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MIRZO BEDIL O BEDIL'S WORKS AND J 'S WORKS AND JADID LI ADID LITERATURE

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Abstract: Mirzo Abdulkadir Bedil is a poet who had a strong influence on the Uzbek literary environment of the XIX-XX centuries. His works have been diligently read by Uzbek enlighteners, especially Uzbek Jadid intellectuals. Those who could read Bedil's works well and make comment on their content were given a "bedilkhan" name. It is also known that Bedil's works were skillfully copied by calligraphers who lived in the territory of modern Uzbekistan, and these calligraphers were given the status of "bedilnavis". These facts justify the fact that Bedil's work was extremely popular among the Uzbek people. In addition, Bedil's work had an impact on the work of Uzbek national Renaissance literature. It is known that Bedil is a poet who renewed the content of the Eastern classical literature. He, in contrast to his predecessors, brought social issues to the forefront in his works and ghazals. Because of the time and environment in which he lived, the Muslim community was in deep crisis, and as a result, various calamities were expected to befall the people. Bedil, as a true human being, was deeply distressed by this situation, and his grief was transferred to his works. This case in Bedil's work was later noted in the works of Turkestan poets such as Amir, Mukimi, Furkat, Zavki, who also described the acute social problems of the people in their works. The reason for such a situation can be attributed to the fact that these poets were inspired by the ideas of Bedil. The ideas reflected in Bedil's work have a strong influence on the work of modern Uzbek intellectuals. It can be said that the genesis of the idea of Jadidism goes back to Bedil's work, since he sharply criticized in his works the bigotry and backwardness that had taken root in the spiritual and enlightenment spheres of the Indian subcontinent of his time, and advocated radical reforms in this matter. It can be seen that the views of the poet, which rose to the level of doctrine in this regard, were later strongly recognized by the Jadid reformers who were his followers. The following article discusses the effect of Bedil's work on the Uzbek literature, especially Jadid literature, based on the analysis of Uzbek Jadid intellectuals' works such as Ahmad Donish, Sadriiddin Aini, Abdurauf Fitrat, Miyon Buzruk.

Keywords: Uzbek literature, Uzbek Jadid literature, bedilkhan, bedilnavis, genesis, colonialism, west, neo-colonialism, baburis, socio-political view, spiritual decline, old school, madrasah.

Introduction

Sources state that he was originally from Shakhrisabz Mirza Abdulkadir Bedil (1644–1721) was in India by fate. Although he was born and lived here, the people of Central Asia, especially the Uzbeks had become extraordinarily popular with his works in the middle. His works he was taught in Turkestan madrasahs and schools along with the works of great poets such as Khoja Hafiz, Sheikh Saadi,

Navoi, Fuzuli, as well as read with great interest by teachers and students.

In addition to educational institutions such as madrasahs and schools, teahouses,

Bedil's works were read by literate people in the homes, and such The meetings were called "bedilkhanlik." Bedil read his works and those who can interpret the meaning are described as "bedilkhan." From this besides, Bedil's works

are mostly in Bukhara, Shakhrisabz, Samarkand and Tashkent copied by “bedilnavis” calligraphers living in central cities is also a proof of how popular and popular Bedil's work is among the people of Turkestan.

Uzbek Jadid literature belongs to the Eastern literature in terms of content is considered. When we study the genesis of this literature, it is Bedil the most we witness that he was inspired and inspired by his work. The reasons for this are obvious there were. For example, India, where Bedil lived, is as western as Central Asia subjected to colonialism. Only in India did this process begin a century or two earlier than in Central Asia. A century or two later Central Asia has also been subjected to the colonial attack of the Russian state, which is part of Western imperialism. In such a situation, Mirza reflected the spiritual sufferings caused by colonialism

It is natural that Bedil's work had a strong influence on Central Asian intellectuals.

Bedil's work is also of great interest to Uzbek scholars of the 20th century studied. For example, SadriddinAyni, Fitrat, MiyonBuzruk, E.E.Bertels, scientists such as I.Muminov, I.Nizomiddinov, Sh.Shukurov the research examines the life and work of the poet in detail. At the same time, Bedil's works are ShoislomShomuhamedov, Nazarmat, Matnazar Abdulhakim translated into Uzbek by translators such as, therefore, this is a poet his work is not unfamiliar to today's Uzbek readers. Published in Orenburg since the early twentieth century the magazine "Shuro", which he started, was read with great interest in Uzbekistan as well. In the 24th issue of 1910 [Shuro, issue 24] this magazine published an article about BahrombekDavlatshoev from Karmana: Bedil's biography in "Shuro" In response to his request and his request: “European orientalist help If not, will we be able to write a biography of this poet? ”. Study in Istanbul to read

this Alimjanul-Idris, a Tatar intellectual, tries to write an answer.

This reply was published in the 6th issue of the Shura in 1911. Olimjonul-Idris

In this article, he describes Bedil: “Bedil is known by his nickname the poet's real name was Abdulkadir, Volume 2 of Qomusul-Alam, 1428 he says in his article that it is sufficient to record the data. Unfortunately, in Qomusul-Alam much of the information given about Bedil was inaccurate and obscure.

Shortly after this article, the journal's 1911 issue on June 1, Qori Ali Akbar Nogayev, a student of the Kutluq Murad Inoq Madrasah in Khiva, wrote a book entitled “On MirzoBedil letter) ” will be published [Shura, issue 24]. In it Qori Ali Akbar Nogayev argues that Olimjonul-Idris's claim is unfounded and argues against his views, citing evidence. In particular, he Olimjon in the article of ul-Idris, “Mirza AbdulkadirBedil was born in 977, 1015 during the reign of Jahangir Shah, who ascended the throne in later as "died in the early third century and buried in Delhi." criticizes the existence of data that do not confirm each other.

Shortly afterwards, in the January 15, 1912 issue of the "Shura" magazine

Olimjonul-Idris's article "About MirzoBedil" was published is done. Olimjonul-Idris in this article is mainly Ali Akbar Nogayev to him responded to his criticisms. While acknowledging some of his unintentional remarks, he turned to Nogayev, whom he did not know. He thought it was wrong to say bitter words. Then he's his first that he wanted to correct the misinformation he had said about Bedil in his article and SadriddinAyni, a friend he met while studying at the Bukhara Madrasa thanked him for using his help. Indeed, after Alimjanul-Idris wrote his first short article about Bedil in the Shura, he wrote a letter to SadriddinAyni in Bukhara.

He had asked her to write a detailed account of Bedil. Sadriddin Ayni is his own wrote a reply to the letter of Alimjan-ul Idris. Olimjonul-Idris Sadriddin he received a reply from Ayni on March 3, 1911. This letter-article of Sadriddin Aini, which gives detailed information about Bedil, was written in Farsi language, and Olimjonul-Idris Aini translated this article into Tatar and published it in "Shura". So, about Bedil's works the comments first entered the Jadid press in this way. Then, in 1919, Fitrat wrote a badiha called Bedil. In this badiha, Fitrat mainly observes Bedil's views on social issues. He said the people of Bukhara are improving their lifestyles for, first of all, he thinks that they should change their minds, and this in itself trying to justify his view through examples from Bedil's works does [Fitrat, 1996].

MiyonBuzruk, one of the representatives of Tashkent Jadidism, also wrote an article entitled "Bedil", which was published in 1927 in "Education and published in the 10th issue of the magazine "Teacher" [MiyonBuzruk, 1928; 38-42]. This article, too, is largely based on Bedil's philosophical and socio-political views tried to investigate.

In conclusion, in the 40s and 70s of the last century, S. Ayni, Scientists such as EE Bertels, I. Muminov, Sh. Shukurov praised the work of MirzoBedil, studied his philosophical, socio-political views. But to give an objective view of the enlightenment and Jadid literature in these years the literary movement of this period of Bedil's work because it was not possible aspects related to it have not been sufficiently disclosed. The work of MirzoBedil dates back to the second half of the XIX century - early XX century, the Middle Ages

Asia has had an ideological influence on the Enlightenment and modern literature, especially in Uzbekistan. For example, Ahmad Donish's Navodirul- Waqoe ', written in the

second half of the 19th century, and in the 10s of the 20th century.

There is no doubt that Bedil's socio-political views also influenced the works of Fitrat ("Leader of Salvation", "Indian Traveler", "Debate").

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