



## Development Factors of Medieval Storytelling

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**Abstract:** This article highlights the literature of the Golden Horde epoch, which tracks down in Uzbek literature. It reveals the narration skills of Rabguzi and Mahmud Ali ibn as-Saroyi.

**Key words:** Literary studies, story, medieval storytelling, classical literature, short story.

The emergence of new points of view in literary studies undoubtedly prompted attention to the need to consider the history of Uzbek literature as a science free from the search for ideas. As a result, it was agreed that from the beginning of literature, not ideological viewpoints, but aesthetic principles and aesthetic values, "the mental development of humanity"<sup>1</sup> it was formed as an object that arose as a result of the way of thinking. In the literature of each period, new, unique relationships revealed new, different states of aesthetic values.

While paying special attention to "Uzbek literature of the Golden Horde," we would like to emphasise that it was a unique aesthetic object. In general, regardless of the period of literature, written literature was not devoid of aesthetic principles. Only aesthetic principles had different characteristics in the literature of different periods.

The aesthetic principles of the Uzbek literature of the Golden Horde, which we are talking about, are notable for being based on moral and educational concepts. At the same time, attention to Turkish literature and the Turkish literary language increased in the state of the Golden Horde, which is very advanced in terms of spirituality, culture, and ethics. Although the literature of this period was called Turkish literature, and the language was Turkish, the works created in the literary environment of the Golden Horde, which held a special position among the Turkic-speaking peoples, are very close to every Uzbek reader in terms of subject matter and language.<sup>2</sup> We can imagine that the Uzbek literature of the Golden Horde had a wide geographical scope only if we consider it a separate period. First of all, the Uzbek literature of this period caused contact with the oral and written literature of the Bulgarian people created along the Itil river. For example, on the eve of the formation of the Golden Horde state, along with the Mongol invasion, written literary plots and samples of folk art went to the Bulgarian state from Central Asia. Of course, this is a legitimate phenomenon, and we must emphasise that the literary process has moved not only through ethnicity, but also through language affinity. Such an opinion can be put forward about the work "*Qissayi Yusuf*" by Qul Ali, a prominent figure in Bulgarian-Tatar literature. About the spread of the story of Yusuf in the 11th century, the famous Turkologist scientists of Europe, A. Krimsky, K. Brockelman, and A. Borovkov, and the Tatar scientists, G. Gaziz and G. Rahim, expressed their opinions.

<sup>1</sup> Tamarchenkova N.D. b. Theory of literature in two volumes. Edited by N.D. Tamarchenko. Volume 1. Theoretical poetics. Tutorial. M.: ACADEMA, 2004, 48-b. (In Russian)//Теория литературы в двух томах. Под редакцией Н.Д. Тмарченко. Том 1. Теоретическая поэтика. Учебное пособие. М.: ACADEMA, 2004, 48-б.

<sup>2</sup>Rahmonov N. The same work, p. 74.

Almost all of these scholars put forward the opinion that the homeland of the story "Yusuf" is Central Asia, more precisely, Bukhara or Movarounnahr. In particular, the Turkish scientist M.F. Koprulizoda says that this story is "the pious and ascetic Khorezm,"<sup>3</sup>, which cannot be disagreed with. Indeed, the remarkable aspect of the most beautiful "Yusuf's story" in "Qisasi Rabghuzi" was created in the Khorezm region, and the fact is highlighted that this series of stories gained attention in the East in this work itself. What was the wisdom in saying "Ahsan"? When Rabghuzi began to describe this story at the beginning of "Qissai Yusuf Siddiq alayhissalam," he asked him a question and answered as follows: "Answer is that<sup>4</sup>, if you tell the stories in the Qur'an, you will be *telimrak* (happy), and the benefit will be *ukushrak* (great)"<sup>5</sup> There is a story about Yusuf. They called that road "Ahsan-ul-Qasas" "<sup>6</sup> (the most beautiful of stories, M.Q.). This one explanation of Rabghuzi clarifies the source and origin of the series of stories "Yusuf" and "Yusuf and Zulayha." We will not dwell on the "Yusuf Surah" in the Holy Qur'an, as it is known to everyone. Moreover, it is beyond the scope of this article. Probably, the European scholars who spoke about Yusuf's plot were not aware of the information in "Qisasi Rabghuzi." M.F. Koprulizoda's opinion about "Yusuf's story" is more logical; "the story" corresponds to the geographical area of Rabghuzi, and at the same time it is consistent with Rabghuzi's information.

Khorezm was one of the important cultural centres and lands of the Golden Horde, and undoubtedly it served as a "bridge" to convey the literary process of Central Asia to other lands inhabited by Turkic peoples.

We started our talk with a short review of "Yusuf stories" and "Yusuf and Zulayha" epics. As for the relatedness of the stories in this series to the storytelling of the 15<sup>th</sup> century, it can be said that the plot about Yusuf first appeared as a narrative genre. In addition, in this short story, compared to the genres of narration, news, and anecdote, the narrative is superior. Most of the adventures of Yusuf and Zulayha are told in the narrative genre.

So, one of the works that united Central Asia and Bulgaria and ensured the integrity of the literary environment in the early period of the Golden Horde is the plot related to Yusuf. Many didactic stories in this story tell about the uniqueness of this short story written in Uzbek in the literary environment of the Golden Horde and the importance of the literary environment of the Golden Horde in the development of genres in Uzbek literature.

Another peculiarity of the story-telling of the 14th century is the predominance of the principle of historicity. If we pay attention to the literature of the Golden Horde and the stories of the period close to it, it is obvious that the heroes of the stories are historical figures. It is one side of the Uzbek classical literature stories. In particular, the heroes of the stories in the three-volume work "Jome' ut-tavarikh," created in the state of the Mongol Elkhans in Iran, are a proof of this opinion. Oktoykhan was the hero of the forty stories in the second volume of the work. The third volume also contains forty stories about Ghazan Khan. The stories in both volumes are united by the wisdom, justice, kindness shown to the people, intelligence, and many other qualities of the rulers. If we describe the storytelling of this period, it can be suggested that the relationship between society and literature arose as a product of deep rooting in spiritual life.

When talking about "Qisasi Rabghuzi," it can be understood that the main goal was to create literature aimed at strengthening the state of the Golden Horde and turning it into a land of "pious and hermits," as Koprulizoda said. Native literature that was literally "pious and ascetic" appeared in Golden Horde Uzbek literature. In fact, the spiritual property of this country consisted mostly of religious and educational literature. There are other examples of epic works in The Golden Horde. For example, there are works translated into the old Uzbek language, such as Khayom Nizami's epic "Jomjoma Sultan," Qutb's epic "Khusrav and Shirin," and Sayfi Sarai's "Gulistoni bit-turkiy."

<sup>3</sup>Koprulizoda M.F. Turk adabiyati tarixi. Istanbul, 1926, s. 277.

<sup>4</sup>Telim - a lot, a lot, very..

<sup>5</sup>Ukush - a lot, more.

<sup>6</sup> Nasiruddin Burhaniddin Rabghuzi. Narrated by Rabghuzi. Book 1, Tashkent. "Yozhuchi" publishing house, 1990, p. 100.

But in storytelling, as above with "*Qisasi Rabghuzi*," religious-educational works such as "*Nahj ul-farodis*" are of great importance and have played an important role in showing the public the way of righteousness and correctness, honesty, and truthfulness, and they are not exempt from this task even today.

It is known from the stories that the Mongol begs who ruled the state of the Golden Horde came to a completely different environment, and they realised the advantages of the spiritual environment in this state compared to the way of life they had lived before. Already, the doctrines about haram and halal food presented in the above story had an important place among Muslim beliefs and still do. Not only the health of individuals but also the health of society, in fact, comes from halal food.

These two works served as the foundation for the peculiarities and aspects of storytelling in 14th-century Uzbek literature. Both the purpose of the stories in "*Qisasi Rabghuzi*" and the description of historical events in "*Nahj ul-farodis*" led to the creation of stories in a didactic spirit.