



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 07 Jul 2023
<https://cajipc.centralasianstudies.org>

The Issue of Education in Fiction, In the Example of Image Interpretation

Xudayberganov Yodgorbek Sotimbayevich

*Urganch State University 1st stage graduate student
yodgor_alishon17@mail.ru*

Received 4th May 2023, Accepted 5th Jun 2023, Online 29th Jul 2023

ANNOTATION

This article reflects scientific research on the issue of education, which has become important and relevant in all countries of the East. These scientific views are revealed in the example of fiction literature, in their analytical processes. Rustam Jabbarov's work "Prisoner of Ignorance" was taken as the research object.

KEYWORDS: Artistic interpretation, artistic image, personality education, artistic and life reality, conflict, syncretic artistic interpretation.

Educational issues are among the concepts that have been appreciated and expressed in the works of Eastern and Western scientists, philosophers, and artists in all eras. Do we observe the works of wordsmiths such as Farabi, Ibn Sina, Yusuf Khos Hajib, Abdurrahman Jami, Alisher Navoi, Mirzo Ulug'bek, Muhammadreza Erniyozbek oğlu Ogahi, Jalaluddin Davani, Muslihiddin Saadi Sherozi, Kamil Khorazmi, etc., or let's take a look at the deep observations of our scientists and virtues about education such as V.Ratge, P.Golbach, T.Mar, K.D.Ushinsky, L.N. Tolstoy, D. Diderot, S.Vagotsky, P.Blum to see the proof of our above thoughts sure, sure.

Education means spiritual perfection. Spiritual perfection occurs as soon as moral education develops in the human mind. In moral education, the main focus is on knowledge and enlightenment. Only a person who can form moral education in himself can think independently and find his way without anyone's help. They will grow up to be a person who speaks the right words, has good behavior, is faithful to their promise, has knowledge and profession, who has formed patriotic ideas, and can contribute to the well-being of the people and society.

Education is always a phenomenon among people, a permanent category of social life. Education is the process of forming a person in a way that is appropriate for the purpose and instilling qualities in him. Education requires that there is an outcome expected by those doing the education. It defines two types of activities, i.e. formative and formative activities. Performers are the organizers of education, those who perform the forming activity are individual or collective objects of education. Education is sometimes defined as a way of imparting accumulated knowledge and activity experiences to the younger generation, sometimes

as a factor of restoration and development of the achieved spiritual culture, and sometimes as a special form of social relations.¹

What we are going to analyze today is the work of Rustam Jabbarov "Prisoner of Ignorance". The fate of Mahzuna, the hero of our work, was also caused by social and family conditions. Is our hero, who has just turned 18, jealous of his friends around him? Or because of his youth, he wrote a very sad fate. Today, young people made a big mistake due to their inability to properly use social networks, which have become important in their lives. Isn't it the reason why a young teenager's whole life is ruined because he could not directly accept the changes and developments in our society, because he used social media incorrectly? The desire of a young girl to go to another city caused her to be accused of being a traitor to the Motherland. She dreamed of a safe, free, royal life in Turkey, she dreamed of studying here and being happy with her prince, and she dreamed of starting a family and becoming the mother of sweet children. All the dreams of our hero turned into a mirage. In this work, the fate of young people like Mahzuna is described in a very sad way. After the death of his father, what is the reason why our hero left his sick grandmother and weak mother and went to another country? Family turmoil or lack of attention to the teenager? Is it the attitude of a college graduate girl to others? Is it Kamron's fault that when he was young, he left his mother and grandmother at night to go to a person whom he had never seen or known in his life, because he could not get enough love from them, and found his way to the heart of a young girl with sweet words from a distance through social networks? Of course, it is difficult to imagine the 21st century without technology. But it is necessary to explain and warn not only parents, but also neighbors, neighborhoods, and educational institutions that it is necessary to use it wisely.

Isn't it Makhzuna, the girl who laughed at her friends - Shahsanam and Muhsina, who once met on Telegram or Facebook?²

During the play, our hero (40 years old) believes Kamron's deceptions, Kamron declares his love for an 18-year-old girl, posts a picture of a young and handsome guy on social networks, and invites her to a foreign country. We are sorry to see that religious knowledge was wrongly inculcated in the mind of a teenager during his conversation on social networks. What happened to the mental state of the girl who believed not in her dreams but in Kamron's deceptions in a foreign country? Seeing the girls of her age, she regrets how uneducated, young, and inexperienced she is. Kamron prepares him for martyrdom in the way of religious knowledge. Sharia lives in captivity in the arms of a man equal to her father through marriage. He deeply regretted that he was deceiving girls of his age through the social network. Kamron continued to cheat on girls before and after Mahzuna. Mahzuna was sold to Syria after 5 months. Poor Mahzuna saw 2 husbands in 6 months to satisfy the wretched lust of Mujahideen. In a foreign country, he lived in humiliation and captivity, hearing the sound of bombs and plummeting every second, and he hated his home and homeland. In addition, she married another mujahideen, fearing that she would be martyred while pregnant or be stoned to death. She lost her fetus. As if that wasn't enough, she is accused of cheating on her second husband and goes to prison. He prays to God every day for his death, but he does not want his body to lie under his feet in other countries, like other people's, and after his death, he does not want his head to be trampled under the feet of young children. God's car is wide. Of course, there will be those who helped Makhzuna. Did our hero choose this fate? He had dreams too. She was one of the best girls in the college. He knew foreign languages well. He

¹ Н.Атаева, М.Салаева, С.Хасанов. Умумий педагогика. Тошкент. 2013. 162-бет.

² Rustam Jabbarov. Jaholat asirasi. Toshkent., "Ziyo". 2016-yil.

wanted to enter the most prestigious universities. But he confessed his guilt and was lucky to return to his homeland.

There are still many girls and young people who are lost and regretful like Mahzuna. Hundreds of young people who went with him died in Syria. The name Makhzuna suits the fate of the girl, the owner of a sad heart. It's not his destiny to enter this path, everyone: family members, friends, teachers, and neighborhood are equally guilty. Because we have a saying from long ago: "Seven neighborhood parents for one child." Therefore, let's be a little more attentive to those around us. Let's teach what is wrong and what is right. The most important thing is to be careful. Let's teach our youth to spend their free time productively. Let's teach him how to learn a trade or read a book when he has free time. This will not happen by itself. They say that "a bird does what it sees in its nest." Today, when a child cries on a swing, we give him a phone, not a toy. In the past, children used to ask to bring a ball or a doll. Now they are crying for you to give me your phone. What kind of spirit will a child grow up to see his parents looking at the phone day and night?

In conclusion, we can emphasize that today every parent, teacher-coach, and neighbor should pay attention to every event that happens in the community and around. Every citizen who is not indifferent to the fate of himself and his children will have a peaceful family, and his children will grow up happy and healthy.

LIST OF REFERENCES:

1. Н.Атаева,. М.Салаева,. С.Хасанов. Умумий педагогика. Тошкент. 2013. 162-бет.
2. Rustam Jabborov. Jaholat asirasi. Toshkent., "Ziyo". 2016-yil.