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## PHILOSOPHICAL ANALYSIS OF PATIENCE IN "MAHBUB-UL-QULUB" BY ALISHER NAVOI

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### ABSTRACT

This article analyzes patience in Alisher Navoi's work "Mahbub ul-Qulub" as a philosophical and moral category. Different aspects of the concepts of patience and satisfaction are highlighted.

### KEYWORDS

Sufism, patience, satisfaction, religious, worldly, humility.

### INTRODUCTION

Alisher Navoi is one of the greatest representatives of world literature. He was a great poet, thinker, and noble person with high intelligence. His great literary legacy, left behind for several centuries, heavily influenced the literary and intellectual development of the Middle East and Near East peoples. The Uzbek language and literature progressed based on Navoi's legacy during the last five centuries, continuing his enduring traditions. As our first President I.A.Karimov

stated: "The poet who expressed the joy and sorrow of human hearts in a beautiful way like Navoi is rarely found in world literary history. Our love for his mother tongue, our appreciation for his inexhaustible talent and greatness are all embodied in our minds and hearts through Navoi's works. We are empowered by this invaluable heritage to make our people, especially our youth, proud of our national spiritual values and to achieve good human qualities in society."

The theme of patience occupies a prominent place in most of Alisher Navoi's works, such as "Mahbub ul-qulub," "Majolis un-nafois," and "Nasoyim ul-muhabbat." The book "Mahbub ul-qulub," which is acknowledged as a summary of the poet's life experience and his thoughts on life, is divided into three parts, with two parts primarily focused on ethical issues. In this ten-chapter section, the poet reflects on good deeds and bad habits, highlighting the importance of possessing good qualities and striving to rid oneself of negative traits. Navoi highlights repentance, patience, and virtuous conduct as positive traits and devotes a separate section to the theme of patience.

Navoi emphasizes that patience is critical in overcoming difficulties and enduring physical and mental suffering. He writes: "Patience is bitter but beneficial; it is hard but it helps to overcome pain. Whoever holds out with patience until the end will ultimately reach their goals; whoever does not give up when faced with adversity will eventually taste success." Indeed, practicing patience is one of the most challenging tasks for humans to accomplish. Therefore, individuals who possess strong faith in religious or secular knowledge tend to be more patient than others.

It is evident from Navoi's works that he considered being a perfect human being as central to his philosophy. In "Mahbub ul-qulub," he stresses that

being patient is an essential part of becoming a complete person. Patience helps an individual control their desires or nafs. The nafs refers to all negative qualities beyond just anger or sadness that can afflict individuals' minds. Those who lack patience are foolish people.

In his writings, Mir Alisher Navoi did not overlook the significance of patience. He believed that one could not achieve their goals without exercising restraint and perseverance through difficult times. His writings continue to inspire people to lead virtuous lives, and his themes of patience and perseverance remain as relevant today as they were in the past.

It is possible to explain the concept related to patience as follows:

Dark and long as the autumn night, yet gentle as the morning sun

Medicine which is unpleasant to swallow, but then relieves pain

A wise warner whose advice leads to your goals

A slow but steady camel which reaches the destination

A friend who leads to target

A boring but goal-oriented conversationalist

Far and challenging as the journey of Hajj, yet ultimate destination is acceptance of prayers.

When we study Navoi's works, we are often convinced that the characters he portrays reflect his own beliefs. The hero of the story in his work may end up in prison due to false accusations, be tortured and even have his limbs broken, yet he perseveres. Navoi describes his condition as: "His whole being was wounded by the strike of a whip; every part of his body was beaten. He was so badly treated that his blood covered the ground. But even then, he did not lose hope and did not give up on speaking the truth." (verse 47)

Maulana Jalaluddin Rumi wrote in one of his wisdoms:

"When a man is confronted with a new trial,

Patience and perseverance are worth more than seventy prayers."

The hero in Navoi's story embodies the qualities that Rumi speaks of. When a girl sees him injured, she applies ointment to his wounds. Through patience and determination, he eventually achieves success and great fortune.

In Ibrahim Haqqul's article "Sabr - The Art of Patience" published in the Tafakkur journal, he sheds light on insightful ideas based on Abulkarim Qushari's thoughts: "One type of patience is that of contentment; the other is that of love. The most beautiful form of patience for the contented is to completely rid oneself of complaints. The most

beautiful form of patience for lovers is freedom from anxiety."

In "Mahbub ul-qulub," Navoi describes various types of patience both theoretically and practically. Through this story, Navoi reminds us that great blessings are often achieved through hardships, perseverance, tears and pain.

The third part of the work titled "Various useful advice and proverbs" contains various advice, wise sayings, and warnings, each brief but with meaningful content that invites each person to cultivate themselves and find their place in the world. It should be emphasized that in the second part, the poet continues his thoughts on patience, which he develops further in the warnings of the third part. Everything has its good and bad side, just as impatience is opposed to patience. Navoi writes about this: "With patience, difficult things become easy. Many things are achieved through hard work; many things are lost by impatience. Impatience is for young children; experienced adults work with patience." (p. 78)

Navoi does not stop at the word "patience" in his works but rather shows us how it is related to the concept of faith in his work "Mahbub ul-qulub".

A tough road which leads to a desirable destination

A crop whose seed is a treasure, fruitfulness is without limit

It brings joy to the heart, humility to the eyes

A tree without thorns of dependency, but fruit of respect

Harvest of honor and empathy

A treasure which doesn't decrease in values

A spring which doesn't dry up

"The hard bread of a dervish is better than the delicious food of a king's banquet. A poor person who is used to Qanat's (a type of bread) simple taste derives greater pleasure from it than a rich person's opulent halva (sweet). Whoever has become accustomed to Qanat does not worry about royal luxuries. Although a homeowner's house is always big, it doesn't matter how much you try to expand it. Qanat is a small piece of bread; if you eat it, you will be freed from your carnal desires. Qanat is a small piece that, if you give it, you will be saved from needing your enemies or friends. Qanat is a small thing, its outcome is high; its need is unnecessary. Qanat is like a camel, its fruit is unnecessary; it is like water, but it is a pleasant destination. In Qanat, no matter how much happiness and prosperity there are, a host who has the opposite will have so much irritation and punishment."

In Sufism, emphasis is also placed on being content with little. In the book "Futuvvatnomai Sultoniyyoxud javonmardlik tariqati" written by Husayin Voiz Koshifiy, the third chapter "The Manners and Requirements of a

Disciple" talks about how a disciple must achieve literacy, become a Muslim, be a seeker, and acquire other important qualities. Among these qualities, Qanat is also mentioned and it is advised that a disciple should only consume what is necessary to fulfill their needs such as food and clothing instead of constantly seeking more and indulging in excess desires. Excessive desires can distract one from their spiritual path and lead them away from the practices and teachings of the Sufi order.

In the works of Navoi, the plainness and simplicity of Qanat is compared to that of a weak camel or an impoverished person. The poet draws a comparison between how a hungry person looks forward to eating simple food like Qanat instead of rich dishes. Similar ideas are expressed in several stories of Sayfi Saroyi's "Guliston Bit-Turkiy" in the third section titled "Qanoat Fazilatini Aytur". One of the stories talks about a weak and strong person who were accused and imprisoned without evidence. After being cleared of the accusations, they are surprised to find out that it was the butchers who had always supported their innocence. The judge later comments on the incident by saying that the weak person had wandered around and died while the other person remained patient and survived. We can see the poet's unique ideas in some of his pieces like the 54th "Tanbe" where he emphasizes the importance of patience in solving complicated problems. He also believes that working

with patience is an experience gained with age and maturity, unlike children who are impulsive in their actions.

Qanoat is a spring that never dries up, its water flows constantly. It is like a treasure that never diminishes even if people take from it. It is like a fertile land that brings honor and joy.

In Alisher Navoi's "Mahbub ul-qulb," patience is explained in its spiritual and philosophical meanings, which expand the human understanding and create a fertile ground for new thoughts and ideas to emerge through deep contemplation.

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