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## **Alisher Navoi on justice**

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**Abstract:** In the article, the author tried to provide interpretation about the great Uzbek thinker and poet Alisher Navoi's efforts to restore justice during his career, called the kings and officials of his time, and the people to share justice.

**Key words:** justice, law, law, conscience.

Humanism was the main idea of the Eastern and Western renaissances and so was the Middle Eastern Renaissance. We see a clear proof of this in the works of Alisher Navai. The great idea of the Renaissance was humanism and although it made a turn in social views, it was limited by the possibilities of its time. One of the main forms of existence of humanism was justice, including social justice was considered more of a moral virtue, a moral value. Less attention was paid to the legal aspect of the matter. For this, impartial legal assessment and protection was applied mainly to representatives of the upper class and priests. In a class society, the law was not the same for everyone, not everyone was considered equal before the law.

It was interpreted in connection with the policy of the rulers, the activities of the officials, the impartial and fair decision-making of the judges, the honest fulfillment of the duties entrusted to them by Allah, the need to be honest, pious, and conscientious. The demands of law, the need for legitimacy, were also viewed more within the scope of moral duty. The fairness of the activity, lifestyle, trade and domestic relations of different classes of society was also assessed based on their conformity to moral norms. In other words, any of the specific political, legal, socio-economic relations was considered moral, then it was recognized as fair. This was also confirmed by the works of Alisher Navai.

Alisher Navai's contribution to the research and interpretation of the concept of justice is huge. He revealed how justice is manifested in the example of every social group, stratum, caste and their various categories, i.e., its practical diversity, and at the same time its commonality, the

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unity of diversity and commonality in the concept of justice. Of course, although Navai's humanism, especially the idea of the "righteous king" was considered to be more advanced in terms of moral, educational and propaganda for its time, it was utopian in practical, social and political terms. It was typical of the Middle Ages.

Navai defines the concept of justice as "Justice is a fortress that cannot be destroyed by water, cannot be destroyed by fire, and cannot be destroyed by catapult."<sup>1</sup> And the more you spend, the more you get, the less you spend, the less you get," he describes. During his lifetime, Alisher Navai left a great mark in the literature and history of Central Asia with his writings about a just society and his practical actions. He understood and promoted the concept of justice in a universal sense, that is, from moral, religious, political, and legal aspects. Navai looked at justice within the framework of Islamic tawdiliya.

Kings are understood to be sent by the Supreme Truth to provide peace and prosperity to the people, to protect citizens from tyrannical officials, and always advises them based on this rule. It is emphasized that the administration of justice should be the daily work of the king, judge and officials.

The last of Hamsa's saga, Saddi Iskandari, gives an example of how Alexander asked advice from his teacher Aristotle on the establishment of justice and thus achieved great victories. In the play, Alexander asks Aristotle. "O wise philosopher! If the king is determined to be just, what does he consider to be just? Aristotle answered: "If justice to the king becomes a daily habit, the whole world will surrender to him." If he occupied the world in this world, after the world, he will occupy the throne of heaven.

If the king does justice in every case, as a result, his property and country will be prosperous. If the country is prosperous and the people are rich, then the treasury will be full. When his treasury is full, the wages of his soldiers will also increase. There is also the fact that a king who has made justice his profession is well received by the people on the enemy's side. The subject people bless him with open arms at night, and his soldiers try to escape to his side"<sup>2</sup>.

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Through these thoughts, Navai confirms that conducting a fair policy is not only the way to the prosperity of the country, the people's approval, but also the way to ensure peace and to be superior to one's enemies.

Navai wants to see his close friend Sultan Husayn Boykara as a just king. In the work, he advises the sultan on the need to manage the affairs of the kingdom with fair judgments. Husayn invites Boykara to establish and protect justice. In the saga "Saddi Iskandarii" he writes with exaggeration in the style of that time: "Abulghazi, who is not only the most powerful kings of the era, but also the most magnificent of the wisest kings, is also the king of sharia laws. From his presence, the world will be filled with beauty and prosperity".<sup>3</sup> It is correct to say that by praising with these qualities, Navai is not actually only describing the real reality, but his dreams.

Navai also gives special emphasis on educating the crown princes based on fair ideas. In the 20<sup>th</sup> article of "Hayrat ul-Abror", he advises the crown prince Sultan Badiuzzaman and tells him that justice is the key to state governance, and that if the king does something with justice, justice will restore the damaged property.

Along with other thinkers of his time, Navai assigns the "righteous king" to ensure justice. For this, he emphasizes that first of all, the king himself should be just, then his relatives and officials will strive for it, and the people's confidence in the state will increase because of this policy. In all his writings, he created the image of heroes who strive for justice and establish justice. Seeing his ideal in these images, he dreamed that these images would become ideal symbols for the official and the people.

Navai calls for the adoption and implementation of fair laws in public administration: "It will be possible to adopt fair laws only if truth and justice are determined in every ruling case. However, there are as many such things as there are people on earth. Every time the judge has to solve the problem anew. That is why the task of a judge is difficult and proud. Being a judge is a very difficult job, our prophet said, "A person appointed as a judge will suffer the pain of an

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animal slaughtered with a knife." "Muhammad, peace be upon him, decided to appoint the post of judge only after thinking for thirty days,"<sup>4</sup> he said.

Alisher Navai emphasizes the need to approach each person and each job separately, taking into account their characteristics. He warns that justice may be violated if a person and his problems are judged using a formal, uniform pattern. Addressing the judges again, he said, "When deciding a dispute between people, act on the basis of justice. It is better to act justly for one hour than to worship God for sixty years".<sup>5</sup> This is a classical Islamic demand. Navoi acknowledges that a judge must have a good knowledge of Sharia, religious knowledge, and worldly knowledge as a condition for making a fair judgment, and also emphasizes that personal friendship and acquaintanceship should prevail.

He warns that if a judge came to office through bribery, he will not refrain from violating Sharia in return for the same bribery.

In the work "Mahbub ul-Qulub" he says, "The heart of a judge should be full of religious knowledge, and his memory should be aware of worldly knowledge." The judge's court is a treasure of Sharia science; he must take care of both acquaintances and strangers at the same level at the time of judgment. If a judge is a bribe taker, he is a hostage to the fortress of Islam; if he himself gives a bribe and sits on the position of a judge, he can violate the Sharia law in exchange for a bribe. A judge should not deviate even a step from the path of the law - he should not deviate from the right path. After all, if a straight line is bent, it becomes crooked. If the strings of the instrument are not tuned, the sound will be distorted. "As long as the judgment concerns the people's property and life, the motto of the judge should be correctness and justice".<sup>6</sup>

Seeing the people who suffered as a result of the Timurids struggle for the throne, Navoi came to the conclusion that the reason for everything was the lack of justice in the state administration. That is why the poet addressed the kings and officials:

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Justice is the life of the people.

My good man, who has the quality of justice,

There is also a property and justice aspect,

He is also the owner of the property.

Navoi fought with enlightenment against ignorance throughout his life. He dreamed that justice would become the motto of kings and officials. In his works, he created characters whose main motto was justice. He portrays his characters as fair, truthful and honest. In one of his ghazals, Navoi saw the injustice, concern for the people's well-being, the greed and cruelty of officials and officials.

If a king like the sun does justice,

Lose the world's wealth in a moment.

If he oppresses, like the darkness of the evening,

I will hold the world forever.

As a humanist artist, Alisher Navoi was deeply affected by the injustices of his time, defended the interests of honest and hardworking people and criticized tyranny and ignorance. In "Mahbub ul-Qulub", he writes:

If they hurt a hundred times, I won't even scream bit,

If the nation hurt me a bit, I will scream a hundred times.

Alisher Navai's humanism is completely free from selfishness, he moaned not for himself, but for others, for the people. Navai emphasized that the kings should be comforted by the pain of the people: "A just king is the blessing of the Almighty God to the people; such a king is the cause of peace and prosperity for the country... A righteous king makes flowers bloom from the black soil like spring rain with the sun and sprinkles gold on the heads of the



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people of the country. The poor and needy people enjoy his good, gentle treatment; the tyrannical official and the mirshabs are afraid of his policy”.<sup>7</sup>

Navai's works are very important for understanding the essence of justice. He approached justice comprehensively through religious and secular requirements. That is why the deeper we scientifically study Navai's life and work, the more our ideas about justice and social justice will be enriched.

### References

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<sup>1</sup> Алишер Навоий. Маҳбуб ул-қулуб. Т.: “Ёшлар матбуоти”, 2022 й., 36-37 б.