

# THE ISSUE OF CIVIL SOCIETY IN THE VIEWS OF ALISHER NAVAI

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## Abstract

The article analyzes the main ideas regulating the relationship between the citizen and the state in the works of Alisher Navoi. Navoi's works put forward ideas about the need to ensure the stability of society through the spiritual and moral principles of civil society, values such as justice, humanity and equality. He also emphasizes the importance of the principles of honesty, responsibility and social cohesion in public administration, encouraging citizens to be active and strive for knowledge and enlightenment.

**Keywords:** Alisher Navoi, civil society, justice, humanity, equality, spiritual principles, social cohesion, public administration, enlightenment, honesty.

## Introduction

Alisher Navoi, a major figure in Uzbek classical literature, a great thinker and statesman, not only created literary works, but also expressed his own unique views on the social life of humanity, the concepts of law and justice, and civil society. In particular, the thinker's philosophical views on the development of the individual and society, the upbringing of a perfect person, and the construction of civil society have not lost their relevance even now. The main ideas and principles of civil society are reflected in his works.

Navoi's creativity is rich, and his works are devoted to various topics. "Hamsa", that is, "Khairatul abror", "Farhod and Shirin", "Layli" and Majnun", "Saba'ai Sayyor", "Saddi Iskandari" epics and "Lisan ut-tair", "Majolisun nafais", "Mahbubul qulub", "Holoti Pakhdavon Muhammad", "Mezon ul-avzon", "Muhokamatul-lughatain", etc. In addition to these, Navoi created a collection of poems called "Khazoyinul maoniy" ("Treasure of Meanings"), it is 45 thousand Ghazal, rubai, qita and fard, consisting of short verses found[1.88].

Alisher Navoi has been making humanity think throughout its long history. The main challenge facing us is a just society, for everyone and for all. by creating a decent, prosperous, and happy lifestyle for society He expressed his answer to the problem in his works. According to the thinker, a just society can be achieved. He says that it can be achieved under the leadership of a ruler who is educated with high human qualities, highly enlightened, courageous, experienced and, of course, just. However, the thinker says that at the same time, society should be both educated and enlightened, and that the rulers and the ruled should be worthy of each other. His philosophy is especially widely observed in his works "Saddi Iskandari", "Farkhod and Shirin", "Saba'i Sayyor", "Lison ut-tayr" and "Makhtub ul-kulub".

Navoi skillfully depicted the main characters of his works - khagans, kings, sultans, emirs - as he himself dreamed, as well as in the language and style of his time and social conditions. However, he portrayed his heroes as symbols of justice and wise men, guides. In the epics "Saddi Iskandariy" and "Farkhod and Shirin", Navoi emphasizes that the ruler of the state and society must be very intelligent and have great knowledge and practical experience, as evidenced by the example of his involvement in the upbringing and education of future rulers - Iskandar and Farkhod [3.176].

Navoi in his works shows justice and truth as the main principles of human life, an important factor in the development of society. In his work "Mahbub ul-Qulub" he writes: "Justice strengthens the state, and tyranny destroys it." This idea shows what an important place justice plays in social life for Navoi. And a just society can only be realized in the conditions of civil society.

In Navoi's views, the role of morality is of great importance. He encourages people to be kind and respectful to each other. Navoi's work is rich in philosophical ideas, in which society and human relationship, human happiness, the perfect human being and A virtuous community, expressing their thoughts on education and upbringing found[1.88].

Civil society is a unity of people based on mutual respect and cooperation, in which the rights and freedoms of each person are guaranteed. Navoi in his epic poem "Hamsa" creates images of a just ruler, an honest citizen and a generous person, depicting these principles as high values. Academician I. Muminov, who studied the thinker's work from a philosophical perspective, writes about this: "Alisher Navoi's humanistic views, which have a universal content, were nourished by Islamic philosophy, and the scholar comprehensively developed its religious and secular aspects, external and internal aspects in his works"[2.26].

Alisher Navoi sees the interests of the people as the main task of state governance. In his opinion, state governance is inextricably linked with civil society, and trusting relations between the people and the state are the main condition for establishing justice. By describing the just and rational rule of Alexander the Great in the epic poem "Saddi Iskandari", Navoi emphasizes the need to prioritize human interests in state governance. The influence of Islamic philosophy, in particular the science of tariqa and mysticism, is clearly visible in the views of the thinker. After all, in the environment of the era in which he lived, tariqa served the development of society as a social phenomenon. On the basis of tariqa, the views of mysticism about a good, ideal society were formed. For example, Jomi's "Khiradnomai Iskandari" and Navoi's "Saddi Iskandari" epic poems talk about a society of people without kings, that is, a society of righteous people. Sufism believed that such a society could be achieved not through force or revolution, but through the moral education of every person.

The epic poem "Saddi Iskandari" is dedicated to one of the greatest figures in the world, the most famous of the three great masters, Alexander the Great, and is the final epic of "Khamsa". In the East, he is known as Iskandar Zulqamain (the two-horned or the ruler of sunrise and sunset). Initially, the theme of Alexander was penned in Firdawsi's epic "Shahnama". Later, Nizami Ganjavi wrote a special epic about him called "Iskandarnama". Khusrav Dehlavi wrote the work "Oyina'i Iskandari" in response to this epic, while Abdurakhman Jami called his epic

"Khiradnamai Iskandari". Alisher Navoi reworked this theme in Turkic and called his work "Saddi Iskandari" ("Iskandari's Wall") [4.81].

"Saddi Iskandari", when Alexander ascends the throne, he gathers scholars around him. He acts on their advice. He is not interested in taking the throne. When his father hands over the throne to him, he is very worried. Finally, he gathers the people and consults. Only after the people strongly demand that he become king does Aristotle crown him. Alexander sets a condition for the people. Whoever has merit, he asks the king to consider him as his equal and tell him his situation. Only after that does he begin state affairs. First of all, he vindicates the rights of the oppressed, shortens the hand of the oppressor, and remembers justice. Taking into account the needs of the citizen, he exempts him from two years of taxation. The epic first defines justice. This definition is explained through hadiths.

In A. Navoi's interpretation, Alexander was a just king who cleansed the world of blasphemy and ignorance, launched campaigns against peoples in order to establish justice throughout the world and bring human rules into line with the rules of the larger universe. This is a Sufi interpretation, and in the introductory chapters of the epic, the chapters telling the events of Alexander, and the chapters attached to it, one can see the priority of the poet's mystical views. For example, Alexander makes a glass chest, descends to the bottom of the sea, sees various wonders, and returns to his homeland. When he dies, he asks to be taken out of the coffin. In the work, Navoi calls on people not to indulge in the desires of this mortal world excessively, and points out that although Alexander is a conqueror who has conquered the world, he goes to the afterlife with nothing.

A. Navoi considered science to be the basis of development and saw science and education as the foundation of social progress. In his time, he organized madrasahs and libraries, encouraging people to become literate. He emphasized that for the development of civil society, the level of knowledge and intellectual potential of the population should be high. Therefore, the views of the thinker include important aspects of the concept of modern civil society. His ideas about justice, morality, education and public administration have not lost their relevance today. The principles expressed in his works serve as a solid spiritual foundation for building civil society.

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