
**THE REPRESENTATION OF MORAL IDEAS IN THE WORK OF
SHIHABIDDN SUHRAWARDI "AWORIF UL-MAORIF"**

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Abstract:

This article examines one of the main works of Shihabiddin Abuhafs Umar Suhrawardi, "Aworif-ul-maorif", containing moral and educational ideas. The Sufis' views on the moral norms underlying their behavior and on the etiquette of the teacher-student also fall under the analysis.

Keywords: "Aworif ul-maorif", benevolence, contentment, rejection of hatred and anger, behavior, moral qualities, internal and external culture, external and internal purification of the soul

Introduction

Today, research on national identity, the study of the indigenous roots of the nation, the emergence and development of the pedagogical worldview of the Turkic peoples are becoming an urgent necessity. Therefore, it is of great importance to study the work of one of the outstanding figures of mystical science, the founder of the Suhrawardi sect – Shihabiddin Abuhafsa Umar Suhrawardi (1145-1234) and his moral, educational, pedagogical views.

Shihabiddin abuhafs Umar Suhrawardi is one of the outstanding figures of religious and philosophical thought of the 12th and 13th centuries, a diplomat, speaker and literary figure. It should be noted that Shihabiddin Abuhafsa Umar Suhrawardi should not be confused with another philosopher, a figure of Sufism, his compatriot Shihabuddin Yahya Suhrawardi (1154-1191), who lived and worked during that period. Shihabiddin Yahya ibn Habash ibn Amirak as-Suhrawardi was a Persian philosopher and mystic who, like Shihabiddin Abuhafs Umar Suhrawardi, was born in Suhraward, Jibal province. He is the author of the philosophy of "Al-Ishraq", known as "Sheikh al-Ishraq". On the other hand, Shihabiddin abuhafs Umar Suhrawardy, the central figure of our study, is better known for his work on ethics, Sufism and mysticism.

LITERATURE ANALYSIS

Shihabiddin Suhrawardi was born in 1145 in the village of Suhraward, Jibal province in Iran. Sources report that the pedigree of Shihabiddin Suhrawardi goes back to the Prophet (S.A.V.) goes back to one of the righteous caliphs – abubakr Siddiq. He studied with his uncle Ziaaddin Abunajib Suhrawardy in Baghdad and at the Nizamiyah Madrasah, studying the religious sciences of his time, religious law, Arabic, grammar,

literature and oratory. When he turned twenty, he dropped out of his studies at the Nizamiya madrasah and began to lead an ascetic life, traveling to many countries. He arrives in Isfahan, where he begins to receive education from Ahmad al-Ghazali.

Between 1194 and 1225, Omar Suhrawardi was the Caliph of Nasir Addinallah (1180-1225).) and is in his service and is sent to a number of countries as His envoy in order to carry out important assignments. " It is worth noting here that Shihabiddin Suhrawardy founded his own sect, Suhrawardy, "later sectarianism spread throughout India (Sindh, Punjab, Multan, Gujarat) and was considered, along with Chishtianism, the most influential sect that played an important role in uniting Cambodian Muslims who arrived in this country in the early period." The Suhrawardia sect has united many thinkers, theologians and followers in Central Asia, Iran, Iraq, Afghanistan, Pakistan and India for many centuries.

Among the works of Shihabiddin Suhrawardi, the most significant in its scale and strong ideological content is "Aworif ul-maorif", which Suhrawardi completed by writing it in 1216. The Treatise" Aworif Al-Maorif, 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 guide to ethics and practice for all descendants of Sufis who lived in later times." The work "Aworif ul-Maorif" still 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 "Aworif ul-Maorif" consists of an introduction and 63 chapters, which analyze the causes and advantages of the emergence of Sufi science, its influence on the purification of the soul (Tasfiyat Al-Jalb), the qualities of Sufi sciences (chapters 1-4), the essence of Sufism and the etymology of this concept, who is given the Sufi ratio, It's about fanatics and fanatics (chapters 5-9); an explanation of Sufi sheikhs is given (chapters 10-15), the duties of Sufis on a trip, their arrival from a trip, access to Rabat and etiquette in it (chapters 16-18), talks about Mutabbib Sufis, talks about Sufis living alone and married (chapters 19-21); describes Simo and its rules (chapters 19-21). Pp. 22-25 chapters); the orders of the Sufi Chill are given (chapters 26-28); the morality of Sufis (chapters 29-30); the rules of behavior, conversion to religion, ablution, prayer, fasting, sleep and wakefulness, clothing and nutrition (chapters 31-43) are considered; Sufi clothing, night prayer, actions performed during the day (chapters 44-50). Comments and conclusions are given on the ethics of Murids and sheikhs (chapters 51-52), conversation etiquette (chapters 53-56), Sufi rewards, memory, reflections (chapters 56-61), as well as on Sufi terms (chapters 62-63).

It follows from the content of the work that Shihabiddin paid special attention to the practical aspects of Sufi mysticism. He carefully analyzes the behavior and the process of acquiring knowledge by "travelers" (Sufis) following the mystical path, based on Islamic jurisprudence, reinforcing his thoughts with verses of the Koran, instructive stories and statements of various Sufis.

"Aworif ul-maorif" by shihabiddin Suhrawardi is a work that has absorbed the ideas of enlightenment, education, morality, and although it is written in a mystical spirit, its central essence has not lost its significance to this day. Alternatively, Aworif ul-Maorif examines issues such as moral actions aimed at improving a person, improving behavior, mature behavior, moral qualities, internal and external culture, external and internal purification of the soul, identity reform, embellishment with generosity and virtue, and the thinker expresses his thoughts in the form of Proves examples of the prophet's behavior. Another confirmation of our opinion is Suhrawardi's quote in Aworif ul-Maorif that the Prophet said: "I was sent to perfect good deeds."

Sh.Murtozaev notes that "Suhrawardi, by commendable qualities, means the qualities of a prophet. The moral meaning of fate expresses the result of a person's behavior. The meaning of a person's life is the path he has chosen and traveled, the good he does to society and people. There are four things concentrated in it (i.e., in Great Behavior): generosity, friendship, exhortation and compassion." Speaking about the image of divine virtues, Suhrawardy emphasizes that every mature person should have the behavior and manners inherent in our prophet. Suhrawardi also highlights such virtues as conscientiousness, gentleness of soul, patience, forgiveness, empathy, compassion, humility, obedience, calmness, contentment and politeness. In his opinion, a person who receives knowledge is the Prophet Muhammad (S.A.V.) should adorn himself with all the wonderful qualities inherent in him. He must free himself from the domination of lust, which enslaves the soul, only then will he become a true Sufi. To have good manners, you need long-term training, constant supervision and observance of etiquette. A person with bad morals cannot make a good impression on others. In addition, his personality and moral qualities can cause others to feel admiration or hatred.

In addition, in "Aworif-ul-Maorif" Suhrawardi examines the moral norms underlying Sufi behavior. Among such ethical norms prescribed to a Sufi are:

Submission (humility). According to Suhrawardi, the one who puts repentance in his heart will easily communicate with Allah, will achieve peace in communication with him. Suhrawardi considers humility to be one of the noblest qualities of a Sufi. A person realizes the truth only when the ray of contemplation (observation) becomes discouraged and surrenders to reason, and under this light his soul dissolves. As arrogance and vanity disappear, humility and submission appear. If someone shows arrogance, it shows that their heart is helpless and vulnerable.

Politeness and politeness. A Sufi should be polite to people, says Suhrawardy. Just as everything has its own essence, the essence of man is reason, and the essence of reason is patience. Being polite to people helps to get rid of poison, lightness and anger in the soul, as well as preserve love and respect between friends, explains the Sheikh.

Make a donation. Alms testifies to the abundance of kindness and compassion, Suhrawardi argues, a Sufi sacrifices to those in need, shows patience, even if he does not have it or not.

Forgiveness of evil (an alternative rank of pardon). Suhrawardy writes: "To sacrifice is to do good to someone who has done you harm." Nobility lies in the ability to forgive the misdeeds of brothers and friends.

Kindness, fun and joy of the soul and heart (benevolence). According to Suhrawardy, joy is the Light of the soul.

To be satisfied. In mysticism, satisfaction means satisfaction with what is, with life. You must be content with what Allah has given you and be patient. The existence of this property is patience for what it is, regardless of its absence, and it makes a person happier than the property itself. A contented person has no dependence on property and does not chase it. Suhrawardi distinguishes between the synopses of Kanoat (satisfaction with what is) and Riza (satisfaction with what is little).

Renunciation of hatred and anger (Tarki husumat). A Sufi must purify his soul and body from feelings of indifference, hostility, evil and revenge.

Thanksgiving day. Thanksgiving is the recognition and awareness of the blessings given to us, the use of these blessings for their intended purpose, and gratitude to Allah for these blessings. Suhrawardy notes that gratitude and praise should be distinguished. While praise is a compliment expressing admiration and beauty compared to greatness, gratitude is an expression of gratitude for the benefit or blessing provided.

Suhrawardy pays great attention to the Sufi ethics of dealing with his sheikh. Suhrawardy believes that the most important thing for a scientist is to maintain good manners. The student should not object or object to his teacher. He should follow the instructions of his mentor, not raise his voice when talking to him, not wave his hand, briefly express his opinion when talking. He should greet his mentor by bowing his head and bowing. The student should replace his mentor with another mentor, and not deceive him. The student must feel the mood of his teacher. He shouldn't hide his actions from her.

Conclusion

In conclusion, it should be noted that Shihabiddin Suhrawardi's Aworig ul-Maorif is one of the most fundamental works ever created in the science of Sufism, which describes such virtues as conscientiousness, gentleness of soul, patience, forgiveness, empathy, compassion, humility, obedience, calmness, satisfaction and politeness. qualities are mentioned. In "Aworig-ul-maorif" Suhrawardy, describing the moral norms underlying Sufi behavior, says that obedience (tawaza), politeness and meekness, mercy, forgiveness of evil, mercy, joy of soul and heart, joy, satisfaction, rejection of hatred and anger, emphasizes the importance of Thanksgiving.

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