

# The Philosophical Significance of Alisher Navoiy's Ideas In Educating Society and Shaping The Perfect Human Being

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**Abstract:** The importance of Alisher Navoiy's spiritual heritage in the evolution of society is examined in this article, along with his philosophical beliefs from a scientific standpoint. The study of Navoiy's philosophical and creative legacy is currently receiving particular attention in international academia. The poet's philosophical and ethical stances, as well as the humanistic quality of his artistic creations, are being thoroughly examined by academics at esteemed universities and research facilities across the globe. The essay investigates the ways in which the great thinker's writings tackle the concepts of justice, moral excellence, patriotism, and perfection. It also talks about his social justice beliefs and his function in state governance. The study also looks at the potential for incorporating Navoiy's teachings into the training and education process as well as the influence of his heritage on the moral upbringing of the next generation. In order to emphasise Navoiy's works' applicability in the modern world, the article discusses their literary, philosophical, and historical facets.

**Keywords:** Ethics, Philosophy, Humanism, Patriotism, Perfection, Justice, Spirituality, Values, Society

## Introduction

In the global academic sphere, the number of scientific-theoretical, practical, and fundamental studies dedicated to exploring and researching the rich spiritual heritage of our great ancestors is steadily increasing. In particular, scientific research on Alisher Navoiy's spiritual legacy – examining the nature of human beings, the role of spiritual perfection in social life, the ethical analysis of his views on the ideal human, and socio-philosophical issues – holds significant constructive value. Notably, leading scholars and philosophers from institutions such as Harvard University (USA), Oxford University (UK), University of Bonn (Germany), Slavic Research Center of Hokkaido (Japan), Institut Français d'Études sur l'Asie Centrale (France), Ankara University (Turkey), Baku State University (Azerbaijan), Lomonosov Moscow State University (Russia), Al-Farabi Kazakh National University (Kazakhstan), National University of Uzbekistan, Sharof Rashidov Samarkand State University, and the Alisher Navoiy Tashkent State University of Uzbek

Language and Literature (Uzbekistan) have conducted substantial research on this subject. Moreover, there is a growing necessity to develop methods and tools for instilling Navoiy's rich spiritual heritage in the minds of the younger generation, as well as to study the mechanisms for nurturing their aspirations and ideals in the spirit of national and universal values.

In our country, special attention is being given to educating the younger generation as highly moral and well-rounded individuals by scientifically studying the artistic and spiritual heritage of great thinkers, particularly Alisher Navoiy, who was a profound figure of spirituality. "It is essential to thoroughly study and promote the invaluable heritage, exemplary lives, and social activities of our great writers and thinkers, as well as to educate our youth in the spirit of self-awareness and respect for both national and universal values". This demonstrates that the philosophical study of the ethical significance of Alisher Navoiy's progressive philosophical ideas, as well as the integration of his conceptual foundations into the consciousness of the younger generation, is a pressing issue in the development of society and the enhancement of youth's spiritual outlook.

## Methodology

The process of examining the ethical significance of Alisher Navoiy's spiritual heritage from a philosophical standpoint is intricate and multidimensional. With source studies, philosophical analysis, comparative methods, and a historical-contextual approach as fundamental methodological tenets, this study uses a well-balanced combination of scientific approaches. Analysing Navoiy's writings necessitates taking into account not only his literary works but also the cultural and sociopolitical climate of his era.

The primary method employed in this study was the analysis of literary sources. In particular, the writings of Alisher Navoiy, historical records, and commentary from his peers were analysed. A substantial portion of the research assesses the moral core of Navoiy's writings from an Eastern philosophical standpoint. During this process, Navoiy's legacy was examined from the perspectives of Eastern ethical thought, Sufism, and Islamic philosophy.

Additionally, a historical-contextual approach was used, offering an analytical perspective on the sociocultural milieu of the 15<sup>th</sup> century, which was Navoiy's lifetime. The study specifically looked at the Timurid era's political and legal system, how economic growth affected Navoiy's writings, and the significance of moral principles in that era's society. This approach makes it possible to comprehend that Navoiy's concepts are a result of a larger historical context rather than being purely personal reflections.

All things considered, this study takes a thorough methodological approach to perform a multidimensional examination of the ethical considerations in Alisher Navoiy's writings. The study's findings, which are grounded in philosophical, historical, comparative, and source-based methodologies, advance our knowledge of Navoiy's legacy in light of ethical philosophy and world culture.

## Result and Discussion

A prominent representative of the Central Asian Renaissance, the great thinker, the sultan of the realm of ghazals, and the great humanist poet, Alisher Navoiy (1441-1501), played a significant role in promoting the ideas of humanism characteristic of the Renaissance. In his works, he emphasized the values of perfection, patriotism, love for the people, humanity, kindness, benevolence, and generosity, remaining devoted to these ideals throughout his life.

Hazrat Navoiy was born in Herat and spent most of his life in this city. He began writing poetry at the age of 12-13 and became recognized as a poet by the age of 15. Throughout his life, he created under the pen names "Foniy" and "Navoiy", producing numerous ghazals, rubaiyat, epics, and literary anthologies.

In 1447, Navoiy and his family were forced to move to Iraq. When Abulqosim Bobur came to power, he took Navoiy to Mashhad. In 1457, Abulqosim Bobur passed away. The next ruler, Sultan Abu Said, did not favor the poet. Since Alisher had been raised in the court of the former ruler of Khorasan, Abulqosim Bobur, keeping him in his own court was considered dangerous by Abu Said. Due to the unfavorable treatment he received, Alisher was compelled to leave for Samarkand. During his stay in Samarkand from 1465 to 1469, he made many friends and his creative work flourished. In 1469, Sultan Abu Said was killed by his enemies. After this, Navoiy's friend and former schoolmate Husayn Bayqarah ascended the throne, and Navoiy returned to Herat. In 1472, Husayn Bayqaro appointed Alisher Navoiy as Prime Minister. It is important to note that during Husayn Bayqaro's reign, peace and stability prevailed in the country, and wars and conflicts significantly decreased. This period was also highly productive for Navoiy's literary work. In 1470, Navoiy compiled the "Badoye' ul-bidoya" ("The Beginning of Elegance") divan, and in 1480\*, he created the "Navodir un-nihoya" ("Endless Rarities") divan. Between 1481 and 1482, he completed the treatises "Vaqfiya", "Chihil hadis" (also known as "Arbain").

Between 1483 and 1485, the great thinker completed his most significant work, "Hamsa", a collection of five epic poems. This masterpiece consists of:

- "Hayrat ul-abror" ("The Wonder of the Righteous");
- "Layli and Majnun";
- "Farhod and Shirin";
- "Sab' ai Sayyor" ("The Seven Planets");
- "Saddi Iskandariy" ("The Wall of Iskandar").

The greatness and enduring legacy of Alisher Navoiy were described in the works of his contemporaries, including his friend and ruler Husayn Bayqaro, who mentioned him in "Risola", and his mentor and close spiritual companion Abdurahman Jami, who referred to him in "Haft Afrang", "Yusuf and Zulaykha", and "Devaniy".

The historian Mirkhwand highlighted Navoiy in his historical treatise "Rawzat us-Safa", while another historian, Khondamir, dedicated an entire work to him titled "Makorim ul-akhlaq" ("The Beauty of Morals"). Zayniddin Vasifi discussed Navoiy in

“Badoye’ ul-waqoye’”, and Zahiriddin Muhammad Babur described his unparalleled genius in “Baburnama”.

These works by Navoiy’s contemporaries serve as invaluable historical sources on the intellectual and cultural development of the era. In “Risola” by Husayn Bayqaro and “Baburnama” by Zahiriddin Babur, the artistic and literary depth of Navoiy’s poetic creations – published in Turkic for the first time – was analyzed.

According to Zahiriddin Muhammad Babur, Navoiy was an incomparable figure, and since the emergence of poetry in the Uzbek language, no one could match him in either quantity or quality of poetic expression.

The meaningful life and brilliant creative legacy of Alisher Navoiy are vividly reflected in the works of his contemporaries, particularly in Sultan Husayn ibn Mansur’s “Risola” and Dawlatshah Samarqandi’s “Tazkirat ush-shu’ara”. These sources provide valuable insights into Navoiy’s contributions and influence.

In Sultan Husayn’s “Risola”, we find the following words: “And this era (the time of Sultan Husayn) surpasses all other periods, and for this, one must express immense gratitude, though the tongue of wisdom is speechless, and the pen is incapable of adequately describing it. Among all, the most outstanding and virtuous, the purest pearl in the ocean of excellence, the radiant sun in the sky of sainthood, the harmonizer of poetic jewels – His Excellency, Shaykh al-Islam Mavlono Abdurahman Jami... He is like a guiding star to the people of the world, seen with a hundred thousand eyes by the celestial spheres. Such a rare and extraordinary thought has never occurred to another mind. His numerous writings encompass all branches of knowledge, each work being unparalleled. May the Almighty extend his shadow of guidance, and may such a fortunate individual always be present in the treasury of wisdom during this glorious era”.

After this, Sultan Husayn mentioned that nearly a thousand poets of Persian literature adorned this era, and then he began to praise Alisher Navoiy, said: “...Through the path of companionship, he acquired the wealth of conversation... In the gathering of discourse, he was a close companion, and in speaking the truth, he was bold and courageous – that is, Mir Alisher, who is renowned by the pen name Navoiy, and whose poetry is marked by this name. He breathed life, like the breath of Messiah (Jesus), into the dead body of the Turkic language. And to those who embraced this revival, he adorned Turkic words with silk and brocade woven from the finest expressions. In the garden of words, with the inspiration of spring, he nurtured countless colorful flowers with refreshing showers, and in the ocean of poetry, from the clouds of his thoughts, he scattered countless pearls of wisdom. In every poetic genre, wherever he set his spirited steed in motion, he conquered that literary realm with the sharp sword of his tongue and made it his own. In describing his poetry, the tongue is speechless, and words fail to express its greatness”.

Research on the spiritual, ideological, and literary significance of Alisher Navoiy’s legacy is being conducted worldwide across several key areas, including:

- The place of Navoiy’s artistic heritage in the system of historical and literary knowledge;
- The study of Navoiy’s personality and his role in state governance;

- Navoiy's views on ethics and aesthetics;
- Source studies, linguistics, and textual analysis of his works;
- A systematic approach to uncovering the artistic and aesthetic aspects of Navoiy's philosophy;
- The importance of Navoiy's scientific legacy within the field of Oriental studies;
- The exploration of epistemology and the philosophy of existence in Navoiy's works;
- The theoretical and conceptual analysis of Navoiy's heritage within the framework of philosophical knowledge;
- The application of Navoiy's legacy in shaping the spiritual, ideological, and philosophical worldview of young generations.

The British scholar Robert McHenry has expressed his views on Alisher Navoiy's life path, strategic approach to state governance, and the artistic value of his works [4]. Hamid Dabashi, on the other hand, has explored Navoiy's legacy in the Persian literary world and the humanistic essence of his philosophical creativity.

Additionally, the contributions of foreign scholars such as R. Nicholson, N. J. Walmsley, K. P. Courtaill, M. Sabtel, O. S. Levend, and Gholam Hossein Haddad Adel in shedding light on Navoiy's philosophical views are noteworthy. The scope of foreign research on Navoiy's literary heritage is vast. However, in our study, we primarily focus on the philosophical and ethical aspects of Navoiy's thought.

The Orientalist scholar E.E. Bertels, in his monograph "Navoiy", dedicated to Alisher Navoiy's works, presents a picture of the literary life of Central Asia in the 15<sup>th</sup> century. In this work, he provides valuable insights into the achievements, mistakes, and shortcomings of Mikhail Nikitsky's master's dissertation, "The Role of Amir Nizamiddin Alisher in the State and Literature", which was the first serious scholarly work of its time on Navoiy's life and creative legacy.

In Russian Oriental studies, M. Nikitsky was the first scholar to take a serious approach to studying Navoiy's works and attempted to analyze them as thoroughly as possible. While his dissertation is not without flaws, it holds special significance for two reasons: *first*, it served as a foundational source for subsequent research, and *second*, it laid the groundwork for Russian Navoiy studies.

In Uzbekistan, the study of Alisher Navoiy's spiritual heritage began in the 1930s and 1940s. However, Uzbek researchers at the time were under strong ideological pressure, which prevented them from fully exploring the great poet's creative path. Despite this, extensive research on Navoiy's works eventually led to a more accurate and in-depth approach, resulting in the publication of his poetry and prose.

This milestone allowed the Uzbek people, who were striving for humanism, social justice, and perfection, to embrace the vision of Alisher Navoiy, whose works were deeply rooted in these ideals. Of course, excessive idealization of the poet, attempts to modernize the essence of his legacy, and one-sided assessments of his attitude toward religion and religious figures were not entirely avoided. These issues were also reflected in A. Sharafutdinov's book "Alisher Navoiy". That same year, Uzbek academician Oybek wrote



the article “On the Worldview of Alisher Navoiy”, which was published in the journal “Uzbekistan Literature and Art”.

## Conclusion

One of the most eminent figures of the Eastern Renaissance, Alisher Navoiy’s spiritual legacy is a vital component of global science and culture as well as Uzbekistan. He made a significant contribution to the growth of the Turkic language and left behind an unmatched literary and philosophical legacy through his creative endeavours.

Noble attributes like perfection, patriotism, humanism, generosity, and compassion are prominent in Navoiy’s writings. His heritage’s scientific analysis and the need to preserve it for future generations are still pertinent today. Through his writings, young people can be guided towards moral excellence, have their spirituality enhanced, and be instilled with a sense of patriotism. Thus, one of the most important prerequisites for the advancement of our society is the thorough examination and broad dissemination of this great thinker’s legacy.

Alisher Navoiy’s creative legacy is significant and relevant because it is based on the principles of moral education, social justice, human love, and personal growth. The greatest knowledge, values, and virtues in human history are passed down to future generations through his works. As a result, we should not only learn about Navoiy’s legacy but also incorporate it into our daily lives. In addition to offering us literary delight, Navoiy’s life and works uplift our spirituality, teach us the best human values, and light the way for the future.

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