

SHIHABIDDIN SUHRAWARDY'S VIEWS ON ETHICS

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Annotation: *In this article, the philosophical views of Abu Hafs Umar Suhrawardi, one of the great representatives of Sufism and Eastern philosophy, the founder of the Suhrawardi sect, on moral education have been analyzed based on the work "Awarif ul-Maarif" (Gifts of Enlightenment). Also, the article describes the role of the thinker's description of morality, morals, and ideas on education in educating the young generation.*

Keywords: *philosophical heritage, knowledge, moral, Sufism, soul, education, enlightenment, perfect man*

Currently, the leading scientific research institutes and educational institutions in the world science are conducting fundamental researches on the basis of the comparative analysis of the religious and philosophical heritage of Eastern thinkers to educate people of the modern society, encourage them to morality, to understand the meaning of life, to achieve the happiness of two worlds, to acquire knowledge and skills, and reveal the reasons for human inclination to goodness and evil. From this point of view, the ideas of knowledge, divine love, self-awareness, human spiritual development and morality put forward in the spiritual heritage of Sheikh Shihabiddin Suhrawardy are connected with the concept of "human" and the research of its specific aspects, the principles of spiritual and moral education formed on the basis of humanitarian goals has been becoming a necessary research object of today's science.

He was honored by his contemporaries with the titles "Sheikh ush-shuyukh", "Sheikh ul-Islam", "Sheikh ul-Iraq". The founder of the Suhrawardiya sect, Shihabiddin Abu Hafs Omar ibn Muhammad al-Suhrawardy, was born in the year 539 Hijri, on the first day of the month of Shaban, in the village of Suhraward, Zanjan District, Jibal Province, Iran.

Shihabiddin Suhrawardy said, "Whoever is given morals, he is given the highest status. For statuses are generally associated with character, and character is associated with qualities and praiseworthy qualities"[1.218].

The experiences of the people of Sufism, not to separate the outer world from the inner world, and to create a powerful sense of unity in a person through the education of morals, soul and spirit, are instructive for all time. If you take a deeper look at the history of Sufism and sects, 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.

Also, Shihabiddin Suhrawardi Hujviri[2], Ibn Arabi[4], Abdul Qadir Gilani[5], Imam Ghazali[6] were aware of the Sufi teachings and the works of Islamic scholars. Suhrawardi can be called a representative of Sunni Sufism. In the Sufi's work "Awarif ul-maarif" (Gifts of Enlightenment), the reflections on moral education serve to enrich the teachings of Sunni Sufism. "This book is considered a guide to ethics and practice for all generations of Sufis who lived in later times" [7.235].

Sheikh Suhrawardy writes in his work "Avorif ul-maarif" the secret of Quddisa: "To be kind to each other, to be compassionate, to be consistent, not to be hostile, to cooperate with fellow believers - this is one of the morals of Sufism". Allah praises the companions of our Prophet, may God bless him and grant him peace, in his words: "...they are kind 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 Al-Anfal, verse 63)[1.225].

It is said: "Glorify your behavior. Because you cannot live in the ways that lead to God without agreeing to morality"[1.218].

In fact, mutual love and harmony are the result of the agreement of souls. In this sense, it is said in a Hadith Sharif: "Souls who know each other (in the ghost world) will unite, and those who do not will be separated". Also, the Messenger of Allah, peace and blessings of Allah be upon him, says: "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 medieval figures of Sufism, the Sufi sect and their personal problems of crossing the path of leech 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 truth, they choose the path of travel.

Some Suhrawardy sheikhs preferred travel and leeches at the beginning of their career, but at the end of their life paths, they preferred to live. Some Sufis, on the contrary, took a different path and entered the path of travel and travel from the ghoshanism 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 for a lifetime.

According to Suhrawardiya's teachings, death is the highest level of approaching God, in which a person is completely immersed in theology. A person who has achieved perfection feels himself in front of God, is in the sea of unity and sees nothing but the

creator. A person who gets rid of his negative actions and ego will achieve permanent survival.

According to Suhrawardy, the verbs of subordinates after Ashab 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 “state” (hol).

The Prophet said: “Morality is in the treasure of Allah Almighty. To whomsoever He wishes good, He rewards him with the qualities of His treasure”.

According to Suhrawardi, the Sufis and the followers of the Prophet believed that God's words and rules (husni istima) enable the servants to reach the truth. They get a priceless meaning from each of the Quranic verses. 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. When they reach this level, they take a step towards the Sharia. They considered the sharia rules to be an important matter.

Because actions against Sharia and walking in the path of Satan are smoke in the human heart (ah-nafsal amora). The smoke and the pleasures of the world, gathered from the breath of the devil, make the soul bow down to itself, - says Sufi.

Shihobiddin Umar Suhrawardy's work “Awarif ul-maarif” (Gifts of Enlightenment) describes the opinions on moral education. In this work, man and his spiritual perfection are analyzed from a Sufi-mystical point of view. According to the thinker's confession, perfection is one of the great qualities of God, and every human being has a divinity. Perfection theoretically and scientifically substantiates the fact that it is impossible to educate a perfect person without forming the limits of both rational and irrational possibilities of science in a person on the basis of a single system.

It would not be an exaggeration to say that the most studied aspects of Sufism in modern science are the moral and mystical aspects. Umar Suhrawardy concludes that concepts such as being wise, having good manners, inner self-awareness, inner purity, purity of soul, and self-cultivation in his spiritual heritage are in harmony with human understanding. In this sense, the study of their mystical and moral nature, development of ways to use them in the education of the growing young generation is one of the pressing issues today. In the period of renewal and spiritual reforms, it is important to include such conceptual ideas in comprehensive studies. The fact that as a result of the negative impact of globalization, immorality and spiritual poverty turn people against each other and drag people to the torture of lust, it is necessary to study this system of views in more depth. Thus, Shihabiddin Umar Suhrawardy is a representative of the Sunni mystical direction, and the ideas of the Sufi are of great importance in moral education.

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