



## ISSUES OF JUSTICE AND RATIONAL GOVERNANCE OF THE STATE IN THE VIEWS OF MUHAMMAD RIZA OGAHI

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### ABSTRACT

*In this article, various ideas and concepts about justice and fairness in the work of Muhammad Riza Ogahi are put forward.*

**KEY WORDS:** *justice, fairness, concepts, independence, Ogahi*

### DISCUSSION

Although justice is concerned with phenomena such as law, politics, governance, in the worldview of Eastern thinkers it is often interpreted as an event of spiritual and moral values.

Although various ideas and concepts about justice have been put forward, its socio-philosophical essence has not yet been sufficiently explained. Until now, the essence of the concept of justice, its modern interpretation, especially the manifestation of social justice in the context of independence, its legal and political aspects have not been sufficiently studied.[1]

In the works of Muhammad Riza Ogahi, man, his external and internal worlds are interpreted in different ways, justice, truth, kindness, generosity, fidelity, loyalty are glorified, oppression, ignorance, and injustice are condemned. It should be noted that Muhammad Riza Ogahi, in comparison with his contemporaries Munis Khorezmi and Kamil Khorezmi, deeply analyzes social events and strongly condemns injustice, oppression and other negative evils.

Огаҳийнинг юрт равнақи, эл тинчлиги, халқ фаровонлиги учун масъул бўлган ҳукмдорни адолат билан иш тутишга, раиятпарвар бўлишга ундовчи ва огоҳликка даъват қилувчи қуйидаги фикрлари Навоийнинг юқоридаги байти таъсири ҳосиласидир:

Alisher Navoi's humanistic teachings, imbued with the universal spirit, served as an ideological source in the formation of the thinker's worldview. He follows Navoi in the matter of

existence, society, man, morality, fair and rational management of the state, develops his ideas. Navoi, who exalted man, glorified patriotism, justice and human qualities, and condemned injustice, oppression, inequality and injustice for the sake of human happiness, writes:

Shohki ishi adl ila bunyod etar,  
Adl buzuq mulkini obod etar,  
SHohki erur adl ila davron anga,  
Bo'ldi sirot o'tmagi oson anga.[2]

So if the king rules the country with justice, the ruined country will also prosper. A ruler who acts in accordance with the criteria of justice can easily cross the bridge of Sirat (in that world). The poet warns not to look at the faces of those who have wronged the oppressed people, but to punish them if necessary.

Agahi's words, which encourage the ruler, who is responsible for the development of the country, the peace of the people, and the well-being of the people, to act justly, to be a citizen, and to be vigilant, are the product of Navoi's above verse:

Mulku millatga amin o'lsa agar ogohlar,  
Ikki olam obro'yin hosil etkay shohlar [3]

Agahi's ghazal, which begins, "If the state and the nation are ruled by just, enlightened people who know the secrets of the world, both worlds will prosper," is in line with Navoi's views on governing the state with justice and wisdom. The poet described what qualities should be possessed not only by the ruler, but also by the rulers around him.



In the works of the poet a great place is given to the analysis of "injustice". He condemns injustice, which hinders the development of society and the country, and describes oppression as the most secret enemy of mankind and the beginning of evil deeds. According to him, the strength of the "state palace" is directly related to the "ancient statesmen" of the state. It is necessary experienced statesmen who have seen a lot to give wise advice to the ruler in governing the country, to see the right path. Otherwise the throne of the king will be decreased. The king must be accompanied by humane people with political qualifications in the affairs of the country and the state.

Past himmat johili nav davlat o'lmas dastyor,  
Shahga lozimdir necha donoyi oliy johlar.[3]

The condition of the people, their well-being, their peaceful coexistence depend on the correct, rational management of the state, the enlightenment, justice and patriotism of the king. Sayyid Muhammad Khan ruled the state justly and wisely, and did not withhold his blessings from scholars. Ogahi cites the example that the people prospered because of their patriotism, and the people lived in peace. In the work "Qasidai nasihat" dedicated to Muhammad Rahimkhan Feruz, the poet's socio-political views and advice are described. In it, the thinker advises the king on the ways of governing the country. According to him, if the king is cruel, cunning, shameless, unfaithful, oppressive and ignorant, the people will suffer, the country will face decline. Only when the king refrains from indulging in luxuries, wickedness and heresy, and oppressing the people, will the state be strengthened, and the people prosper and be strong.

The poet counting the necessary features of the ruler, makes a conclusion:

Ki, himmat biridur, shijoat biri,  
Adolat biridur, siyosat biri. [3]

While the poet repeatedly warns the ruler, he is not limited to admonition, but urges him to decrease the grief of the citizens. Ogahi, who understood the basis of injustice, inequality in the current system, wanted the poets to be nationalist, humane, honest and just and courageous in the state courts. He argues that if a lot of wise people gather around the throne and give the right advice to the ruler, the king will be just, and as a result the country will be peaceful and prosperous, the people will live in prosperity. According to him, the selfish, ignorant people in the archon state spend the people's wealth for their own gain, spend the property created by the hard work of the working people, the state treasury for their own interests, and do not turn away from any contempt, disgust and ugliness.

The poet compares social life to a game of chess. In the game of chess, only the straight-walking spirit is far from the king, and because of the

accuracy of his words and deeds, many wise and knowledgeable people are not allowed to go to state courts. Farzin sits next to the king because of his crookedness in the state. The thinker prefers to ride a matte elephant rather than walk crookedly like a farzin in a game of chess. After all, righteousness is a human quality.

Farzin misol yurma vale har tarafga kaj,  
To fil surgasan bu bisot ichra motsiz. [3]

That is, it is better to serve as a free, spiritual superior, far from the king, than to be flattered by the king in the pursuit of the world. In this way, the poet promotes the idea of living freely, working hard.

The social environment of that time, the injustice in it, the order, the oppression, shook the heart of the humanist poet. In his disciples he rises to the level of a person who judges justly over the period. In his ghazals, which begin with "Do not flee from the wilderness of madness," "Come, O sorrowful soul," "Let the ruin die ...", he ruthlessly criticized injustice and unevenness. Due to the evil intentions of the people, the people of fidelity are educated, professional people, hard-working people live in grief, ignorant and unjust officials live in luxury.

## REFERENCES

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