

THE PROBLEM OF THE CATEGORY OF ETHICS IN THE HERITAGE OF A. NAVOI

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Abstract. The article socio-philosophically analyzes the socio-ethical, aesthetic and anthropological views of Alisher Navoi, the criteria for the implementation of his moral teachings in real life, the inextricable connection between man and society.

Key words: ethics, aesthetics, anthropology, development, spirituality, consciousness, education, synergetics, society, man.

Introduction. The ideal of Navoi's life is not the swaggering and idle nobles, nor the corrupt and greedy judges, nor the idle philistines. The ideal for the thinker is a simple man who is morally pure and has an active civic position. Navoi despises those people who do not care about the good of their people. He asserts that only those worthy of the honorable title of a man who is pure in thought and looks at the world with honest eyes. This principle is the cornerstone of Alisher Navoi's philosophy.

One of the main issues in Alisher Navoi's ethical views is the attitude to labor, moral evaluation of people's labor. In general, the attitude to labor is considered an important principle of any morality. Labor as a social objective necessity accompanies man in his historical development. Labor as a relationship between people is initially an economic category. However, the moral aspect of labor reflects the motives of man's attitude to labor. Attitude to labor activity is a fundamental factor of world outlook and civic position Navoi.

The social and ethical views of Alisher Navoi covered almost the entire spiritual heritage of the poet. The practical activity of the thinker was one way or another aimed at implementing his ethical doctrine in real life. In his works, Navoi pointed out the inextricable connection between man and society as a common link in the unbroken chain of world development. Navoi's vision of human development was based on the then existing views on man and society. In this concept of the relationship between man and society, the priority was the rational, creative development of the individual. The cultivation of truly human qualities in an individual implied the development of his inner self, the spiritual world as a guarantee of improving the social environment. Man and society in development overcome various stages, which involve an ascent from lower forms to higher ones, from ignorance to perfection, denying evil as a vice and striving for a good beginning. This dialectical struggle between opposites represents the essence of human life and the development of society, determines the level of self-knowledge of the individual as the owner of reason. This approach as an idealistic concept took place in the era when Navoi lived. Today, of course, we are fully aware that without the formation of moral qualities in a person, the development of society is impossible; without them, society will degrade and will come to its destruction.

The moral perception of reality began to form among people in the early stages of the development of society. People formed an idea of the world through the prism of the categories of good and evil, which allowed them to evaluate certain events of human existence.



The concept of good and evil comes from the depths of thousands of years, when at the dawn of human development people built their relationships with the surrounding reality from the angle of benevolence or unfriendliness, their view of the world was perceived by dividing it into the world of good and evil spirits who acted in actions similar to those of humans. From these ideas about good and evil, religious assessments of good and evil gradually developed, which in turn were performed by evil and good deities [1].

Thus, according to researcher E. Taylor, from time immemorial human thoughts about good and evil have had their place in the development of society. Primitive people gradually formed dualistic views about pleasures or pains, benefits and disadvantages that befell a particular individual or his family, relatives[2].

With the development of society, ideas about good and evil gradually go beyond the hedonistic perception of the world, losing all sensuality. Plato, in his views, noted that goodness is proof of the spiritual essence of existence and its constancy, identifying goodness with the divine essence. His teaching refutes the hedonistic approach to understanding goodness; he calls for clearing goodness from various material and sensory shells. Good, according to Plato, is the subject of all human activity [3]

The ancient beliefs of the peoples of Central Asia had their own ideas about good and evil, according to which they were considered as an eternal struggle between two principles - light and dark. This idea of a dialectical struggle between two opposites was reflected in the beliefs of the ancient Zoroastrians, which was expressed in the struggle between Ahura Mazda and Ahriman. The further development of the human community was represented in Zoroastrianism as an inexorable victory of the forces of light over the forces of darkness[4].

Manichaeism in its doctrine proceeded from a dualistic concept, according to which God was presented as the primary source of good, the primary light, and the kingdom of darkness is the source of evil and destructive forces. Manichaeism considered the further development of the world and ethical virtues as a process of incessant struggle between these two principles[5].

It should be noted that the initial ideas about the eternal confrontation between two principles were the desire of people in this way to explain the inferiority of human life. The dualistic idea of the contradictory nature of the surrounding world - the presence of darkness and light, heat and cold, life and death - gradually transformed and entered the social sphere of human existence. The polar ideas of primitive people and their fantasies were reflected in folklore and the way of life of peoples, which was also expressed in the culture of the peoples of Central Asia.

Analysis of the relevant literature. At the beginning of the 17th century. Georgian poet Tsitsishvili, French scientist A. d'Herbelot, Sylvester de Sacy conducted a number of studies to study the work of the thinker. Although the initial work on studying the spiritual heritage of Alisher Navoi began during the life of the poet himself, a systematic analysis of his works began in the 19th century. At this point, it is worth saying that research on this topic can be divided into three groups:

First group. This group includes foreign scientists who have studied the life and work of Alisher Navoi on a global scale. Since the first half of the 19th century, interest in the publication and research of Alisher Navoi's works has increased in European countries. Many European scientists began to study the spiritual heritage of the thinker with particular interest. Among such scientists, the studies of Cartmer, Pave de Courteil, Ogah Siri Levend, I. N. Berezin, M. Nikitsky, V. V. Vilyaminov-Zernov, E. E. Bertels should be highlighted. Second group. Scientists from the Commonwealth of Independent States also made a great contribution to the development of the field of Navigation Studies. In particular, the works of Russian scientists A. Krymsky, V. V. Bartold, A. A. Semenov, L. Klimovich, A. N. Borovkov, E. E. Bertels, as well as Azerbaijani scientists S. A. Mamedov, works of A. .AND. Agayeva, L.A. Aliyeva, J. Nagiyeva are inextricably linked with the poetry of the East and Central Asia.



Research methodology. Comparative analysis, expert evaluation, dynamic series, analytical comparison, logical reasoning and grouping methods are widely used in this research. Also, the researches of foreign and local scientists on this topic were analyzed. Official statistics were used in the analysis.

Analysis and discussion of results. Humanistic ideas in the issues of attitude to work in different periods of human development had different semantic characteristics. In the ancient period, the ideas of humanism, moral values, moral laws had no impact on all members of society. They applied only to free citizens of the country, slaves and captives had no rights and privileges. The same views were formed in relation to people of free professions, whose labor was regarded as honorable. Thus the work of the great sculptors Anacreon and Phidias was considered unworthy of emulation. In general, the disdainful attitude to people who were engaged in physical labor, the division of people into noble and non-noble according to their profession is a characteristic feature of the views of many Western thinkers and later. In this respect, the views of Eastern thinkers were more progressive, as they respected the man of labor and elevated and exalted human labor. In the Eastern view, labor is not divided into mental and physical, ideas and their embodiment in labor are inseparable, they are not opposed as the highest to the lowest.

In Navoi's understanding, goodness is manifested in good deeds, which consist in protecting the people in every possible way from suffering, need and tyranny. And from this perspective, it acts as a broad social category, which is designed to characterize the behavior of rulers and those in power and is expressed in compliance with the principle of justice, generosity, nobility. In interpersonal relationships, Navoi sees goodness in the manifestation of honesty, truthfulness, love and mutual respect, cooperation and mutual assistance, in sympathy for the grief of one's neighbor, in honest and noble work. All this taken together contradicts evil. Navoi's rational approach to issues of good and evil is that he sees them as certain human actions that have a relationship with the interests of others. According to Navoi, evil is the source of all troubles and suffering of people. And therefore he calls on each and every one to sow the seeds of goodness, trying to abstain from evil and bad deeds. After all, as Navoi says, what a man sows, he will also reap. In the poem "The Wall of Iskander" Navoi writes that the one who sows the seeds of barley will never reap the seeds of wheat. And there are noble and base deeds, and the one who performs noble deeds will certainly receive good. The one who shows evil will receive nothing less than evil in return.

In general, the traditional idea of the struggle between good and evil, light and darkness in the ethical views of the thinker is expressed in specific phenomena and acts as a kind of conflict of a social nature. In the poems "Beloved of Hearts" and "Confusion of the Righteous," Navoi in bright colors indicates that goodness lies in justice and correct legislation.

The great social evil for Navoi is injustice and oppression of the people. Exposing evil deeds, the thinker castigates the vices, inhumanity of those in power, exposes the ungodly actions of oppressors, who are shown in the form of an unjust ruler, judge, greedy priest, ignorant teacher and mentor in a madrasah. Having stood up for the defense of the oppressed and disadvantaged, Navoi exposes the true face of those in power, their depravity and hypocrisy, hypocrisy and deceit. Navoi writes that such people chose the path of the devil and the customs of evil spirits. Their manners are tricks and malice, their justice is expressed in suspicion and deceit, their honesty is expressed in treachery and cunning.

The Shah is called upon to select worthy and respected people for important government posts, because his state policy directly depends on the activities of his officials. The poet points out the personal responsibility of the ruler for the actions of those whom he appointed to government positions. The one who surrounds himself with those who sow this evil is responsible for evil. From this we can conclude that the mistakes of rulers can be regarded as a crime against the people.



The main feature of Navoi's views on labor is its social significance. Navoi highly appreciates the labor of merchants, in which he sees, in addition to personal gain, an important condition for the enlightenment of people, meeting the needs of the members of society, increasing the welfare of people, because in foreign countries merchants meet different people, sages and scientists, study the life and manners of other peoples. And all that they learned in other lands, they pass on in their stories to their compatriots, and their wealth they are called to use for the benefit of people disadvantaged.

Navoi divides people who are engaged in trade into three categories, distinguishing merchants, ordinary traders in city shops and resellers, giving a moral assessment of each category. In Navoi's opinion, those merchants who properly carry out their activities deserve a positive assessment and he sharply condemns those who are in favor of personal gain. City merchants in Navoi's opinion are more prone to deceit, saying that they trade in everything but conscience. He sharply condemns the merchant-merchants, calling them swindlers. They have no shame; they are capable of selling every item for a hundred times its value, Navoi said.

Conclusions and suggestions. As a result of the socio-philosophical study and analysis of the spiritual heritage of Alisher Navoi, the following conclusions were made:

4. The heritage of Western and Eastern social and philosophical thought, advanced thoughts of ancient Greek philosophers Socrates, Plato, Aristotle, Eastern philosophers Abu Nasr Farabi, Ibn Sino, Abu Rayhan Beruni, Sufi thinkers Ibn Arabi, Faraddadin Attar, Abdurrahman Jami, Bahautdin Naqshbandi had a great influence on the formation of Alisher Navoi's worldview.

5. In the spiritual heritage of Alisher Navoi, a significant part is the philosophical analysis of the issues of ontology and gnoseology. In ontology, Alisher Navoi based his views on the concept of vahdat ul wujud, which proceeded from the idea of the unity of existence, based on which man should strive to cognize reality, which ultimately contributed to the comprehension of truth.

6. In the spiritual heritage of Alisher Navoi much attention was paid to the issues of self-knowledge, which the thinker singles out as a way of transcendence. The existential nature of human existence in the philosophical views of Alisher Navoi is considered through the so-called existentials, to which he refers love and hate, fear and hope, faith and detachment.

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