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THE IMPORTANCE OF NAVOI VIEWS IN EDUCATING YOUNG PEOPLE ON THE BASIS OF UNIVERSAL VALUES

It is known that the veneration of Ulughzot – Alisher Nawai, who served to unite Turkic peoples with his rich and immortal heritage for centuries, never fades.

The special working group, formed in December 2020 by the idea and initiative of the head of State, returned to Afghanistan for the purpose of re-renovation and improvement of the mausoleum of Hazrat Navoi in Herat, carrying out heated negotiations. In this regard, it is envisaged that large-scale practical work will begin in the coming days. This is also a symbol of the high reverence of our president for the personality of.

The 580th anniversary of the birth of Alloma is widely celebrated internationally and in our country at the same time.

A lot of work is being done in our country to perpetuate the name of Hazrat Navoi and cheer up his spirit. In particular, the decision of the president of the Republic of Uzbekistan "on the wide celebration of the 580th anniversary of the birth of the great poet and thinker Alisher Navoi"was adopted, according to which the establishment of the Alisher Navoi order in order to reward citizens of our country and abroad, as well as scientific and creative institutions who have made a significant contribution to the, It is noteworthy that in the complex of the Alisher Navoi mausoleum, located in Herat, many current tasks such as carrying out construction and improvement work are defined. At the same time, it is joyful that more than 150 million residents of the member states of the Turkic Council celebrate this tabarruk date in a high spirit, solemnly.

The scope and degree of influence of the creative heritage of ulugmutafakkir Mir Alisher Navoi is so wide that it does not recognize the limits of time and space. Universal values are praised in his works. Water and air are necessary for human spirituality of any nationality. However, Navoi and his works are of particular importance for Turkic-speaking peoples, including US Uzbeks. Because, in the formation of the Uzbek literary language and the emergence of the people as a nation, no other personality Alisher left such a deep mark as a Nawaz. Therefore, the search for understanding and explaining the Nawab in US has never stopped.

Research on the creativity and life path of Alisher Navoi, in particular, strongly showed height at the beginning of the 20th century. A special role in this is played by Abdurauf Fitrat, the nation's devotee and enlightener. Fitrat was one of the first to awaken a national spirit in the people and realize that our native language, which was an invaluable asset in the cultivation of national consciousness, had an undeniable importance and acted accordingly.

Those who opposed the rise of Uzbek to the level of a literary language at the beginning of the last century had the following arguments in this regard:

- Arabic that has entered Turkish, there are no Turkish of Persian;

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- there are no gains in scientific conquests;

– we will have wasted our time trying to Turkify scientific conquests;

– Let's wait a hundred years if we want to read knowledge in the language of chigatoy;

– Arabic is a scientific-literary language: it is not correct to change the scientific conquests of Arabic, We cannot break the word arobalists by extracting scientific words from our scientific books. Most such objections also existed in the Navoi period[1].

Looking at the conditions of the 15th century in which Navoi lived, even in this period, the tradition of writing fiction in Persian and scientific works in Arabic existed as an unbreakable law. Navoi, who opposed this law, proved the endless possibilities of the Turkic language through his works and became the great-grandson of the "founder of the Uzbek literary language".

Abdurauf Fitrat went in the footsteps of the Great alloma Navoi and considered it a national emblem for himself. Inspired by the work" tabarat ul-lexicatayn", ulughmutafakkir, like Navoi, tried to prove that the Uzbek language is rich enough to be inferior to any language of the world.

"The Nawab has no antagonism to the Persians and Persian culturists, he is a direct nationalist (nationalist) and a loving personality of Turkism," adib Vadud Mahmud had not in vain emphasized .

Fitrat wrote" the Persian poetry of the Nawab is also on the throne of his Persian devotional "("the maorif and the Teacher "magazine, 1925) and" Farghad-he on the sweet epic" ("flame" magazine. 1930), and was one of the first to publish his articles. Preparations for the celebration of the 500th anniversary of the birth of Alisher Navoi in the Hijri-qamari date account will be sent by the Autonomous Republic of Turkestan and the Muslim Bureau of the Turkestan region from 1919. On July 11, 1925, in connection with the adoption of the decision of the committee of Uzbek studies under the Muslim Bureau of the country" on the start of preparatory work for the 500-year anniversary of Alisher Navoi", several works will be carried out. The Navoi Jubilee was held on March 4, 1926 in Baku City as part of the first Turkology construction, where V.V.Bartold, F.In Coomuluzo, A.N.Samoylovich, V.Scholars such as the shepherd lecture on the life and work of the Lord Nawab.

In the 40-50s period of the life and work of Alisher Navoi, V.Abdullaev's" life of Alisher Nawai and his literary career in Samarkand " (1941), o.Usmanov's " on the work of Alisher Nawai's "Debat ul-lexicatayn "" (1947), I.Sultanov's "Maison ul-avzon of the Navy" and its critical texture " (1947), S.Mirzaev's "Navoi aruzi" (1948), A.Sa thesis works such as" Navoi creativity as a high stage in the development of Uzbek classical literature " (1949) were defended.

Professor A.Sa diy Navoi conducts research on his works, noting that the influence of mysticism is strong in it. Hazrat Navoi States the priority of divinity over secularism in his exhortation, concluding that the "khamsa" epics pantheistic is also filled with divine work". Influenced by socialist ideology, the views of the researcher were challenged as early as the 1930s. In particular, literary scholar Sharafiddinov A.Sa in his rebuttal to diy's work, kesatib says:"...our wise Authority defines Nawai as a typical representative of mysticism, tarkidunyoism, nose-dying without dying, mysticism (Sufism) poetry, which is imbued with hostility to worldly affairs" . As can be seen from the above

[1] Азимов И, Сапарниёзова М. Фитратнинг алишер навоий ижодига муносабати хусусида // “Алишер Навоий ижодий меросининг умумбашарият маънавий-маърифий тараққиётидаги ўрни” Халқаро илмий анжуман материаллари. – Навоий. 2018. – 263-б.

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opinion, the scientist Sharafiddinov is completely against the doctrine of mysticism and wants to prove that even the Nawab has nothing to do with mysticism.

In 1940, narshed Oybek's paper" on the issue of the Nawab's worldview " also pointed out contradictory views on the doctrine of mysticism under the pressure of the ideology of the time, but Alisher Navoi argued that mysticism played a role in his work, citing the ideology of the time when the Thinker lived as the reason, as well as mysticism poetry that

Alisher Navoi's personality is explained by the fact that attention and reverence have not faded for centuries, but, on the contrary, the growing attention to the scientific and philosophical heritage of The Thinker over time is associated with universal values promoted in the spiritual heritage of Hazrat Navoi. Below we will prove our opinion on the example of universal values, which Navoi glorified.

In the Nazism of Hazrat Navoi, the real man is the one who sees the grief of the people as his own grief, putting the interests of the people above his own mafaati. A selfish person who has always thought about his own interests, who does not share the anxiety of his own grief, cannot be considered a real person. The philosopher points out that it is darcor for a king or an ordinary peasant, whoever he is, to have the qualities of humanity. The Thinker therefore encourages everyone to be honest, fair, generous, and enlightened. The tyrant, selfish, stingy, who exists in society, takes a pen in the hands of Navoi with the aim of encouraging them to do justice, humanity, nobility, be right and kind. Navoi nazdicha, it is necessary to educate people like this.

Navoi talks about many negative vices that contradict universal values, arguing that it is necessary to walk far from them. "Wasting is not generosity; inappropriate cooling is not said generously by intelligent people. Those who burn an honest mole are called Devas; those who light a candle in the light are called crazy strangers. Whoever makes a donation by showing it to the people is not condescending, generous. To find good is to do; to hide the guilt is to dress," emphasizes Hazrat Navai.

Mutasavif likens equally significant value to all nations, generosity to a useful fruit, a fertile tree, a rainbow-beating Sea, an invaluable gavhar. And its opposite generosity is compared to a tree without fruit, a cloud of spring without oil, a Musk-Anbar without smell, smoke, firewood, a pearl-free cadaver. "Evil does not expect evil from a good person either. Because a good person does not hurt that he is even better than the bad," says alloma.

"Do not do evil unless you can do good. Don't even realize that good is worse if you don't consider good to be preferable to evil. Do not know how to do good, join the good; do not revolve around good, turn around the good."

Mutasawvif hilm goes on to state: "hilm is the precious dress of a man of morality, and it is the most resistant fabric of the types of clothing. Hilm harbors a bad ego that protects against wind blows and protects against the vain efforts of hypocritical hypocrites."

The virtue of soft volunteerism can be said to be the anchor of a manned ship in a sea full of Navoi events, or it can be equated to a Libra stone that measures the value of humanity.

Navoi's wrath exposes various machinations of harsh, mischievous, oppressive Kings. "The Just King," argues the philosopher, " is a mirror, and this is its opposite. He is lighttong, which is his dark night. Oppression is pleasing to his heart and Fisk is a favorite to his memory. Attachment in the heart of the depravity of the country, calm in memory of the people's depravity. Well-groomed areas

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vayrona from his oppression, pigeon nests oshyona to the owl. May seli has ruined the country's prosperity by growing up at his party"[2].

From the above universal ideas of the Lord Nawab, it is understood that a person can be scientific, but remain unclean in heart. In this case, mysticism is relied on the help of ideas. After all, the noble essence of mysticism is to cleanse the domes of the human soul, to raise it to the level of a perfect person.

The independence of our homeland marked the beginning of a new stage of deep study of the life and work of Alisher Navoi. About 10 doctoral, more than 20 candidate dissertations on the life, work and work of the philosopher, scientific and philosophical views were defended.

Navoi is appreciated as one of the favorite creators that humanity has recognized. His statue was erected in Moscow, Baku and Tokyo. Alloma's books have been translated into many languages of the world. In the name of the heroes of the work, an alley, streets are laid out and busts are erected.

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[2] Ўша асар. –Б.14.