



## LIFE AND WORK OF MIRZO BEDIL

**Shalola B. Sattorova**

*Researcher Bukhara State Pedagogical Institute, Uzbekistan*

### ABOUT ARTICLE

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**Abstract:** Bedil was a prolific writer and philosopher. There are about 65,000 poetic works and about 50 printed copies of prose works from his legacy. In his works, Bedil analyzed the relationship between the human body and the soul. Bedil compared the human soul to a king who came down from the holy world and occupied a land based on earth, wind, fire and water. The conclusion of Bedil's opinion is that the essence of any idea depends on the human mind, its basis does not exist in the real world, a person shows "invisible" signs according to the level of his understanding to him.

### INTRODUCTION

Abul Maani Mirza Abdul Qadir Bedil Dehlavi (1054–1054) 1644–24 November 1720), an Indo-speaking Persian philosopher and Sufi, an outstanding oriental thinker. He was born in Azimabad, India, the modern city of Patna.

His father, Mirza Abdul Khaliq, was from the Barlas tribe. This tribe migrated from Bukhara to Badakhshan and then to India, and mostly did military service. Bedil's father died at a young age when Mirzo Bedil was only 5 years old.

Bedil began learning the Qur'an and the Persian alphabet from his mother. A year and a half later, his mother also died, and his uncle, Mirza Qalandar, who was his father's brother with a dervish character, took over his care. Bedil began to study Arabic literature at the request of his uncle, but when he was 10 years old, Mirza Qalandar took him from school and took him to the abode of dervishes to direct him to the right knowledge, as he believed.

### THE MAIN FINDINGS AND RESULTS

In addition to his native language, Bengali, Abd al-Qadir became familiar with Urdu, Sanskrit and Turkish, and also learned Persian and Arabic at school. He was introduced to the Qur'an at the age of six and completed it in less than a year.

Abdul Kadir Bedil presented his first poems to his uncle Mirza Qalandar, who was his first mentor and inspiration. Mirza Qalandar was an uneducated philosopher, but still he had a great influence on the formation of the philosophical personality of Bedil, since he always learned his poetic taste from his uncle. The military service of Mirza Qalandar forced Bedil to join the forces of Mirza Abd al-Latif, one of the commanders of Prince Shuja, in 1069 AH at the age of 17. In addition, the youthful period of the philosopher coincided with rumors about the illness of Shah Jahan (1037-1068) and an internal struggle for power, which turned Azimabad into one of the main centers of rebellion. But during the struggle for power between the children of Shah Shuja, Bedil left them and went to the city of Cuttack (in the province of Erise in northern India) to his maternal uncle Mirza Zarif and lived with him for 4 years.

Mirza Zarif, who was a spiritual and learned man, had a great influence on the development of Bedil's mystical and literary personality and on his serious acquaintance with philosophy, scientific Sufism, theology, jurisprudence, hadith and its interpretation.

Mirza Zarif was a virtuous man and taught jurisprudence, hadith and mysticism, and some poets and Sufis of India, such as Shah Waliullah Dehlavi, who influenced Bedil's spiritual development, came and went to his gathering. Bedil, who some time ago began to study poetry and write them under the pseudonym "Ramsay". He announced his presence among the poets.

Bedil apparently wrote his first poem at the age of ten. In addition to interviews with poets and scholars, he also studied the poetry of the great Persian composers, and his writings testify to his deep familiarity with their compositions. At first he was inclined towards the Khorasanian and Iranian styles, but a trip to Delhi forced him to switch to the Indian style of writing poetry.

In the work of Bedil, the influence of almost all the outstanding Persian-speaking poets can be traced. In addition, Bedil himself influenced Persian poetry, especially poets in Tajikistan and Afghanistan. Bedil's poetry and prose influenced the Urdu language through his students and imitators, especially through the work of Ghalib Dehlavi.

Mirza Zarif died in 1075 AH / 1664 CE and Bedil left for Delhi where he joined the circle of another devoted Sufi named "Shah Kabuli".

In the middle of his life, Bedil arrived with his family in Delhi (1096 AH) and settled there. He, faced with severe financial poverty, asked for help from local emirs. The ruler, Nawab Shukrullah Khan, provided him with a house and set an allowance for him, which would be paid until the end of the philosopher's life.

In 1071, Bedil, together with Mirza Zarif, went to the center of Orissa (Orissa is one of the most revered sacred places of Hindus), where he met Shah Qasim Khuwallahi, who was well versed in literature, wisdom and mysticism. In 1075 he went to Delhi and in this city he served the great Sufi Shah of Kabuli. Another great Sufi of this period was Maulana Kamal Behari Qadri, who was worshiped by Bedil. Shah Fazil, one of the outstanding Sufis of that time, a master of poetry and prose, is considered one of the teachers of Bedil's "ustads".

Bedil himself names Shah Qasim Khovallahi, Shah Kabuli, Shah Malik, Shah Yake Azad, Shah Kamal Behari and Shah Fazil as his spiritual elders and spiritual teachers in the four elements of Sufism

Bedil joined the army in Delhi to earn a living. But when Mohammad Azam Shah, son of Aurangzeb, asked him to sing a eulogy to his dignity, he resigned from public service and left the capital. He traveled for a long time in Akbarabad, Lahore and Hassanabad, Shahjahanabad and Mathura.

Bedil gradually attracted the attention of Indian rulers. Initially, Amir Kamgar Khan (son of Jafar Khan, uncle and vizier of Aurangzeb) supported Bedil, and when he went to the Deccan, Bedil joined the court of Akil Khan Razi. Bedil married in 1080 but had no children and inevitably “refused the temptation of expecting childbearing and reproduction”.

Bedil's home in Delhi was a gathering place for his poet friends, and from “early evening” until “midnight” first Beadle and then others recited their poetry. It is said that the elders of the city were also present at this meeting, and Bidil recited his poems with power and grandeur. In addition, at the philosophical readings of this parliament, you are biased against other people's criticism of your poems. Apparently, this assembly is the first core of the “Beedel Khoani” assemblies

Bedil lived comfortably in this house for the rest of his life and was busy preparing his poems and prose works. At the same time, he did not accept the request of Bahadur Shah to compose “Shahnameh Gorkani”, as he considered it incompatible with his dervish spirit.

After the death of Bedil, as a sign of the continuation of the poetry readings held in his house, according to the custom of the Sufis, in the year of his death, a meeting “Urs Bedil” was held near his grave. At this ceremony, apparently held in Delhi until 30 years after his death and then in Kabul, Bedil's worshipers sang poetry. After that, sessions of “Bedil's readings” continued in Tajikistan and Afghanistan. The abundance of copies of Bedil's works in these countries is proof of the public recognition of his writings.

At the end of his life, during the assassination of Shah Muhammad Farrukh (1131 AH), who was one of the rulers who supported him, Bedil wrote a poem and then fled to Lahore, fearing persecution by the enemies of the murdered ruler. and lived in this city for almost two years and returned to Delhi after the end of the rebel rule.

Bedil died in Delhi and was buried in his home, but there are no traces of his grave now, and this question suggested that Bedil's body was later transferred to the village of Jogtai. Hajja Ravash” (in the north of Kabul).

Bedil lived in his house in Delhi for the rest of his life, and when he passed away in 1133, he was buried in this house in accordance with his will.

Bedil's tomb was for a long time a place of pilgrimage for his disciples and followers, but in later riots and especially in the rare campaigns of the Shah and the Afghans against the city of Delhi, his tomb was also destroyed and now its whereabouts are unknown. The tomb in Afghanistan attributed to him has not been proven.

Bedil had no children. He writes in Chahori Unsur that he learned about it during a mystical revelation at the beginning of his youth. At the end of his life he had a son who did not live even four years, and he has a poem about his mourning.

The philosopher Bedil was presented as a handsome, tall and physically very strong man. A sample of his handwriting is also available, which speaks to Bidil's maturity and mastery of calligraphy. The rulers and elders respected him greatly.

He has been praised by contemporary biographers, praising his science and mysticism. Bedil had ongoing relationships with many of the poets, scholars and Sufis of his day.

Bedil studied theology, mathematics, physics, medicine, astronomy, crafts, history and music. In addition to Bengali, which was his native language, he also mastered Persian, Urdu and Sanskrit.

Iqbal Lahori is one of the admirers and admirers of Bedil in Dehlavi and occasionally quotes Bedil's poetry. Comparing Bidel with Galib Dehlavi, he emphasizes that Galib pays attention only to the form of poetry and is unable to understand its philosophical meanings. According to Iqbal, Bedil is the greatest thinker of the East.

Iqbal advised his philosopher contemporaries to pay attention to Bedil's poems in order to improve their philosophical abilities. In Iran, after the Islamic Revolution, a whole generation of poets turned to Bedil and embraced his influence.

### CONCLUSION

Bedil and his uncle were Sunnis, his writings do not reveal much attachment to the religion of his father (Shiism), and his poems do not mention the successors of the Prophet (peace and blessings be upon him). One of his works mentions "On behalf of the successor of the Prophet (peace and blessings be upon him) Ali".

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