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## NAVOI IS A BEACON FOR MANKIND

**Abstract:** *It article emphasizes that the works of Eastern and Western literature such as Navoi, Babur, Shakespeare, Goethe have always been in common, and have always advocated social justice in the works. When it is reached, it will give feedback on the progress of society in every way. The article says that the global economic crisis that is shaking the world today is largely due to neglect of spirituality, increased self-esteem in the minds of many, and the widespread ignorance of people - a common alienation that results from the ignorance of classical literature.*

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### Introduction

It is said that in the time of Navoi alone, Herod alone had over a thousand poets. Sources say that it has been the same before and after it. Such evidence indicates that there were many poets in the past, both in the East and West, and at the same time wondered why it happened. Obviously, people have an interest in what they have in common. The fact that there have been many poets in the past and some of them have come and gone over the years, however, suggests that at that time people were keenly interested in poetry. If any of the literary scholars compared the present interest to poetry five centuries ago, it would be sad to see that we are far behind our ancestors. How many of our fellow nationals have read 'Spiritual Masnavi' completely? What about Hamsa? How many have read "Khazoyin ul maoniy"? At present, every intellectual book reader is concerned about the decline. Some of the graduates of schools, lyceums and colleges who have been reading this excerpt from the textbook have been reluctant to take the book later. Not only philologist students, but also literary critics and linguists are declining to read classical literature, including Devon's works in Navoi, Babur and Mashrab. Those who read Sheikh Saadi's "Gulistan", "Buston", Hafiz Sherozi, Bedil ghazals, but not the Uzbek translation, are now fingerprinted. The society

is spiritually deprived of the literary heritage of Eastern thinkers such as Eschil, Sophocles, Euripid, Dante, Shakespeare, Goethe, Dostoevsky, and Eastern thinkers such as Firdavsi, Nizami Ganjavi, Khusrav Dehlavi, and Abdurahman Jami. The global economic crisis that shook the world at the beginning of the 21st century has come as a result of the spiritual decline of humans. Because the indifference of people in the West a few decades ago has now become common in society. As a result of indifference and mutual alienation in Europe and America, people have become self-centered and look at everything in their personal interests. It is now commonplace that the preference for personal gain over the common good promotes progress, as the more interested people act, the more committed they are. This spiritual sickness that sweeps the west has threatened people in other parts of the world. Ignorance of the original arts, the deviation from classical literature leads to a growing selfish attitude. Chingiz Aitmatov's latest novel, "When the Mountains Fall" ("Eternal Fear") focuses on this issue, neglecting the original arts and literature, ignoring the high values of culture, "mass culture" taking its place. The rumors are that corchalon has become a source of enrichment.

It is well known from history that some began to write poems in order to earn a living. It is reported that

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Firdavsi wrote the "Shahnameh" with great hopes for thirty years, and the "Hamsa" of Nizami Ganjavi was created by the rulers. History shows that not only in the East, but in the West as well. Gorati, a contemporary of Vergiliy, who lived about 65-8 BC, glorified in Dante's "Divine Comedy," writes that he began to write poetry in order to escape poverty. Such evidence in the history of Oriental and Western literature indicates that the poem has been valued more than it has in the past, and treated it differently, and that the poet has a high status in society. It is often remembered that rulers, court officials, speakers, and philosophers, as well as those who practiced certain sciences, such as medicine and mathematics, practiced writing poems, devoting themselves, and sponsoring poets. Guy Julius Caesar (100-44 BC), who has lived through nine years of unrest in the throne of life, the bloody conflict, and the simplicity and elegance of the time, found the time between the challenges of government, the threat of death in wars, the complexities of the people. He has created a historical and architectural work that is admired by his contemporaries with a clear and vivid description of his varied moods. In the Orient, the Temurid ruler Zahiriddin Muhamad Babur showed similar courage. When the Greek ruler wrote more "Memoirs" for his own sake, the Turkic ruler did not just place his experiences in "Baburnoma", he wrote a book of poems and a book for intelligent poets about Aruz.

This activity of East-West thinkers suggests that in the past, the emphasis on literature, especially poetry, has been very high. The modern attitude to the poem suggests that mankind is increasingly moving away from its ancient values. Today's intellectuals, who read the "Masnavii Spiritual", devotees of Navoi and Babur with great enthusiasm, will, indeed, grieve. It is not because of the ghost, the rubais, or the dictionary that they understand, but because they are worried about the fact that many of our ancestors are now ignorant of the truth. Because, even in the classical literature of the East, the writings of Western writers point out that the problems of life are, first of all, related to the human spirit, and the need to seek the foundations of the existing problems in the spiritual world. The great French writer Onore de Balzac says, "God has given the Prophet the ability to see the depths of the millennium, to rediscover the poet's existence, and to the mutribe find the melodies of an unknown world." (Balzac O. Love Tongue (Sagrari Skin Tongue.) - T.: Extremum Press, 2010. - pp. 264 - p. 220). The poet's perceptions of everything else are manifested in his poems as simple words and expressions that are beyond the ordinary, revealing truths that they did not understand before, absorbing them into the vast expanse of the mind. The ghost, rubais, chauffeur of Navoi, Babur is a vivid example of how the words become poetic in their poems, their meaning grows and the rhythms reach their hearts. As the people of the 21st century read

them, the pain and pain of the authors of "Khazoyin ul maoni" and "Baburnoma" come to their hearts and remind them of the dangers of their lives and their inhuman acts. Therefore, scholars argue that literature is not a hobby of amusement, but a powerful tool for educating people in society.

Alisher Navoi's Debocha in "Badoe ul bidoya":  
I was wondering what it meant to die  
The language was for months  
The ransom sacrifice for the sake of the soul  
It was the sound of a dumbbell

He says. The fact that the works of this great poet are connected with the unseen world means that the thoughts and experiences in them have been poured into the artist's heart. The great Indian author Robindranath Thakur also says, "Our hearts are donated by the Universe." (Tagore R. Works. Eight volumes. Volume 8 - T.: Publishing House of Fiction, 1965. - 360 pp. - 307.) Mavlon Jaloliddin Rumi:

An ever-present caravan,  
Back to the business revolution

He said. (Mavlon Jaloliddin Rumi. The spiritual spiritual. - T.: MERIYUS, 2010. - p. 832.) Such confessions of the East-West thinkers Navoi: "What could have died in my heart? "He disclosed his position without exaggeration. Why did the people, the people, sacrifice themselves for Navoi? That is why the great poet expressed his heartache and worries about life, expressing the mental state, the joys and sorrows of everyone. In his works, Navoi draws attention to issues that are never outdated, and are equally relevant to people of all nationalities. Speaking of the complexities of life, the mysteries of the human world, he has been honest, impartial, and has not attempted to offend his true state. He did not deny that he was just as helpless as anyone else and that he had not been able to overcome his pride.

Recognizing defects in nature:

Don't scold me for any interview I want,

I do not care about anyone who wants to talk to me.

So, what do you want me to do?

It does not give a great deal of luxury

He said. Surat al-An'am in the Qur'an states that Allah knows everything on land and in the sea, even a leaf. And in the hadiths of the Prophet (pbuh), "Every seed on the earth, every fruit on the tree, and every seed in the depths of the earth, This is so and so."

From this it is clear that the words of such great thinkers as Navoi are connected with the Universe. For, if Allah does not give man the talent and inspiration, he cannot create the "Khazayin ul maoni", the "Hamsa" in every effort. Navoi and other oriental scholars felt the need for inspiration and the divine inspiration for their work, so they began to pray to Allah. Not only the Eastern but also the ancient Greek poets did so. In the preface of his writings, Vergiliy and Dante, as well as Western literature, worshiped the Lord and prayed for help from the Gods in their

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hard work, asking for the spirit of such great poets as Homer before them. Navoi also described Khusrav Dehlavi, Hafiz Sherozi and Abdurahman Jomi as their ghazals on the continent of "Three People in Tawheed-ul-nav" in "Khazoin ul maoni".

Don't look at the Navoi poem  
Each halide of these three is free

He said. This harmony is evident both in the subject matter of their works, in their approach to reality, in their social and spiritual problems, in the use of artistic means, and by the inclusion of interesting events in the texture of the main events in the work. Many similarities are evident in the works of such great thinkers as Firdavsi, Nizami Ganjavi, Khusrav Dehlavi, Mavlono Jaloliddin Rumi and Alisher Navoi. One of the ghosts of Alisher Navoi:

I am neither alive nor dead, neither healthy nor sick,

I'll tell you what a newcomer you are starts. In other works, the great poet expresses himself in this way and regrets that he does not know his true condition. It shows different mental states and experiences of a person through his analysis of ghazal, ruboi, hoof, continents and poems. In all his works, Navoi looks at the heart of the person with a great poetic skill. Not only the poet's poems, but also the ghazals and the rubais, reflect the different personalities. Most of the time they are in a depressed mood. Throughout the work, however, this will change several times. That is, the sad mood is replaced with a sense of joy, the subtleties of sadness and despair so quickly and easily that every word written by the poet's pen turns into a delicate detail, an unexpected psychological scene, and a colorful picture. Surprisingly, Navoi makes these sights very easily. He draws a person's moods, feelings, moods in a very precise and compact way through the use of warm words. The poetic clarity and color of the poet, the beauty of the figurative means, the rigidity and fluidity of the lion's weights add to the soul.

When reading Hafiz Sherazi's ghazals, Sheikh Saadi's "Gulistan and Buston", Mavlono Jaloliddin Rumi's "Masnavi Manavi", "Inside You", Navoi's poems, "Khazoyin ul maoni", one can see the relationship between today's people. Because Navoi is in one place:

Friends, do not despair of the world,  
Do not shine in the eyes if they are tender

In another ghazal he says:

I wanted blood for life in the world,  
But it was found less, although I wanted more

He says. The poet, of course, means the person who fully understands and values his feelings and feelings. The second verse of the Byte proves this. In most of his lyrical works, Navoi places himself at odds with others and expresses dissatisfaction with the people around him. The poet:

No matter how much I cry, people all the time,  
Whosoever has grief upon them, let him grieve  
he murmured. It is not the weather, the heat, the cold,  
the wind, the snow, the rain, the rocks, the fields, but  
the relationship with the people around them. Because  
everyone cares about their own interests. This natural  
inclination towards each individual is a source of  
moderate attitudes towards others. That is why  
everyone feels hurt and hurt. Navoi exemplifies this  
deep-seated nature:

I had seen so much, but I had not found any  
kindness.

I have lost my soul, I have found no rest.

My heart was filled with grief, I did not see any  
sorrow.

I was depressed with Hajj, but I did not find  
dilsitone

He says. The great poets of all times often refer  
to their own situation when it comes to life, about the  
morals and behavior of their contemporaries. Oriental  
poets especially appeal to this peculiar method of art.  
They express the worldview, purpose and aspirations  
of their contemporaries by expressing their conflicting  
experiences. At first glance, in "Khazoyin ul maoni"  
Navoi:

I have no place to live,  
For a moment, I don't have a single breath.  
I came here with my own free will,  
But I have no choice

The rhyme seems to express Bobur's personal  
suffering. This is what happens when you approach a  
superficial approach. When looking at the essence of  
these lions and the contents of each of the verses, it is  
understood that the words of Navoi and Babur  
reflected their hearts, their moods, and their condition.  
Therefore, neither poets of the East nor Western poets  
emphasize that every word and lion in the lion  
represents a different mano. For example, the famous  
German poet Goethe (1749 - 1832) in his book Faust:

Feeling to do every word,  
Wisdom looks at the core

He says. The same is true for Orientalism,  
including Navoi and Babur, Oriental poets are a  
unique word artist, given that all of their lions are in  
the Aruz system, and that every word in the word is  
taken into account, and that the verses are made up of  
repetitions of long and short hijos in a certain order.  
Both Navoi and Babur express their dissatisfaction  
and ironic to the people around them. In a ghost of  
Navoi:

For whom I have not seen a hundred years of age,  
I saw no face, no pain, no pain.  
To whom did I lay down my head,  
I didn't see a hundred fangs in every direction,  
Whom I love most,  
I never saw the punishment of one hundred  
torments

He says.

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These verses, at first glance, seem to be the cry of a man who has become desperate. They also seem to be a mockery of a person who is sorry for his service and disapproves of not receiving proper attention from people. The ghazals and rubais of Navoi and Babur embodies these different meanings.

Both the poets of the East and the representatives of Western literature are remarkable in their sensitivity, fragility of nature, their living in complex contradictions, worldview contradictions, their personal lives in turmoil and anguish. They all love a peaceful and tranquil life, and they want all the means to promote the prosperity of society and the good of many. It encourages people to live together, regardless of who they are. In life, they complain that the opposite is true. Of course, the poems of Navoi, Babur or Shakespeare and Goethe do not mention a specific person. Some are praised and some are not condemned. In them the poet is seen as the main character and expresses his thoughts and feelings. The experiences expressed in these poems, thoughts about life and contemporaries do not leave the 21st century indifferent. For they are the breath of life. The poet seems to be in front of you. This means that the classical works are linked to all times, and that the spirit of great figures lives for centuries in the form of words and ideas. The importance and value of works are determined first and foremost by the fact that they reveal the truth about the human world. The strength and virtue of poetry of Oriental poets like Navoi and Babur, works by Goethe and Dostoevsky are all about the complexity of human nature, its way of life, its contradictions, conflicts, and the fate of unsuspecting people. The heroes in them seem to be alive. Their joy, their anxiety, their thoughts, and their thoughts affect us more than the state and condition of the people around us. These features of centuries-old works indicate that the word is divine, that nothing is said, that the written word is not forgotten, that words always create aura, that is, space and environment, and that people always act in the environment of words. Neglect of literature leads to indifference, which in turn leads to general indifference. All forms of immorality and various outbreaks of chaos are caused by the general indifference of society. Navoi, Babur or Shakespeare, and Goethe have never imagined a

metro that people use today, even though they have not imagined a mobile phone or a computer. helps closely. Although they often express disappointment and disappointment, the words of Navoi and Goethe give a warm feeling to everyone. "Spiritual Masnavi", "Khazoyin ul maoni", "Faust" in his invisible aura, as Aristotle said, will cleanse the spirits and refine the spiritual environment in the future. Therefore, the way in which nations live, the fate of humankind, always depends on the spiritual heritage of their ancestors. After all, humanity has always been based on a common belief - a moral foundation. The works of such great thinkers as Mavlono Jaloliddin Rumi and Alisher Navoi will promote the stability of universal values in the society and the attainment of spiritual maturity. In today's computer age, even in the age of information, works by word genius, such as Alisher Navoi, can be the most effective means, the most reliable means for all of us to understand, to feel and feel for people around us. All the problems and obstacles in life are always behind Adam. Literature can play no role in understanding this world, in shaping the spirituality of people, and in giving their hearts a sense of universal worth. The closer everyone is to the aur, which is the original of art and literature, the more clear his heart is, and the way of life is bright. And a departure from the literary aura does not only mislead one, but also worsens society. Because people are depressed and lonely at times. Indifference to each other can lead to alienation among people and to the development of various forms of immorality. And protection and protection against it are a pressing problem in the East and the West today. Only geniuses like Navoi can be a reliable backbone for humanity to survive the "mass culture" attacks.

It is clear from human history that geniuses are not always born. Between two and three centuries five or six geniuses are born. Their number never exceeds that. Of course, there are always plenty of talented people in every nation. But most of them are forgotten over time. The greatness and power of the geniuses that affect all of humanity is known by the passage of time. Mavlono Jaloliddin Rumi and Alisher Navoi are among these. Their spirit and legacy will not only be a Turkic world, but will also be a spiritual beacon for mankind at all times.

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