

COVERAGE OF THE ISSUE OF JUSTICE IN KHOJA'S STORIES

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**Annotation:** this article examines the issue of justice as depicted in Khoja stories, focusing on how moral and social fairness is expressed through narrative and satire. The figure of Khoja is portrayed as a wise and witty character who exposes injustice, hypocrisy, and corruption in society. Through humorous yet meaningful situations, the stories highlight the importance of truth, honesty, and fairness. The analysis demonstrates that Khoja stories serve not only as entertainment but also as a powerful tool for promoting ethical values and social justice.

**Keywords:** Khoja stories, justice, satire, morality, social criticism, folklore, ethical values, wisdom, humor, fairness.

If we pay attention to the examples of verbal art, the ideas of justice and injustice, correctness and injustice are considered to be leading issues. In particular, these topics are one of the most significant issues in Khoja's works. In many stories included in Khoja's works "Miftah ul-adl" and "Gulzar", the issue of kings being just, governing the country with justice, treating the people with the criteria of justice, and the issues of just and unjust judges are put forward. We aimed to focus more attention on stories about just or unjust kings. The central part of Khoja's works is a series of stories in which the image of a just, honest king, dreamed of by the people, is created. The people understand that their ideal, a free and prosperous society, is achieved through a just ruler - a king. The name "Miftah ul-adl" itself means "the key to justice", which clarifies the main ideological content of the book. The main source we have, the first story in the publication of two works in one book by Vohid Zohidov and Suyima Ganiyeva in 1962, is also imbued with the idea of justice. We know that Khoja's stories are given without titles. Literary critic Natan Mallayev was the first to give titles to some of Khoja's stories, based on the essence of their content. We will continue this tradition and refer to some stories by giving conditional titles.

In the story "The King Who Wanted to Make the Hajj", a just king tells his minister that he wants to go on a pilgrimage. The minister says that if he leaves the throne and goes to the Kaaba, the country can become a leader. Then the king says, "In that case, buy me the reward of a pilgrim who has made the Hajj, and on the Day of Judgment I will stand among the pilgrims." Then a man tells the minister that there is a hermit in such and such a place, who has made the Hajj on foot to the Kaaba twenty times, and who does not eat anyone's food, and he should go to that man. They go and bring that hermit to the king. And they ask him to sell the reward of having made a single Hajj. The hermit does not agree either for a thousand red coins or for ten thousand red coins. Then the sultan asks what he wants. Then the ascetic said that he would exchange the reward of not one Hajj, but twenty Hajjs for the reward of the king's one hour of justice. The king asked how much the reward of one hour of justice would be. The ascetic said that the reward of one hour of justice was greater than the prayers of people, angels, and maidens.

The author believes that the value of an hour of justice is so high because with just one hour of justice, the king can show justice and mercy to countless poor people, save innocent people from the executioner's knife and the gallows, and punish the oppressors. The greater the reward for the king's justice, the greater the sin of his oppression, because he has the rights and freedoms of thousands of people under his control. According to the hadiths narrated by Imam Bukhari



and Muslim: "On the Day when there will be no shade except His, there will be seven types of people. One of them is a just ruler." Amir Temur also said that one day of justice is better than a hundred days of obedience and worship. Khoja was also able to convey the same content in his epic story in an impressive way. The events in the story develop rapidly, mainly based on the dialogue of the characters. The story, which involves the king, the minister and the ascetic, shows justice as the main factor in the stability of the state and society. The story does not include any details, images or events that are outside the main theme. The language is simple and understandable even for today's reader. Today, in our rapidly developing country, it has become much easier to go to the cities of Mecca and Medina, which are considered our blessed places of pilgrimage. Previously, only representatives of wealthy families and a few people could go received, many people are now able to perform this obligatory prayer. This is certainly gratifying, but people are adding unnecessary customs. For example, those who hear that such and such a person is going on a pilgrimage go to his house to say goodbye, and when they hear that he has arrived, the entire neighborhood and relatives come to visit him again. Of course, these visits are spent around a rich table. The expenses of the pilgrimage are also added to the expenses of hospitality. Isn't it equal to the reward of an hour of justice for a Muslim to reduce such rituals and inquire about the well-being of his neighbors and the needy people around him?! At this point, the verses of Omar Khayyam involuntarily came to my mind:

If you can make one stranger happy,  
It is better than making the whole world happy.  
If you can enslave one heart with your kindness,  
It is better than making a hundred slaves free.

The following story, which is part of the "Miftah ul-adl", the main idea of which is justice, is as follows:

One day, Sultan Mahmud went hunting with his minister named Khoja Hasan. On the side of the road, they came across two owls talking, and the minister cried out in pain. The king, surprised by this, asked the reason for their crying. Then the wise minister said that he would cry at the conversation of these two owls. "What are these two owls talking about?" the sultan asked. The two of them said that they wanted to get rid of each other, and that they were asking for ten thousand ruined houses for their fat, and the other said that if Sultan Mahmud were alive, he would be happy even if he asked for a hundred thousand ruined houses in a year. Sultan Mahmud realized that he was ruining the country with his tyranny. He returned home without hunting. He asked his minister for advice on what he could do from now on. The minister said: we must do justice and repent for the sins we have committed. The Sultan asked: "Will my sins be forgiven if I repent?" The minister replied: "It will be forgiven, our prophet said that whoever repents from a sin is as if he had not sinned." After that, Sultan Mahmud repented of his actions, began to pursue a just policy, and spent his nights among the people and gave alms to the needy. This story is about "Sultan Mahmud of Ghaznavi, his wise minister, and the conversation of owls" in the fourth chapter of "Miftah ul-Adl", which describes the kings' consultations with their ministers.

"In moral-mystical stories, some historical figures also deviate from their true appearance and acquire a Sufi essence through the imagination of poets. One such historical-legendary figure of Sufi literature is Sultan Mahmud of Ghaznavi," writes Olim Davlatov in his article "Mahmud of Ghaznavi in "Saddi Iskandariy". It is known from history that Mahmud of Ghaznavi ibn Sabuktegin (reigned 998-1030) was the third and most powerful ruler of the Ghaznavid dynasty. He organized seventeen military campaigns in the Punjab and Kashmir regions and converted the local population to Islam. Mahmud of Ghaznavi, in addition to his native Turkish, was fluent in Persian, Arabic, and even Pahlavi, and he himself wrote poems.



More than four hundred scholars, poets and artists gathered in his palace and were actively engaged in creativity. In the works of many oriental scholars, Mahmud of Ghaznavid is depicted as a just and civic-minded king, a ruthless ruler towards the enemy. Despite this, in some sources and literary works, the king is portrayed as a tyrant. Thus, the image of Mahmud Sultan is a complex and multifaceted one. Khoja chooses this great historical figure as the main character for his story - a great historical figure who, although originally from the ghulams, created a very large centralized state and widely spread Islam.

In conclusion, Khoja stories play a significant role in illustrating the concept of justice through simple yet impactful narratives. By exposing injustice and criticizing immoral behavior, these stories encourage readers to value honesty, fairness, and integrity. The character of Khoja serves as a symbol of wisdom and moral courage, guiding society toward ethical behavior. Therefore, Khoja stories remain an important part of cultural heritage, contributing to the development of social awareness and moral education.

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