Some Thoughts on the Life and Creation of Mirza Abdul Qadir Bedil

Annotation. In the article, the study of the life and work of the thinker Mirzo Bedil is one of the current topics, the works of the philosopher and their study are of great importance, as well as the problems related to the philosophical nature of the views about the world that surrounds us in the works focused.

Mirza Abdulkadir Bedil is well known as one of the great thinkers of the past in Central Asia. He influenced the development of the culture of the peoples of Central Asia. Mirza Abdulkadir Bedil was not only a talented poet, classic and innovative creator of Persian-Tajik literature, but also a great philosopher and outstanding scientist of his time. He left a valuable and rich legacy in the field of literature and philosophy. Unfortunately, Bedil's works remained almost unexamined and unstudied until our time. True, in the past, some writers gave incomplete information about Bedil's biography, cited articles from Bedil's books and gave brief descriptions of some of his views. For example, in Persian biographical writings, Mirgulom Ali Azod Belgirami's "Hazonan Omira" contains very important but very short historical information about Bedil's life, work and work.

Muhammad Siddiq Hasankhan's memoir "Sham'i Anjuman" also contains general information about Mirza Abdul Qadir Bedil. In addition to these sources, it is necessary to mention the book "Muntakhabul Tavorikh" written in Uzbek by the historian Hakim Khan Khoji Muhammad Khan from Kokhan. The author briefly talked about Bedil in this book and named Bedil as "Mirza Malikushshuarros" of Aurangzeb's reign.

Examples of Tajik literature (1940), Gafur Ghulam's "I'm going from the East" (1943), Y. E. Bertels' article "Reflections on Bedil" (1945), S. Aini's "Mirzo Abdulkadir Bedil" (1945 y.), H.S. Ayni's PhD dissertation "Bedil and his Irfan Poem" etc. in books and articles to the general public in Tajikistan and Uzbekistan we find valuable information about the work of well-known poets and thinkers.

According to the information given in the book "Nishtari Ishq" by Husayn Qulikhoi Azim Abadi, Mirza Abdulkadir Bedil was from the Turkish tribe called Barlos. It is known that this tribe was one of the ethnic components that participated in the formation of the Uzbek people. Mirza Bedil was born in 1644 (1054 AH) in India, in Azimabad (Bengal), in the family of a western servant. Bedil died in Delhi in 1721 (1133 AH). Abdulkadir Bedil lived and created in a very complicated situation. During this period, the internal contradictions of the feudal system intensified both in India and in Central Asia. During these times, Shah Jahan (1628 - 1658) and Aurangzeb (1658 - 1707) reigned in India. After the death of Aurangzeb, during the years 1707 -

2 M Siddique Hasan. Sham'i Anjuman, 1876, pp. 82-86.
3 Khakim Khan Khoji Muhammad. Muntakhabul Tavorikh, - Tashkent, 1877, page 104.
4 I.M. Muminov. Philosophical views of Mirzo Bedil - Tashkent, 1958
1720, more than 15 rulers changed on the throne of the Babur Empire. It should also be noted that during this period, Western European countries intensified their acquisition of new colonies in India. It is reported in Husayn Qulikhan Azim Abadi’s "Nishtari Ishq" and Muhammad Siddiq Hasan Khan’s "Sham'i Anjuman" that Bedil studied science with great talent in his youth. At the age of 10, Bedil knew the Arabic grammar book "Kofiya" very well, and studied the Persian literary language in full. It is said that Mirza Bedil wrote poems dedicated to his father’s death as a child. However, according to the poet himself, he started writing poems and became known to the people only when he was a twenty-year-old teenager. Bedil, with the attentive care of his mother and uncle, increased his knowledge independently. His uncles Mirza Qalandar and Mirza Zarif became his tutors. Mirza Qalandar served in the army; Although he did not know how to write, he wrote poetry, had a free and clear mind. Mirza Zarif was well-versed in legal doctrines and was also a theologian. They were in close contact with Sheikh Kamal and other famous people of that time. Bedil writes about Shaykh Kamal that he was distinguished from other sheikhs by his knowledge of philosophy and literature. Sheikh Kamal knew the Indian literary language, the importance of Indian philosophy he was adept at solving problems. Bedil discussed some philosophical problems with him in Hindi. Mirza Bedil in his book "Chor Unsur" tells, for example, that Sheikh Kamal taught him theology and philosophy. In this book, Bedil writes again that he wrote down important rules of Indian philosophy, but because it was written in Hindi, he could not include these rules in "Chor unsur" written in Persian-Tajik language. In addition, Bedil probably learned Indian philosophy from the Persian translation of Upanishad chetirex Ved, which was published in 1656 under the title Circus of Mysteries. After the death of Sheikh Kamal, Bedil tried to further develop his creativity, continued to study under Shah Fazil and Mirza Abdul Qasim, and also increased his knowledge by independent reading of literature. Bedil was in contact with the poor in his youth. Poverty was widespread at that time due to the movement of dervishes. Bedil was influenced by them. However, their ideas, which distanced them from real life, were foreign to the thinker Bedil, that is why he avoids sheikhs, dervishes, and fakirs. After that, Bedil entered the service of Aurangzeb's son Mohammad Azamshah, but soon devoted his life to science and literature.

Mirza Bedil demanded that everyone should learn a certain craft, a certain profession, and criticized the unemployed and the poor as free-eaters. He wrote in his book "Chor Unsur":

“To fazlu hunar oinapardoz nashud,
3-iqbol dare ba run kas boz nashud”\(^1\).

Meaning: "The door of fate did not open for a person until he mastered the profession." Bedil traveled a lot, saw different aspects of real life in India. He was in close contact with scientists, poets and artists of his time. For example, he wrote a memoir about the Indian artist Itup Chatr, who was a friend of his for many years. All these cases are Mirza Bedil's views played an important role in the evolution of the transition from Sufism, mysticism to pantheism - to "present-existence".

Mirza Bedil looked at the oppressors and tyrants with hatred and denounced the autocratic rulers. Muhammad refused Azamshah's offer to write praise poems in his honor. Bedil wrote like this.

“Bedil, moro xarzadaroi shon nest,
Mazdi miru sitoishi sulton nest.
3-in dast kalome, ki zi mo meshunavi,
G’ayr va isxori xizmati yoron nest”\(^2\).

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\(^2\)Bedil. Kulliyat.
Meaning: "It's not my honor to talk nonsense. I do not praise sultans, I do not sing in honor of princes. If there are verses in my poems that are written in praise of someone else, they are written in honor of my friends and colleagues."

Mirza Bedil continued his theoretical work and studied the riches of Indian, Arab, Persian, Central Asian literature, art, and philosophy; they became cultured people of their time. He studied the works of Jami, Sa'di, Attar, Hafiz, Navoi and other poets-scholars with passion and diligence. It should be noted that the noble thoughts of Sadi and his sharpness had an impact on Bedil. Under Saadi's influence, he gave himself the nickname "Bedil" (i.e. "dumb"), but in reality, Mirza Abdul Qadir was a person with a wonderful heart, an intelligent and intelligent mind. We think that Abdulkadir's nickname "Bedil" means "he who loved his heart, gave his heart to his work (science, literature)"). Bedil studied the history of philosophy. It is known that the development of Indian, Arab, Iranian and Central Asian culture was influenced not only by the teachings of Pythagoras, Plato, Aristotle (Arastu), Hippocrates, and Neoplatonists, but also by the materialistic philosophy of ancient times, especially the views of Democritus and Epicurus. Mirza Bedil highly respected Aristotle. In his book "Irfan", he only mentioned Plato with a couple of words, but devoted several pages of this epic to Aristotle and analyzing his views. Like all famous thinkers of the East, Bedil called Aristotle "the first teacher of wisdom", "an example of perfection of the whole human nature". Under the name of Aristotle, Bedil sings about justice, truth, knowledge and enlightenment, being honest and sincere towards one's homeland. After that, Bedil dwells on Aristotle's physics, on existence, on matter, on form, and says that it is not appropriate to be limited to the knowledge that Aristotle achieved. The existence and human problems occupied the main place in Mirza Bedil's work. "But these issues are expressed differently in his numerous works. Bedil's creative activity began in 1670 and continued until the beginning of the 20s of the 18th century, that , more than 50 years. During this half century, his views went through a complex evolution. The thinker himself, who admitted this, writes as follows:

“She'ram, ki ba sad zabon furud omadaast,
Dar chandin vaqu tu furud omadaast.
Tavrot nabud, to biguyam ki xama
Yakbora zi osmon furud omadaast”¹.

Meaning: "My poems, written in a hundred different languages, that is, in content, were said at different times. My poems are not the Torah, to say that they suddenly fell from the sky.

Bedil expressed this opinion again in the following lines:

“Bedil, dar nusxai ramuzi ash’or,
Aybam nakuni ba nuktahoi bekor,
Hush dor, ki dar nazmi vujudi inson
Chun noxunu must uzvi balans bisyor”².

Meaning: "Bedil, don't blame me for the nonsense in my poems!" Remember that the human body has innate elements like nails and wool.

In this book, we will show the dead, "inferior" aspects of Bedil's works, and we will try to assess all the live aspects in it, i.e., what are the real merits of Mirza Bedil in the development of philosophical thoughts in the East. This is the task of our work.

Mirza Bedil had an excellent ability to work, and his creativity was very productive. It has more than 120 thousand verses; wrote poetry and prose consisting of 20-25 printed sheets. His collection of works called "Kulliyot" includes 16 books. Besides these, there are also many hand-

¹Bedil. Kulliyat. Rubaiyot..., page 29..
²Bedil. Kulliyat.
copied copies of Bedil's works, which can still be found in Tashkent, Andijan, Samarkand, Bukhara, Leninabad, Stalinabad, Central Asia and other cities. Below, we will briefly describe the most important of Bedil's works, from our point of view.

The great work of I. Bedil "Chor unsur" ("Fourth element") is written in prose, some of Bedil's poems are added to it. This work was completed around 1703. In this work, Bedil tells a story about his life and provides a lot of autobiographical information. In addition, especially in the last two chapters of this book, the author talks about the four elements, namely: air, water, earth, fire; talks about the emergence of plants, animals and people. He also talks about absolute spirit, soul and matter, and expresses his views on religion and the role of priests. However, this book contains various stories and legends about fairies, demons, sleep, dreaming, etc. Even so, "Chor Unsur" is an important source for studying Bedil's biography and his worldviews.

The poem "Irfan" ("Knowledge") is Bedil's largest work in terms of volume and content. The work has more than 10,000 lines. Bedil says that this poem was written in 1711-1712. This work deals with various issues of sociology, philosophy, theology, history, nature and literature. In this work, Bedil uses religious-theological, Sufi terms, discusses matter, small particles, inanimate nature, the origin of plants and animals, and expresses his thoughts. Philosopher writes about existence - a s t i and non-existence - n e s t i, provard - f a no and eternity - b a q o, existence - v u j u d and nothing - a d a m; he analyzes and defines these categories in his own way. Bedil also pays a lot of attention to the issues of cognitive theory. He analyzes cognition and rational cognition through sense organs, talks about object and intuition, concept and thought, mind and Absolute Spirit. Bedil criticizes the doctrine of the Indian idealist philosophy about the "powerful march of the soul" - "t a n o s u x", as well as the doctrine of the Mutakallim and mystical Sufis about belief in destiny - "t a v a k k a l".

CONCLUSION

Due to the fact that we are currently living in a time when there are many spiritual threats and attacks on the possession of human consciousness, it is one of the most urgent issues that we should educate the young generation through the spiritual wealth left by our ancestors. In particular, Mirza Bedil and his spiritual world are very perfect. If we look at the period in which the thinker lived, it corresponds to the period when the Baburi dynasty flourished. Bedil spent his life in India, even though his origin goes back to the Barlos clan of Shahrisabz. We can learn about the life of Bedil mainly from the works of writers, poets and philosophers who lived and created in that period. Bedil gave information about his life in his works and his two greatest works "Chor Unsur" and "Irfan" are works of great importance, so these two works should be read by all the young generation. There is a great opportunity for them to develop their worldviews and enrich their spiritual world. In Bedil's works, not only religious or scientific views were touched upon, but also all features of the world surrounding man. This creates a great opportunity for every student to gain knowledge in a broad sense.

References:
2. M Siddique Hassan. Sham'i Anjuman, 1876, 82.