

KNOWLEDGE OF GOD AND DIVINE TRUTH IN THE VIEW OF BEDIL

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ABSTRACT

This article discusses Bedil's views on the creator, his views on the truth. The article analyzes the meanings of a number of concepts in Bedil's view. Including "ishk", "mukhabbat", "wakhy" (revelation), "discovery" and others. Through the analysis of the article, it is possible to understand Bedil's views on creation, existence, philosophy.

KEYWORDS: *Ishk, Mukhabbat, Wakhy, Kashf, Mashq, Truth, Sufism, Creator.*

INTRODUCTION

Sometimes Bedil believes that the scientific capabilities of a person are very high, but unfortunately the person could not reveal his cognitive abilities. If a person acquired true knowledge, he could reach the culmination of knowledge by his own efforts, comprehend the Truth. In Bedil's epistemology, one can distinguish the ways and means of cognition of the Absolute Truth, the material world, as well as the role of mind and feelings in their comprehension.

One of the forms of irrational cognition in Bedil's epistemology is love. Love in Bedil's epistemology has forms. The highest degree of love is directed to divine knowledge. Love goes through stages in its development. The moderate stage of love is muhabbat and the highest emotional stage is ishq. The highest stage is the gradual transition to irrationalism. Love, as an epistemological category, fully conveys the Sufi understanding of this category. Al-Hujwiri writes: "The Shaykhs have different views on passionate love (ishq). Some Sufis consider a passionate feeling for God to be permissible, but not from God. Such a feeling, they say, is an attribute of one, who is separated from God, but God is not separated from man, therefore a person can love God passionately, but this term is not applicable to God.

MATERIALS AND METHODS

In addition to Bedil's own work, some of his writings have been used to cover this article. Among the sources used were Nukot (1344), A. Osor (2005), Mukhammedkhodz haev A. Epistemology of Sufism (1990), Sufism and nuism (Translated by M.J. Gavhari, 1378) and others.

RESULTS AND DISCUSSION

"God is omnipresent; the presence of God is precisely the truth that is in everything"¹. The divine principle of the mind is seen by the thinker already at an unconscious level.

Bedil in his epistemology continued the teachings of his predecessors, considering the last station of knowledge - the Truth. To begin with, it is necessary to determine what meaning "truth" has in Bedil's philosophy. The category of Truth in Bedil's philosophy is used in two senses. The first has

an ontological meaning and the second has an epistemological meaning. In the ontological sense, Truth is used as a substance; it is also used as God.

Guliasrorihaqiqatchidan,

Sohibinashaikulgardidan.²

Gathering the flower of the mystery of Truth

One can enjoy the universe.

Bedil's method of reaching the truth differs from the methods of cognition of the Sufis, Peripatetics and philosophers in general. If the ancient Greek philosophers, the Eastern Peripatetics were supporters of rationalistic teachings, the Sufis used revelation and inspiration to achieve the Truth. They "were certain that only through divine grace could truth be reached and reunited with it"³.

In Indian philosophy, Truth was cognized by a "special ritual action", but in the cognition of Truth, Bedil considers the role of rational cognition important, but at the same time does not deny the importance of knowledge acquired with the help of the senses.

Bedil in many places of his work often uses the category of surprise precisely as a category, and not as an ordinary concept. Therefore, when considering Bedil's doctrine of cognition, it is necessary to keep in mind the content of this category, which is, as it were, the beginning of Bedil's entire theory of cognition. Maybe here the influence of ancient philosophers is manifested.

Surprise for Bedil does not mean the helplessness of a person in unraveling the secrets of human nature and the divine essence, but is, as it were, a guiding incentive to reveal the secrets of the universe and the spiritual world. The category of surprise for Bedil sometimes acts as a methodological setting, which should open the way for a broader and deeper understanding of the mystery of being.

Surprise is the result of not knowing things by the knower, hiding from knowing the secrets of being, it usually gives rise to doubts until the characteristic, structure and main components of the object of knowledge are fully revealed to the subject.

Surprise and doubt are interrelated, albeit unequal concepts that grows into a characteristic feature of Bedil's philosophy. This is evidenced by the following couplet:

Adabrorashayedarnabzi chon ast,

Nafasmelarzadunatamgumonast.

Kafehokistaram, parvozdoram,

Navoikhairatam, in sozdoram.⁴

Politeness in the pulse of life,

My breath trembles, my praise is a doubt.

I am a handful of ashes, flying in the form of dust,

I play on the motive of surprise.

The surprised person also has this circle. His path is the path with Allah from Allah to Allah. His journey is the journey of Allah, in which there is both a beginning and an end.⁴

Bedil does not believe that images are abstract in themselves. The thinker represents the source of sensation, representation, concept, mind, the world of nature. Although he always emphasized the

role and importance of thinking and reason, nevertheless, Bedil, being under the influence of Sufism, is inconsistent in his views. His inconsistency lies in his irrationalism in the knowledge of the deity, sometimes he calls for the knowledge of the Absolute Truth, and sometimes he believes that the Absolute Truth is in yourself and if you know yourself, you will know God.

Mind is the source of light. All other forms of knowledge in relation to reason are secondary. The significance of the mind is enormous in man's knowledge of material phenomena and divine attributes. Mind has both subjective and objective qualities in Bedil's theory of knowledge. The thinker, in contrast to Sufi irrationalism, believes that the mind is not only able to explain the past and present to us, but also with its help a person can learn about the future.

One of the main attributes of reason is the human conscience, to which Bedil attributes a divine origin. In general, Bedil claims the divine origin of not only the mind and conscience, but also the will. We cannot agree that reason, conscience, will are of divine origin. Naturally, the influence of a particular religion on the formation of the will is very important. But still it seems that in this case the thinker has lost sight of the social origin of the categories under consideration. In the Middle Ages, it is very difficult to talk about freedom of conscience, however, the reforms carried out by Akbar in a country where there are several religions, including all three world religions, could give a good chance for the formation of tolerance.

In the history of Tajik philosophy, knowledge mainly mattered in the discovery of Truth. And in the cognition of the Truth, intuition was considered the main form. In the works of Bedil, there are such concepts as wakhy, kashf, shukhud, hads. These concepts contain forms of intuitive knowledge. Naturally, Bedil is not the author of these concepts, since these concepts were widely used before him by Eastern peripatetics, in Sufism, etc., but in contrast to them, Bedil interprets these concepts in his own way.

The term wakhi "from the point of view of religion and cognition, and idealistic philosophy is a special form and an unnatural form of cognition of an object. It is intended for the cognition of the divine mystery and non-existence, through which the divine (ideal) and non-material world is cognized. According to religious representatives, this is an ability, only property of the prophets ..."⁵, then Bedil also ranks this form among the properties of the prophets. He considers this form of intuitive knowledge to be the highest stage, i.e. he considers wahy not as a form, but as a stage of cognition. It seems to us that, according to Bedil, it is better to call these concepts stages than forms, since he does not deny any of the listed concepts, but indicates them as stages of intuitive knowledge.

The next stage of intuitive knowledge, "kashf", is intended by Bedil in the form of revelation. This is the kind of knowledge that comes to the prophets in the same way, but on the basis of their primary knowledge and previous rational and sensual knowledge. "In Muslim mysticism, the term "kashf" is distinguished from the term "wakhi", although both terms denote a revelation. In Sufism, according to Zarrinkub, "kashf" means a kind of knowledge that is intended for knowledge (realization) of the divine essence, which is characteristic only those who can overcome the veil between the material and divine reality, by way of tarikat (the Sufi concept of the ways of knowing the Truth).

According to the ideas of Sufi historians, "kashf" is divided into a revelation of form and content, each of which is divided into five types.⁶

Kashf is the knowledge that a mystic receives from the other world through persistent psychological training (mashq), after acquiring a psychological state (khol) of ecstasy. However, wakhi is that knowledge in the form of instruction that the prophet receives without any training from God through Jabrael." As for Bedil, although he is a supporter of this interpretation, while promoting knowledge and science in general, he believes that kashf can come to "any diligently

learns". If wahy is characteristic of the prophets, then an ordinary person who knows the Truth can achieve kashf.

Bedil does not have such a clear concept of the parts of revelation, which is in Sufism; however, he believes that revelation comes on the basis of sensory and rational knowledge. The thinker claims that the Divine light (knowledge) presented itself to the prophet Muhammad in the form of a revelation.

Bedil in his epistemology continued the teachings of his predecessors, considering the last station of knowledge - the Truth. To begin with, it is necessary to determine what meaning "truth" has in Bedil's philosophy. The category of Truth in Bedil's philosophy is used in two senses. The first has an ontological meaning and the second has an epistemological meaning. In the ontological sense, Truth is used as a substance; it is also used as God.

Bedil points to the relationship between language and reason. According to Bedil, language, as a sensitive organ, becomes a cognitive tool that facilitates the exchange of information.

In the process of cognition, the simplest and most common form of abstraction for thinking is used - judgment. A judgment is a thought that contains information about the sublunar world in the form of an affirmation or denial.

Bedil attaches great importance to the mind to comprehend the person himself, because until a person understands his essence, he cannot comprehend the beauty and radiance of Truth:

Ba kunhihesh to natwonrasidan,

*ChamoliHak chi imkonastdidan.*⁷

If you cannot reach the essence of yourself,

What is the opportunity to see the beauty of Truth?

Although his formulation of the problem is at the level of philosophical mysticism, nevertheless, his artistic and philosophical study of the problem of man as a cosmoplanetary phenomenon is of great historical and cultural interest. Bedil's teaching in this regard can be called mystical-philosophical anthropology.

The mind, the consciousness of Bedilis presented as a blank slate, on which external objects leave their traces, images, and then thoughts arise in the human brain.

Bedil argues that finding the beginning and end of the universe by a person is the same unsuccessful exercise, just like looking for the beginning and end points in a circle drawn by a compass. "In a circle drawn with a compass, where they think that this point is the end, it is the beginning, and the point that they represent, how the beginning can be the end, therefore every single thing in this visible world is a mirror of surprise when comprehending the essence and every part of the world phenomena leads to a whole reflection"⁸.

CONCLUSION

Although Bedil is a mystic in his epistemology, nevertheless, he criticizes those provisions of mysticism that depart from the observation of the surrounding world and call only for self-knowledge. Bedil calls not only for self-knowledge, but also for observation and contemplation of the surrounding world.

According to the teachings of Bedil, sensory cognition experiences a socio-cultural influence and, in turn, has the opposite effect on its development. Considering that the characterization of sensory knowledge given by Bedil was made in the middle Ages, when all advanced thoughts were persecuted, it testifies to a deep and scientific approach to the problems of being a thinker and

elevates the significance of his philosophy.

Bedil, 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, he sings of high universal moral principles. Although Bedil's moral teaching is based mainly on the pantheistic concept of Sufism, nevertheless, it goes beyond Sufism itself and embraces many universal moral principles. 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 universal vocation.

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