

## Issues of Moral Education in the Work of “Awrif Ul-Maarif” by Shihobiddin Umar Suhrawardi

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**Abstract:** In this article, the philosophical views of Abu Hafs Umar Suhrawardi, one of the major representatives of the teachings of sufism and Eastern philosophy, the founder of the Suhrawardiya order, on the understanding of the human moral it was analyzed on the basis of the work “Avoriful-maarif” (“Presents of enlightenment”). Also, the work covers the role of the sufis scholar’s ideas about the description of moral, about the education of moral in the upbringing of the young generation.

**Keywords:** Suhrawardi, Sufism, Salafi Sufism, Sunni Sufism, Philosophical Sufism, enlightenment, Islam.

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The founder of one of the famous orders of Sufism - Suhrawardiya order, Shihobuddin Abu Hafs Umar ibn Muhammad al-Suhrawardi, was born in the year 539 Hijri, on the first day of the month of Sha’ban, in the village of Suhraward, Zanzan district, Jibal region of Iran. This date corresponds to January 27, 1145 AD. After he received his primary education in his country, he went to Baghdad with his uncle and warrant murshid Abu Najib al-Suhrawardi and continued his studies there. Later, he became famous as a result of teaching students and preaching to the people. His contemporaries honored him with the titles of “Shaykh ush-shuyukh”, “Shaykh ul-Islam”, “Shaykh ul-Iraq”.

Alisher Navoi described Shihabuddin Abu Hafs Umar as “the teacher of his time, the only one of his time, the source of secrets, the leader of the order, the interpreter of truth, the teacher of all great sheikhs in external and internal sciences, the support of followers”. The description given to a Sufi as the teacher of all great sheikhs in external and internal sciences implies that Suhrawardi was aware of external and internal ethics and that they themselves followed his knowledge. The above quote shows that Umar Suhrawardi was regularly engaged in moral education and considered moral maturity to be the highest standard of human life.

Shihobuddin Suhrawardi said, “Whoever is given morals, he is given the highest status. Because statuses are generally associated with behavior and behavior is associated with traits and praiseworthy qualities” [1.218].

The experiences of the people of Sufism, not separating the outer world from the inner world, and creating a powerful sense of unity in a person through the education of morals, heart and soul are instructive for all times. If we take a deeper look at the history of Sufism and order, it becomes clear that the era of Sufism, free from the influence of other religions and various defective philosophical currents, and full of healthy and advanced thoughts, is the era of the first Sufis.

According to the Arab scientist Abduqadir Mahmud, the Sufism movements that have emerged throughout history are divided into three: 1. Salafi Sufism. 2. Sunni Sufism. 3. Philosophical Sufism.

Shihabiddin Suhrawardi Hujviri [3], Ibn Arabi [5], Abdul Qadir Gilani [6], Imam Ghazali [7] were also aware of the Sufi teachings and the works of Islamic scholars. Suhrawardi can be called a representative of Sunni Sufism. In Sufi's work "Awarif ul-maarif" ("Presents of Enlightenment"), thoughts on moral education serve to enrich Sunni Sufism. "This book is considered a manual of ethics and practice for all subsequent generations of Sufis" [8.235].

Sheikh Suhrawardy quddisa sirruhu writes in his work "Awarif ul-maarif": "Being kind to each other, compassionate, consistent, non-enmity, brothers in faith and cooperation are among the morals of the people of Sufism". Allah praises the companions of our Prophet in his words: "...they are compassionate to each other" (Surah Fath, verse 29) [1.223].

In another verse, Allah Almighty says: "Even if you spent everything on earth, you would not be able to unite their hearts. But Allah united them" (Surah Anfal, verse 63) [1.225].

Moreover, they said so: "Exalt your character. Because you cannot live in the ways that lead to God without agreeing to morality" [1.218].

In fact, mutual love and compatibility are the result of the agreement of souls. In this sense, it is said in a Hadith Sharif: "Souls who know each other unite, and those who do not know each other separate". Also, the Messenger of Allah said: "A believer is a person who is sincere to others, and others are sincere and friendly with him. There is no good in such a person if he is not sincere to others and others are not sincere to him". Based on these ideas, Shikhabiddin Suhrawardi put forward the ideas of humanity, soul education and sincerity.

In the teachings of the representatives of medieval Sufism, the transition to the path of the Sufi order, their personal problems occupy the main place. The doctrine of Suhrawardia is the main source of research on this issue. According to Suhrawardiya's teachings, when Sufis choose different paths in their pursuit of the truth, they choose the path of travel.

Some Suhrawardi sheikhs preferred travel at the beginning of their career, but at the end of their life paths, they preferred secularism. Some Sufis, on the contrary, took a different path and entered the path of travel from secularism of a certain period. The third category of Sufis are those who choose to live in one place all their lives, or are on a journey all their lives. Umar Suhrawardy explained the following reasons why the Sufis who wanted to pray obediently in secularism first traveled.

The first reason is the pursuit of Sufi knowledge. According to Suhrawardi in his work, "Some Sufis went from Syria to Yemen for a single word" [1.57]. And this walk was the basis of the search for the truth. Sahabah Jabir ibn Abdullah traveled from Madinah to Egypt for a month to find out the following hadiths narrated by Anas Abdullah. Our Prophet said the following words: "Whoever walks for knowledge is on the path of Allah until he returns to his place" [1.57].

Suhrawardy later quotes the following words of our mother Aisha: "I have heard the Prophet saying that whoever goes through a difficult path to gain knowledge, Allah will ease his path to Paradise" [1.57]. From the above points, it can be concluded that the life of a person who uses his time effectively is absolutely useful.

The second reason is that you can benefit from conversations with sheikhs, friends, and followers. Conversation is the most effective form of teaching. A conversation is an exchange of mutual experiences and feelings.

"Talking with people who have good moral qualities, being in their circles creates an opportunity for a person to follow these qualities. The path from illiteracy to high moral standards is made through conversation" [1.58]. Because a person is formed under the influence of the social environment and existence around us.

In Suhrawardy's research, the dialogue appears in four forms:

- Conversation with sheikhs is medicine for a person.
- A conversation with representatives of the Order is food, the body is nourished.

- Conversation with sinners is harmful.
- Conversation with apostates and non-believers is poisonous.

In this regard, Khwaja Ahror Vali, a prominent representative of the Naqshbandiyya doctrine, realizes that conversation has a great role in human development, and gives the following advice:

Naxo'st mav'izati piri suhbat in harf ast,

Ki az muhosibi nojins ehtiroz kuned [7.38].

Translation:

The first advice of a conversationalist is the letter,

Stay away from rude conversation!

The third reason is that a conversation with a follower who seeks the truth teaches patience when you are away from friends, relatives, and family. This teaches the Sufi to renounce the desires of the soul.

The fourth reason is the refinement of behavior and morals, in which the heart and soul are polished, and the soul is cleansed of dust and impurities.

The fifth reason is Sufis reach the state of pleasure by walking to wonderful places, flowers, trees, and mountains, observing the graves of sheikhs.

The sixth reason is the state of preservation of the soul. Suhrawardy said: "One of the great sheikhs told his disciple that he had reached maturity and that Satan could not lead him astray. In addition, he was called to be careful not to succumb to various tricks of the devil". According to the Sheikh, many Sufis have gone astray by following the devil. Suhrawardi calls this mazallat al-qadam.

According to Suhrawardiya's teachings, the way to eliminate all evil is the highest level of nearness to Allah, in which a person becomes absorbed in the whole of theology. A person who has achieved the path of eliminating all evil feels himself in front of Allah, is in the sea of unity and sees nothing but the creator. A person who is freed from his negative actions and ego achieves permanent embodiment of all good things in himself.

According to Suhrawardy, the actions of the Tobeins after the Ashabs were also manifested in this harmony of spirit. Although not defined by the words "Sufism" and "Sufi", this aspect is present in the form of "hal".

This is what the Prophet said: "Morality is in the treasure of Allah Almighty. Whoever God wants good for, He rewards him with the qualities in His treasure".

According to Suhrawardi, the Sufis and the followers of the Prophet believed that the words of Allah and His rules allow the servants to reach the truth. They get priceless meaning from each of the verses of the Qur'an. This motivated the Sufis to good deeds and good morals. In addition to listening, Sufis have the opportunity to receive divine knowledge, "revelation". This encourages them to fight against the devil and gives them strength. After reaching this level, they take a step towards Sharia. They considered the sharia rules to be an important matter.

Because actions against the Sharia and walking in the path of the devil are smoke in the human heart (ah-nafsal ammora). The smoke and the pleasures of the world, gathered from the breath of the devil, subjugate the soul, - said Sufi.

Summarizing the above, it should be noted that the services of Sufism in the field of personal education and perfection are exemplary in many ways. In the work "Avorif ul-maarif" by Shihabiddin Umar Suhrawardi, the opinions on moral education are described. In this work, man and his spiritual perfection are analyzed from a Sufistical point of view. According to the thinker's confession, perfection is one of the great qualities of Allah, and every person has a divine quality. Perfection theoretically and scientifically substantiates the fact that it is

impossible to educate a perfect person without forming both rational and irrational limits of human spiritual-spiritual, religious-mystical, biological-physical, anthropological, science on the basis of one system. Shihobuddin Umar Suhrawardy is a representative of Sunni Sufism, and the ideas of the mystic are of great importance in moral education.

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