



About Suhrawardiya Sect in Alisher Navoi's Work "Nasayim Ul-Muhabbat"

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Abstract: *This article analyzes the views of Alisher Navoi about Sheikh Shikhobuddin Suhrawardi and his Suhrawardi sect in "Nasaim ul-Muhabbat", the history of the emergence of this teaching and its role in the perfection of human.*

Keywords: *Suhrawardiya, enlightenment, knowledge, thought, thinking, feeling, meaning, mentor, action, love, soul, greed.*

INTRODUCTION

The teachings of the people of Sufism, which played a great role in preserving the religion of Islam, were created in Turanian land. But the question of who are their founders and where these teachings came from is one of the most urgent problems of today.

We can see that the related issues are analyzed in Alisher Navoi's work "Nasayim ul-Muhabbat". In particular, in this work, Alisher Navoi wrote down valuable information about the representatives of Sufism, which existed from the time of the birth of Islam to the time when he lived and worked. This work is devoted to the life and work of 770 sheikhs.

"Nasayim ul-Muhabbat" is a translation of Abdurahman Jami's work "Nafahot ul-uns min hazarot il-quds". However, it should be noted that Navoi has a free and creative attitude to Jami's work. At the same time, he adds or shortens the information in his work and increases the number of 618 sheikhs to 770. As we study our history and cultural heritage and encourage the teaching of Naqshbandi, our study of this work has scientific, educational and moral significance. In particular, it is permissible to familiarize our people, especially our youth, with the beliefs and views of Imam Azam, Imam Moturidi, Ahmad Yasavi, Hakim Termizi, Bahauddin Naqshbandi, Abu Hafs Umr Suhrawardi.

One of them is Shihabuddin Abu Hafs Umr Suhrawardi, the founder of the Suhrawardiya order. Shahabuddin Umar Suhrawardi, who has a special place in the spiritual heritage of the East, was born in 1145 in the village of "Suhraward" in Iran. In 1160-1161, at the age of 16, in search of knowledge, he came to the city of Baghdad, which was considered the center of knowledge and enlightenment at that time. The mystic lived a long life and served under six Abbasid caliphs during his lifetime. He was also known as Abu Hafs and Abu Abdullah. He is also attributed with the names "Shihobiddin" or "Shaykh-ul-Islam", "Shaykhul Orifin". Suhrawardi's family goes back to Caliph Abu Bakr Siddiq. For this reason, in some sources, the names of that person are mentioned as "Al-Baqri", "At-Taymi" and "Al-Qurayshi". Afloki reacts to Umar Suhrawardi's relationship with Abu Bakr Siddiq and points out that he was related to Maulana Jalaluddin Rumi. Suhrawardi studied the sciences of kalam, fiqh, tafsir, hadith and Sufism in Baghdad. It is mentioned in the sources that Suhrawardi had reached maturity in the science of hadith. Suhrawardi's spiritual heritage is very rich, and many of

his works remain. One of the most famous works of Sufi that has survived to us is “Awarif ul-ma’arif” (“Presents of Enlightenment”).

Suhrawardiya was the founder of Sufism, which was formed in Baghdad at the end of the 12th and 13th centuries, and he promoted moderate Sufism. At the same time, Umar al-Suhrawardi was a theologian who took an active part in political life. Along with Ghazali’s works, his works became the ideological basis of “Suhrawardiya”. Suhrawardiya was widespread in India, where he had large landholdings and great political influence. In addition, he actively participated in the conversion of Hindus and Buddhists to Islam. From them, the followers of Suhrawardiya adopted some ideological positions and elements of yoga psychotechnique. In the 16th and 17th centuries, Suhrawardiya was divided into several independent sections. These are the following: Shattariya, Bahaiya, Jalaliyah.

Alisher Navoi wrote the following about Sheikh Shihabuddin Suhrawardy in his work “Nasayim ul-Muhabbat”.

Navoi wrote the following in “Nasayim ul-Muhabbat”: “Hazrat Makhdum is the teacher of his time, the only one of his time, the source of secrets, the leader of the warrant, the interpreter of truth, the teacher of all the great sheikhs in external and internal sciences, the support of followers Shihabuddin Abu Hafs Umar bin Muhammad Bakri Suhrawardy, may Allah sanctify his secret. According to Navoi, Shihabuddin Suhrawardy, who is a Sufist, had conversations with his uncle Sheikh Abunnajib Suhrawardy and Sheikh Abdul Qadir Gilani, may God bless him and grant him peace, and was invited to the conversation of more than one of them. In addition, they talked with Khizr, peace be upon him. The thinker said that Sheikh Abdul Qadir told Shihabuddin Suhrawardy about them: “You are the last of the famous people in Iraq”. Just like “Awarif” and “Rashf un-nasayih” and “A’lam ut-tuqa”. “Awarif” is classified in Mecca. This is why there are rumors that he was a “shaikh ush-shuyukh” in his time. In Baghdad, the leader of the order was far away - close to him, he used to resign from them. Some of them wrote to Navoi in his work “Nasayim ul-Muhabbat”: If I leave the action, I will be lazy. If I act, I get arrogant. The answer is written as follows: Take action and seek refuge in Allah from arrogance!”. According to the poet, this is what Sheikh Ruknuddin Alouddavla said in his pamphlet “Iqbaliya”: They asked Sheikh Sa’duddin Hummuyi: “How did you find Sheikh Muhyiddin Arabi?”. They answered: “A river without a bank, raging violently”. Again, “How did you find Sheikh Shihabuddin Suhrawardy?”. They answered: “The light of obedience to the Prophet on Suhrawardy's forehead is something else”. According to Alisher Navoi, he was born in the month of Rajab in five hundred and thirty nine, and died in six hundred and thirty two, God bless him”.

Based on Alisher Navoi’s works mentioned above, we came to the following conclusions.

Shihabuddin Suhrawardy expressed many opinions about the need to have knowledge together with practice, to always learn knowledge, to be patient and demanding in learning, to think, and to find the mind. In addition, he did unprecedented things in terms of attaining knowledge, acquiring it even if it was long and difficult, leaving advice and wisdom, connecting the heart to enlightenment rather than wealth. At the same time, he also expressed many opinions about going on the path of enlightenment as far as possible and still, knowing oneself, seeing enlightenment at its own value, and understanding one’s place in reality.

Therefore, the great Umar Suhrawardy’s works serve as a paradigm of humanitarianism for the enlightenment of the whole world.

Alloma views can be an epistemological doctrine of personal education. At the same time, in the work of Suhrawardy, the harmony of enlightenment and spirituality is manifested as a high level of education of a perfect person.

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