
THE CONCEPT OF JUSTICE IN BEDIL'S WORK

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ABSTRACT: There is not a single topic that would not be covered in the classical literature of the East, human life, its spiritual experiences, feelings, desires, thoughts and injustices in society are reflected in literature. The soul that enjoys literature will be watered with goodness. And one of the foundations of goodness is justice. The issue of justice in the works of Mirza Abdulkadir Bedil (1644-1721), a thinker and sociologist, a philosopher with a unique philosophical views, is analyzed in this article. Bedil views the concept of justice in the socio-economic relations of people as a criterion for ensuring equality between them. It teaches that injustice in society is one of the main obstacles to human development.

KEYWORDS: Classical literature of the East, Mirzo Abdulkadir Bedil, justice, ideal, enlightenment, man, love.

INTRODUCTION

Literature is the main source of the formation of human spirituality, and its importance in educating the young generation for spiritual maturity cannot be equated with anything, and it cannot be replaced by anything in this area. Unlike other forms of art, fiction affects both the mind and the emotions of a person at the same time. Therefore, it is natural that the influence of literature on human spiritual education is more effective than both music and fine arts. Thanks to this quality, it is one of the main tools that help harmonize the human soul with the reality of existence.

Bedil emerged in Oriental literature as a new and major follower of the great philosophical current associated with the name of Mawlana Jalaliddin Rumi.

THE MAIN FINDINGS AND RESULTS

Bedil, who compiled his poems for the first time at the age of twenty, has traveled many paths throughout his life. He studied the life of the people closely, saw the changes and hypocrisies of the time, reflected them in his work, called on people to always be high, united

and compassionate, tried to convey these feelings to the hearts, sometimes openly, sometimes sarcastically, sometimes through metaphors.

Bedil, who was an extremely prolific, tireless and inquisitive poet, left a great legacy. His works included in “Kulliyot” alone contain 130,000 lines of poetry and more than 50 plates of prose. “Tilsimi hayrat”, “Tarkibot va tarjeot”, “Muhiti a’zam”, “Turi ma’rifat”, “Ishorat va hikoyat”, “Ruqa’at”, “Chor unsur”, “Irfon”, “Nukot”, “Ghazaliyot”, “Ruboiyot”, there are many works such as [1].

Mirza Bedil, like other scholars, puts forward valuable ideas that a just king should establish a just relationship between people. Bedil understands that kings should treat the people fairly because they are cruel to the people and do not betray the rights of others:

Xalq ichinda sen zolimlik nomin olma,
Ojizlarga zulm ko’rsatib, jonin olma.
Ochligingdan o’lganda ham zinhor, zinhor,
Chumolining og’zidagi donin olma [2].
Do not call yourself a tyrant in public,
Do not take your life by oppressing the weak.
Even when you die of starvation, never, never,
Do not pick up the grain in the ant’s mouth

In Komde and Mudan, Bedil condemns a king who tortures people, tortures people, and praises a just king who protects the oppressed:

Kamtar aftad, ki davlati zolim,
Monad az ofati solim.
Xoki on ba xun tar shud
Podshohi Mudan muzaffar shud [3].

Meaning: The tyrannical state was defeated, justice was saved from its calamity, and the blood of the unfaithful tyrant was shed. The king of Mudan, the righteous king, has won.

The thinker believes that justice will surely triumph over injustice, and that it is inevitable that the one who commits injustice will be punished according to his deeds:

Qilmish – qidirmishdan kimki boxabar,
Zaiflarga zulm qilmas, alhazar [4]
Who knows what he is looking for,
He does not oppress the weak, alhazar

The defeat of the unjust king who tortured Mudan for his love and drove him out of his country by a just king who envied the love of Komde and Mudan and was respected by the people for his human virtue is an expression of the idea of justice put forward by Bedil:

Harki imdodi bedilon dorad,
Az zavol axtarash amon dorad.
Kasri iqbol har kujo barpost,
Nardbonash himoyati zu'afost [3].

Meaning: Whoever helps and cares for the oppressed, his star will not go out. If the castle of Iqbal is rebuilt everywhere, its exit stage (ladder), the way is to protect the weak - the poor.

When Mirza Bedil analyzes justice as a socio-ethical category, he approaches this concept differently:

eng tarozidur adolat, ey faqir, qo'l urmagil,
Hurmatingga og'sa bir yon ne'mati kam bo'lg'usi [5]
Justice is equal, O poor, do not clap your hands,
If you bow down to your honor, one side blessing will be lacking

Bedil views the concept of justice in the socio-economic relations of people as a criterion for ensuring equality between them.

The thinker highlights aspects of justice that are unique to both kings and commoners. In this respect, the common denominator between them is that in any case, those who turn away from justice and shout injustice believe that they will be punished in life:

Haq adolatdan kechib, nafs yo'liga kirgan kishi
Behuda ichgan qasam bir kun kelib sam[poison] bo'lg'usi[3]
He who transgresses the truth and enters the path of lust
An oath taken in vain will one day be poison

Like the thinkers of the East, Mirza Bedil had a more lyrical-spiritual, spiritual-moral approach to the justification of justice. Like the thinkers of the East, Mirza Bedil had a more lyrical-spiritual, spiritual-moral approach to the justification of justice. Indeed, in Eastern society, the concepts of truth, norm, and duty have always been valued in harmony with the concept of justice. Community interest, family discipline, faith and spirituality are also highly valued.

Conclusion

Mirza Bedil puts forward the idea that the essence of life is determined by serving the interests of man and leaving a monument to himself. According to the thinker, this world is full of examples of beauty and goodness. That is why he is not disappointed. Bedil sees human life in constant motion, research, study, and the acquisition of knowledge. He sees the meaning of human life in moral beauty. One of the criteria of beauty is to be fair in everything. In a just society, prosperity and peace are inevitable, and a harmonious and morally beautiful generation will grow up. Only a morally beautiful person can make a good name for himself and enjoy a meaningful life.

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