



Alisher Navoi Is A Propagator of Universal Values

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Abstract: *This article analyzes the fact that Alisher Navoi promoted universal values, not only through his works, but also through his life.*

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Introduction

The fact that the attention and respect for the personality of Alisher Navoi has not faded over the centuries, on the contrary, it is explained by the fact that the attention to the scientific and philosophical heritage of the timeless thinker is growing, and it is connected with the universal values promoted in the spiritual heritage of Hazrat Navoi. Below, we will prove our point with the example of universal human values praised by Navoi. According to Hazrat Navoi, a real person is a person who puts the people's interest above his own benefit and considers the people's sorrow as his own sorrow. A selfish person who always thinks about his own interests, does not share the sorrows of others, cannot be called a real person. According to the philosopher, no matter who he is, whether he is a king or an ordinary peasant, he should have human qualities.

For this reason, the thinker calls everyone to be honest, fair, generous and enlightened. Navoi takes up a pen in order to encourage oppressive, selfish, greedy people in the society to be fair, humane, noble, correct and kind. According to Navoi, such people should be educated.

Methodology

In Khamsa's first epic "Hayrat ul-Abror", Alisher Navoi expresses a lot of thoughts about noble qualities such as decency, contentment, kindness, love, loyalty, truth, and knowledge. In particular, the leader's words about spirituality deserve special attention. In the epic, "...if the people working under the leader do something wrong, they should be treated accordingly, being aware of their good or bad situation shows the respect of the boss for this team" (Qayumov, 2009), the philosopher says. a poet.

He evaluates greed as a vice that ultimately leads to humiliation. A greedy leader is like a gado. On the contrary, a contented dervish stands as high as a king, says the Allama. Therefore, first of all, it is necessary to educate the ego in a person. If the leader's ego is full and he has morally absorbed the qualities of humanity, then the community - the people - will be peaceful and the society will be prosperous. In this regard, Navoi states in the following rubai:

*To hirsu havas xirmanibarbod o'lmas,
To nafsu havo qasri baraftod o'lmas.
To zulmu sitam joniga bedod o'lmas,
El shod o'lmas, mamlakat obod o'lmas.*

It is necessary to give the threshing floor (threshing floor) of greed and vain desires to the wind and blow it away. It is permissible to raze the castles of lust, pride, and arrogance to the ground. It is necessary to destroy oppression and oppression by giving a strong blow to the soul. If we do so, the people will be happy and the country will be prosperous.

In the twentieth chapter of "Hayrat ul-Abrar", the mystic says that the king (leader, chief) must rule the people with justice. Adl (justice) consists of three letters, the letter "ain" is bright like the sun, "dol" is the crown of state and religion. Therefore, put on the crown and light the eyes with love. Protect the shadow of justice for the oppressed (one who needs help) who came to you with a dream.

In Navoi's eyes, every person is a unique universe. The character of one person is not the same as another. Therefore, it is necessary for the leader to take these characteristics into account when rewarding and punishing. Because candle and ice are similar in color, but one is grass (fire) and the other is water. Human nature is also of two types:

*Kimniki inson desang – inson emas,
Shaklda bir, fe'lda yakson emas* (Navoiy, 2007).

If you intend to take someone close to you and sympathize, first of all, put him to the test. Don't jump to conclusions. It is a bad mistake to be careless in choosing friends and family.

*Kimniki aylay desang mahraming,
Ko'p sinamay, aylamagil hamdaming* (Navoiy, 1998).

According to the mystic's confession, for a person, not the crown, the state, etc., but the best qualities are superior to any wealth.

*Oltin, kumush etma kasb davlat kunidin,
Kim tortar adab ulusni davlat tunidin,
Gar yo'qdir adab ne sud oltin uni din.
Elning adabi xushroq erur oltundin.*

However, as said in the Hadith Sharif, "Abundance of wealth is not considered wealth, but real wealth is spiritual wealth."

The solution to the universal problems facing mankind at the moment is primarily related to the spirituality, enlightenment and common sense of the person, solving the total problem situations facing humanity in the 21st century through the power of thinking, mutual respect and tolerance. It is a clear fact that it should be. This path is a path of development based on solidarity and equal rights among all peoples and nations of the world, as well as ensuring the elimination of forces that undermine universal security. Alisher Navoi writes about interethnic harmony based on universal human values as follows:

*Olam ahli, bilingiz, ish emas dushmanlig',
Yor o'lung bir-biringizga – erur yorlig' ish.*

Alisher Navoi dwells on the judges and describes them as judges of the good and bad deeds of Muslims. The thinker compares people of this category to musical instruments. The reason is that what they say will happen, that is, only the instrument itself decides what kind of melody will come out of the instrument. In this place, if the musical instrument is in tune, an elegant melody will radiate from it. On the contrary, if there is no music, if you play it hard, nothing but an unpleasant sound will come out.

Navoi dwells on many negative vices that are contrary to universal human values and emphasizes that it is necessary to walk away from them. "Waste is not generosity; Smart people don't call it generosity. The one who burns the halal meat is called a madman; they say that it is crazy to light a candle in a bright place. He who gives charity to the people is humble and not generous. To find good things is to eat; to hide the faults is to dress them up," says Hazrat Navoi.

The mystic compares generosity to a useful fruit, a fruitful tree, a raging sea, a priceless jewel, a value equally important for all nations. He compares generosity, which is its reflection, to a tree without fruit, a spring cloud without rain, a musk-burn without smell, smoke, firewood, and a shell without wood. "Bad people do not expect bad things from a good person. "That's why a good person does not miss the good from the bad," says the scholar.

"If you can't do good, don't do bad. If you don't think good is better than bad, don't think it's worse. If you do not know how to do good, join the good; If you can't surround yourself with good, surround yourself with good people," Hazrat Navoi calls people to be kind. The mystic dwells on hilm and states the following: "Hilm is the precious garment of a moral person and it is the most durable fabric of all types of clothing. Hilm is a protector against the blowing of evil spirits and a protector against the futile actions of hypocritical hypocrites."

Navoi describes the virtue of gentle volunteerism as the anchor of a person's ship in a stormy sea, or it can be equated to a scale that measures the value of humanity.

The thinker states in the thirteenth article of "Hayrat ul-Abrar" that a person should always live with gratitude: "Speaking good words in communication with people is the most important form of gratitude." With the power of the word, salvation can be given to a

person, and a dead coin can be given life. Among the precious minerals, the gem is the word, and the fruit of humanity is the word.

*Ham so'z ila elga o'lumdin najot,
Ham so'z ila topib, o'luk tan hayot.
Ma'dani inson guhari so'zdurur,
Gulshani odam samari so'zdurur* (Navoiy, 1998).

"Speaking sweet words with an open face" is another manifestation of humanity. Every person is considered a real person if he turns his passion into joy with the same morals, if he is loyal to those who suffer.

*Oni bashar xaylining insoni bil,
Odamilar odamisi oni bil.
Angla kishilikni musallam anga,
Yuz kishilikcha ish esa ham anga* (Rosenthal, 1948).

The mystic also reflected patriotic ideas in his works. A man who lived in Navoi's time leaves his homeland and goes to another country. The following rubai of the creator is addressed to such people:

*El qochsa birovdin, el yomoni bil oni,
Ahvolidin ibdor nishoni bil oni.
Fe'l ichra ulus baloyi joni bil oni,
Olam elining yamon-yamoni bil oni.*

Humanitarian ideas are praised in Alisher Navoi's writings. For example: *Naf'ing agar xalqqa beshakdurur, Bilki, bu naf' o'zingga ko'prakdurur*. In the emergence of this idea, of course, there is a contribution of the holy sources of Islamic teachings. In particular, as stated in one of the verses of the Holy Qur'an, "If you do one good deed, you will receive a multiple reward, just like when a single grain of wheat is planted in the ground, a multiple crop is harvested in due time." In this place, the scholar emphasizes that the real purpose of living is not luxury, but to leave a good name for oneself with one's activity, behavior, moral quality and virtue. In such Rubai's of Navoi, he expressed that a person should spend his life in useful deeds, follow a certain profession, be enlightened, and acquire good qualities. In this sense, Navoi:

"Kamol et kasbkim, olam uyidin. Sanga farz o'lmag'ay g'amnok chiqmoq, Jahondin notamom o'tmak biayn, Erur hammomdin nopok chiqmoq", – deya ta'kidlaydi.

According to the thinker, the goal is not only to master science and craft, but to be able to mobilize this craft and knowledge for the benefit of the people.

"Generosity," says Navoi, "is to bear the burden of a victim's harshness, to save him from those difficulties and not to bring up what he did, not to take it into his mouth, not to thank him for his work, and not to put it in his face." Courageous people are respected among the people. Navoi urges people to be honest, generous and fair, and to be friendly with each other, and he emphasizes being generous. According to the mystic, a person who chooses the path of goodness will achieve happiness. Such people are generous. The poet writes: "Generosity is a fruitful tree in the garden of people. Perhaps it is the sweet fruit of

the tree, the rippling river of the land of civilization, perhaps it is the original gem of the rippling river" (Navoiy, 1998).

According to the great thinker, loyalty is the essence of humanity, the source of social good. Alloma, as a supporter of the elimination of evil in social life, says that the possibilities of free will are incalculable and puts before people the need to eliminate evil. In this way, he encourages people to follow the example of good people. "If you can't do good, don't do bad," he says. At the same time, he insists on taking an active attitude against evil when it is committed:

*Ko'nglingni arit barcha yomonlik xislatlardin,
Kim yaxshi qiliq dalil erur rahmatdin.
Badbo'ylik ul vahshat erur shiddatdin,
Kim etsa xaloslik, o'z vahshatdin.*

"If you cannot do good, do not do evil. As long as you don't know good better than bad, don't be worse. If you don't know the good, join the good, and be a Eurol in the line of good," concludes Navoi.

Result and Discussion

Alloma sang high ideals of humanity in his works. Not limited to this, he fought for his ideals. According to Navoi's interpretation, faith is the main sign of humanity. In this case, faith does not mean imitation, but real faith. He cannot agree with hypocrisy, fraud and hypocrisy. The ghazal of "Shaykh" and "About hypocritical sheikhs" in "Mahbub-ul-Qulub" can be cited as examples of this.

Alloma's idea of a perfect person is in the administration of the country, in the thinker's ideas about a perfect human community, in his views on a just ruler, in the attitude of the head of state towards ordinary people, in theological and legal guidelines. is reflected in its implementation.

In the epics of the mystic "Khamisa", including "Sabai Sayyor", "Saddi Iskandari" and "Farhad and Shirin", the one who gives abundant life to people, elevates the country, shares happiness with people, injustice, embodies the image of an ideal community free from oppression and violence and a just, mature king.

Navoi added the just ruler to the list of perfect individuals who have attained high spiritual heights, and as long as the king chooses the path of justice, the state will develop in all respects, the burden of the people will be eased, and there will be prosperity emphasizes. "The food of the hungry is from the table of grace and giving, and the clothing of the naked is from the treasure of grace and charity." It is like a rain cloud to beautify the country's garden, and it is like the sun to light the eyes of the people of the country. The inhabitants and people of other countries dream of him, and the oppressed of other countries talk about his justice. Scholars write treatises on a good horse, and poets write odes about its good qualities, musicians sing about it, and composers create tunes about it..." (O'sha asar), allama says.

Alisher Navoi wants to see a just, intelligent, generous ruler embodied in the scientific and philosophical heritage of his friend Boygaro, with whom he grew up together. He

always invites him to live with concern for the people of the country and to do good. For example, a thoughtful ruler said to his friend: "Never let your heart be careless of God and Muslims. "There is no need to be careless about the opinions of friends and the plans of enemies, and this work will not bring any other result" (Gulova, 2021), he says. With this, he encourages people to be people-loving, just, and humanistic in governing the country.

Obviously, in the 8th-15th centuries, the idea that the ruler was the caliph sent by God for people prevailed in Eastern countries. According to this view, the king was considered a symbol of justice, and it was necessary to introduce it to people, and to always have justice in his behavior. British Islamic scholar E. Rosenthal, who studied this situation in his research, said, "In Muslim countries, it was customary to evaluate the activities of the head of state from 2 different points of view. These are theological-legal and historical-political aspects. In addition, the heads of the state kept in mind that they were Muslims under any circumstances and believed in the primacy of a perfect Islamic state based on Sharia law" (Axtamovna, 2020), which clarifies this idea to some extent.

In his philosophical heritage, the sage Navoi is also based on the principle of the protector of the ruling people in the world, the representative sent by the Creator. In "Mahbub ul-Qulub" the philosopher says about this: "A just king is a favor shown by God to the people, a reason for peace and prosperity for the country. With the sun, like spring rain, flowers bloom from the black soil and sprinkle gold on the heads of the people of the country" (Axtamovna). Navoi exposes various tricks of harsh, wicked, oppressive kings. "A just king," the philosopher says, "is a mirror, and this is his opposite." He is a bright morning, this is his dark night. Oppression is pleasing to him and lewdness is dear to him. Unity in the heart of the country's corruption, peace in the memory of the people's confusion. The prosperous places are ruined by his oppression, and the dove's nests are full of owls. The flood of May destroyed the beauty of the country due to overflowing during its peak" (Axtamovna, 2021).

Conclusion

From the above universal ideas of Hazrat Navoi, it can be understood that a person can be knowledgeable, but his heart remains impure. In this case, they rely on the help of Sufism. After all, the essence of Sufism is to clean the dust in the human heart and raise it to the level of a perfect human being.

The independence of our country started a new stage of in-depth study of Alisher Navoi's life and work. About 10 doctoral theses and more than 20 candidate theses were defended on the philosopher's life, work and activity, scientific and philosophical views.

Navoi is appreciated as one of the favorite creators recognized by humanity. His statue was erected in Moscow, Baku and Tokyo. Alloma's books have been translated into many languages of the world. Alleys and streets are named after the heroes of the play, and their busts are erected (Melikova, 2020).

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