

Important Features of Human and Humanitarian Ideas in The Humanistic Views of Alisher Navoi

Khoshimkhanov Mumin¹

¹ Jizzakh State Pedagogical University Doctor of philology, pedagogy, professor

E-mail: ziyadullag@bk.ru

Abstract:

The Eastern Renaissance was marked by a humanistic worldview that emphasized the value and dignity of the individual. Alisher Navoi, as a central figure of this intellectual movement, expressed profound humanistic, philosophical, and ethical ideas across his literary, political, and social works. Although Navoi's contributions are widely recognized, the comprehensive philosophical basis and socio-political essence of his humanistic views have not been systematically interpreted in terms of their universal human values. This study analyzes the humanistic concepts in Navoi's works, exploring the philosophical foundations, social dimensions, and pedagogical objectives reflected in his epics, prose, and public service. The findings highlight Navoi's emphasis on justice, compassion, wisdom, education, and the centrality of the human being as a divine and social creature. His works especially *Khamsa*, *Mahbub ul-qulub*, and *Vakfiya* promote ideals such as fairness, selflessness, love for humanity, and service to the people. His depiction of Iskandar as an ideal ruler and his reflections on knowledge, virtue, and moral perfection further reinforce his commitment to elevating human potential. The analysis integrates literary, historical, and philosophical lenses to systematically reveal how Navoi's humanism functions as both a literary aesthetic and a practical ethical system. The study demonstrates that Navoi's legacy offers timeless guidance for nurturing civic consciousness, ethical leadership, and human dignity, making his thought relevant to contemporary social and philosophical discourse.

Keywords: Alisher Navoi, Humanism, Eastern Renaissance, Ethics, Philosophy, Moral Perfection, Social Thought, Literary Heritage

Introduction

The progressive ideas, social views, and deep philosophical reflections of the past were mainly reflected in the work of poets. That is why Academician I.M. Mominov, on the one hand, advanced philosophical thoughts in the works of writers and scientists such as Navoi, Bedil, Mashrab, Ahmad Donish, Muqimi, Furqat, Avaz O'tar, Hamza, developed under the influence and cooperation of representatives of brotherly nations such as Saadi, Hafiz, Omar Khayyam, Nizami, Jami.

"In the understanding of the world of the leading representatives of advanced socio-philosophical thinking in Central Asia, there are elements of a materialistic view of nature and concepts of classes and classes, contrary to medieval scholasticism [1].

The work "Alisher Navoi's World of Ideas and Images", which appeared on the basis of Professor V. Y. Zohidov's doctoral thesis, is an important conceptual study dedicated to Navoi's worldview and humanistic philosophy. Navoi's personality and work are a wonderful example of human genius. For this reason, Navoi's name and work have withstood many tests over a period of nearly 600 years, and to this day, while retaining its value, have dominated the hearts of people and have been an educator for many generations. Over this long period, Navoi has attracted and continues to attract the attention of not only the Uzbek people, but also the progressive thinkers of the peoples of the East and, in later centuries, the peoples of Europe. This is not a coincidence. This can be explained by the progressive ideas expressed in Navoi's work and practical activities as a statesman, the high works of art that realistically reflected the life of his time, and the unique images and characters in them [2].

Navoi's literary legacy is rich and diverse. His work "Khazoyin al-maoniy", which includes 3 thousand lyric poems, 6 poems, and several scientific works dedicated to important issues of the history, language, and literature of the Uzbek people, is a remarkable phenomenon, rare in its scope in the history of the literature of other peoples.

Navoi's work, a treasure trove of important ideas and a model of high art, is a mirror reflecting the extremely complex and intense historical conditions in the life of the Uzbek people. V.Y.Zohidov's work analyzes the complex and contradictory life of that period, important issues in Navoi's work, and many issues related to Navoi's humanistic worldview and philosophical thoughts.

It is worth noting that Aliher Navoi, who devoted his entire life to understanding the complex world, understanding and solving complex social problems in society, had many ideas about the world and its social views in his works, which are scattered throughout all genres of the poet's work [3].

It was difficult to come to a clear conclusion about Navoi's philosophical views without putting these views into some order. In his research, V.Y. Zohidov diligently studies these scattered important philosophical ideas in Navoi's views and draws very important conclusions about Navoi's worldview and philosophical thoughts.

Philosopher Vahid Yuldashivich Zohidov, describing Navoi's work and his progressive philosophical and humanistic views, in general terms concludes that the most important and fundamental issue in Navoi's work is man and love for man. He writes: "Protection of the rights and dignity of a person who came from the people first and foremost is the central issue of Navoi's humanist views and creativity. He resolves many of the issues of worldview on this basis. In his works, Navoi defends the rights of man to a real, good life in the world, to a noble life, respects personal freedom, and glorifies the name of man."

It is worth noting that, along with Uzbek scholars, many Russian orientalists, such as Bertels, Borovkov, Boldyrev, Kononov, Yakubovsky, Deutsch, Ivanov, and many other scholars from our fraternal peoples, such as Sadridin Ayniy, Abdurahim Mirzoyev, and Hamid Aras, participated in the study of literary studies [4].

Creators, literary and art workers repeatedly turned to Navoi's work. Based on this treasure, they created philosophical works. In order to further clarify the social nature of advanced ideas in Navoi's work, to exaggerate human qualities such as humanism, patriotism, and courage in his works, they attached special importance to strengthening the educational value of these works according to the demands of our time. In this way, the creators and materials of our literary heritage are participating in the work of building our new society [5].

Methods

We can also learn from the following thought that Navoi wrote about himself that the source of Navoi's humanistic ideas goes back a long way and that this has been his belief: "I engaged in some farming. In this work, I tried to be as fair as I could, and by the grace of God, I was granted wealth and benefits." In all of this, I kept only the necessities of life for a normal person, subsisting on tea, bread, and simple foods to protect myself from the heat and cold. I spent some of the rest on socializing with people, as well as on supporting my military personnel and those living in my home. "I spent the rest of what I spent on food and necessary tasks on good deeds," Navoi writes.

It is clear that Navoi, as a statesman, was close to the people not only ideologically, but also practically. They worked for their people, their prosperous life and bright future. Therefore, we can say that "Navoi showed humanism in a utopian character. We cannot agree with the opinion that "even though Navoi was ideologically with the people, cared about their country, and did not feel the pain of the people, in practice he was very, very far and distant from them." Because, while Alisher Navoi, as a just leader, stood with the people, on the other hand, as a great poet, he was inspired by the life of the people and, as a thinker, fought for their prosperous life.

In this regard, Y. Jumaboev's statement "Navoi did not limit himself to harshly condemning bad people and praising good people... We agree with his opinion that the great humanist fought for the realization of his humanist ideals until the end of his life, searching for ways to completely eliminate these moral defects from the life of society. At the same time, A. Khayitmetov emphasized that Navoi's humanism emerged as a broad socio-political category under the influence of Sufi ideas.

M. Aripov emphasizes that in Navoi's view, man is the final and most honorable stage in the creation of the world: the purpose and content of the creation of the world is also organized by man. In this, God is the primary basis (first) and man (after), and their mutual relations are links in a chain, which also requires the necessity of mutual communication and interdependence between them.

Navoi and generally every thinker of that time expressed the conclusion that man is a "divine being, a particle". Because in their eyes, man embodies the essence of God. In the same sense, they deify man and proclaim that everything on earth was created for man and should be enjoyed by man. In particular, Alisher Navoi writes in his "Vakfiya": "The whole sky and all things in the sky, the whole earth and all things on the earth, the whole sea and all things in it, all countries and all the blessings in them, all the best things were created for man. For his happiness, all of these should serve man."

Humans have certain unique traits, behaviors, and moods that distinguish them from other creatures. These range from singing with a beautiful voice, playing a pleasant instrument, to loyalty to a friend, from learning science and craft to breaking a mountain, from putting nature at the service of one's interests, from greed to living honestly, working with one's own strength and living happily, from being fair and conscientious to being content, patient, and steadfast, from loving freedom and liberty to hating evil that is harmful to man, from being intercessory, compassionate, and just to declaring a ruthless struggle against the wicked, from sweet words to a beautiful face, from honesty to openness and purity of heart.

Results and Discussion

According to Navoi, a person is characterized by high creativity, power, ability, courage, and love

of science. Through these, he strives to improve his life, completely surrendering his life and death to fate, and does not consider it (fate) as the only source of his salvation. On the contrary, he loves nature, sees it as the source and abode of life and salvation, and knows that his life and happiness are connected with this nature. Thus, the humanist Navoi praised strives to live a happy life, relying primarily on his human strength, courage, strength, labor, intelligence, and insight, on the beautiful nature in which he lives - real existence. He understands the need to use it properly for himself and adheres to this, and in this way he works and struggles [6].

This work requires qualities such as endurance, patience, contentment, and mutual support, and they require commitment. In this work, Navoi raises the role and value of science, knowledge, and craft to great heights. According to him, knowledge is a lamp that illuminates darkness, a sun that makes difficulties easier, a guide to true life and happiness, a factor that raises the status of those in high places, makes people human, and makes kings just and invincible. A man of knowledge, a man of skill, a man of sound mind, no matter how great his goal is and how impossible it is to achieve it, he achieves it. He even brings the dead back to life... Whoever acts as a support and leader of knowledge, who holds the candle of knowledge, will not stumble and will not be humiliated:

Ким олим эса нуктада барҳақ де они,
Гар базм тузор, беҳишти мутлақ де они.
Ҳар кимсаки йўқ илм анга аҳмақ дер они,
Мажлисдаки илм бўлса, учмақ де они.

Translation:

Who is the scientist who is right?

If you are among the people of knowledge, there is Paradise for you.

Anyone who has no knowledge is called a fool.

If there is knowledge in the meeting, it is time to fly

Alisher Navoi made an incomparable contribution to the development of human thought with his humanistic ideas, artistic and philosophical views, and immortal poetic works. "Khamisa" consisting of five epics shows how high his genius is. The ghazals and odes, scientific and didactic works written by him are still relevant today even after centuries "Khazayin ul-maani" collection consisting of 4 divans, scientific works such as "Muhokamatul-lughatayn" and "Mezon ul-Avzon", Persian divans and odes, religious-educational poems, and historical memories - "cases" are proof of his incomparable word artist, great philosopher and scientist. In his works, the idea of spiritual and moral perfection of man occupies a leading place. Humanity, tolerance, goodness are the basis of Navoi's philosophy. These ideas, especially in the epic series included in Navoi's "Khamisa", have become one of the unique monuments of world literature, as they are expressed in artistic and philosophically impressive, unique poetic forms. Navoi's poetry of life is a song of human life and human anthem. Navoi recognizes life and loves it, honors and glorifies man. Because the existence of the universe is mainly for the person who is the flower of life:

Оламу одам фидонг ўлсунки борсен, эй ҳабиб,
Сен ғараз инсондин ар оламдин инсондур ғараз.

Translation:

May the world and humanity sacrifice themselves for you, my dear,

You are a human being, a saint of the world.

Therefore, a person should love and value his life, himself, and his youth:

Жондин сени кўп севармен, эй умри азиз,
Сондин сени кўп севармен, эй умри азиз,
Ҳар неники севмак андин ортиқ булмас,
Андин сени кўп севармен, эй умри азиз.

Translation:

I love you very much, my youth.

I love you so much, my life

I love nothing so much

I love you so much, my life

While fanaticism encourages a person to give up his soul and ego for the sake of the world, heaven and paradise, Navoi cannot imagine a person without a soul, life without a personality, he sees the two as one. If life is a flower, a garden, then a person is the flower and fruit of this flower and garden.

Thinker and mentor, humanist poet calls people to be correct, honest, truthful, generous, valuable, benevolent, intelligent and polite, condemns bad qualities and habits. This is integrally embedded in the content of Navoi's entire lyric poetry, especially his poems in the quintet and rubai genres.

Navoi's humanism is more fully manifested in his boundless love for the people and the homeland. The poet wrote this against selfish and self-interested people: "They are those who put their own interests above the interests of the people".

Юз жафо қилса менга, бир қатла фарёд айламон,
Элга қилса бир жафо, юз қатла фарёд айларам —

Translation:

If a person suffers, I will cry out to them once,

I would be a hundred times more worried if they did something bad to the people

Through his poems, he promoted the idea of putting the interests of the people above personal interests. In his famous rubai, which begins "A stranger in exile is not happy," he sang the idea of patriotism and freedom.

By doing so, he wants to connect not only his life but also his grave with his homeland, and for his body to find a place in the bosom of the soil of his homeland. Navoi's humanism is not limited to one nation or ethnic group. Navoi humanism expresses the interests of man and humanity. He treats people based on their human qualities, not on their gender or race, ethnicity, or religious beliefs.

Thinkers who lived and worked in Transoxiana and Khorasan in the 15th century saw God, nature, and man together. In doing so, they elevated man to the level of the crown jewel of nature [7].

Islamic philosophy places great emphasis on the human person, his purpose in life, good deeds, and humanity. In the Holy Quran and hadiths, the creation of man, the fact that he is the caliph of God on earth, and other issues are mentioned again and again. For example, in Surah Fatir it is said, "It is He who made you successors on earth." Or in Surah Al-Isra, it is said, "Indeed, We have honored the children of Adam and carried them on land and sea, and provided them with good things, and preferred them over many of those We have created."

All of God's power and beauty are concentrated in man. Therefore, everything in the world, the sun and the moon, mountains, rocks, minerals, plants, and animals, should serve man [8].

Another important feature of the Eastern Renaissance is the rise of various fields of art to a high level. This indicates that the attitude towards the person is active. In particular, the art of painting flourished during this period. In the 14th-15th centuries, Khoja Abdulkhair, Ustad Shamsiddin, Junayd Naqqosh, Maulana Ja'far, and others worked in Samarkand and Herat. Kamoliddin Behzod, who became famous in Herat and received the name "Rafael of the East", was the founder of fine art. Despite the disapproval of the clergy at that time, he skillfully depicted human figures, various historical events, and natural landscapes. He drew illustrations for "Zafarnoma", Khisrav Dshlavi's "Khamsa" epic, Sadi's "Bo'ston". He skillfully depicted people's faces. In particular, Behzad's depiction of Huseyn Baykara, Hatifi, Jami and others is a vivid example of this [9].

Hazrat Navoi was not only a great statesman and poet, but also a great teacher who was not indifferent to the fate of his people and nation. He lived his whole life with the pain of the nation and the people. His final work, "Mahbub ul-qulub," reflects his hopes and aspirations for society. This work is dedicated to highlighting the problem of raising the nation, improving the life of society, setting it on the right path, and educating the individual's spirituality.

"Mahbub ul-qulub" means "The book beloved to hearts." It can also be translated as "A work familiar to hearts." The very fact that the work is named in this way indicates to whom it is intended. In the introduction to the work, the poet, with a deep sigh, looks back on the difficulties he has encountered in his life. Navoi says, I saw a lot of humiliation and helplessness when I was short-

handed. I faced various tests of life, sometimes the lowly ones humiliated me, sometimes the rascals humiliated me. I entered every street, joined different peoples and groups, enjoyed the kindness of good people, was wounded by the plots of bad people, was wounded by the actions of the lowly, and was comforted by the attitude of the noble. When I was fortunate enough, I became a ruler and a ruler. I acted with justice, I was respectful and generous, and I did as much good as I could. I learned the difference between good and evil, and through much suffering and trial, I gained a great deal of life experience.

Гаҳе топтим фалакдин нотавонлиғ,

Гаҳе кўрдум замондин комронлиғ.

Басе иссиғ – совуғ кўрдум замонда,

Басе аччиғ – чучук тоттим жаҳонда.

Translation:

I found the bad sides of the era

I found the bad sides of the space

I have seen the hot and cold sides of life.

I have seen the bitter and sweet sides of life.

But, the thinker says, there are many people who have not yet faced such bitter and difficult tests of life. I wrote this book so that they would not stumble on the path of life and would be able to distinguish between good and evil. I felt it was my duty to warn them. The book provides detailed information about the standards of good character and high spirituality that every person should possess. It can be seen that this work is written for people who have not yet had enough life experience, in our opinion, more young people. So that, says Navoi, they should be aware of the virtues and defects found in all categories and classes in the society, so that they are not confused about who to follow [10].

Navoi was a great humanist poet, and in his works he reflected on humanity, kindness, generosity, love, loyalty, compassion, humility, honesty and purity, sincerity, and other human virtues. Throughout his life, he strove to do good to others and be compassionate to those in need [11].

Navoi urged people to spread the seeds of goodness among the people and to dry up the roots of evil. He sees goodness as connected to humanity, generosity, mutual assistance, and humanity. In Navoi's view, if goodness is the sum of all the positive qualities of a person, evil is the sum of all the shortcomings. Evil is oppression, injustice, violence, ignorance, greed, malice, cowardice, fraud, careerism, hypocrisy, greed and other base and evil vices. He believed in the complete elimination of evil and wickedness, and the triumph of goodness in society and interpersonal relationships. Navoi writes that he traveled to many places, saw good and bad, and knew from his own experience that goodness always prevails in the world: "I have tasted both the honey and the poison of good and evil. I have felt the wounds inflicted by the miserly and the greedy and the salve given by the greedy with all my heart. Some of my companions from the time and some of my friends from the people of my time are unaware of these circumstances and their hearts are untouched by this good and evil." Navoi sought the roots of good and evil in human relationships and interpreted them in connection with education. According to the poet, God created man pure, without any defects or sins. The acquisition of goodness or evil depends only on the person himself, his family, external environment and school [12].

Doctor of Science, professor Haidar Alikulov is a broad-ranging philosopher who has created profound, scientific and philosophical works in the field of Navoi's humanistic views. He writes about Navoi's humanism: Буюк ўзбек мутафаккири, гуманист таниқли давлат арбоби, шеърят мулкининг султони Алишер Навоий ҳақиқий инсонпарвар эди. The great Uzbek thinker, humanist, famous statesman, and sultan of the realm of poetry, Alisher Navoi, was a true humanist. In his works such as "Saddi Iskandariy", "Farhod and Shirin", "Khairat ul-abror", "Saba'i sayyor", "Layli and Majnun", "Mahbub ul-qulub", "Lisonut-tair", as well as in his ghazals and rubaiyats, he elevated man to greatness and spoke about high virtues. In his interpretation, man is a being created by Allah, fundamentally distinguished from all living beings by his ability to think, reason, speech,

and conscious action [13].

Navoi spent his entire life praising humanity, thinking about human concerns, dreams, hopes, and happiness, and speaking about doing good to people, showing compassion and kindness, helping the widowed, the poor, and the needy, and raising a perfect person. According to the thinker, people who do not care about their people, do not help them, do not share their sorrows, and do not benefit society cannot be considered human [14].

Whether Navoi's socio-political views or his religious-mystical and moral views, human destiny lies in all of them.

Great humanitarians such as Nizami and Jami, Navoi and Shakespeare, Pushkin and Tolstoy, no matter when, where they lived and to what nation they belonged, their humanity is essentially the same: Those who loved man immensely, sang about him, exalted him to the heavens, sincerely honored his beautiful qualities, and thereby made themselves immortal. As long as mankind exists, they will remain so.

According to literary critic Natan Murodovich Mallaev: The poet, a thinker and mentor, calls on people to be upright, honest, truthful, generous, kind, merciful, wise, and polite, and condemns bad habits and habits. This is integrally embedded in the content of Navoi's entire lyric poetry, especially his poems in the qita and rubai genres [15].

Characteristics of Navoi's humanity can also be seen in the image of Iskandar. As is known, the poet's goal was not to glorify Alexander's conquests and describe them in detail, but rather to use this image, which is widespread in the legends of the peoples of the East, to create an image of a just king worthy of his worldview, his social and moral views [16].

Conclusion

In general, the character of Alexander in the epic is depicted as a moral and social ideal of Navoi, he is embodied as a mature scientist and a wise king, a talented general and a people-loving statesman. At the same time, Alexander is also depicted with the characteristics of a perfect man: he is pure in speech and intentions, generous, humble and gentle person, a wise king and an intellectual who is interested in knowing the secrets of the world. In creating this image, Navoi promotes his noble goal the idea that society should be governed by wisdom, justice, and humanity and attempts to substantiate it with the help of artistic means. In the "Saddi Iskandari" epic, we can see many aspects of Navoi's humanitarianism expressed in harmony with the teachings of European humanists. These include ideas such as love for humanity, glorification of its intelligence, respect and protection, and the creation of appropriate conditions for human happiness - building an ideal state.

When concluding about the important features of man and humanistic ideas in the humanistic views of the poet-thinker, it is worth noting that, It teaches that a person should strive to achieve purity, from loving freedom and liberty to declaring a ruthless struggle against evil and humiliation that are harmful to life.

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