



THE SPECIFICITY OF THE CONCEPT OF HUMAN IN BEDIL'S PHILOSOPHY

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ANNOTATION :This article discusses the inner world of the individual, the concept of freedom, philosophical processes in Bedil's work. The purpose of the article is to show the importance of Bedil's concept of freedom in the creative process. Bedil is a person who seeks to show the way to perfection.

KEYWORDS: Freedom, Bedil, understanding, perfection, personality, dervish, futuvvat, generosity.

INTRODUCTION

The question of the essence and nature of man, the meaning of his existence is important in almost all the works of Mirzo Abdulkodir Bedil. Bedil sometimes makes a person an object of worship and worships him enthusiastically. Bedil's worldview has a humanistic orientation. He, without denying the divine principle, considers man as the creator of himself and his destiny. Studying a person, his role in society, the meaning of his existence, his inner and outer world, however, Bedil does not have a strictly moral concept in which his teaching would be consistently stated. He also does not pay attention to the definition of concepts and moral categories, because he does not set himself such a task. The structure of his works and the direction of his thoughts are oriented, first of all, to the idea of man as the final stage of the divine emanation. Following Bedil's logic, one can understand that moral categories and their social and ethical content are known to everyone, therefore Bedil, where he needs to, directly sets out ethical problems himself.

Bedil proceeds from the fact that a person is free to choose his actions, so he thinks that the freedom of each person depends on the degree of his knowledge. Medieval disputes around the problem of the predetermination of human actions and his freedom were known to Bedil, but he has his own view of the problem. He proceeds from the point of view that man is the crown of the emanation creation of the world, therefore he carries in himself a



certain particle of the abilities of creation. He claims that if the material world is an external manifestation of the Truth, then a person is an internal expression of the Truth [1, p. 94].

MATERIALS AND METHODS

Numerous literature has been selected to analyze the expression of the concept of man in Bedil's work. In particular, Bedil M. A. Collected works, *Four elements (in Persian)*, *Bedil M. Great Ocean*, *Salohiddin Saljuki*, *Nakdi Bedil* and other literature were used effectively.

RESULTS AND DISCUSSION

Such a formulation of the problem of free will leads Bedil to reject the idea of complete trust in God and social inaction. Bedil, especially in his later writings and, in particular, in "Irfon", firmly took the position of exalting the role of labor and the acquisition of professions in ennobling a person. The thinker sees the improvement of a person in his activity, in particular, in the choice of any activity according to his own interest, which could be a source of life, i.e., promotes honest work. Here I would like to note that Bedil sees the problem of happiness in the fact that a person who does not rely only on God, but who thinks about work, can feel happy [1, p. 138].

Lack of desire for work makes a person a slave, he loses the desire to be free and joyful [1, p. 18]. Labor and generosity, from the point of view of Bedil, are inherent in human nature. They are the basis of human needs.

The thinker, with special expressiveness, wants to arouse a feeling of pride in labor and the acquisition of crafts. For a man, he believes, the main quality is to throw off the chains of shame (*Gar tu mardi tilismi nang shikan*) [1, p. 134].

The poet, addressing the officials of his era, asks the question that if labor was not an honorable occupation and a person did not feel free, then why Dovud was engaged in blacksmithing, Moses herded sheep, and Abraham was engaged in construction.

Human freedom outside of society is impossible. Bedil expresses this idea in "Nukote". He writes: "In the world of signs of a multitude, to engage in magic means the loss of wealth, the time of knowledge. If the lamp of vision has the ability to light, then do not light it except in society, so that the deceit of fantasy does not close your eyes from the



merging of essence, and does not find yourself separated from the presence of the coquetry of beauty” [7, p. 20]. According to Bedil, high moral qualities are not a consequence of self-deepening and solitude. At the basis of all moral virtues is generosity, which does not allow a person to lose a sense of connection with society and does not allow the latter to fall into chaos and immorality. Bedil contrasts generosity with selfishness and envy, which are opposites of each other. If the first leads to freedom, friendship, mutual respect, then the second leads to discord, mistrust, meanness.

In the prose part of “The Four Elements”, Bedil, criticizing officials, tries to create their negative image in order to better show their essence to his readers.

“Excessive greed is the word that occupied the ear of their ability, charity has left their essence, if they turn into a mirror, they will not even show an image, and if they turn into a mountain, they will not reflect an echo. The lancet is ashamed of the cooled blood of scoundrels, the arrow does not hit the bone of the corpse of these hard-to-die people” [3].

The theoretical basis for Bedil's criticism of the moral vices of his era is the teaching of the “Futuvvat”. The Futuvvat or the school of “Chavonmardi” had rich humanistic traditions, which contained the principles of generosity, selfless and disinterested service, the desire to spread goodness in society, which was of great social importance, and to which Bedil attached great importance. Bedil considered these qualities not only a virtue, but one of the important provisions of human freedom: “Karam nikholest az hadikai bahoristoni futuvvat” [3, p. 209]. Generosity is a sprout from the spring garden of nobility. He argued that only a person who feels free can be generous.

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The ideas of generosity and freedom were brought to India from Central Asia and Iran, and synthesized with the existing Indian traditions of Brahmanism and yoga, as there are some hints in the Four Elements. Bedil adopted the ideas of generosity, as is clear from his writings, directly from Sanoi, Attor, and Rumi. He himself writes about this in the poem “Mukhiti Azam”, when he talks about the connection of knowledge with deed or action, meaning, first of all, the improvement of a person by forming high moral qualities and principles in him, operating in Sufism and in Chavonmardi schools [11, p. 525].

Bedil very subtly and correctly approaches the definition of people who have these qualities. A noble and merciful person can understand the price of freedom. He emphasizes that although good manners are worthy of the state of the Sufis, it is a mistake to think that all Sufis have generosity (futuvvat), because knowledge is an acquired quality, and generosity is innate (zoti). Continuing this idea, Bedil substantiates it by the fact that “many give lectures on knowledge and spiritual (suluk) journey, but they did not smell the smell of the meaning of mercy at all, they wrote many books about the world of morality, but they did not were able to show some example of generosity. If you find a person illiterate, but generous, then you need to understand that he has divine generosity, and if you see a scientist who has reached perfection and observe signs of envy and stinginess in him, then, without any doubt, he should be considered a teacher of the satanic school. Science, assimilated by the nature of a stingy person, cannot but increase the strength of his stinginess. And generosity in the nature of a stingy person shows nothing but stinginess” [4, p. 198].

To castigate miserly theologians, Bedil cites the following story: “Once a certain dervish, who, as a result of an illness, was extremely weak and looked like a drunkard, saw several mullahs who were counting money received from zakot and alms, having heard a request for alms. The dervish, they all began to call him names and said that he smelled of wine, so in no case should you help him, so as not to sin yourself. The dervish shouted: “Hey, damned! The doors of repentance are not closed if sometimes, out of necessity, helping hands are extended. And the world of forgiveness is not so narrow that you show stinginess” [5, p. 198].



Bedil justifies the primacy of generosity over knowledge by the fact that God glorified the Prophet Muhammad not with the epithets “learned” or “knowing”, but glorified him morally great. Therefore, Bedil believes that morality is above knowledge, and the generous person is more perfect than the knower. Here, as Bedil argues, what is meant is the innate substantial property of generosity, and not the accidentally acquired quality of science and knowledge. It is interesting that, according to Bedil, heaven symbolizes or hints at hearts that fill with generosity, and hell symbolizes stingy natures [5, p. 199].

The thinker looks at magnanimity, generosity and stinginess as social and ethical problems.

Bedil's call for generosity and condemnation of ignorance and stinginess are addressed to specific people of his era in connection with specific events. In the “Four Elements”, Bedil describes a terrible picture of the internecine war between Shokhshujo and Avrangzeb for the throne, which caused the death of a thousand people. Bedil says that in that war, which is likened to a terrible earthquake, a sea of blood was shed, heads were thrown like pumpkins, thousands of bodies were beheaded. Naturally, a humanist thinker could not be indifferent to the fate of the unfortunate people. He sees the way to rectify the situation in the reign of generosity and mercy. Even his education fades into the background here.

Generosity and generosity in ethical terms for Bedil act as the highest measure of the definition of humanity. Generosity for Bedil does not mean only giving alms and providing material support, it has a rich spiritual meaning. In particular, it is necessary to act in such a way that people's hearts rejoice. Help the poor with money, please the sick with a visit, lend a hand to the blind, assist in the search for missing people, do not disturb people who are tired and sad, do not praise strength in front of the weak, do not boast of your wealth in the eyes of the poor, read a prayer to the dead, to water arid lands, to plant trees, to mention absent people with a kind word, to those present to call for mutual assistance—all such deeds, says Bedil, are forms of generosity.

For Bedil, generosity and mutual assistance have a broad social understanding; he, like previous thinkers such as Farabi, Ibn Sino, and others, believes that everyone in society needs each other. And every person who is engaged in this or that profession acts



magnanimously towards another. And everyone needs the help of another person. Just as the stone and the rose need the light of the sun for their perfection, the sun also desires the growth of the rose and the stone. The one who sells things considers his income, and the buyer considers the purchased goods to be a gain. Thus, according to Bedil, until you come to the aid of another person, you cannot achieve your goal either. Those people who have understood that they depend on each other, they have won in life, and those people who have not understood this are like an insensible body or a dead man. Bedil considers generosity even life itself:

Generosity is the wealth of everyone who is intoxicated,

Generosity adorns every high and low.

They say that death is a revolution in being,

This is proof that being is generosity [6, p. 201].

Bedil, along with this, relying on the Koranic words about the imitation of divine and moral principles, considers the most important condition for the formation of morality to be a combination of reason, shame and faith. The absence of any of these human qualities leads to the destruction of the personality [6, p. 206].

Bedil considers oppression and violence to be a great social evil. Since a people suffers from violence, which is always powerless and in the flames of violence, it always burns like straw. He compares the oppressors with a rabid dog, which is a constant source of distress. However, the thinker believes in the triumph of the people and the crushing of violence. Bedil, citing examples from nature, often compares human and social life with the phenomena of the material world. Guessing some general patterns in nature and society, for example, in the following beat, the thinker asserts that in nature fire after itself turns into ashes, i.e. gives way to ashes.

Bedil, as is clear from some of his poems, accurately captures the meaning of certain social phenomena. In particular, he looks with some confidence at the unification of people who have lost the necessary means of subsistence.

In many of his ghazals and poems, Bedil expresses his firm belief in the elimination of grief and violence from human life. He is guided by a dialectical guess about the inevitability of a change of states in the life of society and each individual. The thinker is sure that the



violence, arrogance of the rulers will inevitably lead to their collapse, although the consciousness of this truth and reflection on the life of the people inevitably gives rise to sadness among scientists. But the thinker reminds those in power so that they understand that this world, like a filled glass of human blood, is the result of their cruelty. If they do not correct the unbearable situation of working people in a timely manner, then their fall (collapse) will be natural.

CONCLUSION

Summing up the ethical teaching of Bedil, it should be noted that it testifies to the deep humanism of the thinker. He, as a great thinker, with his poetry, as well as prose works, in his characteristic complex style of presentation, but with deep ideas, reveals important ethical problems of his time, along with this, singing high universal moral principles. Although the moral teaching of Bedil is based mainly on the pantheistic concept of Sufism, however, it goes beyond the framework of Sufism itself and embraces many universal principles of morality. It criticizes the moral shortcomings and vices of society in order to influence the formation of a person who, from the point of view of Bedil, has a planetary vocation. Thus, according to Bedil, human freedom is achieved:

- generosity, not only in material terms, but also in spiritual terms;
- harmony of reason, shame and faith in a person;
- modesty, meekness and courage;
- compassion for one's neighbor, mutual assistance of people, i.e. friendship;
- small satisfaction, but nevertheless, the ability to resist cruelty;
- a dialectical attitude to the fact that everything is changing, including the power of the cruel;
- the realization that the end of evil will come;
- true freedom - through knowledge;
- the creative activity of a person, thanks to which he feels free;
- independent existence - and there is freedom.



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