

The Reflection of Friendship and Humanism in Alisher Navoiy's poetry

Abdumajidova Zarnigor Shukhrat qizi

second-year student of Tashkent State University of Oriental Studies

Annotation: This article investigates the core ethical concepts of humanism and friendship in literary heritage of the great Eastern poet Alisher Navoiy. Through the analysis his key philosophical views, the article demonstrates how he prioritized human dignity and social justice. Furthermore, the article examines the role and contemporary significance of his literary heritage in contemporary society.

Key words: Alisher Navoiy, Hirat, literature, friendship, humanism, bayt, eastern literature, poetry, literary work, Khamsa, kindness, generosity, help.

Annotatsiya: Ushbu maqolada ulug' sharq shoiri va mutafakkiri Alisher Navoiy ijodidagi do'stlik va gumanizm g'oyalarining asosiy axloqiy jihatlari tadqiq etiladi. Shoir shohasarlardagi bosh falsafiy qarashlarni tahlil qilish orqali u zotning inson qadri va ijtimoiy adolatni qay darajada ustun qo'ygani ko'rsatib beriladi. Bundan tashqari, maqolada Navoiy adabiy merosining bugungi yoshlar hayotidagi o'rnini va zamonaviy ahamiyati atroflicha ko'rib chiqiladi.

Kalit so'zlar: Alisher Navoiy, Hirot, adabiyot, do'stlik, gumanizm (insonparvarlik), bayt, sharq adabiyoti, she'riyat, adabiy asar, Xamsa, ezgulik (yaxshilik), saxovat (karam), ko'mak (yordam).

Аннотация: В данной статье исследуются ключевые этические темы дружбы и гуманизма в литературном творчестве великого восточного поэта Алишера Навои. На основе анализа главных философских взглядов, отраженных в его шедеврах, демонстрируется, как автор ставил во главу угла человеческое достоинство и социальную справедливость. Кроме того, в статье рассматриваются

роль и непреходящее значение его литературного наследия для современного поколения.

Ключевые слова: Алишер Навои, Герат, литература, дружба, гуманизм, байт, восточная литература, поэзия, литературное произведение, Хамса (Пятерица), доброта, щедрость, взаимопомощь.

Introduction: Alisher Navoiy, the great Eastern poet, has profound influence in social thought, culture and in literature which continues to endure throughout history. Born in Herat where he spent the vast majority of his life, his full name was Nizomiddin Mir Alisher. Navoiy's intellectual curiosity was ignited from an early age, leading him to embark on his academic journey at the age of four. Throughout his illustrious literary career, he distinguished himself as a bilingual poet, composing profound poetry and prose in both the Turkic and Persian languages. Driven by an early infatuation with the literary arts, Alisher Navoiy immersed himself in the rigorous study of Eastern literature. His creative inclination was profoundly nurtured within his household from his youth. Being raised by prominent poets of the era, namely his maternal uncles Mirsaid (Kobuliy) and Muhammad Ali (G'aribiy), Navoiy grew up in an environment where his family home regularly served as a vibrant place for literary gatherings, poetry recitations, and intellectual discourses on art.¹

Analysis of Alisher Navoiy's Literary Heritage: His literary heritage includes mostly epic, lyric, didactic works that includes ghazals, epic poems, Khamsa (Beshlik) and others. Those literary works reflect the social realities of the era, prioritizing philosophical themes and various social problems of the period. In his poetic works it is observed human dignity and moral perfection are achieved through justice and sincere

¹ Tafakkur.net. (n.d.). Alisher Navoiy hayoti va ijodi. Retrieved May 24, 2026, from <https://tafakkur.net/alisher-navoiy/>

friendship. As an example, ‘Hayrat ul-Abrar’ (the first part of his Khamsa) is a didactic-moral and philosophical epic poem which gives individuals understanding about how to be a true human. In this epic poem, there are 20 chapters and each of them are dedicated for one topic such as justice, moral virtues and ethics, mysticism and philosophy and others. An example from his work:

In Uzbek:

*‘Kimki jahon ahliga aylar karam,
Aylagusi dahr ahlini muhtaram.’*

In English:

*‘Whoever extends generosity and kindness to the people of this world,
Elevates and honours the status of all humanity.’*

This bayt ² taken from the 6-chapter which is ‘Discourse of generosity and Chivalry’ of ‘Hayrat ul-Abrar’ and the meaning is that if a person performs an act of kindness, help and benevolence, that individual moral virtue contributes to the ethical improvement of society as a whole. In this bayt, Navoiy links individual responsibility and virtue to a goodness done for the whole humanity; also, these verses encourage people to embody the good qualities.

Second bayt on the theme of humanism is from ‘Saddi Iskandariy’ (Iskandar Devori):

In Uzbek:

*‘Kishi topsa olamda oliy maqom,
Insoniylik erur anga darsu tamom.’*

In English:

*‘Even if a person attains the highest status in this world,
True humanism remains his ultimate lesson and supreme perfection.’*

² Bayt refers to a couplet which is a pair of lines
265

In this profound bayt it is mentioned that even when the person becomes successful in terms of wealth and be well-known around the world, as such achievements lose their value without moral integrity because the greatest success that he or she should achieve is only humanism. For Navoiy humanism is a lifelong educational and moral pursuit and the given sentences are philosophical reminder meaning human worth, ultimately, lies not in domination or wealth but the capacity for service to mankind and empathy of the person.

Moreover, the theme of friendship is also considered one of the central themes of ‘Hayrat ul-Abrar’ because Alisher Navoiy appreciated it and mentioned many times in his literary works. In fact, the great poet created special works dedicated to his friends as he valued and respected them in real life. The following verses can be an example:

In Uzbek:

Jon qushidin qilma vafoni darig‘,

Do ‘st yo ‘lida asrama darig‘.

In English:

Do not withhold loyalty, even if it costs your very soul,

And spare not your life when walking the path of a true friend.

In this specific bayt taken from 8-chapter namely Discourse of Loyalty and Fidelity, it can be seen that Alisher Navoiy prioritized and appreciated human relationships and this given example emphasizes sincerity in friendship.

Next bayt is from ‘Saddi Iskandariy’:

In Uzbek:

Do ‘st ulki, davlat uzoq bo ‘lsa sendan,

U ham yiroqlashmay, tursa yoningda.

In English:

*A true friend is he who, when your wealth and fortune drift away,
Refuses to distance himself, standing firmly by your side.*

In this bayt friendship is described as true when the one person never leaves the another even in hardship and poor conditions. This is considered common in almost all generation as people often establish relationships based on material benefit and social status and they may leave when the situation gets worse, so Navoiy is warning the society to be careful about fake friends.

Conclusion: Alisher Navoiy has had a great influence on Turkic literature and language and he prioritized philosophical themes such as friendship and humanism mentioned above. Navoiy advances the philosophy that the attainment of the highest human station is realized through spiritual perfection and selfless service to others, which ultimately elevates the status of all humanity. Furthermore, within his worldview, friendship is conceptualized as a sacred, divine bond requiring unwavering loyalty from each companion, asserting that the true test of genuine friendship lies in remaining united through times of hardship and adversity.

References

- 1) Sirojiddinov, S. (2011). *Alisher Navoiy: Hayoti va ijodiy merosi [Alisher Navoiy: Life and literary heritage]*. Tamaddun.
- 2) Alisher Navoiy. (1993). *Mukammal asarlar to'plami: 20 jildlik* (Vol. 11: *Saddi Iskandariy*). Fan
- 3) Alisher Navoiy. (1991). *Mukammal asarlar to'plami: 20 jildlik* (Vol. 7: *Hayrat ul-abror*). Fan.
- 4) Tafakkur.net. (n.d.). *Alisher Navoiy hayoti va ijodi*. Retrieved May 24, 2026, from <https://tafakkur.net/alisher-navoiy/>