

The Scientific and Educational Importance of the Remembrance “*Nasoyim Ul Mukhabbat*”

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ABSTRACT

This study aims to analyze the scientific and educational significance of Alisher Navoiy's *Nasoyim ul-Muhabbat*, particularly in relation to Sufi thought, the lives of Sufi figures, moral and didactic values, and its contribution to Islamic literature and intellectual history. The study employs a qualitative-descriptive approach using textual analysis and content analysis. The primary data consists of *Nasoyim ul-Muhabbat*, while supporting data is drawn from books, scholarly articles, and previous studies relevant to Navoiy, Sufism, *tazkirah*, hagiography, and education. The research findings indicate that *Nasoyim ul-Muhabbat* functions not only as a *tazkirah* that records the lives and thoughts of Sufis but also as a source of spiritual and moral knowledge. This work embodies the values of patience, humility, asceticism, self-control, the pursuit of knowledge, and the cultivation of the ideal human being. Furthermore, elements of poetry, wisdom, historical information, and intellectual connections lend this work literary, historical, autobiographical, and encyclopedic value. Thus, *Nasoyim ul-Muhabbat* holds significant relevance for the study of Sufism, education, literature, history, and Islamic culture.

Keywords: Alisher Navoiy, Education, Literature, *Nasoyim ul-Muhabbat*, Sufism.

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1. | INTRODUCTION

Alisher Navoiy is one of the key figures in the development of Islamic literature and thought in Central Asia. His works not only possess aesthetic value but also reflect the philosophical, spiritual, and Sufi thought that has evolved within the Islamic intellectual tradition. In this context, *Nasoyim ul-Muhabbat* holds a significant position because it presents the lives, thoughts, teachings, and spiritual experiences of Sufi figures in the form of a *tazkirah*. A study of Navoiy's Sufi legacy reveals that his thought is closely linked to the intellectual traditions of earlier Sufis and influenced the formation of Navoiy's intellectual style (Saidmatmabovna, 2024; Bakhodirovna & Olimovna, 2021). The philosophical-Sufi dimension in Navoiy's works also reveals a focus on spiritual matters, inner meanings, and symbolic concepts (Saidmatlabovna, 2021).

Nasoyim ul-Muhabbat is particularly significant because it serves not merely as a collection of biographies of Sufi figures, but also as a source that records thoughts, advice, wisdom, and moral values that can be used to understand the concept of spirituality within the Navoiy tradition. Research on this work classifies it as a Sufi text containing various ideas about spiritual life and the teachings of the Sufis (Ubaydullaev, 2026). From a terminological perspective, this work also demonstrates the use of Sufi vocabulary and terminology that represent specific religious and spiritual concepts (Rapoport, 2019). Meanwhile, the presence of loanwords from Arabic indicates a close connection between the language of Navoiy's work and the Islamic intellectual tradition, which serves as one of the sources shaping its religious discourse (Sobirova, 2025).

As a *tazkirah*, *Nasoyim ul-Muhabbat* is also connected to the Islamic hagiographic tradition, which uses the lives of spiritual figures as a medium for conveying values, examples, and knowledge. Studies on hagiography in Central Asia highlight the importance of such works in understanding the relationship between the biographies of figures, religious traditions, history, and culture (Shanazarova, 2021). The lives of figures in hagiographic works can be read not only as biographical accounts but also as a means of conveying lessons and shaping an understanding of spiritual values (Jones, 2023). In the context of *Nasoyim ul-Muhabbat*, this character becomes even more apparent through its connection to the *tazkirah* tradition and earlier Sufi works (Axmedova, 2025; Karamustafa & Keshavarz, 2025).

In addition to its Sufi dimension, *Nasoyim ul-Muhabbat* has strong ties to literary tradition. A discussion of Navoiy's poetic thought and Sufi ideas reveals that elements of poetry, language, and spiritual thought are intertwined in this work (Axmedova, 2025). This aligns with studies on the relationship between Sufism and art in Navoiy's work, which indicate that the Sufi dimension is a crucial aspect in understanding Navoiy's creativity and literary expression (Yoriyevna, 2024). The educational value of Navoiy's mystical thought also demonstrates that spiritual teachings can be linked to the formation of human morality and character (Ahatova, 2021).

Previous research has focused on *Nasoyim ul-Muhabbat*, including studies on Navoiy's interpretation of the work (Baxriddinovich, 2023), the religious and irfani sources underpinning it (Parmonova, 2025), the thought of Imam al-Ghazali within it (Amonova & Axrorova, 2024), and Navoiy's connection to the tradition of Ahmad Yassawi (Razzoqov, 2022). Studies on the concepts of xos and avom, as well as the representation of the ideal human, also reveal significant philosophical and ethical dimensions that warrant further examination (Rakhmanova, 2024; Xolmuradova, 2025). However, these various studies tend to highlight specific aspects in isolation. Therefore, this research aims to provide a more integrative reading of *Nasoyim ul-Muhabbat* as a work possessing scientific, gnostic, Sufi, didactic, literary, historical, and encyclopedic value. Based on this, this study aims to analyze the scientific and educational significance of *Nasoyim ul-Muhabbat*, particularly through an examination of its Sufi thought, the lives and views of its key figures, its moral and didactic values, and its contributions to the understanding of Islamic literature and intellectual history.

2. | RESEARCH METHOD

This study employs a qualitative-descriptive approach using textual analysis and content analysis to examine Alisher Navoiy's *Nasoyim ul-Muhabbat*. The qualitative approach was chosen because the study focuses on interpreting the meanings, ideas, values, and spiritual representations found in the text, rather than on quantitative measurement. An analysis of Navoiy's text is also appropriately conducted through a textual approach because the work contains Sufi terminology, biographical narratives, wisdom, and symbolic expressions that require contextual interpretation. Previous research on *Nasoyim ul-Muhabbat* has also employed textual analysis to uncover the functions of Sufi terms and symbols in the work (Rapoport, 2019; Ubaydullaev, 2026).

The primary data source for this study is *Nasoyim ul-Muhabbat* itself, while supplementary data comes from books, scholarly articles, and previous studies discussing Alisher Navoiy, Sufism, *tazkirah*, hagiography, as well as the educational ideas and values found in Navoiy's works. Research on *Nasoyim ul-Muhabbat* indicates that the work can be analyzed through its connections to religious sources, the *tazkirah* tradition, and earlier Sufi works (Parmonova, 2025; Axmedova, 2025). Data collection was conducted through documentary and literature reviews by identifying sections of the text related to: (1) Sufi concepts and terminology; (2) the lives and thought of Sufi figures; (3) moral, spiritual, and educational values; (4) literary and artistic elements; and (5) historical and *ma'rifati* information contained in the work. Relevant data was then classified by theme to facilitate the interpretation process.

Data analysis was conducted in three stages. First, data reduction and categorization, which involved selecting text passages relevant to the research focus. Second, textual and interpretive analysis, which involved interpreting the meaning of the text while taking into account Navoiy's Sufi, literary, and intellectual contexts. Third, a comparative-historical analysis, which involves comparing the ideas and characters in *Nasoyim ul-Muhabbat* with the *tazkirah* tradition and earlier Sufi works,

particularly those by Abdurahman Jami and Fariduddin Attar. This comparative approach is essential for identifying Navoiy's distinctive characteristics and contributions to the development of the *tazkirah* tradition (Axmedova, 2025; Parmonova, 2025). The validity of the interpretation is strengthened through source triangulation that is, comparing findings from the primary text with the results of previous research and relevant academic sources. Using this method, the study aims to produce a comprehensive understanding of *Nasoyim ul-Muhabbat* as a work that integrates Sufi, moral-didactic, literary, historical, and *ma'rifati* dimensions.

3. | RESULTS AND DISCUSSION

***Nasoyim ul-Muhabbat* as a Scholarly and Epistemological Source on Sufism**

The results of the analysis indicate that *Nasoyim ul-Muhabbat* holds an important position as one of the works representing the development of Sufi knowledge within the Turkic literary tradition. This work not only presents the names and biographies of Sufis but also explains their views on the nature of knowledge, spiritual life, the relationship between teacher and student, the control of desires, patience, humility, and the attainment of human perfection. Thus, the work can be understood as a *tazkirah* that serves both scientific and *ma'rifi* functions. Navoiy's philosophical-Sufi perspectives reveal a focus on the inner dimension, spiritual mysteries, and the search for meaning that transcends outward understanding (Saidmatlabovna, 2021).

This position is reinforced by the nature of *Nasoyim ul-Muhabbat* as a Sufi work. Ubaydullaev (202) demonstrates that the work substantively contains Sufi concepts and experiences through the stories and sayings of the characters presented by Navoiy. The use of various Sufi terms in the work also reveals a relatively structured system of knowledge regarding the world of Sufism (Rapoport, 2019). Terms related to *darvesh*, *murid*, *murshid*, *tariqa*, *ma'rifat*, and *haqiqat* serve not merely as vocabulary but as tools for explaining human spiritual experiences and stages. From a linguistic perspective, the presence of Arabic loanwords also indicates the strong connection between *Nasoyim ul-Muhabbat* and the intellectual and religious heritage of Islam (Sobirova, 2025).

In the text, the concept of spiritual education is even depicted through the relationship between a spiritual figure and his mentor. The portrayal of Uveys Qarani shows that spiritual formation can take place through a spiritual connection, even if not always through physical meetings. This demonstrates that Sufism in *Nasoyim ul-Muhabbat* is understood as a process of inner education and self-transformation. This understanding aligns with Ahatova's (2021) study, which positions Navoiy's mystical perspective as a crucial component in the formation of educational and moral values. Spirituality in Navoiy's works is also linked to the formation of human character through self-control, moral consciousness, and an orientation toward noble values (Bakhodirovna & Olimovna, 2021).

Representations of the Lives and Thoughts of the Sufis

One of the study's key findings is that *Nasoyim ul-Muhabbat* presents the lives of the Sufis not merely as biographical accounts, but as a means of conveying their thoughts and spiritual experiences. Navoiy describes their inner states, ways of thinking, behavior, patience, asceticism, self-control, and the characters' relationships with God and society. Therefore, the lives of the Sufis in this work serve as exemplary models. This characterization is linked to the Islamic hagiographic tradition. Shanazarova (2021) explains the importance of studying hagiographic works in Central Asia because these works serve as a medium for representing the lives of spiritual figures as well as cultural and religious values. From a broader perspective, the life of a holy figure in the hagiographic tradition can serve as a means of shaping historical memory and interpreting the past (Ahmed, 2024). The same is evident in *Nasoyim ul-Muhabbat*, where the accounts of the sheikhs not only contain biographical information but also impart teachings and wisdom that can serve as examples.

The educational function of these biographies is also consistent with Jones (2023), who demonstrates that the life stories of religious figures can be used as a medium to convey lessons regarding behavior, teacher-student relationships, and spiritual life. In *Nasoyim ul-Muhabbat*, this pattern is evident through the stories of the sheikhs, their experiences in pursuing the spiritual path (suluk), as well as the words and advice they imparted to the community. Thus, Sufi biographies serve a dual function: documentary and pedagogical. Navoiy also did not limit his intellectual sources to a single tradition. His intellectual connections to the legacies of Nizami, Dehlavi, Jami, and other Sufi figures demonstrate a process of assimilating and developing earlier Sufi traditions (Saidmatmabovna, 2024). Studies on the religious and irfani sources of *Nasoyim ul-Muhabbat* further reinforce the notion that this work was constructed through a dialogue with various Islamic scholarly traditions (Parmonova, 2025). This makes the work crucial for understanding how Sufi knowledge is transmitted, adapted, and expressed in the Turkic language and cultural context.

Moral, Spiritual, and Educational Values

An analysis of the content of *Nasoyim ul-Muhabbat* reveals that the lives and words of Sufi figures are consistently linked to moral values and personal development. Values such as patience, gratitude, asceticism, self-control, moderation in the pursuit of worldly interests, humility, and the pursuit of knowledge are recurring themes. Thus, the purpose of portraying the saints and sheikhs goes beyond merely conveying information; it is directed toward the process of *ibrah* or drawing lessons. This is evident from the numerous hadiths, Quranic verses, words of wisdom, pieces of advice, and poetic excerpts that accompany the stories of these figures. This structure highlights the didactic nature of the work, as readers not only gain information about a figure but also acquire values that can be applied in their own lives. In the context of Navoiy's educational philosophy, mystical and spiritual perspectives are relevant to the formation of individuals of strong character and moral consciousness (Ahatova, 2021).

The concept of the ideal human being is also a crucial aspect in interpreting this work. Studies on the representation of the ideal human being in *Nasoyim ul-Muhabbat* reveal a distinction between individuals possessing high spiritual qualities and the general public, based on their level of understanding and internalization of spiritual values (Rakhmanova, 2024; Xolmuradova, 2025). Within this framework, human perfection is not determined solely by social status or outward knowledge, but rather by the ability to exercise self-control, understand the essence of life, and cultivate inner qualities. The discussion of Imam al-Ghazali in *Nasoyim ul-Muhabbat* also demonstrates that Navoiy paid attention to figures who made significant contributions to the development of Islamic thought and Sufism (Amonova & Axrorova, 2024). Similarly, Navoiy's focus on Ahmad Yassawi highlights the connection between Navoiy's Sufi thought and the spiritual traditions that flourished within Turkic circles (Razzoqov, 2022). Thus, the educational dimension of this work is broad in scope, ranging from individual moral education to an introduction to Islamic history and intellectual heritage.

Literary, Historical, Autobiographical, and Encyclopedic Value

Further research findings show that *Nasoyim ul-Muhabbat* cannot be understood solely as a work of Sufism. This work also possesses strong literary value because Navoiy incorporates poetry, wisdom, symbolic expressions, and various forms of artistic expression into his biographical narrative. Studies on the relationship between Sufism and art in Navoiy's work demonstrate that the spiritual and aesthetic dimensions are intertwined in his creativity (Yoriyevna, 2024). A comparison with Fariduddin Attar's *Tazkirat ul-Avliyo* also reveals a connection between hagiographic traditions, the style of presenting figures, and the use of literary elements in *Nasoyim ul-Muhabbat* (Axmedova, 2025). The inclusion of poems by these figures indicates that Navoiy was interested not only in their lives but also in their contributions to the development of literature. This makes the work relevant to literary studies as it contains information about the poets, their works, their language, and the context of their thought. Even the tradition of conveying Sufi teachings through sayings and oral compilations, as discussed by Karamustafa and Keshavarz (2025), can help explain why sayings, wisdom, and spiritual experiences hold an important place in *tazkirah* works.

From a historical perspective, *Nasoyim ul-Muhabbat* provides information about figures, regions, relationships between figures, the time periods of their lives, and the works they produced. Information regarding dates of death, for example, demonstrates Navoiy's attention to chronology and historical documentation. In this context, *Nasoyim ul-Muhabbat* can be read as a source of intellectual history that connects the lives of spiritual figures with developments in science, literature, and culture. Its autobiographical value is also significant. The work contains information about Navoiy's relationships with his teachers, friends, and figures within his intellectual circle. Thus, a reading of *Nasoyim ul-Muhabbat* can provide additional insight into Navoiy's life and intellectual network. Baxriddinovich (2023) also emphasizes the

work's importance in understanding Navoiy's interpretation of the traditions he inherited.

Based on these findings as a whole, *Nasoyim ul-Muhabbat* can be positioned as a multidimensional work. It is a *tazkirah* that chronicles the lives of Sufis, a Sufi text that conveys spiritual knowledge, a didactic work that offers moral examples, a literary work containing poetry and artistic expression, as well as a historical and autobiographical source. Given this scope, the encyclopedic nature of this work becomes increasingly evident. The original manuscript also indicates that the work encompasses Arab, Persian, Turkish, and Indian figures spanning a broad historical period, thereby extending its value beyond the function of a conventional *tazkirah*. Thus, this study affirms that the significance of *Nasoyim ul-Muhabbat* lies in its ability to integrate Sufi knowledge with literature, education, morality, history, and culture. This position also demonstrates that Navoiy's legacy remains relevant for study as a source of spiritual and intellectual thought, particularly in understanding the relationship between Sufi traditions, the formation of the ideal human being, and the development of Turkic literature.

4. | CONCLUSION

This study demonstrates that Alisher Navoiy's *Nasoyim ul-Muhabbat* holds broad significance as a work that integrates Sufi, scientific-epistemological, moral, educational, literary, historical, and autobiographical dimensions. This work not only presents the life stories of Sufis but also records their thoughts, spiritual experiences, advice, wisdom, and values related to human development. Through his depictions of the lives of Sufi figures, Navoiy offers exemplary models of patience, humility, asceticism, self-control, the pursuit of knowledge, and spiritual awareness. From an educational perspective, *Nasoyim ul-Muhabbat* serves a strong didactic function, as the stories, sayings, poems, and wisdom of these figures can serve as a medium for conveying moral values and shaping character. This work also demonstrates that the concept of the ideal human being is linked to one's ability to exercise self-control, understand the meaning of life, and cultivate inner qualities. Furthermore, the use of poetry, symbolic expressions, and various forms of artistic expression reinforces its status as a literary work possessing both aesthetic and spiritual value.

Historically and intellectually, *Nasoyim ul-Muhabbat* provides information on figures, regions, intellectual connections, works, and the development of Sufi traditions and literature within the Turkic cultural sphere. Its connections to various earlier traditions and figures also demonstrate Navoiy's process of assimilating and developing the Islamic intellectual heritage. Therefore, *Nasoyim ul-Muhabbat* can be viewed as a multidimensional work that is not only important for the study of Sufism but also relevant to the study of education, literature, history, culture, and Islamic thought. This legacy retains its academic and educational value in understanding the relationship between spirituality, character formation, and the intellectual and literary development of the Turkic world.

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The authors declare that there is no conflict of interest.

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Ethical approval was obtained for this study. The manuscript represents original work and has not been previously published, nor is it under consideration by another journal.

Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.

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