

## SHAHABUDDIN SUHRAWARDI'S ACTIVITY AND HIS WORK "AWARIFUL-MA'ARIF"

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### Abstract

This article is based on historical sources and about the 12th century great mutasawwif and the founder of Suhrawardiyya tariqah Sheikh Shahabuddin Suhrawardi's (1145-1234) life, scientific and diplomatic activity. The structure and content of his work "Avoriful-ma'arif" are also analyzed. The mystical ideas presented in the work, in particular, the relationship between the murshid and the murid, the purification of the soul, the stages of achieving mystical perfection are highlighted. The article reveals the role of Suhrawardi's teachings in the development of Islamic spirituality and its influence on subsequent schools of mysticism.

### Key words

Shahabuddin Suhrawardi, Avoriful-ma'arif, Sufism, Suhrawardiyya order, preacher, Sufi, mystic, murshid, murid.

### INTRODUCTION

In the Islamic world, many scholars, including Shahabuddin Suhrawardi (1145-1234), play a special role in the formation and development of the doctrine of Sufism. He is recognized not only as the founder of the order, but also as a mystic who enriched the philosophy of Sufism theoretically. Suhrawardi worked in the scientific centers of Baghdad and Iran during his time, and trained many students. His work "Avoriful-ma'arif" is one of the most important sources of mystical literature, deeply analyzing the theoretical and practical issues of Sufism.

### METHODS

In the process of covering the study and developing its methodological basis and concept, modern historical research methods were taken as a basis. In particular, the approach was based on the principles of historicity, gradualism, truthfulness, objectivity and scientificity. In the process of introducing various sources and information into circulation, they were also summarized on the basis of comparative analysis.

Shahabuddin Suhrawardi was born in 1145 in the city of Suhraward (formerly called Midia) in the Jibal region of Persia, in Iranian Azerbaijan. This city gave humanity many famous thinkers who made a great contribution to the formation and spread of scientific schools.

Suhrawardi's full name is Umar ibn Muhammad ibn Abdullah ibn Muhammad ibn Abdullah ibn Ummawiyya ibn Said ibn al-Husayn ibn al-Qasim ibn Nasr ibn al-Qasim ibn Muhammad ibn Abdullah ibn Abdurahman ibn al-Qasim ibn Abu Bakr. He was also called "Shaykh ash-Shuyukh", "Shaykh al-Islam" or "Shaykh Shahabuddin".

Suhrawardi arrived in Baghdad as a young man, where his nephew Shahabuddin Suhrawardi was taken under his wing by his uncle, Ziya al-Din Abunajib Suhrawardi (d. 1168), an Iranian scholar and preacher who greatly influenced the development of his worldview. He was born in 1097 in the city of Suhraward, Azerbaijan, in the Jibal region of Persia. In 1113, Abunajib moved to Baghdad, where he studied Shafi'i law, Arabic grammar, and literature. At the age of 20, he abandoned his studies at the Nizamiyya Madrasa (al-Madrasa an-Nizamiyya) and became a hermit. He soon arrived in Isfahan, where he followed Ahmad al-Ghazali (d. 1126), the brother of the great Sunni theologian Muhammad al-, to a course for those who had decided to join the Sufi order. From him the new traveler learned how to choose pure food, drink, and clothing for the ceremony, how to help his colleagues, how to behave in the presence of the sheikh, and how to communicate with those around him and those who would benefit from his friendship. Interestingly, the author makes a clear distinction between "full" members of the Sufi order, who must spend their entire lives in voluntary deprivation and contemplation, and those who wish to join the Sufi order without giving up their property, worldly connections, and state duties. Abunajib applied the term "permission" (rukhsa) to such "worldly" Sufis. It could be used by ascetics who could not adhere to the Sufi discipline with all seriousness<sup>99</sup>. The Sufi ribat (ribat - a religious and educational institution where Sufis live and educate their disciples) belonging to his uncle Abunajib-Suhrawardi and the Nizamiyya madrasa, where his uncle once taught, became the first school for Shahabuddin Suhrawardi. Suhrawardi studied the external and internal sciences from his uncle.

Having graduated from the madrasa, Suhrawardi quickly gained great fame and high authority among the Sufis and representatives of "divine philosophy" as a preacher, scholar, and Sufi.

<sup>99</sup> Al-Suhrawardi Abu Najib. Harvard, 1975, -P.3-93; Baldick. J. Mystical Islam, London, 1989. -P. 66-72; Trimingham Dj.S. Sufi orders in Islam / Per. English O.F. Akimushkina. - M.: Nauka, 1989.

Suhrawardi was a great preacher. After the death of his uncle Abu Najib, Suhrawardi began to preach in his ribat. The sermons of this orator excited the audience. Under the influence of his lectures, many of his listeners cut their hair as a sign of repentance and became ascetics<sup>100</sup>. Others lost their temper, wept uncontrollably, or even fainted during his speech.

Suhrawardi also made a political career - he became the chief Sufi of Baghdad. During the reign of the Abbasid Caliph al-Nasir (1180-1225), "Shaykh al-Shuyukh" served as an advisor to the Caliph al-Nasir. On behalf of the Caliph, Suhrawardi served as a diplomat in Anatolia, Syria, Egypt, and Aleppo, which became the center of Sufism and religious life after his visit.

The Caliph used advisors such as al-Nasir Suhrawardi to form alliances against his enemies and to persuade disaffected groups to support the Caliph. Sheikh Suhrawardi was an important advisor to the Caliph. First, he was one of the most respected scholars and a representative of the famous Suhrawardi family, as well as a politician whose opinions were valued by the common people. Second, he was a gifted orator, a strong character, and had the ability to completely captivate his audience. He was also called the "prince of his time" (al-Malik). In 1217-1218, Suhrawardi held diplomatic negotiations with Muhammad, the Khorezm Shah. A year later, he traveled to Anatolia on a diplomatic mission to the Seljuk ruler of Konya, Alaaddin Kayqubad I (d. 1237). During this diplomatic mission, Abu Hafs Umar Suhrawardi was received as a high-ranking statesman. The sheikh's arrival was celebrated with great pomp and circumstance, and upon his return to Baghdad, he was received by the caliph himself<sup>101</sup>.

As a sign of respect for Suhrawardi, in 1203, Caliph al-Nasir<sup>102</sup> ordered him to build the Marzubaniya Ribat in the western part of Baghdad to spread his teachings. This Ribat included a bathhouse and a garden. Thanks to this assistance, Suhrawardi was able to spread his teachings beyond Baghdad.

Suhrawardi's active participation in state affairs raises a number of questions regarding the development of Sufi orders. Suhrawardi's political activities reveal another important aspect of the development and institutionalization of Sufi orders in the 13th and 14th centuries. At the same time, he served as a political advisor to the Abbasid caliph, who needed his skills in forming alliances and showing tolerance towards other Muslim administrations.

During one of his annual pilgrimages to Mecca and Medina, Suhrawardi met the greatest Sufi poet of the time, Ibn al-Farid (d. 1235). He was also acquainted with the great Sufi scholar Ibn Arabi (1165-1240). According to some sources, when

<sup>100</sup> Suhrawardi. Avarif al-maarif / Tarchumai Abumansur ibn Abdulmu'min Isfahani. - Tehran, 1386 x. -P. 27.

<sup>101</sup> Knysh A.D. Muslim mysticism. -P. 228.

<sup>102</sup> Islam encyclopedic dictionary. - M., 1991.- P. 216.

they (Shaykh Ibn Arabi and Suhrawardi) met in Baghdad (618 AH), they both bowed to each other and then parted in silence. When Ibn Arabi was asked about Suhrawardi, he said: "He is completely connected with the rulings of the Prophet (peace be upon him)" and when Suhrawardi was asked about Ibn Arabi, he said: "He is an ocean full of divine truth"<sup>103</sup>.

Suhrawardi had a conversation with the great poet and philosopher Ibn Fariz during his last pilgrimage in 628. Ibn Fariz's son said that the incident was as follows:

Abu Hafs Suhrawardi and many people from Iraq went on pilgrimage. The people gathered around Suhrawardi and were amazed by his every word and action. When Ibn Fariz heard that he was in Mecca, he hurried to meet him and said, crying: "I wanted to meet him on such a day."

Ibn Fariz went out:

"This is good news for you, so take everything away from yourself. You have already remembered all your mistakes."

Hearing this news, Suhrawardi began to cry. Everyone present came to visit him. During this visit, I received a "khirqa" (a special garment given by a murshid, i.e. a teacher, to his disciple) from Suhrawardi"<sup>104</sup>.

Many great sheikhs were murids (disciples) of Suhrawardi, including Said ibn Muttahir (d. 637/1259), Ibn Momin al-Tuzuri (d. 686/1288), Abulabbas Ahmad ibn Ibrahim Wasiti (d. 694/1294), Muhammad ibn Ali al-Husayn al-Khallati (d. 675/1297), Abdulhamid Zinjani (d. 675/1297), and others.

Among Suhrawardi's disciples were such great poets as Sa'di Shirazi, Kamal al-Din Ismail Isfahani, and Fakhr al-Din Iraqi. Sa'di Shirazi (1208-1292) In the work "Buston":

Here is the path! Bow your head humbly and walk steadily along it. The sheikh, who stood in prayer all night, spread a table for the dervishes in the morning. Not Sa'di, but Suhrawardi's teaching, The man's courage is on the path of service. My wise mentor Shihab, when I was sailing with him on the sea, said: "Never think badly of people, only a sad selfish person is disgusting!" He read these sentences to me on the ship, crying. About the torment of hell, about darkness. Then I was amazed to see the abyss of hell. And the sheikh said: "Okay, allow me to enter hell, so that no one else will suffer in hell!" He cared about the well-being of people - and pleased God"<sup>105</sup>.

<sup>103</sup> Suhrawardi. Avarif al-maarif. -P.31; Addas S. The Quest for Red Sulphur, -Cambridge, 1993. -P.140.

<sup>104</sup> Murtazoyev.Sh, 2020. Shahobuddin Umar Suhrawardi's manuscript "Avariful-maorif" (Those Who Knew Enlightenment). International Journal of Integrated Education. 2, 5 (March 2020). -P.166-169.

<sup>105</sup> Sa'diy Shiroziy. Bo'ston. - Tashkent: Gafur G'ulom, 2021. -P.150-151.



Sa'di mentions in his *Gulistan* that he was a student of Suhrawardi and that they once went on a pilgrimage together<sup>106</sup>. Sa'di's famous words in the first chapter of *Gulistan*: "The nature of the children of Adam is one, After all, they are all from one root," but they may have been taken from a hadith that Suhrawardi told Nu'man ibn Bishr in *Awarif al-Ma'arif*: "Inamo al-mu'minuna kajasadi rajumin wahidin isa ishtaka uzvatun min azohi ishtaka jasduhu ajma" ("True believers are like one body - if one member is sick, all the others are sick"), says Iranian researcher A. Zarinkub<sup>107</sup>.

Suhrawardi's contemporary, the Arab biographer Ibn Khaliqan, writes: "I met people who listened to his lectures, stayed in his company, and learned from him, as is customary among Sufis. They told me what strange feelings they experienced when they reached a state of ecstasy (spiritual excitement, immersion in divine love and pleasure). Suhrawardi came to Irbil as an envoy of the Baghdad authorities and organized meetings to discuss religious matters, but I did not have time to see him, because I was too young. He often traveled to other countries and sometimes lived near the Kaaba in Mecca. Many of the Sufi sheikhs of our time corresponded with him, asking for help in solving difficult problems and receiving advice in the form of fatwas<sup>108</sup>.

Suhrawardi lived and worked in the Ribat al-Ma'muniya in the last years of his life. According to sources, Suhrawardi became blind towards the end of his life and died in Baghdad in the month of Muharram 1234 (632 AH). Imam Hamid ibn Abulfakir Kimani led the funeral prayer for him. Suhrawardi's grave is located in the Sufi cemetery. It was restored in the 17th century by the Ottoman Sultan Murad VI<sup>109</sup>.

After Suhrawardi's death, his son Imam al-Din Muhammad Umar Suhrawardi became the head of the Mamuniya Ribat. He is the author of the treatise "*Zad al-musafir wa adab al-khazir*" ("Provisions for Travelers and Rules of Conduct for Those Present"). Imam al-Din Suhrawardi died in 1257. The Suhrawardi order was continued by his grandson Abdurrahman Suhrawardi.

Shahab al-Din Suhrawardi left a rich legacy on various issues of Sufism and religious science. Abumansur ibn Abdulmu'min Isfahani mentioned 5 works by Suhrawardi: 1) "*A'lam ul-hida wa aqidat arbab ul-taqwa*"; 2) "*Jazb al-qulub ila*

<sup>106</sup> Sa'diy Shiroziy. *Gulistan*. – Tashkent: Youth Publishing House, 2018. –P.8.

<sup>107</sup> Zarinkub, Abdulkhusayn. *Chustuchu dar tasavvufi Iran*. – Dushanbe: Irfon, 1992. –P. 194.

<sup>108</sup> Suhrawardi. *Avarif al-maarif*. – P. 24; Trimmingham J. S. *Sufi Orders in Islam*. –P. 40

<sup>109</sup> Schimmel, Annemarie. *Mir islamskogo mysticism / Per. English N.I. Prigarinoy, A.S. Rappoport*. -M.: Aleyta, Enigma, 2000. –P 23

muwasalat al-mahbub"; 3) "Kashf al-fadaikh al-junoniya wa rashf an-nasoikh al-imaniya"; 4) "Du futuvvatnama" (in Persian); 5) "Avorif al-maorif".

Abdulhusain Zarrinkub in his book "Chustuchu dar tasawwuf iran" ("Research in Iranian Sufism") mentions 8 books by Abuhafs Suhrawardi: 1) "Rashf an-nasoikh"; 2) "A'lom ul-hida"; 3) "Risalat us-sayr wa-t-tir"; 4) "Irshad ul-muridzin"; 5) "Arrohih ul-maktun li zavi al-ukum wal-l-fukhum"; 6) "Risalai wasiya"; 7) "Jazb al-qulub ila muvasalat al-mahbub"; 8) "Avorif al-maorif"<sup>110</sup>

In his book "Geschichte der Arabischen Litteratur" ("History of Arab Literature"), he provides information about more than 20 works by the sheikh:

1. "Avorif al-maorif" ("Gifts of Divine Knowledge").
2. "Kashf al-fadaikh al-yunaniya wa rashf an-nasoikh al-imamaniya" ("Discovery of Greek Abominations and a Sip of Guidance on Faith"), in which Suhrawardi analyzes Hellenistic philosophy, consists of 15 chapters and 2 conclusions. Mu'in al-Din Yazdi (d. 789/1411) translated it into Persian.
3. "Rashf un-nasoyeh wa aloi ul-taqi" ("A Sip of Guidance and the Exaltation of Piety").
4. "A'lom ul-hida wa aqidat arab ul-taqwa" ("Great Guides and Leaders of the Pious") – this essay is devoted to the word. It consists of 10 chapters and was written in Mecca.
5. "Risalat us-sayr wa-t-tair" ("Treatise on the Way and Flight").
6. "Irshad ul-muriddin" ("Advice to those who wish").
7. "Risalai Wasiya" – written in Persian.
8. "Arrohih ul-maktum li zavi al-ukum wal-l-fukhum" ("The Sealed Cup for Intellect and Perception").
9. "Jazb ul-kulub ila muvasalat al-mahbub" ("Attracting Hearts and Communication with the Beloved").
10. "Asrar ul-arifin wa sir at-tolibin" ("The Secret of the Knower and the Secret of the Desired").
11. "Yazdanshinoht" ("The Knower of God").
12. "Nugbat al-bayan fi-tafsir al-Qur'an" ("A Sip of Explanation in the Interpretations of the Qur'an").
13. "Fi-l-fakr" ("On Thought").
14. "Maqamat al-arifin" ("The Levels of the Knowers"),
15. "Risalat i-itikat al-hukama" ("Treatise on the Advice of the Wise").
16. "Risalat fi-tasavvuf" ("Treatise on Sufism").
17. "Sunnuh al-futuh bizzikr ar-ruh" ("Opening in the Remembrance of the Soul").

<sup>110</sup> Nuriddin Mudarrisi Chakhordahi. Silsilakhoi sufiai Iran. – P.132.

18. "Shams asrar anwar al-ilahiyya" ("The Sun of the Secrets of Divine Light").

19. "Al-qalb al-mukhtasar fi-akhbar al-Mahdi al-muntashar" ("A Summary of the News of the Awaited Mahdi").

20. "Nisbat suhbatih" ("On Conversations").

The treatise "Avorif al-Ma'arif" is the most famous of Suhrawardi's works and is used as a manual for Sufis. Suhrawardi completed it in 1216 and dedicated it to the Caliph of Baghdad, al-Nasir. "Avorif al-Ma'arif" is still popular among scholars from different countries. "Suhrawardi tried to combine different, sometimes completely contradictory theological concepts in order to create a comprehensive religious doctrine.<sup>111</sup>" It is worth noting that this work was written within the framework of the Holy Quran and the hadiths of our Prophet.

The treatise shows the influence of earlier Sufi writings, particularly the Sufi commentaries attributed to Abu Muhammad Sahl al-Tustari (d. 283/896) and Abu Abd al-Rahman al-Sulami (d. 1021). It includes works by Abu Nasr al-Sarraj (a Khurasan Sufi, author of the treatise *Kitab al-luma fi tasawwuf* (The Most Important Book of Sufism); died in 988), Abu Bakr al-Qalabazi (a Bukhara Sufi, author of the treatise *Taarruf li-mazhab ahl at-Tasawwuf* (Introduction to the Doctrine of Sufism); (died 990 or 995), Abu Talib al-Makki (Iranian mystic, author of the treatise "Qut". The influence of Sufi works such as "Al-Qulub" ("Sustenance of the Hearts") and "Ilm al-Qulub" ("Science of the Hearts") is shown.

One of the representatives of Suhrawardi's teachings, Jaliluddin Bukhari (d. 1291), says: "Whoever does not have his own murshid (spiritual mentor), carefully reads "Avorif al-Ma'arif" and follows its rules, he will become a good Sufi." 1

"Avorif al-Ma'arif" was widely distributed and served as a source for many translations, commentaries and appendices. It was published in Egypt and Beirut together with al-Ghazali's "Ihya 'ulum ad-Din" ("Revival of the Sciences of Faith"). The first third of the treatise, consisting of 21 chapters, was also published in Egypt, along with the appendix of Dr. Abdulhalim Mahmud and Mahmud ibn Sharif. Said Sharif Jurjani (d. 816/1438) added his appendix to the book. A copy of the handwritten treatise, along with the commentary of Azinuddin Khawafi (d. 838/1460), is preserved in the Majlisi Sina Library<sup>112</sup>.

The first translations and commentaries of the "Avorif al-Ma'arif" into Persian were made by the sheikh's disciples and followers: Zahiriddin Abdurahman ibn Buzgash (son of Najmiddin Ali ibn Buzgash, to whom Suhrawardi himself gave a "khirqa" and built a building from it). In 716/1316, he widely disseminated the ribat and Suhrawardi's teachings in Shiraz, and the teachings of Ismail ibn

<sup>111</sup> Knysh A.D. Muslim mysticism / Per. English M. G. Romanovoy. - SPb.: Dilya, 2004. - P.231.

<sup>112</sup> Suhrawardi. Avarif al-maarif. - P . 28-30.

Abdulmu'min Abumansur Isfahani (d. 710/1332) and Qasim Dawud (a disciple of Suhrawardi).<sup>113</sup> "One of the oldest translations of the treatise is the translation attributed to Ismail ibn Abdulmu'min Isfahani"<sup>114</sup>. Nazir Ahmad also notes in his book "Tabaqat Nasiriy" ("The Divisions of Nasiri") that this translation is the oldest. According to him, it was written in 642/1244, that is, 10 years after the author's death.

Sadraddin Junayd Fazliddin ibn Shaykh Abdurahman Shirazi translated "Avorif al-ma'orif" under the title "Za'il al-ma'orif fi tarjumat al-awarif" (A Guide for the Commentaries of the Book of "Avorif"). Said Muhammad Gesudaraz (a supporter of the Chishti doctrine) translated and commented on it into Persian. Imad Faqih Kirmani translated "Avorif al-ma'orif" into verse and called it "Tariqatnama" ("Book of Orders", "Book of the Paths of Sufism"). Abubakr ibn Muhammad Khawafi, a supporter of the Suhrawardi doctrine, wrote an appendix to the treatise in Darveshabad in 826/1448. Sheikh Izz al-Din Mahmud ibn Ali Kashani (d. 735/1334) translated "Awarif al-ma'orif" into Persian and called it "Misbah al-hidaya wa-l-miftah ul-kifoya" ("The Light of the Right Path and the Key of Sufficiency")<sup>115</sup>.

Today, the work "Avorif al-Maorif" has been translated into English, French, German and Turkish. In particular, Wilberforce Clark translated part of the treatise from Persian into English and published it in 1891. "Avorif al-Maorif" was translated into Turkish by Hasan Komil Yilmaz and Irfon Gunduz<sup>116</sup>.

Thus, "Avorif al-Maorif" quickly gained fame and became the leader of various Sufi brotherhoods. Sufis and Gnostics began to study it along with Abdulqasim Qushayri's "ar-Risalat al-Kushayriya fi ilmat-tasawwuf" ("The Message of Qushayri on the Science of Sufism"), "Ihya ulum ad-din" ("The Resurrection of the Sciences of Faith") by M. Ghazali, "Futuhat al-Makkiya" ("The Revelations of Mecca"), Ibn Arabi's "Fusus al-hikam" ("The Jewels of Wisdom"), and others<sup>117</sup>.

"Awarif al-ma'arif" consists of an introduction and 63 chapters. The treatise analyzes the reasons for the emergence and advantages of Sufi sciences, their impact on the heart and purity of the soul (tasfiyat al-qalb) (chapters 1-4), the essence of Sufism and the etymology of this concept; considers who is a Sufi and who imitates them, but at the same time is not one of them (ahl as-sufa) (chapters 5-9); provides an explanation of Sufi sheikhs, Sufi hirqas and ribats (chapters 10-15). Considers disagreements among Sufis about the "Sufi state" in travel and sojourn;

<sup>113</sup> Zarrinkub, Abdulhussain. Chustuchu dar Sufism Iran. - Dushanbe: Irfon, 1992. – P. 192.

<sup>114</sup> That work. –P. 153.

<sup>115</sup> Knysh A.D. Muslim mysticism / Translated from English by M.G.Romanova. St. Petersburg: Dilya, 2004. – P.230.

<sup>116</sup> Daminov E. Shahobiddin Umar Suhrawardi. – Tashkent: Movarounnahr, 2010. -P. 21.

<sup>117</sup> Murtazoyev Sh. (2020). Shahobuddin Umar Suhrawardi's manuscript "Avariful-maorif" (Those who know Enlightenment) // International Journal of Integrated Education. 2, 5 (March 2020). –P. 166.



"Stopping places" {maqam) and their rules (chapters 16-18); the cases of single and married Sufis (chapter 21); "zeal" (sama) and its rules (Chapters 22-25); "Forty-day retreat" for fasting and prayer (Chapters 26-28); ethics (Chapters 29-30); rules of conduct, conversion, ablution, prayer, fasting, sleeping and waking, clothing and eating (Chapters 31-35); the spirit, memory, "station" and fatwas of the Sufis during the period of Sufism (56-61). Finally, comments and a conclusion are given on Sufi terms (62-63).

It is worth noting that Suhrawardi had a talent for poetry. He was a poet and wrote in Persian and Arabic. Below are examples of his poems in Persian and Arabic:

Ibn Mulakkin also attributes the following poem to Abu Hafs Suhrawardi:

الحمى - مذللتم - معشبٌ نضيرَ  
وَمِنْ اهَابَةٍ يَزْهُوبُهَا النَّظِيرُ  
وَلَا الرِّيَّاحُ ، وَ أَنْ رَقَّتْ نَسَائُهُمَا  
أَنْ لَمْ تَفِدْ نَشْرَكُمْ لَا ضَمَمَهَا سَحَرُ  
وَلَا خَلَّتْ مُهَجَّتِي تَشْكُورِيسِيسَ جَوَى  
وَحَرَ قَبْلِي بِرِيَّاحُكُمْ عَطَرُ  
وَلَا رَقَائَتْ عِبْرَتِي حَتَّى تَكُونَ لِمَنْ  
ذَاقَ الْهَوَى وَصَنَى، فِي عِبْرَتِي عِبْرُ

*Since you bloomed, spring has turned green in the sheltered place, and eyes have shone with its gifts.*

*There was no wide valley where you would not fall, no shelter where the rain would not fall.*

*Even if women were kind, there would be no wind, And if it were bright, the dawn would not gather them.*

*My soul still complains of strong passion, And my heart is aflame with the incense of your love.*

*My tears will not dry until the one who desires passion receives my tears in return. I think that the waters flow abundantly within you<sup>118</sup>.*

Suhrawardi's main goal was to strengthen Sunni Islam. To this end, he wrote many spiritual testaments. In them, Suhrawardi calls on all his disciples to strictly adhere to the path of Sufism and the instructions of "futuvwa". He urged his disciples to adhere to the principles of morality set forth in the Quran and Hadith. It is worth noting that this aspect of Suhrawardi's teachings is also of interest to philosophers.

## CONCLUSION

In conclusion, the work "Avoriful-ma'arif" is not only a major source of Sufi philosophy, but also plays an important role in the formation of Muslim spirituality. Suhrawardi's teachings and the work "Avoriful-ma'arif" had a significant impact on the Central Asian schools of Sufism. In particular, the Sufis who worked in Bukhara, Samarkand and Khorezm incorporated the ideas of the

<sup>118</sup> Suhrawardi. Avarif al-maarif. -P.25-27; 77.

Suhrawardiyya order into their teachings. In the 15th century, this work was included in the madrasa programs, and it was used as a source of spiritual and moral education.

Through this work, Shahabuddin Suhrawardi deeply analyzed the ideas of enlightenment, mysticism, asceticism and the perfect man, enriching them with theoretical foundations. Even today, this work serves as an incomparable source in the study of Islamic philosophy, Sufism and human spirituality.

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