

ALISHER NAVOI — A GREAT POET AND STATESMAN

Sattorov Nurbek Abdurazzoqovich

Associate Professor of the Department of Social and Humanitarian Sciences,
Oriental University, Doctor of Philosophy (PhD) in History

Received: 13.02.2026

Revised: 14.02.2026

Accepted: 16.02.2026

After the death of Mirzo Ulugh Beg, Boysungur Mirza's son Alauddevla seized power in Samarkand by killing Abdulatif. However, amid conflicts among the Timurid princes, he allowed the Aq Qoyunlu Turkman tribes to rise to power in Western Iran. The internal struggle of the Timurids for authority eventually resulted in Khorasan being taken from Alauddevla, while the governance of all Central Asia passed into the hands of Abu Sa'id, the grandson of Mirzo Ulugh Beg. [6, – pp. 210–213.]

During the reign of Abu Sa'id (1424–1469), internecine wars relatively subsided and peace was established in the region. Abu Sa'id was a determined and experienced ruler who, with the support of the population, paid considerable attention to expanding agricultural lands and restoring irrigation systems. These processes also created favorable conditions for cultural development in the country.

In cultural life, Abu Sa'id supported the Naqshbandi Sufi order and pursued a policy of bringing it closer to the state. This contributed to maintaining stability and peace in the country. Islamic scholars led by Khoja Ahror succeeded in abolishing the tax imposed on the property of wealthy religious figures that had been introduced during the reign of Mirzo Ulugh Beg. The chief shaykh of Samarkand, Khoja Ahror, was so devoted in his religious convictions that he regarded secular sciences and medicine with suspicion and even refused treatment while lying on his deathbed. [2, – p. 34.]

While ruling in Mawarannahr, Abu Sa'id also incorporated Khorasan into his state for a certain period. However, this situation did not last long; after a coup in Herat, power passed into the hands of Husayn Bayqara (1438–1506), a fourth-generation Timurid prince.

During the reign of Husayn Bayqara, Timurid culture flourished and became widely renowned. The foundation for this cultural environment in Herat had earlier been laid by Boysungur Mirza. Craft production developed extensively at a professional level, and the best masters from the Near East were brought to Herat and Samarkand. The wealthy elites of Khorasan and Mawarannahr, faithful to ancient traditions, intensified their patronage of science and culture. It was within this elevated spiritual and cultural milieu that Alisher Navoi entered the historical stage.

He was not only a great poet and thinker but also a statesman, enlightener, and patron of culture who exerted a profound influence on the spiritual life of the Timurid era. Through his творчество, Navoi elevated the literary prestige of the Turkic language, transforming it into a medium of artistic expression equal to Persian.

In his works, the spiritual perfection of the human being, justice, moral purity, and divine love occupy a central place. Particularly, the gnostic concepts characteristic of Islamic Sufism found a distinctive and original artistic expression in Navoi's творчество, endowing Timurid culture with deep philosophical meaning.

At the same time, through his practical activities, Navoi actively supported cultural life by establishing madrasas, mosques, khanqahs, libraries, and charitable institutions, thereby creating favorable conditions for scholars and artists. This contributed to the development of culture not only within elite circles but also across a broad social environment during the Timurid period. As a result, the era of Husayn Bayqara, closely connected with the personality and activity of Alisher Navoi, emerged as one of the brightest stages of the Timurid Renaissance and a period of high spiritual awakening in the history of Central Asia. [5, – p. 91.]

The spiritual world of Alisher Navoi, his religious faith, devotion to the homeland, commitment to peace, public welfare, science, culture, construction, and his tireless efforts to realize the aspirations of the people are immeasurable. Navoi elevated the Old Uzbek literary language to the level of a classical poetic language. Maintaining close friendship with the Timurid ruler of Khorasan, Husayn Bayqara, he worked alongside him as his closest adviser and became widely recognized for his creativity and public service. His wealth and intellectual legacy were immense, and he directed them toward culture, enlightenment, and the development of human potential. He was a genius of his time.

During the Soviet period, Navoi's inner spiritual experiences and his role as a pioneer of an original direction of Islamic Sufism were not adequately studied. Research on his legacy was conducted within ideological constraints. According to the Marxist-Leninist worldview, religion—especially Islam and Sufism—was regarded as a “reactionary” and “misleading” force; therefore, Navoi's spiritual experiences, Sufi philosophy, concepts of gnosis, wahdat al-wujud, and the ideal human were not analyzed deeply or objectively. In Soviet Navoi studies, he was mainly interpreted as a “humanist poet,” a “people's thinker,” and a “critic of feudal society,” which overshadowed the central spiritual and mystical dimension of his творчество.

Navoi regarded the human being as a vicegerent of the Creator and was himself a sage and saint. He provided guidance even to the simple Sufi Jami, contributing to his rise as a great master within Islamic Sufi teachings. By patronizing renowned artists such as Kamoliddin Behzod (1450–1537), he transformed Herat into the cultural center of Central Asia in the fifteenth century. [1, – p. 38.]

Alisher Navoi was a thinker who created an original direction of Islamic Sufism in Turkic literature. Influenced by the school of Jami, yet employing his own distinctive style and symbolic language, he elevated Sufi ideas to a high artistic and

aesthetic level. Only after independence did scholars begin to reassess Navoi's Sufi worldview, its connection with Islamic spirituality, and his concepts of gnosis and moral perfection. Previously marginalized due to ideological constraints, Sufi content is now interpreted as the central conceptual foundation of Navoi's творчество. [3, – p. 172.]

Recent studies analyze the ideas of the “perfect human,” divine love, spiritual purification, and social justice in Navoi's works in relation to Islamic philosophy and Sufi teachings, demonstrating scientifically that his творчество is an integral part of both national and broader Islamic spiritual heritage. This has marked a qualitatively new stage in Navoi studies. [4, – p. 56.]

As a result, Navoi studies have moved beyond purely artistic-aesthetic or descriptive historical analysis and have been enriched by philosophical, mystical, ethical, and civilizational approaches. Navoi's творчество is now regarded not only as a part of the history of national literature but also as an important component of Islamic intellectual thought and world cultural heritage.

This new approach has enabled a deeper understanding of Navoi's legacy and the integration of its ideological potential into contemporary processes of spiritual development, moral education, and national identity formation. Thus, Navoi's works continue to retain their significance as a source of spiritual and educational inspiration.

In conclusion, although Alisher Navoi's творчество was long interpreted within ideological constraints, in the post-independence period his Sufi worldview, its organic connection with Islamic spirituality, and his concepts of gnosis and moral perfection have been reassessed in an objective and systematic manner. Contemporary research presents Navoi not only as a great poet but also as a thinker who harmonized Turkic and broader Islamic intellectual traditions. This has marked a new qualitative stage in Navoi studies and enabled his legacy to be understood as an important scholarly and educational resource for modern spiritual development.

LIST OF REFERENCES

1. Sattorov, N. (2022, November). THE FORMATION PROCESSES OF ETHNOGENESIS OF THE UZBEK PEOPLE AND ITS DEVELOPMENT STAGES. In The 8th International scientific and practical conference “Integration of scientific and modern ideas into practice”(November 15-18, 2022) Stockholm, Sweden. International Science Group. 2022. 844 p. (p. 218).
2. Sattorov, N. (2022). THE ATTITUDE TOWARDS ETHNIC THEORY WHICH EXISTS IN THE SCIENCE OF MODERN ETHNOLOGY. EDITORIAL BOARD, 194.
3. Abdurazzoqovich, S. N. (2023). The Position of the Russian Government to the Anglo-bur War. International Journal on Economics, Finance and Sustainable Development, 2(1), 19-22.
4. Olim, B. (2025). THE FORMATION OF LITERATURE AND READING CULTURE IN QASHQADARYA REGION. SHOKH LIBRARY, 1(13).

5. Bo‘ronov, O. (2025). Uzbek QISHLOQ JOYLARDA TIBBIY PROFILAKTIKA VA SANITARIYA-EPIDEMIOLOGIK BARQARORLIKNI TA'MINLASH ISHI TARIXI. *Journal of Social Sciences*, 1(02).
6. Buronov, O. (2025). O 'ZBEKISTONDA QISHLOQ AHOLISI SOG 'LIQNI SAQLASH TIZIMI HUQUQIY ASOSLARINING SHAKLLANISHI VA SOHA MODDIY-TEXNIK BAZASINI MUSTAHKAMLASH MUAMMOLARI. *Journal of Tamaddun Nuri*, 12(75), 61-64.
7. Buronov, O., & Davronov, U. B. (2025). Administrative-territorial division and demographic indicators of Samarkand during the years of independence. *International Journal of Artificial Intelligence*, 1(1), 405-409.
8. Bo‘ronov, O. Qishloq joylarda tibbiy profilaktika va sanitariya-epidemiologik barqarorlikni ta'minlash ishi tarixi. *Journal of Social Sciences*, 1(02).
9. Murodullaevich, B. O. (2024). The fight against infectious diseases of Uzbekistan on experience. *Western European Journal of Historical Events and Social Science*, 2(4), 93-97.
10. Jalilov, I. (2021). National "Kurash": History and Contemporary (On the Example of the Uzbek People). *Procedia of Social Sciences and Humanities*, 1, 360-363.
11. G'aniyevich, J. I. (2025). O 'ZBEKISTONDA MILLIY O 'YINLARNING SHAKLLANISH TARIXI. *Международный научный журнал*, 2(1), 39-46.
12. Kholikov, G. (2021). Support of foreign countries in the Development of healthcare in uzbekistan, EPRA, ". *International Journal of Multidisciplinary" Research*, 169-171.
13. Аскарлов А. Алишер Навоий ва тасаввуф. – Тошкент: Фан, 1998.
14. Bartold, V. V. *Four Studies on the History of Central Asia, Vol. III: Mīr 'Alī-Shīr – A History of the Turkman People*. Translated from the Russian by V. and T. Minorsky. Leiden: E. J. Brill, 1962.
15. Бертельс Е. Э. Навои и Джами. – Москва: Наука, 1965.
16. Бертельс Е. Э. Суфизм и суфийская литература. – Москва: Восточная литература, 1988.
17. Шарифжонов З. Темурийлар даври маданияти ва маънавияти. – Тошкент: Академнашр, 2010.
18. O'zbekiston tarixi. 2-jild. — Toshkent: Fan, 1997. — B. 210–213.