



## The Spiritual Heritage of Abu Hafs Umar Suhrawardi and its significance for the Contemporary World

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### ABSTRACT

In the following article, a comparative analysis of the life and spiritual heritage of Abu Hafs Umar Suhrawardi, one of the great representatives of the sufi teaching and Oriental philosophy, the founder of the tariqat "suhravardiyya", was made on the basis of sources. Also, the information about the work "Avorif ul-maorif" (Gifts of enlightenment\*) by the sufi scholar is clarified.

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**Introduction.** In our country, special attention is being paid to the study of the spiritual heritage of our ancestors thus "in the great history, nothing goes without a trace. It is preserved in the blood of the peoples, in their historical memory and manifested in their practical work. Therefore, it is also powerful. Preserving, studying and leaving the historical heritage from generation to generation is one of the most important priorities of the policy of our state" [4].

**Main part.** Shahabuddin Umar Suhrawardi, who occupies a special place in the spiritual heritage of the East, was born in the Iranian village of Suhraward in 1145. In 1160-1161, at the age of 16, he came to the city of Baghdad, which was considered a center of science at that time. The sufi scholar lived a long life, during his life, six Abbasid caliphs served under the arm. These are: Muqtafi Billah (1136-1160.), Mustanjid Billah (1160-1170.) Mustazi Billah (1170-1180.) Nasir-ad-dinallah

(1180-1225), Zahir Billah (1225-1226) and Mostansir Billah (1226-1243) [3-80]. Suhrawardi was a witness of the decline of the Abbasid dynasty.

The original name of Shahabuddin Abu Hafs Umar ibn Abdullah as-Suhrawardi was Umar, and his father's name was Muhammad. He was also famous for the names of Abu Hafs, Abu Abdullah. It is also attributed to this person by the names "Shihabuddin" "or" "Sheikh ul-islam", "Sheikh ul-orifin". The genealogical sets of Suhrawardi date back to the caliph Abu Bakr Siddiq. Therefore, in some sources, the person is also quoted in the style of "Al-Baqri", "at-Taymiy" and "Al-Qurayshi". Aflaki drawing attention to the Umar Suhrawardi's relation to Abu Bakr's attachment to Siddiq on the belief that he was a relative to Rumi in mawlana Jalaluddin [6, 45].

Relying on the opinion of Ibn Zahabi Ibn ul-Hajib, argues that Suhrawardi and Abul Faraj ibn ul-Javzi are from the same genealogy. The ancestors of Suhrawardi consist of genealogy Abu Bakr Siddiq, Sultan Bakriddin, Sayyid Muhammad, Muhammad Qasim Sheikh, Sheikh Abdurahman, Sayyid Qasim Qutbul-Ahtab, Sayyid Muhammad Nazir, Sheikh Sayyid Qasim, Sayyid Hussein Sheikh, Abdulla Sayyid Sheikh, Sayyid Muhammad Abdullah Muhammad, Muhammad Sheikh Ghavsil Saqlin A'zam, Sheikh Shahabiddin Abu Hafs Umar Suhrawardi [2, 35-36].

Abu Hafs Umar Suhrawardi was from a family that had the noble representatives. There were several sufis and scholars from the Suhrawardi family have grown up, they are::

Abu Najib Ziyauddin Abdulkadir as-Suhrawardi was the author of the book *Nahj us-Suluk* (Guide\*) and was an uncle and mentor to Suhrawardi. Suhrawardi's father was Abu Jafar Muhammad as-Suhrawardi, while his grandfather was Abdullah sa'd Ammayi [7,108].

His father, Abu Jafar Muhammad, went to Suhraward and studied jurisprudence from Assad al-Mihani's teacher at the Nizamiya madrasah in Baghdad, and for a while he was a teacher at the Nizamiya Madrasah. At the same time he preached in the "Kasr" Grand mosque and preached sermons. In some sources, there is also a information about Abu Jafar Muhammad Suhrawardi's career as a judge. Abu Jafar Muhammad was sentenced to death by slander during his tenure in Suhraward. Shahabuddin Umar Suhrawardi was six months old when he was born at this time. The existence of Suhrawardi's brother, who was born to another mother named Abdul Malik Muhammad in Baghdad, is cited in the sources[6, 139].

An important place in the life of Suhrawardi was occupied by his uncle Abu Najib as-Suhrawardi. In Suhrawardi's work "Avorif ul-maorif" ("Gifts of enlightenment"\*), a lot of information about his uncle was expressed. "There is another scientist who is famous by the name Suhrawardi, many consider him a relative with Umar Suhrawardi. However, there is no kinship between them. This scientist Yahya Habash Al-maktul (1154-1190) was executed in 1190 in Aleppo for his critical thoughts held in [9, 345]. Therefore, it was called al-Maqtul (which means "executed").

Suhrawardi studied in Baghdad from the sciences of the kalam, fiqh, tafsir, hadith and sufism. In the sources, it is noted that Suhrawardi was perfected in the science of hadith.

Shahabuddin Suhrawardi received his sufi education first from his uncle Abu Najib, then Abdulkadir Jilani. At the same time he had a lot of conversations with the big sheikhs of his time.

In the works written with reference to the views of Ibn ul Najjar, it is said that Suhrawardi

retreated for a while to a quarantine. At this time, the scientist is engaged in prayer, fasting and remembrance, and after reaching maturity, he begins to study va'z in madrasah and khanaqah, which are close to the banks of the Tigris River. Among the people affected by scholar's words on an unequal level, his fans have increased.

In the legend that in 1194 year he made a lecture on a dusty pulpit in the Makbar neighborhood, it is said that he reached the level of murshid (\*indicating the right path). The recognition of the Guardian among the people was the reason that such people as Khalifa Nasir came to visit him. In addition, Ibn-us-Saiy's work "zuhhad" (Zahid\*) contains information that the Caliph had many conversations with Suhrawardi in the khanaqah named Marzabaniyya in Baghdad. The author of "Misbah ul Hidoya" (light of guide\*) writes that Izuddin Ali al-Kashi appointed Suhrawardi as Sheikh to the Khan who built the caliphate in his name [8-98]. The sources also mention that in the khanaqas of Nasiriyya, Bistomiya and Ma'munia, Suhrawardi also functioned as Sheikh.

Shahabuddin Suhrawardi was in a high position in the Abbasid caliphate and other Muslim countries. He was revered by the caliphs and the people. Because of the abundance of his followers in Baghdad, his fame has also increased in other countries. Caliph Nasser used the potential of Suhrawardi and the people's respect for him when he was weakened, ensuring Baghdad's rule and taking the difficult situation after the Seljuks into his own hands. Suhrawardi met several times with Malik Ashraf, the Sultan of Ayyubids in Damascus (Syria). He met with the Sultan of Khorezmshahs and tried to stop his military journey to Baghdad. Suhrawardi was also visited as an ambassador to Atabeks of Erbil (Kuk Buri, the ruler of beylik, founded in Erbil in 1146-1232, died in 1232. When the beylik did not have his own heir it was added to the Abbasids).

Suhrawardi (A.D. 1221) in the year Hijri 618 when brought the message of Caliph Nasir to the Sultan of Seljuks Alauddin Kaykubad in Konya. During his travels, he met with Najmiddin Daya, and received his manuscript "Mirsad-ul-Ibad" (A trap for the devotees\*) as a gift. Disappointed by the book, Suhrawardi presented it to Alauddin Kaykubad.

When Suhrawardi arrived in Konya, Sultan Kayqubad was at the castle of Gavale, where he was taken along by Jalaluddin Rumi's father Bahauddin Valad, who was glorified as Sultan ul-Ulama. When he hears about Suhrawardi, who brought a message from the Caliph, the Sultan orders him to also bring him to the Fortress of Gavale. After an official meeting with Kayood at the castle of Gavale, Suhrawardi Bahauddin was a guest of Valad. In his time, Bahauddin Valad, who came to Baghdad from Balkh, also got acquainted there with Suhrawardi, who was his guest. One of the reasons why both parties respected each other was that both of them were descendants of Abu Bakr. It can be argued that adult Rumi, who was fourteen to fifteen years old at that time, was also a witness to this meeting.

When Shahabuddin was in Konya, he definitely meet with Sayyid Burhanuddin Muhaqqiq Termizi and will respond in the form of "Hal language is needed next to the hal people, not the Qal language" to those who asked the reason why there was no mutual conversation during the meeting[6-74]. (There can not be people who do not have such an eye in front of those who have an inner soul eye. **Sh.B**)

Suhrawardi went on a pilgrimage almost every year in his lifetime. The most recent pilgrimage in sources is 628 (AD.1230) the year was shown, and during this time the famous thinker was seen with the poet Ibnul-Farid, who had a head to wear a robe of tariqat to his two sons. During his stay in Mecca, Suhrawardi completed his work titled “ilam ul-Huda va aqidatu arbab-it tuqa” (“Message of Right path and belief of pious figures”\*)).

From the history of thought it is known that the 13<sup>th</sup> century was the period of the appearance of sects. In this sense, Suhrawardi was contemporaneous with the majority of sect sheikhs. Ahmad Ar-Rifai, Ahmad Yassavi, Abu Maydan al-Maghribi square, Najmiddin Kubra are among these. Major religious scholars such as Ibn Arabi, Bahauddin Valad, Ibn ul-Farid were also contemporaries of Suhrawardi.

There is also information that Suhrawardi met with Ibn Arabi in Baghdad. When Ibn Arabi was asked about Suhrawardi, he described him as “filled with sunnat from head to foot”[5-71]. Suhrawardi, in turn, also described when asked about Ibn Arabi: “a breed like the river of truth” [6-4]. The sect ratio of Ibn Arabi is linked to Abdulkadir Jiyilani. It is natural that Suhrawardi is also a link from this side, because of the fact that was a disciple of Jiyilani.

Another contemporaneous name of the philosopher Suhrawardi was Ibnul-Farid, whose original name was Umar Ali, and he was famous for the name “Sultan ul-ashiqin”. Since he was born in Cairo, they also called him “Misri”. In 1230 Suhrawardi and Ibnul-Farid meet in Mecca. The fact that Suhrawardi Ibnul-Farid was very impressed with his poems in his poetic mystical tone is found in the sources. Suhrawardi's poems, which have a very deep philosophical meaning, were written as a result of his influence on the work of Ibnul-Farid.

Having achieved great success in his life, Suhrawardi spent the last years of his life with those who came to visit. Judging by the information, Suhrawardi lost his eyesight in the last periods of his life. Nevertheless, he did not stop reading va'z with the help of his disciples during the Friday prayer. In the days near to his death, however, he was tied to bed, lost much weight, and on 26 November 1234 year passed away. The next day of his death, his funeral took place with the participation of a large team and buried him in the apartment outside Baghdad. Later, the mausoleum was built on the grave of Jalaluddin Karatoy Suhrawardi, who was the Emir of Saljuqs who turned the site into a place of pilgrimage.

Suhrawardi is very famous for his humane nature and has distributed the collected money, gifts and gifts to the needy and the dervishes all his life. After the death of the same reason, information is brought from his house that even a shrouded cloth was not found.

The spiritual heritage of Suhrawardi is very rich, from which many works have remained. One of the most famous treatises by the scholar which has reached to us is the work “Avarif ul-Ma'arif” (“Gifts of enlightenment”), which we will briefly tell about this work below:

The work “Avarif ul-Ma'arif” (“Gifts of enlightenment”) [1] can be referred to as a work on mystical-philosophical views. Basically, thanks to this work, the title of a specialist was immortalized. This work, which was one of the first works of the sect period, was written in order to spread and explain the ideas of Sufism, such as Abu Bakr Kalabadi's “at-Ta'aruf bi sect people of Sufism”

(Acquaintance with the denominations of the people of Sufism\*), Abu Talib al-Makki's "Qut ul-qulub" (Power of hearts\*), Qushayri's "Risala Fi-Tasawwuf", Ghazali's "Ihyai-ulumiddin". Suhrawardi's work "Avarif ul-Ma'arif" focuses more on the coverage of its practical aspects than the contemplative aspects of mysticism.

Reforms on in-depth study and promotion of the scientific and theoretical heritage of great scientists in our country, upbringing of the younger generation in the spirit of the noble traditions of our ancestors are consistently continuing. The need to increase the effectiveness of reforms in the spiritual and educational sphere requires qualitatively upgrading the work in this direction to a new level. Therefore, "we will follow the traditions of wisdom of our ancestors and, having understood their ideas deeply, will carry out decisive reforms, will follow the path of forming a new image of our country". In this regard, scientific-theoretical analysis of the content of Suhrawardi's ideas about the education of young people recognized on a global scale, such as healthy faith, high spirituality, irfani thinking, upbringing of a perfect person is of great importance.

None of Suhrawardi's works was translated into Latin, so he remained unknown in the Latin West, although his work continued to be studied in the Islamic East. According to Hosein Nasr, Suhrawardi was unknown to the west until he was translated to western languages by contemporary thinkers such as Henry Corbin, and he remains largely unknown even in countries within the Islamic world.

Suhrawardi tried to present a new perspective on questions like those of existence. He not only caused peripatetic philosophers to confront such new questions, but also gave new life to the body of philosophy after Avicenna. According to John Walbridge, Suhrawardi's critiques of Peripatetic philosophy could be counted as an important turning point for his successors. Although Suhrawardi was first a pioneer of Peripatetic philosophy, he later became a Platonist following a mystical experience. He is also counted as one who revived the ancient wisdom in Persia by his philosophy of illumination. His followers, such as Shahrzouri and Qutb al-Din al-Shirazi tried to continue the way of their teacher. Suhrawardi makes a distinction between two approaches in the philosophy of illumination: one approach is discursive and another is intuitive.

**Results.** Decree of the President of the Republic of Uzbekistan PF-4947 "On the strategy of actions for further development of the Republic of Uzbekistan" dated from February 7 2017, Decree of the President of the Republic of Uzbekistan PF-5106 "On the enhancement of the efficiency of state policy on Youth and the support for the activity of Youth union of Uzbekistan", Decree of the President of the Republic of Uzbekistan PQ-2995 "On measures to ensure more effective organization of the system of conservation, research and promotion of ancient written sources" dated from May 24, 2017 and other normative-legal documents serve to the fulfilment of the tasks described in the framework of this sphere.

**Conclusion.** In the place of the conclusion, it can be noted that Abu Hafs Umar Suhrawardi was a scientist who lived and worked in the most contradictory period of history, elevated to the level of a vivid manifestation of the doctrine of mysticism, a form of social thought of this contradictory period, and created his own deep philosophical science of thought. Today, this science can serve as a

guide for mankind in not going astray or finding its own way. From this point of view, the treatise “Avarif ul-Ma’arif” (“Gifts of Enlightenment”) (Translated by A. A. Boltayev) is important for the scientific community, and this work has not yet been studied in our country. In our study, we aimed at analyzing this work and informing the wider public about it.

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