

The Concept of the Perfect Man in the Interpretation of Navoi

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Abstract

This article is devoted to the study of the heritage of Alisher Navoi through the prism of a Man who has always stood at the center of the worldview of the great thinker. It analyzes various aspects of Navoi's humanism, which is the essence, core and cornerstone of his work. The views of the thinker on the creation of man, the manifestation of the divine and earthly in him, that is, the theological aspect of the poet's humanism, are considered separately. It reveals Navoi's deep knowledge of Muslim theology, the Holy Quran and hadiths. Navoi's views on the purpose of a person, the meaning of his life and spiritual development are also analyzed. The concept of a perfect person (komil inson) has been studied in detail, a spiritual and moral portrait of an ideal person in the mind of a thinker has been compiled. The work also explores the world-historical significance of Navoi's work for the present and future generations, develops proposals and recommendations for further promotion of the poet's heritage not only in Uzbekistan, but throughout the world, bringing to the world community still little-studied aspects of the great thinker's work.

Keywords: man; religion; perfection; attitude; creativity

Introduction

In the modern world, in the face of growing global problems, leading representatives of social thought in many countries are increasingly turning to the legacy of the great thinkers of the past. For in their immortal works one can find a solution to many acute problems that concern humanity at the present time. One of these titans of thought is the great Uzbek poet and thinker, a prominent statesman and public figure of the Timurid era Nizamiddin Mir Alisher Navoi, whose work is attracting more and more attention of the world community. Navoi, along with such classics of world literature as Homer, Dante, Shakespeare, Ferdavsi, Nizami and others, continues to provide rich material for modern science and literature.

In a number of leading universities and research centers, research is being carried out on the life and work, outstanding works of the great thinker, which testifies to the formation of Navoi studies as a global scientific discipline. In the science of the West and East, it is noted with deep gratitude that Alisher Navoi is one of the leading representatives of world literature, who made a significant contribution to the common history of the development and improvement of cultural relations between Central Asia and Western Europe. As the poet's bibliographers testify, to date, more than a thousand books, dissertations and articles have been written about the life and creative biography of Navoi on a global scale, in particular in Western Europe.

Over the past 30 years, Uzbek Navoi Studies has entered a new stage of development and prosperity due to the rejection of the ideological clichés of the totalitarian past. The religious and philosophical outlook, theological aspects of Navoi's work, which were either hushed up or interpreted unilaterally during the years of Soviet power, were rethought only during the period of Independence. "Today, when our country has entered a new stage of its development on the basis of the main principle **"From National Revival to National Progress"**, the foundation of a new Renaissance – the Third Renaissance is being formed, the priceless literary heritage of Alisher Navoi is becoming more important than ever".

Materials and Methods

Alisher Navoi was a deeply religious person. In his poetic works, he not only expressed his beliefs, but also skillfully promoted religious values, Islamic ideas and principles. Navoi's work "Munojot" (Navoi, 2000) (Prayer to Allah) is entirely devoted to the presentation of his reverent, reverent attitude to Islamic teachings. This is a kind of confession of a person who, with all his essence, realized the greatness and power of the Creator. He is deeply convinced that it was Allah who created him from nothing, carefully raised him, endowed him with numerous blessings, bestowed favors and directed him on the right path, enabling him to become perfection. And therefore, his prayer is already a path from the darkness of unbelief to the light of faith, the path that a person travels in search of God and finds Him, and joyfully realizes his unexpected closeness to the Creator.

"Munojot" of Navoi, as S. Madaliev correctly emphasized, is "tearful repentance of his Sufi in love with the Lord, who repents not only because he is sinful and ashamed of his sins, but also because, first of all, he is overwhelmed with a feeling of love for to the Almighty".

We know that Islam does not approve of a one-sided humanistic philosophy that "deifies" man. Islam, unlike other religions, does not agree with the opinion that human nature from birth is sinful, vicious, that life is continuous suffering, and the ultimate goal is solely to atone for sin. Islam rejects the idea that life leads to an absurd and worthless end. Belief in Allah, according to Navoi's deep conviction, gives meaning and content to a person's life. Navoi considered the goal of the life of the faithful not only to aspire to paradise, but also to serve the people; he does not neglect the life of man on earth, he pays attention to the conditions of man's life here and now. This ratio is proportional; he evaluates every moment of existence, according to the relative impact on the overall well-being of man and harmony in nature and society (Agzamkhodjayeva, 2022).

Navoi Islam is the embodiment of humanism and theism. Navoi exalts man in front of other creatures of the Creator, based on faith, which is the value-semantic basis of the being of a believing person. Here is what he wrote:

"You are an unsurpassed creator, you have shown so many wonderful,
Everything, as in a magic mirror, endowed with beauty.
You created a lot of value, chains of mountains and ribbons of rivers –
But the treasure of all was dearer to you than a man.

According to a number of researchers, a person without belief does not have a real stable source of inspiration. Faith ensures its reliable, guaranteed and sustainable existence and carries philanthropic values. A.I. Ionova noted: "Faith in God is humane already by the fact that it fills human existence with meaning" (Ionova, 1985). Human belief in continued life is one of the main gifts of religion, which chooses the best, from the point of view of self-

preservation, of two possibilities - the hope of continued life or the horror of annihilation. Faith in Allah is the result of faith in immortality; religion saves a person from surrender before death (Agzamkhodjayeva, 2012).

Islam claims that there is a reason for the creation of man, a goal for his being, and the highest intention for the life of the human race. Belief in a higher goal sets a reliable reference point for all human life in Islam. As A.A. Huseynov writes: "Faith is exactly what connects a person with true life; only by believing in God, a person is confident in his own life, which in itself, without this faith, is the plaything of all sorts of accidents and the victim of all kinds of hostile forces. For religious consciousness, this has not only theoretical, but mainly practical meaning".

Navoi defines faith as a necessary basis for a conscious human existence, as a consciousness of the meaning of life, as the power of life, as something thanks to which a person lives. This is not what is acquired as a result of special efforts, training, etc., but what is inherent in a person, given to him along with consciousness. Faith is also knowledge, but knowledge of a special kind, such knowledge, to which the mind brings a person who has realized his limit.

The very first and main dogma of Islam - monotheism (tawhid), which is expressed by the formula: "La ilaha illallah" – "There is no god except Allah" - was an unshakable credo for Navoi. The principle of tawheed carries humanistic values, since it protects a person from the deification of individuals and their worship. Even prophets who deserve honor and respect, according to Islam, should not be objects of worship, since they are creatures in need, like all people. Tawhid protects against the worship of idols, which, as you know, can be worse than murder, since the pagan cult is closely associated with deeds worse than simple murder: sacrificing people, and sometimes even children. We can recall the pre-Islamic period of ignorance (jahiliyya), when fathers buried their daughters in hot sand with their own hands.

In this regard, it should be said that Islam at all times of its historical existence has acted as a system of values that focuses on a humane attitude towards people. Navoi also considered man to be the crown of creation. Here are his words:

"The world of animals, subsoil, water and plants emerald –
In all this you have invested the most perfect work.
On any of your creations there is a grace seal,
More than all creations will be a man to admire us" (Masharipova, 2019).

The unification of different peoples on the basis of understanding a single religion, as well as the idea of humanity as a community of people equal to each other, can be found more than once in the Koran. It says: "Of His signs are the creation of the heavens and the earth, the difference of your tongues and colors. Verily, in this is a sign for those who know": "O people! We created you male and female and made you peoples and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Aware!". Such an idea gives rise to a value attitude towards their own kind, regardless of their belonging to a particular race or nationality.

Aggressive nationalism according to Islam is considered an inhuman phenomenon. The Messenger of Allah (PBUH) said: "Indeed, Allah has removed from you the tribal, national spirit inherent in Jahiliyyah (ignorance) and its inherent custom of boasting about your ancestors, and now people are divided only into pious Muslims or ill-fated sinners!". The idea

that all people, regardless of skin color and nationality, are equal follows from the act of creation of man described in the Koran, which indicates that all people are descendants of the first man - Adam. Focusing the believer's attention on the existence of the afterlife, Islam declares that a person's salvation in the future is determined not by his ethno-tribal or social affiliation, but by faith in the One God. The Koran says: "Neither your relatives nor your children will help you on the Day of Resurrection". Thus, the basic principle of Islam - tawhid, comes from the idea of equality of all people, regardless of their nationality.

Islam generates and regulates relations of equality and brotherhood in the Muslim society. People's convictions that everything that exists belongs to Allah alone contribute to the realization of their equality before God. In this, calls for humanity and justice are observed. The strict monotheism of Islam does not allow the existence of multiple gods. The admission of polytheism can bring disorder into people's lives and lead to chaos in the entire cosmic world. "God is one and no one can be given as a partner to him ... This provision is fundamental and specific to Islam, the monotheism of which can be considered the most accentuated and consistent", with the goal of establishing order, as well as ensuring and maintaining human coexistence (Agzamkhodjayeva, 2014). The idea of the unity of God guarantees the stable life of society. "The unity of God is a guarantee of the harmony of the world, and vice versa, the harmony of the world is evidence of the unity of God".

Here is what Navoi wrote:

"In slanting eyes, so the rumor says, –
One phenomenon is seen as two.
And in the eternal and one to see two
There is polytheism; remember, friend! (Navoi).

The humanistic essence of Islam is revealed in the relation of Allah to his creatures. In terms of moral theology, the Muslim God is "the Gracious", the "Merciful", the "Most Merciful of the Merciful". The Koran says that "Allah shows people great mercy and gives them generous gifts" (10: 60); "Indeed, Allah will not offend even the weight of a speck of dust, and if there is good, He will double it and bestow a great reward from Himself!"

Arguing about the value of life, Navoi says that around a person - without edge and end - like an ocean, the spirit of the Creator flows. A man will become powerful when he knows what wealth he has! Everything is from Allah: the immortality of being, and every step, and sigh, and the life of a person. But, being ungrateful, a person darkens his life with hundreds of sorrows, humiliates the highest gift of life - his soul. The reason for this is the ignorance of a person, insignificant thoughts in his head, empty, meaningless speeches. Navoi urges his reader to think about his treasure, not to humiliate his greatness, to be ashamed of Allah himself. Here is what he writes:

"Arise from the darkness and the dust, son of the earth,
And heed the edification of wisdom.
The one who gives breath to everything,
He showered you with many bounties.
You are called to be not a beast, not a sprout,
Not a stone, but a rational being" (Navoi).

Some religions believe that human nature is essentially sinful, that man himself is a cursed being. But not Islam. According to Islam, Almighty Allah did not curse his creation. He forgave Adam, who had gone astray, and did not place the sin of the first people as a heavy

burden on all subsequent generations. “And Adam received from the Lord his word, and He turned to him: for He is the Turning, the Merciful,” says the Holy Scripture. The Koran deals with the idea that Divine mercy is omnipresent and encompasses absolutely everything.

Listing the blessings that Allah bestowed on his servants, Navoi puts consciousness, the human mind in the first place:

“Consciousness pure light burns in you,
The path of right faith is open before you.
Five senses are given to you to touch,
And see, and listen, and smell;
Both hands and stock of bodily strength,
And legs - so that you walk straight.
Can you taste different foods,
But remember: the mercy of the Eternal and here.
The gifts of the Creator are incalculable... May you
My kalam will briefly remind you of them” (Navoi).

The Grace and Mercy of Allah in relation to the human race, His concern for the earthly life of man, for the bliss of eternal life is manifested in the messages sent through the prophets. Allah, having created people, did not abandon them. The Qur'an says: “Our Lord is the one who gave everything its structure, and then led along the way”.

Navoi writes that the All-Merciful gave a man a lot of colored clothes, gave a horse, a mule, a riding camel so that they could carry his bales to any distance; gardens are full of living bounty, streams of bright waters run in the gardens; in the gardens idols of marvelous beauty, like houris of heavenly height:

“To the stars of the ivan of your palace,
Ascend - by the grace of the Creator.
Let there be no account for your wealth,
But know that you owe Him everything” (Koran).

The Creator gave people knowledge, which he has more than the angels. “And He taught Adam all the names, and then offered them to the angels and said: Tell Me the names of these, if you are truthful.” Navoi confirms:

“More than all riches, you are given
One priceless pearl:
And this is the mind. Can't compare to him
Rubies and diamonds dear” (Koran).

The humanistic principles of Islam are revealed from a certain purpose of a person, his essence, nature, qualities. One of the fundamental questions raised by Islam was the question of the place that man occupies in the universe.

Man, according to Islam, is the highest being, the highest creation of Allah from all the creatures of nature and the surrounding world. He stands above all earthly and supernatural beings. The Holy Scripture says: “We honored the sons of Adam and carried them on land and on the sea, and gave them good things, and showed them an advantage over many whom we

created” (Koran); “And behold, We said to the angels: “Bow down to Adam!” Man in the system of the universe has a particularly important place.

Navoi repeats these verses of the Holy Koran in poetic form:

“Know the wisdom of the Creator of these four powers:

He decided to create a man on earth.

He made man the pinnacle of creation,

There is no comparison in the creatures of the earth to man” (Koran).

The Koran indicates that man was created as the vicar of God on Earth: “And behold, your Lord said to the angels:” I will establish a vicar on the earth.

Navoi knew the Holy Quran by heart from childhood and often quoted this Book in his writings. He skillfully used the verses of the Holy Quran and the hadiths of the Prophet (PBUH) in his poems and poems. Addressing the rulers of his own and subsequent eras, he wrote:

“You were a drop. But turned into the sea
You are the living Source of Eternal Forces.
And this is the will, power and power of the Creator;
And all hearts accept God’s power.
Is it by a secret lot, one
Such happiness is given to you here, –
You know: the pinnacle of earthly wisdom
In the art of government.
May the shah do goods for the people
And thanks the creator for the goods.
Establish the law of good instead
Violence – “And you will be blessed!”
Yes, here you are the king, but the king is for a short time
“So make people happy!” the prophet said (Navoi).

The teachings of Islam are anthropocentric to a certain extent, since according to the Koran, everything that exists on earth is intended for human life and to satisfy his needs. Allah has created everything necessary for a comfortable, well-organized human existence. Koran narrates:

“Have you not seen that Allah has subdued for you what is in the heavens and on the earth, and has bestowed on you mercy both open and secret?”;

“Have they not seen what We have created for them from what Our hands have created, livestock, and they own it? We conquered it with them: they sit on some, they eat others (Koran);

“And he made cattle; for you in it there is warmth and benefit, and from them you feed. For you, there is beauty in them when you drive them to rest and when you release them. And they carry your loads to a country that you would not have reached without exhausting yourself. Indeed, your Lord is meek, merciful! And horses and mules and donkeys for you to ride and for decoration. And He does what you do not know”;

“For you and in your cattle is an edification. We give you drink from what is in their stomachs between feces and blood, pure milk, pleasant for drinkers”;

“There is an edification for you in animals: We give you drink with what is in their stomachs, for you there is abundant benefit in them, and you eat from them”;

“And the Lord inspired that bee: “Build houses in the mountains, and in the trees, and in what they build; then eat all kinds of fruits and walk in the ways of your Lord with humility”.

“They come out of their entrails with a drink of different colors, in which there is a cure for people. Verily, in this is a sign for the people who meditate”.

The Koran says that natural phenomena, plants are created to sustain human life:

“He is the one who brings down water from heaven: for you drink from it, and from it the trees where you feed. He makes crops grow for you with it, olives, palms, vines, and all fruits; Verily, in this is a sign for a people who think!”;

“We sent down water from the sky in proportion and placed it in the earth, and we are able to remove it. And We have made for you gardens of palms and vines with it; there are many fruits for you, and you eat them, and the tree that comes out of Mount Sinai; it grows butter and tint for those who eat” ;

“He is the one who created the night for you to rest in it, and the day to help you see”.

“Verily, in the creation of the heavens and the earth, in the change of night and day, in the ship that sails on the sea with what is useful to people, in the water that Allah sent down from the sky and revived the earth with it after his death, and scattered all kinds of animals, and in the change of the winds, and in the subordinate cloud, between heaven and earth - signs to reasonable people!”.

Thus, Islam elevates man and gives him a central place among creations. The whole world was created for man. It is this point of view that Alisher Navoi adheres to. He claims:

Allah, when handed you his pearl,
I crowned you with a crown of generosity.
Thank him for any gift
And know: grateful - a double gift (Navoi).

But, nevertheless, this does not mean that man is an absolutely privileged being in the universe and, of course, this does not mean that man’s actions are not limited in relation to other creations. The humanistic foundation of Islam extends its sphere of influence not only to the individual and human society. Humanism, according to Islam, should be manifested in relation to the entire created animal and plant world. In relation to the whole world, one can judge the humanistic worldview of a person, the basis of which is not only the preservation and development of human life, but also the preservation of the honor and dignity of a person.

According to Islam, as Z.Ya. Rakhmatullina notes, “a deed unworthy of a person is the manifestation of cruelty and inhumane treatment of animals living nearby, their extermination for the sake of satisfying vanity or entertainment, harassment, roundup of animals, slaughter in an unlawful way (haram) and etc. The taboo on causing senseless harm applies not only to animals, but also to the plant world, to all types of resources (mineral, water, etc.)”(Rakhmatullina). There are verses and hadiths calling for careful, wise, humane treatment of the environment. But to idolize, worship, connect the success of one's business or failure

with the manifestations of nature, with plants, animals means a belittling of the dignity of man and neglect of the purpose of the creation of man.

Results and Discussions

The article uses philosophical methods of scientific knowledge, such as analysis and synthesis, induction and deduction, historical and logical, dialectical, systemic, structural and functional approaches, comparative analysis and comparison.

The next principle of Islam is that man was created innocent. Islam proclaims that a person is born flawless. Islam does not recognize any original vice in a person, it does not see any original filth in him. But, at the instigation of Devil, man began to forget God.

The idea of humanism is present in the principle of the power of God. In some religions, a person's actions directly determine his future life. For example, Zoroastrianism, a religion whose sacred book "Avesto" was created on the land of Ancient Khorezm about three thousand years ago, teaches that evil and suffering depend directly on the behavior of the people themselves. The "Upanishads", a literary monument of ancient India, contain the idea that the social status of a person in society is the result of his actions that he committed in past lives. In Buddhism, a person's actions predetermine his karma without condescension. In Islam, it is possible that even if a person commits a bad deed, God, in his wise will, can forgive and bestow on a person the best.

In one of the stories described in the Koran, it says: "And, We forgave him for this, and for him, We have closeness and a good refuge" (Koran). God in Islam is repeatedly presented as forgiving: "And those who committed an abomination or offended themselves, remembered Allah and asked for forgiveness of their sins, and who forgives sins except Allah?— and did not persevere in what they did, being knowledgeable - their reward is forgiveness from their Lord ... "; "And whoever does evil or offends his soul, and then asks Allah for forgiveness, he will find Allah forgiving, merciful"; "And whoever turns after his injustice and corrects, then Allah will turn to him. Indeed, Allah is Forgiving, Merciful!" Punishment, according to Islam, occurs according to the wisdom and justice of the Creator, who alone knows all the sincere thoughts, desires and intentions of a person.

Navoi in such works as "Prayer to God", "Language of Birds", "Mesnevi" in poetic form expounds the above verses of the Koran:

"The ocean of your mercy is wide,
No matter how the waves of sins rage the stream".

The humanism of Islam is manifested in its justice. The Holy Scripture says that Allah is just and does not love the unjust: "Verily, Allah is not unjust to people in anything, but people are unjust to themselves!". Islam is so strict about the observance of justice that in case of injustice, it severely punishes. For example, "those who do not believe in the signs of Allah and beat the prophets without right, and beat those of the people who order justice, rejoice with a painful punishment!" (Koran).

We know that justice, both as a concept of the science of morality, and as a principle of state and social construction, occupies a central place in the work of Navoi. When he talks about the prosperity of Herat, the capital of Khorasan, and the state, he connects all this with

the will of the ruler of this land - the victorious, just Shah Sultan Hussein Baykaro. Navoi writes that the Persian king Anushirvan, famous in the past, would now become his student:

“Let him succeed in justice,
But the torch of Islam did not own.
Law, without the light of truth holy,
Unfit to govern the country ...
Know: justice is louder than glorious battles
And above dogmas, religions and prayers” (Navoi).

The humanism and justice of Islam is manifested in providing a person with freedom of choice. “Questions about humanism - about the value of the human person combined the principle of freedom and necessity, determinism and indeterminism”. According to Islam, every person has the right to use freedom of choice of belief, freedom of conscience is the essence of his humanity.

The freedom of choice granted to a person is far from oppression and coercion even in accepting or rejecting religion. The Koran says: “There is no compulsion in religion”. Islam preaches this point of view because it is based on belief, desire and obligation. All this would be meaningless if imposed by force. Everyone has the right to choose their own path. “And say: “The truth is from your Lord: whoever wants, let him believe, and whoever does not want, let him not believe” (Koran).

Here writes Navoi:
Khirman of ignorance, where darkness and shame,
Reasonable knowledge incinerates.
Like a fruitful tree, its age
The wise man decorates! (Navoi).

The great thinker is sure that when a person masters knowledge, he will overcome the madness of the world. High respect for the Holy Scripture, for the traditions from the Messenger of Allah (PBUH) Navoi expresses in the following verses:

“One spends his whole life researching the Koran,
Though he is incomprehensible as the ocean.
Another huddles in a cell, in a madrasah,
To bring together the hadiths all” (Navoi).

Now we can only wonder how Soviet censorship missed so many praises of the holy book of Muslims.

While affirming the power of God, Islam also places responsibility on man for his life on earth. Man is a person endowed with the right of free choice. It is in the power of man to do good or evil deeds; for this he possesses such a quality as will. The will of a person is free, which means that he is free in his choice. And it depends on the person what he chooses - good or evil. “My word does not change, and I am not a tyrant for slaves.” In Islam there is freedom of conscience and thought. One of the Surahs of the Koran says: “And if your Lord had willed, then all who are on earth would have believed in their entirety. Will you force people to become believers?” Allah made it possible for everyone to choose their own path.

Alisher Navoi is a great humanist. In his opinion, a person is the most valuable, the best thing that has been created on earth. A person and his interests are the main measure of value. Everything is created for the sake of man and for him. Navoi did not deify a person, he sought to approach people in a differentiated way. The poet argued that “not every person can be considered good, valuable, not all things are acceptable, pleasant” (Navoi).

A real person, according to Navoi, is alien to self-interest, greed, lust, stinginess, envy. These negative qualities are characteristic of people striving for profit. It is in them that he sees the source of many social ills (Masharipova, 2019).

Criticizing his contemporaries - hypocritical sheikhs, Navoi wrote:

You will see: their essence is base passion:
Grow rich; and there - let the abyss.
That's why they cunning and deceit:
Their goal is wealth, power, high dignity.
So let the world know the whole truth about them:
There are no meaner deceivers in the world!
Their appearance is specious and holy,
But their souls are latrines.
Any of them is a low slave of addictions:
Any of them weakened before evil spirits” (Navoi).

He contrasts these hypocritical, greedy and mercenary clerics with his ideal image - the Sufi. In “Confusion of the Righteous, he wrote that the living thought of real Sufis shines like a mirror in which their desire burns, namely to see the face of the Beloved and merge with Her. He says that mere mortals, whom he calls earthly, cannot contain this thought, only a facet of that thought in the heart can live. And in every facet - the face of an eternally young beauty is reflected. “And no matter what line you cast a glance, magical eyes look everywhere; everywhere the beautiful eyes of the one who is the meaning and essence of all living things, that is, Allah Almighty.

“And those who saw it, only they —
Sufis are authentic today (Navoi).

A good person, according to Navoi, should be distinguished by such qualities as good manners, courtesy, politeness, courtesy, modesty, truthfulness. He contrasts these qualities of human cruelty, arrogance, arrogance, falsehood, lies and connects them with the need to be polite, courteous, modest in everyday life, especially emphasizing the respectful attitude towards elders, father and mother (Masharipova, 2011).

Navoi believes that children should have a sacred respect for their parents. He says that the son should bow his head before his father, and give his heart to his mother. Children should always follow their predictions, not cross their instructions. Here is what he writes:

“Do not hesitate to sacrifice yourself in the name of your father,
Do not regret giving your life for a holy mother.
Consider them illuminating nights and days,
One by the moon, and the other by the sun” (Navoi).

And, what I especially wanted to emphasize and highlight, Navoi paid great attention to the formation and upbringing of children in the family. This is clearly reflected in his poem “Confusion of the Righteous”:

“And the honor of the family is yours, first, honor,
If you have a family and children.
You gave birth to children, but you must know
How to give them education from an early age” (Navoi).

Navoi follows the instructions of the Prophet Muhammad (PBUH) that parents are obliged, first of all, to name their children good names, so as not to overgrow them with ridicule later. For in the hadith it is said: “On the Day of Judgment you will be called by your names, so call your children beautiful names.” The Uzbek poet believes that a name can be both a sign of happiness and a sign of resentment. No wonder one was called “Hussein”, and the other “Yazid”, after the executioner who killed the grandson of the Prophet Muhammad (PBUH).

Based on Islamic principles and rules, Navoi gives valuable instructions to parents on raising children. He says that children should be spared, protected from troubles; at the same time, it must be remembered that excessive tenderness is a clear harm.

It is necessary to pay attention to the fact that A. Navoi sought in his work to comprehensively and deeply reflect life in all its diversity. Love for a person is the ideological basis of Navoi’s humanism. Not without reason, he made questions of love one of the most central in his works. Look at how he expressed, while remaining true to humanism, many aspects of his worldview in the presentation and solution of this problem. Navoi’s views on love were very original and peculiar. He wrote: “That word (of the writer), in which there is no sign of the fire of love, consider equal to a dead body in which there is no soul” (Masharipova,2004).

The humanism of A. Navoi, his humanistic teaching about love was fundamentally different from this mystical kind of love. The love that A. Navoi sang is not passive and does not exclude hatred for what opposes it, but includes it as an integral part. The heroes of Navoi Farhad, Iskandar and others speak eloquently about this.

Navoi considers the feeling of patriotism and hatred for conquerors, enemies of the Motherland, to be one of the main qualities of a person. He said that to live in trouble and suffering in the homeland is better and nobler than to live in contentment and goodness in a foreign country.

Such ethical principles as patriotism and internationalism are a characteristic feature of Navoi’s worldview, which is associated with his humanistic ideas. Navoi, as a humanist, treats not only his own people, but also other peoples with great respect and sympathy. It is no coincidence that the most beloved heroes of Navoi are representatives of different nations. Here is a whole gallery of images of Navoi: the Chinese Farhad, the Armenian Shirin, the Iranian Shapur, the Indian Masud, the Greek Iskander, Leyli and Majnun come from the Arab people. All of them are united by humanism, their actions are guided by love for a person. Navoi did not put one nationality above another, did not seek to infringe on interests in favor of others. Navoi claimed: “I live when we are in friendship, there is no friendship - I am waiting for death”; and further: “No, it’s not a matter of enmity, Peoples live in a good world, Friendship is a matter of people, Glorifying friendship with a line is my business!” (Navoi,2000).

Some authors argue that Navoi stood for not only friendship between peoples, but for the equality of all religions. We cannot agree with M. Aripov, who argued that “The idea of the equivalence of religions is one of the remarkable achievements of medieval socio-philosophical thought and the philosophical poetry of the East. It was one of the sources for the formation of the doctrine of the perfect man (al inson al kamil, or insani kamil). Even the early Mutasawwifs Bayazit Bistami, Al Kushayri used the term “insoni komil” to determine the moral state of a person who has reached the highest level of knowledge - the truth (haqiqat).

In the future, the doctrine of the perfect man is subjected to rational philosophical and moral comprehension in the philosophy of Abu Nasr al-Farabi and his followers. However, this doctrine received its most complete philosophical and theoretical justification in the extremely pantheistic philosophy of the Spanish-Arab scholar Muhyiddin Ibn al Arabi, and later in the philosophy of the Turkish scholar Abdukarim Djili, the author of the book “Kitab al insan al kamil fi marifat al avkhir wa al avair” (The book about the perfect man and the knowledge of the final and primary principles).

The universal humanistic ideas of Alisher Navoi are receiving worldwide recognition, as evidenced by the erection of a monument to the great poet at Soka University in Tokyo, which has become a symbol of friendship and spiritual exchange between Japan and Uzbekistan. It is also noteworthy that the wise words of the thinker are engraved in Japanese on the pedestal of the monument to Alisher Navoi, which are of particular importance in the modern world:

“Understand, people of all the earth: enmity is a bad thing,
Live in friendship among yourselves - there is no better destiny!”

The message of the founder of the Japanese Soka University, Daisaku Ikeda, to the Uzbek colleagues contains such sincere, heartfelt words: “Peru of the outstanding poet of the Great Silk Road Alisher Navoi, who is the pride of your country, owns the following inspired words: “East in yourself, combine the West, find the whole world in yourself.” Who can be called a Man with a capital letter? This question was clearly answered by the teacher of Navoi - Jami: “Of the best, the first will be named the one who stands in trouble for his people”. His student Navoi also expressed his unchanging conviction by saying: “You can only become human if you empathize with Others” (Artikov,1985).

Alisher Navoi sought to put into practice his humanistic ideas in order to alleviate the situation of the masses and improve the country. In his treatises “Confusion of the Righteous”, “Beloved of Hearts”, Navoi wrote: “If you do goods to the people, then this will benefit you more”. “... Choose the most correct path - the path of reason, in all matters consider your friend, companion. Always be with him, he will save you from what is contrary to the truth ...”

Conclusion

We can conclude that the advanced humanistic and patriotic ideas of A. Navoi, thoughts about friendship, mutual consent of peoples, striving for peace, hatred for invaders - all this is brilliantly expressed in the poet’s poetry and makes him close and dear not only to us, but and all progressive humanity. The worldview of A. Navoi determined the socio-economic conditions and demands of the XV century. But we see that in those conditions he managed to raise high the banner of humanism and patriotism, love of people, truth and peace. A. Navoi created such spiritual values that entered the world civilization and enriched it. Navoi’s poetry is a collection about the way of life of a person. In almost all of his poetic works, nobility,

generosity, justice, patience, and the ability to withstand difficulties are sung. He condemns enmity, envy, hatred, evil, avarice, greed, lies and other negative human qualities. Calls to strive for excellence, to live by good deeds, notes that a person should be evaluated not by nationality, gender or religion, but by his human qualities. Therefore, in his works, heroes of different nations and religions, representatives of many peoples are sung. More than five centuries have passed, and the works of the great thinker, which have taken a worthy place in the treasury of world culture, in which encyclopedic knowledge is concentrated, serve new and new generations. And so it will continue, because in the works of the poet bright ideas are sung, close to mankind at all times.

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