



## ALISHER NAVOI — THE SPIRITUAL ARCHITECT OF SOCIETY

Gulova Anorgul Akhtamovna

Associate Professor, Bukhara State University

## ALISHER NAVOIY — JAMIYATNING MA'NAVIY ME'MORI

Gulova Anorgul Axtamovna

Buxoro davlat universiteti dotsenti

## Алишер Навои — духовный архитектор общества.

Гулова Аноргул Ахтамовна

Доцент Бухарского государственного университета

<https://orcid.org/0000-0001-5308-6061>

[gulovaanorgul2@gmail.com](mailto:gulovaanorgul2@gmail.com)

**Annotation:** This article analyzes the role of Alisher Navoi's socio-anthropological views in shaping the prosperity of society, as well as the education of youth.

**Key words:** society, youth, generosity, justice, spirituality, enlightenment, thought, education, faith.

**Annotatsiya:** Ushbu maqolada Alisher Navoiyning ijtimoiy-antropologik qarashlarining jamiyat ravnaqi, qolaversa yoshlar tarbiyasini shakllantirishdagi o'rni tahlil qilingan.

**Kalit so'zlar:** jamiyat, yoshlar, saxovat, adolat, ma'naviyat, ma'rifat, tafakkur, ta'lim, e'tiqod.

**Аннотация:** В данной статье анализируется роль социально-антропологических взглядов Алишера Навои в формировании процветания общества, а также в образовании молодежи.

**Ключевые слова:** общество, молодежь, щедрость, справедливость, духовность, просвещение, мысль, образование, вера.

**INTRODUCTION:** It is well known that the primary subject of Eastern philosophy and theology is the relationship between Allah, the universe, and humankind. In the thinker's creative work, these matters have a unique interpretation. In this context, if we explain the concept of a philosophical foundation, it is a theoretical system that forms the basis of the scholar's worldview. For Alisher Navoiy, this is "Wahdat al-Wujud" (the unity of existence) and tajalli (manifestation—according to the ideas of Sufi teachings, the world we live in is the manifestation of Allah, i.e., the divine radiance).

**LITERATURE REVIEW AND METHODOLOGY:** The social ideal, i.e., the highest level that serves as a model for the development of society and the individual—the concept of the Perfect Man (Al-Insan al-Kamil)—occupies a central place in all religious-philosophical teachings. Through religious-philosophical ideas in his spiritual heritage, the scholar strives to address the issues of humanizing society. Navoiy's concept of the "ideal person" relies on "Metaphorical love" (majaziy ishq) and "the education of morality and the



ego" (nafs). According to him, the "Perfect Man" is a tolerant and just person who unites manners and intellect, who is able to rise from "metaphorical love" to "real love" (haqiqiy ishq), and serves as an important tool for the spiritual purification and humanization of society. Navoiy evaluates love from a philosophical perspective and expresses it as follows:

Majoziy ishqdin o'rtansa joning,

Borib seli fanog'a xonumoning.

Haqiqiy ishqdin esgay nasime,

Yetib oning nasimidin shamime

(If your soul burns with metaphorical love,

Your home and hearth will wash away in the flood of annihilation (fano).

Then a breeze will blow from real love,

And a sweet fragrance will reach you from that breeze). [1]

It can be understood from the meaning of the above lines that if human love is viewed with a pure gaze, it is indeed real love itself. Looking at Navoiy's personality, throughout his life, he truly loved humanity away from worldly interests and carnal-sensual desires, through divine love. He saw divine attributes within personal virtues. According to the thinker, the ultimate goal of metaphorical love is to praise real love. For a representative of the Sufi path (tariqat) like Navoiy, this was a special path. This shows that the love for the Absolute Spirit is hidden within the underlying meaning of human love interpreted in the scholar's spiritual heritage.

In Navoiy's efforts to promote the rules of social purification, tranquility, and tolerance, the Sufi concept of accepting life as it is, looking at everything with love, understanding existence as a source created on the basis of divine laws (a divine manifestation / mazhar), and preserving all its blessings proved highly effective.

The anthropological approach is a method of studying the human being as the central object of the universe. Alisher Navoiy regards the human as the **"lord of creation"** and describes their body as a sacred "fortress" (city) embodying the four elements. In this approach, human spirituality, intellect, and physical structure are viewed in mutual harmony. Within the framework of the Kalam (theology) concept of "human actions," the "education of morality and the ego" emerged from the issues of rules and regulations that must be performed or are forbidden for a human being. At this point, it is appropriate to mention the famous scholar and representative of Kalam, Abu Mansur al-Maturidi. In his book *Kitab al-Tawhid*, speaking about *tabayi'*—the nature (properties) of things—he notes that it exists in every physical substance (*ayan*), that is, everything perceived by the sensory organs. These natures are opposing forces that repel one another. As a rule, if you place one upon another, instead of uniting, they repel each other according to their nature and move in opposite directions. Therefore, they should have disrupted the order of the entire universe. However, the Almighty Lord synthesized these natures, despite their mutual internal contradictions, and controls their changes to occur in an orderly and purposeful manner [2].

The following verses by Alisher Navoiy harmonize with the views of the Kalam scholar al-Maturidi:

“Ey qilibon qahr ila lutfung shior,



Borni yo‘q aylamaku yo‘qni bor,  
Yo‘q edilar har neki — bor aylading,  
Fahmu xirad borig‘a yor aylading”.  
("O You who make both wrath and grace Your custom,  
Turning existence into non-existence, and non-existence into being,  
Whatever did not exist—You brought into existence,  
And paired it with the companion of understanding and intellect"). [3]

Relying on the traditions of Kalam scholars based on Islamic principles, Navoiy also encourages understanding the Creator through consciousness and thinking according to the laws of logic, stating the following:

Buki seni xoliqi kavnu fasod,  
Qilmadi hayvonu nabotu jamod...  
(That the Creator of generation and corruption (the universe),  
Did not make you an animal, a plant, or a mineral...) [4]

The socio-philosophical views in Navoiy's creative heritage are not merely theoretical conclusions; rather, they form a socio-anthropological system that defines the position of the individual in society. Below, we examine the impact of these categories on the relationship between the individual and society:

- **Wahdat al-Wujud and Tajalli (The Basis of Social Equality):** From an anthropological standpoint, this view expresses the general conclusion of *alam al-sughra*, meaning "Man is a microcosm (a miniature copy of the universe)." Its social significance lies in the fact that if everything in the universe is a manifestation (*tajalli*) of Allah, then every human being is a carrier of a divine particle. This, in turn, signifies the nobility of a person's essence regardless of their wealth, class, or social origin in society. Alisher Navoiy's idea that "You made the human the most noble of all" acknowledges the sacredness of mutual kindness, respect, and human rights (in a philosophical sense) among people in society.
- **The Perfect Man (Social Ideal and Standard):** For Alisher Navoiy, the Perfect Man is not just a religious person, but rather a morally perfected social subject who brings benefit to the people. The force ensuring the spiritual health of society is the "Mature Individual." In his *Khamsa*, he calls for service to other individuals in society (social altruism) through strict control over one's ego (*nafs*), i.e., abandoning selfishness. The concept of the ideal person is aimed at establishing justice and order in society through the internal education of the individual.
- **The Heart (Spiritual Democracy):** Alisher Navoiy considers the heart (*ko'ngil*) to be "superior to the Kaaba." This holds significant socio-anthropological value. Deciphering its social meaning, while rituals performed in different religions may outwardly (*zohiran*) divide people, the "Heart" is inwardly (*botinan*) common to all. His ideas in "The Three Wonders of the Heart" promote the principle of tolerance. The tool for preventing social conflicts and ensuring spiritual solidarity is prioritizing the heart in a society inhabited by followers of various religions and beliefs.
- **Love (Social Connection and Solidarity Energy):** According to Navoiy, "metaphorical love" (human love) is a bridge to "real love" (divine love). Love is not

merely an emotion, but a force that protects humans from worldly interests and the ego (selfishness). As long as the members of a community love one another as a reflection of Allah (a "divine manifestation"), there will be absolutely no place for tyranny and oppression. Consequently, love manifests as the highest behavioral norm that unites people and softens social interactions.

- **Repentance (Social Reform and Rehabilitation):** Alisher Navoiy reveals the anthropological essence of repentance (tawbah) through the lives of the sheikhs presented in Nasayim al-Muhabbat. Its social content can be analyzed as follows: Repentance is an individual's realization of their faults and the reformation of their social behavior. According to Navoiy, repentance is not just escaping a sinful deed, but abandoning habits that harm the public (for instance, the materialism/wealth-worship interpreted by Fariduddin Attar) and moving toward the right path of enlightenment (ma'rifat). As a result, it provides confidence in an individual's capacity to change under any circumstance and grounds the possibility of "human rebirth" within society.

**CONCLUSION: In conclusion, it can be said that Alisher Navoiy's philosophical foundations form the following chain:**

1. All are equal and divine – **Wahdat al-Wujud.**
2. The tool for understanding existence and self-identity – **Intellect and wisdom.**
3. The mechanism for establishing order and discipline in society – **The education of morality and the ego.**
4. The ultimate and final goal of society – **The Perfect Man.**

These ideas demonstrate that Navoiy was not only a poet but also a spiritual architect of society. Directing the individual to serve Allah and the people through self-realization constitutes his anthropology. His spiritual heritage performs the following functions in shaping the education of youth:

- **Self-realization:** Shaping a sense of responsibility in the younger generation by emphasizing their worth and that they were created "noble and honored."
- **Spiritual immunity:** In the current era of globalization, the concept of "the education of the ego" (nafs tarbiyasi) acts as a spiritual shield against various forms of malicious ideologies.
- **Intellect development:** Protecting youth from ignorance and radicalism through sound intellect (aqli saloh) and logical thinking.

Based on the above points, it can be stated that Navoiy's socio-anthropological ideas call upon the individual to know Allah through self-realization, and to benefit the people by fighting one's ego. This model serves as the most reliable guide for today's youth to understand themselves and attain perfection.

**Adabiyotlar:**

1. Алишер Навоий. Фарҳод ва Ширин. МАТ. 8-жилд. – Тошкент: Фан, 1991. – Б. 198.
2. Сирожиддинов Ш. Алишер Навоий и жодида диний эътиқод масаласи. “Алишер Навоий и жодий меросининг умумбашарият маънавий-маърифий



- тараққиётидаги ўрни” халқаро илмий анжуман материаллари. – Навоий, – 2017. – Б. 9.
3. Навоий Алишер. Ҳайратул-аброр, МАТ. 20 жилдлик, Ж. 7.– Тошкент: 1991. – Б. 318. [www.ziyouz.com](http://www.ziyouz.com) kutubxonasi.
  4. Алишер Навоий. Ҳайратул-аброр. МАТ. 20 жилдлик, Ж. 7. – Тошкент: Фан, 1991. – Б. 11.
  5. А.Мансур.(тарж. ва изоҳ муаллифи). Қуръони Карим. Ал-Исро сураси 70-оят. – Б. 184. [www.ziyouz.com](http://www.ziyouz.com).
  6. Алишер Навоий. Хамса. Ҳайратул-аброр. Фарҳод ва Ширин. ТАТ.Ўн жилдлик, Ж. 6. – Тошкент: Ўзбекистон Матбуот ва ахборот агентлиги Фафур Гулом номидаги НМИУ, 2011. – Б.15.
  7. Алишер Навоий. Муҳокамат ул-луғатайн, МАТ. 20 жилдлик, Ж. 16. Тошкент: Фан, 2000, – Б. 3-4.
  8. Алишер Навоий. Бадойиъ ул-бидоя. МАТ.Ж.1.–Тошкент: Фан, 1987. – Б. 6.