



## THE IMPORTANCE OF ALISHER NAVOI'S ETHICAL VIEWS ON THE PHILOSOPHY OF THE HUMAN BEING IN SHAPING THE SPIRITUAL IMAGE OF CONTEMPORARY YOUTH (A SOCIO-PHILOSOPHICAL ANALYSIS)

Abdurakxmonov Farrukx Kxayotbek oglu  
Andijan State Institute of Foreign Languages  
Teacher of the Department of Social and  
Humanitarian Sciences, Pedagogy and Psychology  
farruh.7573@mail.ru  
<https://doi.org/10.5281/zenodo.21023646>

**Annotatsiya** Maqola Alisher Navoiyning inson falsafasiga oid axloqiy qarashlarining zamonaviy yoshlarning ma'naviy obrazini shakllantirishdagi ijtimoiy-falsafiy ahamiyatini tahlil qiladi. Navoiy insonni aql, ruh, mas'uliyat, adolat va muhabbat uyg'unligi orqali kamolotga erishuvchi faol shaxs sifatida ko'rsatadi. Globallashuv va raqamli madaniyat sharoitida uning komil inson, ilm, halollik, saxovat va vatanparvarlik g'oyalari yoshlarning ma'naviy immunitetini mustahkamlashga xizmat qiladi. Maqolada Navoiy merosini yoshlar tarbiyasida qo'llash yo'llari taklif etiladi.

**Kalit so'zlar:** *inson falsafasi, axloqiy qarashlar, Alisher Navoiy, komil inson, yoshlar ma'naviyati, ma'naviy obraz, ijtimoiy-falsafiy tahlil, ma'rifat, adolat, qadriyatlar*

**Abstract** This article examines the socio-philosophical significance of Alisher Navoi's ethical views on the philosophy of the human being in shaping the spiritual image of contemporary youth. Navoi portrays the human as an active subject who attains perfection through intellect, spirit, responsibility, justice, and love. In the era of globalization and digital culture, his ideas of the perfect human, knowledge, honesty, generosity, and patriotism serve as a vital source for strengthening the spiritual immunity of young people. The study highlights practical ways to apply Navoi's heritage in modern youth education.

**Keywords:** *philosophy of the human being, ethical views, Alisher Navoi, perfect human being, youth spirituality, spiritual image, socio-philosophical analysis, enlightenment, justice, values*

**Аннотация** Статья анализирует социально-философское значение этических взглядов Алишера Навои на философию человека в формировании духовного облика современной молодежи. Навои представляет человека как активного субъекта, достигающего совершенства через разум, дух, ответственность, справедливость и любовь. В эпоху глобализации и цифровой культуры его идеи совершенного человека, знаний, честности, щедрости и патриотизма служат важным источником укрепления духовного иммунитета молодежи. В работе предлагаются пути применения наследия Навои в современном воспитании.

**Ключевые слова:** *философия человека, этические взгляды, Алишер Навои, совершенный человек, духовность молодежи, духовный облик, социально-философский анализ, просвещение, справедливость, ценности.*

This article analyzes the socio-philosophical significance of Alisher Navoi's ethical views on the philosophy of the human being in shaping the spiritual image of contemporary youth. Navoi's legacy is distinguished by the fact that it interprets the human being not merely as an

object of literary representation, but as an active social subject who attains maturity through the harmony of intellect, spirit, will, responsibility, justice and love. In the present age, globalization, digital information flows, consumerist attitudes and the sharp intensification of cultural influences require the formation of a critical, independent and responsible attitude toward values in the worldview of young people. From this perspective, the ideas of the perfect human being, the pursuit of knowledge, honesty, generosity, patriotism, tolerance, justice and the cultivation of the self in Navoi's works appear as an important theoretical source for strengthening the spiritual immunity of the younger generation.

Keywords: philosophy of the human being; ethical views; Alisher Navoi; perfect human being; youth spirituality; spiritual image; socio-philosophical analysis; enlightenment; justice; values

### Introduction

Alisher Navoi's creative heritage represents one of the highest peaks of Uzbek spiritual thought, in which the issues of the human being, society, justice, knowledge, morality and perfection are interpreted in close interconnection. For Navoi, a human being is not a passive member of society, but a spiritual being capable of improving the social environment through heart, intellect and action. He evaluates human dignity not by lineage, office or wealth, but by knowledge, manners, generosity, loyalty, truthfulness and service to the public good. Therefore, the ethical views embodied in the thinker's legacy are not only a historical and literary treasure for the education of today's youth, but also a theoretical foundation consonant with modern spiritual policy, education and processes of social development.

In the present period, the formation of the spiritual image of youth is becoming increasingly urgent. Digital platforms, rapid information exchange, artificial intelligence technologies, mass culture, individualism and consumerist attitudes strongly influence the process through which young people choose, evaluate and transform values into practical behavior. Under such conditions, it remains essential to harmonize national spirituality with modern thinking and to educate young people in the spirit of critical reasoning, moral responsibility and civic position. President Shavkat Mirziyoyev's statements on turning spirituality into a new force and a new movement also demonstrate the priority of this direction in state policy [3].

The legal and normative documents adopted in the Republic of Uzbekistan on youth issues create a firm institutional basis for studying Navoi's heritage and applying it to youth education. The Constitution adopted in a new edition in 2023 placed human dignity, the right to education and the state's responsibility to create conditions for the development of the younger generation among the important criteria of public policy [4]. The Law 'On State Youth Policy' legally strengthened support for youth social activity, spiritual maturity and intellectual potential [5]. The 'Uzbekistan - 2030' Strategy defined tasks aimed at directing young people toward modern professions, foreign languages and creative activity [6].

The Presidential Resolution No. PQ-43 adopted in 2025 on the modern study of Navoi's heritage is of special importance. This document sets the tasks of widely promoting the creative legacy of Alisher Navoi in Uzbekistan and throughout the world, popularizing the thinker's ideas through scientific expeditions, international conferences, cultural and educational events and educational processes [7]. The resolution interprets Navoi's image as a high ideal that exemplifies selfless devotion to the prosperity of the Motherland and the people. This approach

confirms the need to assess Navoi's heritage as a practical means of education in shaping the spiritual image of youth.

The scholarly essence of the problem lies in the fact that Navoi's ethical views are often examined within literary and artistic interpretation, whereas their socio-philosophical mechanisms in shaping the spiritual image of youth have not been sufficiently systematized. The purpose of this article is to analyze the philosophy of the human being, ethical criteria and ideas about the perfect personality in Alisher Navoi's works in connection with the education of contemporary youth. The tasks include identifying the main ethical categories in Navoi's works, comparing them with world and CIS philosophical perspectives, summarizing the scholarly conclusions of Uzbek Navoi studies and developing practical proposals for strengthening the spiritual image of youth.

### **Methodology**

The article relies on socio-philosophical, axiological, hermeneutic, comparative and historical-logical methods of analysis. The socio-philosophical approach made it possible to examine Navoi's ethical views in the context of the relations between the individual, society and the state. The axiological method served to identify the significance of the value system in the thinker's works, particularly such categories as justice, knowledge, love, loyalty, generosity, modesty, courage, patience and self-discipline in the modern educational process. Hermeneutic analysis enabled the interpretation of symbolic, Sufi and ethical meanings in the texts in relation to their historical context and the social needs of today.

The theoretical basis of the study also includes Western ethical-philosophical views on virtue and personal development. Aristotle's virtue ethics connects human perfection with habit, moderation and rational conduct; this aspect is close to Navoi's ideas of manners and balance. Immanuel Kant's concept of duty and human dignity was analyzed in comparison with Navoi's view of the human being not as a means but as a bearer of spiritual responsibility. Hegel's concepts of spirit and ethical life, Erich Fromm's interpretation of the human being as one who realizes the self through love, creativity and responsibility, Jurgen Habermas's ideas of communicative responsibility and Martha Nussbaum's views on human capabilities created an important theoretical background for analyzing the spiritual image of youth.

In the CIS scholarly space, the issues of spiritual heritage, textual interpretation and cultural memory have been studied through the works of D.S. Likhachev, M.M. Bakhtin and Y.M. Lotman. Their approaches to culture, dialogue, the relationship between author and hero, and the semiosphere can function as productive theoretical tools for understanding ways of conveying the multilayered meanings of Navoi's works to the consciousness of modern readers. These views allow Navoi's heritage to be analyzed not as a one-sided set of moral instructions, but as a field of cultural dialogue, ethical choice and social responsibility.

In Uzbek Navoi studies, the legacy of Navoi has been deeply investigated from literary, historical, philosophical and Sufi perspectives by N. Mallayev, Aziz Qayumov, Suyima Ganiyeva, Vohid Abdullayev, Botirkhon Valikhojayev, Najmiddin Komilov, Ibrohim Haqqul and other scholars. This scholarly school illuminates humanism, perfection, enlightenment, language culture, aesthetic taste and ethical criteria in Navoi's works in connection with the development of national thought. The article uses the conclusions of these scholars and seeks to reinterpret them in relation to the contemporary problems of youth spirituality.



The primary sources selected for analysis are ethical-philosophical episodes from Hayrat ul-Abror, Mahbub ul-Qulub, Lison ut-Tayr, Farhod and Shirin, Saddi Iskandariy and Khamsa. The analysis applied the following criteria: first, how human dignity is grounded in the works; second, how ethical virtues are connected with personal maturity and social benefit; third, the theoretical roots of qualities relevant to youth education, such as spiritual immunity, social responsibility, information culture and patriotism; and fourth, the possibilities of applying Navoi's views to modern educational practice.

### Research Results

The analysis showed that at the center of the philosophy of the human being in Alisher Navoi's works stands the image of a person who strives for perfection and benefits society through self-awareness. Navoi describes the human being in two principal domains: the inner spiritual world and external social activity. In the inner world, intellect, heart, intention, the lower self, patience and love occupy an important place. In external activity, justice, care for the people, honesty, loyalty, service to knowledge and social responsibility emerge as primary criteria. These two domains are inseparable: the cultivation of the heart gains meaning through social benefit, while social service becomes meaningful through inner purity.

In Mahbub ul-Qulub, Navoi evaluates the behavior, social functions and ethical responsibility of representatives of various social groups. Although the work is written in an advisory form, it contains powerful elements of social philosophy: a person's place in society is determined not by outward status, but by character and useful action. This view is important for today's youth because, in contemporary social networks, appearance, reputation, instant popularity and material success often attempt to replace inner virtues. Navoi's criterion, by contrast, encourages young people to educate themselves rather than merely display themselves, to serve rather than seek narrow interest, and to choose responsibility rather than indifference.

In Hayrat ul-Abror, the ideas of justice and enlightenment are interpreted as the main conditions of human maturity. In Navoi's thought, justice is not only the virtue of a ruler; it is an ethical criterion manifested in every individual's relationship to the self, to others and to society. This idea is linked in modern youth education with the formation of legal culture, intolerance toward corruption, academic honesty, collective responsibility and respect for social justice. Knowledge, for Navoi, is not a means of rank but a force that enlightens the heart and improves society. Young people therefore need to understand knowledge not merely as an instrument of professional competition, but as a factor of spiritual maturity and social progress.

In Lison ut-Tayr, through the symbolic meaning of the birds' journey, the process of searching for one's true self, overcoming the obstacles of the lower self and striving toward truth is revealed. This work can become an important source for developing self-awareness, goal-setting, willpower and inner independence in shaping the spiritual image of youth. In the digital age, young people try to find their own path amid numerous external influences. The meaning of the journey in Navoi's interpretation offers them a spiritual roadmap: a person must first recognize personal weaknesses, cultivate the self and then mature into an individual useful to society.

The application of Navoi's ethical views to youth education can be explained through the following system: knowledge forms critical thinking; justice forms civic responsibility; generosity forms social solidarity; love forms tolerance and empathy; self-discipline forms

moderation in media and consumer culture; and patriotism forms national identity and involvement in public interests. This system envisages strengthening the spiritual image of youth not through declarative slogans, but through habits manifested in daily activity, study, labor, communication and social initiatives.

### Results and Discussion

The results of the analysis show that the ethical-philosophical views in Navoi's works are significant for shaping the spiritual image of contemporary youth at three levels. The first is the ontological level, at which the essence of the human being is explained through the unity of intellect, heart, spirit and responsibility. The second is the axiological level, at which a person's attitude toward values is assessed through justice, knowledge, love, loyalty, generosity and honesty. The third is the socio-practical level, at which these values turn into real behavior through education, labor, family upbringing, the neighborhood, the university, the media space and civic activity.

The spiritual image of youth is manifested in the inner world of the person, ethical decisions, social relations, aesthetic taste, culture of speech and the degree of awareness of national identity. Navoi's heritage offers a ready conceptual model for shaping this image. In this model, enlightenment protects the human being from ignorance; justice from oppression; love from callousness; generosity from selfishness; patience from haste; and modesty from arrogance. For today's youth these virtues perform the function of 'spiritual immunity.' Spiritual immunity does not mean total closure to external ideas; it is the ability to choose, analyze and draw conclusions according to the criterion of values.

In modern education, it is not sufficient to restrict the study of Navoi's ideas to memorization or textual commentary. The works should be connected with the real-life situations of young people. Problems related to academic honesty, speech culture on social networks, attitudes toward false information, respect for parents and teachers, volunteerism, ecological responsibility, reading, creativity and professional ethics become a practical educational force when discussed through Navoi's criteria. For example, if the classifications of human behavior in Mahbub ul-Qulub are studied with young people through debate, essays, case studies and stage scenes, ethical conclusions become not merely information but personal experience.

The harmony between Navoi's heritage and presidential resolutions as well as state programs is also important. Presidential Resolution No. PQ-5040 on the radical improvement of the system of spiritual and educational work defines tasks such as elevating spiritual virtues in the minds of youth, strengthening harmony in families and neighborhoods, and developing centers of spirituality and enlightenment [8]. The 2025 decree No. PF-61 on implementing the tasks defined during the open dialogue with youth envisages support for young people's initiatives, expansion of educational opportunities and popularization of science [9]. These tasks are directly connected with the ideas of knowledge, initiative, enlightenment and service to the people found in Navoi's heritage.

The socio-philosophical model developed within the article can be expressed as follows: 'enlightenment - ethical choice - social responsibility - the perfect personality.' Enlightenment gives young people knowledge and worldview; ethical choice tests their commitment to values; social responsibility turns this choice into practical activity; and the perfect personality is formed as a person who does not separate personal interest from the interests of society and



harmonizes national and universal values. Navoi's legacy substantiates precisely this sequence through literary-philosophical images, symbols and observations of life.

### Conclusion

The analysis confirms that Alisher Navoi's ethical views on the philosophy of the human being possess profound theoretical and practical significance for shaping the spiritual image of contemporary youth. In the thinker's legacy, human dignity is assessed not by outward status, wealth or position, but by purity of heart, aspiration for knowledge, loyalty to justice, service to the interests of the people, culture of language and behavior, patience, generosity and the capacity to overcome the lower self. This approach is extremely important in contemporary youth education because, under conditions of globalization and digital culture, the individual's attitude toward values is becoming increasingly complex. Young people simultaneously face various information flows, social networks, the idea of rapid success, consumerism and pressure to imitate cultural patterns. Navoi's ethical views help strengthen the inner stability, independent thought and spiritual immunity of youth amid these pressures. They teach young people to evaluate their actions not only by personal benefit, but also by conscience, society and duty before the future.

The concept of the perfect human being in Navoi's works is not an abstract ideal that withdraws the individual from life. It is the image of an active, responsible, educated, patriotic, just, compassionate person who is not indifferent to the suffering of the people. In Hayrat ul-Abror, justice and knowledge are presented as the foundations of social prosperity, while in Mahbub ul-Qulub the responsibility of every person before society is revealed through an analysis of the behavior of various social groups. In Lison ut-Tayr, the search for the self, striving toward a goal and overcoming the obstacles of the lower self are interpreted in a symbolic-philosophical form. The characters of Khamasa, including Farhod, Iskandar, Layli and Majnun, provide high examples of love, devotion, reason, perseverance and spiritual choice. These images are not ready-made moral templates for young people; they are an intellectual field that encourages them to analyze their lives, make decisions and define their spiritual position. Navoi's heroes remind young people that the strength of an ideal personality is revealed not in perfect conditions, but in the ability to make the right choice under trial. The socio-philosophical analysis conducted in the article shows that the integration of Navoi's heritage into the modern educational process can be effective in several directions. First, in educational institutions, Navoi's works should be taught not only as literary texts but also as models of ethical choice, civic responsibility and personal development. Second, work with young people should connect Navoi's ideas with life situations through interactive methods, debates, essays, project work, stage performances, volunteerism and media content. Third, the use of Navoi's heritage in the digital space is of special importance: short video lessons, podcasts, infographics, social media campaigns and electronic libraries can reach young people's consciousness more rapidly. Fourth, creating an integrated system of moral education in the family, neighborhood and higher education institution further enhances the educational power of Navoi's heritage. Within this system, youth should not remain passive listeners; they should become active participants who understand, question, evaluate and turn spiritual heritage into practical activity.

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