

STORYTELLING AND ITS PROGRESS IN UZBEK LITERATURE

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Annotation: This article analyzes storytelling and its development in Uzbek literature, as well as artistic, ideological, and substantive changes in stories.

Key words: story, style, idea, theme, genre, development factors

Storytelling in Uzbek literature has a very rich and unique history. The development of this genre is closely related to the beginning of the 20th century, and it reflects the life, lifestyle, and traditions of the Uzbek people through its unique style, themes and forms of narrative literature. At the beginning of the 20th century, the formation of Uzbek storytelling coincides with the period of development of national literature. During this period, narratives often focused on depicting village life, customs and people's life. In fact, the beginning of Uzbek storytelling goes back to the end of the 19th and the beginning of the 20th century. At the same time, many short stories covering the life of the people were created. In the 20s and 30s of the 20th century, new directions appeared in storytelling. Writers described the complex life of the people, social justice, and the influence of the feudal system. Especially writers such as Cholpon, Abdulla Qadiri, Avloni showed the socio-economic conditions of this period through their stories. Storytelling has a special and important place in Jadid literature. During this period, new styles and themes emerged in the development of Uzbek literature, and stories played an important role in this process. The main purpose of Jadid literature was to form new views and promote progressive ideas in the changing society. Many new styles, innovations in language and genres appeared in storytelling. The following main aspects represent storytelling in modern literature:

1. Renewal of Themes: In Jadid literature, the stories included more societal changes, issues of human rights, spirituality, education and upliftment in society. During this period, new ideas about personality and its place in society appeared.
2. Psychological changes: In Jadid literature, private life and the definition of the human psyche received more attention. The stories reflected a person's inner world, emotions and decision-making processes.
3. New genres: In addition to specific genres in classical literature, new genres have appeared in modern literature. Examples include contemporary narrative, essays, and psychological drama.
4. Emphasis on education and knowledge: Jadid literature highly valued education and promoted the need for learning and intellectual development to students through stories.
5. Innovations in language and style: Jadid writers, including writers such as Mahmudhoja Behbudi, Abdulla Qadiri, Cholpon, Fitrat, tried to expand the possibilities of the Uzbek language by using new language in their works. It was to adapt the language to express modern ideas.

In modern literature, storytelling thus became an important tool for exploring social and spiritual issues, as well as presenting literature's place in a changing society in new ways. Abdulla Qadiri's story "Uloqda" was one of the first realistic stories. Later, Cholpon's stories such as "Moonlight Nights", "Lola in the Snow", "Baker's Girl", "Sacrifice of Ignorance", "Doctor Muhammadyar", Fitrat's "Muslim Love", Qadiri's "Feast of the Demons" enriched our

literature in terms of content and idea. became one of the best and most concise works. These works became the basis for today's modern storytelling.

After Uzbekistan became independent, new themes and styles began to develop in storytelling. Abdulla Kahhor, Gafur Ghulom, Shukur Kholmirezayev, O'tkir Hashimov, Normurod Norqabilov, Shoyim Botayev, Sabir Onar, Isajon Sultan, Ulug'bek Hamdam, Erkin Azam are among the representatives who created the Uzbek school of storytelling. The unique creative experiences of such writers serve as master classes for young writers.

Abdulla Qahhor's stories such as "Headless Man", "Patient", "Thief", "Horror", "Nationalists", "Artist", "Literature Teacher", "Stubborn", "Mystery Grandpa", "Hiylai shar'i" by Gafur G'ulom, "My Thieving Child", "Hasan Kayfi", Said Ahmed's "Mirage", "Barsa Kelmas Gate", "Oftoboyim", O'tkir Hashimov's "Why, Why", "Red Crow", "The Last Victim of War", "Yanga", "Love", "One Day of a Farmer", "The Sale of a Lifetime", "Sun Scales", "White cloud, white cloud" tried to cover literary events and characters realistically and psychologically.

Uzbek literature, in particular, helps preserve stories, national culture, values and traditions, and also introduces young people to important spiritual images. Stories are often based on human emotions, problems and life experiences, and through them play an important role in shaping the worldview of young people.

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