

Issues of Morality and Public Administration in The Socio-Philosophical Views of Alisher Navoi

Nodir Ramazanov

*Department Head of the Department of Uzbek Language and Literature, Doctor of Philosophy (PhD) in
Philology, Associate Professor, Tashkent State University of Law*

n.ramazanov@tsul.uz

Abstract. *This article analyzes Alisher Navoi's moral views using his major works as examples. It explores concepts such as justice, the perfect man, science and enlightenment, generosity, and truthfulness. The author substantiates the socio-legal significance of Navoi's moral teachings based on scholarly sources.*

Key words: *Morality, Justice, The Perfect Man, Enlightenment, Humanism, Navoi, Philosophy*

Discourse Alisher Navoi left an indelible mark on history not only as a great poet, but also as a statesman, thinker, and spiritual beacon. Moral qualities such as love, justice, generosity, honesty, and humility occupy a central place in his works. Navoi believed that society can be reformed through human education. In his works, the issue of morality is interpreted inextricably linked to the perfection of the individual and the stability of society. Navoi sees morality as the main criterion of human nature and state governance.

In this article, we will consider the moral views of the great thinker on the example of his attitude to justice, the perfect person, science and enlightenment, generosity and humanity, lies, and flattery.

Alisher Navoi interprets justice as the foundation of the state and society. According to Navoi, justice is a moral and social criterion, without which a society cannot be stable. That is why he called on the king and officials to be just, to draw conclusions and judge in every case and situation with the scales of justice. For example, in his work "Mahbub ul-qulub", he emphasizes that the greatest virtue of a ruler is justice. "With justice, the kingdom prospers, with oppression, it is destroyed," Navoi writes. The following verses of the great thinker are also philosophically interpreted as the fact that justice is a bridge in the relations between the people and the state, and that the state is stable, strong and stable precisely because of justice:

Justice is the life of the people,
How beautiful is the person who has the quality of justice,
And both wealth and justice are the aspects of justice,
And both wealth and justice are the stability of justice.

Justice occupies a central place in Navoi's teachings. He recognizes justice as the main virtue of a ruler. Navoi teaches as follows:

Every nobleman with a noble title,
If justice and righteousness are his motto, –

that is, he says that every person who aspires to rule over a nation and people should adopt

"justice, justice and righteousness" as their motto.

In Navoi's philosophical and social thought and views on statehood, listening to the will of the people (in today's terms, organizing people's reception centers) and solving the people's problems with justice found their own unique interpretations:

Make the land a place of honor,
Make both of you prosperous with justice.
Remember the memory of God, for you are a fortress,
Let justice and justice be the motto of the nation.

"Listening to the people and solving their problems with justice" are the two pillars of the great thinker's social views.

In the work "Mahbub ul-qulub", the author cites the following idea: "With justice, the property prospers, with oppression, it is destroyed." This idea defines justice as a condition for the stability of the state. According to Navoi, moral decline leads to a political crisis. What happens where the criteria of justice are violated did not escape Navoi's deep gaze. Navoi warns that darkness will cover the world where the criteria of justice are violated:

If a king, like the sun, dispenses justice,
He will illuminate the world's property in an instant.
If he oppresses, like the darkness of evening,
He will cover the world with darkness.

The inevitability of darkness covering the world where the laws of justice are violated sounds like an eternal warning to state figures in the philosophical views of Alisher Navoi. Naturally, this view has not lost its relevance today: the rule of law and justice are the basis of the development of society, therefore, where these criteria are violated, degradation is inevitable over time.

The idea and concept of the perfect person also runs through the works of Alisher Navoi. An important part of Navoi's moral teachings is the idea of the perfect person. The concept of the "perfect person" and its artistic and philosophical interpretations occupy an important place in his works. The perfect person is a morally pure, knowledgeable and honest person. In Navoi's interpretation, the perfect person has many qualities and qualities, the main of which are: honesty, truthfulness, patience, contentment, kindness. For example, in the epics of "Khamsa", the heroes reach spiritual perfection through trials. For example, the image of Farhod is depicted as a symbol of hard work and loyalty. For Navoi, morality is the priority, not wealth or position. In the work "Khairat ul-abror", human perfection is interpreted in connection with knowledge and education: "Knowledge becomes an adornment for a person." For Alisher Navoi, loyalty is not only a moral, but also a deeply social concept. Loyalty is not only a spiritual and moral virtue of a person, but also a criterion that determines and regulates social relations between people. According to Navoi's concept, if loyalty is widespread among people, their social relations will also return to their original form. Loyalty determines or should actually determine a person's relationship with both an individual and society.

Navoi's lyrical hero is the embodiment of loyalty. He has reached such a level in the chapter on loyalty that if the wind of absence blows away the dust from his body, his particles are suitable for the eyes of loyal people:

To the eyes of loyal people, the morning is not bright,
My body is covered with dust, my body is dying.

Navoi calls not to abandon loyalty, no matter how much disloyalty he sees. Navoi's loyalty is an inviolable, unchanging value that does not depend on the return of loyalty from the people of his time, time, or people of his time:

Let the people of his time not look at the reward of love and loyalty,

If a person goes back a hundred years, he will suffer for loyalty.

Why are there so few loyal people? Why is loyalty rare in this world? Why is it so difficult to find the flower of loyalty? The reason why the people of loyalty are so unique, says Navoi, is that the era has showered them with various troubles:

My dear, the people of loyalty are unique, and they are free,

This old age of trouble is showering me with troubles.

I have sacrificed my soul and sought the world's people

Loyalty, by God, I have made a mistake.

So, how should a person who has sacrificed his life for years and expected loyalty from the world's people behave when he sees disloyalty from his country and his era? Should he also respond to disloyalty with disloyalty? No, he should respond to disloyalty with twice as much loyalty, says Navoi. His lyrical hero has risen so high in the creed of loyalty that he has even given up hope that he will receive a response commensurate with loyalty. His impartiality and restraint are therefore high and instructive. Moreover, there is no other way for a real person. Because if he, like the people of his time, were to follow the path of disloyalty, he would be no different from the oppressed. Therefore, no other path has been given to a real person than loyalty. He was created to be loyal, to endure the disloyalties committed against him with fortitude, and to purify people from these and other vices by taking upon himself the disloyalty (i.e., the negative vice) in them.

Thus, Alisher Navoi's moral teachings are based on the ideas of justice, enlightenment, perfection, and humanity. His views interpret the perfection of the individual, the stability of society, and social justice in an interdependent manner. In these respects, Navoi's legacy is still of theoretical and practical importance in the promotion of spiritual and legal culture today.

References

- Aderibigbel. Alisher Navoi. Mahbub ul-qulub. – Tashkent: Fan, 1998.
Alisher Navoi. Hayrat ul-abror. – Tashkent: Fan, 1991.
Alisher Navoi. Farhod and Shirin. – Tashkent: Fan, 1991.
Alisher Navoi. Saddi Iskandariy. – Tashkent: Fan, 1993.
Alisher Navoi. Majolis un-nafais. – Tashkent: Fan, 1997.
Alisher Navoi. Lison ut-tayr. – Tashkent: Fan, 1996.
Kamilov N. Sufism. – Tashkent, 2005.
Berthels E.E. Navoi and the Jami. – Moscow, 1965.
Hakkul I. Return to Navoi. – Tashkent: Fan, 2011.