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REPRESENTATION OF ETHICAL IDEAS IN "AVORIF UL-MAARIF" BY SHIHOBIDDN SUHRAVARDI

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ABSTRACT

In this article, one of the main works of Shihobiddin Abuhafs Umar Suhravardi, "Avorif-ul Maarif", is discussed about the moral and educational ideas in it. Also, the ethical standards that form the basis of the behavior of Sufis, their views on teacher-disciple etiquette are analyzed.

KEYWORDS: "*Avorif-ul Maarif", cheerfulness, contentment, renunciation of hatred and anger, behavior, moral qualities, internal and external culture, external and internal purification of the soul.*

INTRODUCTION

Today, research on the understanding of national identity, the study of the roots of the nation, the emergence and development of the pedagogical worldview of the Turkic peoples is becoming an urgent need. For this reason, one of the famous figures of Sufism, It is important to study the work of the founder of the Suhravardiya sect, Shihobiddin Abuhafs Umar Suhravardi (1145-1234), and his moral, educational, and pedagogical views.

Shihobiddin Abuhafs Umar Suhravardi was one of the famous representatives of religious and philosophical thinking of the 12th-13th centuries, diplomat, orator and literary figure. It should be noted that Shihobiddin Abuhafs Umar Suhravardi should not be confused with another philosopher, representative of Sufism, his compatriot Shihobiddin Yahyo Suhravardi (1154-1191). Shihobuddin Yahya ibn Habash ibn Amirak al-Suhravardi was a Persian philosopher and Sufism scholar who, like Shihobiddin Abuhafs Umar Suhravardi, was born in the city of Suhravard, Jibal province. He is the author of "Al-Ishrak" philosophy and is known as "Shaykh al-Ishrak". Shihobiddin Abuhafs Umar Suhravardi, the central figure of our study, is more famous for his works on ethics, Sufism.

LITERATURE ANALYSIS

Shihobiddin Suhravardi was born in 1145 in the village of Suhravard, Jibal region of Iran. According to the sources, the family of Shihobiddin Suhravardi goes back to Abubakr Siddiq, the uncle of the Prophet (pbuh), one of the righteous caliphs [4]. He studied under his uncle Ziyauddin Abu Najib Suhravardi in Baghdad and Nizamiyya madrasah, and learned the religious sciences of his time, religious law, Arabic language, grammar, literature and rhetoric. At the age of twenty, he dropped out of the Nizamiyya madrasah, began to live a hermit life, and traveled to many countries. He arrived in Isfahan, where he started to study under Ahmad al-Ghazali.

Between the years 1194-1225, "Umar Suhravardi befriended Caliph Nasir-addinallah (1180-1225) and was in his service and was sent to a number of countries as his ambassador to fulfill important task [2]". It should be noted here that Shihobiddin Suhravardy founded his tariqa (religious order) which was called "Suhravardiya" and "later Suhravardiya spread in India (Sind, Punjab, Molton, Gujarat) and it was the most influential tariqa along with Chishti. So, the tariqa played an important role in uniting few Muslims who came to this country in the early period [1]". For many centuries, the Suhravardiya tariqa united many thinkers, theologians and followers in Central Asia, Iran, Iraq, Afghanistan, Pakistan and India.

Among the works of Shihobiddin Suhravardi, the work that stands out for its comprehensiveness and strong ideological content is "Avorif-ul Maarif", which Suhravardi had finished writing in 1216. The pamphlet "Avorif-ul Maarif" dedicated to Caliph an-Nasir is the most famous of his works. This work was created as a guide for Sufis and has been translated into many languages. "This book was considered a manual of ethics and practice for all subsequent generations of Sufis [1].". The work "Avorif-ul Maarif" serves as a textbook for representatives of various Sufi sects in Iran, Afghanistan, India, Pakistan, Turkey and Saudi Arabia.

RESULTS AND DISCUSSIONS

One of the main works of the thinker "Avorif-ul Maarif" consists of an introduction and 63 chapters. the reasons for the emergence of Sufi science, its advantages, its effect on the purification of the soul (tasfiyat al-qalb); the virtues of Sufi sciences are analyzed in this work (chapters 1-4); the essence of Sufism and the etymology of this concept, to whom Sufi terms are attributed, Mutasavvuf and Mutashabbeh are discussed (chapters 5-9); Sufi sheikhs are explained (chapters 10-15); the obligations of Sufis on a journey, their return from a journey, entering the rabat and issues related to etiquette are considered (chapters 16-18); Mutasabbib Sufis are described,

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single and married Sufis are mentioned (chapters 19-21); simo' and its rules are described (chapters 22-25); the rules of Sufi chilla are given (chapters 26-28); ethics of Sufis (chapters 29-30); rules of behavior, conversion, ablution, praying, fasting, sleeping and waking up, clothes and food (Chapters 31-43); dress of Sufis, night prayer, daytime actions are considered (chapters 44-50); Etiquette of murid and sheykh (chapters 51-52); conversation etiquette (chapters 53-56); Sufis' respect, memory, thoughts (chapters 56-61); as well as comments and conclusions on Sufi terms (Chapters 62-63).

It follows from the content of the work that Shihobiddin Suhravardi paid special attention to the practical aspects of Sufism. He carefully analyzes the behavior and learning process of "travellers" (Sufis) following the mystical path based on Islamic jurisprudence, and supports his thoughts with Quran verses, exemplary stories and sayings of various Sufis.

Shihobiddin Suhravardi's work "Avorif-ul Maarif" is distinguished by the fact that it embodies the ideas of education, upbringing, and ethics. Although it was written in a Sufistic spirit, its central essence has not lost its importance to this day. In addition to this, the moral actions aimed at perfecting a person, character improvement, mature behavior, moral qualities, internal and external culture, purification of the soul, self-reformation, generosity and such issues as adornment with good manners are presented. So, the thinker proves his thoughts with examples of our Prophet's behavior. In "Avorif-ul Maarif" Suhravardi cites the words of our Prophet: "I was sent to perfect good manners [5]" also confirms our opinion.

Sh.Murtozayev said, "Suhravardi means the qualities of the prophet when he says praiseworthy qualities. The moral meaning of fate represents the result of people's behavior. The meaning of people's life is the path they have chosen and followed, the good deeds they have done to society and humanity. In it (i.e., the greatest character) four things are included: generosity, friendship, admonition, and mercy [2]". Suhravardi When talking about the image of virtues, every mature person emphasizes the need to have the behavior and manners found in our Prophet. Also, Suhravardi cites conscientiousness, gentleness of heart, patience, forgiveness, sympathy, compassion, humility, obedience, calmness, contentment and politeness as examples of virtues. In his opinion, people who want to reach high knowledge should decorate them with all the beautiful qualities characteristic of our Prophet Muhammad. They must free themselves from the rule of the soul, which enslaves them, so that they can become a true Sufi. Good manners require a long period of training, constant observation and compliance with the rules of etiquette. People with bad morals cannot make a good impression on others. In addition, their personality and moral qualities can arouse admiration or hatred among others.

In addition, Suhravardi examines the moral standards that form the basis of the behavior of Sufis in "Avorif-ul Maarif". A list of such moral standards enjoined upon the Sufi includes:

Submission (humility).According to Suhravardi, whoever places humility in his heart, his communication with God will be easy, and he will achieve peace in communication with Allah. Suhravardi considers humility to be one of the noblest qualities of a Sufi. A person realizes the truth only when the rays of thought (observation) fall on his heart and he surrenders to the mind, and his soul melts under this light. As it melts, arrogance and conceit disappear, and humility and submission emerge. If someone shows arrogance, it shows that his heart is weak and frail.

Courtesy and gentleness. Showing courtesy to people is necessary for a Sufi, says Suhravardi. Just as everything has its own essence, the essence of human is intelligence, and the essence of intelligence is patience. Showing kindness to people helps to remove poison, lightheartedness and anger in the heart, and assists to maintain love and respect between friends, explains the sheikh.

Make a donation. Charity shows the abundance of love and compassion, says Suhravardi. Sufis give to those in need, and are patient even if they don't have everything, even if they can find nothing.

Forgiveness (afv dar muqobili ranj). Suhravardi writes: "Forgiveness is doing good to someone who has done you harm." Generosity is measured by the ability to forgive the actions of brothers and friends.

Happiness, cheerfulness and joy of heart and soul(hushtaby). Suhravardi says that happiness indicates the light of the heart.

To be satisfied. Contentment in Sufism means to be satisfied with what you have, life. It is necessary to be content with what God has given and be patient. This feeling is to persevere regardless of the presence or absence of possessions, and it makes a person happier than possessions themselves. Satisfied people do not have an addiction to possessions and do not chase after them. Suhravardi distinguishes between the concepts of satisfaction (satisfaction with existing things) and riza (satisfaction with little things).

Renunciation of hatred and anger (tarki husumat). The sufis should cleanse their heart and body of indifference, enmity, malice and revenge.

Thanksgiving. This feeling is to recognize and realize the blessings that have been given to us, to use these blessings according to their purpose and to thank God for these blessings. Suhrawardy notes that it is necessary to distinguish between shukr (gratitude) and hamd (praise). Hamd is praise expressing admiration and beauty for greatness, while Shukr is expressing gratitude for a given benefit or favor.

Suhravardi pays great attention to the manners of Sufis in dealing with their sheikh. According to Suhravardi, the most important thing for people learning is to maintain manners. The disciples should not oppose or challenge the teacher. They should follow their teacher's instructions, not raise their voice when talking to the teacher, not wave hands, and express the thoughts briefly when speaking. They should salute their teacher by bowing head. Students should not exchange their

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teacher with another teacher and not deceive him. The disciples should feel the mood of their teacher and should not hide their actions from him.

CONCLUSION

In conclusion, it should be noted that Shihabiddin Suhravardi's work "Avorif-ul Maarif" is one of the most important works in the science of Sufism in his time. So the work mentions virtues such as humility, obedience, calmness, contentment, and courtesy. In "Avorif-ul Maarif", Suhravardi describes the moral standards that form the basis of the behavior of Sufis. and emphasizes the importance of cheerfulness, joy, contentment, relinquishment of hatred and anger along with gratitude.

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