

The Philosophy of Self

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Keywords: Identity, Humanity, Spirituality, Morality, Goodness, Freedom of Spirit, Freedom of Thought, People, Country, Person, Goodness, Truth, Injustice, Justice, Education.

Abstract: This article explores Hazrat Alisher Navoi's philosophical and pedagogical perspectives on endowing human life with a noble essence. It delves into the profound poetic musings of the brilliant creator, which emphasize that self-realisation is the most challenging undertaking for an individual, and it expresses and analyses reactions to these thoughts. Furthermore, the article discusses the thinker's beliefs concerning the stature of humanity, our role as a substitute for God, and the importance of deserving such a position. It presents an interpretation of the genius creator's ideas on the necessity for individuals to strive for good spiritual and moral qualities commensurate with their dignity. The article also examines the conclusions of this great scholar regarding the influence of genetic and biological factors, as well as education, in shaping the human personality.

1 INTRODUCTION

The Trouble of Finding Identity humanity faces the challenge of discovering its true identity amidst a world that is incredibly diverse, colourful, complex, and vivid. The world's differences surpass anyone's imagination. Even a single leaf on a tree possesses astounding perfection and completeness, leaving one puzzled by the reasons behind it. Nevertheless, humans persist in seeking the secrets of this unique and intricate world, striving to understand its principles of development, foresee its future, and sometimes achieving partial success in doing so. As this quest progresses, the human psyche becomes increasingly intricate and vibrant, rendering the diversity and complexity of the world insignificant. Oddly enough, a person who believes they can comprehend the entire universe may never fully understand their own heart.

In truth, each individual embarks on a lifelong journey to discover and understand themselves. This task is more intricate than comprehending and explaining the universe itself. Many people go through life without ever truly finding themselves, and some may not even realize they should undertake

such a search. Hazrat Alisher Navoi eloquently expresses this constant human struggle in the following words:

"I have sought myself, but could not find,
How can others find me then?" [Alisher Navoi .
Navodir Ush-Shabab. 2013]

Even a genius like Navoi laments, acknowledging the difficulty of others discovering him when he himself remains unaware of his essence. A person can become whole and beneficial to others only when they make an effort to find themselves and connect with their spiritual roots. Someone who is preoccupied solely with their material needs is unlikely to benefit others or even themselves.

Alisher Navoi's work can be seen as a product of his endeavour to make people aware of their true identity. Each of his works, whether extensive or concise, reflects the profound thoughts of this great thinker on the essence of the universe, humanity, and individuals. Every masterpiece is born from intense and agonizing contemplation about the nature of life. Navoi's renowned translation, commencing with the verse "Ketur soqiy, ul mayki, subhi alast...", mirrors

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the sentiments of a person struggling to find the meaning of life in all its complexity and adversities:

Through these verses, the poet conveys the boundless helplessness of a person yearning to fully comprehend the world. Sometimes one strives for knowledge and enlightenment to grasp the essence of life, and at other times, one devotes themselves to piety and obedience. Yet, the complexity of life and the twists of destiny prevent the realization of their ultimate purpose. The lyrical protagonist attempts to understand the essence of the Sun through intellectual prowess, but soon realizes that their understanding falls short, unable to explain even a single particle of light. Despite unwavering devotion, they come to the realization that comprehending the universe's meaning and their own purpose in this world remains beyond reach. Profound knowledge and perfect prayer do not provide answers. This realization leaves them impatient, and they find themselves compelled to tread a path filled with "May istarga singan safol" and "xarobot aro oshufta hol."

2 METHODS

Cause or Consequence? Why is man so intricate, and at the same time, why is he noble? Is man noble because of his intricacy or is he intricate because of his glory? Hazrat poses questions that many people contemplate, but providing a definitive answer is difficult. Upon reflection, one can grasp to some extent the reason for man's grandeur. Most of the countless creatures in the universe lack a body or soul (for example, a stone); some lack either a soul or a body (for example, wind and air); a number of creatures have both a body and a soul but lack speech (for example, animals). Only man possesses the gift of speech. The fact that man was created as the possessor of body, soul, spirit, and language is the reason for his dignity. And more importantly, he is the Xalifa of the Creator!

Alisher Navoi is a thinker-poet who compellingly demonstrated in his works that the world is boundless, indescribably sophisticated, beautiful, and refreshing. The poet explains the elevation of a person's career based on the logic of his creation. According to his interpretation, man is not merely the result of the universe's existence, but the reason for the universe's creation. After all, man is an expression of Alloh's beauty, power, and wisdom. Alloh created man in his own image.

It seems that Alloh created man to perceive his greatness, power, and beauty through a clear mirror. Among the innumerable creatures in the universe, only man is adorned with the attributes of the Creator. Otherwise, it would not be a mirror. Alloh desired to see himself in the mirror - human form. Human nature, heart, emotions, and thinking are formed in such a way that they rejoice in all beauty and goodness, are offended by any evil and vice, and can resist the person who offends them with their hands, tongue or tongue. Hence, they are elevated as a substitute for Alloh, who was envisioned in their creation and will be worthy of an honourable career.

Honourable responsibility. In accordance with the body, soul, and spirit that constitute the human being, the Creator endowed him with physical, emotional, and spiritual qualities. Even the combination of these qualities cannot make a person honourable by itself. One needs the quality of humanity to control the easily aroused passions and to develop the spiritual aspects that require relentless jihad against the ego. He will rise to the rank of a saint only if he can overcome his weaknesses such as lust attacks and inclination to pleasures and become the possessor of high spiritual qualities. Therefore, a person needs to purify his spiritual world to attain the level of humanity.

Just as the tulip seed falls to the ground and becomes smallpox because it sacrifices its shell, and the cocoon becomes silk because it sacrifices its life, so a person can rise and achieve the rank of humanity only if he can overcome his ego and his hunger for pleasure. Only Hazrat Navoi's unique talent can describe such an abstract mental and spiritual condition like humanity in such a tangible manner.

The reality of social life is that the more noble the values on which a person relies, the more enduring they become. Conversely, a society based on transient spiritual values will decline. It depends on the spiritual goals that each individual person, any society, and the whole personality possess, along with the moral qualities and direction of their thinking. Changes in the system of values can first change an individual person, and through them, the whole society. Hence, a self-respecting person should be concerned about the purity of spiritual examples. Alisher Navoi emphasizes that the sorrow in a person's heart is a great pain not only for this person but also for others. For the lack of grief signifies that a person has no thoughts about himself, no pain with someone, and complete indifference to the fate of

others. Therefore, the poet is saddened by this sadness:

Ko'ngil ichra g'am kamligi asru g'amdur,
Alam yo'qlig'i dog'i qatig' alamdur [Alisher Navoi.
Navodir Ush-Shabab. 2013].

Sadness leads to indifference, indifference leads to habituation, and habituation leads to inactivity. The presence of apathetic and inactive people not only makes their own lives dull but also depletes the lives of others. Therefore, the poet urges a person to be cheerful, patient, and steadfast. His words, "Ko'nglum g'am ila to'q ayla, yo Rab, Ishq ichra meni yo'q ayla, yo Rab!" [7], echo this invitation expression. In these lines, his heart is filled with love for Alloh and his most honourable creation, the people, and his feelings of gratitude, which he did not possess while embracing that divine love, are reflected.

Any society desires the behaviour, outlook, aspirations, and lifestyle of its members to align with specific spiritual goals. The nature of a society depends on the essence of those goals and the extent to which people follow them. For an Uzbek, spirituality entails more than just adhering to moral norms; it becomes a matter of life and death. All the positive changes that are planned to be implemented can yield the expected results only when they become ingrained in the hearts of individuals who possess an exemplary spirituality. This is precisely why Alisher Navoi perceives the homeland not merely as a place of refuge, residence, and dwelling, but emphasizes that the concept of homeland gains strength and becomes truly valuable only when it becomes entwined with the spirituality of the people of the country.

The poet's sense of homeland is a profound and multifaceted feeling. As a thinker, he does not juxtapose the country against its fellow countrymen, nor does he imagine the country in isolation from its people, and he does not consider the country dearer than a person. In his view, the country bears the responsibility of bringing happiness to the people of the nation. In the poet's eyes, if the concept of homeland does not penetrate the heart and remains outside the heart like a place made of soil, then the inhabitants of the homeland can become strangers within their own land, and they may suffer like him, experiencing this challenging aspect of human existence.

Navoiy, vatan bo'ldi manzil manga,

Bu manzildan ammo ne hosil manga?– [Alisher Navoi. Hamsa: 2013]

Alisher Navoi firmly distances himself from materialistic views that create antagonism between different social classes, suggesting that societal development is ensured through class struggles. While materialists believe that society should be altered to elevate an individual, Navoi maintains that to improve society, each person should reform and better themselves. He believes that enhancing the world starts with improving people. Any society considers itself improved when its members mature and attain a higher level of perfection. This philosophical perspective highlights the significance of spiritual and moral factors for an individual. A person is the architect of both their own conduct and the spirituality of the society in which they reside, thereby bearing responsibility for their destiny and the spirituality of their contemporaries. Perfection and maturity always result from individual effort and hard work. Failure to strive for maturity and eschew hard work hinders progress. This explains why individuals who grew up in the same conditions can have varying personalities. Hazrat Navoi compares this situation to the sun shining the same light upon the desert and the garden, where a thorn grows on one side, and a cypress flower blooms on the other side:

Garchi quyoshdin parvarish olam yuzig'a om erur,
Sahroda qamg'og'u tikan, bo'stonda sarvu gul butkay
[Alisher Navoi. 2013].

Emphasising the power of education, the poet uses a vivid image that leaves a lasting impression to describe the significance of a person's origin.

The great thinker expounds on this viewpoint in "Mahbub ul-Qulub" as a philosophical-pedagogical conclusion drawn from observing people's lives: "Qobilg'a tarbiyat qilmoq zulmdir va noqobilg'a tarbiyat hayf. Ani adami tarbiyat bila zoe' qilma va munga tarbiyatingni zoe' qilma".

Being a thinker who greatly values education, he naturally appreciates the efforts of those who provide education and training. In the chapter "In Remembrance of the People of Dabiristan" from "Mahbub ul-Qulub," he acknowledges the challenging work of a teacher: "...har qattig' kishini bir tifi muhofazati ojiz etar, ul bir surukka ilm va adab o'rgatgay, anga ne yetar?" No matter how strong a person is, they often find it difficult to support their own child, yet a teacher manages to teach science and

manners to a whole group of such children. Hence, a student always owes gratitude to their teacher: "Shogird agar shayxulislom, agar qozidur, Agar ustod andin rozi Tengri rozidur" [Alisher Navoi. *Lison ut-ture*. 2013. :467]. The genius poet reinforced his original, distinct conclusion in the universally renowned fard written in this manner.

These views of Navoi can be considered the philosophical-theoretical basis of the national education system. When the educational process is organized considering the aspects noted by the great thinker, a significant pedagogical effect can be achieved. Education yields the desired outcome only when it is based on sound methodological foundations derived from the spiritual and moral characteristics of the ethnic group.

Hazrat Navoi's work and creativity aim to make each person as "odamiy" (human) as possible, i.e., spiritual, and are founded on the eternal, moral, Shariah, and philosophical principles of the Holy Qur'an and the hadiths. Consequently, the Turkic nations encounter the products of Navoi's work at nearly every stage of their lives.

As a person's humanity influences not only their life but also the development of the society in which they live, the process of developing humanity cannot be overlooked. In addition to the innate spiritual qualities bestowed by the Creator (Alloh), each individual possesses moral qualities that must be nurtured through education, so that all the healthy forces of society contribute to cultivating these qualities in a manner that promotes goodness to the fullest extent.

Navoi regards education as a spiritual-pedagogical tool with the capability to transform the bad into good and the forbidden into permissible. He uses figurative language to highlight that harnessing the power of education appropriately contributes to a person's spiritual and intellectual growth:

"Itga taallumda chu bo'ldi kamol,
Sayd aning og'zidin o'ldi halol," [Alisher Navoi. *Khamsa*: 2013.]

In these verses, the poet metaphorically implies that what the mouth touches can be considered either forbidden (haram) and must be avoided, as the dog's mouth is meant for hunting and what it bites becomes permissible (halal). The unique poetic expression

reflects the potential consequences of one's actions and the possibility of jeopardizing one's character.

Hazrat Alisher Navoi acknowledges that biological and genetic factors alone are insufficient to determine a person's good qualities. He emphasizes the crucial significance of education in shaping an individual. Just as fertile land requires planned cultivation by a gardener to yield beautiful crops, so does a person need education to attain their true humanity. The importance of education in shaping a person's humanity is expressed as follows:

"To raja chekmas yeriga bog'bon,
Bog' hamon zebda, jangal hamon" [Alisher Navoi. *Khamsa*: 2013.]

In unregulated land, trees growing on their own are indistinguishable from a forest. Similarly, an uneducated person may exist without attaining the level of humanity.

By comparing the growth of the same trees and flowers in a garden and on mountains, where those in the garden flourish and create beauty, while those on the mountains are regarded as firewood, Navoi demonstrates the unmatched importance of education in human life. In the garden, trees and flowers are cultivated and nurtured by the gardener, resulting in their beauty. In contrast, the wild trees and flowers on the mountains grow disorderly and lack education, hence being deemed worthless firewood.

3 DISCUSSION AND RESULTS

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4 CONCLUSION

Spirituality means knowing oneself, examining oneself through the eyes of others, and being able to see others through one's own eyes. The more each person knows themselves, the more they know God, the creator of all existence. Therefore, the attention of every individual and the whole society should be focused on nurturing the spirituality of the country's inhabitants on a sound foundation. The spiritual growth of individuals forms the basis for societal justice, and societal justice, in turn, establishes a high level of spirituality, leading to the well-being and happiness of individuals. Thus, the harmonious relationship between the individual, society, and spirituality remains the main driver of human development. In this aspect, the achievements of the great Navoi serve as an unparalleled weapon, the correct utilization of which lays the groundwork for significant spiritual victories. For this reason, it is acceptable for the true descendants of the nation to discard indifference and be moved by love for their country. After all, Hazrat Navoi writes:

"Beishq ulusqa kom uyqu, Ishq ahligadir harom uyqu" [Alisher Navoi. Hamsa: Layli and Majnun. 2013.:90]. Sleeplessness becomes a purpose, a delight, and a dream for those whose hearts are devoid of noble human sentiments, but it is forbidden for people whose hearts are brimming with love for truth, humanity, and justice. Hazrat's call for spiritual awakening resonates with people of all generations to remain vigilant.

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