



**ANALYSIS OF SOCIO-PHILOSOPHICAL IDEAS IN THE WORKS OF ALISHER NAVOI**

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A B S T R A C T	K E Y W O R D S
<p>Present article offers a philosophical examination of the manifold aspects of Alishir Navai's creative life. Also, it discusses the contemporary relevancy of the notions of justice, humanity which are found frequently in Navai's works. Navai's works are filled with philosophical speculations about the interrelation of an individual and the society, the earthly happiness, man and the community, and thoughts on education and enlightenment.</p>	<p>Morals, justice, humanity, spirituality, reason, idea, tasavvuf, being..</p>

**Introduction**

The reader faces a number of difficulties in understanding the essence of Navoi's works. Because the correct understanding of the main meaning of some verses, stories, and symbols requires deep thinking and knowledge of their philosophical essence. In order to have a deeper understanding of the poet's works, it is necessary to be aware of aspects related to the manners of the sect, the essence of Sufism, Islamic ethics, the life of Sufis, and their personality. The main characteristic of the ideas of humanity and goodness in Navoi's work is that, unlike all the thinkers and creators who worked before his time, he combined the principles of divinity and worldliness. For him, divine ideas and symbols are the ideal world that man always strives for, and the world is a mirror of this ideal world, a place of example and lesson. After all, the wisdom and essence of the universe and the divine world are reflected in man. In particular, views in this regard form the basis of the epic "Khairat ul-Abror". Navoi says in this epic, "All the world is in Kubro, and all the world is in Sugra." Olami kubro is a big world, that is, universe, existence. The world of sugru is a small world, that is, a person. This view actually goes back to the story of the creation of Adam. According to the Qur'an, Adam was created from dust, and then God sent his soul to him and gave him life. So, man was created from matter and spirit or nature and God. That's why the human body contains metaphor and truth, divinity and worldliness.

This is in accordance with the doctrine of the oneness of the universe. The thinker's work "Mahbubul-qulub" talks about the roles and responsibilities of different social classes in society, and the need to

treat their duties correctly and honestly. Considering these features of the work, we can see how valuable it is for human education today. In the work, special attention is paid to the relations of distribution, their fair organization, and in particular, the question of awarding according to service was in the focus of the poet's attention.

When we read Navoi's ghazals, we witness the expression of real human experiences, the tone of complaints and sorrows, which at first starts to depress us. However, the power of Navoi's words lies in the fact that at their core there is a call to restore the qualities of loyalty and devotion, that is, humanity.

Alisher Navoi is a bright person who occupies a special place in the history of world civilization, especially in the development of the cultural and spiritual life of the Turkic-speaking peoples, as a major representative of the Eastern Renaissance. This can be evidenced by the following:

**First of all**, he is a great poet and thinker who made an incomparable contribution to the development of human thinking with his humanistic ideas, artistic and philosophical views, and immortal poetic works.

**Secondly**, Alisher Navoi is a great linguist who showed the rich possibilities of the Turkic-Uzbek language in front of the whole world and proved that it is a beautiful language in no way inferior to the Arabic or Persian languages.

**Thirdly**, Alisher Navoi is a great literary scholar.

**Fourthly**, Alisher Navoi is a great patriot who spent his entire conscious life to restore the prestige, national pride and national identity of the Turkish people. Navoi's work has always been highly appreciated in the international arena.

Navoi's "Khamisa" is a mirror of the spiritual state of our ancestors, which reflects the social life of the past, people's life, traditions, religion, and morals. Navoi's "Khamisa" is a complete work that includes five epics that are tightly connected with each other. The great poet writes in it all the pressing issues of his time. In "Hayratul-Abror", which is a content epic, the poet asks questions about life, its meaning, nature, society and human relations, and in the following epics, he tries to answer them on the example of certain fates and events. Alisher Navoi's epics included in "Khamisa" clearly show humanitarian ideas. The characters of Farhad, Shirin, Layli, Majnun, Alexander, Socrates, and Plato in his epics "Farhad and Shirin", "Layli and Majnun", "Saddi Iskandari" and other epics contain high moral qualities and noble values such as patriotism and humanitarianism. These images are described in accordance with the socio-philosophical, moral and humanist views of the scholar. Hazrat Navoi values humanity, loyalty, kindness, living in the sorrow of the people, even sacrificing his life for their well-being and happiness, benevolence, generosity to others above all else. With this, the thinker glorifies man, his qualities, convincingly proves that he is superior to other creatures.

Navoi's actions during his life, his activities as a statesman, his meritorious and good deeds aimed at improving the life of the people, alleviating their difficult fate, the content of his prose and poetic works are imbued with a universal and humanistic spirit. The thinker gives a social meaning to the concept of humanitarianism. According to him, humility, loyalty, self-control, truthfulness, generosity, wisdom, helping the needy and orphans, tolerance, gentleness, sweetness, enthusiasm, goodness, kindness, compassion, humanity, all these are the components of humanity. and leads a person to perfection.

That is:

"Consider your body,

Whatever you want, you want."

According to this, a person should first know himself, then the total knowledge, wisdom, enlightenment and spirituality created by God, recognize his Creator, and rejoin the unity in the state of a pure soul. In this way, human morality is purified and it rises to the level of perfection. Alisher Navoi condemns false religiosity, using religion for one's own interests, indulging in outward rituals, hypocrisy, and recklessness despite the inner world. First of all, a person is a person with good morals, greatness and divinity of his intentions. If this is not the case, that is, if there is no love for goodness and goodness in a person's heart, it is difficult to believe in his faith. Faith should demonstrate the purity and integrity of the inner world, closeness to the truth. On this basis, Navoi's entire work rejects fanaticism, religious scholasticism and ignorance. These considerations are not found in the work of any other thinker. He emphasized that religion should serve only in the cause of goodness and called for it. Therefore, this issue is one of the most important aspects of ideological and educational importance. It is appropriate to say that Hazrat Nawai's epic "Khairat ul-Abror" contains morals, rules of conduct in the philosophy of Sufism, humaneness and humanity, self-control, justice and enlightenment, love of nature and people, respect for them, education - effectively used ideas about education.

These ideas are absorbed into other ghazals and rubai, epics and prose works of the thinker. As stated by I. Haqqul, "Navoi's approach to Sufism and the goal he envisioned from this teaching - he fought for the perspective of concepts that are responsible for the destiny of the individual and the nation, as necessary for the development of the country as water and air, and not only to know the truth, but also to love the truth. It was the approach and goal of the thinker-artist who also envisioned. We can see that the place of man is highly important in Navoi's attitude towards Sufism.

The thinker's humanistic views with a universal meaning were nourished by Islamic philosophy, and the scholar developed its religious and worldly aspects, external and internal aspects in all ways in his works. As a result, the theoretical basis of the ideas of humanism appeared in the East, and new ideas emerged in the recognition of man as a supreme value. The socio-philosophical ideas in the works of Alisher Navoi are also important for today's era.

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