

TAHIR MALIK'S "GOODBYE, CHILDHOOD!" THE ISSUE OF REBELLION AGAINST MENTAL ILLNESS IN THE STORY

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Annotation: In this article, writer Tahir Malik wrote in the detective genre "Goodbye, childhood!" the issue of spirituality raised in the story is discussed. The role of the writer in the development of this genre and his skills in image creation are revealed.

Key words: detective genre, short story, enlightenment, spirituality, family, social environment, creativity, artistic psychology.

The main goal of the fiction based on the art of words is to create feelings of love for goodness and hatred for evil in people. Regardless of which period we look at the literature, it can be observed that this goal appeared as a primary issue. It is true that a work of art does not consist only of a dry set of advices. The writer, while artistically interpreting life's reality in his work, embodies its various aspects in the eyes of the reader, encouraging him to enjoy its positive aspects and not to repeat its negative aspects.

Tahir Malik's stories are also valuable with these characteristics. When we look at the writer's creative heritage, we notice that in almost all his stories, problems related to human spirituality are artistically interpreted to one degree or another. Especially "Satanat", "Dead do not speak", "Goodbye, childhood!", which won the love of a large number of readers. pays special attention to this issue in detective-adventure stories like Literary critic Umarali Normatov spoke about the detective-adventure genre and his assessment of Tahir Malik's stories is worthy of attention: "In recent years, the modern detective-adventure genre, which is widespread in world literature, has been revived, and the pens of such a talented professional as Tahir Malik have appeared... The most important thing is , Tahir Malik brought a high spirituality to this genre in Uzbek literature, freed the works of this genre from disdain and criticism, and was able to raise this genre to the level of honest art»[8; B-51]. Indeed, Tahir Malik managed to renew the content of the detective-adventure genre in one aspect. This aspect is seen, first of all, in the characters not in the open description of their adventures, but in giving their spiritual experiences in harmony with this reality, in going deep into the roots and causes of a crime or a terrible event. The hero reveals the reason for his lack of enlightenment by examining his inner world. Many heroes of the above-mentioned stories fall into the quagmire of error, get lost in life, and lose their lives because of their lack of enlightenment, ignorance of religious and worldly teachings, and contempt for them.

"Goodbye, childhood!" is the first book of the author's work in the series "The long way of crime". it can be observed that this issue is interpreted in a unique way in the story. There is such an image in the introduction of his story.

"The sun shines equally on everyone," they say. It's true. However, not everyone enjoys its light equally.

Barbed wire. Can the morning sun shining through the iron fences and high walls give the soul the same warmth as in a free life? Spring also enters the prison yard surrounded by barbed wire, the buds of the trees here also open their eyes, and the red roses put out leaves. But can the spring guard get over the barbed wire?

Every moment, hour, day... brings them closer to freedom.

Every moment, hour, day... torments them, they live cursing the steps taken without thinking"[6; B-3]

A very impressive image. The writer brings the reader directly into reality through this image. So, the work is about crime among teenagers. By showing the causes and effects of the crime committed, the author focuses on highlighting the vital elements that serve the spiritual maturity of a person by teaching the reader about them. So, how are issues related to human spirituality, especially youth education, adolescent morals, presented in the story? What criteria does the writer interpret and analyze these issues? The story tells about the fate of teenagers like Asrar, Qamariddin, Salim, Dilfuza, Sanjar, who have entered the path of crime for various socio-spiritual reasons. The author pays special attention to the search for the reasons for the tendency to crime in each symbolic character, to show the environment in which the crime occurred, not only to show, but also to illuminate the image of the people who caused the criminal teenager to enter this path. through which he introduces us in detail to people of different natures and their moods. Before our eyes, several complicated and sad destinies are taking shape.

It is shown on the basis of the necessary evidence that Asror, who is in the center of the story, was mainly caused by the family environment and the wrong education of his parents. Asror was not born a criminal. He is a god-given talent. At school, he gets "excellent" grades, he is proud of the school, and he has a strong interest in mathematics. For some reason, he took a long path of crime and became an accomplice to murder. Analyzing Asror's criminal path in several parts of the story, Adib answers such questions. Unwillingly, Asror enters the street of crime. He tries to point out that he is not the only one who is guilty in a terrible situation, but the family, the people around him, his parents, and his teachers are equally guilty. During his adulthood, when he is just beginning to understand world events, the environment in the family, the parents' lack of spirituality, means living. in the pamphlet, it shows that the child's abandonment of life is the reason for the child's corruption, and his entering into the dead end of crime. Asror's father is a shooter. He pulls his son out of a special math school and drags him to a wedding. Even if Asror doesn't want to do it, he can't change his father's opinion. If he doesn't go to the wedding, his father punishes his mother, so he has to go to weddings as if his neck is tied. The inappropriate behavior of the drunks in the wedding hall, the inappropriate behavior of the "dancer" at the wedding, the slanderous words of those who are in love with him, and the attitude of the person who is in a stage where you bend in that direction, extinguishes the pure feelings of a teenager very early. Feelings of indifference to life, people, and feelings of indifference destroy his childhood dreams. Knowing that these lofty dreams will never come true, Asror says, "Goodbye, childhood!" says Family is a sacred place. Unhealthy environment in the family, one-sidedness, fakeness, lack of education in the relations of his parents cause Asror not only to say goodbye to his innocent childhood very early, but also to enter the path of crime. If the parents and school teachers had supported Asror's unique talent, he would have become a good scientist. Unfortunately, Asror's parents did not understand that the best investment is the investment spent on their child's education. The mystery remains under the torture of intense mental anguish. The representatives of the criminal gang welcome Asror, who has lost interest in school and studies due to the neglect of his relatives. This gang was led by a young man named Qamariddin. Who is Qamariddin? At first glance, he is a serious criminal, a ruthless killer. It is a unique puzzle that is difficult to solve. The author leaves it up to the reader to solve this puzzle. Everyone has their own dreams. Qamariddin, who is considered a serious criminal, is not immune to such holy feelings. However, there is no escape from his dreams. Because the life of Qamariddin is a life that cannot be dreamed of. He is a child of adultery. Qamariddin was born as a street child and grew up as a street child. He opened his eyes in the maternity hospital and regained consciousness in the orphanage. Family, parental love is a foreign concept for him. His mother is a light-hearted woman with corrupt morals, and he does not know who his father is. Since he grew up hearing the curses of "we are bastards, we are abandoned", he looks at those around him with hatred rather than love. Humiliations and humiliations at every step turn him into a vindictive person. Seeks salvation from the street of

oppression. Seeks revenge on anyone. Asror, Salim, Dilfuza and other children around him know Qamariddin as the head and leader of the criminal organization on the street. They obey his orders without question. But no one knows that he also has dreams. In the pain of Qamariddi. Only once, when he heard that Asrar had dropped out of school, he pressed his forehead to his forehead and sighed: "I wanted to study, I wanted to be a student." He said, "I would like to become a scientist and wander in the white Volga". He wants Asror to achieve his unfulfilled dreams, and when Asrar promised to find money for his studies, Asror felt great pain in his heart"[7; B-39]. Here the roots of Qamariddin's tragedy become clear to the reader.

Salim is another one of the heroes who got into the street of crime because of Alamzada. However, Salim's reasons for Alamzada are different. He is a child of a family with many children. His mother is a hardworking woman, and she alone is responsible for taking care of the fate of eleven children. His father is a very stubborn person. What his children eat and drink, how the family survives, why his two daughters had children before they were married, what their fate will be, this father was not at all interested. Her single mother was dying for everything, and she felt guilty for everything. Salim was struggling between these two grasses. He drops out of school to be with his mother. Financial need forces him to enter the narrow ways. As Salim constantly compares his family life with the lives of the rich people around him, he is saddened by social injustices. Tired of being looked down upon by those around him, he joins Qamariddin's gang in order to earn a lot of money. He decides to take revenge for the fate of his sisters. Unfortunately, he does not know that revenge is not the way to salvation.

So, in the story, the fate of those who entered the path of crime is different. The skill of the writer is that the point that unites them on this path is the only one, revealing the inner world of the characters. Due to ignorance of religious and worldly teachings, the heroes of the work sink into the quagmire of error, lose their way in life, and waste their young lives. Adib shows lack of enlightenment as the main reason for the spiritual decline of a person. Even if the writer does not explicitly state these issues, the reader will understand what he is trying to say.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

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