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 9940 572 462

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 [ijirccce@gmail.com](mailto:ijirccce@gmail.com)

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# Analysis of Ideas of Truth and Justice in Xoja's Hikoyat

Nazarova Dilafruz Ixtiyorovna

Literature teachers in TSUULL named after Alisher Navoiy, Uzbekistan

**ANNOTATION:** In the article we have considered the universal views put forward in the works of Sayyid Podshahoja ibn Abdulvahhobhoja (Xoja) "Gulzor", "Miftohul-adl". In the example of Khoja's **hikoyat** "Sultan Sanjar Mazi and the old woman with the right tree" in "Gulzor", we tried to analyze his ideas about the idea of righteousness and how to be a just king.

**KEYWORDS:** humanity, populism, justice, spiritual perfection, honesty.

Special attention is paid today to our centuries-old literary heritage. As a result, one of the most pressing issues today is the 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. From this point of view, Podshohoja binni Abdulvahhobhoja, who lived in the XV-XVI centuries, has a worthy place in the history of Uzbek literature as the author of short hikoyat that reflect social issues in a unique way. Feeding on the progressive ideas and thoughts of such great masters of speech as Nizami Ganjavi, Sheikh Sa'di, Abdurahmon Jami, Alisher Navoi, the king continued their traditions and published small-scale socio-political, moral and educational stories in the book "Miftohul-adl. "And" Gulzor ". These works were written in the spirit of admonition, which has become a tradition in Uzbek literature, and in Eastern literature in general, and is of great importance in its time as well as in the present.

In Xoja's Miftohul-adl and Gulzor, those who acted justly are praised, and those who do otherwise are condemned. The ideas of justice, nationalism, humanism, righteousness, and goodness in general are glorified. There are many hikoyat in his works dedicated to issues such as morality, justice, righteousness, and goodness. The issues raised by them are still relevant today. From this point of view, Xoja's **hikoyat** about "Sultan Sanjar Mazi and the old woman with the right tree" in "Gulzor" is noteworthy. The hikoyat goes like this: 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 for 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. He then takes the tree to the porch. This column falls on the porch, and the porch is decorated with dice, the column with gold. When the construction of the awning is completed, the townspeople come to see the awning. The old woman, the owner of the column, also came to the spectacle and went to the column and said, "O wood, you have made yourself golden, and you have made me golden."

The hikoyat is about a king who does justice and a tree (pillar) that is a symbol of righteousness. Sultan Sanjar Mazi is a just king. Despite being a king, the old woman prevailed over the tree, not by force, but with justice, appreciating the old woman's work, giving her gold, agreeing, and then cutting down the tree and taking it away. The people respect the king because he is just. The tree, which covered the old woman and herself with gold, was so appreciated for its proper growth. Through this story, Xoja urges people to be just and to do what is right. Anyone who pursues a program of righteousness and truth throughout his life is sure that whatever he does will find its place in life and be praised. The four verses quoted here are a clear proof of this:

Har kimki, rostliqni qildi shior o'ziga,

Bunyodi bilan har ishi bo'ldi jahonda mahkam. (2;40)

It is clear that the king expressed his views from the point of view of the period. Because his time is one of the most complex and controversial in the history of Central Asia. Conflicts, the deterioration of the condition of the common people, and the intensification of oppression of the people date back to the time in which he lived.

At such a difficult time, Podshohoja narrates in his works his views on how to be a just king. Therefore, in the works of Miftohul-adl and Gulzor, the image of a just and just king, which the people dreamed of, was exalted, exemplified, and a number of hikoyats from his works were dedicated to just, just, and fair kings, and as opposed to them. The thief puts in princes, ministers, and officials who plunder the people's property and plunder the king's treasury. One such

story is the story of Bahromgor and the Shepherd in Mihtohul-adl. Dividing the work into fifteen chapters, Mirzaakhmedova notes that in the second chapter (narrated by the Righteous Sultans), Khoja gave his own ideas about the just kings and their justice.

According to the hikoyat, there was a king named Bahromgor, who devoted himself to hunting, drinking wine, living, and entrusted the affairs of state to the minister Rostravshan. Taking advantage of this, the minister often torments the people for his own benefit. As a result, cities are in ruins and people are starting to leave the country. One day the king 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 field. On the way, the thirsty king saw a tent in the distance and went to the tent. He saw a dog hanging on the door of the tent. The king asks the man who came out of the tent who he is. He says he is a shepherd. When he had finished drinking, the king asked why he had hung the dog. The shepherd explained to the king: "This dog was my dog, he took care of my sheep, he would take them to the fire early, he would take them to visit at night. One day I counted my sheep, but it was not enough, and on the second day I counted it again, and it came again ... "At noon, the shepherd, who had come to visit his sheep, saw that the wolf was slaughtering his sheep. When he called his dog, he got up in a rage, brought his sheep home, and said that he had hanged his dog because he had betrayed him, and that he had seen it hanged so that other dogs would not betray him. When Bahromgor heard this, he wondered if it was minister Rostravshan who had caused the country to fall into such a state, and ordered the people to come to me and see whoever had wronged them. Bahromgor interrogated the inmates one by one and found that one had been imprisoned for selling pearls to the minister and asking for his money, one for giving food and alms to the poor, and another for asking the minister for a gift from the king. Of the seven hundred men in the prison, twenty were found guilty. Bahromgor orders a search of the minister's house to see if the rebellious prince 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. The letter reads: "Bahrom drinks **uchku** day and night, I have a free will, I did not put anything in the treasury, I destroyed the good of the people, they are useless. Now bring an army to this side, take the throne, kill Bahrom, and I will be your minister. " Then Bahrom ordered to make a tree and hung his minister Rostravshan on it. It was returned to its owners to whom it had oppressed and amassed wealth. Upon learning of the minister's death, the anointed king returned to his homeland.

The king warns that the best way to bring justice to the country is through a righteous king, that is, if a righteous king sets an example to his subjects by his actions, 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 king's indifference to his country.

Therefore, Hoja proves in a story that if the king cares about the country and its people, if he strives for its prosperity, his prestige among the people will increase, and vice versa, it will lead to bad consequences. The king emphasizes the importance of being just and just, but also of being vigilant for the peace of his people, and of controlling his vassals and beys. 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 king or a prince sends a prince to a new city, he must send another secret and impartial person, whether he will do justice or oppress ... "

The king's views on righteousness and justice are reflected in his stories "Sultan Mahmud Gaznavi and the Dervish", "Noshiravan, the old woman, the prince of Azerbaijan", "Sultan Malik and the old woman", "Alexander and the Chinese" and others.

In conclusion, it can be said that in the hikoyats of Xoja, the righteous king is expressed in a unique way, and their activities provide moral and spiritual nourishment to the people. Xoja wished the people a better life, and called on the king and his officials to be just and not to oppress the people. It encourages citizens to be aware of the situation. Therefore, in his views, he created the image of just and humane kings. It is through these symbols that he seeks to educate the tyrants of his time by influencing them. Xoja's hikoyats encourage the reader to be virtuous in every way, to give the reader spiritual nourishment, and to encourage them to be just.

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