

The Symbol Of Perfection In Bedil's Works

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Abstract: Mirzo Abdulqadir Bedil (1644–1720) — a poet, writer, philosopher, and thinker — is highly renowned among the peoples of Central Asia. He laid the foundation for the development of literary and philosophical ideas by drawing upon the thoughts of Sanai, Attar, Jalaluddin Rumi, and Ibn Arabi, as well as the ancient philosophies and literary-philosophical traditions of Iran, Greece, India, and Arabia. Building on the achievements of the past, Bedil firmly established his own philosophical thought.

Bedil's elevation of the status of the human being is rooted in his deep belief in Sufi teachings. He regarded every person as Hazrati Insan (The Noble Human), and believed that if a person continually strives to purify their heart, they will come to comprehend eternal truth and love through the light of insight. In the path toward understanding Absolute Truth, the concept of the Perfect Human holds a central place in his work.

Even today, Bedil's legacy serves as a spiritual and intellectual guide for young people, and for admirers of literature, science, and wisdom. His work remains a valuable resource for studying the history of spiritual thought, especially in the fields of mysticism, ethics, and aesthetics.

Keywords: Bedil, human, perfect, gnosis, philosophy, wisdom, era.

Introduction: The study of Bedil's work is connected with the necessity of creatively assimilating the philosophical, religious, ethical, and aesthetic achievements of civilization in those centuries. Through the example of Bedil, it is possible to better understand the mutual influence of Hindu and Islamic, Hindu and Persian-speaking spiritual traditions. These influenced the formation of the feeling of religious tolerance, the establishment of joint creativity and peace, and the mutual trust among different peoples.

Bedil glorified the power of human intellect and the strength of science, promoted the idea of progress, and considered the development of natural science and philosophy necessary to achieve it. When speaking about humans, he simultaneously sought the ways to attain perfection.

One of the main issues worthy of attention in Bedil's philosophy is the idea of the Perfect Human and his position in social life. We would not be mistaken to say so. The philosopher-poet Mirza Bedil's purpose in talking about humans, their virtues and flaws, is to call

people to goodness, to teach, to guide humans to perfection, and to condemn evil. For Bedil, the problem of the human being is the most precious, blessed, and honorable topic. That is why he devotes a separate discourse to this subject in his work "Irfon." He regards humans, regardless of racial, national, or religious differences, as beings worthy of respect and honor, the highest existence, and reveres them as "Hazrati Insan":

Among four ages, you are a wondrous chapter,
A rare pearl within the seven seas.
Wisdom has reached all things,
But know this well—you are beyond it.
You bear the fruit of the world,
Sweeter than all else combined.

Bedil teaches that it is necessary to love humans and to honor people; in general, he considers humanity as an essential aspect of perfection. In this interpretation of the idea, he is close to Aziziddin Nasafi: "The one who masters the limits of humanity becomes the Perfect Human and completes the microcosm."

Bedil says that when a person is born into the world, they are obliged to know themselves. Because among all the beings in the world, humans are the most intelligent and conscious creatures. According to Bedil's viewpoint, human perfection and maturity lie in the unity, proportion, and harmony of biological-physiological (physical) as well as social, spiritual, and mental powers.

The thinker believes that the main factor defining the biological-physiological essence of a person is the physical strength connected to the material world, their nutrition, and labor.

He links the social, spiritual, and mental essence of a human to their attitude towards science and wisdom, because Bedil describes humans as beings who possess the knowledge of existence and assimilate divine wisdom. Bedil associates the intellectual essence of a person with the acquisition of knowledge and views with regret those who shy away from this path. He also emphasizes science as the means that grants eternity to human life:

What a pity for a human to have such a nature, حیف انسان که چنین جوهر,

The path of knowledge is the only way; there is no other road. سر کند غیر علم راه دیگر

A person endowed with such a divine essence—if they engage in anything other than knowledge—is a cause for regret and sorrow. The thinker emphasizes that the blessing of physical labor also depends on knowledge by calling upon every representative of every field to acquire knowledge. Knowledge is the mentor of the soul; it purifies the soul and leads it to the ultimate union with the absolute spirit. The thinker says the following about this:

Whose candle burns with the flame of knowledge, هر که شمع اش ز علم درگیرد

Shall never bear the mark of death forever. تا ابد داغ مرگ نپزیرد

The ray of knowledge keeps away the shadow of destruction, پرتوی علم دور باشی فناست

If the morning shines so bright, why is the evening dark? صبح تا روشن است شام گجاست؟

That is, whoever's candle is lit with knowledge will never see the stain of eternal death. The light of knowledge drives away annihilation and non-existence; as the dawn breaks, darkness must vanish. Likewise, in the spiritual essence that determines human perfection, a person's love and faith in God are advanced. Faith and belief also derive strength from the soul's power. This process begins from the moment a person becomes aware of their own existence, and it is no exaggeration to say so, because as one embarks

on self-awareness, the consequence is the striving toward understanding God. Ultimately, a person's love for God increases. The elevation of divine love is a decisive stage in a person's spiritual perfection because as one is purified on the path of divine love, their spiritual maturity and moral virtues rise. A person's character, and their aspiration toward knowledge and skills, grow with a stronger desire to reach higher levels.

Mirza Bedil advances the idea that perfection is self-knowledge. According to the philosopher's teaching, the primary goal of a human is to attain perfection. He expresses this idea as follows:

I seek the path of true maturity,

To unveil the absence, pure clarity.

With breath, I'll break the tangled thread,

Of existence's web, where contradictions spread.

In the above verses, the thinker promotes the idea of overcoming the concept of non-existence and annihilation through attaining perfection. Our understanding is that the philosopher here points to a person's scientific and spiritual maturity as a sign of their immortality, their victory over death and non-existence.

Mirza Bedil regards perfection primarily as the ability to understand the mysteries and secrets of the universe, to overcome its enigmas. He looks for the qualities of the perfect person among people and calls on humans to understand themselves, that is, to realize their greatness. In advancing this idea, Bedil relies on the Sufis' concept of self-knowledge and puts forward the following thought:

“Let a person show themselves as they are,

Or be as they choose to appear afar”.

A person must understand their existence correctly and comprehend their human nature in order to be as they truly are—that is, to present themselves without disguise or pretense. Bedil emphasizes the harmony between a person's inner world and their outward appearance, urging the unity of heart and tongue, soul and visage. By doing so, the thinker calls on people to abandon pride and hypocrisy.

If a person cannot properly understand who they are and is unable to analyze every step they take in life, it becomes impossible for them to understand the world. A person who does not understand their own condition and cannot control the inner feelings within their heart will not be able to truly understand others or form accurate judgments about the essence of existence. Only by correctly understanding oneself and recognizing one's flaws can a person approach the truth, and approaching the truth is among the

primordial aims of human existence.

Bedil's idea of self-knowledge closely resembles Aziziddin Nasafi's views on the Perfect Human. For example, Aziziddin Nasafi says: "Whoever understands and recognizes themselves will understand and recognize their Lord. The one who knows themselves will also comprehend the great world (the macrocosm). Therefore, all efforts must be spent on self-knowledge."

Bedil regards a person's self-understanding and their relationship with existence as the key step to achieving perfection.

Mirza Bedil seeks the qualities of the Perfect Human among earthly people and calls on individuals to know themselves and realize their greatness. According to him, a person embodies not only the secrets of the two worlds but is also greater than both worlds. In the idea he advances, the universe is governed by the manifestation of a single spirit, and each particle contains the presence of this absolute essence.

In his work "Muhiti A'zam" ("The Great Ocean"), Bedil compares the creation of the universe to the fermentation of wine. Here, the wine symbolizes the divine manifestation—the Absolute Light—from which the movement and beauty of the universe originate. The restless lives, desires, hopes, thoughts, and creativity of people also come from this "wine." This wine is like a fire that continuously intoxicates a person and draws them toward their true essence—their Lord.

The entire universe is the creation of a single spirit. Because of this spirit, everything exists and returns to it. The human soul is also a fire. It will not rest until it burns the body to ashes:

Зи по наншаст, то оташ нашуд
хокистарачзояш, ز پا ننشت تا آتش نشد خاکستر اجزایش,

Ба саъйи нести ҳам ғайрати кор инчунин бояд.
به سيع نيستی هم غيرت کار اينچنين بايد

Meaning: The beloved's form will not find peace until it turns to ashes; such is the relentless pace of yearning towards oblivion.

Mirza Bedil is close to other Sufi poets in his analysis of human perfection. It should be particularly emphasized that in Bedil's teachings, every person must strive toward perfection; however, attaining perfection is not easy. He pays special attention to the need for great patience, endurance, and determination on this path. The philosopher-poet describes it as follows:

In this desert, caravans of striving roam,
Travelers bear the marks of fervent zeal alone.
Perfection's path is never reached at once,
Along the full moon's road, there are many a

step to trounce.

In Mirzo Bedil's idea of the Perfect Human, certain aspects of Nasafi's views are not only reflected but also further developed.

When Mirzo Bedil discusses human perfection, he first considers the origin of humans and tries to prove that the physical, intellectual, and divine essences within a person form a unified being, which is the foundation of human perfection. Loving humans, purifying the soul and heart, and moral education are regarded as criteria for human perfection. In Bedil's worldview, moral values broadly reflect the image of the Perfect Human.

The Perfect Human, as proposed by Mirzo Bedil, is one who has placed divine love in their heart, understands themselves and existence, regards the human heart as "the house of God," loves and respects humanity, strives to adorn the world with spirituality and enlightenment, and embodies moral values as well as physical, intellectual, and spiritual essences.

Mirzo Abdulqodir Bedil also interprets the concept of wisdom comprehensively in his teachings, considering wisdom as one of the key factors leading a person toward perfection. One of his advanced ideas is the emphasis on the concept of "example" (ibrat) as an important aspect of wisdom. Although many Sufis have used the concept of "example" before, they remained within a religious framework. Bedil, however, analyzes it from both religious and secular perspectives, emphasizing the great significance of this concept in realizing noble human goals.

Regarding the moral concepts put forward by Mirzo Bedil, the following explanations can be given:

Generosity— An important moral principle that calls on a person to nurture and protect existence, love others, celebrate kindness and mercy, and exhibit courage and bravery. The feeling of karam, once developed in a person, perfects their generosity and justice.

Modesty— One of the most influential moral values that gives meaning to human life and calls all human activity toward noble deeds. It is a crucial stage in shaping virtues such as courage, zeal, and enthusiasm in a person.

Diligence— A unique moral concept reflecting the essence of life. It is a moral standard expressing the true nature of a person, signifying that only through labor can one attain the blessings that bring comfort to the human being.

Patience— A moral value that urges a person to accomplish great deeds, tests one's willpower, and allows the person to understand their human nature.

Patriotism — The feeling of respect, appreciation, and love for one's homeland, the place of birth, the

environment, parents who gave birth, teachers who raised, mother tongue, our great ancestors' invaluable material and spiritual heritage, the state that protects our peace, and the people who wish for a happy and prosperous life.

Gentleness— Considered one of the beautiful moral values that sows the seed of kindness in the human heart. Gentleness is a spiritual power that conquers all forms of oppression. As our people say, “With good words, one can coax a snake out of its den; with harsh words, a knife comes out of its sheath.” Good words mean gentleness, while bad words signify oppression and cruelty.

Mirzo Bedil's valuable and exemplary thoughts on modesty, patience, generosity, patriotism, diligence, and other moral values have inspired people for centuries to do good deeds, be humble and sincere, knowledgeable and enlightened. The poet's ethical views, infused with humanitarian and universal spirit, hold particular importance in the development of spirituality, instilling moral principles in the younger generation, and in educational and enlightenment activities.

CONCLUSION

Mirzo Bedil's ideas on the Perfect Human can be summarized with the following conclusions:

Firstly, a person's self-awareness and presenting themselves as they truly are—or as they naturally appear—is the initial step on the path to perfection.

Secondly, the harmony of a person's physical, intellectual, and spiritual essence is the main factor ensuring human perfection. Being physically healthy and strong, intellectually mature and sound, having an independent worldview, being active in social relationships, and spiritually developed with firm faith, standing against alien and destructive ideas, and feeling responsible for humanity's progress and spiritual perfection—this, in our view, forms the core image of the Perfect Human proposed by Bedil.

Thirdly, the philosopher-poet Mirzo Bedil's concept of the Perfect Human remains an immortal noble idea that still holds educational power today in encouraging people to strive for perfection and raising young people into well-rounded, mature individuals.

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