



THE INTERPRETATION OF THE RIGHTEOUS KING IN THE HIKOYATS OF XOJA

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Article history:	Abstract:
Received: 8 th January 2022 Accepted: 8 th February 2022 Published: 18 th March 2022	The article analyses humanism, justice, correctness and other universal views in the works of Sayyid PodshahXoja ibn AbdulvahhobXoja (Xoja) "Miftoh ul-adl", "Gulzor". The author's stories (hikoyat) analyze the idea of what a righteous king should look like. In Xoja's stories, the righteous king is portrayed in a unique way, whose activities provide moral and spiritual nourishment to the people. These works are significant in that they are written in the spirit of admonition, which has become a tradition in Uzbek literature and in Eastern literature in general

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Special attention is paid today to our centuries-old literary heritage. As a result, in-depth study of the works of artists who have a unique creative path in the history of literature, the study of their views on the development of human spirituality is one of the most pressing issues today. From this point of view, PodshahXoja ibn AbdulvahhobXoja, who lived in the 15th and 16th centuries, is known in the history of Uzbek literature as the author of short stories that uniquely reflected social issues. Continuing the tradition of great masters of words, such as Sheikh Saadi, Abdurahmon Jami, Alisher Navoi, PodshahXoja places his small-scale socio-political, moral and educational stories in the works "Miftoh ul-adl" and "Gulzor".

Xoja's works "Miftoh ul-adl" and "Gulzor" belong to the series of works of art, written in the spirit of preaching, which has a unique tradition since the XI century, - admits R. Vahidov. [4;514]

In Xoja's "Miftoh ul-adl" and "Gulzor", those who acted justly are praised, but those who acted rightly are condemned. In particular, the writer tried to glorify traditional images such as Iskandar (Alexander) and Noshiravon as a symbol of justice. In his stories with the participation of these images, he shows that the rule of the country is the guarantee of justice, fairness and integrity of the common people, the guarantee of a prosperous life, and that those in power, whether Xojas or ministers, must act with justice. In a story involving the image of the lord Iskandar, it is said that the justice of a governor and the administration of his country amazed Iskandar. Iskandar the Great goes to a province. Wherever he went, there were flocks of sheep, and when there was no shepherd, there were herds of camels, and when there was no shepherd, there were herds of horses,

and there were no herdsmen. All sheep, camels, and horses are the same, no more or less. There are orchards with ripe fruit, but no orchards. One of Iskandar's soldiers fell ill and ate some of the fruit. When Iskandar saw this, he commanded that no one should take it. Then he sent a man to the city of this province and told him to come and see how it was. He went to the city, in the middle of the city market, with everything, plenty of shops, but no owner. Surprised, a man appeared. He asked the man. He told them that Iskandar had come. Iskandar was very surprised by the order of the region. Iskandar asked them, "How wonderful it is that you do not have a caretaker for your cattle, and that all your cattle are not inferior to one another, and whoever takes from your cattle and fruits, immediately becomes ill." Let me know. Then he said to the Xoja of the province: "If any of us is **mufлис** (poor), we will all come together and accumulate wealth for him, and make him equal to us in wealth and property and in society. He will not be a thief or a hooligan among us." [2;55] Iskandar was very happy and pleased with this orderly region. Although Iskandar the Great was known for his justice, the governor of the province was even more experienced. In this concise story, the author describes the administration of property and the well-being of the people in the hands of the ruler. It is true that the Xoja, that is, the ruler of the country, and the people understand each other well, the mutual understanding of the clergy is the foundation of a bright future, and their incompetence will destroy the country and bring misfortune to the people.

There are many stories in Xoja's work dedicated to issues such as morality, justice, correctness, and kindness. The issues raised by them are still relevant today. From this point of view, Xoja's

story about "Sultan Sanjar Mazi and the old woman with the right tree", which promotes the idea of correctness in "Gulzor", is noteworthy.

The content of the story is as follows:

The sultan wants to build a tent. But he can't find a column that fits on the porch. They search for a suitable pole on the porch and one day find out that there is a pole tree in an old woman's house. He did not want to give the old woman a tree, so the Sultan bought her a gold robe and a plate of gold coins. Then he takes the tree to the porch. This column deserves a porch, and the porch is decorated with dice, the column with gold. When the construction of the awning is completed, the residents of the city will come to see the awning. The owner of the column, an old woman, also came to the spectacle and went to the column and said: **"Ey yig'och, rostligingdan o'zingni ham tillapo'sh qilding, meni ham tillapo'sh qilding"**.

The story is about a Xoja who does justice and a tree (pillar) that symbolizes righteousness. Sultan Sanjar Mazi is a righteous king. Despite being a Xoja, he appreciates the old woman's work, not by force, but by justice, giving her gold and agreeing, and then cutting down the tree and taking it away. The Xoja is respected by the people because he is righteous. The tree, which covered the old woman and herself with gold, was so appreciated that it had grown properly. Through this story, Xoja calls people to be fair and to practice righteousness. If a person has a program of truth and honesty throughout his life, everything he does will find its place in life and will be praised. The verse quoted here by Xoja is a clear proof of this:

**Har kimki, rostliqni qildi shior o'ziga,
Bunyodi ilan har ishi bo'ldi jahonda
mahkam. [2;40]**

It is clear that the Xoja expressed his views in the spirit of the time. Because the period in which he lived is one of the most complex and controversial in the history of Central Asia. The uprisings, the worsening of the plight of the common people, and the intensification of oppression of the people all coincided with the period in which he lived. In such a difficult time, Xoja expresses his views on how to be a righteous king in his works through stories.

That is why in "Miftohul-adl" and "Gulzor", the image of a just and just King, dreamed of by the people, is exemplified. A number of stories in the author's works, such as "Noshiravon, the old woman and the prince of Azerbaijan", "Iskandar and the Xoja of China", "Sultan Mahmud Ghaznavi and the dervish", "The Xoja who wanted to perform Hajj" are dedicated to just, just and honest Xojas. and as opposed to them, he places thieves, princes, ministers, and officials who plunder the people's property and plunder the royal treasury. These stories reflect the writer's views on the righteous Xoja, his attitude toward them, and his wrath against the oppressors. One such story is the story of Bahromgor and the Shepherd from "Miftohul-adl". Dividing the work into fifteen chapters, M. Mirzaakhmedova notes that in the second chapter

(the statement of the just sultans) in the monograph "Xoja" gives his ideas about the characteristics of just king. [3;139] We think that Xoja should be very just, but he should be very vigilant and control those around him.

According to the story, there was a Xoja named Bahromgor, who devoted himself to hunting, drinking, and living, and left the affairs of state to the Minister Rostravshan. To Xoja's advantage of this, the minister often torments the people for his own benefit. As a result, cities are reduced to rubble and people begin to leave the country. One day the Xoja finds out that one of his princes is rebelling. He wants to prepare for war to suppress it. But he sees that his troops are scattered and his treasury is empty. Surprised, all the soldiers gathered their weapons and went out into the desert. On the way, the thirsty Xoja saw a tent in the distance and went to the tent. He saw a dog hanging on the door of the tent. The Xoja asks the man who came out of the tent who he is. He says he is a shepherd. When he had finished drinking, the Xoja asked him why he had hung the dog. The shepherd explains to the Xoja: **"Bu it maning itim erdi, qo'ylarimni boqar erdi, erta birla o'tga olib borur erdi, kechalari qo'noqqa olib kelur erdi. Bir kun qo'ylarimni sanadim, ersa kam keldi, taqi ikkilamchi kuni ham sanadim, yana eksuk keldi..."** At noon, a shepherd came to visit his sheep and saw that the wolf was slaughtering his sheep. When he called his dog, he was angry that he did not look at him and did not get up. Upon hearing this, Bahromgor wondered if it was because of Minister Rostravshan that the country was in such a predicament. Bahromgor interrogated the inmates one by one and found that one had been imprisoned for selling pearls to the minister and as Xoja for money, one for giving food and alms to the poor, and another for as Xoja the minister for a gift from the Xoja. Of the seven hundred men in the prison, twenty were found guilty. Bahromgor orders a search of the rebel prince's house to see if he is involved in the uprising: go and get the notebooks from the minister's house. A letter emerges from among the notebooks brought from the minister's house. In the letter **"Bahrom tun-kun uchku ichar, taqi ixtiyori xarna menda turur, xazinada mol qo'ymadim, elning yaxshilarini yo'q qildim, ishqa yaramaslari qoldi. Emdi bu tarafga lashkar tortib kelib taxtni olg'il, Bahromni o'ldirg'il, man saning vaziring bo'layir"**,— said. Then Bahrom ordered him to make a tree and hanged his minister Rostravshan. It was returned to its owners to whomever it had oppressed and amassed. Upon learning of the minister's death, the anointed Xoja returned to his homeland. The story shows that the best way to establish justice in the country is through a righteous Xoja, that is, if a just king sets an example for his citizens, the people around him will try to be just, otherwise it will lead to bad consequences. From the context of the story, it is clear that a number of causes and consequences must be addressed in order for justice to be done. This is because the main reason for the increase in

oppression in the country and the deterioration of people's lives is the Xoja's indifference to his country. Therefore, if the Xoja cares about the country and its people, if he strives for its prosperity, his prestige among the people will increase, his country will prosper, if he forgets his royal responsibilities, if he does not live with his people, if he does not care for them, proves in the example of the story. As well as being just and just, the Xoja stressed the importance of being vigilant for the peace of his people and controlling his vassals and princes. We can see this in the following lines from the above story: "Now a person who is a sultan or a bek should not be ignorant by trusting the minister. And if a Xoja or a prince sends a prince to a new city, it is necessary to send another secret and impartial person, whether he is just or oppressive..." [1;18-20] The following story, conditionally called "Noshiravoni Odil va Hakim", is also instructive. When Noshiravani gathered all his beks and judges on the issue of justice and gathered about how to deal with the people, the beks said: If you want to be a great Xoja, increase the taxes levied on the people. , the army needs to be strengthened. And the wise Abuzarjumhur, beks (beklar), you are wrong, you will destroy both the country and the state. In this way, you oppress the people, collect taxes for a year or two and give them to the navkars, then? What do you get from whom? A dispute arose between the judge and the beks. Judge, O Noshirava, command your lords and me to go hunting and bring you what we have hunted. Do they hunt a lot or me? After that, he advises us to continue negotiations. Go and hunt Noshirava fairly and bring me what you have hunted. The beks go hunting somewhere, and he brings his prey to the Xoja. The beks hunt a lot on the first day, but return the next day without prey. Because on the first day, the terrible prey frightened the animals and the birds. The wise judge, on the other hand, returns every day with a small amount of booty. The Xoja will act justly, acknowledging that his protest against the tax increase is justified.

Masnaviy

Raiyatni tadbir ila rom qil,
Adolat saririda orom qil.
Raiyatga adl ila qilsang maosh,
Kam o'lmas sabo sufrasi ichra osh.
Chiqorg'il raiyatni g'am chohidin, –
Yonmog'oysen oning dudi ohidin.
Sitamkash agar oh cheksa sahar,
Kuyar ohuning o'tidin bahr-u bar.
Eshik yopma mazlumning yuziga,
Ko'zung och, quloq sol, oning so'zig'a...

Officials around any Xoja, such as the princes around Noshiravoni Odile, are likely to cause conflict between the Xoja and the common people. Therefore, consulting with the sages around the Xojas and consulting with them can help prevent such conflicts. As a result of such a council, Noshiravo was able to give his assessment to the just beks. Abuzarjumhur's entrepreneurship and wisdom saved the people from disasters. Contributing to the story is that the story

embodies the noble idea of inviting honest and fair sages to palaces, consulting with them, and doing things in the public interest. It is one of the highest virtues to help the oppressed, to listen to the suffering of the people, and to try to please those who are grieving. The Xoja's views on righteousness and justice are reflected in his stories "Sultan Mahmud Ghaznavi and the Dervish", "Noshiravan, the old woman, the prince of Azerbaijan", "Sultan Malik and the old woman", "Iskandar and the Chinese", "Sultan Mahmud and the seeker of knowledge" and there is others stories.

In conclusion, we can say that in the stories of the Lord, the righteous Xoja is expressed in a unique way, whose activities provide moral and spiritual nourishment to the people. Xoja wished the people a better life, and called on the Xoja and his officials to be just and not to oppress the people. Encourages citizens to be aware of the situation. Therefore, in his views, he created the image of just and humane Xojas. It is through these symbols that he seeks to educate the tyrants of his time by influencing them. Xoja's stories call the reader to goodness in every way, nourishing the reader spiritually and encouraging them to be fair and upright. The socio-political, moral and educational themes expressed in Xoja's works are still instructive today.

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