



THE CREATION OF “ONE THOUSAND AND ONE NIGHTS” AND ITS ORIGINAL SOURCES

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ANNOTATION

This article considers the history of creation of the compilation of folk tales “One thousand and one Nights”. The author also makes some suppositions that this book were created on the basis of ancient Greek and Indian folktales, as well as the Persian compilation of tales “Hezar Efsan” and its translations into arabic language.

KEY WORDS: *Greek folktales, Indian literature, “Tutinoma”, Sasanids, “Hezar afsane”, “One thousand nights”, Jahshier, Egypt.*

INTRODUCTION

Study of the history of the complex “One thousand and one nights” began with the XVIII century, when the work was translated in world folklore. This book, known all over the world as “Arab tales” or “Alf Leila and Leila”, has a very ancient historical root. The origin and origins of the “thousand nights” have been scientifically investigated by scientists around the world and have caused controversy. Given that this book was created in ancient times, it is difficult to draw strict conclusions about the origin and sources of this complex, about where exactly it was created.

THE MAIN PART

Here are some of the oldest sources that will help us study the creation of the “thousand and one nights” - A. Gorster, A. krymskikh's Article "To the literary history of" tisychi and one night "[1] ("literary history" One thousand and one nights"), the famous bayrut Arabic scholar and translator A. the Word "one thousand and one nights" salhani [2], the scientific work of the Danish scientist irme Estrup "Research on" 1001 nights", I composition, Ascension and development " [3] (research "One thousand and one nights": its composition, origin and development"), A. Scientific and literary essay "with an introductory historical and literary essay " [4] (historical and literary essay "One thousand and one nights, the Dutchman Olymp Gerhard millot wrote the book " Spanish stories. Literary research # 1001 " [5] ("the art of storytelling. Literary history " one thousand and one nights") book, W.To the famous

masterpiece of MIA ya. m. Filshtinsky "Historical soil" 1001 nights " [6] ("historical land" One thousand and one nights"), a more famous Russian scientist I.M.Filshtinsky "Arabic classical literature " [7] ("Arabic classical literature") and the Russian scholar M. These are dictionaries that Saleh wrote in "One thousand and one nights" [8]. These scientists in their articles and scientific works tried to tell more deeply about the origin and sources of the “Thousand and one nights”.

Based on the above-mentioned articles and scientific works, the dictionary “One thousand and one nights”, we came to the conclusion that the first source is ancient Greek folk tales. A. Gorster, A. In the article " literary history" One thousand and one nights", written in 1900 by the Crimean writer A. Word, which salkhani wrote in “One thousand and one nights”, translated as. According to the Arabic bibliographer Abu Yaqub al-Warraq, who died at the end of the Tenth century, Muhammad Ibn Isaac an-Nodim wrote: "...in my opinion, and indeed, Alexander the great had a long conversation, he had his own interests and specially appointed storytellers. Alexander the great listened to these stories not only for entertainment, but also for the purpose of self-defense-getting a way out of life. This tradition was continued by the Persian kings, and the Book " Khazar legend" (An-Nodim) was created. Fahne. Edition of Flugel and Rediger, 1871-1872, Lipsig, p. 304) in Greece, since the time of Alexander the great, there has been a tradition of storytelling. Thanks to the same tradition, fairy tales of many peoples were formed, the motif composition of which was



interchangeable, and various folk tales were formed and improved. It is for this reason that fairy tales with a similar plot appeared in different peoples. E. A. Kostyukhin in his book "Alexander the Great in the literary and folklore tradition" [9] using the example of fairy tales, proves that the image of Alexander was widely spread in the West in the oral works of Eastern peoples. It is established that fairy tales written on ancient Egyptian papyri are similar to the tales of modern European peoples, or the themes of fairy tales written on clay boards in Babylon are also present in Greek and Roman folk tales [10]. In the era of the Egyptian and Assyrian and Babylonian civilizations, which were the ancient cradles of spirituality and culture, folklore developed widely. But from this only fragments have come down to us. From the oldest sources created by the Sumerians, the poem "Bilgamish" has a motif that the hero of the work goes on a journey in search of the secret of immortality. Dunno goes down to the bottom of the sea and takes out the magic grass that rejuvenates the old people, but the Snake appears opposite and takes the grass [11]. This motif was also transmitted to Persian and Arabic fairy tales through Greek sources. The thousand and one nights also has a fairy tale "Hasib and the Queen of serpents". In this tale, the "Tale of the Queen of the serpents" is given. Obi is combined with the motif of traveling in search of the prophet Muhammad [12], who goes on a journey in search of life. The motive that the prophet Muhammad-the prophet-is the prophet of the end of time, and in order to see him, it is necessary that Obi came to life, proves that the motives that he transmitted from the most ancient sources in the "thousand nights" are many. The fact that the motifs in other ancient fairy tales were reworked and passed into this work is evidenced by the fact that its roots go back to antiquity.

The second main source is Indian fairy tales. The reason is that India is one of the oldest countries, whose history dates back to the second Millennium BC. "Even earlier than our era, Indian writers wrote Folk tales, from which they created collections of fairy tales" [13]. One such source is "Tutinina". Its main source is an ancient Indian collection written in Sanskrit called "Shukasaptati", i.e. "seventy Tuti", or "seventy stories of Tuti". The reworking of folk tales also remained with Indian writers. These writers changed the plot of fairy tales, introduced poems, Proverbs and sayings to fairy tales, and created new fairy tales. They often combined several fairy tales into one collection, put them in a form and created a unique compositional technique. At the same time, works that do not have an internal connection were united and surrounded by a plot of main events. Obviously, this compositional method was used in the "Thousand and one nights". This is why we also feel that we have the right to mark these Indian tales as a second source. Later books appeared"

Panchatantra", "Kalila and Dimna", "Sambodrome". It is not surprising if the "Khazar legend" arose from the translation of these ancient sources. Here Hazar means thousand, "Cucinone" seventy tales. So, the tradition of telling a fairy tale at night, the number of fairy tales begins with this work. If in "One thousand and one nights" the wise Sharizod tells a thousand and one night's tale that all women who think she is unfaithful will return to Sharia and get rid of their old man, then in "Tutinom" Tuti tells the story of seventy nights to the wife of his master, who went on a journey to prevent a woman from meeting her lover and betraying him. The mold is a frame made of "Talinay". Obviously, the "thousand nights" also used the same form. Created the original collection of folk tales "Tutinina" later became the reason that the tales have become polished and rich. According to historical data, in the VI century BC, Pahlavi also includes works of Hindus "Panchatatra", "Kalila and Dimna", "Sinbodnoma". The sources also mention that the famous work of the Indian peoples "Sinbodnoma" was originally a separate book in Sanskrit. Subsequently, this work was included in the book "one Thousand and one nights" by Arab storytellers, which became a tradition in the way of creating a complete work in a compositional way, combining fairy Tales on various topics of the Hindus into one collection.

The third main source is the book "Khazar legend", which originated from Greek, Indian and Iranian fairy tales. In Chapter 8 of pride, an-Nodim writes: "the first to write these tales and collect them were the ancient Persians. This was done by the Ashkenazi kings, who later became the 3rd dynasty of Persian kings. During the Sassanid era, these tales became more and more common. The translation of these stories into Arabic was attended by well-known writers and skillful speakers. The first of these revised books is the Khazar legend, which means "a thousand tales". It is said that the book is dedicated to Bahman's daughter Humayu" (An-Nodim. Fahne. Flugel and Rediger's edition, 1871-1872, Lipsig, p. 304) also wrote that an-Nodim repeatedly saw this collection of "Khazar myths" in Chapter 8 of his book "Fahrnoma", which contains less than 200 stories.

According to historical data, the Byzantine ruler Justinian in 529 issued a decree prohibiting the teaching of philosophy and forbidding philosophers to leave their lands. The Danish scholar Estrup in his book gives information that according to this decree, many wise philosophers went to Persia, concluding a Treaty with the Iranian king Khusrav I Justin in 549, according to which the philosophers agreed not to touch or touch even the Byzantines [14]. This phenomenon is causing the development of science in the Persian Gulf and increasing relative attention to ancient sources. During the Sassanid period, as a result of the wide attention to science and translations, many Greek-Roman, surian, Jewish, and



Indian sources were translated. For this reason, both Greek, Indian, and Persian fairy tales and fairy tales are collected together and the book "Khazar legend" is created. Of the Sasanian kings during the reign of Khusrav I Anushirvan (531-579) they began to translate many of which have reached the sources of Islam. We understand old French when we speak Pahlavi. Here it should be clarified that the language of the times of the Iranian kings Cyrus and Achaemenids was considered an ancient Persian language. Of the Ashkenazi kings in the Sassanid era, the language was called Pahlavi. It was during this period that many works were translated.

The fourth main source is the translation into Arabic of the "Khazar legend" of the eighth century. Since we express different opinions as a researcher, the goal is actually to identify the sources of the thousand and one nights. One of the main scientific sources that helps in this is G. Gorster, A. in 2006, an article was published in the magazine "the New York Times", entitled "tysyachi and one night" [15]. This article "the literary history of the Thousand and one nights" was published in the collection in honor of the anniversary of Miller's Veselovod in 1900. This article provides information that there are two lines that determine the origin of the product "One thousand and one nights." Supporters of the first direction believe that the basis for the emergence of the "thousand and one nights", according to Gummer, are Indian or Iranian fairy tales, as well as the Arabic translation of the collection "Khazar legend" ("thousand tales"), written in the Pahlavi language. In an article published in 1827 in the magazine "Asia", Gummer fully supports the idea of belonging to the "thousand and one nights" Indo-Iranian and Arab peoples. He writes that the "Khazar legend" was translated into Arabic by the best literary scholars of the Abbasid period, enriched with new ones and supplemented individual works such as "Symbolname". And a second-line supporter, Sylvester de sacy, claims that the. The spirit and worldview of asarnig are authentic Arabic, since it reflects Arabic morality and life in a later period, and implies the use of a simple folk language. Sylvester de sacy concludes that "The thousand and one nights" belongs entirely to the Arabs. The scholar denies that this book arose gradually, and writes that it was compiled by a Syrian author in the middle of the XV century. The author claims that the book was not finished because of death, and the followers added other tales to it (the adventures of Sinbad, known at that time among the Arabs, the Persian "Khazar legend"). Both the Arabic scholar Salhani and Filshtinsky claim that there are two versions of this book. The first version is a translation into Arabic of the Persian book "Khazar legend" of the VIII century. The dictionary of the Arabic scholar Salhani "one Thousand and one nights" provides information about the Arab historian and Geographer Imam

Masudi, who was born at the end of the IX century and died in 956, from his work "Golden meadows": "the list of works translated by the Arabs from Persian and Greek also includes the book "The Khazar myth." Forsha means a fairy tale, and in Arabic means "a thousand tales". (this work was published in Paris in 1861-1874, volume 4, page 89)

This version of "one thousand and one nights", which originally appeared, has lost its originality. Only a few large fragments have survived, which were published in 1949 by the American Arab scholar Nabi Abbot under the title "alpha Leila". We got this information from Viktor Bochman's article "Jews and the Thousand and one nights", published in December 1996 in the magazine "Ariel" [16]

The second version, according to Muhammad Ibn Nodim, was compiled by the Baghdad scholar Yahshier, who lived in the X century. Salhani writes that Yahshier, who was the author of the book "Ministers", collected all the rhymes known at that time and collected from them the most original Arabic, Indian, Greek and Persian legends. He wanted to tell a thousand stories, but because of his death in 942, he wrote one story for four hundred nights, each night being fifty pages long. & Filshtinsky also fully confirms this information and says that he was able to collect not four hundred, but four hundred and eighty fairy tales.[17] he also writes that Muhammad Ibn Isaac an-Nodim saw with his own eyes many parts of this book, which he wrote in 987, that this collection of stories was translated by Abu Tayyib, in which only the form of a Persian fairy tale remained. I. M. Filshtinsky left very valuable information about this in the book "Arabic classical literature" [18]. The second version, according to Muhammad Ibn Nodim, was compiled by the Baghdad scholar Yahshier, who lived in the X century. Salhani writes that Yahshier, who was the author of the book "Ministers", collected all the rhymes known at that time and collected from them the most original Arabic, Indian, Greek and Persian legends. He wanted to tell a thousand stories, but because of his death in 942, he wrote one story for four hundred nights, each night being fifty pages long. & Filshtinsky also fully confirms this information and says that he was able to collect not four hundred, but four hundred and eighty fairy tales.[17] he also writes that Muhammad Ibn Isaac an-Nodim saw with his own eyes many parts of this book, which he wrote in 987, that this collection of stories was translated by Abu Tayyib, in which only the form of a Persian fairy tale remained. I. M. Filshtinsky left very valuable information about this in the book "Arabic classical literature" [18].

CONCLUSION

According to scientific ideas of world scientists, "the Thousand and one nights" originally



appeared in Persian fairy tales based on Greek and Indian fairy tales, was processed by talented Arab poets and writers and became a rare monument of the Arab people.

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