

SHIHABUDDIN AL-SUHRAWARDI'S VIEWS ON SUFISM AND HIS SCIENTIFIC HERITAGE IN CENTRAL ASIA

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ANNOTATION: In this article, Umar Suhrawardi's views on Sufism, the practical aspects of Sufism, the division of Sufis into categories according to their way of life, the cultivation of good morals in Sufism, the acquisition of good qualities and the renunciation of bad qualities are explained. "Awarif ul-Ma'arif" ("Knowledge of Enlightenment"), "Rashf an-nasoix" ("Drops of Admonition"), "Alam at-Tuqa" ("Signs of Piety"), "Alam al -muridin" (Instructions to the Murids) focuses on the analysis of the manuscript and put forward the ideas in it.

KEYWORDS: Suhrawardiyya, activity for Sufis, calmness, honesty, humility, kindness, friendliness, gentleness and justice, "Awarif ul-Ma'arif" ("Enlightenment Enlightenment"), "Rashf an -nasoix" ("Drops of advice"), "Alam at-tuqa" ("Signs of piety"), "Alam al-muridin" (Guide to the disciples) Sufism, Arif, Rabot, Morality, Sufism, spirituality, perfection, reading.

INTRODUCTION The teachings of Sufism have played an important role in the history of the spiritual culture of the peoples of Central Asia. Part of the written heritage of Central Asian scholars that has come down to us are mystical works. Some of them are comments on this or that work. This article is about a commentary on Suhrawardi's work.

Shihabuddin Abu Hafs Umar ibn Muhammad as-Suhrawardi, the founder of one of the most famous sects of Sufism, was born in 539 AH, on the first day of Sha'ban, in the town of Suhraward in the Zanzan district of Iran's Jibal province. This date is January 27, 1145 AD. After receiving his primary education in his homeland, he went to Baghdad with his uncle, Abu Najib al-Suhrawardi, a murshid of the sect, where he continued his studies. He later became famous for teaching students and preaching to the public. His contemporaries praised him as "Sheikh ush-shuyukh", "Sheikh ul-Islam", "Sheikh ul-Iraq".

Discussion

Abu Hafs Umar Suhrawardi During the Abbasid dynasty, Suhrawardi started the Sufi order. The Suhrawardiya sect has reached its peak in India. Suhrawardiya's representatives in India managed to spread not only their Sufi teachings, but also Islam. They fought against Hindu customs that were prevalent among Indian Muslims. Jalaliddin Bukhari, a student of Abu Hafs Umar Suhrawardi, forbade addressing God in

Hindi. This indicates that Suhrawardi’s goal was to spread Islam in non-Islamic areas through Sufis and spiritual teachers.

Suhrawardi paid special attention to the practical aspects of mysticism. In the "time" that passed through the path of Sufism, Suhrawardi ordered the Sufis to strictly adhere to the Shari’ah and Sunnah of the Prophet. He emphasizes that only in this way can Sufis overcome all ignorance and deception and finally find peace.

According to Suhrawardi, mysticism is the cultivation of good morals, the acquisition of good qualities, and the renunciation of bad qualities. This is the purpose of mysticism. One who understands the subtleties of Sufi morality achieves the goal, while one who does not understand is not yet familiar with morality.

For Suhrawardi, he is a person who sincerely accepts the instructions of the Sufi Shariah, such as fasting and prayer, and who satisfies the heart through obedience, prayer, and praises the soul, adorns it with the moral qualities of the Prophet. He must strive for the approval of Allah with all his deeds and words. Once upon a time, deeds that are not arrogant and corrupt lead to true faith. And sincere faith leads a person to true fear of Allah, spiritual purity and exaltation. Then the Sufi will gain the love and approval of Allah.

Decorating oneself with all the beautiful qualities is the essence of Sufi norms. A Sufi should adorn himself with good manners and always strive to purify his heart. There is nothing in the heart that finds purity but Allah, for him precious and ordinary stones are equal. Only in this case does the Sufi reach the secret of Ilm al-Laduni - wisdom and inner spiritual discoveries. In this way, he reaches the highest “peak” (status) of the path of Sufism.

This indicates that he has become a true Sufi.

The movement of the heart should not be weak, and the awake soul (nafsibedor) should not stand still, i.e. it should always move forward. When the heart becomes accustomed to Allah and reaches the “hidden inspiration” (ilham al-ghayb), it becomes a direct listener of the voice of Allah.

The heart has two sides, with one side it rests on the higher side of the soul (spirit) and the other is on the soul of the animal (lust). If the inclination to spirituality prevails, the Sufi must work on improving the soul, and this will be beneficial to him. And if the “beast” wins, the Sufi becomes bound by worldly desires and instincts. In this case, the devil gains power in him, misleads him with worldly pleasures, and incites him to lust, and the Sufi suffers.

Everything heard in the heart indicates that all these are the words of Allah, and the Sufi must strive to achieve all of this by using the highest level of aspiration and passionate love desires.

The thinker divided the Sufis into the following categories according to their ways of life.

- * First, I traveled first and then landed somewhere Sufis;
- * The second is the Sufis, who first led a sedentary lifestyle and then went on a journey;
- * Third - those who prefer to stay at home and do not travel;
- * Fourth - Sufis who have always traveled and never settled somewhere;

According to the sheikh, Sufis who first traveled and then settled somewhere had a number of reasons for doing so:

- first, they sought knowledge;
- secondly, they interacted with sheikhs, friends and pious people and benefited from conversations

with them; thirdly, the connection to friends, relatives, family was stopped and they learned to endure the separation from them; fourth, their behavior and manners adorned the heart and soul to purify the heart from stains, filth, and impurities; fifthly, they were very pleased to see the amazing places, deserts, rivers, mountains, and to visit the tombs of the sheikhs; sixthly, all this restrained their hearts.

The Sufis, who initially led a sedentary lifestyle and traveled at the end of their lives, are Sufis whom Allah has shown mercy in dealing with. In communication, the Sufi gets rid of ignorance and anxiety.

Sufis, who always preferred to travel, found freedom of soul in it.

Sufis who choose to be at home travel within themselves and thus learn all the intricacies of the Sufi path, so they do not need to travel physically.

Suhrawardi's views on morality and ethics typically reflect Sufi's morality, and Islamic traditions, Sufi's moral thought, and its best representatives are: Malik ibn Anas, Abdulhasan Sari as-Sakati, Yahya Muaz Razi, Abu Yazid Vistami, Abuhafsa was formed on the basis of the teachings of Saluhaddam. Tustari, Junayd al-Baghdadi, Abu Ali Muhammad al-Rudbari.

According to Suhrawardi's teachings, a Sufi needs qualities such as activism, calmness, honesty, integrity, humility, kindness, friendliness, gentleness and justice. He who acts according to the desires and passions of the Spirit becomes dishonest, motionless, and unstable, and these qualities lead the Sufi to error and prevent him from finding the Truth. For him, the basis of the path of Sufism is good behavior, and if this foundation is stable, the Sufi will not be deceived and there will be no harm or distortion from it. If the foundation is unstable and has some obstacle or damage, then this damage manifests itself and prevents the Sufi from enjoying the fruits of the Sufi path.

From the general context of Suhrawardi's moral views, it can be concluded that the sheikh considers morality from two perspectives: the morality of the people in general and the morality of the traveler on the path to truth.

Analyzing Suhrawardi's teachings, we can conclude that Suhrawardi was not a Sufi who was cut off from the world. His proof is that he was a politician in the Abbasid caliphate.

Based on this, we can say that for Suhrawardi, "zuhd" is not asceticism and withdrawal from the world, it is the avoidance of any negative actions and painful thoughts. To be voluntary is to be a true servant of God.

In the Delhi Sultanate, Suhrawardi's followers continued the traditions of their founders and maintained an active political life, maintaining constant contact with secular rulers. They frequently visited the palace of the Delhi sultans, did not reject honor and sacrifice, and the Suhrawardiya central khanaqah in Multon was no less glorious than its palaces and nobles. It should be noted that Suhrawardi's student - Bahauddin Zakaria Multani - was a rich man.

Shihabuddin Abu Hafs Umar Suhrawardi's religious and mystical views played an important role in the development and spread of mysticism and Islam in general.

Shihabuddin al-Suhrawardi, a Shafi'i jurist, scholar of hadith, science and mysticism, has written a number of works on jurisprudence and mysticism. "Awarif ul-Ma'arif" ("Knowledge of Enlightenment"), "Rashf an-nasoix" ("Drops of Admonition"), "Alam at-Tuqa" ("Signs of Piety"), "Alam al -muridin" (Instruction to the Murids) is one of them.

In the Suhrawardi sect, Saadi Sherazi and Avhaduddin Kirmani are the pir and murshids. He died on the first day of the month of Muharram in 632 AH (November 26, 1234 AD) at the age of 93.

The Suhrawardiya sect flourished in the Middle Ages and is now practiced in India and Pakistan. Shihabuddin al-Sahawardi's works are in the spotlight of scholars and are considered textbooks in Islamic schools.

Shihabuddin al-Sahawardi's works are also very popular in Central Asia, and some of them have been commented on (2, 331-360). One of them is the commentary "Bahr al-Ulum" by Sheikh Khudoydad, which was written in Suhrawardi's "Irshad al-muridin". Some research on this topic has been published (3,31-41,177-178.).

Sheikh Khudoydod ibn Tashmuhammad Azizon al-Bukhari was born near Bukhara in the first half of the 18th century and died in 1801; is a Sufi of the Yassaviya sect. Very little is known about his life in the Tarikh-i Khumuli, which states that Mawlana Sheikh Khudoydod was of the Jahr (dhikr) category (4,224).

During the reign of Sheikh Khudoydod - in the second half of the XVIII century, the representatives of the Naqshbandi-Mujaddidiyya sect played a leading role in the spiritual culture of the peoples of Central Asia. Along with them, there were the Qadiriya and Yassavi sects. It is safe to say that mysticism was widespread during this period and that various sections of the population were influenced by it. This doctrine encompassed the lives and worldviews of court officials, even emirs (1, 275-331).

Sheikh Khudoydod's scientific activity is also connected with the cultural and spiritual development of this period. He is the author of Jami 'ul-Bahrain (The One Who Unites the Two Seas), Firdavs ul-Ulama (The Flower of Scholars), Uyun al-Masoil (The Source of Matters) and Bahr al-Ulum. ("Sea of Science").

Bahr al-Ulum is his largest work (about a thousand pages) and is about ten times larger than Suhrawardi's Irshad al-Muridin, the basis for this commentary. This rare manuscript, number 2406, preserved in the FASHI treasury of the Republic of Uzbekistan, was completed in 1196/1781 and is a valuable source on the history of mysticism in Central Asia in the second half of the XVIII century. In it, Sheikh Khudoydod elaborated on the issues of mysticism, explained the terms of mysticism, and analyzed the differences between certain sects from a scientific point of view.

In particular, he described the scientific solution to the dispute between the Sufis of the Yassaviya sect, who recited aloud, and the murids of the Naqshbandi, who recited silently. Scientific analysis has clearly shown that it is inappropriate for the Naqshbandi-Mujaddid sheikhs to expose the heretics to the heretics and to blame them for such rituals as "raqsi samo" and "zikri saw".

Sheikh Khudoydod's book Irshad al-Muridin by Shihabuddin as-Suhrawardi, which is in line with the Yassavi ideas, was useful in this regard. For this reason, he has commented extensively on the work and made many additions. For example, Bahr al-Ulum has two chapters at the beginning. The author calls them maqom: The first maqom is about the virtue of mysticism; The second point is in the statement of the Shari'ah and the teachings of the leech.

In the last part of the work, information and stories about the lives of more than ninety sheikhs who lived from the 10th century to the author's time are given, and their teachings are added: Abdullah ibn Julo, Ibrahim ibn Dawud, Abu Abdullah, Ahmad Maghribi, and Sheikh Hafif are among them, and below are some of the teachings of some of these sheikhs (5, 960-970).

Ibrahim ibn Dawud said: The weakest part of man (s) is that he is strong and weak in the hands of the nafs. The strongest of human beings (s) is the one who has the power of lust. Maybe his soul will die in the struggle. It is said that such a person is greater than the angels.

Ahmad ibn Qassar said, "I advise you two things: do not stay away from the conversations of the

scholars, and do not stay away from the conversations of the ignorant." It conveys the qualities that glorify and perfect a person. The following are some of his sayings: "Generosity is the best of virtues. Greed is the lowest of all things. Anyone who knows that their own desires have something in them is greedy."

"He who forsakes humility has forsaken all good." Ahmad ibn Qassar is the murid of Abdullah al-Mubarak and the murshid of Abu Turab.

In writing his work, Sheikh Khudoydod used a number of sources that are considered reliable in the sciences of fiqh, fatwas, tafsir, and hadith, classified according to the Shari'a and the teachings, and mentioned the names of some of them. Among them are Fatwa Sufiya, Al-Haqoiq, Kashf al-Asrar, Minhoj al-Muridin and others.

Bahr al-Ulum is the only manuscript written by Sheikh Khudoydod in his own handwriting. Its study reveals the works of Shihabuddin al-Suhrawardi and the role of the Suhrawardi sect in the history of Central Asian cultural spirituality. The study of Bahr al-Ulum also adds to the history of the Yassavi sect in the eighteenth century.

In general, the study of the scientific heritage of Umar Suhrawardi is important in illuminating our history, especially our spiritual culture.

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[FAMILY IN THE THOUGHTS OF THE JADIDS AND ITS PHILOSOPHICAL INTERPRETATION](#)