

The Symbol of Perfection in Bedil's Creation

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ABSTRACT: Mirza Abdulkadir Bedil (1644-1720) is a poet, writer, philosopher and thinker, very popular among the people of Central Asia who laid the foundation for the development of literary-philosophical ideas, and as a result of relying on the achievements of the past, Bedil strengthened his philosophical thought.

Bedil's rise to human status is due to his belief in the teachings of mysticism. The status of the perfect man in the way of understanding the absolute truth occupies a very high place in his creation. Even today, Bedil's work remains a guide for young people and fans of literature, science and wisdom in the study of the history of spiritual thinking, especially mystical, moral and aesthetic ideas.

KEYWORDS: Bedil, man, perfect, gnosis, philosophy, wisdom.

INTRODUCTION

Interest in classical heritage is being revived all over the world, and Mirza Abdulkadir Bedil, a 17th-18th century thinker and historian of literature, has a special place in the Persian-speaking culture of India, which crosses Indian and Muslim spiritual values. Bedil's worldview is based on the doctrine of the unity of mysticism, he sees the universe as a mirror of God and the human heart as the center of this mirror. The more polished the human heart, the more it reflects the light of Allah. That is why Man is great and powerful. But for that, he says, he needs to reach perfection and understand himself. According to Bedil, the establishment of peace is the most important condition for the formation of the Perfect Man, so this idea and concept is of constant importance.

The study of Bedil's work is connected with the need to creatively master the achievements of philosophical, religious, moral, aesthetic thinking of civilization in those centuries. In the example of Bedil, it will be possible to better imagine the interaction of Indian and Islamic, Indian and Persian spiritual traditions. They contribute to the formation of a sense of religious tolerance, the establishment of joint creativity and peace, and mutual trust between different peoples.

Bedil glorified the power of the human mind, the power of science, promoted the idea of progress and believed that the development of natural science and philosophy was necessary to achieve it. When a person sings, he also seeks ways to make him perfect.

METHODS

The article focuses more on literary and artistic-philosophical analysis.

RESULTS AND CONSIDERATIONS

One of the main issues to be considered in Bedil's philosophy is the idea of the Perfect Man and his position in social life. The purpose of the philosopher-poet Mirzo Bedil to talk about man, his virtues and shortcomings are to call people to goodness, to teach them, to make man perfect, to discredit evil. For Bedil, the human problem is the most cherished, memorable, and honourable subject. That is why he speaks about it in his book "Irfon". He considers man to be the highest being, regardless of race, nationality or religion, and honours him as "Hazratiinson":

*To'rt dahr aro sen hayratli bir bob,
Yetti bahr ichra gavharin oyob.
Har narsagakim, yetibdi aql,
Undan afzalsan, buni yaxshi bil.*

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Dunyo mevasini hosildorisan

Barchasidan ham shirinkorisan [1].

Bedil teaches the need to love man, respect human beings, and see humanity as an important aspect of perfection. He is close to Aziz al-Din al-Nasafi in his interpretation of this idea [2].

When a person is born, he has to get to know himself, Bedil says. Because the most intelligent and conscious being among all beings in the world is the man. According to Bedil, the perfection and perfection of man is in the unity, proportion and harmony of his biological-physiological (physical) and social, spiritual, mental powers.

According to the thinker, the major factor that determines the biological and physiological nature of man is the physical strength, nutrition and labor associated with the material world.

The thinker connects the social, spiritual essence of man with his attitude to science and wisdom because Bedil describes man as a creature who knows the science of existence, who absorbs the wisdom of God. While Bedil connects the mental nature of man with the acquisition of knowledge, he looks with pity at those who have strayed from this path. It also emphasizes science as a means of giving eternity to human life:

Hayfi inson, kibo chunin ʻavhar,

Sar kunad gʻayri ilm rohi digar [3].

It is a pity and a pity if a person with such a divine core engages in something other than science. The thinker emphasizes that the blessing of physical labor is also with knowledge by calling on every representative of the field to gain knowledge. The thinker says that science is the trainer of the soul, purifying the soul and giving it to the absolute guardian of the soul:

. Har ki sham'ash zi ilm dargirad,

To abad dog'i marg napazirad

Partavi ilm durboshi fanost,

Subh to ravshan ast, shom kuchost? [3]

He whose candle is lit with knowledge will not see the stain of death forever and ever. The light of knowledge is the driver of non-existence, as long as the morning is bright and the evening is not. It also promotes man's love and faith in God in the spiritual essence that determines human perfection. Faith also enjoys spiritual power. It is no exaggeration to say that this process begins with the realization of one's own existence because as one realizes oneself, one seeks to understand God. Eventually, man's love for God will increase. The ascension of divine love is a decisive stage in the spiritual maturity of man, for a man is purified in the way of divine love, his spiritual maturity, his moral virtue, rises. In human behavior, the desire to rise to higher ranks in the pursuit of science increases.

Mirza Bedil argues that perfection is also self-knowledge. According to the teachings of the philosopher, the main goal of man is to achieve perfection. He expresses this idea as follows:

Chin kamolot ixtiyor qilmoqchiman,

Ya'ni yo'qlik oshkor qilmoqchiman

Ko'p chigal borliq o'rish – arqoqlari,

Men nafas-la tor-mor qilmoqchiman [4. 22]

In the above verses, the thinker puts forward the concept of non-existence, the idea of eliminating non-existence, through the attainment of perfection. As we understand it, the philosopher here refers to the scientific and spiritual maturity of man over his eternity, his conquest of death and non-existence.

Mirza Bedil considers perfection first in his knowledge of the mysteries of the universe and in overcoming the pressure of riddles. He seeks the qualities of the perfect man in people, encourages man to understand himself, to understand his greatness. Bedil puts forward the following idea based on the idea of Sufism's self-awareness in advancing this idea:

"Inson o'zini bo'lgani kabi ko'rsatsin,

Yo ko'rsatgani kabi bo'lgin"[5. 121]

Man, in order to express himself as he is without painting himself, must correctly imagine his own existence, understand his human nature. Bedil emphasizes we manifest the inner world of a person in harmony with his outer appearance, and encourages the preservation of the unity of appearance with the tongue, the tongue with the heart. In this way, the thinker urges man to renounce arrogance and hypocrisy.

If a person does not understand who he is, if he cannot analyze every step of his life, it is impossible for him to understand the world. A person who does not understand his own state, who cannot control the inner feeling in his heart, cannot understand others correctly and think truthfully about the essence of existence. Man can approach the truth only when he understands himself correctly and realizes his negative aspects, and approaching the truth is one of the eternal desires of human existence.

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The idea of self-awareness put forward by Bedil is in line with AziziddinNasafi's views on the perfect man. For example, "He who understands himself, knows himself, understands and recognizes his Lord. He who knows himself also understands the great world (the grave of the world). That is why he should make every effort to understand himself, saidNasiddin [6. 31].

Man's self-awareness of being, his attitude to himself, is put forward by Bedil and are considered to be the main stage of his perfection.

Mirza Bedil seeks the qualities of a man from the people of the earth, encourages man to know himself, to understand his greatness. He emphasizes that man not only embodies the mystery of the two worlds, but he is greater than the two worlds. Bedil's idea states that the universe is governed by a single manifestation of the soul, with the appearance of this absolute ore in every particle. In his work The Great Ocean, Bedil likens the creation of the universe to the bubble of wine, where wine is the divine manifestation of light, the Absolute, and the movement and beauty of the universe, he says. People's restless lives, dreams, thoughts and creations are also in this field. It is like a fire, which always intoxicates a person and draws him to his Lord. The whole universe is the creation of a single soul. It exists because of that and returns to that. The human soul is also fire. He will not rest until he burns his body to ashes:

*Zi po nanshasht, to otash nashud xokistarachzoyash,
Ba sa'yi nesty ham g'ayrati kor inchunin boyad [7]*

Meaning: The body does not rest until it is gray, this is the speed of striving for nothingness.

Mirza Bedil is close to other mystical poets in the analysis of human perfection. We should note that in the teachings put forward by Bedil, everyone should strive for perfection, but that perfection is difficult to achieve emphasizes the need to be extremely patient and determined in this way. The philosopher-poet describes it:

*Bu dashtda intilish karvonlar ibor,
Yo'lovchi shiddatin nishonlari bor.
Kamolga bir yo'la yetib bo'lmaydi,
To'lin oy yo'lida narvonlari bor[8].*

In Mirza Bedil's idea of the Perfect Man, some aspects of Nasafi's views are not only reflected but also further developed.

When Mirza Bedil expresses his opinion on the perfection of man, he first dwells on the appearance of man and tries to prove that the physical, mental and divine essence in the human body is an entire existence and that this is the basis of his perfection. Moral concepts such as love of man, purification of soul and spirit, education are considered as criteria of human perfection. The moral values in Bedil's worldview reflect the image of the Perfect Man.

The Perfect Man, put forward by Mirza Bedil, is a person who puts divine love into his heart, understands himself and being, loves and values the human heart as the "house of God", strives to adorn the world with the light of spirituality, enlightenment, moral values and physicality in general is a person who embodies the mental-spiritual essence.

In his teachings, Mirza Abdulkadir Bedil also interprets the concept of wisdom in all its aspects, because wisdom is one of the factors that lead a person to perfection. The scholar should pay attention to the concept of "example" as an important aspect of wisdom, knowing that it is one of his advanced ideas. Although the concept of "example" has been used many times by Sufis, they have not been able to break out of the religious shell. In his analysis, Mirza Bedil highlights the importance of this concept in the realization of human virtues, illuminating it not only religiously but also secularly.

The concepts of morality put forward in Mirza Bedil's moral views can be explained as follows:

Nobility is important of the moral principles, it calls man to the preservation of existence, to love people, to the celebration of mercy, courage and bravery. Also, generosity and justice are perfected only when a sense of cabbage is formed in a person.

Humility, which occupies one of the most important places among moral values, is a moral value that gives meaning to a person's life and encourages all his activities to do good deeds. It is an important stage in the formation of moral qualities in man, such as courage, zeal and courage.

The ethical concept of diligence inherent in the perfect man, put forward by Mirza Bedil, is also unique and can be described as follows:

Hard work is an important moral value that embodies the meaning of life. It is a moral criterion that expresses the human image, the essence of man, and only the blessings obtained through labor give pleasure to a man.

Patience is a moral value that motivates a person to do great deeds, tests his will, and allows him to understand his human form.

Patriotism is a feeling of respect, esteem and love for our homeland, the place where we live, the parents we give birth to, the teachers we bring up, the mother tongue we sing, the priceless material and spiritual wealth left by our great ancestors, our state that preserves our peace.

Gentleness is one of the beautiful moral values of man, which sows the seeds of goodness in the heart of man. Humility is a

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spiritual power that triumphs over all oppression. In the language of our people, "A good word comes out of a snake's nest, a bad word comes out of a knife's sheath". A good word is a kindness, a bad word is a sign of oppression and cruelty.

Mirza Bedil's valuable and instructive thoughts on modesty, patience, nobility, patriotism, diligence and other moral values have for centuries encouraged people to be kind, do good deeds, be humble and honest, knowledgeable and enlightened. We believe that the poet's moral views, imbued with the spirit of humanity, are especially important in the development of spirituality, the inculcation of rules of conduct in the younger generation, in educational and enlightenment work.

CONCLUSION

We can draw the following conclusions about wisdom: Wisdom is an important tool in understanding one's essence, in stepping into perfection, a moral value that regulates human relations, gives beauty to existence, and brings human power to the heavens.

Summarizing Mirza Bedil's ideas about the Perfect Man, the following conclusions can be drawn:

First, a person's self-awareness, self-expression is the first step on the path to human perfection.

Second, the harmony of the physical, mental, and spiritual essence of man is the key factor that ensures human perfection. Because physically healthy and strong, mentally mature and well-rounded, with an independent outlook, active in social relations, as well as spiritually mature, strong in faith, resisting alien and destructive ideas, feeling responsible for human development, spiritual maturity, our in our view, it is the basic example of the perfect human image put forward by Bedil.

Thirdly, the idea of the Perfect Man put forward by the philosopher-poet MirzoBedil is an immortal noble idea that has not lost its educational power in the pursuit of human perfection, in educating young people as fully mature individuals.

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