

## "A THOUSAND AND ONE NIGHTS" AND EUROPEAN LITERATURE

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### ANNOTATION

This article is devoted to the study of the impact of the stories of the work "One Thousand and one Nights" on European literature, and it is analyzed the appearance of the plot of fairy tales in the European literature in its own style in the XI-XIV centuries.

**Keywords:** "One Thousand and One Nights", East, story, narrative, Europe, literature, analysis, research.

It is known that by the 11th-14th centuries, Western culture had a great impact on the spiritual and cultural life of other nations, especially the ancient culture of Iran, Byzantium, Arab countries, India, and China. Because during this period, the ancient culture, science and spirituality of the peoples of the East were reawakened and greatly developed. Westerners transferred the achievements of the first and second Renaissance periods to Europe. Its center first spread to France, then to the whole of Europe - Spain, Italy and Germany. "In the 11th-14th centuries, it was considered necessary for the intellectuals of the European nations to know the Arabic language, to be familiar with Eastern culture, science, and literature. It was unusual for any university in Western Europe, especially the Faculty of Medicine, to operate without Arabic science and language"[1;5]. As a result, the West was able to take advantage of the scientific advances made in the East during its Renaissance period. There are clear evidences of the influence of "One Thousand Nights" on Western literature, which is an example of this spirituality. In fact, "one of the widespread genres of Arab folk literature, siira is a folk novel or a large-scale folk tale in modern literary studies, and it is a popular literature that has been widely spread among different classes of Arabs - urban and rural workers, artisans, merchants and ordinary people - from about the 6th century to the present day. " [2; 112]. "Biographies and adventure works called "siyar" (poems) and "qisas" (stories) occupy an important place in the Arabic artistic prose of the Middle Ages. Some of the stories and characters from these works, which differ in size and content, were also included in the "One Thousand and One Nights" collection. However, the study of Arab folk tales first began not in Arab countries, but in European countries" [3; 8]. "By the 12th-14th centuries, there were many magical tales and legends, tales of strange adventures, the translation of various Eastern romantic works into the languages of the European nations increased, among the Arabic works translated into European languages, the magical stories of the "Thousand and One Nights" fairy tales are ancient since time immemorial, Europeans have created beautiful translations

of "One Thousand and One Nights" in world literature studies, and the professor N. Komilov informed in his work that "One Thousand and One Nights" has been translated into a number of European languages, including French, English, German, Spanish, Italian, Danish, Russian. [4;131]. Philosophical stories of Voltaire ("Candide", "Zadig, or Destiny"), Montesque's "Persian Letters", Hyote's "Garbu Sharq Divan" inspired by the magnificent poetry of Hafiz and Saadi, Wilhelm Hauf's tales on the theme of "A Thousand and One Nights", Byron's dramatic epics ("Manfred", "Gour", "Pirate"), "Vatek", "Arabic Tale", the delicate Andalusian stories of Chateaubriand, the tale of the Abenser Rojis are the brightest examples of the oriental spirit in the works of Western European romantic writers and poets. It is worth noting that European literature discovered the "Thousand and One Nights" stories thanks to the Italian writers of the Renaissance. This series of stories in "One Thousand and One Nights" strongly influenced the work of Pedro Alphonse, Juan Manuel and other European writers. After all, these stories were repeatedly published in French, Spanish and Italian until the 18th century.

Among the European writers, Juan Ruiz de Alarcon (XVII century), Francois Blanchet (XVIII century), Juan Valera, H. Andersen (XIX century) and others are effective in their novels and short stories, dramas and comedies from stories and plots common in the Indian and Arabic literature of the Middle Ages, used, created wonderful characters based on Eastern motifs [5; 81]. In fact, "a unique creative style that has continued in Eastern literature since ancient times - telling a story within a story" inspired the creation of many wonderful prose works, first in Italy, then in Spain, France and England. European writers of the Renaissance and later, in particular, made good use of the plot of such a great work as "One Thousand and One Nights". Works created in the West based on these plots have become classical monuments.

William Beckford's short story "Watek" [6;] (1786), Thomas Moore's novel "Lalla-Rook" [7] (1817), works by Pedro Alphonse [8], Juan Manuel [9], Franco Sacchetti's "Three Hundred Novellas" [10] collection and other similar works, we can clearly see the influence of "One Thousand and One Nights".

The Italians also had close contact with the Spanish. In addition, the Italians established economic and cultural relations with Eastern countries through the Mediterranean Sea. In the 12th - 14th centuries, interesting adventure, romantic works were more common in Italy. There is no doubt that Boccaccio's famous Decameron [11;345] was inspired by the "Thousand and One Nights". Because it is clear that Boccaccio used the molding method of "One Thousand and One Nights" when writing his work. "One Thousand and One Nights" contains more than three hundred fairy tales and stories. This was done by molding. In One Thousand and One Nights, most of the internal narratives are logically connected to the directly shaping narrative with attention to content. However, since the stories in Boccaccio's "Decameron" are close and similar in terms of content and idea, there is no direct connection between the molding story and the internal stories. It can be observed that in his work, Boccaccio arranged a hundred stories in one plot, arranged them according to ten days and divided them into ten chapters.

Although Boccaccio's work is among the works that have not lost their readers to this day, it cannot reach the level of "One Thousand and One Nights".

"One Thousand and One Nights" fairy tales are artistically and esthetically elaborated, and their poetics and plot logic are extremely rich. The details of events connected to each other in the style of "story within a story" tie the plot of the stories of the work together. As a result, the work unwittingly conquers the heart of its reader. Because of this, these tales have become one of the favorite works of readers all over the world. Among the fans of "One Thousand and One Nights" we can mention the names of famous Russian writers, including A.S. Pushkin, N.G. Chernyshevsky, I.S. Turgenev, L.N. Tolstoy, who liked Shahrizoda's stories very much. They note that they read these magical tales with enthusiasm, which greatly influenced the formation of their creative fantasies. "One Thousand and One Nights" has been of great interest to readers at all times, and has been the reason for the creation of new works. The reasons for this, of course, are related to the extreme vitality of fairy tales, unique compositional construction. In the history of Eastern and Western literature, there are only a few books written under the influence of "One Thousand and One Nights" or inspired by the dramatic scenes in this book.

"One Thousand and One Nights" is one of the best works of world fiction with a rich thousand-year history of the evolutionary path. During the creation of the literary fruits of the work, the collection of "nights" created many ancient myths, as well as many speculations of modern scientists. It is worth noting that the interest in the collection of unique fairy tales has not weakened and the work is firmly maintaining its position in the world cultural arena. This can still be seen in the fact that his pictures continue to inspire writers in artistic creation.

So, thanks to "One Thousand and One Nights", the customs and traditions of the peoples of the East were combined and a new high culture was created. Gradually, due to mutual relations, the inhabitants of the earth exerted a strong positive influence on each other, enriching and filling the spirituality and culture of each other, and at the same time, it was a life-giving path that spiritually awakened Europe.

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