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## **USE OF SYNERGETIC APPROACH TO STUDY THE CONCEPT OF ALISHER NAVOI'S IDEAL PERSON BASED ON THE EXAMPLE OF THE WORK "MAHBUB UL-KULUB"**

**Abstract:** Based on a synergetic approach, the article makes an attempt to study the issues of a perfect person on the example of the work "Mahbub ul-kulub" by the great poet and thinker Alisher Navoi. In the work of Navoi, the idea of a perfect person is analyzed by studying the instructions given by him on the upbringing and spiritual enlightenment of representatives of various groups and different strata of the society at that time. The poet describes the behavioral characteristics of various social groups and members of the society of his time, explains in a more detail way compared to his other works, and explains which of the characteristics are worthy and should be mastered, and which are not. The thinker emphasizes positive qualities in his work, which are important for achieving harmony in life, and also encourages readers to get rid of negative qualities. Thus, the poet develops noble qualities in the readers and pushes them on the path to improvement. A detailed study of the work of the great thinker shows the relevance of his teachings in the current time.

**Keywords:** synergetics, the principle of the simple in the complex, the principle of the complex in the simple, self-organization, the influence of the future on the present, order parameters, bifurcation points.

### ***Introduction***

Preserving centuries-old national and religious values, studying the priceless heritage of our ancestors who made a great contribution to the development of world science and culture, fostering perfect young people is one of the important conditions for ensuring a stable social and spiritual environment [Uzbekistan 2018]. These values are even more complex due to the fact that they are a mixture of different cultural layers, with a very complex internal structure, and also because of the fact that they embody different meanings. To analyze this complexity, it is necessary to use modern advanced methodological approaches. Therefore, in this article we used a general philosophical synergetic methodology when analyzing the work of Alisher Navoi. At the same time, we have witnessed that the embryos of synergetic principles, which we consider modern, are reflected in the work of Alisher Navoi as well.

Therefore, the topic of our research was the synergetic\* approach to the heritage of Navoi. In the context of today's ambiguous and complex process of

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\* "Synergetics" (from the ancient Greek word synergeia, meaning joint activity) is an area of interdisciplinary research, the main task of which is to study natural phenomena and social processes based on the principle of self-organization of the system.

globalization, the goal of our study is to identify new aspects of the scientific and spiritual heritage of Alisher Navoi, in particular, to analyze the elements of synergetics in the idea of an ideal person put forward in his work “Mahbub ul-Kulub” (Beloved by hearts) [Навоий 2018]. In the work of Navoi it is emphasized that upbringing is a complex social process, an echo of the future today. Upbringing is a complex, non-linearly developing process. Therefore, given that “education for us is a matter of life or death, salvation or destruction, happiness or catastrophe” [Avloniy, A.3], one of the highest tasks is to uncover new synergistic aspects of the work “Mahbub ul-Kulub”, which embodies unique ideas and encourages people to do the good deeds, and the introduction of those aspects into the consciousness of people.

### ***Research methodology***

When covering the topic, such principles of synergetic methodology as self-organization, bifurcation processes, attractor phenomena, simplicity in complexity, complexity in simplicity, the influence of the future on the present were used, [Синергетика 2017, 5-9 бб.], as well as general scientific and philosophical methodologies, such as comparative and historical-logical analysis, systems approach, hermeneutic analysis. Also, in the philosophical interpretation of the content of the work “Mahbub ul-Kulub”, the scientific works of specialists in this field, such as A. Khabibullaev, N. Kamilov, V. Budanov, were used effectively.

### ***Discussion and results***

Alisher Navoi’s idea of improving the current state of an individual to ensure the future of spirituality of the society and personality, embedded in his work, is also the essence of the work “Mahbub ul-Kulub”. In particular, in the preface to the essay, the thinker wrote: There are many people who have not yet faced the bitter, harsh trials of life, I wrote this book so that they do not stumble on the paths of life (due to the difficulties, which may happen in the future – B.T.), In order to distinguish between good and evil, I considered it necessary to caution and warn them [Навоий 2018, 3 б.], – said he, noting that the life of each person, the social processes that he encounters are very complex, and that each person may face different challenges in his life. How people use the advice given by the author depends on their attention and personal upbringing, the level of development of their intelligence, in other words, the poet emphasizes the need for an individual approach to them.

Navoi is a real genius who believes that coincidences that happen in a person’s life can completely change it. And that neglect in the upbringing today can lead to colossal problems tomorrow; he also warns that choosing the right

path in life today can prevent “regrets” that may arise in the future. Alisher Navoi skillfully illustrates in artistic images that it is very important not to go astray and choose the right path at the synergetic point of bifurcation.

In “Mahbub ul-kulub”, based on a comparison, the virtues and vices encountered in the social classes and layers, as well as in people, are analyzed, and their complex philosophical essence is revealed. Justice, righteousness, honesty, generosity, courage, truthfulness, tolerance, and other human values are mentioned as a means of purifying human evils. In this work, the thinker calls on people, especially young people, to be vigilant, to make sure that they choose the right model to follow in life, and expresses his own wise thoughts and advice based on bitter experience.

The work describes the features of the behavior of the classes and categories that make up human society. For the reader to have a comprehensive view of society, the virtues and vices found are listed like various social strata - people of commerce, astrologers, dehkan (peasants), horsemen, sheikhs (Muslim saints), dervishes, sozanda (performers) and honanda (singers), hafizes (readers of the Koran), poets, fakikhs (Muslim lawyers), everyone from viziers (ministers) to rulers. When uncovering such complex hierarchical structural processes, the thinker uses the principle of “finding simple in complex”. The very simple and clear description of the process by Alisher Navoi and the skillful use of language prove that he widely uses the above-mentioned synergetic principle.

In particular, in the section dedicated to just rulers (odil podishoh) it was noted, – “Just and reasonable ruler is the shadow of the Supreme on the ground”, lack of comparisons of just ruler, one hour of justice does a better job of praying in two worlds (i.e. the real world we live in and the world of spirits) and if the ruler is fair to the people, the benevolent act of the Almighty will be earned” as highlighted by A. Navoi [2018, 14 б.]. Navoi, on the example of rulers, addresses people, encouraging them to justice. He gives real life examples regarding the importance of the principles of justice for ensuring peace in the country, the prosperity of society, and the welfare of the people.

It should also be noted here the similarities and differences in the views of medieval thinkers on the issues of statehood, politics, the king and civil relations, as well as in their ideas about a just ruler. In particular, Muhammad ibn Burkhaniddin, better known as Muhammad Kazi, in his treatise 851-922 (1447-1516) “Advice to the ruler” stated that the kingdom has its own conditions and that if these conditions are not met, there will be no order in the religious and secular affairs of the kingdom. And even the ruler has certain conditions before a citizen of the country, and if the king does not provide them, then he cannot be saved from the torment of the afterlife and, therefore, the ruler is called to be humane. However, the king does not have to go against the truth and the law in order to please everyone.

One of the features of government is that half of the people in the government

will always be unhappy with the king. Because the opposition cannot be satisfied with the truth, and a just king cannot get the consent of all the people. He writes that if the king is impartial in his judgment, that is, he does not worry about the anger of disgruntled people, but first seeks the approval of God, and then the Creator will be satisfied, and will make people content with the ruler [Мавлоно 2020].

Based on the diversity and contradictions of human nature, Mavlono Muhammad Kazi, addressing the kings, says that they should not try to please everyone because this is impossible. Therefore, choose the path of pleasing Allah, and then Allah will be useful to you and will delight people. That is, he advises rulers not to go against the truth and Sharia in order to please the people.

Alisher Navoi strongly condemns all forms of oppression and violence. He describes oppressive, ignorant and evil kings using the negative qualities inherent in an ignorant ruler, who is the exact opposite of a wise and just king. During the reign of such a king, he warns that the lives of those who speak up the truth are in danger, that those who do good deeds are in danger of death and that the country will inevitably collapse [Навоий 2018, 17-18 бб.].

The chapters of the book, which mention Islamic princes, unworthy deputies, sinful ministers, irreligious officials, and wicked and evil heroes, also glorify such virtues as sheltering the helpless and benevolence, loyalty, and honesty to the king. Such vices as lying, greed, bribery, greed, dishonesty, irreligion, corruption are strongly condemned.

Navoi expresses his opinions on the perfect person in reflections about a group of Esauls\*. In particular, he writes, “this is the man who saves the oppressed from the tyranny of the oppressor. However, if he asks too much for his service, he becomes a partner of the oppressor. If he asks for his service an appropriate remuneration, then he is pure as the property of his father and his mother’s milk [Навоий 2018, 23-24 бб.]. And if the reward requested by him is less than his merits, then this is an indicator of his valor and compassion. If he, having completed his task, does not take the due reward, then he is truly a holy man. Many “Erans” (participants of Sufi movements – Tarikats, “perfect people”) have taken this attitude as a motto and through this have achieved their true goals”, and this is an appeal for people to think, finding the right path in life, perfection through self-organization. In Alisher Navoi’s understanding, a person’s level of perfection is measured by his good deeds, the benefit he brings to others, the amount of help he gives, and the scale of his good work.

With the example of Esaul, the thinker created an image of a perfect person, endowed with humane qualities, ready to always help those in need, courageous, sympathetic, and ready for gratuitous service. By revealing such complex qualities of the perfection as graciousness, kindness, and simplicity, in understandable and simple images, Navoi shows the synergetic principle of the simple in the complex.

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\* Esaul – is a soldier serving the highest officials during the period of the Uzbek khanate in Central Asia.

The well-known scholar Ibrahim Hakkul said that “he who seeks something in the poetry of Navoi will find it. There is everything for someone who has a mental and spiritual need. Even the evil and ignorant, stupid, and dissolute will find a cure for themselves here because the main goal in the poetry of Navoi is perfection. There is only one guiding idea in it, and this is the idea of perfection”, as noted by I. Hakkul [2007, p. 3].

Navoi gives examples of how people close to Shah (king) should resemble him and they demonstrate the importance of personal example and the propensity for justice. In particular, he noted: “Who is close and subordinate to the Shah, his deeds and habits are similar to the Shah’s. If the Shah is inclined to justice, then his subordinates will be held to justice. And if the Shah adheres to tyranny, then his people will also have similar behavior” [Навоий 2018, 25-26 бб.] Navoi and this was what progressive rulers and heads of state at all times believed in. In Navoi’s understanding, the justice of the Sovereign and the people play an important role in the prosperity of the State and its stability, which is a peculiar parameter of order.

### *Interpretation of universal values specific to behavior*

In the section of “Mahbub ul-kulub”, entitled “On the properties of good deeds and bad qualities” such highly complicated good deeds as penance, mobility, hope, satisfaction small, patience, affection, and courtesy, Glorification of God, attention, satisfaction, and love are commented simply and comprehensibly. It is noted here that if a person, based on self-knowledge, is cleansed of the vices of his nature, assimilates good morals and dignities, makes good and decency the motto of his life, then his family will certainly be adorned with the qualities of perfection.

In the concept of repentance (“Tauba” – to confess guilt, to beg forgiveness for one’s sins), the thinker gives the following meaning – “true repentance is protection from the troubles coming from bad mores and with the help of divine aid trying to dispose of them. Repentance means the end of a path to disaster and the beginning of a genuine road. It is about waking up from ignorance; understanding the indecency of the desire to do evil deeds; it is to learn the secret of the worst and to understand the infidelity of their claims; repentance is the embarrassment of low deeds, the embarrassment of one’s transgressions; repentance is an awareness of the callousness of human nature and the abomination of whim; it is about stopping the willfulness of the heart and ending the self-will of the soul” as stated by A. Navoi [2018, 64 б.].

In today’s world, when selfishness has deepened even more, in the sphere of worldview and spirituality, not only among members of society but also between parents and children, close relatives, the crisis has worsened in the relations between property and moral principles, ideals of perfection expressed by Navoi become even more significant. Through the assimilation of principles such as humanism,

kindness, beneficence, simplicity, generosity, nobility, justice, courage, and other integral parts of perfection, a person organizes himself as an integrated system, moves from fluctuation to stability, from disorder to order. According to synergetics, such an unstable and open system is very sensitive to previously non-existent effects of another level of being when receiving new information. The state of uncertainty before a choice is called a bifurcation point. There can be one or many bifurcation points. The bifurcation points, being inherent in each case of the emergence of a new quality, and here they clearly define the boundaries of the old and the new. The significance of bifurcation points is that they, without the use of force, use the information to influence the fate of the system, in this case, the morality of a person, as noted by V. Budanov [2008, cc. 59-60]. For this reason, the valuable thoughts outlined in "Beloved by Hearts" for attaining perfection by a man, we can justifiably call bifurcation points, where paths will open to man, either to perfection or to decline. Navoi's characterization of virtues inherent to man is not limited to a simple description of their essence and meaning, but paints their firm boundaries and measures in detail, accurately describing and characterizing bifurcation points.

From this point of view, "It is remarkable that Navoi's ideas in the field of enlightenment, sermons and proverbs, expressed in such a variety of artistic forms, are put forward taking into account the contradictions in human nature and society. The author does not simply impose his will or will on the reader. The reader is put forward the requirements in the form of the will of the people, the will of the God" writes Habibullaev [1991, 45 б.]. This shows that it is appropriate to use a synergetic methodology in the philosophical analysis of the content of the work "Mahbub ul-kulub".

When mentioning "qanoat" (contentment with little, being undemanding), the thinker notes that "this means eating enough food for prayer and not dreaming about anything else". This is a spring in which the water does not dry out, no matter how much it is taken. This is a treasury in which coins never end. This is a grove on which plants of honor and greatness grow. This is a tree the branches of which give the fruits of security and honor. This is a fortress in which you will be saved from the crime of passions. This is a mountain peak on which you will no longer depend on enemies and friends" gives characteristics to the benefits that can be achieved with the avoidance of excess or extremes.

The thinker also continues: "contentment with the small brings many pleasures, and greed brings many calamities and humiliations. Vile people have such an essence; they are inherent in baseness and wretchedness. The actions of the greedy bring him humiliation; his deeds bring him disrespect because people dislike those who are avid. This is the rise of meanness and abomination, the decline of humanity and humaneness. Greed is a fire that burns the house of conscience, a storm that throws the threshing floor of honor down the wind that extinguishes the light of wisdom. Being content with small is such an amulet



that saves people from these two calamities and eliminates their consequences. The creator on earth has created many miracles but there is no greater miracle than a decent person” as written by A. Navoi [2018, 72-74 66.] and magnifying modesty and contentment with the small warns that there is no greater misfortune than losing honor and respect due to immodesty and greed.

The poet speaks of patience: “Patience is the renunciation of life’s benefits and physical passions and the triumph over passions through service, and the taking of a firm step despite the firm path of asceticism. Patience is bitter, but it is useful, firm, but it rejects misfortune and troubles. Patience is the key to pleasure and the way to a solution. Although boring, it is a satellite, it is an instrument. Patience is a slow mule, but it achieves its purpose. Patience is a preacher who tells a man unpleasant words, but it helps to achieve his goal. The patient suffers from a bitter medication, but it cures him at the end. Patience relieves the person who has fallen into trouble and is threatened, the fallen spirit of the person who has lost hope, strengthens due to the patience” as quoted by A. Navoi [2018, 75 6.], and he notes that all hardships and troubles in life can occur are surmountable by a person and that he can overcome them and achieve the intended goals, satisfaction and happiness owing to his patience and reason.

In describing human qualities, Navoi not only describes their meaning but also their strict boundaries and norms, in the language of synergetics, as an attractor, clearly indicating the bifurcation points of these concepts.

In the chapter of the work entitled “Various useful tips and examples (wisdom and remarks)”, the author’s comments criticize arrogance, boastfulness, ignorance, selfishness, arrogance, depravity, envy, jealousy, deceit, rudeness, insanity, hot temper, gluttony, sullenness, stupidity, infidelity, carelessness, drunkenness, bribery, inability to do anything, and describe the harm such qualities can bring, as well as ways to get rid of vices of this kind through the assimilation of such virtues as modesty, wisdom, humanity, benevolence, generosity, courage, compassion, nobility, loyalty, gentleness, optimism, friendliness, taciturnity, asceticism, morality, tolerance and calmness.

Of particular note are the thoughts expressed by the thinker about the generosity, nobility, and kindness of the soul. The author says “generosity is only in generous people and this good quality characterizes people with pure thoughts. If a person is considered to be a body, then generosity is deemed to be his soul. The whole world exalts and extolls them a hundred thousand times. No one can say about a body without a soul that it is alive. The position of benevolent people is high, but the position of generous people is even greater. Wasting is not generosity; smart people do not call inappropriate waste generosity. Giving something to show off means praising yourself, and calling yourself generous is shameful. Who gives alms, showing this to the people, is miserable, not generous. Giving after being asked is not generosity as well; it is better not to give

than give after the request. Know that whoever shares half of his bread is generous, and who, without eating, gives everything to those in need is “ahiy” (real, true friend) is a whole world of wisdom, showing the greatness of the genius of Navoi” [2018, 107-108 66.]. The thinker, exalting generosity, approves his moderation, declares excessive spending waste, and clearly outlines the boundaries between generosity and waste.

### *Conclusion*

Humanistic ideas and views on the moral principles of the social estates of the fourteenth and fifteenth centuries expressed in the “Mahbub ul-kulub” are directly related to current times. Although, humanity has undergone five centuries of historical development since the time of Navoi and has gained many achievements in various fields, it still has not completely relieved itself from its vices and shortcomings. For this reason, the sharp mind of Navoi, which has foreseen distant future and warned the humanity about possible threats, is a true embodiment of the synergistic principle - the influence of the future on the present.

Written in the style of a specific collection of wisdom, “Beloved by Hearts”, is a great contribution of Navoi to the spread of universal values. In his work, the poet and thinker has created a set of moral tendencies. Having gathered in one work at a high artistic level, three parts from public and private morality and various wise thoughts, he discusses a variety of issues to draw attention to the vices of society, makes extensive use of formal, spiritual and moral opportunities for artistic reporting to readers of universal human virtues. Having revealed one after another the vices of his time, he suggested people refrain from them.

In the work of Navoi, “Mahbub ul-kulub”, the idea of a perfect person as the fruit of his time was aimed at the upbringing and spiritual exaltation of both rulers and members of society – individuals, at the same time. By expanding the scale of creative forces and reducing spiritual poverty, he searched for ways to “limit” social oppression. So, with an increase in the spiritual level of a person, he begins to distinguish between good and evil and fills his mind with a moral principle. Evil forces, for the most part, live their lives in ignorance, unscrupulousness, stupidity, and generally in the vices common in society. In other words, they are interested in maintaining the stupidity of the majority. Having fully understood this complex process, Navoi pays equal attention to the spread of universal, good virtues among people, and to the means of abstaining from evil deeds. His ingenious thinking today is a force that attracts humans to good and creative deeds. Navoi’s thinking, justifying the simple into complexity and complexity into simple, possessed strength that absorbed not only linear but also non-linear processes in the world. This is a clear argument to conclude that there are elements of synergistic thinking in the genius of Navoi.



In short, noted that Navoi's work of "Mahbub ul-qulub" still serves humanity as a valuable pandnoma (instruction) that reflects the virtues and truths of perfection in an incomparable artistic and philosophical way. Reading it and adhering to the advice of the thinker is believed to elevate one spiritually.

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### **Тўрсўнов В.**

**Алишер Новойдың мінсіз адам тұжырымдамасын зерттеуге синергетикалық тәсілді қолдану («Махбуб уль-кулуб» (жүректер сүйіктісі) шығармасының мысалында)**

Мақалада ұлы ақын және ойшыл Әлішер Науаи шығармаларының бірі болып табылатын, бірақ осы тұрғыда аз зерттелген «Жүректер сүйіктісі» туындысының негізінде мінсіз тұлға мәселелерін синергетикалық тәсіл негізінде зерттеуге алғаш рет әрекет жасалды. Навои шығармасында кемелді адам идеясы сол заманғы қоғамның әртүрлі таптары мен топтарының өкілдерін тәрбиелеу және рухани жетілдіру бойынша ақын берген нұсқауларды зерттеу арқылы қарастырылады. Ақын өз заманының әртүрлі әлеуметтік таптары мен топтарының мінез-құлық сипаттамаларын суреттей келе олардың қайсысы лайықты және игерілуі керек және қайсысы зиянды екенін егжей-тегжейлі түсіндіреді. Ойшыл шығармада өмірдегі үйлесімділікке қол жеткізу үшін маңызды жағымды қасиеттерді атап көрсетіп, оқырмандарды жағымсыз қасиеттерден арылуға шақырады. Осылайша, ақын оқырмандардың асыл қасиеттерін дамытады және оларды жетіле түсуге итермелейді. Ұлы ойшылдың жұмысын егжей-тегжейлі зерттеу біздің заманымыз үшін де өзектілігін жоғалтпағандығын көрсетеді.

### **Турсунов В.**

**Применение синергетического подхода к изучению концепции совершенного человека Алишера Навои (на примере произведения “Махбуб уль-кулуб” – Возлюбленная сердце)**

В статье на основе синергетического подхода сделана попытка изучения вопросов совершенной личности в данном контексте произведения «Махбуб уль-кулуб», которое является одним из примеров творчества великого поэта и мыслителя Алишера Навои. В произведении Навои идея совершенного человека рассматривается через изучение данных им наставлений по воспитанию и духовному совершенствованию представителей самых разных групп и слоёв общества давнего времени. Поэт описывает поведенческие характеристики различных социальных групп и слоев своего времени, объясняет детальнее, чем в других своих произведениях, какие из них являются достойными и должны быть освоены, а какие нет. Мыслитель подчеркивает в произведении положительные качества, которые важны для достижения гармонии в жизни, а также призывает читателей избавиться от негативных качеств. Таким образом, поэт развивает у читателей благородные качества и подталкивает их на путь к совершенствованию. Подробное исследование произведения великого мыслителя показывает актуальность поучений и для нашего времени.