



## THE EDUCATIONAL SIGNIFICANCE OF UMAR SAYFIDDIN'S STORY "QASHLAGICH"

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### ABSTRACT

We dedicate this article to the study of the famous Turkish writer Umar Sayfiddin's story "Qashlagich". The article analyzes the major themes of the story - kindness between people, attitude towards parents, child-rearing, good and evil, lies and honesty, justice and betrayal. The article reveals the educational value of the work. After all, it is not in vain that the beginning of every work is etiquette.

**KEYWORDS:** - Swearing, horse, honesty, punishment, dream, slander, horsemanship, upbringing, barn, game.

### INTRODUCTION

Works of art certainly serve as an idea. The means of artistic representation in the works, landscapes, portraits, symbols are auxiliary means to reveal this idea. Through each idea, the writer influences the minds of the readers and influences their lives and behavior as well. That is why the works educate the reader and follow him. The story of the Turkish writer Umar Sayfiddin "Kashlagich" is a special work on education.

"Childhood is innocence," they say. The children's fantasy world is so infinite, more than the waves of the sea, their dreams are so vast, higher than the mountains. The meaning of our whole life, the fruit of our labors, is also for our children, in fact. That is why man has always had a special love and attention for his offspring - his children. Their

upbringing is one problem that worries everyone and sometimes bothers us. There are many proverbs, wise words, and phrases of our ancestors dedicated to the upbringing of children in our nation.

### METHODS

Turkish writer Umar Sayfiddin's story "Qashlagich" also tells about the interests, aspirations, passions, thoughts, and dreams of the two boys. In this story, the author describes the simplicity, innocence, reliability, as well as the joy and happiness of children, and reveals the secret of all the secrets of life - kindness, kindness - the result, the key to human relationships.

Speaking of one of the first scenes of the story.



Between the ages of 6 and 7, brothers Umar and Hasan, playing on the slopes, climb to the top of the cliff and shout at the mountains: "O mountains, exexeee!!!" Then a similar echo is heard from the mountains. When 'Umar heard this, he said, "Someone is hiding on the side of the mountain and making fun of us." At that moment, his brother Hasan said to the mountains, "I love you." This time the answer from the mountains is "I love you." The writer quotes Hasan's childishly simple, wisdom-rich idea: "You hear the same tone of response as you address the surrounding people. To the mountains, I said I loved you, and they said they loved me too. You were fired for being rude." The writer has tried to portray the feelings of good and evil, kindness and hatred in a very beautiful way through this symbolic analogy. Although children do not yet fully understand such feelings, they have tried to explain them with their simple, childish worldviews. Our scholars and scholars have mentioned in a number of works that there is great wisdom behind this idea of Hasan.

The story tells of two brothers, Umar and Hasan, who loved the horse and wanted to take care of it above all else. For them, things like cleaning the barn, hauling manure, and filling the bait bags with grass were more fun than the perfect game, not dusting the street like other kids and playing ball. The boys were especially captivated by the squeaky sound of the horseman snorting and the horse wagging its tail in response. For them, the desire to watch this exercise, at least once or twice, to warm up the horse, warmed the hearts of the boys. This charcoal gradually ignites and shows its power. When Hasan and the horseman Dadaruh fell on the bank of the river, 'Umar entered the stable alone and tried to snatch the horse. But he couldn't find the snip. Then he takes a new bridle from the horseman's hut and begins to bridle the horse. But the horse is annoyed. Then, thinking that the teeth of the new claw are scratching the horse because of

its sharpness, he hits the claw with a stone and tries to make his teeth a little impenetrable. But the sledgehammer breaks. This throws the broken claw into the spleen. But after this incident is revealed, he put all the blame on his brother Hasan. Although Hasan says, "I did not do that," his father slaps him and forbids him to go to the barn. As a result, the innocent Hasan loses sight of the horses and takes care of them. Omar's brother began to feel sorry for his brother, who was unable to go to the barn and see the weddings growing. Hasan asks his brother about horses every night. Umar also talks in detail about each horse.

As long as the writer describes this situation, the reader will not hate Umar. Because everyone knows that children have such habits. They keep saying that I didn't do something wrong, that my brother or sister did it. It is also somewhat understandable that Umar slandered in this way. Because his father is a very strict, mean man. They couldn't even look him in the face. That is why 'Umar is afraid to admit his guilt. But when he saw his innocent victim brother, his heart was broken. Omar, who was suffering more than his brother, dreamed about this almost every day. As soon as I closed my eyes, the image of Hasan came to my mind and shouted, "Slanderer, slanderer!"

At this point, the writer was able to skillfully reveal the psyche of the suffering child, even through dreams. In the work of art, the dream is manifested as part of the human psyche, as a symbol of the human inner world. In this story, too, no one but Umar knew the real truth. Therefore, no one could blame Umar. The writer recreates the story, which was sealed in his mind so that Umar could confess his guilt and suffer in the pangs of conscience, and once again demonstrate it to himself. His brother's accusation that he was a slanderer terrifies him as if he had predicted that his guilt would be exposed to the whole world.



There is no more arduous task in the world than raising a child. A person who can do everything is likely to be a little hasty about raising his child. We parents spare no effort to ensure that our children grow up to be polite and perfect people. We use several parenting techniques to raise them to be noble people. While some of us try to nurture with sweet words, exhortations, admonitions, some of us approach it with strictness, following special rules. In the story, the children's father is portrayed as a very strict, angry, one-word man. He believed boys should be brought up according to the rules of iron discipline, just like soldiers. In his mother's words, "Be a little softer, show a little kindness," he would say, "These are future soldiers, so they have to obey the rules like soldiers." His children also knew that he would never forgive a lie. His father was not angry that he had broken the eyebrow, but that Hasan had lied, "I didn't," and that he hadn't admitted his guilt. No matter how much the father loved his children, he kept a distance from them. He could not forgive his son Hasan because of his behavior. Despite her mother's pleas, she did not allow Hasan to leave the house and go to the barn. Hasan, too, could not forget what had happened that day and cried uncontrollably as he remembered his father's applause. Seeing this, 'Umar hated himself day by day, and his conscience became more and more tormenting him. He himself could not stand a day without seeing the horses, and the fact that Hasan had not seen the horses for a year was a great punishment for 'Umar. A year later, Hasan fell ill with an infectious disease. Even if they go to the doctor in town and slaughter the birds, they will not recover. His father couldn't help but smile at him. 'Umar, on the other hand, believed that his brother would recover in a short time. But according to his tutor, his brother may not recover and may even die. That night, 'Umar had nightmares again and began to panic. In his dream, Hasan cried again, "Slanderer, why did you slander me?" Umar, who woke up in the middle of the night from the

horror of the dream, wept and told his teacher Parvin the story of the nightingale. Now he goes to his father and tells him everything, that he wants to kiss his brother's eyes and apologize. But his tutor does not allow him to say, "Let it be morning, and then you go out and tell me that your brother is sleeping now, and you should sleep too." Umar could not sleep. It was barely dawn. He jumped out of his room in broad daylight. On the porch, he saw the village imam and the horseman Dadaruh. They were crying and waiting for their father to come out from inside - from Hasan. Poor, innocent Hasan was killed that night.

## CONCLUSION

It is no coincidence that the writer concludes this story with the death of a helpless child. Because this story is addressed to children, told in the child's simple language and, finally, to describe children's worldviews and behaviors. He tried to describe how severe the consequences of a single mistake would be, the cost of a single lie, the cost of slander, the fact that every deed would eventually be exposed and that it would cause misfortune to a person through a simple scandal.

When the writer brings the story of Hasan's infectious disease to the plot, it can be concluded that the disease simply passed like a flu. But the goal here was to exaggerate the spiritual world of the two children. Illness - this is a simple means - has served as a cause to show the suffering of children, the emergence of the original truth, the love of a father for his child.

This story serves as a lesson for both adults and children. However, the topics of kindness between people, attitude towards parents, child-rearing, good and evil, lies and honesty, justice and betrayal are always relevant and call people to observe. The author skillfully incorporates the main idea of the



story, namely upbringing, morality, honesty, respect for parents, love for the child, into the plot of the work. The importance of this story in the upbringing of young people is great.

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