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## THE EXISTENCE OF THE WORLD IN THE MYSTICAL REFLECTIONS OF BEDIL

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### ABSTRACT

Bedil was a prolific and precocious poet. We find that he traveled throughout his life and met sages and scholars of all religious denominations, and drew ideas from the philosophical thought of Hinduism and Buddhism.

Bedil is one of the most prominent poets of the Persian language, especially of the Sabqi and Hindi genres. Sabk-i Hindi is a style of poetry in Persian that originated in the 15th century in the Indian subcontinent. He was a Sufi, a poet-philosopher.

### KEYWORDS

Sociologist, worldview, historical and philosophical roots, philosophical teachings, contemporary.

### INTRODUCTION

Bedil's main interests are philosophical and metaphysical themes, which he weaves into such fascinating but complex metaphors and symbols that the Persians found difficult to understand, which is why he was not well received in Iran in his early years. He used intricate language, including many combinations of words he invented. In this process, he does not lose the essence/message of the composition, but brings the meaning to its apogee.

To understand Bedil, one must be patient and first examine the context of the similes, symbols, and puns that he used in a very complex way that went beyond their traditional meanings.

In his mystical reflections, Bedil considers the world as a mirror reflecting the manifestations of God in itself, and all the beings of the world are a manifestation of him, "multiplicity is the descent of unity, and unity is the ascent".

It is here that the unity of being, emerging from the thoughts of Ibn Arabi, is mixed with thoughts associated with Indian philosophical rituals in Bedil's mind. In his opinion, not only animals and plants, but also inanimate objects benefit from the essence of the world, but among them man has a special greatness and prominence; Because he is not only the caliph of God on earth, but also a small world and the best manifestation of God. Because, knowing himself and destroying his egoism, he can rise to the level of a perfect person. Like the thoughts of Ibn Arabi, when they reach the stage of expression, Bedil's thoughts are so mixed with metaphors that they become difficult to understand, although Bidel's expression in his Masnavi is clearer than in his lyric poetry.

## THE MAIN FINDINGS AND RESULTS

To reach these ideas, Bedil finds himself “from the beginning of consciousness to the holy world.” But he turned to asceticism, not to mysticism. He sees perfection in hunger. And, based on the rituals of Hindu shamanism, he practices austerities such as closing his eyes, sitting silently, holding his breath or, as he calls it, “stopping his breath” and feels that the universe is alone with him. And, in his own words, when he opened his eyes to the intuition of this manifestation, he was able to see in a dream “orders of reason”, because in a dream next to him “absolute presence” and “observation of truth” in his wakefulness. And what is most interesting, he does not consider himself either enchanted or a seeker.

The thinker in his philosophical teachings touched upon the questions of absolute being. He discussed the origin of the world and man and the purpose of human life. According to Bedil, in the beginning there was an absolute existence, and this existence was free from all

attributes and qualities. He was in and for himself, that is, the name and quality had not yet been revealed. During this period, being and non-being did not differ from each other, and consciousness was not attached to anything.

According to Bedil, the Absolute is a concept denoting the infinite spiritual fundamental principle and the origin of all things, the fullness of being and perfection. The Absolute or Spirit is the source, the root cause of everything that exists. Philosophizing as highlighting the Absolute, a single eternal and continuous striving for absolute truth. Finally, absolute truth could not always be kept in the world of mystical secrets, and the demand of one's own nature became a means to get out of the state of unity and turn into a world of illusion. Then, in the course of a long process of non-existence, existence appeared in order, and then other phenomena. Bedil believes that all the phenomena of the world, except for man, testify to the appearance of truth, but do not have the ability to understand this truth. Therefore, only with the appearance of man does this understanding arise. In his sayings, the thinker considers the purpose of the emergence of man - to reveal hidden pleasure.

The hidden secret is that the absolute being appears in the visible world through various names, attributes and moods, and man wants to discover this secret by referring to his past. As a result, a person realizes that the material world is the result of duality and is far from unity. These two are the idea and the object, which are ontologically related. Enlightenment of the mysteries of the world is the duty of only an educated person, who should be far from religious affiliation and prejudices. The material world is the result of duality and is far from unity.

The theme of his works revolves around the most burning question of all eras and schools: Being, to be or not to be. Do we really exist, or do we deserve to be, or are we just footprints in the sands of time. The theory of evolution is fact or myth. How about time? Is there a past, present and future? If so, do we pass through time or does it transcend us. Why are we getting old? Why does wasted time seem like an instant to a dying person who has spent his entire life in the metric of seconds, minutes, days, months, years and decades. And above all, what is the purpose of our creation?

If we talk about some of the ontological theories of Bedil - the theory of the renewal of the world - means that there is nothing permanent, except for changes. The world that you observe with your senses, you see, hear, feel in your environment, men

Theory of past, present and future time according to Bedil. In fact, there is only the present. Past and future are just a synopsis of the present. Catch the moment, the one that has passed or the one that has not yet arrived, simply merges with the present. Don't get lost in the past and don't worry about the future as it is like dust. Even if you are worried about your salvation, it is still anxiety, expectation or fear. As such it affects you, and for the worse. Upcoming events and past events actually coincide. Freedom means getting rid of fear and expectation. Whether you are remembering the past or worrying about the future, these two things, i.e. fear and anticipation, are the natural outcome that will destroy your present, sure shot. This can be expanded to anything you can get your hands on...

The theory of self-knowledge according to Bedil. It's all about recognizing yourself. To truly claim your potential, you need to know who you are with all your

marks. This is not possible without concentrated thinking and deep dwelling in the mind. You need to break the chain for a while and think about yourself, and only about yourself. The entire universe exists because of you. Close your eyes and everything will disappear. Make time for yourself. Until you know who you are, the purpose of your existence, your being will not be realized.

But the most remarkable thing about Bedil is the amazingly polyphonic character of his mind, which seems to run through the spiritual experience of almost all the great thinkers of the world. However, in considering Bedil's philosophy, we must never forget the fact that it is unfair to expect a developed system of metaphysics from a thinker whose impatient mind cannot but pass by the infinitely different aspects of an elusive Reality without being subjected to painful work systematization. With Bedil, the concept of reality seems to be one of the other points of view that the thinker seems to try in the course of his spiritual development.

For Bedil, Reality is a continuous flow, an eternal Becoming; and the external objects which seem to us so many stillnesses are nothing but lines of interest which our intellect draws across this stream. These are, so to speak, the constellations that determine the direction of our movement and thereby help us manage through the overflowing ocean of life.

Movement is thus primordially, and what appears as stillness or rest in the form of external things is only movement, as it were, slowed down, so to speak, by the mathematically inclined intellect, which, in view of the practical interests of life, presents the flow as something else. By its very nature, this mathematical intelligence can only look at the surface of things, it

cannot see the real changes from which they have come. Thus, the method of physical science, work with spatial categories, cannot advance us very far in our cognition of the Reality. To catch a glimpse of the ultimate nature of Reality, a new method is needed, and this method is intuition, which, according to Bedil, is only a deep kind of thinking that reveals to us the nature (of life) due to the privileged position of what we occupy in relation to intuition. This method reveals to us that the element of time, which physical science ignores in the study of external things, is the very essence of living beings and is only another name for life. Thus, the ultimate reality is time, the material from which all things are made.

Becoming, movement, life and time are only synonyms. But this time, which Bedil calls “pure duration,” must be carefully distinguished from the misconception that our mathematical intelligence forms about it. Our intellect sees time as an endless straight line, part of which we have already passed, and part of which is still to be passed. This is just a translation of time into a space of one dimension with moments as its constituent points. This spatial time is false, unreal time.

Real Time or “Pure Duration” does not allow for any static representations of today and yesterday. It is the actual, ever-present “Now” that does not leave the past behind it, but carries it with it in its womb and creates the future out of itself. Thus, Reality, as Bedil understands it, is a continuous creative movement forward, in which opposites are inherent in its nature and become more and more pronounced as it develops. It is not a complete whole from which we can have a complete system of truth.

## CONCLUSION

Let us now turn to another important idea in Bedil's philosophy. If the essence of things is absolute movement, then how do we find immovable solid things around us? The answer to this question is perhaps the most original that has ever been given in the history of thought. He tells us that in the very nature of the vital impulse, as we find it everywhere manifesting itself, there are two implicit tendencies, opposing and complementary to each other, a movement forward and a movement backward, predicting

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