



Mirzo Bedil's Personality And Ontological Views

Tavmurodov Jamshid

Teacher at the University of Economics and Pedagogy

Abstract: This article presents an analysis of Bedil's socio-philosophical views, his life journey, literary works, and profound philosophical reflections. It further explores how, in his teachings on existence, Bedil addressed the ontological, religious, and secular issues of his time, creatively engaging with gnoseological and axiological problems through incisive and often ironic expression.

Keywords: Sufism, intuition, existence, "Four Elements", development, peripatetics, matter, human freedom, thought, prose, philosophical approach, non-existence, science and enlightenment, religion and secularism.

Introduction. In order to study the philosophical worldview of Mirzo Abdulqodir Bedil, it is necessary to analyze, from a theoretical and methodological perspective, the socio-political context of the 17th century and its influence on social-philosophical thought, as well as the formation, essence, and philosophical roots of Bedil's outlook. During the medieval period, literary, artistic, and cultural-spiritual ties between Central Asia and India were significantly developed. Historians who have examined these processes suggest studying this era in three distinct stages. During this time, socio-political thought in India was multifaceted and complex, and the cultural processes of the Indian peoples created a classical intellectual heritage for the entire nation. According to scholars, the life and work of Abul Ma'ani Mirzo Abdulqodir Bedil Dehlavi (1644–1721), recognized as a Persian-speaking philosopher, Sufi, and prominent Eastern thinker, unfolded in harmony with the spirit and dynamics of his era. The socio-political life of the historical period in which the thinker lived has been analyzed. In April 1526, Zahiriddin Muhammad Babur defeated Ibrahim Lodi at the Battle of Panipat and took control of Agra and Delhi, marking the beginning of the Mughal (Baburid) dynasty in India. After Babur's death in 1530, Humayun ruled (1530–1556), followed by Akbar. Upon Akbar's death in 1605, the throne passed to his son Jahangir (1605–1627), who continued his father's policy of territorial expansion. Jahangir conquered Mewar in 1614, Assam in 1615, and the small Kishtwar principality in Kashmir in 1621. He also suppressed and subdued the uprisings of Afghan tribes in Bengal province. Bedil lived during the decline of the Mughal dynasty in India, a period that compelled him to reflect on the necessity of unity and peaceful coexistence between Hindus and Muslims.

It is self-evident that Bedil could not openly express his philosophical thoughts and views; therefore, he was compelled to convey his ideas through symbolic allusions and metaphors. As a result, his ideas did not reach all segments of the general population equally. Only a select circle of intellectuals and scholars could comprehend his socio-philosophical reflections. Numerous studies have emphasized that Bedil's works have served as a means of fostering friendship and harmony between Hindus and Muslims. In the formation of Bedil as a mature figure in both Sufism and literature, a significant influence was exerted by Mirzo Zarif, a spiritually enlightened and knowledgeable individual. Zarif was a virtuous person who taught Islamic jurisprudence (fiqh), hadith, and Sufi sciences, and whose gatherings were attended by other poets and Sufis such as Shah Waliullah Dehlavi, thus shaping Bedil's spiritual development. For a period, Bedil engaged in poetry under the pen name "Ramzi" (The Allegorical One), and he eventually emerged as a representative of a multifaceted and unique cultural tradition. His creativity is characterized by a synthesis of diverse cultural elements.

In his work *The Talisman of Wonder* (Hayrat Tilsimi), as in many of his other writings, Bedil displays a highly allegorical and romantic style. This stylistic approach is further developed in his later work *Irfan*, particularly in the narrative of Komde and Modan, where the



synthesis of two cultures is vividly portrayed. In this piece, music and dance hold a special place, and the plot is deeply rooted in Indian mythology and spirituality. It is believed that Bedil composed his first poem at the age of ten. In addition to engaging in discussions with poets and scholars, he also studied the poetry of great Persian composers, and his works reflect a deep familiarity with their creative legacy. Initially, Bedil was inclined toward the stylistic traditions of Khorasan and Iran. However, his journey to Delhi prompted a shift toward the Indian poetic mode. Shaykh Kamal had a significant influence on the formation of Bedil's worldview. For example, Bedil learned the aza'imkhani healing method from Shaykh Kamal and used it to treat people. Under Shaykh Kamal's influence, Bedil developed a critical stance toward the immoral behavior of certain mystics and emphasized the pursuit of truth and the cultivation of moral character through deep understanding. In his work *The Four Elements* (Chor Unsur), Bedil provides detailed accounts of six mystics who were close to him. He elaborates on each one individually, noting how his acquaintance with them influenced the shaping of his worldview.

Traces of Ibn Arabi's Sufi thought can be observed in Bedil's philosophical and prose works, a fact noted by his contemporaries in historical sources. Ibn Arabi's doctrine was widespread among the Indian Sufis to whom Bedil's father and uncle belonged. These ideas reached Bedil through his spiritual mentors. His spiritual teachers can be divided into two groups: the first includes Shaykh Kamal Qadri, Shah Qasim Khuwallahi, and Shah Fadil, who propagated Ibn Arabi's concept of the unity of existence (wahdat al-wujud); the second group, represented by Shah Kabali and Shah Malik, had a greater influence from Indian mysticism. In tracing the origins of Bedil's worldview, the indirect influence of Zoroastrianism should also be noted. This influence can be inferred from the fact that Zoroastrianism shaped aspects of Indian philosophical systems, particularly those rooted in Aryan teachings.

In the ontological doctrine of Mirzo Abdulqodir Bedil, issues such as the origin of the universe and his mystical–gnostic views are analyzed. One of the central themes in Bedil's oeuvre is the elevation of the human being above all other creatures on Earth. A distinctive feature of Bedil's work lies in the way this issue is portrayed and addressed. Since human activity is multifaceted, and because the human being is the most complex entity in existence, understanding the essence of Bedil's thought is equally intricate. Naturally, Bedil also expressed ideas describing the beauty of the natural world, landscapes, particularly the spring season, celestial bodies, and so forth. In his mystical reflections, Bedil perceives the world as a mirror reflecting the manifestations of Allah the Almighty, with all creatures being different expressions of Him. He viewed multiplicity as the descent of unity and unity as its transcendence. At this point, the unity of existence (wahdat al-wujud) originating from Ibn Arabi becomes intertwined in Bedil's thought with elements related to Indian philosophical traditions. According to Bedil, not only animals and plants but even inanimate objects participate in the essence of existence; however, among all beings, the human holds a uniquely exalted and wondrous position. The philosopher emphasizes the concept of absolute being in his philosophical doctrine, asserting that in the beginning there existed only absolute being—devoid of all attributes or qualities.

In this period, existence and non-existence were considered indistinguishable, and consciousness was thought to be unbound to anything. Speaking of some of Bedil's ontological theories—for instance, his doctrine of the renewal of the world—it expresses the idea that nothing is constant except change itself. The world you observe through your senses—what you see, hear, and feel in your environment—changes continuously at every moment. You may perceive an object once, but the next second it will never be exactly the same. However, once you perceive it, you internalize it within yourself, in your inner conception, and thus it becomes eternal.



Bedil, as a pantheist, believed that God and nature are one and the same, fully corresponding with each other. During his lifetime, there were spiritual-philosophical movements such as wahdat al-wujud (the unity of being) and wahdat al-mawjud (the unity of existence). According to Bedil, all being is composed of air; in his work *Chahar Unsur* ("The Four Elements"), he explains that "substance is air." From these views, it is clear that all types of objects and phenomena in the surrounding world are in constant motion, development, and interconnection. Nature is eternal truth—meaning it exists eternally—and its manifestations, forms, and variety are intrinsic to it. The universe does not remain in a constant qualitative state; matter inherently has form. There can be no form without matter, and no matter without form. If matter does not lift the veil, forms cannot be expressed.

The thinker believed that any form of comprehending existence is inherently imperfect and, therefore, gives rise to many questions within us. In his view, the essence and meaning of the spiritual realm do not pertain to what exists in nature, but rather to what is grasped through reason. At the same time, Bedil's philosophy characterizes existence as a system of ideas in which being is fragmented into parts.

From Bedil's point of view, resolving the complex issue of existence is tied to understanding the relationship between spirit and matter. It is worth noting that this issue had also been addressed by ancient and medieval philosophers. In Bedil's thinking, one can observe a certain influence of Aristotle's concept of form and matter, transmitted through the Eastern peripatetic philosophers and Sufi thinkers. Bedil reveals the essence of the material world and concrete things by clarifying the dialectic between form and content in their manifestation. All things come into being out of necessity. "New things emerge because the components of existing objects change; this wondrous and mysterious phenomenon occurs due to necessity, and this necessity exists within the objects themselves and in their interrelations. Indeed, the world is in constant change and perpetual motion."

Bedil consistently develops this idea. This theory is linked to the period when the Aryans entered India, during which religious-philosophical teachings—including Sufism—became subjects of contemplation within Indian mystical traditions. The theory was further elaborated in India, and during this process, earlier conceptions regarding the four elements were also revisited.

Bedil's views on matter and form were influenced by the ideas of Eastern peripatetic philosophers. While interpreting certain issues related to the interaction between matter and spirit, Bedil regards the universe as being deeply interconnected through the unity of body and soul. In his ontological concept, the notions of spirit and body correspond to those of matter and form. He describes how motion and transformation occur in the world, how phenomena evolve into their opposites, and how the opposition between Heaven and Earth is realized. Bedil examines how all changes occur in accordance with their inherent potentialities and, consequently, how everything occupies its place on the scale of perfection. He emphasizes that our perceptions and reflections are conditional, regardless of the forms they take.

It is substantiated that Bedil sought to understand the essence of the human being through their real existence. In his conception, real existence possesses a divine character. From the philosopher's perspective, God is such a fundamental principle that one can believe in Him precisely by doubting all phenomena of the world and the full comprehension of its existence. Thus, Bedil's philosophy—particularly his ontolog—contains a foundation of skepticism.

Conclusions. Mirzo Abdulqodir Bedil holds a unique place in Eastern literature owing to his unparalleled poetic talent and unwavering creative courage. While his great personality and poetic achievements have astonished lovers of literature, it is his simplicity, gentleness, and elegance in character that have contributed to his charm and widespread popularity.



Secondly, Bedil authored works on nearly all aspects of social life, reflecting his distinctive perspective on the history and civilization of the East. In his philosophy, religion occupies an independent position, emphasizing tolerance, mutual respect, and the establishment of friendly relations among peoples in society. Despite the complex military-political and religious-cultural conditions of his time, Bedil defined the human being as the possessor of a divine spirit.

Thirdly, Mirzo Abdulqodir Bedil did not consider the ultimate principle of existence as a concretely interconnected entity. However, under the influence of Indian philosophy, his works show a tendency to equate the primordial beginning with an indeterminate natural element. He viewed the origin as an unclassified, indivisible essence and interpreted it as universal and abstract.

Fourthly, Bedil's philosophy possesses a profound humanistic character. It was shaped by the thinker's study of Peripatetic philosophy, Sufism, and Vedic teachings. His conception can be regarded as a form of syncretic philosophy.

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