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**THE SPIRITUAL FOUNDATIONS OF HUMAN PERFECTION IN THE
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Annotation. *This article explores the spiritual foundations of human perfection in the works of Alisher Navoi. It analyzes his Sufi and philosophical views, the concept of the perfect human being, as well as the role of spirituality, morality, and enlightenment in his writings. Special attention is given to the issues of spiritual purification and the formation of a well-rounded individual within society.*

Keywords: *Alisher Navoi, perfect man, spirituality, Sufism, morality, enlightenment, perfection.*

In Navoi's sayings and exhortations, his worldview is reflected, in which his personality, dreams, and ideals are outlined. He created the image of an ideal human being. He dreamed of a strong centralized state ruled by a wise and just sovereign.

Navoi gives lessons of cognition of the Truth to seekers. One of the pieces of evidence that *The Confusion of the Righteous (Hayrat al-Abror)* is connected with Nizami's *Treasury of Mysteries*, recognized as the cryptic writing of the Sufis, is the exhortations that our thinker gives to those who have embarked on the path of Truth, i.e., the gnostics.

The first is the burden of the path, because one who strives for Truth must beforehand realize that he is placing upon his shoulders an unbearably heavy load. The path is difficult, the heavy burden bends the body [1, p.81].

Navoi's second instruction is to be determined and purposefully move toward the ultimate goal. To achieve this, one must eliminate any selfishness from the soul. In many of his works Navoi condemns the greedy, the petty, the dependents, and the beggars. Speaking about temperance, he wrote that a wise man who is temperate in everything is happy, even if he is not called wealthy among the people. For the wealth he has accumulated is not measured in gold

and silver, but lies in contentment with his condition, since the treasury of spiritual wealth will never be squandered.

In the poem *The Confusion of the Righteous* there is an instructive story about two young men – one unselfish and the other greedy – who set out from Persia in search of happiness in the land of Chin (China). The brief summary is as follows: in a mountain pass they saw a huge stone and an inscription that stated that if one dug and overturned the stone, one could learn that a treasure was buried nearby. Then the greedy youth began digging alone, while the unselfish youth continued his way. At dawn he saw a city and entered it as the gates opened. The inhabitants of the city gathered around him. In that Chinese city there was a custom: when their ruler died, the people would go out to the gates and appoint as king the first person who entered the city. Thus this young man, modest and selfless, was chosen as king by the townspeople and the army. Meanwhile, the other youth dug the ground with his nose to find the desired treasure. Finally, exhausted to death, he overturned the massive stone, under which was the inscription: *“Whoever pursues an unattainable dream will fall into the abyss.”* Navoi’s conclusion was:

*“Thus the selfless wanderer became king,
While the greedy remained a pauper.
O Navoi, be ashamed of greed
Share your last good with the poor.”* [1, p.101]

Alisher Navoi knew well that need and necessity exist in all living beings, therefore he did not deny natural needs and the honest ways of satisfying them. He condemned those who begged from the rich, who fawned and flattered in hope of receiving something for free.

The third way to the Truth is perseverance in advancement: *“Pass your path unwaveringly, and in modesty maintain dignity,”* teaches the great Sufi. In other works Navoi also calls his contemporaries and future generations to move forward, to seek knowledge, to master crafts – in a word, to achieve spiritual elevation. Here are some of his aphorisms:

*“Even if the shrine is far away, walk the arduous path,
And if you do not reach it – be grateful nonetheless.”*

It is already clear that by shrine Navoi means not the places of pilgrimage often associated with dubious burials and quasi-priests, but that sacred address to which the Sufi must aspire in his search for truth.

*“Work all your life! Even the years will not erase the work of life,
The keys to happiness in life are given to people for labor.”*

*“Going out in search of knowledge, I am a hundredfold confident
That I shall acquire it not by luck, but through labor.”*

The fourth instruction for a traveler embarking on the search for Truth is preparation for the beginning of the path: it is necessary to test one's spiritual strength and regulate one's breathing. Navoi, as a follower of the Naqshbandi tariqa, knew well that the first principle of this teaching is called *“Hush dar dam”* – literally, *“mind in breathing.”*

Navoi writes:

*“You who have entered upon the path of seeking –
The breath itself will find strength within you...
Your breath is a precious pearl,
A transparent pearl – your faithful friend.”* [1, p.206]

The fifth requirement before beginning the path is that the Sufi must fulfill the following conditions:

- detachment from the world,
- elimination of arrogance,
- extinguishing of passion,
- burning away hypocrisy,
- repentance,
- refraining from lies,
- selflessness,
- avoidance of hypocrisy,
- humility,
- avoidance of indecency,
- wisdom,
- honesty and dignity,
- refraining from vain oaths,
- ensuring that subordinates do not commit injustice,
- preservation of honor,
- proper upbringing of children,
- reverence for parents and mercy,

- respect for people.

Navoi asks the Truth (in this case, Almighty Allah) to illuminate the path of those who renounce worldly goods in order to approach the Creator. He writes of those Sufis who need neither mosque, nor tavern, nor the sacred Kaaba.

Here arises a paradoxical situation: Navoi repeatedly appealed to Sultan Husayn Bayqara for permission to perform pilgrimage to the holy cities of Mecca and Medina, thereby fulfilling the fifth pillar of Islam. Being a deeply religious man, Navoi could not speak disparagingly of the *Baytullah* – the House of Allah. However, in *The Confusion of the Righteous* he states that the true Sufi has no need of the Kaaba. Here he expresses the position of those Sufis who believed that prayers and other rites were not obligatory for attaining the divine. Yet Navoi himself adhered to a different opinion:

*“Mecca is sacred to any soul,
But it is dust compared to the Kaaba of the soul.
The shrine of the Kaaba draws hearts;
The soul – the shrine of the eternal Creator.”* [1, p.27]

Navoi’s concept of the perfect human being is developed so thoroughly and in such detail that on its basis one can compose separate social, moral, and psychological portraits of a harmoniously developed personality.

The thirteenth discourse in *The Confusion of the Righteous* is devoted to those who bring benefit to people. Navoi writes that people will always pray for those who bring good to society. He is convinced that the more a person benefits others, the more benefit he will receive himself. Navoi believed that Allah created man pure and sinless:

*“And before eternity a garden was planted,
Where man arose as its finest flower.”* [1, p.160]

Many of Navoi’s sayings became aphorisms, true folk wisdom. Here is just one example: *“He is not called a human who is not afflicted by human sorrow.”* Indeed, his words breathe divinity – for instance, in the thirteenth discourse of the poem *The Confusion of the Righteous*.

In creating the image of the perfect, the “true human being,” the one in whom “the humanity of all people lives,” Navoi speaks of the Prophet Muhammad (peace be upon him). His uncle Abu Lahab caused many troubles for the Prophet. In the Qur’an there is Surah 111 with curses directed against him. Navoi here applied the method of *talmeh* – he embedded great meaning into a single word; without knowing this surah, it is difficult to understand what is

being discussed. Man is the finest flower of the Creator's garden. But this garden was adorned in its perfection by the Prophet, who made goodness, kindness, and virtue his measure.

"Always repay good with good," – this is also taken from the Qur'an (55:60). In addition to the explanation of the necessity of doing good, showing generosity of soul, and the benefits that follow, Navoi gives rules of etiquette and ethics of behavior. For one can even offend with goodness. Goodness combined with nobility – this is honor. This is the lot of the chosen ones – the third stage.

Alisher Navoi described his inner world, his worldview, his philosophy of life – his way of living and the principles of the Naqshbandi order.

The sixth requirement that Navoi sets before the Sufi is the question of what to serve, how to serve, what is improper, how to educate children, and how to treat parents.

Navoi's Sufi concepts express all his emotions, states of the soul, reflections, thoughts, desires, dreams, grievances, repentance, love, respect, and so forth – words of the highest refinement, of the loftiest flight of thought, reason, knowledge, education, spirituality, humanity, and all human values. These are thoughts of the heart first, and only later of the mind. On this topic, one may refer to the scientific studies of Professor Sh. Agzamhodjaeva [3–13].

In conclusion, it may be said that Navoi's idea of the equality of all religions was developed within the framework of Sufism, which, in the conditions of the medieval era, served as an important medium of free thought. It was precisely within this ideological framework that the poet expressed his humanistic views; therein resounded the life-affirming motives of his poetry, which glorified love for humanity and the joy of earthly existence, and voiced the motives of free thought.

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