

THE SPIRITUAL FUNCTION OF THE TEACHER'S IMAGE IN A WORK OF ART (ON THE EXAMPLE OF THE NOVEL "GREEN NIGHT")

Sa'dullayeva Shahlo Anvarovna

Buxoro davlat universiteti, II boshqich tayanch doktoranti.

E-mail: sh.a.sadulayeva@buxdu.uz

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Abstract: this article discusses the coverage of social problems in the work of the Turkish writer Rashod Nuri Guntekin "Green Night", the author's attitude to the field of education. The work's protagonist, Teacher Şahin, talks about the ideological struggle he waged against those who misinterpreted religion and those who thought in two ways in the country. By analyzing the above, the spiritual importance of teachers in the revolutionary process during the newly emerging period of the Turkish Republic is revealed.

Keywords: teacher, lecturer, social problem, ideology, religious conflicts, protagonist.

BADIIY ASARDA O'QITUVCHI OBRAZINING MA'NAVIY FUNKSIYASI ("YASHIL KECHA" ROMANI MISOLIDA)

Annotatsiya: ushbu maqolada turk adibi Rashod Nuri Guntekinning "Yashil tun" asarida ijtimoiy muammolarning yoritilishi, muallifning ta'lim sohasiga munosabati haqida so'z boradi. Asar qahramoni o'qituvchi Shahin mamlakatda dinni noto'g'ri talqin qilganlar va ikki xil fikrda bo'lganlarga qarshi olib borgan mafkuraviy kurashi haqida gapiradi. Yuqoridagilarni tahlil qilib, Turkiya Jumhuriyatining yangi vujudga kelgan davridagi inqilobiy jarayonda o'qituvchilarning ma'naviy ahamiyati ochib beriladi.

Kalit so'zlar : o'qituvchi, o'qituvchi, ijtimoiy muammo, mafkura, diniy ziddiyatlar, qahramon.

ДУХОВНАЯ ФУНКЦИЯ ОБРАЗА УЧИТЕЛЯ В ХУДОЖЕСТВЕННОМ ПРОИЗВЕДЕНИИ (НА ПРИМЕРЕ РОМАНА «ЗЕЛЕНАЯ НОЧЬ»)

Аннотация: в данной статье рассматривается освещение социальных проблем в произведении турецкого писателя Рашода Нури Гюнтекина «Зеленая ночь», отношение автора к сфере образования. Главный герой произведения, Учитель Шахин, рассказывает об идеологической борьбе, которую он вел против тех, кто неверно истолковывал религию и тех, кто мыслил двояко в стране. Анализируя вышеизложенное, раскрывается духовное значение учителей в революционном процессе в период новообразованной Турецкой Республики.

Ключевые слова: учитель, социальная проблема, идеология, религиозный конфликт, главный герой.

INTRODUCTION

Teachers were seen as the spiritual renewal of the Turkish people and soldiers of the Republic of Turkey. They were believed to be the only ones who could bring civilization to society. They were mobilized as leaders in implementing new cultural reforms and future plans. Especially in rural areas, teachers were the most enlightened individuals in that area. The people also showed great respect for teachers. In such an environment, the teacher would convey development and change to the people by speaking in the vernacular. As a result, they had to change society together

with the people. It was in this situation that the task of raising the status and respect of teachers in society fell to creative people. In fiction, the image of the teacher began to be highlighted in many works. It is said that the Head of the Republic, Atatürk, in his opening speech of the Third Convocation of the Turkish Grand National Assembly on March 1, 1922, paid special attention to teachers and showed respect for the teaching profession: "Giving sufficient historical, religious and moral information to teach all rural residents geographically to read, write and introduce their homeland, nation, religion and world, and teaching good deeds (four deeds) is the first goal of our program. Achieving this goal will remain a sacred stage in our educational history [2. p. 342]. Atatürk emphasized that teachers should be catalysts in the development of society. Because in the newly established republic, teachers will carry out reforms. The task of a teacher should not only be to transfer material and formal knowledge, but also to protect and develop the spiritual values of the people. Development will occur only in this way. Teachers not only enable the social development of individuals, but also guides and supports. It is teachers who transmit national culture from generation to generation, strengthen unity, solidarity, and renew society. In the country's villages, remoteness from development and modernization can hinder social progress. Therefore, teachers need to integrate with society. Teachers are seen as "one of the greatest transmitters of culture" who connect people with the world. Teachers were expected to establish social ties, correct social inequality, and create a classless, equal society. At the same time, the formation of the future generation by teachers made their duty even more sacred.

RESEARCH METHODOLOGY

The object of this article is the views of the main character Ali Şahin in Rashod Nuri Guntekin's novel "Green Night" on education, his attitude to the process of renewal, and the events related to the spiritual and ideological processes described in the text of the work. It is obvious that the novel "Green Night" is the subject of our research. In this article, it can be considered appropriate to use contextual, sociological and biographical methods

RESULTS AND THEIR DISCUSSION

In the novel "Green Night", published in 1928, the main conflict is between the old way of thinking dominated by religious views and the new way of thinking based on scientific and secular views. In this novel, the writer, as a result of changing his creative direction, put social events in the center. In "Green Night", the author discusses the problems of society and his own point of view. Rashod Nuri Guntekin is distinguished from other novels by writing what is called a "fast novel" in Turkish, that is, a novel with a thesis, real historical events described through woven images. Unlike the novels "The Wren", "To Pity" or "Blood feud", in "Green Night" the theme of education did not remain in the background, but was at the center of the novel as the main theme. "Green Night" is the most transparent reflection of the educational conflicts of the Republican era. The social and intellectual conflicts between the madrasa students, who are described as "ignorant and backward", and the "intelligent and far-sighted" teachers form the basis of the novel. Without completing his primary education, the protagonist of the work, Ali Şahin, is sent to a city madrasa, where he grows up as a religious fanatic and is sent to Istanbul by his teachers. In the madrasa in Istanbul, he cannot find answers to the concepts that make him think, such as "death, the afterlife, God", and the rude and self-serving circles in the madrasa completely alienate him. He believes that only secular knowledge can overcome the negative influence of religion on people, and he enters the Darulmuallim (teacher training school), where he accepts the teaching profession as a new religious doctrine for him, as a sacred duty. Thus, he begins his career as a true revolutionary in the city of Sariova, where he is assigned. Sariova is a city where religious fanaticism reigns. Ali

Shahin tries to save his students and the city's residents from the negative influence of the madrasa, without initially revealing his intentions. Teacher Rasim, commissioner Kazim, engineer madman Najib, lawyer Ehsan support him in his spiritual struggle to the end. At the same time, there was a very strong fanatical group of prominent people of the city against them. Hafiz Ayyub was one of the strongest members of this group. When Teacher Shahin's intentions became known, fanatics set many traps for him and tried to discredit him. As a result, the conflict between the two intensified. This conflict culminates in the unjust exile of Teacher Shahin to Greece. When the exile ended, that is, after five years, the teacher Shahin returned to Sariova, not only was he not given his job back, but he was also accused of being a spy who served the Greeks. These slanders were attributed to Ayyub Efendi, who, with the change of power, had abandoned religious fanaticism and taken up the role of state ruler. At the end of the work, Teacher Shahin realizes that the cultural revolution is a difficult task and is forced to leave Sariova for Ankara.

Rashod Nuri Guntekin paid the most attention to in his works is teachers and education. In his novel "Green Night", social events are given a central place. In this novel, it is clearly noticeable that he tried to develop solutions to the problems of the education system by combining the traditional educational approach with a new, modern education. The main focus is on the development of society and the need for a modern educational approach. He used the same theme in his other novels, but this novel stands out from other novels by being, in the words of literary critic Kavjar, a "dissertation novel". In "Green Night", social problems are discussed more intensely. Unlike the novels "The Wren", "To Pity" or "Blood feud", the theme of education does not remain in the background, but rather stands at the center of this novel as the main theme.

This work fully discusses the main problems of the Ataturk Revolution (3. pp. 41-42). The main conflict in the work is built on the ideological struggle between intellectuals and fanatics. As is known, a teacher raises children to be enlightened and knowledgeable people. The upbringing given by the teacher is reflected in the children's religious, moral, and educational status. For this reason, the novel "Green Night" can be called the purest artistic depiction of the educational conflict of the Republican era. The social and intellectual conflicts with ignorant and backward thinkers form the basis of the novel. At one point in the work, teacher Shahin writes "Turkish" instead of "Ottoman Language" in the science program, which is a sign of his. It almost led to his expulsion from school. When Ali Shahin said that madrasa education could not provide anything to the Taliban, he meant that madrasa teachers only thought about their own interests and adjusted education to suit them. In the old-fashioned education system, corporal punishment could be applied to students as much as they wanted. Such problems would certainly necessitate reform of the education system. Teacher Shahin evaluates madrasa education as follows:

1. Madrasas (old-style schools) are harmful to society by poisoning the minds of young people. They are outdated institutions that educate people as individuals. There is no place for real and modern education there.

2. Those who misunderstand and misinterpret religion always harm society. This is dangerous. Education should be based on modern knowledge, not religious sources.

Rashod Nuri Guntekin's "Green Night" is considered social realism, and the work, first of all, touches on the problems of the era (5. p. 48). When examining the social structure of the period described in the novel, one can be sure that the country was actually going through a turbulent period. This transitional period coincides with the process of modernization. This process took on a new color and could not escape the influence of historical development. Therefore, the turbulent process of social change is reflected in the background of the novel "Green Night". This novel,

which reflects the main events of the Republican era, emphasizes "the idea that the country can be saved with a new school". The main character, teacher Shahin, made the realization of this idea his life's goal (6. p. 173). It can be said that he devoted himself to this profession, believing in the work that needed to be done during the republican era as if he believed in his religion. The character of the main character is such that the primary teacher believes that he should deal not only with children, but also with the "big children" who are their fathers and mothers.

When naming textbooks, they don't name them in Arabic or Persian, but in Turkish. Such changes in the teaching method he introduced prove his desire to form a national consciousness (4. p. 92). Ali Shahin, a teacher, knows that it is impossible to implement social changes quickly and that it takes generations to achieve this. At the same time, he believes that his chosen profession, namely teaching and education, has the potential to radically change society. Realizing that these changes cannot be achieved with old-fashioned thinking and religious education, he leaves the madrasa where he is studying and enters a *dorulmuallim*, that is, an institution that trains teachers. He believes that secular knowledge and education in line with the times are the way to renew society, and he believes in this.

The novel says that the people of Sariova are very poor, and this poverty was not only material. The poverty of the people of Sariova is a metaphor for ignorance. The reason for the ignorance of the people was their refusal to learn and their unwillingness to accept new things. The school assigned to Teacher Shahin was a real problem, a dilapidated building that could not even be called a school. For this reason, Teacher Shahin begins his work by renovating the school building. It was one of the most crowded primary schools in the region, which was causing the education system to be crippled, and it was in need of a new building. After much effort, Teacher Shahin succeeds in having a new building built.

CONCLUSION

The main ideological conflict in the work is based on the struggle between the *Aydins* (supporters of innovation) and the *Softas* (supporters of the old system) . Although the people of Sariova accuse the teacher of leading children away from religion and morality, the teacher does not give up , and convinces the *Aydins*, who are his supporters, that they can make a difference in education in Sariova and eliminate backwardness. One of those who always supported the efforts of the teacher Shahin was a *Aydin* named *Najib*. This innovator, an engineer by profession, believes that the cause of the people's ignorance is the madrasa education that has not come out of its shell and has remained spiritually backward. Another prominent teacher, *Mehmet Nihat Efendi*, was later found guilty of slandering Teacher Shahin himself and was exiled. Teacher Shahin, who continued to fight against the representatives of the old-fashioned views even during his exile, was expelled from Sariova after returning from exile, and when he returned to Sariova, he was criticized not only by the old-fashioned thinkers, but also by the Ministry of National Education, which caused him to leave Sariova. The "Green Night" is the most open demonstration of the educational conflict during the Republic. For example, Teacher Shahin's use of the term "Turkish" instead of the term "Ottoman Language" could have led to his expulsion from school . A similar situation: violence against children is condemned as part of education in school education. *Rashod Nuri Guntekin's* novel "Green Night" reveals national goals through social problems. In this novel, which deals with the main issues of the Republican era, the emphasis is on the idea of saving the country with new schools. Teacher Shahin also believes in this idea and considers it his motto. Shahin, who is considered "a fiery apostle who believes in teaching as a new religion, who is deeply passionate about its sacred feeling", incorporates the teaching profession into his life to the

extent that there is no room for any other purpose. His dedication to this profession does not mean that his national identity is flawed, on the contrary, the fact that he includes the issue of national identity with the national language in the lesson plan shows that he was far ahead of his time. "Shahin Efendi was determined to fulfill his mission in Sariova in a wide scope. In his opinion, the old teachers should have dealt not only with children, but also with their parents". The sentences quoted in the form are evidence of his attempts to form a national consciousness. [4. p. 92]. For this reason, it is worth understanding that a short period is not enough for national revival.

In conclusion, it is worth noting that "... teachers, intellectuals, and others in the works of enlightened writers are heroes fighting against ignorance. The image of a teacher is an ideal hero of enlightened literature. His image embodies the concepts of showing the bright world through knowledge to the people who have lived without knowledge for centuries, and thus directing the masses to good deeds" [1. p. 120].

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