



## ANALYSIS OF KAMIL YASHIN'S PLAY "RAVSHAN AND ZULKHUMOR"

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**Abstract:** *In this article, information is given about the fact that the epic "Ravshan" belongs to the Uzbek and Turkmen folklore and has been sung and loved by our people for thousands of years.*

**Key words:** *epic, plot, work, node, event, main event, epitaph, climax, solution, aria.*

"Ravshan" - from the Gorogli saga series. Ergash Jumanbulbul told this story through the art of bakhshilik. The epic was recorded by Hodi Zarifov. Playwright Kamil Yashin created the play "Ravshan and Zulkhumor" based on the plot of the epic in 1956. In the theme of the work, the author sheds light on the love of the country and the love of the country. This work is imbued with the spirit of patriotism. The author's goal is to encourage people to be patriotic, courageous and loving. In the introduction to the work, the wedding of Ravshan's grandfather Gorogli, which is taking place among the people on the occasion of his 80th birthday, begins with a spectacle. Gorogli is a brave, brave and just leader of the Chanbilbel people. Ravshan is the grandson of Gorogli, a patriot, a hero who loyally serves his country and a young man who is loyal to his love. Bakhshi is a kind and wise old man who lived for a century. In such a place where the celebration is at its peak, the first knot of the work appears. Kosadov, the ambassador of the king of Shirvan, broke the festive mood and told Gorogli to surrender to Karakhan, so that his people would be saved. Gorogli will not agree to this. Kosadov's arrival as an ambassador and Gorogli's refusal to bow to Karakhan will lead to a battle. Kosadov unconditionally obeys all orders given by Karakhan for his own benefit. He even killed the mother of the Shirvan people and her six children on the orders of the tyrant Karakhan. Because his goal is to win Karakhan's trust, marry Oqqiz from his second wife, and lead the Shirvan people. A battle begins between Shirvan Eli and Chanbilbel. Karakhan and Ravshan fight for a long time, and in the end, Karakhan's sword falls. The main event in the play is that after Karakhan's sword falls, a young man comes out against Ravshan and fights with him. The sword that he was shining on him calmly returned the blows. At the same time, the young man's helmet fell off and his hair spread out. As a result, it turns out that he is not a boy but a girl. They like each other. Ravshan asks who he is and where he is from. He says that Karakhan's daughter is Zulhumar. Ravshan asks Zulhumor to stay with him. Zulkhumor, if you love me, you will find me, our land will be a long three-month journey, and will give Ravshang his cap with his ring. Oqqiz is also watching them. Oqqiz also falls in love with Ravshan. The people of Shirvan will be defeated in the war. Ravshan tells his grandfather Gorogli that he has seen Zulkhumor and asks permission to go to his country. Gorogli does not agree to this. The wise Bakhshi convinces the old man Gorogli that he will agree to Ravshang and achieve his happiness. If an ambassador had not come to Chanbilbel and told them that they should surrender to Karakhong, Ravshan would not have met



Zulkhumor if the battle had not started. Therefore, the meeting between Zulkhumor and Ravshan is the main point of the work. Karakhan is the king of the Shirvan people, a selfish and self-interested oppressive ruler. He torments the people. Karakhan is a person who lost his honor in the pursuit of wealth. Because his country is not enough, he forces his daughter Zulkhumor to sew a hat and sell her beauty in the market in order to gain more wealth. Zulkhumor is a kind-hearted, kind and loyal girl to Ravshan. In the second part of the play, Kosadov kills his mother's six-year-old son from Shirvan by order of Karakhan. The reason for this is that they served Gorogli, not Karakhan, for six years. Despite the fact that Kosadov Shirvan oppresses his mother so much, Elyor oppresses her by saying that his son's heroic brothers Ainoq and Jaynoq will find the heroes. Because Karakhan ordered Aynok and Jaynoq to beheaded, because they also rejected Karakhan and opposed him. Seeing this, Ravshan could not bear it and saved the mother of the Shirvan people from the oppression of Kosadov. Ravshan and the mother of the Shirvan family have a mother-son relationship with each other. Development of events - Tired of waiting for Ravshan, Zulkhumor takes the hats he sewed to the market, singing an aria saying that since he doesn't love me, his heart is elsewhere. Ravshan finds out that it is Zulkhumor and goes to the market to look for it. Zulkhumor does not know Ravshan. The reason is that Ravshan dressed up as a devan to save Zulkhumor from the oppression of Karakhan. In the market, Kosadov shows Zulkhumor to the Climate Princes. The goal was to transfer it to some Prince. Ravshan comes to the garden to look for Zulkhumor, the girls who see him go and tell Zulkhumor. Ravshan gives Oqqiz the ring and tells him to take it to Zulkhumor. Zulkhumor comes out and takes the ring from Oqqiz and sees Ravshan. They want to get married secretly. Perepitiya in the play - Oqqiz is against their marriage and conveys this news to Karakhan through his servant. Karakhan got angry after hearing this and arrived with Kosadov and the third climate prince. He separates Ravshan and Zulkhumor from each other, says that Ravshan will be thrown into the dungeon, and Zulkhumor will be given the horn to his son, Jakhangir, the third climate prince. Oqqiz comes to the dungeon and confesses his love to Ravshan, saying that Zulkhumor is being unfaithful and getting married to the third climate prince. He says that if you forget Zulkhumor and choose me, you will become the king of Shirvan and rule these lands. Ravshan will not give up Zulkhumor. Oqqiz gives Ravshan time to think about it and leaves. Oqqiz is a selfish girl. The reason for his malice is that he works to achieve the love of Shirvan Eli and Ravshan. Zulkhumor will be an obstacle for him to achieve both. Because Ravshan only loves Zulkhumor. As for Karakhan, he pays more attention to Zulkhumor than to Oqqiz. He loves Ravshan, but his intentions are selfish and self-centered. That's why Oqqiz breaks the wedding of Ravshan and Zulkhumor. Because if Zulkhumor marries the third climate prince, the way will be opened for Oqqiz and he will achieve his goal. Heroes Ersak and Tersak dig an underground path from the garden to the dungeon so that Zulkhumor can see Ravshan. Ravshan and Zulkhumor see each other. As the day of Ravshan's execution is approaching, they send a letter to Gorogli through a bird of prey. Climax - when he is about to execute Ravshan, Karakhan learns that he is the grandson of Gorogli and sets a condition for him. If his grandfather brings the heads of heroes Gorogli, Aynok, and Jaynoq, he asks to give Zulkhumor and Shirvan lands to him. Ravshan does not accept this offer. This is where his patriotism and bravery are shown. Angry, he orders Karakhan to execute Ravshan. At that moment, Gorogli came and fired at Kosadov, and the battle began. Karakhan will lose the battle as usual. Karakhan is hanged on the gallows by order of Shirvan Eli's mother. The people of Shirvan will be saved from oppression. Solution - Ravshan and Zulkhumor will be together. The brothers of Elyor batir are appointed as king, Jaynoq batir as minister, Ersak batir as army chief, and Tersak batir as the head of the land of Shirvan. This will put an end to such oppression. Everyone gets their own happiness. Ravshan takes Zulkhumor to his country. This work is mainly a romantic adventure. The end of the play ends with the good and the bad get their punishment. Good always wins.



This work is of great importance in educating young people to be patriotic and loyal. In particular, the glorification of faith, honor, and pure love is reflected in bright colors.

Folk epics are a huge mirror reflecting the high spirituality of the Uzbek nation. These works, which are passed down from generation to generation, in a sense serve as a training school for the growing future owners. Freedom of the motherland, national pride, love, loyalty, duty of a true man, spirit of a brave woman, pride, bravery, honor, patience are the characteristics that increase the value of epic works. The respect for these epics is measured by the respect for this continuity and the past.

After all, in the epics that tell the story of our thousand-year-old past performed by the Bakhshis, the noble qualities of our people, who survived the trials of life and death and did not lose their identity, such as tolerance, fortitude, and nobility are expressed.

The great pedagogue and director Georgy Aleksandrovich Tovstonogov told his students during the lesson, "Today, you need to look for the classics. It is necessary to be able to see today's temperature in a work of art. The theater should listen to the times. Only in the classics can you find solutions for all times, you can find new spiritual food for new generations. The theater should search, find and discover it..." he emphasizes.

In the theater art with a history of almost a century, plays based on many epics such as "Farkhod and Shirin", "Layli and Majnun", "Ravshan and Zulkhumor", "Tahir and Zuhra", "Alpomish" have seen the stage. . However, it is a pity that such plays are falling out of the repertoire of theaters nowadays. These works serve as great spiritual food for the large school and audience in the formation of performance skills of young actors working in the theater.

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