

THE PHILOSOPHICAL INTERPRETATION OF THE CONCEPT OF THE PERFECT MAN IN THE WORKS OF ALISHER NAVOI

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Annotation: This article examines the philosophical conception of the perfect man (insoni komil) as portrayed in the literary and didactic works of Alisher Navoi. As one of the most influential thinkers of the Timurid Renaissance, Navoi's ethical and moral philosophy integrates Islamic Sufi thought with Turkic cultural values. The study explores how the ideal of moral, intellectual, and spiritual perfection is constructed through his poetic imagery and prose. The relevance of Navoi's views on the perfect man is also discussed in the context of contemporary human development and ethical education.

Keywords: Alisher Navoi, perfect man, philosophical interpretation, ethics, Sufism, moral values

Introduction

The idea of the perfect man (insoni komil) occupies a central place in Eastern philosophical and spiritual traditions, particularly within Sufi thought. In the works of Alisher Navoi (1441–1501), the most prominent representative of Chagatai literature, the image of the perfect man is not only a literary archetype but a philosophical model of human excellence. Navoi's ethical ideal draws on Quranic principles, Sufi metaphysics, and Turkic cultural heritage, offering a comprehensive model of moral and intellectual maturity. This article aims to analyze the philosophical foundations of the perfect man concept in Navoi's writings and its implications for human development.

This study employs qualitative content analysis of primary texts by Alisher Navoi, including his poetic works such as *Khamsa* (Five Treasures) and his prose work *Mahbub al-Qulub*. The analysis is framed within the philosophical hermeneutic method, with particular emphasis on Sufi metaphysics and moral philosophy. Key terms and images related to human perfection, ethics, and spiritual growth were identified and interpreted in the cultural-historical context of the 15th century.

The analysis revealed that Navoi conceptualizes the perfect man as a person who harmoniously balances external conduct with internal purification. This figure is characterized by traits such as:

- Justice and fairness – the foundation of moral behavior;
- Knowledge and wisdom – essential for intellectual and spiritual growth;
- Modesty and patience – signs of self-discipline and humility;
- Love and devotion – central to the mystical journey towards God.

In *Mahbub al-Qulub*, Navoi presents real-life ethical dilemmas and responses, using moral parables to illustrate the qualities of the perfect man. In his poetry, particularly in *Layli va Majnun* and *Farhod va Shirin*, the heroes embody the struggle for inner refinement and divine love, which are essential components of the perfect self.

Navoi's vision of the perfect man reflects a deep synthesis of Sufi philosophy and practical ethics. Unlike Western notions of individualism, his concept emphasizes collective responsibility and service to humanity. This model can be contrasted with similar ideals in Islamic philosophy (e.g., al-Farabi's al-Madina al-Fadila) and Christian humanism. Furthermore, Navoi's perfect man is not an abstract ideal but a practical goal, attainable through ethical discipline, education, and spiritual striving.

In today's moral crisis and identity fragmentation, Navoi's ethical teachings remain relevant. The ideal of insoni komil serves as a guiding principle in educational and spiritual contexts, encouraging the formation of morally conscious, socially responsible individuals.

Conclusion

Alisher Navoi's interpretation of the perfect man is a testament to the rich philosophical and ethical heritage of the Islamic world. Rooted in Sufi spirituality and cultural wisdom, this model continues to inspire ideals of human dignity, moral integrity, and intellectual growth. Through a careful study of his works, one gains insight into timeless principles that remain essential for both individual fulfillment and societal harmony.

References

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