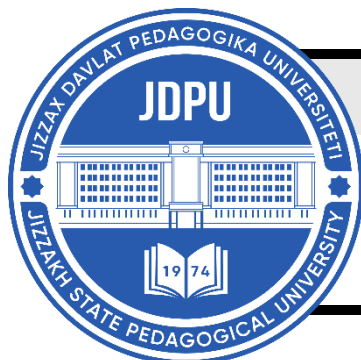


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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**HISTORICAL STAGES OF THE FORMATION OF BEDIL'S  
WORLDVIEW***Shalola B. Sattorova**Bukhara State Pedagogical Institute**Bukhara, Uzbekistan***ABOUT ARTICLE**

**Key words:** sociologist, worldview, historical and philosophical roots, philosophical teachings, contemporary.

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**Abstract:** In this article, the author philosophically analyzed the work of Mirzo Bedil. Mirzo Abdulkodir Bedil, a patriotic figure of the Uzbek people, who made a great contribution to the development of Eastern culture, was awarded 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.

**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 grandparents, originally from the Barlos clan of Shakhrisabz, moved to India and settled there).

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, Transoxiana and India at that time.

The word "Mirza" in Bedil's name is a clear evidence 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 [1].

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 [2]”. At first glance, the nickname “Bedil” means “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.

In a word, Bedil is a philosopher-poet who dedicated his heart to God [1. 27].

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.

### **THE MAIN FINDINGS AND RESULTS**

Mirza Bedil, with his diligence, hard work and talent, studied the world-famous Arabic language textbook “Qafiya” from his youth 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, i.e., the one who knows the language of the Unseen, the Sultan of the Navai-Sheriyat property... etc..

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”[3]

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, Tazkiranavis Khushgo in his work “Safinai Khushgo” describes Bedil as a person of tall stature, beautiful facial structure and strong physical body [4]. 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, dives into the heart of a person with fierce courage and brings out priceless masterpieces from there.

*Agar sen bo’lmasang dilga netib baxt , gul’uzor, kelgay,*

*Agar kelsang, surur kelgay, behisht kelgay, bahor kelgay.* [5]

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

Bedil lived by giving such “Paradise” and such “Bahor” to his readers. At the same time, this gift is a special test for us. Why, this “Paradise”, this “Spring” kingdom can only be entered 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.

The personality of Mirza Abdulkadir Bedil is an unbreakable link in the chain that unites the Turkic, Persian and Indian peoples. In this blessed poetry, Turkoan wild humor, Persian enlightened wit, hasham, and Hindu charm live closely together. Mirza Abdulkadir Bedil in a ghazal:

*Sadoqat va mehr maydoni ichra,  
Shahid bo 'ldim, abad ... orom olurman.  
Ayonsan, hech qiyo boqmaydi olam,  
Xavotir bundan har ayyom olurman.  
Solib, Bedil, o 'zimni bilmaganga,  
Hamma vasl istasa, payg 'om olurman [6].  
deb taskin topsa, boshqa bir baytida:  
Men ojiz sajdaman, aylab tavof, so 'ng manglayim birlan  
Naqsh qildim shamolga xoki birlan ostonlarni.  
Qarab yor, tinglay bir kun, yetar, bas, jim bo 'l, ey Bedil,  
Men oyna bag 'riga jo ayladim faryod - fig 'onlarni! [7]  
Enter the field of loyalty and love,  
I am a martyr, I will rest forever.  
You know, the world doesn't look at me.  
I worry about it every day.  
Solib, Bedil, c c to not know myself,  
If everyone wants to join, I will be a messenger.  
comforted by saying, in another stanza:  
I am weak in prostration, circumambulation, and then I pray together  
I made a pattern for the wind.  
Look, listen for a day, it's enough, stop, be quiet, O Bedil,  
I screamed at the mirror!  
he laments.*

By nature, Bedil did not like nobles who oppressed and betrayed the people, he always looked at them with hatred. He did not like the trampling of human freedom, the impermanence of the autocratic system. Therefore, when Azam Shah, the son of Shah Aurangzeb, offered to write a poem in praise of him, he refused and refused his service. The poet reads and studies a lot in Delhi and reads every book he can get his hands on. As a result, several works are finished. Bedil, a prolific, tireless, inquisitive poet, left a great legacy. His works included in "Kulliyoti" alone constitute one hundred and thirty thousand poems and more than fifty printed plates.

Bedil in his works “Irfan” (“Knowledge”, 1711-12; “Komde and Mudan”, “Nukot”), “Chor Unsur” (“Four Elements” 1703), “Rubaiyot” thinkers turned to the heritage of Pythagoras, Plato, Aristotle, Hippocrates, Democritus, Epicurus.

He continued the traditions of Jami, Saadi Shirozi, Navoi and other thinkers [8].

He always writes only what he thinks is right, because he was a supporter of the free development of human thought. At the beginning of the words written by the poet to his “Kulliyot”, we read the following lines:

*Navishtam onchi dil farmudu, xondam harchi pesh omad[9]*

That is, I wrote what my heart dictated, and I read what I could.

Bedil’s views are mainly expressed in the form of shariat, which, as a rule, is saturated with bright, deeply thought-out images and artistic symbolism. In other words, Bedil’s world view, his ontology and epistemology, social philosophy, moral philosophy, aesthetics appeared in the form of artistic concepts.

Mirza Bedil tried to fully reveal his worldview in his work and he succeeded. He was able to explain his thoughts easily. Anyone who can read it can understand Bedil’s world view that God has a place in the creation of the world, which indicates that he is a representative of the Islamic world.

At the time when Bedil lived, there were streams of “Vahdati Vujud” (physical existence) and “Vahdati Vujud” (universal existence). In “Vahdati Existence” it is said that “world” means “God”, while in “Vahdati Exist” it is said that “God” means “world”. That is, in the first one, God is understood as the real reality, while the rest of the things are explained as God’s blessings and blessings. In the second one, the eternity of nature is analyzed as the unity of matter and spirit, the existence of God in himself [10].

According to Bedil’s views, it is impossible to separate the spiritual existence and the material world, the necessary and the possible, because just as a single root does not produce two different tulips, “reality is not divided into different parts” [11].

Bedil puts the love of God above everything else. He says that all the events that happen in the world are a natural process, nature is creative, change is not absolute disappearance, the end of something is the beginning of other things. They find a place in the reality of spirits, hidden until they appear. This can be compared to the presence of a pitcher in the soil as a hidden possibility. It states that after they appear in things, thought manifests itself in a unique way.

In his works “Chor Unsur” and “Irfan”, Bedil believes that everything is based on air. According to him, air is eternal, absolute, mobile, changeable, colorless and light. It moves up and down [12].

From these thoughts of Bedil, it is known that all kinds of objects and events around are in constant movement, development, connection, connection. (We will explain Bedil’s thoughts about

existence in more detail in the next paragraphs). For example, he quotes such lines in his ghazal below:

*Harakatsiz bo'lmas hatto chang paydo,  
Ildiz suvda, tuproq bir niqob bunda [13].*

Motionless even dust appears,  
The root is in the water, and the soil is a mask

“He speaks of spirits, and a fine vapor, a vapor, arises from the gentle air, and produces the natural spirit, the spirit of plants, the spirit of man, and the spirit of animals [12. 150]”, says.

In Bedil's doctrine, great importance is attached to the unity of existence. “Matter and spirit, body and soul are interconnected. The energy of the body is the vitality of the organism. If the body is damaged, the energy of the soul is also damaged [14]”.

As an advanced thinker of his time, Bedil also thinks about human knowledge. The first stage of knowledge is the objective world. Under the influence of the material world, feelings and intuitions that create knowledge come into action. A philosopher who correctly understood the functions of the senses, sense of smell (“shoma”), sight (“binoi”), taste (“zoika”), hearing (“shunidani”) and sense through the skin (“lomisa”) and analyzed its essence. In Bedil's philosophy, knowledge of the world is not limited only to the senses, but also to human intelligence and thinking. He correctly understands the dialectical relationship of emotional and mental aspects of knowledge. That is, the mind makes a person aware of the mysteries of the universe.

Bedil strives to substantiate the rule that a person is free in his actions, through life examples, glorifies work and craft, learning and acquiring a profession. It is known that the belief in tanosukh - the transmigration of the soul - was widespread in India at that time. “According to the Hindu imagination,” says Bedil, “the soul exists completely independently and has the ability to move to all things and bodies [12. 151]”. It is worth noting that Bedil revealed the true nature of the theory of intercourse and philosophically justified the fact that this theory is not in accordance with reality.

If we pay attention to Bedil's social and political views, his social and humanitarian ideas occupy an important place in Bedil's worldview. In particular, it elevates a person to a high level, he said that he deserves respect regardless of his race, religion and nationality. In one of his poems,

*Insonning qiymati emas siym –u zar,  
Insonning qiymati ilm ham hunar.*

The value of a person is not money - it is a coin,  
The value of a person is knowledge and skill  
comments that.

In this opinion, the value of a person is determined not only by material wealth, but also by knowledge and skills. He appreciated people's patriotism, hard work, loyalty, generosity, and

sincerity, and condemned laziness, arrogance, greed, deceit, and deceit. The scientist glorifies the hardworking person in his teachings. He especially appreciates the work of farmers who feed everyone with consumer products. In his opinion, they can achieve happiness. A person without skills is worthless and weak.

*“Inson mijozida gul ochdi bilim,  
Gullasin deb sahro bag’rida bahor.[15]”*

“Knowledge has blossomed in the human client,  
Spring in the desert to bloom”

Bedil closely studied the life of the people, saw the changes and hypocrisies of the times, he reflected these in his work, called people to always be high, in unity and kindness, these feelings are sometimes revealed, sometimes sarcastically, sometimes allegorically he tried to convey to the hearts.

In general, the basis of Mirzo Bedil’s philosophy is his recognition that the only way to conquer the world is through science. He calls to connect science with production. According to him, all knowledge will not reach the human heart if practice and experience are not connected. In his philosophy, he calls people to work halal and eat halal. His philosophical and moral views, which said that you should not be strangers to good people, do not be friends with bad speakers and gossipers, are also of great importance for today.

## 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 in the world of literature and philosophy.

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