

MUNIS KHOREZMIY`S VIEWS ON SOCIAL JUSTICE
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Abstract: *this article deals with the scholar Munis Khorezmiy's view points on social justice. Justice is the complicated philosophical category, and it concerns to all branches of social life. But, the idea of justice hasn't been investigated profoundly in our historical-philosophical literature. So, we consider that the issue of studying Khorezmian scholars' ideas on social justice is actual and significant. Additionally, the genesis of ideas about social justice is analyzed. Moreover, we have given several examples as a proof of our opinions.*

Keywords: *Munis, social justice, patriot, political views, "Firdavs ul-ikbol" ("The heavenly garden of happiness"), "Munis ul-ushshoq", khanate, khan's palace, injustice, equality.*

ВЗГЛЯД МУНИСА ХОРЕЗМИЙ НА СОЦИАЛЬНОЕ ПРАВОСУДИЕ
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Аннотация: *в данной статье рассматриваются взгляды ученого Муниса Хорезмий на социальную справедливость. Справедливость - сложная философская категория и она касается всех отраслей общественной жизни. Но идея справедливости не была глубоко исследована в нашей историко-философской литературе. Итак, мы считаем, что вопрос изучения идей хорезмских ученых о социальной справедливости является актуальным и значимым. Кроме того, анализируется генезис представлений о социальной справедливости. Более того, мы привели несколько примеров в качестве доказательства нашего мнения.*

Ключевые слова: *Мунис, социальная справедливость, патриот, политические взгляды, «Фирдавс уль-икбол» («Небесный сад счастья»), «Мунис ул-ушшоқ», ханство, ханский дворец, несправедливость, равенство.*

Munis Khorezmiy was a poet, translator and scholar-enlightener had significant impact on the development of Khorezmian enlightenment in 18-19th century and the idea of social justice was an important issue in his works. The scholar

forwarded his ideas on social justice by describing current political government, injustice of governors, unfairness of officials, political atmosphere and people's social life. For that reason, the period, life-style had great impact on Munis Khorezmiy's ideas on social justice and merged with the social –moral ideas. Since, as the literary artist Y.Yunusov (Ayyomi) claimed that Munis was the poet who worked and created in the social sphere full of complicated political views, socio-economic crisis, and discrepancy [1].

May be for this reason, the works by enlightener scholar such as “Devoni Munis”, “Munis ul-ushshoq”, “Firdavs ul ikbol” (“The heavenly garden of happiness”), in his poetry social-moral issues are harmonized with his political views. The importance of political issues is that he could create the picturesque description of the period he lived.

It is obvious from the history of philosophy from the in view points of the scholars in Central Asia, especially in state administration, we can see that he preferred the system of administration as monarchy. That is to say, he created the image of ‘just shah’ in his works, the honest king on the top of government ruling the state makes flourishing society and country.

Munis Khorezmiy made high hope on the image of honest ruler with political outlook of fair and patriotism. By approaching to this king he appealed him to be aware of the destiny of peoples, their misfortune, be honest, generous and candid to hardworking people and help meager widows and oppressed people. According to poet, if the governor is honest and loves his people, it is possible to establish peace, quiet and justice in the country.

*Sabot istasang mulk bunyodig'a,
Adolat bila et ulus dodig'a.* [2].

(*Meaning:* If you want the state, the country to be strong and stable, listen to the wishes of the people with justice.)

As the image of honest king and the ideas of social justice were always in the center of poet's political views, he appealed the administrators to be honest, rule over the country with justice, be kind, patriot and generous. People love and respect the honest king:

*Qayu mulkkim shohi odildurur,
Anga barcha el ko 'ngli moyildurur* [3].

(*Meanings:* Where the king of a country is just, the people love and follow him).

Unfortunately, in his time, the poet was the opposite of his dreams, and he saw all the injustice and iniquities, the true look of the officials. In particular, the injustice of kings and officials, injustice against the people, cruelty, the struggle for crowns and wealth, and the ugliness of the palace are strongly condemned in his works. Even the chief priests, judges and officials, who have the basic wealth, land and water, the violence against the people were fearlessly criticized. For example, the poet in his ghazels (specific poetry) entitled “Peculiar to the Kingman,” sadly wrote the following lines that as a result of the injustice and violence of kings and officials, no care of the people, the number of needy and poor in the country, the poor were in grief and pity, the ignorant and the noble were in living in clover, while scientists and scholars were in great trouble:

*Xos o'lib joh ahlig'a in'oim sohib tojlar,
Zulmi omidin berib jon non uchun muhtojlar...
Ahli donishlar to'sharga buryoye topmayin,
Xayli nodonlar solib masnad uza debojlar [4].*

(Meaning in English:

*The man of violence wore the crown,
The poor in breadline died of their passion,
While the wise men found no place, nothing to sit on,
The ignorant men spread expensive cloth over the throne)*

He considers the king to be the main culprit of social injustice, as well as the misery and gloom of the civilian life. But the poet expresses his thoughts allegorically to the king, not openly:

*Ne umid ul shahdin o'lg'aykim, erur navkarlari,
Sarsari alloflar, sallohlar, hallojlar [5].*

(Meaning: What a hope for a king whose merchants sell one for the price of ten and greedy, the spinnerets are clumsy and rump.)

In this way the poet tries to influence the king. For example, the sophisticated, able-bodied people in the society are like a queen on a chessboard, meaning they are always around the king, and honest and honest people always stay away from the king as rook in chessboard:

*To shah yonida erdur farzindin egrilarga,
Muniski rostravdur, dur o'ldi uylakim ruh [6].*

(Meaning: Those who walk near the king like a queen, (allegory to chess) they have an earth quality (no quality at all), the honest has been kept away far from the king as a rook)

Occasionally, with the arrogance of the king's power, and with the arrogance of the prince, the cunning officials of the palace around him are mocked, by saying humorously:

*Zamona shohlarini hiylagar zohid qilur tashir,
Ajab davlatdurkim, sherlarni sayd etar tulku [7].*

(Meaning: The kings of our time are being corrected by cunning hermits. How strange times is it that the foxes are hunting the lions)

Munis was familiar with the life of the palace and the bureaucrats as he served as the official on irrigation in the Khan's palace. According to the poet, the moral and spiritual image of the representatives of political power and human qualities naturally influence the political management of the country. He was well aware of the dignity and cruelty of the nobles and officials in the palace, and they witnessed their riches and their injustice and cruelty to the people, not taking care of the future of the country, and the people. Munis wrote about it in his poem "Ey Falak":

*Ey falak, muncha nedur aylamak izhori sitam,
Urubon har nafas el bag`riga yuz nishtari g`am,
Yozdurub ahli vafo boshig`a ofat toshin,
Ko`p jafo birla vafo rasmini urding barham... [8].*

(Meaning: O man, what is the purpose of stroking the grief on every soul, and placing the stones of disaster upon the people of faith and kill the loyalty by your inquisition?)

The poet, in his ghazals, even he had hoped for justice and mercy of kings and officials, but in practice he saw that the poor people lived in hunger and despair, and those who asked for mercy for inequality and injustice were severely punished by the king and officials. Munis is despised and hated by the cruelty of those who oppress the people, who are replaced by inequality and injustice in the society. Therefore, while Munis' political views are centered on the ideals of justice and social justice, we can see rebellion against the existing political system, the royal court and officials in his literary works.

*Ahli davlatga bo'lsa ham maddoh,
Topmas iqboldan nishon shuaro* [9].

(Meaning: No matter how much they praise the government, the public does not succeed).

Even in his lyrical ghazels (specific poetry) the poet glorified the idea of social justice. He used his poems about love and embarrassment as a shared background in expressing his views [10].

Munis expressed his dissatisfaction with the work of some religious leaders in the palace and the judges who should be the pillar of justice in their views on social justice, saying that they would eventually undermine public administration:

*Bu dard inshosining kulfat g'uzori,
Bu gham devonining hasrat nigori.
Siyahpuish musibat, yani xoma,
Qilur tahrir mundog' so'g'noma* [11].

(Meaning: These are judges who wrote the tragedies of the pain, the sorrow of the grief, and the questionnaire for the fiery distress).

In the 18th-19th centuries, there were many popular uprisings in the Khiva khanate due to the unfair and cruel treatment of officials and heavy taxation. The poet explicitly condemns the rulers' crushing of the people who want justice instead of hearing for the people and taking care of them:

*Erur charx bir turfa berahmu qotil,
Ki osmish qilich mohi navdin hamoyil.
Shafaq demakim, mehr qoni to'lulmish,
Ko`mar chighida erga qilib nim bismil* [12].

(Meaning: O chariot, you are a brutal murder, carrying a sword as the new moon; with the scarlet dawn full of blood of kindness, as if the cattle cut imperfectly)

Munis' views on social justice are also detailed in his historical work, "Firdavs ul-iqbol". The poet's ideas about justice and injustice are expressed through a realistic portrayal of kings' public administration and public life. According to the researcher K.Munirov, "The book describes the history of the Khiva khanate, as well as the ancient Khorezm period, up to 1825, the struggle for wealth and crowns. There is also a lot of information about the relationship of the Khiva khans with the Turkmen and Karakalpak peoples." [13].

Munis tried to express his views on social justice in the country by informing the public about the political situation in the country, the status of the Khan's palace, the ugliness there, the cruelty and injustice of kings and officials, and the social status of the people. For example, in the section devoted to Ghayib Khan in the chapter of: "Firdavs ul-iqbol", it was written that the khan was unfair and excessively cruel, that the poor people did not cry out, and that the people of Beshkala were heavily taxed and the king tormented the people: "... The khan was brutal and cruel. Eventually the country crossed the border of oppression and cruelty, and imposed a tax for the people on the fortresses of the Besh kala amount of which was fourty thousand gold coins. He did not feel sorry for the oppressed people." [14].

So this work is not only a book that praises the rulers and informs them of positive actions, but also their misfortune, their violence, and their calamity, which is a testament to the bloody struggle for political power.

In summary, Munis' views on social justice made leitmotiv of the writer's creative works and are embodied in moral virtues such as fair king and fair society, compassion, humanism, equality, and honesty.

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