

Review Article

The Concept of The Perfect Man in The Works of Kaykovus, Rabguzi, and Navai

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ABSTRACT:

This article analyzes the artistic and philosophical interpretation of the problem of the perfect person in the works of Kaykovus, Ravguzi, and Alisher Navoi from a scientific and theoretical perspective. The perfect person is one of the central concepts of Eastern philosophical and literary thought, which has been interpreted differently by different periods and scholars. During the research, the ethical and philosophical views put forward in Kaykovus's "Qabusnoma", the image of the perfect person in Ravguzi's "Qisas ul-anbiyo", as well as the artistic expression of the concept of the perfect person in Alisher Navoi's "Mahbub ul-qulub", "Khamsa" and other works were studied. The similarities and differences in the interpretations of these three thinkers, their approaches to the concept of the perfect person, and the significance of this concept today are also highlighted.

Keywords: Perfect Person, Kaykovus, "Qabusnoma", Ravguzi, "Qisas Ul-Anbiyo", Alisher Navoi, "Mahbub Ul-Qulub", Sufism, Moral Ideal, Eastern Philosophy.

Citation: Keldiyorova, K. J. (2026). The concept of the perfect man in the works of Kaykovus, Rabguzi, and Navai. *Nexus Global Research Journal of Arts, Humanities*, 2(7), 170–172.

INTRODUCTION:

The concept of the perfect man is one of the most important and central issues of Eastern philosophical and literary thought, which has been interpreted differently by different eras, cultures, and scholars. In Islamic thought, the "perfect man" is an image of a person who possesses not only spiritual and moral maturity, but also social responsibility, moral purity, breadth of thought, and dynamic practice. The term "perfect man" ("insoni komil") was first used by the early Sufis Bayazid Bistami (d. 874) and al-Qushayri (11th century) to designate the highest level of the order - the level of human morality that has reached truth. Later, Mansur Hallaj, Abdulkarim Gelani, and especially Muhyiddin ibn al-Arabi paid extensive attention to this issue. The great thinkers who made a great contribution to the formation of the spiritual world of the Uzbek people - Kaykovus, Ravguziy and Alisher Navoiy - also paid special attention to the issue of the perfect person. This article will provide a comparative analysis of the problem of the perfect person in the interpretation of these three scholars.

The interpretation of the perfect human being in Kaykovus and "Qabusnoma".

Kaykovus is a Farsi-Uzbek thinker who lived in the 11th century, and his work "Qobusnoma" is considered one of the rare masterpieces of Eastern pandnamism. This work is written in the form of advice given by a father to his son, in which it is described in detail what qualities a perfect person should have. For Kaykovus, a perfect person is, first of all, a person who possesses such qualities as moral purity, wisdom, justice, contentment and kindness. In his advice to his son, he emphasizes such qualities as honesty, hard work, striving for knowledge and enlightenment, respect for parents, and loyalty in friendship. Kaykovus' "Qobusnoma" is an important source reflecting the social life, governance system and moral standards of his time, in which the perfect person is interpreted not only from the point of view of personal perfection, but also from the point of view of responsibility to society. In his opinion, a perfect person is one who is able to reconcile his personal interests with the interests of society and stands firm on the path of justice and truth.

The embodiment of the perfect human being in Rawghuzi and "Qisas ul-anbiya".

Ravguzi (13th-14th centuries) is famous as the author of the first major prose work in the Turkic language - "Qisas ul-anbiya" (The Tale of the Prophets). This work contains narrations about the lives and activities of the prophets mentioned in the Holy Quran. In Ravguzi's work, the image of a perfect person is embodied, first of all, in the examples of prophets and great people. He describes the prophets as the highest moral ideal for humanity. For Ravguzi, a perfect person is a person who has not only religious knowledge and deeds, but also human qualities - honesty, truthfulness, patience, contentment, kindness and justice to a high degree. "Qisas ul-anbiya" describes the responsibility of a perfect person to the people, their management of society based on the principles of mercy and justice through the stories of the prophets. Ravguzi's views on the perfect human being are closely related to Islamic-Quranic thought, in which perfection is the process of further enhancing the most beautiful image created by Allah (Tim, 95:4) through spiritual purification.

The concept of the perfect person in the work of Alisher Navoi.

Alisher Navoi (1441-1501) created a holistic doctrine of the perfect man in his works. For Navoi, the essence of perfection is the concept of humanity. He recognizes man as the highest value, an improved and complex form of matter, and calls on him to live with concern for the people: "If a man is not a man, he is the sorrow of the people." The basis of Navoi's doctrine of the perfect man is determined by love for nature, man, and God. When he speaks of prophets, saints, perfect saints, and Sufis, he describes their qualities and virtues with love. According to Sufi scholar Ibrahim Hakqul, Navoi's views on perfection are based on four primary principles - moral beauty, purification of the soul, spiritual power, and maturity of thought.

Navoi pays special attention to the issue of raising a perfect person in his work "Mahbub ul-qulub". In the part of this three-part work called "Various Useful Advice and Examples", he discusses the harm that can be caused to a person and those around him by such vices as arrogance, boasting, ignorance, selfishness, arrogance, stinginess, envy, deceit, rudeness, and the ways to get rid of such shortcomings - the acquisition of such

qualities as humility, wisdom, humanity, goodness, generosity, nobility, courage, kindness, loyalty, contentment, and patience. The thinker's thoughts on generosity are noteworthy: "Generosity is found only in people of virtue, and this great quality is inherent in pure people... Waste is not generosity, and intelligent people do not call unnecessary spending generosity."

In his work "Nasayim ul-muhabbat", Navoi lists the characteristics of a perfect person, his oriental virtues. He includes the following: repentance, being content with an honest meal, earning a living from one's profession, adhering to Sharia law, considering oneself inferior to everyone, not being rude even to one's children and servants, being soft-spoken, merciful, generous, courageous, meek, good-natured, living a life of contentment, being patient, loyal, and faithful. Navoi's epics included in "Khamsa" - "Farhod and Shirin", "Leyli and Majnun", "Khairat ul-abror", "Saba'ayi sayyor", "Saddi Iskandariy" - are an artistic expression of the idea of a perfect person. In the epic poem "Farhod and Shirin", the idea of divine love and the perfect human being is embodied as a leading theme through the figure of Farhod. For Navoi, love is "the cause of spiritual purification", the force that leads a person to perfection.

Comparative analysis of the interpretations of three thinkers.

Although Kaykovus, Ravguzi, and Navoi's views on the perfect person are close to each other, they have certain differences. While Kaykovus interprets the perfect person in "Qabusnoma" through practical life experiences, worldly knowledge, and moral rules, Ravguzi in "Qisas ul-anbiya" describes the perfect person through a religious and moral ideal, the examples of prophets and great people. Navoi, on the other hand, combines both approaches and illuminates the concept of the perfect person from an artistic and philosophical perspective. His views on perfection embody mystical teachings, Islamic values, and humanistic ideas.

All three thinkers agree that the main qualities of a perfect person are moral purity, knowledge, justice, contentment, patience, kindness, and service to the people. In their opinion, a perfect person is not only personal perfection, but also a person who

understands his responsibility to society and uses his knowledge to serve the people. Azizuddin Nasafi states that "a perfect person is someone who is mature in Sharia, Tariqa, and truth." Nasafi emphasizes that there are two signs of perfection: the first is good morals, and the second is self-knowledge. A perfect person is a person with good morals and self-knowledge. This interpretation is consistent with the views of the three thinkers.

CONCLUSION.

The views of Kaykovus, Ravguzi and Alisher Navoi on the perfect person are considered the most valuable masterpieces of Eastern philosophical and literary thought. These thinkers interpreted the

concept of the perfect person from various perspectives - from practical life experience, religious and moral ideals and artistic and philosophical points of view. The main qualities of the perfect person - moral purity, knowledge and enlightenment, justice, contentment, patience, kindness and service to the people - are perfectly expressed in their works. Today, the issue of educating young people as perfect people is one of the priority areas of the spiritual and educational policy of Uzbekistan, and the legacy of these thinkers serves as an important source in this regard. After all, the idea of the perfect person is not only a religious and spiritual concept, but also the foundation of social stability.

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