
HISTORICAL AND PHILOSOPHICAL ROOTS OF MIRZO BEDIL

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ABSTRACT: In this article, the author philosophically analyzed the work of Mirzo Bedil. Mirzo Abdulkodir Bedil, who made a great contribution to the development of Eastern culture, was honored by his contemporaries and scholars, and became famous with the nickname Abulmaani, is an incomparable poet, thinker and sociologist, a person with unique philosophical views.

KEYWORDS: Sociologist, worldview, historical and philosophical roots, philosophical teachings, contemporary.

INTRODUCTION

Mirza Abduqadir Bedil was born in 1644 in Patna, near the Indian city of Azimabad, in the family of Abdul Khaliq, an enlightened person who immigrated to India from Central Asia for service or necessity during the Babur Shah period. (The poet's paternal grandparents, originally from the Barlos clan of Shakhrisabz, moved to India and settled there permanently).

It is known from history that the Barlos clan was one of the ethnic components that actively participated in the formation of the Uzbek nation. Bedil's father, Abdulkhaliq, was a military officer in his youth, but soon gave up the military life and entered the service of learned people. He named his son "Abdul Qadir" because of his worship and respect for Sheikh Abdul Qadir Geloni, the founder of the Qadiriya sect, which was widespread in Khorasan, Movarunnahr and India at that time.

The word "Mirza" in Bedil's name is a clear proof that he is from the Timurid dynasty, because the word "Khan" is characteristic of the Mongol dynasty, so the word "Mirza" is characteristic of the Timurids.

THE MAIN FINDINGS AND RESULTS

If we analyze the term "bedil" in a mystical and romantic way, it will not leave anyone indifferent to the fact that it is connected with the heart, mind, and soul. "Bedil" means a lover who lost his tongue in fiction. There are also opinions about the meaning of a person who loves his work with all his heart and devotes his heart to science and literature. At first glance, the nickname "Bedil" means "heartless", "heartless", but in fact it means a lover who devotes his whole heart and tongue to the love of God.

"Bedillik" is the perfection of love, self-denial, the career level of infinite and stable love for Allah. Bir so'z bilan aytganda, Bedil o'z qalbini Allohga bag'ishlagan faylasuf-shoirdir [1].

His father died when Abdulkadir was five years old, so his mother took care of his education first, then his uncles named Mirza Qalandar and Mirza Zarif. When he was young, he could not acquire

consistent and perfect knowledge, but later, thanks to his unique ability and sharp mind, he mastered the main sciences and knowledge of his time.

Mirzo Bedil, with his diligence, diligence and talent, studied the world-famous Arabic language textbook “Qafiya” from a young age and mastered the Persian-Tajik literary language perfectly. From his teenage years, he developed a great interest in science. He went to school at the age of five and by the age of seven he was able to read and write freely. He studied under Sheikh Kamal, Shah Fazil and Mirza Abdul Qasim. During his youth, thanks to the close support of his uncle Mirza Qalandar and uncle Mirza Zarif, Abdul Qadir independently mastered the official sciences of his time, especially the teachings of Sufism and the philosophy of mysticism. He also learned Arabic, Hindi and Urdu, and later Sanskrit.

From a young age, he studied theological sciences, (from the age of 7) Qur’anic interpretation and hadith sciences with great interest, reaching the point where he could easily discuss some controversial philosophical issues in Hindi. From the age of 10, he began to engage in artistic creation and created his first ruby during this period. When he was young, he wrote his poems under the pseudonym “Ramzi”, later changing it to “Bedil” (Mouthless).

He studied Eastern literature, Greek philosophy, especially Aristotle’s philosophy. In the period when Mirza Abdul Qadir Bedil lived, there were powerful poets in Persian literature, and Persian poetry made a significant contribution to world literature. Mirza Bedil proved with his creativity how limitless is the miracle of God, and his legacy proved that development is an incomparable miracle.

Bedil was honored as “Abulma’ani”, “poet of poets”, “father of meanings”. Our teacher Jafar Kholmominov commented on this in the monograph “The Spirituality of Abulmani” Bedil’s Life and Philosophical Views: “Out of thousands of poets who have their own style and tone in the history of Eastern poetry, only a handful of poets have been awarded high status and titles. Among them, among others, Rudakiy - Adam ushshu'aro, that is, the Adam of poets (the first person is a reference to Hazrat Adam - J.H.); Unsury - Malikushshu'aro, i.e. the poet of poets; Sa'di - Prophet of Ghazal; Hafiz - Lisonul Ghayb, that is, the one who knows the language of the Unseen, the Sultan of the Navoi-Poetry estate... and so on.

In this context, Mirza Abdulqadir Bedil has a special place. It can be said that Bedil not only has a special place in this tradition, but also is unique in discovering meanings that are not easy for the human mind to understand and weaving them into the thread of poetry in the most beautiful and elegant way. Because Bedil had a special power and potential in finding and delivering a rare, unique, completely new idea and new philosophical, mystical and social meanings, later generations called him “Abulma’ani”, i.e. “Father of Meanings” gave the title. Such a title was given only to Bedil in the history of mankind” [2].

In fact, the poet’s pen flutters in the infinite space from the smallest particle to the infinity of the universe with such an elegant intensity that it is difficult to grasp all the complexities at a glance. These beautiful writings are the vibrating lines of a common heart that belongs to the land and time, the soul and the human being.

Mirza Abdulkadir Bedil was the owner of extremely beautiful taste and delicate taste. As a proof of this, in his work “Safinai Khushgo”, Tazkiranavis Khushgo describes Bedil as a person of tall

stature, beautiful facial structure and physically strong person. Research also shows that he is a beautiful letterer - a master even.

Mirzo Bedil also worked hard in writing Rubaiyyah, which is considered the most relevant genre. It is said that he left 3861 Rubai's. In Mirzo Bedil's ghazals, eternal themes come to life with surprising uniqueness. Eternal and eternal experiences such as love for truth and people, birth and death are instilled into the soul of the reader with extraordinary miraculousness.

The poet's pen penetrates into the depths of spirituality and the ocean of the Spirit verse by verse.

If it's not you, happiness will come to the heart, flower, come,

If you come, let it be summer, let heaven come, let spring come [3].

Bedil lived by giving such "Paradise" and such "Bahor" to his readers. At the same time, this gift is a special test for us. Because it is possible to enter this "Paradise", this "Spring" kingdom only through the tangled paths spelled out in the verses.

Bedil traveled many roads during his life, closely studied the life of the people, saw the hypocrisies of his time and tried to reflect them in his work. He always called humanity to excellence, kindness.

CONCLUSION

Mirzo Bedil's social and philosophical ideas, imbued with the spirit of philanthropy, became important at that time. With his philosophical views, the scientist made a great contribution to strengthening the cultural, scientific and friendly relations between Uzbekistan and India. Bedil's works and poems reveal various aspects of life. It is precisely because of these unique and brilliant aspects that he has established a magnificent course for himself both in the world of literature and in the world of philosophy.

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