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## ABDULLA QODIRI'S HAJVNAVI SKILLS

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### Abstract

The article mentions that Abdulla Qodiri is one of the founders of realistic prose, and his work is closely related to the process of socio-spiritual awakening of the nation, reflects the problems of the time in his works at a high level. Hajv occupies a special place in Qodiri's work. He used the hajv not as a mere laugh, but as an enlightening and critical tool exposing the vices of society.

**Keywords:** Laughter, criticism of society, social problems, popular works of pilgrimage, hypocrisy, false religiosity, Kalvak Mahzum, skill and art, objectivity, contradiction of speech and deeds.

### Introduction

Abdulla Kadiri is a famous Uzbek writer, playwright and journalist. "In the 1920s, the attention to satire in literature intensified: the publication of scientific works on the theory of the hajv began to be published in newspapers and magazines. Abdulla Qodiri showed great sacrifice in this. He regularly made press appearances with his pilgrimage works and scientific articles. "The history of the beginnings of ridicule is very old. Laughter is born with a person, it is related to his other characteristics, namely maturity and mental states. And we Uzbeks have a funny personality that begins its definition in the old days<sup>1</sup>." From a young age, he was interested in writing poetry and short stories. He is known for his realistic and satirical works. Kadiri's work extensively depicts the life of society, everyday problems of the people, ridicule and hypocrisy. His most famous works include the historical and social novel "Scorpion from the Chamber", the hajvi "Kalvak Mahzum", which criticized social problems.

The radical turns that took place in Uzbek literature at the beginning of the 20th century, the formation of new thinking and literary trends are closely related to

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<sup>1</sup> Ravshanova G. Abdulla Oripov's hajvnavi skills. Ph.D. thesis. – Oppose 2020. – B.17.



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Jadid literature. In this process, Abdulla Kadiri occupies a worthy place with his rich artistic and creative heritage. In addition to being the founder of Uzbek novelism, he is the first to introduce into literature an intense realism, an insightful social analysis and a powerful pilgrimage. "Since the pilgrimage occupies such an important place in literature, the question of what is the role and duties of the hajv arises. The manifestation of specific features of the Hajv's duties is one of the qualities that distinguish this phenomenon from others. When we talk about the significance of humor, we mean the meaning of laughter in certain areas of society and the result of its practical use. At the same time, we try to explain the tasks that characterize the social significance of this area of the relationship, taking into account the role of laughter in this or that sphere."<sup>2</sup> Indeed, Qadiri's hajvnavi is inextricably linked with his worldview, social position and enlightenment ideas. The writer used the hajv as a means of exposing the vices of society through laughter, awakening the consciousness of the people and encouraging progress. In this article, Kadiri's hajvvi, his works of art and journalistic activities are analyzed scientifically. Hajj obrazi occupies a special place in the works of literature. The vitality and sincerity of the objects are clearly visible. For example, officials who abuse their positions, merchants who put their own interests above everything else, persons who promote ignorance under the guise of religion, social problems became the target of the writer's hajvi. While they are portrayed in ridiculous situations, they are actually portrayed as types that are dangerous to society. Such works of Kadiri encourage a person to have a deep understanding of life and to be able to accurately imagine real events. He sharply criticizes the vices of society, such as ignorance, manhood, superstition, illiteracy through the works of Hajvnavis. Describing such situations not openly, but with laughter, irony, sarcasm through pilgrimage objects, allows people to draw their own conclusions. Because of these elements, the works and pilgrimage of Qodiri are impressive and poignant.

Abdulla Qodiri's skill in language and style also adds to his strength as a pilgrimage. The reason is that the writer skillfully used phrases, proverbs, sarcastic words, and lively dialogues in a more folk style. As a result of this, his

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<sup>2</sup> Ravshanova G. Abdulla Oripov's hajvnavi skills. Ph.D. thesis. – Oppose 2020. – B.19.



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works came out natural and vital. In Kadiri's works, through the speech of the characters, we can get a clear picture of their characters, inner world, level and worldview. Qadiri's pilgrimage is associated with the idea of the Enlightenment. It is true that he wants to awaken, to think and to encourage progress. According to Kadiri, the hajv can also be used as a weapon. It can also be used as an educational tool and for improving society and building a brighter future. Therefore, through the pilgrimage, the writer promotes the ideas of justice, science, progress and humanity.

Abdulla Kadiri's skill as a pilgrim occupies an important stage in our Uzbek literature. His works and novels created through his sharp satire, life images and folk language and styles teach our society to look critically and draw conclusions. Such works of Kadiri educate. It calls for spiritual upliftment. Therefore, it would not be an exaggeration to say that Abdulla Qodiri as a great poet and a mature pilgrim left a deep mark on our Uzbek literature. In the major novels of the writer, too, an important place is occupied by his skill as a pilgrimage. The novel "Days Gone By" intensifies social criticism through some of the footage and secondary obliques. Through the image of Zaynab's mother Uzbekoyim, some merchants and officials, the author shows superstition, women's injustice and narrow-mindedness in a satirical spirit. Also, the novel 'Scorpion from the Chamber' sharply criticizes those who operate under the guise of religion, but in reality pursue their own self-interest." He pretended to be devout, but in everything he did, he looked out for personal gain." "These people, who did not use the name of religion on their tongues, were in fact seeking a career and wealth." In this work, Kadiri combined satire with deep psychological analysis and elevated the hajv to a higher artistic level. The art of creating obraz deserves special attention in the literary works of the pilgrimage. The characters in it are lively, vitally taken, and believable. Anwar is the embodiment of newly-minded youth in the spirit of Jadid, the hypocritical clerics who mediated religion, the rich and the officials - representatives of the old feudal system, Rano - the embodiment of the Uzbek woman of that time, who faced the pressure of society. Through their speech, behavior, and thinking, certain types in society have been exposed. Each object is framed as a generalized symbol of a particular social stratum. Adib's Hajvnavi



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style is illuminated on a folk level and simply. This situation serves to be understood in a broader interpretation of the works.

A deeper study of Adib's pilgrimage skills is not only a great source of literary knowledge, but also important for the formation of social consciousness. For this reason, the pilgrimage heritage of Abdulla Kadiri should be studied separately in Uzbek literary studies.

The work "Kalvak Mahzum" is not only a funny work, but also a satirical example with a deep socio-educational content. Among the pilgrimage works of Qadiri, this work "Kalvak Mahzum" occupies a special place. Adib Kalvak portrayed a pseudo-religious figure who was illiterate but presented himself as a great scholar and saint in the Mahzum Mosque. This individual tries to profit from religion by deceiving the people around him. Adib, on the other hand, uses this lens to criticize some people in society who use religion for their own gain, even though they are far from religious knowledge.

As for the pilgrimage of the work, it is evident, first of all, in his speech. Kalvak Mahzum often misuses Arabic and Persian words, not even understanding the meaning himself. "It is the belief of the weak that every commandment must be followed by the Sharia argument." "When the matter is challenged in terms of fiqh and method, it will be known that your character is a caliphate." It is evident that he adorns even a simple idea with Arabic and Persian phrases such as "banda-i alaz" "mas'ala", "shar'i", "shar'dir". This situation creates very funny situations and reveals the illiteracy of the person. Adib exposes the inner emptiness of the obraz through speech. With this work, Almighty urges the people to be vigilant because they believe in false miracles. In this work, Kalvak Mahzum is shown as a knowledgeable, religious scholar and a person who leads the people to the right path. However, in the course of the work, his true image is revealed. Kalvak Mahzum is an illiterate, narrow-minded person, unable to keep up with the times, putting his interests above everything else. Hajv, on the other hand, arises from the conflict between this external healing and the inner essence. People see the impropriety in the words and deeds of Kalvak Mahzum and understand the truth through laughter. The main symbol of pilgrimage in the work is false religiosity. The hero of the work, on the other hand, misinterprets it, ignorant of religious concepts. Because of the utter illogical and contradictory nature of his statements,



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the work makes his identity all the more apparent. In this work, the hajv is shown not only through objects, but also through situations. Mahzum's lack of understanding of simple issues, his opposition to modern innovations, his skepticism of science reveal in the work what kind of person he is. In the work, the Kalvak mahzum does not recognize the new way schools, the "jadid schools" and the secular sciences. He appreciates the fact that children learn geography and calculus. It ignores and ignores simple scientific concepts. For example, his objection to the idea that the earth is spherical without understanding it reveals that he is illiterate and has a narrow worldview.

In conclusion, the image of Kalvak Mahzum is important as a satirical heroine in Uzbek literature and serves to expose false religiosity and hypocrisy in society. Abdullah Qodiri's strong pilgrimage skills are evident in Kalvak Mahzum. This masterpiece encourages a person to critique the wrong habits in society. Sources of pilgrimage, funny situations in speech, actions and behaviors, etc. The author's haunting style, his ability to combine humor and laughter with bitter truth, shows his literary prowess. Therefore, Abdulla Qadiri is regarded not only as a laughing one, but also as a huge pilgrimage who critiques society and openly exposes human shortcomings.

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