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THE REFLECTION OF MUSICAL ABILITIES IN EPICS: USING THE EXAMPLE OF DILOROM CHANGI

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Abstract

Uzbek national music and art are very diverse and rich. In addition, she is very much loved by many nations. Dilorom is the female character of dastan Sabayi Sayyor, who played the chang instrument beautifully. In dastan, it is mentioned that with her game she was able to impress not only ordinary people but also the lords of large empires. The bottom line is that people with musical talent were given special attention. The article describes several chapters separately, as well as about the verbal skills of Alisher Navoi.

Keywords: *music, chang, Dilorom, dastan, legend, performance, chapter, instruments, Sabbai Sayyor*

Introduction

The exquisite music of the Uzbek people has always been admired by other nations. The abundance of musical instruments, the variety of musical genres, and the skill of music performers characterize what all nations have long listened to with pleasure. Especially in many dastans, the definition of many musical instruments can be traced, such as rubob, doira, tanbur, dutor, chang. Of the musical genres, suvoriys, lapars, Yallas, orazivors, and makoms are found in almost all dastans. Many myths and legends also talk about artists. One of these dastans is Sbbai Sayyor. This dastan also included fictional legends about events that happened in history.

Many poets and thinkers wrote literary and scientific works about this dastan. The main characters here, Bahrom, Dilorom, and

Moniy, are mentioned not only in this dastan, but also in other dastans. An example of Bahrom is the king of the seven climates, Dilorom is a beautiful girl with an impeccable voice, a skilled performer, Moniy is embodied in our eyes as a wonderful artist. All these people are historical figures, and in dastan their actions are relatively exaggerated.

Research method

Now let's talk about these heroes: Bahrom is a full-fledged leader of Ajam (Non-Arabic Muslim nations), he is a brave commander, a king who conquered even the Great Chinese Empire. In Dastan, Bahrom is called the king of Iran, but he himself is from the Turkic tribes and takes the Iranian city of Tabriz as his capital. A character rich in special emotions.

Dilorom was orphaned by her parents at a young age and was bought by a trader named Khoja at the slave market in Gurganch. Khoja captivates Dilorom with music and sends her to apprenticeship with good mentors. She learns from her teachers not only music and singing, but also behavior and manners among the nobility of the upper class. Khoja himself was from Khorezm and was a very wealthy merchant and leader of a caravansarai. He brings goods from China and trades in Europe and Arab countries. (Khoja himself is mentioned in many dastanas, about how he sang while playing the rubab.) When Dilorom reaches adulthood, she is taken with them on a long journey with a caravan to enjoy her art. After hearing the description of Dilorom's beautiful voice and performance, the Chinese emperor invites Dilorom to the palace to serve there. Gradually, Dilorom becomes the palace domain of the Chinese emperor.

Moniy, in modern terms, was a spy in a good way, he does not have any relations, he traveled and painted everything he saw and experienced. Going to China, on one of the holidays, he becomes a witness to the music and skillful performance of the Dilorom. From this performance, he understands (Dilorom is a girl who was raised in Muslim culture, she feels that living in the palace where are people with other religions, is hard) that Dilorom is like a nightingale being forcibly held in the emperor's palace by her singing and he paints a beautiful picture.

If we would introduce with the events of the dastan Sabbai Sayyor of the work "Ham-sa" by Alisher Navoi, which starts like this:

Муъбадиким вараққа чекди рақам,

Ким не навъ ўтдилар мулки Ажам.

– the sequence of the events starts from the 12th chapter. Here it is explained that Bahrom goes out hunting and meets up with Moniy, he shows him the picture of Dilorom and Bahrom falls in love with her (Look about the Leaders of the Ajam countries: Navoi, "Tarihi Mulki Ajam", Works, 14-book). In some verses, the word "moh" came in the meaning of the Moon and fish. That is, Bahrom, "oydan oyga muttasil" – enjoyed the luxury of royal life, was the Lord of everything from the moon to the fish, from the earth to the sky (in the Middle Ages, there

was a belief that the earth holds a big fish on itself). Navoi played a little bit with the words "Moh va mohi" here. "G'arib umr" – here the word "g'arib" was used both in the sense of poor, lonely, and full of miracles of life.

About both, one of them – tell me about the reason to wander like a poor man, the second, tell me about the interesting events that you witnessed.

Moniy – the legendary skillful artist, Moniy ibn Fatak (216–276) decorated his sacred books with very beautiful miniatures. In Oriental literature, Moniy is a master known as an embroiderer and painter.

The second word is to tell about the most amazing stories that you have seen here.

Mushtariy – here it is in the sense of a buyer.

In the eighth chapter, when describing the beauty of Dilorom, it is told how she was brought to Bedil (helpless) Bahrom. Here, the poet uses literary art techniques, describing her hair (kokil) and night (layl) with words like traps. He compares the dark hair (kokil) to a trap (snare). In the word "layl" (night), the letter "ل" is metaphorically linked to a trap (hook). "Her eyes are like gazelle eyes, their blackness resembles the musk from Khotan (a city famous for breeding high-quality musk deer), as if a gazelle is dropping musk into her eyes." "Her lips are so small that they are hidden between her lips, like an unopened ruby." These lines use a literary technique referring to the vitality of her lips, while the poet also creates magical meaning by writing the letters "nun" ("ن") and "dal" ("د"), forming a circle and deep indentations. "Her eyebrows are joined like the arch of a temple, and between them are two merciless eyes." This describes the dark eyebrows and the black fly on their top. Here, "Dilorom" is used both as a name and in its literal meaning ("one who brings peace to the heart"). In Husraw Dehlavi's poem, Bahrom's beloved is also called "Dilorom". In Nizami's "Haft Paykari", her name is "Fitna", while in Ashraf's "Haft Avrang", she is called "Ozoda".

Results analysis. The fourteenth chapter describes the skills of Dilorom in playing the chang. Agnus is a mythical bird that was believed to have a beautiful voice. There are many holes in its beak (360), from each of which a different sound is heard, as if a mel-

ody was appearing. An excellent description of this bird is given in the dastan “Lisonut-Tayr” (Navoi, Works, 11-book, 226–227 p). In fiction, Agnus is also a symbol of eternal life. Khotan is the name of the city, which in Oriental poetry is interpreted as a city famous for its beautiful women, excellent quality musks and exquisite silk. It hints at the excellent qualities of Dilorom.

The fifteenth chapter tells how Bahrom throws a Dilorom in a desolated desert, under the influence of alcohol intoxication. Kalamzan, a man who records verdicts and decrees at the Lords court and distributes them to the people. In this critical passage, it is said: “dema qo’n tu’ma bo’ldi balki shubon”. In the critical context, the word “uyi” can mean an unfulfilled intention, illusion, or an empty promise. In Nizami’s work, it is said: “fitna deydiya” (fitna says): “o’qing bilan qulonning oyog’ini boshiga tik!” (Tear the snake’s leg off and attach it to its head!). In Khusraw Dehlavi, “Dilorom deydi” (Dilorom says): “kiyiklarning urg’ochisini erkak, erkagini urg’ochi qil!” (Turn the female deer into a male, and the male into a female!). In Nizami, “fitna deydi” (fitna says): “bu kuchning ko’pligidan emas, mashqning natijasidir” (It is not due to excessive strength but the result of training), whereas in Khusraw Dehlavi, “Dilorom deydi” (Dilorom says): “bu hunar – jodu, sehr ishidir” (This skill is magic, sorcery). One of the two key points is that Dilorom does not praise the king, and the second point is that she speaks the truth. In Nizami’s work, “Bahrom fitnani o’limga mahkum etib, hukmni bajarishni sarkardasi-

ga topshiradi” (Bahrom condemns Fitna to death and entrusts the execution of the sentence to his general). In Khusraw Dehlavi, “Bahrom Diloromni otdan tushirib, sahroda qoldirib ketadi” (Bahrom dismounts Dilorom from the horse and leaves her in the desert).

The sixteenth chapter tells how Bahrom, being sober from intoxication and wanting a Dilorom, goes into the desert after her and, not finding her, is mistaken himself. G’orati g’or – here the word “g’orat” means robbery, plunder. That is, the cave invasion. After the absence of the soul, the body turns out to be below (under) the ground, that is, it is buried in the ground. 1) “The sun went down and the stars appeared in the sky,” 2) “When Dilorom did not appear, Bahram began to cry.” This line uses the art of tashbih, expressing two meanings, one of them reads: according to legends, Khizr is a prophet who found “obi hayvon” (Water of Life) and after drinking it, achieved eternal life.

Conclusion

After Bahrom accurately aimed and shot the deer, Dilorom said that it was just the result of training, not talent. She added that even a person without special abilities, but with a strong body, can achieve this level of shooting if he practices a lot. However, to play the konun and sing beautifully, you need a gift given by Allah. For these words, Dilorom is being punished. From this it can be seen that since time immemorial, special attention has been paid to people with musical abilities. Especially when it comes to wordplay, it is considered an invaluable art.

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