



## The Bible, The Koran and Islamic Rulers in The Work of V.I. Dahl

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### ABSTRACT

The article deals with the influence of the holy books of the Bible 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".

### Keywords:

Sura, Koran, Bible, 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), will guess about its Biblical and 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 <sup>1</sup>. "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! <sup>2</sup>According 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 people<sup>17(17)</sup>: " And his troops, Jinn, people and birds were gathered to Suleiman, and they were distributed"<sup>3</sup>

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

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

<sup>1</sup>Koran. Editorial and publishing department of the Tajik Republican Branch of the Soviet Cultural Fund, 1990, p. 261.

<sup>2</sup>There with. 261.

<sup>3</sup>There with. 261

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 "<sup>4</sup>

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." <sup>45</sup> "She said, Lord, I offended myself, and surrendered myself together with Suleiman to Allah" <sup>5</sup>to the Lord of the worlds and accepts the true faith. Many legends , fairy tales and parables have grown from the sura of the Koran and Biblical 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. 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 anything <sup>6</sup>(Free translation into sh- M.B).

As in other folk tales, King Suleiman is given an honorable place in Nogai folk art. One of these parables is called "King Suleiman and the Owl" and this parable deals with universal problems. It introduces the lay reader to Islamic philosophy and wisdom. The parable as a laconic genre is able to influence the mind of the reader and thereby spiritually and spiritually improve a person. In this regard, a moralizing Nogai folk parable "King Suleiman and the Owl" can serve as a good example. As in the folk art of other peoples of the world, this parable is small in volume but capacious in content.

King Suleiman was famous for his mind and wisdom, as indicated in the sacred books, he knew the languages of animals, crawling insects and flying birds, and he had four wives and the most beloved of them fell ill, and the sick become capricious and she asked her husband to build a palace for her from birds bones, which you cannot do for your beloved wife, and Suleiman decided to collect all the birds . By his order, everyone except the owl appeared, the irritated king sent messengers after her , but she appeared after the fourth messenger flew to her. When asked by Suleiman why she disobeyed, the answer was given that she was busy with important thoughts. What is more in the world, land or water?! It turned out, in her opinion, more water, insofar as water falls from heaven, or where we do not dig the earth, sooner or later water will flow, more water will come out. She was also intrigued by other questions, who is more in this world of men or women ?! To the question of the king who, she replies that there

<sup>4</sup> Koran. Editorial and publishing department of the Tajik Republican Branch of the Soviet Cultural Fund, 1990, p. 262

<sup>5</sup>There de p.263

<sup>6</sup> Sharq hikoyat va rivoyatlari, Birinchi kitob, Sharq , nashriyot - matbaa aktiyadorlik kompaniyasi bloshtahririyati T - 2018 39b

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.<sup>7</sup> ( Free retelling of our M.B "

But the Kazakh fairy tale "The Wisdom of the Owl" also tells about the reign of Suleiman over people and feathered animals, one of the king's favorite wives decided to give birth not in a bed of ivory or red gold, but on the backs of birds, the question is almost insoluble, but this but there was Suleiman, for him there were no impossible tasks. It is said to be done. Suleiman summoned the falcon, the king of birds, and instructed him to collect all the birds. From the next day, all kinds of birds began to gather. Starting from the white swan, ending with the black crow, the birds gathered at the palace in the clearing and sang. Even the king could not stand it and went out to listen to them. And when they fell silent, the royal servants punched a hole in their beaks. And then they passed a silk cord through them and reported to Suleiman about the fulfillment of his order, there were all the birds, but there was only one owl, the angry king ordered to deliver it, if you do not agree to go, then deliver it by force. Soon she was brought in. She stood and trembled in front of the formidable king and suddenly complained to him in a low voice about her weak wings and poor eyesight. But on the way, she says, she watched what was happening around and she convinced the king that there were more dead in the world. In this matter, the Kazakh fairy tale echoes the Uzbek version. She says that there are more trees in the world than stumps, there are more nights than days in the world, there are also more indifferent than compassionate, and there are more women than men in the world, insofar as she ranked among women those men who are in the power of women, hearing this, the king thought and then ordered to untie and release all the birds to freedom. And he said to his beloved wife : " Birth wherever you want."

<sup>7</sup><https://folk-tale.ru/narodnye-skazki/nogaiskie-narodnye-skazki/skazka1007.shtml>

They say that because of the delay, the owl was not made a hole. <sup>8</sup>(Verbatim retelling is our M.B)

And in the Kurdish folk tale "Suleima n-pehambar and the desire of his wife" says that Balkazar is the biblical Queen of Sheba in the Koran (Malika Bilqijis).<sup>9</sup>

Here the queen once declared to Suleiman her desire to live in a palace of bird feathers, soon, by order of the king of kings, all the birds flew in, but there was not only an owl. The king sent a messenger for her, when she arrived, the formidable king asked why she did not appear, it turned out that she was doing the calculations and she was interested in the questions of who is more in this world, dead or alive. It turned out that in her opinion there are more dead, and she ranked among the dead men who fulfill the stupid demands of their wives. 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.<sup>10</sup> ( 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 " Soleiman and the Crow" also echoes folk wisdom, where the personality of the author, indignant and

<sup>8</sup><http://klaw.ru/narodnie-skazki/kazaxskie-skazki/kazaxskie-narodnie-skazki-wise--sovi.html>

<sup>9</sup> Kuroini Karim uzbekcha izokhli tarjima va isoqlar muallifi Alouddin Mansur. Chulpon. 1992, 263 b.

<sup>10</sup><https://folk-tale.ru/narodnye-skazki/kurdskie-narodnye-skazki/skazka1041.shtml>

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 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 »<sup>11</sup>

<sup>11</sup> <sup>11</sup>Cossack Lugansk Tales, tales and stories, part 4, St.

Here she asks the first question to Suleiman, the meaning of which is that there are more mountains or plains on the surface of the earth, more mountains are obtained. To the second question of the owl, what is higher in the world, water or land, Suleiman received the answer, water! As long as it falls from the sky.

is the third question of the owl addressed to Suleiman: Who is more in the world of men or women?! - men - answered Suleiman; women. - "No, the great and wise lord said Owl in a low voice, but this is not so, women more because even those men are women who obey the women, <sup>12</sup>so the wise owl expressed her thought to the formidable king, after which he thought about how much wisdom, how much philosophy that makes one think about universal problems. The problem raised in the parable is typical for all nationalities of epochs and times.

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!<sup>13</sup>

Petersburg, Gutenberg printing house, 1846, p.503

<sup>12</sup>Ibid 504

<sup>13</sup>Cossack Lugansk Tales, tales and stories, part 4, St.

Petersburg, Gutenberg printing house, 1846, p.503

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...."<sup>14</sup>

The meaning of the parable is reminiscent of an Uzbek folk saying: "To each his own it seems like the moon" and the crow considers its little crow to be the most beautiful, the most intelligent, and he is better than all songbirds for her. How much truth and truth in this parable.

In 1839, V.I Dal also wrote the parable "Caliph the Artist", which is moralizing in nature, the events in it take place in the era of the great Gorun Al al- Rashid (Arab Caliph 786-809), he is also known in the fairy tales "1001 and one night" as just Caliph and ruler of Egypt.

Once a man of a different faith appeared in Baghdad, that is, a Giaur about him, some righteous people said that he was a Jew, others an Indian, a fire worshiper, and others said that he was a Sogdian "One thing was known that he was engaged in witchcraft, everything in this world has its own history. In times long past, Satan, in order to test the knowledge of Suleiman and slander him, buried nine books on black magic under his throne. But from these tricks of the evil one, Suleiman did not suffer, but these writings later brought suffering to more than one Islamic soul. One of those who used the magic of Satan turned out to be a Jew or Sogdian named by us, so he mastered all the knowledge from this book and worked miracles. He led people who were going to the mosque, to the synagogue or to the temple, and he rejoiced at his creation. Thanks to these books, he could look into the past and the future, but still he was not gifted with all the knowledge that Suleiman possessed.

The people thought that he drank the blood of the lawful with his conspiracies, so the people

grumbled desperately and rumors reached Gor n - Al-Rashid. He decided to check the rumors in the correctness of which, he doubted. And the healer lived in flowering gardens with fruit trees and vineyards, at a great distance from the Steel City. The Caliph, to fulfill his purpose, came out of the secret doors of his castle, in a simple caftan and turban, and in appearance he did not differ from the inhabitants of the capital. And he took the path towards the garden where the warlock owl lived. And on the way he was occupied with thoughts: "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 ... "<sup>15</sup>

With these thoughts, he had already reached the doctor's dacha, into the building, and from its windows one could see a dazzling light. At the same time, he did not look under his feet and fell into a deep ditch. And there were already a few people waiting for their bitter fate. So the owner of half the world Caliph was in the hands of a Jew.

The king looked at his cellmates, they were all sitting in one thatched chamber and were waiting for execution. And suddenly a hopeful thought flashed in his head, he began to choose the longest straws and began to intertwine with others, and since he was the fourth in the ditch, he was to be executed by the last infidel. Before his last day, he needed to have time to create such a thing that could save his life. On the fourth day, a mat was created by the hands of a master with amazing patterns. 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,

<sup>2</sup> Ibid 506

<sup>15</sup> Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg, Gutenberg printing house, 1846, p.509

<sup>2</sup> Ibid 511

work, you see yourself not everyday and worth something, but give me a day's term for this.<sup>16</sup>

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."<sup>17</sup>

They seized the warlock and burned him so that he would not use his sorcery. The people sought out their beloved Caliph and brought them to the capital in their arms and put him on the throne. The Caliph, saved by the people, issued his first decree, the general post of which is to teach all children in his vast state some kind of craft or art. Centuries have passed, states and their rulers have changed on the face of the earth, but the words uttered by a just Islamic ruler are still heard. One of Dahl's famous parables is called "The Thief and the Stealer " It consists of two pages, full of allusions to long-past historical events and facts. Prophets were always considered to be the messengers of Allah in Islam, and they, in turn, fulfilled the precepts of God, honestly, fairly and without assenting to anyone. They have always been an example of fairness and consistency. The Arab Prophet Mohammed is considered a good example in this respect. In Dahl's parable we read: "One day Abd b - Arlachman - Ebn - Auf hadal feast on which many got drunk; 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 "<sup>18</sup>

the prophet, and meanwhile, the Koran says about wine that it was originally used for

<sup>17</sup>Ibid 511

<sup>18</sup>Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg , Gutenberg printing house, 1846, p.512

medicinal purposes . and a good lot. In truth, this is a sign for prudent people<sup>19</sup>

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"<sup>20</sup>

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." <sup>21</sup>This 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." <sup>22</sup>So 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

<sup>19</sup>Koran editorial and publishing department of the Tajik republican branch of the Soviet cultural fund translation by I. Yu Krachkrovsky , 1990 p.184

<sup>20</sup>Koran editorial and publishing department of the Tajik republican branch of the Soviet cultural fund translation by I. Yu Krachkrovsky 1990 p. 26

<sup>21</sup>Koran editorial and publishing department of the Tajik republican branch of the Soviet cultural fund translation by I. Yu Krachkrovsky , 1990 p. 58

<sup>22</sup>Koran editorial and publishing department of the Tajik republican branch of the Soviet cultural fund translation by I. Yu Krachkrovsky , 1990 p.82

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 ƙ Yulduzi" No. 5 2018<sup>23</sup>

According to the content of Dahl's parable, when Muhammad forbade drinking wine, the Arabs invented the game of throwing arrows at lots. They bought a ram, cut it into the number of buyers and then marked the arrows and fired them in a bag, and at the same time one of them remained unmarked, the one who took it out lost his share and as a result of the debt they argued, shouted at each other, fought as a result and this game hit under the ban. Pay attention to irony and sarcasm. The next parable by V. I. Dahl is known as "Sheep, Eastern Tale"

Tima- Ebn - Abraiman stole a horse harness from his neighbor, and it was found in the house of a Jew.

The thief put what he had stolen into a flour sack, and it was full of holes; flour poured out of it along this trail and they found the missing harness of the horse. The thief assured that he did not have a harness, and the hider swore that he had not stolen it. 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." <sup>24</sup>And 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.

<sup>23</sup> Mustafao Bayeshanov // Shar ƙ Yulduzi" №5 2018 from 140 - 146

<sup>24</sup>Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg, Gutenberg printing house, 1846, p.512

In the parable "Sheep. Oriental Tale" tells about the era of the reign of Harun al Rashid (766 - 809). Contradictory information about the era of his reign has been preserved. According to some versions, Baghdad flourished under him. Educational institutions, clinics, schools were built. He was the patron of scientists, he was fond of science, wrote treatises, encouraged music and art. Agriculture is developing in the country, diplomatic relations are being established with neighboring countries.

The peoples of the Islamic East dreamed of an enlightened king. And in the face of Harun al Rashid, society saw its patron, therefore, he became the hero of many Arabic tales from the Thousand and One Nights. The first mention of this book is given in the scientific treatises of Abul Hasan al Masudi from Baghdad, who lived in the 10th century. The cycle was first translated into French by Antoine Galland and published in 1704-1717. From French, Arabic tales were translated into almost all European languages in the 18th century and were a great success due to their unusualness. The first translation of this series into Russian was made by Alexei Filatov from the French edition of Galland and was published in 1763-1771 and caused a great sensation among Russian readers, and then other translations in European countries followed from the original. 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 <sup>25</sup>. The reader meets the Caliph of Baghdad and other stories

<sup>25</sup>"A Thousand and One Nights", Selected Tales in three volumes, volume one M. Fiction, 1987, p. 223

of the Thousand and One Nights. In them, he learns from the words of his subjects about the justice of those in power and about the deeds of judges and qazis and takes appropriate measures, taking into account the interests of the people, and his decisions have always been fair. Dahl's parable "Sheep. Oriental Tale" begins with an ironic description of the Caliph: "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." <sup>26</sup>» He was concerned about the welfare of his people. He smoked his pipe and blew smoke from his nostrils into his beard and knitted his brows. 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" <sup>27</sup>

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. A voice from home complained aloud about the pretense of fate, about the kazis and judge and asked the Caliph to curb them. The king returned to his palace, thought about it and decided that if the number of law executors is increased, then they will look after each other and then they will not violate the laws. He decided to fulfill his wishes by increasing the number of judges, qazis in three and put an overseer to them, who was

supposed to report to the ruler about what was happening. The caliph was pleased with his decision.

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 and dogs, you won't become meat on the bones." <sup>28</sup> Having heard the truth from Melek, the king became thoughtful, but nevertheless decided to increase the number of judges, they already consisted of a team of seven people. He was pleased with his decision but again he was mistaken the people grumbled and complained about the deterioration of life. He again invited Melek to him, who, not being afraid of death, told him the whole truth. He decided to check the words of his attorney, changed into simple clothes and walked through the streets of Baghdad and heard only complaints about law enforcement officers. The caliph was perplexed and again turned to Melek. And he was naturally gifted with foresight and intelligence. He decided to invite the experienced, clever old man Khurshit to the king. And he, not afraid of death, told the whole truth to the great ruler, whose general post was to read, when the kazi was alone, they dragged one ram to him, and with an increase in their number, the burden also grew, and recently there have been even more of them, so people drive sheep to them in large batches. The parable 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.

<sup>26</sup>Cossack Lugansk Tales, tales and stories. part four Saint Petersburg, Gutenberg printer i and 1846, p. 457.

<sup>27</sup>Ibid. 458 p.

<sup>28</sup>Cossack Lugansk Tales, tales and stories, part 4, St. Petersburg, Gutenberg printing house, 1846, p. 461



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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