

The Educational Significance of Alisher Navoi's Works in Shaping the Worldview of Young People

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Abstract: This article highlights the significance of the works of Alisher Navoi in shaping the worldview of young people. The author analyzes the role and importance of such qualities as the concept of the perfect human being, the pursuit of knowledge, moral purity, patriotism, and humanism, which are promoted in Navoi's works, in the education of youth in the context of modern globalization. In particular, the artistic interpretation of the image of the perfect person in the dastan Farhad and Shirin from the Khamsa is examined from a pedagogical perspective, based on the moral and educational views expressed in Mahbub ul-qulub. Furthermore, the moral and educational ideas presented in the dastan Hayrat ul-abror and their pedagogical significance in shaping the consciousness of young people are analyzed with reference to scholarly sources. The article also reveals the essence of Sufi teachings and the concept of the perfect human being, demonstrating their importance in guiding young people toward spiritual maturity. Overall, the study scientifically substantiates the relevance of Navoi's legacy in the modern educational process.

Keywords: Alisher Navoi, perfect human being, youth education, spiritual maturity, Sufism, moral education, enlightenment, patriotism, pedagogical views.

Introduction: In the era of globalization, one of the most pressing issues is the formation of youth consciousness based on national and universal values. In this regard, the works of Alisher Navoi serve as an important spiritual and educational source. The moral and pedagogical ideas expressed in his writings play a significant role in fostering the spiritual maturity of young people.

Alisher Navoi was born on February 9, 1441, in Herat. His full name was Nizamiddin Mir Alisher. He was born into a family closely connected with the Timurid court; his father, Ghiyosiddin Kichkina, served the Timurid rulers. This environment enabled Navoi to engage in scholarship and enlightenment activities from an early age. He mastered Arabic and Persian, and developed a deep interest in Islamic philosophy, Sufism, history, logic, and literature. His poetic talent became evident in his youth.

Numerous scientific, philosophical, mystical, historical, and linguistic works of Navoi have survived to the present day. The ideas of the perfect human being, the pursuit of knowledge, moral purity, patriotism, and humanism advanced in his works remain highly relevant in contemporary education.

For example, in Khamsa, qualities such as spiritual maturity, patience, generosity, and compassion are glorified. From a pedagogical perspective, the concept of the perfect human being corresponds to the modern competency-based education model, which emphasizes not only knowledge acquisition but also the holistic development of the individual.

To understand the concept of the perfect human being more deeply, it is essential to consider the essence of Sufi teachings. Sufism, rooted in Islamic spiritual tradition, aims at the moral and spiritual purification of the individual. Its ultimate goal is the cultivation of a

morally refined and spiritually mature person. In classical literature, the perfect human being is often associated with spiritual purification and self-discipline. The path toward perfection, therefore, requires overcoming the ego (nafs) and striving for inner moral transformation[1].

In the epic poem "Farhod and Shirin", which is part of "Khamsa", Alisher Navoi elevates Farhod to the level of a perfect person. Because such qualities as respect for parents, love for the homeland, and loyalty to one's spouse in Farhod lead our youth to perfection. In the heart of every student who reads this work, feelings of love and respect for parents, loyalty to the homeland, true love, and humanity will be further strengthened. One of the leading directions of the work of our great thinker is devoted to the issue of moral education.

His work "Mahbub ul-qulub", written towards the end of his life, systematically illuminates human qualities and deeply analyzes the moral image of representatives of different strata of society. In the work, such noble qualities as honesty, generosity, kindness, humanity, patriotism, justice, courage, patience, and humility are expressed in lines with various meanings. In the 105th stanza of the work, entitled "Remembering the Day of Youth," he compares youth to the spring of the flower of life: "Youth is the spring of the flower of life and the morning of the garden of life[2]. This is the opening of the flowers of joy and happiness, and that is the light of the houses of pleasure and pleasure. It is the source of human beauty and the source of human restraint. It is the source of strength for air and wind, health for the limbs and limbs. It is the source of the passion of love for the heart, and it is the source of the desire for events

and pleasures. For young people, beauty and tenderness are due to its pride, and for old people, a flood of love and desire is due to its weakness."

Rubaiyat:

O friends, value the days of youth,

Guard yourselves against the burden of old age.

Abandon envy and the evil eye,

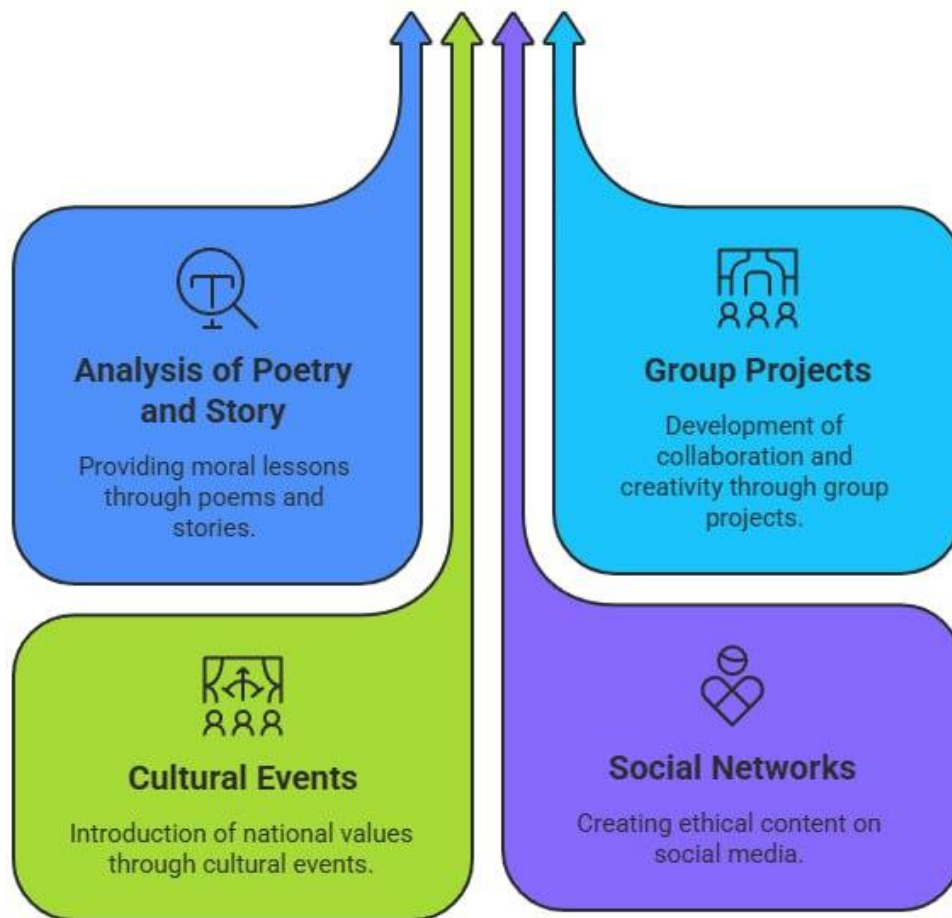
For how long will you console yourselves with fleeting pleasures[3].

Youth is a period of strength, beauty, love, joy, and opportunities. It is at this time that a person's strength, courage, and aspirations are manifested. The poet urges every reader to be aware of not spending youth only in pleasure and enjoyment, but also in learning more knowledge and skills, because youth is an opportunity for spiritual maturity. In our people, proverbs such as: "What you know in youth is written in stone, What you know in old age is written in ice", "If you sow in youth, you will reap in old age", "Energy in youth is pleasure in old age", - are not spoken in vain. Indeed, the knowledge gained in youth is strong, long-lasting in memory, and effective.

Learning becomes more difficult in old age, and there may even be no opportunity to learn. Therefore, it is the duty of every scholar to encourage young people to learn while they are young[3-4].

Navoi encourages the younger generation to make the most of their time, to avoid lust and envy, and to strive for spiritual perfection. These ideas are still relevant in the education of young people today.

The Educational Impact of Navoi's Works



Alisher Navoi's educational, moral, and philosophical poem "Khairat ul-abror" in the spirit of advice also gives ample space to issues such as humanity, honesty, loyalty, and friendship. The poet touches on the issue of respect for parents and teaches that one should be in their respect and service for a lifetime:

Sacrifice your head to the spoon of the giver,

Make your body a charity to your mother.

The light that shines through the night and day,

Make one the moon, one the sun, -

in beautiful verses such as In the 6th article of the epic "On Manners", he puts forward the following thoughts about a decent and an impolite person: "For the people, there is no worldly wealth, honor, and reputation, but modesty and decency are considered honor. Because just as the beginning of rain is modesty, each drop of rain turns the soil into chemistry.

Improper people are not honorable. The sky is high and lowers such people. One of the impoliteness is laughter, and laughter is only a sign of the lack of decency. The

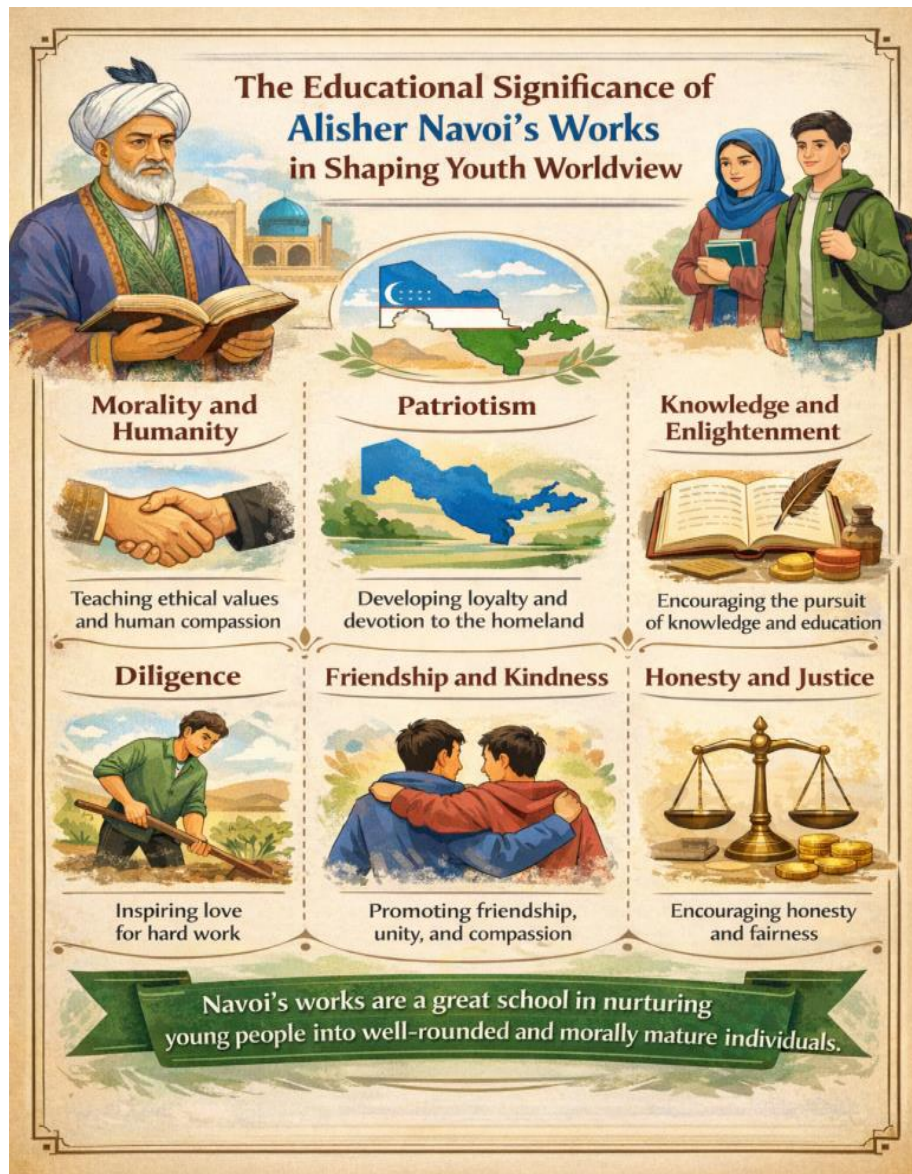
partridge cackles loudly because of its laughter, and this kind of laughter brings various troubles to its head. The bud opens silently, and after opening, it scatters.

Lightning falls inside the mountain because of its laughter and is destroyed by the earth. And the dawn silently reveals its beauty, and the sun's rays scatter their rays over it. Laughter When it exceeds its limits, crying becomes much better than that, as the candle cries and reveals itself every night, the wind blows away the buds that laugh at it. As the cloud sheds its tears in a low voice, the lightning falls into a state of humility from its laughter"[5].

The main idea in this passage is that the true value of a person is measured not by his external capabilities, but by his internal upbringing, modesty, manners and morality. Through the symbols of "laughter" and "laughter", Navoi shows through artistic images that excessive, uncontrollable behavior is underestimated in society. On the contrary, silent, modest nature - in the symbols of the bud, dawn and cloud - is depicted as a sign of high spirituality[6].

From a pedagogical point of view, this article encourages young people to:

- practice self-control,
- be humble,
- maintain respect and modesty,
- be responsible before society.



The works of Alisher Navoi are an incomparable spiritual and educational source in shaping the worldview of young people. The high qualities such as humanity, justice, honesty, the pursuit of knowledge, patience, and patriotism put forward in his works have not lost their relevance in the upbringing of today's young generation.

The heroes in Navoi's works embody the image of a

perfect person. This encourages young people to goodness, righteousness, and spiritual purity. The moral and social ideas put forward in the poet's ghazals, epics, and prose works develop the independent thinking of young people and serve their understanding of national identity.

In short, the works of Alisher Navoi plant the seeds of goodness and enlightenment in the hearts of young people. His works are not only an artistic heritage, but

also a powerful educational tool that plays an important role in the spiritual development of the younger generation. Therefore, in-depth study and promotion of Navoi's heritage remains one of the priority areas of youth education.

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