

ISLAMIC RULERS IN THE WORK OF V.I.DAHL.

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Annotation:*The article deals with the influence of the holy of the Koran on the writer's work. In such parables as Soleiman and the Owl", " Soleiman and the Crow", "The Ram. The oriental tale is about kind, wise and just Islamic rulers".*

Key words: *Sura, Koran, created, about three birds, palace, wisdom, king, sat down on the carpet, thought, warlock,*

An informed reader, getting acquainted with the content of the parable of V. I. Dahl "Soleiman and the Owl" (1839), Chronic beginning. In the Holy Quran, the name of King Sulaiman (905-928) is mentioned more than fifteen times. According to the holy book, power and prophecy, by the will of Allah, will pass to him from his father Daud and he will rule the country for forty years. He was gifted with special privileges by God. In Sura "Ants" we read: 15 (15) "We gave Daud and Sulaiman knowledge. And they said: "Praise be to Allah, who has given us an advantage over many of his servants of the believers ⁶. "And this gift : "And Sulaiman inherited Dauda and said: "O people, we have been taught the language of birds, and granted like everyone else! Truly this is a clear advantage! ⁷According to historical monuments, during his reign, his vast country prospered, roads were laid, cities were founded, palaces and fortresses were built.

He created a huge army, which included not only people¹⁷⁽¹⁷⁾: " And his troops, Jinn, people and birds were gathered to Suleiman, and they were distributed"⁸

The Quran speaks of three birds and twenty-five animals in total. And directly from the birds are mentioned: Hoopoe, crow, and quail.

⁶Koran. Editorial and publishing department of the Tajik Republican Branch of the Soviet Cultural Fund, 1990, p. 261.

⁷There with. 261.

⁸There with. 261

Suleiman went down in world history as a just and pious ruler, one could argue with him and prove his case.

The historical truth says that he arranged audiences, listened to the problems of the subjects, provided support to those in need, and distributed funds for charity. He also called on the citizens of his state to believe in the true God - Allah. He also instructed his people not to commit unjust acts. He was obeyed and not contradicted. According to the Koran, Suleiman decided to inspect his army and did not find a hoopoe and began to find out the reason for his absence and thought about his punishment. A hoopoe arrived late and began to explain the reasons for his delay by saying that he allegedly visited the country of Saba, where a beautiful woman rules the country, she and her subjects worship the sun, having heard this, the king wrote a letter calling to worship God and sent it to the queen. After receiving the letter, she decides to convene a council. 32(32). "She said:" Oh know, give me a solution in my case, I can solve it until you are with me"⁹

Thanks to the hoopoe, the Queen of Sheba becomes the wife of Suleiman and moves to his palace. 44(44). "They said to her: "Enter the palace! When she saw him, mistook him for the abyss of water and opened her legs, He said, "After all, this is a palace made of smooth crystal." 45 "She said, Lord, I offended myself, and surrendered myself together with Suleiman to Allah"¹⁰to the Lord of the worlds and accepts the true faith. Many legends, fairy tales and parables have grown from the sura of the Koran traditions among different peoples of the world, in which Sulaiman (Solomon) acts as a wise king and prophet. Thus, he rules not only people, but also animals and birds, divas and peris, as well as with Genies, therefore, in all folk tales, legends and parables, his image acts as a just king and arbiter of justice: Consider several options for such works. Uzbek version of Suleiman and the Owl. One day Suleiman was approached by one of his beloved wives with a request to build her a palace of peacock fluff a(tovus). He agreed to fulfill her request and decided to gather all the leaders of the birds and discuss the issue. The owl was late for the meeting, when she arrived, the king asked her about the reasons for her being late, and she explains her lateness with two motives, supposedly she was occupied with such thoughts, who in the world is more dead or alive, and to the question of the lord who is more, she answers that there are more dead, insofar as it includes among the dead all those who sleep during the morning prayer.

⁹ Koran. Editorial and publishing department of the Tajik Republican Branch of the Soviet Cultural Fund, 1990, p. 262

¹⁰There de p.263

But, the question is, are there more men or women in the world? According to the owl, it turned out that there are many women, insofar as she relates to the number of women and those men who unquestioningly obey their wives. Hearing the owl, Suleiman dismissed the meeting without saying anything¹¹ (Free translation into sh- M.B).

To the question of the king who, she replies that there are more women in the world because she ranks among the women and those who fulfill the stupid whims of women. When the sage heard the conclusion of the owl, he felt ashamed and set all the birds free.¹² (Free retelling of our M.B)

They say that because of the delay, the owl was not made a hole.¹³ (Verbatim retelling is our M.B)

And turning to Suleiman, she said: "You will force them to leave their feathers to all the birds, and all of them, through your fault, will die from the cold in winter, and the palace you built will fly apart at the first fair wind. Suleiman thought and then let go of all the birds, and all the birds thanked the owl.¹⁴ (Free retelling of our M.B)

This dispute between the owl and Suleiman is also common in African, European and Asian countries, and they all have something in common with each other.

The parables we have considered about the Owl and Suleiman are philosophical in nature, they make us think about universal, eternal questions about life and death, about good and evil, about human happiness. Getting acquainted with the content of parables, fairy tales, and folk tales, the ordinary reader will involuntarily think about the meaning of life, about the purpose of man, about morality.

The parable of V.I. Dahl "Suleiman and the Crow" also echoes folk wisdom, where the personality of the author, indignant and reflective, slyly laughing at his hero and the reader, is actively manifested, he does this in order to interest his readers, and in turn the interested reader easier spiritual development. Pictures in the work are created from real details, clearly and visually outlined signs and concepts. A small parable contains wisdom for all occasions, and in this parable, as in the above folk legends, the wisdom of Suleiman, his knowledge of the languages of animals and birds, is noted, unlike many parables, Dal in his works speaks from afar, saying that even horses they stumble on four hooves, but Suleiman, despite his wisdom, also

¹¹ Sharq hikoyat va rivoyatlari, Birinchi kitob, Sharq, nashriyot - matbaa aktiyadorlik kompaniyasi bloshtahririyati T - 2018 39b

¹²<https://folk-tale.ru/narodnye-skazki/nogaikie-narodnye-skazki/skazka1007.shtml>

¹³<http://klaw.ru/narodnie-skazki/kazaxskie-skazki/kazaxskie-narodnie-skazki-wise--sovi.html>

¹⁴<https://folk-tale.ru/narodnye-skazki/kurdskie-narodnye-skazki/skazka1041.shtml>

made mistakes. One of the wives of Suleiman enjoyed unlimited power, she knew that everything was fading and her beauty. Therefore, she decided to take advantage of the moment and turned to the almighty king so that he would build a palace of bones and Suleiman decided to fulfill her desire. And having connected all the birds to the execution of the plan, everyone appeared and began to fulfill the order of the king of kings, and the almighty ruler watched the execution of the order with his wife. Birds of all kinds of colors and sizes took part in the work, everyone set to work in unison with a cry and chirping, there were also jackdaws and crows, as always they were talking, gouging bones with their beaks, and birds of prey, like a golden eagle, snatched from others, giving the burden for their . And suddenly he discovered that there was no owl here and Suleiman sent a starling after her , and then a woodpecker, she was sitting in a hollow and did not even want to talk to him . Then a predatory kite took up the matter, then pulled her out of the hollow and brought her to Suleiman. It was small, thin, known in Central Asia under the name Baiguz . At first, Suleiman wanted to kill her, for disobedience. Feeling this, she turned to the king, "Wait," said Owl, "everyone in your place could execute me: but if you are a wise lord, then listen to me first and then, if you judge, execute me! Let me ask you three questions; I'll explain everything to you with them : You know everything and of course you won't think about it answer »¹⁵

And the next parable B , And Dalia is associated with the name of Suleiman and it is called " Soleiman and the Crow" (1839). According to legend, the great king often delved into himself and found answers to his questions in conversations with birds, once walking around his spacious garden, he sat down on a spread carpet and thought about the vanity of the world. Everything around was beautiful, but he guessed that he needed to take advantage of every moment in this life, otherwise he mentally contemplated that in this idle life, between slumber and sleep, someone's special singing of one beautiful bird would not be enough. The king liked to fall asleep to the rustling of the white maple and the singing of the nightingale. Nearby was a crow that wanted to curry favor with the king, sitting on a knot, stepping from one foot to the other, waiting for the order of the formidable king, letting them know about themselves with their croaks. And the king of kings ordered the crow " Come " call me a bird that sings better and more charmingly than all; Find me the first singer in the world!¹⁶

¹⁵ ¹⁵Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg , Gutenberg printing house, 1846, p.503

¹⁶Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg , Gutenberg printing house, 1846, p.503

² Ibid 506

The raven flapped its wings, it flew up, and then the king fell asleep. Soon he was awakened by a loud croaking near his ears. Opening his eyes, he saw a crow sitting at his very head. Surprised, Soleiman asked : "What is this?" ? - Yes, better than this chick a - answered the crow, I did not find it. This is definitely the first or the first, at least, because I can find five more such your services...."¹⁷

"If I catch him," the Caliph thought to himself over the unfortunate deed , if he really , as the kidnapper is reporting to me today, is still a Muslim and is now decomposing him barbarously into pieces , then the healer will not escape a cruel execution. If this is slander, the impotent malice of envious people, as often happens in the world, and jehud this b - sage and honest inquisitive husband -, - then ... "¹⁸

When the cannibal appeared to him, the Caliph gave him this amazing thing, and, turning to him , said: "Take this mat and take it to the court, to the vizier, to the koznadar ; he will certainly buy it for the great Caliph, and give you more money , work, you see yourself not everyday and worth something , but give me a day's term for this."¹⁹

He was seduced to live to the ringing of gold and brought to the palace and offered the goods to the vizier, he carefully looked at the mat and found the following patterned entries in it: "I, Caliph, Harun b - Al Rashid ; I am sitting in captivity with an involuntary Jew who sells my work to the vizier. If I'm not rescued today, I won't be found alive by tomorrow."²⁰

And when the time came for evening prayer, one one of the guests got up and began to read the entered i e, or the prayer of the Koran, but not an obedient language molol ambiguous growl . And those present could not refrain from laughter, the grieved prophet forbade drinking wine in the name of God, And Muslims from that day say that they no longer drink "²¹

the prophet, and meanwhile, the Koran says about wine that it was originally used for medicinal purposes . and a good lot. In truth, this is a sign for prudent people²²

Wine is mentioned in the same section: 216(219). "They ask you about wine and maysir . Say "In both of them there is a great sin and some benefit" for people, but their sin is more useful"²³

¹⁸Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg , Gutenberg printing house, 1846, p.509

² Ibid 511

²⁰ Ibid 511

²¹Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg , Gutenberg printing house, 1846, p.512

²²Koran editorial and publishing department of the Tajik republican branch of the Soviet cultural fund translation by I. Yu Krachkovsky , 1990 p.184

As can be seen from the examples given, here we are not talking about the prohibition of wine, but its benefits and harms to the human body are explained. According to folk legends, by the beginning of the formation and spread of Islam, drinking wine was considered a common occurrence, they calmly drank and prayed. During the next prayer, one of the followers of Muhammad Abdurahman Binnie The Awf , who led the prayer, made mistakes, pronouncing the words incorrectly, thereby changing the meaning of the oyat . (In total, according to various estimates in the Koran, from 6236 to 6600 ayats , which are divided between 114 suras) and when this case was told to the prophet Muhammad, another ayat appears 46 (43) "O you who believe! Do not approach prayer when you are drunk, when you don't understand what you are saying." ²⁴This problem is also mentioned in the Qur'an in Surah Meal"92(90).

"O you who believe! Wine, maysir altars, arrows are an abomination from the deeds of the side, stay away from this, maybe you will find yourself happy! This idea is continued in 93(92) " Oyat " Satan wants to generate enmity and hatred among you with wine and maysir and will turn you away from the remembrance of Allah and from prayer. Can you hold on." ²⁵So in the Quran, in four suras, it is said about wine, about its benefits and harms, if in the first case it was said about a drink in general, then in the second case it is said about its harm and benefits, and in the verses following it it is said only about the harm of wine, so the benefit and harm guilt is explained in four stages. For more details, see the magazine "Shar κ Yulduzi" No. 5 2018²⁶

The harness was valued at more than 4 dinars. According to the law of Islam, the thief had to cut off his hand, but both the thief and the concealer considered themselves right and did not admit their guilt, then they were both taken to Judge Omar, and he said: "I will judge you, because the furious one will receive a worthy execution and the defendants will be , I think they are satisfied because each of them will remain with two hands. " ²⁷And he ordered to cut off the hand of the thief and give it to the killer , and give the cut off hand of the hider to the thief. This is how justice triumphed in the terrible truth, and everyone got his own and could not object to the law, and the law was cruel, but fair.

²³Koran editorial and publishing department of the Tajik republican branch of the Soviet cultural fund translation by I. Yu Krachkovsky 1990 p. 26

²⁴Koran editorial and publishing department of the Tajik republican branch of the Soviet cultural fund translation by I. Yu Krachkovsky , 1990 p. 58

²⁵Koran editorial and publishing department of the Tajik republican branch of the Soviet cultural fund translation by I. Yu Krachkovsky , 1990 p.82

²⁶Mustafo Bayeshanov // Shar κ Yulduzi" №5 2018 from 140 - 146

²⁷Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg , Gutenberg printing house, 1846, p.512

Most likely, Dahl was also familiar with the French and Russian translations of *One Thousand and One Nights*. In the "Story about Ala-ad-din Abu-sh-shamat" from the series we read: "And these four dervishes were Caliph Harun ar-Rashid, vizier Jafar al Barmak , Abu - Nuwas al Hasan ibn Hani and Masrur - the executioner of revenge; they passed by this house because the Caliph felt tightness in his chest and said to his vizier: "O vizier , we want to go out and walk around the city, because I feel tightness in my chest." And they all put on dervish clothes and went along one of the streets of the city and passed by this house , and having heard the music, they wanted to know the truth about this matter ²⁸. The reader meets the Caliph of Baghdad and other stories of the *Thousand and One Nights*. " The Caliph was sitting alone , how sit : on brocade or velvet, legs crossed , lounging in pillows _ amber in teeth ; long shank how borovok carried out from the smoke stove to the mouth into the pipe , lay casually thrown across brocade, satin and velvet, up to the golden tray on imposing legs with turquoise and yakhonts on which rested a red clay pipe with arrows of gold at the edges, with curly flowers and rims.²⁹» Caliph, taking care of public affairs, even forgot about his new chosen one, and now he sets off through the streets of the night capital with his trusted Malek: "Khalif got up , put on a simple white turban, throwing on a brown cloak in which only the common people went out to walk. Faithful Malek, knowing his duty, went stealthily following him , walking like a cat, and not letting his master down eye "³⁰

The houses in this street were of light construction and therefore everything that was not said inside could be heard from the outside. Knowing this, the Caliph came here so that everyone could hear with their own ears. The description echoes the above-described tale from the Arabic series.

Melek told him and he told him the whole truth: "When there was only one kazi , then he had only one, his own head, on his shoulders ; she alone answered and he took care of her , now he has three heads, and the fourth is with your priest ; they divided fear into four parts . There was not enough of the goal , now, it has become even less. One wolf Great Sovereign somehow you can get satiated, if it's enough for the living - you won't saturate a hundred i and dogs, you won't become meat on the bones. ³¹ And he was naturally gifted with foresight and intelligence. The parable

²⁸"A Thousand and One Nights", Selected Tales in three volumes, volume one M. Fiction, 1987, p. 223

²⁹Cossack Lugansk Tales, tales and stories . part four Saint Petersburg , Gutenberg printer i and 1846, p. 457.

³⁰Ibid. 458 p.

³¹Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg , Gutenberg printing house, 1846, p. 461

raises an eternal question, the solution of which is not unambiguous, complex and relevant at the present time. Making a general conclusion, we can say: 1. In the artistic heritage of V.I. Dahl, Islamic values occupy a special place.

2. Acquaintance with the life and cultural values of the Islamic East enriched the creative heritage of the Russian writer with new motives, meaning and content.

3. The Russian-speaking reader, getting acquainted with the works of V. I. Dahl on Islamic topics, find something new for himself, different from Russian values and morality.

4. The Russian-speaking reader was interested in the content of the oriental works of the Russian writer because the reader found universal values in them.

5. Temur is a world-class personality and occupies an honorable place in it. Times will change, and his exploits will be sung by many representatives of world literature

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