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INTERPRETATION OF THE IMAGE OF THE HERO WOMAN IN THE STORIES OF SHAHRIZODA

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Summary

In the stories of the work "A Thousand and One Nights", which has a strong place in the world literature arena, the image of women of different categories is beautifully expressed in different styles. The stories, in which the image of woman, who has beauty, grace, manifested in them wisdom, entrepreneurship, heroism and courage, beautifully presented the charm of the work.

In this article, the scientific analysis of the heroic features in the image of woman in their stories told by Shahrizoda in the work "A Thousand and One Nights" was carried out. In the game there are scientific hypotheses about the meaning and purpose of illuminating the image of the hero woman, the existence of the prototype of such a female image in proverbs in life. The courage of ambitious Eastern women in the work and in life was studied by comparison. The problems of the influence of courageous Eastern women on the image of women in the work "A Thousand and One Nights" were studied.

Keywords: "A Thousand and One Nights", Shahrizoda, Hikayat, women of the East, heroism, courage, princesses, image, kanizak(servant(woman)), patriot.

The Motherland, its prospects and destiny can not be imagined without women. Women also have an incomparable role in the prosperity and tranquility of the motherland.

Despite the women's reactionary attitude of the medieval system, history is rich in strange events that tell about the patriotism, heroic courage of woman. The history of the Eastern women who fought alongside the men when the Black Days fell on the head of the country also ended in their pages. The same historical evidence coincides with the specific romance, fantasy, style of folklore, and in the work "A Thousand and One Nights" created more

and more patriotic and heroic images of woman. In Proverbs of Arabic origin, female heroes play a big role. Because the great power that governs the role of men in wisdom is the role that women play in it.

An educated, brave, intelligent heroic woman in most cases ensures that she and her lover easily get out of all sorts of situations. Indeed, we see this in the images of Mary in “the story of Ali Shor and Emerald”[1;122] similar to this story of Emerald and content in “the story of Ali Nuriddin and Mary Zunnoria”[2;3].

From history it is known that the peoples of the East suffered a lot from the time immemorial by the invading peoples. The role of women who showed courage in such struggles is unusual. They fought side by side with the men against the invaders. Those who showed heroism and courage. Similarly, they also demonstrated their bravery in the fight against internal enemies – the Tsar, The Amir, the Khan and the rulers. These Heroic Events, the sense of patriotism in women, artistically embodied in the stories “One Thousand and One Nights”, with the reality of life, their romantic ideals were confused and United.

We can see such scenes, in particular, in the story of the nobility of Malika Abriza, in pahlavon, in the story of Ali Nuriddin and Mary zunnoriya, in the story of Mary's valor, in the story of the Prince and the seven ministers, in the story of kanizak, in the story of one queen's pahlavon.

If we analyze the image of Malika Abriza in the work “The story of King Omar Ibn Nu'man, his sons named Sharrikon and Zuulmakon” [3.3]. Malika Abriza is the daughter of the King of the Greek land. A wise, clever girl, “versatile” in the words of the modern language, who has learned from her youth to courage, courage, invincibility in fights. The son of the Arab King Omar Ibn Nu'man, who set out to fight against the Romans with his army, Sharrikon is lost on the way and reaches a valley at midnight. Among the beautiful landscapes out there, there will be faced by Malika, who is standing with ten beautiful canines, and a campaign that encourages them to fight alone. One pas follows them from behind and observes the Queen's encounter with the old woman, admiring that she had overcome the old woman several times with her enthusiastic actions. After that, in order to test the pahlavanlik of the girl once again, he blows his horse in the shoulder

towards her, stops in front of the girl and introduces himself as a stranger Muslim. Sharricon hopes to get him prey, encourages him to fight.

"O young man, get ready for the fight" - said the girl rolled up their sleeves. Sharricon has lost his absolute self. At one moment, Sharricon's hands began to tremble, the concubine lifted it up and hit the ground. Then he sat down on his chest and said: "What do you say now? I can kill in your religion whatever you want" " he said. [3;17]

After that, Sharricon again engages from the girl anyway, although several times calls him to fight. Then the Pahlavan(strong) girl says:" This is the case of those who wants to attack the land of the Greeks." The story shows the image of a brave, Pahlavan(strong) woman who, through the help of Malika Abriza, can always stand ready to defend her native land from the enemy.

It is known that such brave, fearless, constantly ready women for the protection of their homeland have passed a lot in history. Because the brave Ta'maris of Central Asia, the activities of the wife on the site of the ruler of the Ray, are a vivid example of this. We can continue this list again. In the research of the Turkish scientist Bahriya Uçak devoted to the Princesses of the past East, [4;36] in his visit to the ruler of the Ray in the X century, relying on authoritative sources, the wife talks about her life and activities: after the death of the Ruler of the Ray in 997, her younger son remains the heir to the throne. Naturally, the mother of the child will be a wife in the Sayyida – the acting governor of the government. His son Majdu ud-Davla grows up naughty and the state does not belong to Bashkrivi. On the planet, the wife performs this work quite skillfully.

The Sultan of the Treasury, Mahmud ibn Sa'buk-Tekin (998-1030), used the youth of the Ray ruler to subjugate him. On his visit, he sent an ambassador to the wife, demanding that his name be mentioned in the Friday sermon in the Ray mosques, that his picture be tattooed on the coins. If the desire is not fulfilled, the Ray will appoint an army. The ambassador, who conveyed these words to the wife in Sayyida, will carry the following to his ruler:

"Tell Sultan Mahmud that my husband, Fahr ud-Davla, in his life, was in danger of the Sultan's attack on Ray. When my husband died, I avoided such a danger. It seems to me that Sultan Mahmud is a wise man, he does not see himself an EP to fight with a woman. He was known not only as the lion,

but also as the fashionable lion will be dangerous. If he attacks us, knowing God, I will not escape from him. And one of the two jobs will happen: either I will win, either defeat. If I am defeated, I will put a jar that I have overcome Sultan Mahmud, who has more than a hundred rulers under his feet. If he overcame me, Sultan Mahmud to the whole world would enter into a battle with a woman, saying shame that he overcame, and his name would be erased. For this he is not praised, poets poetry to him does not end. Because this is a victory over a woman. The Sultan, who heard these words from the ambassador's mouth, no one else will look at Ray. As a result, Sayyida Khatun managed to peacefully rule the state for 39 years. [4;45]

At first glance, the work "A Thousand and One Nights" seems to be such a hero that he set himself the goal of creating the image of women.

"A Thousand and One Nights" gives a description to the image of his hero girl as follows: "he studied the science of writing-drawing, account fascination. Even riding a horse is enough to be ambitious. He studied jewelry, hell, weaving craft of zunnor-UGA. He mastered all the arts belonging to men and women, and finally the Farida of his time grew up to be the collar of his century." [2;66] This Is About Mary, the daughter of the king of pharyngia, in the story of Nuriddin and Mary zunnoria. [2;3] he falls into the hands of a Muslim, being destroyed as a result of a sea disaster. "Joriya" is sold on the slave market at its discretion to the Enlighten. Mary Falls in love with Nuriddin. Living with him for a little while, he falls into the hands of spies and is returned to his homeland. He shows much suffering to his father, brother Mary, who has passed through his religion and heard that he has become a Muslim.

Again, this phenomenon is relevant, in some areas women have an advantage over their beloved ones. For example, they do not go to constancy when they are tormented and alone in the Pharaoh, but work with the mind, mindfulness, patience. Especially in the military process, they take a sword in their hands and fight with the enemy. Let our hero Maryam, send an army led by her father brothers against the girl who is trying to grow up her own prisoner. Maryam wears war appliances and immediately rides a horse. Then she says: "Well, my lord, if you go to war, - to the trembling light, - ride a horse, walk away from me." [2;101] Maryam overcomes her rabid brothers, trembling in rage. As the alps in the thrown, the lion ripens, strangles in the

tiger, using the martial art of Rosa, makes a victory. Maryam shows a lot of heroism. With this she saved not only herself, but also Nuriddin's life. There is also the fact that in the personal life of Maryam Nuriddin remains a thief-robber. "Maryam heard what she was saying, but doesn't say anything, slowly tore her sword and lowered it on her shoulders. The sharp cockroach divides it in two and begins to bleed into the blood. Slave reached and fell to the ground, and so began to sneeze, do not ask it..."[2;114] Nuriddin holds the collar of the maid that Maryam killed him, and admires the girl's sensuality, bravery and bravery.

The main idea of such a saucer in the "A Thousand and One Nights" is known. First of all, we have heard a lot about the heroic women who fought against the attack of other tribal tribes, such as the Arab tribal lads in ancient times, or we know that women also made significant contributions in the efforts to spread and strengthen the religion of Islam. But, such a hero among women, is a joke (R.the A.) it is necessary to note that they participated in the "Jamal" war together with the commander-in-chief Talha and Ibn Hubaira, among the soldiers of Muawia sent to conquer Cyprus, Ummu Harem, who came out of the Hazraj tribe, was a martyr.[5;56] Therefore, the work encourages women to such courage and determination.

"A thousand and One Nights " takes the foreground with the colorful, repetitive idea that he created, the images of a mature, courageous and entrepreneurial, loyal and beautiful hero girl from all sides.

In the game, such cases as the oppression of a man against each other, the cruelty to women, the use of force, are strongly condemned. We can see proof of this in the story that Kanizak told The Prince in the story of the work "Prince and seven ministers". He has the following content: being the daughter of a tsar (King in old Russia) named Datmo said: "I touch the one who has won from me in the field of sword chop, spear stab, so that I touch with my own consent, if I win, I take his horse with such, his armor, his clothes-heads" this man was released by such. [6;431]

The girl smiled so, that the long-more closely the tsars competed with her would have come. And the girl would win over all and surpass all of them. He would take his weapons out of his hands, but would stamp their foreheads.

The girl – Datmo in the presented story practically demonstrates that women do not stay from men in consciousness and perception, in strength and power, in courage and maturation, in their miracle.

We can also see public figures coming out of women in “A Thousand and One Nights”. In the story “Emerald with Ali Shor” in the work [1;122] in the continuation of the story, we witness that the details of the events that could have happened with the women of the eastern Sultans of that time were embodied in the behavior of the Emerald.

The story tells that the Emerald lover Ali Shor was looking for a city-by-city. Against this background, one enters the city gate and faces a strange phenomenon. When he looked, it turned out that soldiers, Amirs and city achabirs(very important and famous persons) were gathering. Emerald surprised “ " O people of the city, what kind of event happened? when asked, one of the people of the palace replied: "the one who did not care about giving gifts, gave happiness and appointed you as the Sultan of this city. You have become the ruler over all the heads of this country.”[1;150] “The story tells us that there will be a custom in this city: if the king dies, if he does not have offspring, the armies will come out of the city and wait three days, while whoever comes into the city from the established path, they will raise him to themselves as a sultan. They continue to Emerald again and say: thank God, he sent a beautiful man from the Turkish generation to us.” [1;150]

Throughout the story, it is said that the Emerald sat on the throne and spent money on soldiers from the Treasury, all slaves and residents of the city obeyed him unconditionally, thus dominating for some time. “In the hearts of those who are in it, and those who are chaste, they have great respect for him. He abolished taxes, freed those who were in prison, lifted the oppression from the middle. Thanks to this all the population got it well considered.” [1;151]

It is noted by historian scientists that such a plaque in the “A Thousand and One Nights ” also took place in history. But, scientists J.Barakaev and Y. Haydarov, based on Narshakhy's information in their book "History of Bukhara”, described in beautiful terms that before the Arab invasion the ruler woman ruled Bukhara: " Malika went out of Bukhara Lake on horseback every day, stopped near the gate of Registan and sat on the throne. Next to him were the ghuloms and the people of the palace, that is, the servants and the original ones. Malika had introduced such a procedure that,

according to this order, about 200 peasants and princes from the inhabitants of the village were to come to her, their golden belt was tied around their waist and their swords were to be hung over their shoulders. Malika came out before them, they were all polite to the queen, two rows, and the hostel was lined up. Malika consulted with them about the affairs of the Tsar, gave orders and gave goodies to the one who was approved, and punished the dishonorable. Malika would sit here in this way from morning till breakfast and then return to the castle and from there she would send flirting and dishes to her loved ones. By the evening, Malika again came out of the castle and sat on the throne.”[7;17]

Now it's a similar incident. We compare it with the information in the book of the pilot. According to her, many Eastern women who ruled the state with such decency will be found. Chunanchi writes that since 1257 year her husband Qutbiddin Sultan of Kerman, the southern province of Iran, died, and his wise and wise wife Kutluğ – Turk ruled the state. Kutluğ-Turkan haqiqatgüy, historian Mirkhond also stated that she was a woman who could manage her state wisely, who would give life for the prosperous life of her people, who was a caregiver of scientists, a builder of buildings, and many charitable institutions. The fly highlights.[4;62] this woman also took into her own hands Kerman's commercial route of sea and land and ruled the state for 12 years at rest and died in 1282 year.

After that, Kerman was led by his daughter King – wife B. Uchak noted that the woman is very beautiful, evangelical, appreciates scientists as her mother, and also emphasizes that her people are trying to improve her life, that she is a very cruel hattot and poet.[4;77]or in 1249, the Egyptian Sultan Malik Salih died and his wife Turkish Abdulloh's daughter Shajarat ad-Dur ruled the kingdom. We will learn from B.Uchok's works. Shajarat ad-Dur becomes so clever and knowledgeable that at that time when the Franks occupied Damascus, they also hang more than a thousand French soldiers along with the army narrow, Ludovic IX. Also, Shajarat ad-Dur first laid the foundation for the Sultanate of the mamlukes of Bahrain in Egypt, which was ruled by 140 Sultan for 25 years. It is this courage that has preserved Syria from the attack of the Crusaders and organized the sending of Kaaba to Mecca as one of the first. [4;58]

The image of Malika Abriza, Emerald or Malika Budurs in the work "a thousand and one nights" we are sure that such wise, enterprising, brave princesses in life – Shajarat ad - Dur, Kutluğ-Turkon (which comes with the name Turkon-Hatun), Tsar is the image of women.

Thus, the centuries-old dream of the people, the artistic ideal embodied in the image of the heroic girls-brave princesses in the above-mentioned stories, and in his socio-political activity.

In general, positive heroes created in oral creativity can be called those who carry ideals, such as masculinity, courage, struggle for truth, as well as hatred against oppression, deception. In a word, the people believed in the intelligence, abilities and great spiritual strength of women. Well, such a Hero Girls can not imagine love without Fidelity, courage, fight for the sake of compromise, overcome the ghouls.

In order to be saved from the rebellion of medieval feudal rulers, the common people thought that with the achievement of justice, the people's Tsar, it was possible to sustain peace and prosperity. He dreamed, on the one hand, of a just and enlightened ruler, on the other hand, when he was desecrated from the oppression of feudal rulers, raising ghouls against them. The dream of a just and people's ruler was also of progressive essence in turn. Because: 1. This dream came into being as an expression of humanism, of nationalism. 2. He would increase hatred and anger of the people's masses against injustice and oppression, positively affecting his ideals.

Therefore, the people of progressive science, art and literature of the Middle Ages, the creators of the people promoted the idea of a just ruler. Those who fought for centralized power against feudal separatism.

Accordingly, the dream of the princesses in the "A Thousand and One Nights" Noble. They consider the peace of the people, the prosperity of the land higher than anyone else. Their character, qualities correspond to this dream. They are brave, compassionate to the good, hard-hearted against the evil, resourceful, diligent, expensive, brave woman. Princesses with these attributes are an example to everyone. They achieve their dream goals by fighting, fighting intensively, eliminating ghouls. With this, the dream of a good life began to appear not only sweet dreaminess, but also struggle, strength, enthusiasm in their youth.

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