the moral and spiritual upbringing of a woman. This, in turn, encourages the reader to take an example from the efforts of his hero. Because the idea that an Ilmu-skilled person will never be a choir is the base content-provision of Proverbs with the content of "A Thousand and One Nights".

VII. BIBLIOGRAPHY

1. A thousand and One Nights. Arabic fairy tales. / S.Mutallibov translation Tashkent, 1963. Eight volumes. C.1.
2. A thousand and One Nights. Arabic fairy tales. / S.Mutallibov translation - Tashkent, 1960. Eight volumes. C.2.
3. A thousand and One Nights. Arabic fairy tales. / S.Mutallibov translation - Tashkent, 1960. Eight volumes. C.4.
4. A thousand and One Nights. Arabic fairy tales. / Yo.Hekimcanov translation - Tashkent, 1962. Eight volumes. C.5.
5. A thousand and One Nights. Arabic fairy tales. / S.Mutallibov translation Tashkent, 1963. Eight volumes. C.8.
6. B.Uchok. Women rulers in Muslim countries. - M.1982.