

SPIRITUAL AND MORAL IDEALS IN THE LEGACY

OF ALISHER NAVOI

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***Annotation.** This article analyzes the spiritual and moral ideals of the concept of humanism in the spiritual heritage of Alisher Navoi. These ideals are viewed through the prism of ideas of justice, which should serve as a criterion for characterizing society as a whole, interpersonal relationships and their moral assessment.*

***Keywords:** humanism, morality, ideal, justice, politics*

The activities of Alisher Navoi were quite large-scale and multifactorial, which is not entirely covered in the sources on the study of the thinker's life.

The main objective of this study is to reveal the essence of state and political ideas reflected in the spiritual heritage of Navoi. His keen interest in political and social reforms and changes in the country was outlined both in his own writings and in the writings of his contemporaries.

Notable for our research is the collection of his letters, which he wrote due to circumstances, on various occasions to officials, heirs to the throne, indicating the need to take any measures, or, conversely, preventing them from unreasonable actions. Thus, in one of the letters to the heir of Husayn Baykara, Prince Badiazzaman, Alisher Navoi writes about the need to strengthen state borders and attract reliable soldiers to guard them. Next, Navoi points out the advisability of carefully studying the foreign and domestic policies of nearby countries, which makes it possible to adjust foreign policy activities and take preventive measures in a timely manner.

Alisher Navoi devoted a lot of time to patronage and instilling in his wards such qualities as a sense of responsibility for the assigned work, loyalty and devotion to their ruler and their people, concern for the welfare and prosperity of the country. Joint

activities, constant contacts, and personal example had a great influence on the formation of the worldview of his students and followers, which contributed to their formation as progressive figures who strongly supported the political ideas and course of Alisher Navoi. Alisher Navoi's comrades shared his views and were opponents of the feudal civil strife that arose within the ruling dynasty, and tried in every possible way to preserve the integrity of the state, sometimes even at the cost of their own lives.

Navoi exposed the arbitrariness of the authorities, tried to eliminate them, and was deeply distressed when he saw the suffering of the people. In the last section of the work, "The Confusion of the Righteous," written by Navoi at the end of his life, he pointed out that because the people are in trouble, they do not have a single moment of joy. Because the people are in grief and oppression, they have not a single moment of peace... This, like a flame, burns their tormented heart all the time. All his efforts aimed at eliminating this grief of the people were in vain, and this caused him severe pain [1, 271].

Navoi has gone through a long and painful path of searching for the truth. Navoi wrote that for this purpose, he read everything that was accessible to his understanding, actively acted and fought, but he did not always manage to achieve what he strived for; He either turned to religion and the sheikh, then visited the khanqah, mosque and followed the instructions of the faith, spiritual mentor, then studied Sufism and was in the world of mysticism, but could not find an answer to the questions that worried him.

He associated the improvement of the people's lives with the activities of advanced, enlightened statesmen, and, as a vizier, he himself tried to realize his noble plans. In A. Navoi's formulation and interpretation of the idea of justice, three aspects can be distinguished: moral, political and legal. Through these aspects, A. Navoi defined the principles of the relationship between the ruling and poor strata of society, between rulers and the people. The idea of justice serves as a criterion for characterizing society as a whole, interpersonal relationships and their moral assessment. As a moral category, justice in A. Navoi is based on humanistic moral laws. Such a broad interpretation of justice gives us reason to believe that for him justice is identical to the concept of humanity.

Thus, for Alisher Navoi, the main motives that prompt the Shah to act justly are moral motives. Justice in this sense is the criterion of the Shah's morality. As a moral principle, justice requires compliance with the rules not to harm each other, and to be responsive to other people's problems. Navoi instructed his descendants in what you consider unacceptable for yourself, do not wish it on others, making them unhappy. In this sense, justice should serve as a criterion for interpersonal relations for each individual and acquires a universal human character.

In the works of the great thinker, such human qualities as justice and benevolence, patience and the ability to be content with little, love and compassion for one's neighbor are exalted. Such shortcomings as arrogance and arrogance, extortion and arrogance are sharply criticized. Gluttony and thirst for satisfying one's needs will lead to spiritual impoverishment and human degradation. The main instrument for achieving personal perfection is the acquisition of knowledge. With the help of knowledge, a person can comprehend the meaning of existence, life and reflect on the original reasons for the creation of Man and his purpose. And, by comprehending his experiences, he will be able to know the Truth. Only by freeing oneself from the shackles of material wealth can a person acquire wisdom and understand his main purpose - awareness of responsibility for the existence and preservation of the surrounding world, and the prosperity of planet Earth. This purpose and responsibility encourages a person not to remain indifferent to political, economic, social and other processes in the world, and also helps to ensure that a person does not remain indifferent to processes that have a detrimental effect on humanity, and to fight for peace and goodness throughout the world . Beneficence is a great benefactor; all nations and people all over the world know that the reward for a good deed is goodness. Make doing good your purpose, and know goodness as the key to happiness. The most precious pearl of humanity - Alisher Navoi never tires of affirming this good deed in his works [2].

In conclusion, it is necessary to point out that the spiritual heritage of Alisher Navoi is comprehensive and multifaceted; all the pressing problems of the era in which he lived and worked were expressed in it. Although the thinker himself could not solve

all these issues alone, thanks to his efforts, the people of the country lived a little better. And therefore, the life and work of Alisher Navoi gives impetus to the moral self-improvement of the individual, through whose development society achieves perfection, through the development and prosperity of which humanity reaches hitherto unknown heights.

Bibliography:

1. Alisher Navoi. Collected works in 10 volumes. Confusion of the righteous. Volume III. T. 1968. 271 p.
2. Alisher Navoi. Collected works in 10 volumes. Beloved of hearts. T. H. T. 1970. 198 p.

