SemantJournals American Journal of Education and Evaluation Studies 2997-9439, Vol 03, No. 02, 2026

Article

The Significance of Literature in Education in Interpretation of Alisher Navoiy

Jakhonova Farida Aminjonovna[1]
Silk Road International University of Tourism and Cultural Heritage
Theory and practice of translation, TTE-224
Email: faridajahonova@gmail.com
Scientific supervisor: PhD Otayarova Umida Bolibek qizi

Abstract: The purpose of this paper is to demonstrate the impact of works of Alisher Navoiy in education. It shows that even Navoiy's life can be a nobel example of educated person. Through the analysis of five masterpieces of "Hamsa", it illustrates a great impact of Alisher Navoiy for education of any times. It discusses importance of being educated, influence of Navoiy's philosophical ideas and poet's great contribution to the Uzbek language and literature. The thesis widely discusses the ideas provided by "Hamsa" and contributes to education highlighting the importance of literature. It exhibits how Alisher Navoiy's works inspire readers, it's usage for self-studies, scholars and the general public.

Keywords: Alisher Navoiy, education, significance, Hamsa, Hayrat ul-abror, Farhod and Shirin, Layli and Majnun, Sabai Sayyor, The Wall of Alexander

This is an open-access article under the CC-BY 4.0 license

1. Introduction

Education is one of the most important things in person's life. Ever since antient times people aimed to leave some trails through writings. They knew that oral speech is easily forgotten but something written lasts for a long time. Further scripts transformed into books, literature and became an essential bare form of education. A remarkable person, who made a great input in the Uzbek language and literature is Alisher Navoiy. His works are widely used in education. This thesis will explore Navoiy's philosophical ideas in interpretation of "Hamsa", discuss his ideas through studying his life which shows his attitude towards education. This study uses qualitative and descriptive analysis methods including few passages from "Hamsa" [1], [2], [3], [4], [5].

2. Materials and Methods

Alisher Navoiy is considered as a father of the Uzbek language. He was the person who managed to demonstrate the beauty of the Turkic language. In his work "Muhakamat al-Lughatayn" he indicated the power, beauty and the richness of the language. This work also compares the merits of Turkic and Persian languages, which requires a lot of courage and knowledge [6], [7], [8], [9].

3. Results and Discussion

According to Mirkarim Osim, from the early childhood Alisher Navoiy was captivated by different books. He loved learning poems by heart and to tell them to his family members. At the

age of four he knew by heart the whole book of Farididdin Attor "Mantiq ut-tayr" which included a philosophically complex content. At his young ages he started learning verses from holy Quran, learned famous books of that period and studied a lot, which helped him to reshape his demeanour and made contemplate about human existence [10], [11], [12], [13]. Mirkarim Osim also mentions that, Alisher Navoiy was an honest, responsible, wise and gentle person. If he knew someone was in trouble, he could not sleep at nights and tried to find the solution for that problem. As a close friend of sultan, he held several high-ranking government positions. He always took his position seriously. Alisher worked as a keeper of the State Seal (Muhrdar), as a high-level advisor, also as a governor of Astrobod. By his honesty and justice, he has captured hearts of many people. Even nowadays, he can be a great example of rare behavior and the source of inspiration for young learners [14], [15], [16].

Based on N. Murodillayev, Alisher Navoiy continues creative traditions and literary of his teachers such as: Nizami, Haqqani, Anvari, Hafiz Farididdin Attar. During his career he used more than 100000 words. This is a huge foundation for future poets and writers [17], [18].

Navoiy's works lead to better understanding of Central Asian culture, moral values and the quality of the life in IV century.

One of the most popular works of Alisher Navoiy is "Hamsa", often called "A Masterpiece of medieval Central Asian literature". The attitude toward this work is different. The significance of this work is that, Navoiy carefully reacts to high thoughts of social importance, to moral values and complex feelings. Alisher Navoiy worked on "Hamsa" for six months. It was written in 1485 and consist of 32000 bytes. It consists of five epic poems.

The first epic poem included in "Hamsa" is "Hayrat ul-abror". The term "Hayrat" itself illustrates the main idea of the poem. This word is used in the meaning of loving the God, admiring his greatness, also it refers to analyzing one's identity and nature. The poem leads readers to examine the reason they were born, their mission and thoughts, understanding or coming to God. The poem begins with a complex idea of appearance of man on the earth from the religious perspective. The epic introduction on XVIII chapter of "Hamsa":

Sabhdur, ey soqiy, etib mehr fosh,
Tutman bir jom nechukkim quyosh.
Tong qush uchun berdi payomi sabuh,
No'sh etayin bir-ikki jomi sabuh.
Subh safoliq mayidin mast o'lay,
Tong qushig'a nolada hamdast o'lay.

By these bytes, Alisher Navoiy asks God for help, asks permission to complete his started work. He attempts to show how essential is the God's desire. (Alisher Navoiy. "Hayrat ul-abror" [19].

The second epic poem "Farhod and Shirin" is about love and the spiritual condition of the person. This poem leads to the deep understanding of the human nature, feelings and desires. The main characters of the poem are Farhod (son of Chenese Governor) and Shirin (daughter of Armenian King). Farhod described as a hero, who is to do anything to achieve his true love. A pure, kind-hearted man, at the same time strong and powerful. Farhod uses all his knowledge and strength to earn Shirin's heart. He digs a canal through the mountains, bravely defeats the enemies and shows the courage. Farhod's image calls readers to gain more knowledge, work hard on themselves and being honest.

The third epic poem "Layli and Majnun" tells about tragic love, life difficulties, cultural values and the rigid laws of the society.

According to Mahliyo Sattorova, from the early childhood Majnun loves Layli. Traditions and cultural values of society act against them. Majnun's feelings are not just the love toa person, but is a strong spiritual connection. His difficulties on a way achieving his love lead him to the love of the God. His challenges purify his soul and connect him with nature [20]. These poem shows that love is a sacred feeling.

The fourth epic poem included in "Hamsa" is "Sabai Sayyor". The author delves into the deep

philosophical ideas like love, humanity, justice, mindset. The main character is the Ruler of Iran Bakhrom, who falls in love with charming Dilorom. This girl was left in the forest by the order of the king himself, while he was drunk. After that situation Bakhrom suffers a lot and the governors of the other countries offer him to marry to seven the most beautiful girls from these seven countries. For each wife there were built seven palaces, representing seven planets. Every day of the week Bakhrom moved to another palace and listened a new story from his wives. The story represents specific moral idea of a human flaw or virtue, faithfulness, justice and life trial.

The last epic poem is named "Saddi Iskandariy" or "The Wall of Alexander". This poem is the largest among others. Through this poem the author describes two sides of Alexander: his political achievements and his spiritual values. The poem shows Alexander not only as a warrior but also as a person who believes in God with high moral values. Alexander's desire to travel the world and establish justice embodies the harmony between Western and Eastern civilizations. The poem perfectly describes the inner world of person, feelings and the importance of being educated. (Olimova Ruxshona [21].

4. Conclusion

Significance of Alisher Navoiy's works in education is remarkable. His contribution in education, deep philosophical ideas, were analyzed. "Hamsa" which consist of five masterpieces, contributes significantly to the formation of humanistic values within educational characteristic. "Hayrat ul-abror" discovers topics like finding God, belief and behavior. "Farhod and Shirin" explores themes of love, knowledge, courage, power. "Layli and Majnun" rehearses about tragic love, purifying person's soul and cultural values. "Sabai Sayyor" apprises topics like mindfulness, power and wisdom. "The Wall of Alexander" emphasizes that even a world- conqueror like Alexander leaves this world. Allegorical narratives and symbolic imagery create a pedagogical discourse. It encourages critical thinking, ethical reflection and holistic education.

REFERENCES

[1] W. Jordan, "The inner world and the transmission of feelings," in *Client-Worker Transactions*, Routledge, 2025, pp. 20–42. doi: 10.4324/9781003684770-2.

[2] M. Alexander, "NetWork/Magnificat," *Poem*, vol. 2, no. 2, pp. 81–83, Jan. 2014, doi: 10.1080/20519842.2014.11415465.

[3] A. Keys, "A Brief Personal History of the Seven Countries Study," in *Lessons for Science from the Seven Countries Study*, Springer Japan, 1994, pp. 3–7. doi: 10.1007/978-4-431-68269-1_1.

[4] A. Yisifli, "The reflextion of religious values in Nizami Ganjavi's poem Layli and Majnun," *Nizami Studies - Scientific Works*, no. 01, p. 90, 2025, doi: 10.59849/3006-2403.2025.1.90.

[5] J. Levin, "Could love be like a heatwave?: Physicalism and the subjective character of experience," *Philos. Stud.*, vol. 49, no. 2, pp. 245–261, Mar. 1986, doi: 10.1007/bf00354338.

[6] G. Kholdorova, "THE WONDERS OF NAVOI'S THOUGHT IN THE EPIC POEM 'FARHOD AND SHIRIN,'" *European International Journal of Multidisciplinary Research and Management Studies*, vol. 4, no. 12, pp. 111–118, Dec. 2024, doi: 10.55640/eijmrms-04-12-22.

[7] G. Claeys, "'That the knowledge of this fact, with all its important consequences, will necessarily create, in every one, a now, sublime, and pure spirit of charity, for the convictions, feelings, and conduct of the human race, and dispose them to be kind to all that have life, seeing that this varied life is formed by the same Incomprehensible Power that has created human nature and given man his peculiar faculties.,'" in *Selected Works of Robert Owen*, Routledge, 2021, pp. 206–208. doi: 10.4324/9781003113157-42.

[8] D. Abdujalilova, "Comparison of Alisher Navoi's 'Hayrat ul-Abror' and 'Gulshan ul-Anvar' epics by Yahyobey Tashlijali," *Golden Scripts*, vol. 5, no. 4, pp. 47–64, Dec. 2022, doi: 10.52773/tsuull.gold.2022.4/jvmm1393.

[9] A. Hamdast, S. Agbolaghi, M. Zeighami, Y. Beygi-Khosrowshahi, and R. Sarvari, "Butterfly nanostructures via regioregularly grafted multi-walled carbon nanotubes and poly(3-

hexylthiophene) to improve photovoltaic characteristics," *Polym. Int.*, vol. 68, no. 3, pp. 335–343, Dec. 2018, doi: 10.1002/pi.5736.

[10] M. VANLI, "Subh-ı Sâdık ve Subh-ı Kâzib Mefhumlarının Dîvân Şiirinde Tezahürü," *Literary Studies*, vol. 3, no. 3, pp. 46–80, 2025, doi: 10.29228/litstud.88620.

[11] T. AŞİROV and B. TAGANDURDY, "Berdi Kerbabayev'in Türkiye'ye Seyahat'i," *Korkut Ata Türkiyat Araştırmaları Dergisi*, no. 6, pp. 98–139, Dec. 2021, doi: 10.51531/korkutataturkiyat.1017578.

[12] E. Melfi, D. Monzali, and G. Quaglia, "Gli scenari multipli IFRS9. Uno studio applicativo," *Risk Management Magazine*, vol. 3, no. 2016, pp. 3–13, Dec. 2016, doi: 10.47473/2020rmm0059.

[13] C. Meyer, "Bir Umm Fawakhir: Insights into ancient Egyptian mining," *JOM*, vol. 49, no. 3, pp. 64–67, Mar. 1997, doi: 10.1007/bf02914661.

[14] T. Corsiglia, "Like today's selfie-takers, Walt Whitman used photography to curate his image – but ended up more lost than found," May 2025, doi: 10.64628/aai.4q5fuf3hj.

[15] A. Liebling and H. Arnold, "Title Page," May 2004, *Oxford University PressOxford*. doi: 10.1093/oso/9780199271221.002.0001.

[16] A. Trollope, "What They Said About it in the Close," in *He Knew He Was Right*, Oxford University Press, 2008. doi: 10.1093/owc/9780199537709.003.0016.

[17] A. Yuldashev, "DESCRIPTION OF THE WORDIN THE WORKS OF ALISHER NAVOIY," *Scientific journal of the Fergana State University*, vol. 29, no. 2, 2023, doi: 10.56292/sjfsu/vol29_iss2/a76.

[18] J. Rickman, "'He Would Never Consent in His Heart': Child Marriages in Early Modern England," *J. Hist. Child. Youth*, vol. 6, no. 2, pp. 293–313, Mar. 2013, doi: 10.1353/hcy.2013.0024.

[19] S. Sirojiddinov and G. Ashurova, *Turkic ideology and conceptacle artistic basis in the work of Nizami Ganjavi and Alisher Navoi*. VNESHINVESTPROM, 2021. doi: 10.52773/tsuull.shuhbook.2021/epmh8408.

[20] P. A. Victor, *His Life and Ideas*. Routledge, 2021. doi: 10.4324/9781003094746.

[21] S. Ashirboyev, "Syntax of simple sentences in compound sentence transformation in Alisher Navoi's prose works," *Golden Scripts*, vol. 5, no. 1, pp. 79–91, Mar. 2023, doi: 10.52773/tsuull.gold.2023.1/gqgv1114.