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## A UNIQUE STUDY OF THE PROBLEM OF JUSTICE AND EQUALITY IN MIRZA ABDULQADIR BEDIL'S TEACHINGS ABOUT MAN AND SOCIETY

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**ABSTRACT:** Bedil was a prolific and precocious poet. We find that he traveled throughout his life and met sages and scholars of all religious denominations, and drew ideas from the philosophical thought of Hinduism and Buddhism.

Bedil is one of the most prominent poets of the Persian language, especially of the Sabqi and Hindi genres. Sabk-i Hindi is a style of poetry in Persian that originated in the 15th century in the Indian subcontinent. He was a Sufi, a poet-philosopher.

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

### INTRODUCTION

The socio-political and ideological conflicts in India in the XVII-XVIII centuries had a great impact on Bedil's socio-political concept. Religious and inter-ethnic issues were important in India during this period. Bedil was educated and grew up among the intellectuals of his time. These intellectuals worked in Arabic, were scholars of the Qur'an and hadiths, Sufism and poetry, Indian philosophy and literature, and representatives of art. Under the influence of the Majzubs, Bedil traveled a lot and therefore became familiar with social problems and traditions. All this influenced the formation of socio-political, moral and aesthetic views of Bedil. Bedil's socio-political views were formed on the basis of the idea of the unity of Muslims and Indians. This is due to the fact that religion was a mass form of social consciousness and expressed the socio-economic and cultural development of India.

### THE MAIN FINDINGS AND RESULTS

Mirza Abdulkadir Bedil paid great attention to the issues of society, its structure, justice and equality. "Philosophical views of Bedil" by I.Mo'minov, "Mirzo Abdulkadir Bedil" by S.Ayni and poems "Bedil" and "Irfan" by H.Ayni, "Naqdi Bedil" ("Criticism of Bedil") by S.Saljuqi and K. In the articles of Olimov and B. Hamdamov, several pages are devoted to the socio-political views of the thinker. The aforementioned authors believe that Bedil, like all advanced thinkers, sought ways to eliminate evil and affirm goodness, promoted the ideas of religious tolerance, opposed

religious fanaticism, anti-human religious and sectarian rituals. they all support his opinion. In Bedil's works, life in the palace, injustice, greed, fierceness, arbitrariness, deception, hypocrisy and forced use of people are criticized.

Socio-political topics have their place in Bedil's philosophy. In his works, he tried to show the negative aspects of social life, and gave recommendations on how to put the structure of society in the right place. He expressed his views on society, social changes and the state in works such as "Irfan" ("Knowledge"), "Chahor Unsur" ("Four Elements"), "Nakot" ("Proverbs"). Most of Bedil's Rubaiyats have socio-political and humanitarian views.

The philosopher's views on the fact that life is a great welfare and that it is necessary to enjoy it, and that a person should be the owner of his life are of particular importance. Here we can see the influence of Umar Khayyam's hedonism. Despite the ignorance of the Middle Ages, Bedil opposes the need to renounce the goodness of this world in order to hope for the world.

In some of the thinker's poems, we can see the free intellectual ideas contained in the Avesta. In various parts of this ancient book, life is praised and imagined as beauty and joy.

Bedil supported the main ideas of Islam and Sufism in particular. Therefore, he was familiar with the ideas of the Naqshbandi order. According to the ideas of this sect, priests can influence the rulers. But Bedil opposes this idea. Besides, as mentioned above, according to the philosopher, a person should be the owner of his own destiny. In the Naqshbandi sect, there is an idea that a person should not be given to worldly affairs and should be engaged in work. This corresponds to Bedil's opinion, because the thinker believed that every believing Muslim should earn money for his life with his work. Bedil came to this conclusion through his own experience.

### **CONCLUSION**

"Arastus of the East" Abu Nasr Farabi described a just society in his work "The City of Virtuous People". He stated, "Cultural society, cultural city (or country) will be such that every resident of this country is free from profession, everyone is equal, there is no difference between people, everyone he is engaged in the profession he wants or chooses. People will be truly free, there will be no sultan who interferes with people's peace and freedom. Various good habits and pleasures will appear among them."

Bedil's philosophy does not have a clear concept of the origin of a just society, its structure, and the relationships that exist in it, as in the views of the Farabis. But there are some assumptions about this in his works. For example, the creation of social groups in the work of the philosopher

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