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ANALYSIS OF THE IMAGE OF WISE AND ENTREPRENEURIAL WOMEN IN SHAHRIZODA STORIES

Abstract: 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 women, which together with the beauty of sharqana (eastern), the fascination, the wisdom in them, the entrepreneurial virtues, was expressed, gave beauty to the charm of the work.

In this article was made the scientific analysis of the features of wit and entrepreneurship in the image of women in the stories of Shahrizoda in the play "A Thousand and One Nights". There are scientific hypotheses about the meaning and purpose of illuminating these images, the existence of the prototype of the image of women in life. In the work, the image of the wise and enterprising Eastern women in life is compared with the image of artistic images. Here were investigated problems of the influence of hard-working and entrepreneur Eastern women on the image of women in the work "A Thousand and One Nights".

Key words: A Thousand and One Nights, Shahrizoda, Hikayat, story, women of the East, wit, entrepreneur, princesses, kanizak, image, artistry.

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Introduction

In the stories of the work "A Thousand and One Nights", the image of women of different categories is beautifully expressed, in color-colored styles. Within the stories described in such diverse female character we meet wit and chevar, entrepreneurial women. Sharqana along with such qualities as beauty, latofat (beauty), hayo (shy), ibo (shy), 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.

It can be said that in any society, in particular 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, he reads the Qur'an 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. His hand is better than gold-silver - he will benefit fifty dinars by sewing one silk curtain every week." [3,132]

We can see another story in which a description

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is given to a similar girl.

"The girl was brought up in the bosom of her parents with respect, studied the science of writing, account fasohat, even riding a horse, she was brought up as ambitious, she possessed jewelry, hell, Zunnoria Uga sewing skills, as long as the girl knew 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 her 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". [4,66]

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 Qur'an and hadiths were programmed to lead a way of life, has made a radical turn in the social and legal cases of Eastern Muslim women. 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.

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. By the way, in 1326 year (in 726 Hijri) gave two women – one was Muhammad al-Harroni's daughter, Aisha Ummu Muhammad, and the other was Kamoliddin Ahmad ibn Abdurahman Al – Muqani's daughter Zaynab had a diploma of the famous Ibn Butauta madrasah in Damascus, and awarded her iqbalas the title of "Sheikh Saliha". [6,13].

Apart from them, Ummu Abdullah Muhammad (P.17), the daughter of Qazi Shamsuddin, a descendant of Vojihuddin Hanbaltha a.v. from the hadiths of the Prophet Muhammad (SAV) said that the educator was a famous Muhaddisa, she was invited to Egypt and studied science in the presence of Amir Sayfiddin Arjun, Qazi Karimuddin Al-Kabir az-Zahabi, Qazi Bahridin al-Misri, Sheikh Saladin al-adi and others. B.Uchok notes in his research.

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

B.Uchok brings many of the same women's fasting in his study. Chunanchi, the Prophet Muhammad (SAV) 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 got education from the famous sheikhs of her 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-Qudat" (the Lady of the veterans) in XV). [6,14].

We can be sure that the image of such wise girls in "A Thousand and One Nights" is that B. Uchok was wrote the image of improvisation of the listed Eastern Muslim women in his works.

The other stories of the work continue the topic.

The pearl of the work "A Thousand and One Nights" is the story "Kanizak Tavaddud". It is also not surprising that this story takes the name "pearl 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 were reflected artistically.

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, were 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 ar-Rashid, the Emir of the believers...if you take the exam, the dignity will be known....say that". [4,126].

Kanizak will be told, that is, with the proposal of Tavaddud, her master will take her to the presence of Haron ar-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 Qur'an, 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 Qur'an 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 am also a fan of poetry, I can play ud..." [4,136].

The female breed, which had so much knowledge in the past, was able to fully convey to us in 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 collected the fuzalos in his palace and invites them to a discussion with Tavaddud.

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Kanizak entered into a discussion with faqih the first. She perfectly answers her questions about Islam, the Qur'an, 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: a medical scientist, an astrologer and a Hakeem wisely, respectively, she also addressed them with a question. However, none of them could get a satisfactory answer. So the canine began to communicate with all of them and won. Finally, she saved her master from a difficult situation and all scientists achieve her consolation. The Caliph gives several thousand gold to the victorious Tavaddud and her master and sent them home.

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 Muslim women of the Eastern mind. It contains Eastern shy, 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 her 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 emerald silk and colorful and brought into the hands of the shayini and the gilded began to differ on it. 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 borrowed 50 dirhams from attor, took 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 50 dinor sold. 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 more stories.

"The story of King Omar ibn Nu'man, his sons named Sharrikon and Zuulmakon" [2,99.] is considered 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, Zuulmacon 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.

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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 jafu 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 Qur'an?" "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. I have also had discussions with many scholars in many Sciences" [2,101.],- shows that Nuzhatuzzamon possesses extremely strong knowledge. The merchant will lean and weigh 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.]

So, the above examples draw the following conclusions:

1. The theme of the stories 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.

2. 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.

3. The image of Nuzhatuzzamon, given in the story, is a typical representative of the Eastern woman of her period. 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." [6,15-16.]

4. Also, the images of Nuzhatuzzamon or Tavaddud, which are described in the stories, as well as the IBA 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.

5. 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".

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