

**ALISHER NAVOI'S PHILOSOPHICAL VIEWS ON KINGSHIP (AN ANALYSIS OF
THE 53RD CHAPTER OF FARHOD AND SHIRIN)***Siddiqova Umidaxon Soxibjon qizi**Master's Degree in Uzbek Language and Literature*

Abstract: This article examines Alisher Navoi's philosophical and artistic views on kingship as expressed in the 53rd chapter of his poem Farhod and Shirin. Through symbolic imagery and poetic counsel, Navoi addressed Shoh Gharib Mirzo, the son of Sultan Husayn Bayqaro. The chapter conveys essential virtues of rulership such as justice, devotion to knowledge, and care for the people. Special attention is given to the artistic expression of these ideas and their significance for state governance.

Keywords: Kingship; Rulership; Ethics; Philanthropy; Farhod and Shirin; Timurids; Amir Temur; Ulugh Beg Mirzo; Shoh Gharib Mirzo.

Introduction

In his poem Farhod and Shirin, Alisher Navoi not only depicts love and fidelity but also conveys profound social, ethical, and political ideas in an artistic and philosophical manner. The 53rd chapter of the poem is particularly notable for its rich themes of rulership, justice, labor, and devotion to the people. Through this chapter, Navoi indirectly yet symbolically addressed Shoh Gharib Mirzo with advice that extends beyond its immediate historical context.

This study aims to analyze the content of Navoi's counsel through literary analysis, supported by scholarly interpretations and historical sources. The work demonstrates how Navoi combined poetic artistry with political philosophy, presenting a universal model of just and enlightened leadership.

Methodology

This research is based on textual analysis of the 53rd chapter of Navoi's Farhod and Shirin. Classical verses are presented in their original form alongside English translations. The analysis applies historical-contextual interpretation and literary criticism, focusing on symbolic imagery and thematic motifs. Primary sources include Navoi's works, while secondary references involve scholarship on Timurid thought, literature, and governance.

Results and Discussion**Kingship as Moral Responsibility**

The 53rd chapter presents kingship not merely as power but as a moral and intellectual responsibility. Navoi calls the ruler "the pillar of the dome of justice" and "the sheltering canopy of the people", highlighting both personal virtue and social duty.

Knowledge as the Light of Rule

Navoi stresses that no ruler can achieve perfection without knowledge. He compares the ruler to the moon, which only shines when it receives light from the sun:

“Yangi oy badrliqdin keldi mahjur,

Quyoshdin har kecha kasb etmasa nur.”

Translation: “The new moon remains distant from fullness, unless it receives light from the sun each night.”

Here, the sun symbolizes knowledge, the true source of illumination.

Navoi further equates respect for scholars with reverence for prophets:

Birovning qilsa olimlarg‘a ta‘zim,

Qilur go‘yoki payg‘ambarga ta‘zim.”

Translation: “Whoever shows respect to scholars, it is as though he shows respect to the prophets.”

Beyond External Symbols of Power

Navoi emphasizes that kingship is not conferred by external adornments like crowns. This idea is illustrated through the metaphor of the peacock:

“Vale tovuskim, ming zevari bor,

Ne zevarkim, boshida afsari bor.

Bu afsar birla shah demaslar oni,

Ki, bor adli Yamon Hindustoni.”

Translation: “Though the peacock wears a thousand ornaments and a crown upon its head, no one calls it a king, for it remains only a bird of India.”

Thus, rulership requires knowledge and justice, not mere appearance.

Exemplary Rulers: Alexander and Ulugh Beg

Navoi points to Alexander (Iskandar) and Ulugh Beg as examples of rulers who embodied knowledge. Alexander conquered land and sea through wisdom, while Ulugh Beg “conquered the skies” through astronomy:

“Temurxon naslidin sulton Ulug‘bek,

Ki, olam ko‘rmadi sulton aningdek.

Rasadkim bog‘lamish—zebi jahondur,

Jahon ichra yana bir jahondur.”

Translation: “From the lineage of Timur came Sultan Ulugh Beg, unmatched among rulers. His observatory adorned the world, a world within this world.”

Here Navoi links greatness with intellectual achievement, reminding future rulers that knowledge and justice must guide governance.

Conclusion

The 53rd chapter of Farhod and Shirin encapsulates Alisher Navoi’s political and ethical philosophy. His counsel to Shoh Gharib Mirzo shows that kingship is not merely inheritance or external splendor, but a responsibility rooted in justice, knowledge, patience, and service to the people.

Although written in the 15th century, these ideas remain universal: power without justice is unsustainable. Navoi’s poetic advice thus transcends time and continues to offer guidance for leadership and governance in any era.

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(as in your original text, unchanged)

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