
SOME FACTS ABOUT THE LIFE OF MIRZO BEDIL

Shalola B. Sattorova

Researcher Bukhara State Pedagogical Institute, Uzbekistan

ABSTRACT: Bedil was a prolific writer and philosopher. There are about 65,000 poetic works and about 50 printed copies of prose works from his legacy. In his works, Bedil analyzed the relationship between the human body and the soul. Bedil compared the human soul to a king who came down from the holy world and occupied a land based on earth, wind, fire and water. The conclusion of Bedil's opinion is that the essence of any idea depends on the human mind, its basis does not exist in the real world, a person shows “invisible” signs according to the level of his understanding to him.

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

INTRODUCTION

Abul Maani Mirza Abdul Qadir Bedil Dehlavi (1054–1054) 1644–24 November 1720), an Indo-speaking Persian philosopher and Sufi, an outstanding oriental thinker. He was born in Azimabad, India, the modern city of Patna.

His father, Mirza Abdul Khaliq, was from the Barlas tribe. This tribe migrated from Bukhara to Badakhshan and then to India, and mostly did military service. Bedil's father died at a young age when Mirzo Bedil was only 5 years old.

Bedil began learning the Qur'an and the Persian alphabet from his mother. A year and a half later, his mother also died, and his uncle, Mirza Qalandar, who was his father's brother with a dervish character, took over his care. Bedil began to study Arabic literature at the request of his uncle, but when he was 10 years old, Mirza Qalandar took him from school and took him to the abode of dervishes to direct him to the right knowledge, as he believed.

Bedil joined the army in Delhi to earn a living. But when Mohammad Azam Shah, son of Aurangzeb, asked him to sing a eulogy to his dignity, he resigned from public service and left the capital. He traveled for a long time in Akbarabad, Lahore and Hassanabad, Shahjahanabad and Mathura.

THE MAIN FINDINGS AND RESULTS

Bedil gradually attracted the attention of Indian rulers. Initially, Amir Kamgar Khan (son of Jafar Khan, uncle and vizier of Aurangzeb) supported Bedil, and when he went to the Deccan, Bedil joined the court of Akil Khan Razi. Bedil married in 1080 but had no children and inevitably “refused the temptation of expecting childbearing and reproduction”.

Bedil's home in Delhi was a gathering place for his poet friends, and from "early evening" until "midnight" first Beadle and then others recited their poetry. It is said that the elders of the city were also present at this meeting, and Bidel recited his poems with power and grandeur. In addition, at the philosophical readings of this parliament, you are biased against other people's criticism of your poems. Apparently, this assembly is the first core of the "Beedel Khoani" assemblies

Bedil lived comfortably in this house for the rest of his life and was busy preparing his poems and prose works. At the same time, he did not accept the request of Bahadur Shah to compose "Shahnameh Gorkani", as he considered it incompatible with his dervish spirit.

After the death of Bedil, as a sign of the continuation of the poetry readings held in his house, according to the custom of the Sufis, in the year of his death, a meeting "Urs Bedil" was held near his grave. At this ceremony, apparently held in Delhi until 30 years after his death and then in Kabul, Bedil's worshipers sang poetry. After that, sessions of "Bedil's readings" continued in Tajikistan and Afghanistan.

The abundance of copies of Bedil's works in these countries is proof of the public recognition of his writings.

At the end of his life, during the assassination of Shah Muhammad Farrukh (1131 AH), who was one of the rulers who supported him, Bedil wrote a poem and then fled to Lahore, fearing persecution by the enemies of the murdered ruler and lived in this city for almost two years and returned to Delhi after the end of the rebel rule.

Bedil died in Delhi and was buried in his home, but there are no traces of his grave now, and this question suggested that Bedil's body was later transferred to the village of Jogtai. Hajja Ravash" (in the north of Kabul).

Bedil lived in his house in Delhi for the rest of his life, and when he passed away in 1133, he was buried in this house in accordance with his will.

Bedil's tomb was for a long time a place of pilgrimage for his disciples and followers, but in later riots and especially in the rare campaigns of the Shah and the Afghans against the city of Delhi, his tomb was also destroyed and now its whereabouts are unknown. The tomb in Afghanistan attributed to him has not been proven.

Bedil had no children. He writes in Chahori Unsur that he learned about it during a mystical revelation at the beginning of his youth. At the end of his life he had a son who did not live even four years, and he has a poem about his mourning.

The philosopher Bedil was presented as a handsome, tall and physically very strong man. A sample of his handwriting is also available, which speaks to Bidel's maturity and mastery of calligraphy. The rulers and elders respected him greatly.

He has been praised by contemporary biographers, praising his science and mysticism. Bedil had ongoing relationships with many of the poets, scholars and Sufis of his day.

Bedil studied theology, mathematics, physics, medicine, astronomy, crafts, history and music. In addition to Bengali, which was his native language, he also mastered Persian, Urdu and Sanskrit. Iqbal Lahori is one of the admirers and admirers of Bedil in Dehlavi and occasionally quotes Bedil's poetry. Comparing Bidel with Galib Dehlavi, he emphasizes that Galib pays attention only to the

form of poetry and is unable to understand its philosophical meanings. According to Iqbal, Bedil is the greatest thinker of the East.

CONCLUSION

Iqbal advised his philosopher contemporaries to pay attention to Bedil's poems in order to improve their philosophical abilities. In Iran, after the Islamic Revolution, a whole generation of poets turned to Bedil and embraced his influence.

Bedil and his uncle were Sunnis, his writings do not reveal much attachment to the religion of his father (Shiism), and his poems do not mention the successors of the Prophet (peace and blessings be upon him). One of his works mentions "On behalf of the successor of the Prophet (peace and blessings be upon him) Ali".

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