

COMPARISON OF THE EPICS “MALIKAYI DILOROM” AND “ORZIGUL”

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Аннотация: В данной статье проводится сравнение эпической поэмы “Маликай Дилором” Саодата Муштария и эпической поэмы “Орзигуль” из народной литературы, а также рассматриваются их общие и различные аспекты.

Ключевые слова: Саодат Муштарий, Махбуба Кадилова, “Маликай Дилором”, народная литература, “Орзигуль”.

Annotation: This article compares the epic poem “Malikai Dilorom” by Saodat Mushtariy and the epic poem “Orzigul” in folk literature, and examines their common and different aspects.

Keywords: Saodat Mushtariy, Mahbuba Kadirova, “Malikai Dilorom”, folk literature, “Orzigul”.

It is no secret that in the 18th-19th centuries, a great many poets and poetesses worked in the field of literature and art in the Movarunnahr region. The importance of the Kokand literary environment in the cultural development of this Turkic-speaking region is incomparable. One of the poetess who lived and worked in this environment in the first half of the 19th century, Saodat Mushtariy (born between 1810-1811, there is no exact information about her death), worked in the lyrical genre along with lyrical works. The Uzbek writer emerged as a successor to our poetesses such as Uvaysiy with her lyrical works created as a result of her long-term work, in particular, with the epic poem “Malikayi Dilorom”, which expressed the spirit of struggle against the limited role of women in medieval conditions.

If we pay attention to the general content of the epic poem “Malikayi Dilorom”, then in this work written literature and folk oral traditions are combined. Accordingly, it acquires a unique appearance both in terms of content and form. The epic poem “Malikayi Dilorom” is not very large in terms of volume. Despite this, the events narrated in it are intense, there are many conflicts, and the characters and personages have colorful appearances. The poetess did not leave clear information about the source that served as the basis for her epic poem.

Nevertheless, we can speak with full justification about the poet's familiarity with such examples of folk art as the poem “Orzigul”, which is close to the work “Malikayi Dilorom”. In these episodes, which in many ways resemble the fate of Dilorom in Navoi's poem “Sab'ai sayyor”, we can see that Saodat Mushtariy, based on the motifs of the folklore poem “Orzigul”, managed to depict the spiritually sublime height of her hero, who was a person of high faith and strong will, through romantic colors.

The folk oral epic “Orzigul” was published in 1975 by the Gafur Gulom Literature and Art Publishing House in Tashkent. The total volume of the epic is 116 pages. “Orzigul” is one of the Uzbek folk love and romantic epics. It was written down by the Islamic poet Nazar oglu. The main

character of the epic, Orzigul, is a woman who embodies the best qualities of the people and fights for justice. Orzigul's life and struggle are interpreted in connection with the social issues of that time. The love between Orzigul and Suvonkhon is a universal theme is shown as a powerful force capable of overcoming obstacles. The victory of Orzigul, Suvankhan and Dono chopon over the troops of Tsar Karakhan is reflected in the work as the realization of justice and truth, the triumph of light over darkness.

Heroes and plot of the epic: Orzigul: The image of a brave and wise woman, embodying the best qualities of the people. Suvonkhon: Orzigul's lover, a brave and courageous hero. Dono chopon: A wise and helpful character. Karakhon: The negative character of the work, an unjust ruler.

The poet Islam was an artist who achieved great success in creating images in the epic, and he was able to embody each character with his own unique characteristics. While interpreting the characters, he creates a number of artistic and visual means, psychological scenes, and vivid pictures to clearly and vividly show their characters. The creator especially found a place for dialogues and monologues and sang them with such elegance that this further increased the artistic value of the epic. The language of the work is rich and its educational value is very high. The people describe their heroes in beautiful scenes as always fearless, honorable, brave, and ready for anything for the sake of their goal. Orzigul is one of such heroes.

Below we compare the epic poem "Malikayi Dilorom" with the epic poem "Orzigul" and other epic poems and consider their similarities and differences:

The "40-day process of asking for a reprieve" given in the epic poem "Orzigul" is also present in the epic poem "Kuntug'mish". We can find the dream state in many epic poems. Not only the development of events, but also the names of places and people are the same in many epic poems. For example, "Askar tog" which is a place name, written in "Alpomish" and also another epic poem "Orzigul" is also mentioned. Such events indicate the similarity between the epics.

In the epic tale Orzigul, Qorakhon unknowingly falls in love with his own daughter, Orzigul. The events unfold as follows: King Qorakhon had declared that if his wife gave birth to a daughter, both mother and child would be executed. When a girl was born, the queen secretly exchanged the baby with a shepherd's son to save her life. Years passed, and the children grew up. Orzigul blossomed into a remarkably beautiful young woman, admired by all who saw her. Captivated by her beauty, the king himself sent suitors to ask for her hand in marriage.

In the epic Malikayi Dilorom, however, the cruel father knowingly develops feelings for his own daughter. When she rejects him, he subjects her to various torments and sufferings. In some lithographic illustrations of the epic, the king is depicted watching as his wife and his daughter Dilorom are punished. Yet, despite all the trials they endure, both Orzigul and Dilorom ultimately find true love and happiness. Moreover, they choose to forgive their fathers.

Through these heroines, we witness the portrayal of women who refuse to surrender in the face of hardship women who courageously defend their honor, dignity, and inner freedom against every challenge. Thus, before the reader's eyes emerges a complex female image: on one side, a vulnerable and suffering woman oppressed by a bitter fate, and on the other, a rebellious spirit determined to fight fiercely for her individuality, humanity, and personal freedom.

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