

An Assessment on Some of the Opinions and Theological Convictions of Seyyid Burhaneddin (Rumi's Master)

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Abstract: One of the main and the most important objectives of Kalam is to create a firm belief in people's hearts, to keep this belief from the danger of doubts, and to effort for providing different methods and techniques in the light of the Qur'an and Sunnah in this way. The aim of Sufism is also to educate self-ego and to preserve the belief within this moral axis. Seyyid Burhaneddin Tirmidhi is an important Sufi who was born at the end of the XII century and lived in the first half of the XIII century. His significance comes from his being the first master of Rumi by teaching him theological and mystical aspect of Islam for a long time. This article examines theological opinions of Seyyid Burhaneddin who has a significant place in the Sufi circles and the Anatolian Islamic culture.

Keywords: Seyyid Burhaneddin, Rumi, Sufism, Faith, Tirmidhi, Kayseri

I. Introduction

Science of Kalam, first of all explores the *vahdâniyet* among the God's essence and attributes.¹ It also determines the principles of Islam about faith and actions through nass (the Qur'an and the Sunnah) and builds them on the basis of rational method.² Sufism brings the truths of Islamic Theology toward general issues into very simple level which let also everyone will be satisfied. It also let individual to strengthen his/her faith in the existence and unity of the God.³ The Islamic disciplines of Kalam and Sufism are very close to each other in terms of their objectives. In both cases, at every occasion, of the faith, deeds and sensitiveness of the morality, the effects and the importance of faith on the behaviors are focused.⁴ In the discipline of Kalam behavior are examined as the practical intellectual perspectives of the faith.⁵ In this article, we examine Sufi Seyyid Burhaneddin (d.1244 / 642) who gains his importance from being master of Mawlana Jalal al-Din Rumi (1207-1273). He influenced Rumi's spiritual and theological convictions. The period in which Burhaneddin and Rumi lived was a term that so many different trends were common in Anatolia. Burhaneddin has significant and convincing thoughts regarding to the issues in theology.

In this article, I will examine Burhaneddin's thoughts on theological issues in his masterpiece "Maarif." before moving on to the subject I believe that it would be useful to briefly touch on his life.

1.1. The Birth, Generation And Education Of Sayyid Burhaneddin

Burhaneddin was born in Tirmidh near the Afghan border in 561/1166 or 565/1169. "Mohammed Hussein," the name was made. Later on his teacher give named him "Burhaneddin." He was also known with his titles of "Sayyid" and "Husayni" because of his lineage goes back to Hussein, Prophet Muhammad's grandson. He was grandson of Sayyid Qasim al-Tirmidhi and the son of Sayyid Hasan al-Tirmidhi.⁶ He got his first education in Tirmidh.⁷ Then he went to Balkh⁸ in 605/1208 in order to get education from Rumi's father Sultanu'l-Ulema Bahaneddin Veled (1151-1231). After completing his education there, he returned to Tirmidh. Following year he came back to Balkh and stayed there for five years. During this period he served as *atabeg* and lala of Rumi who was a child.⁹ He moved to Tirmidh in 616/1219 after his master left from Balkh. For many

¹ Seyyid Şerif Cürcâni, *Kitabu't Ta'rifât*, edited by M. Abdurrahman el-Mer'aşlı, (Beyrut: Daru'n-Nefâis, 2003), 266.

² See. Sa'duddin Taftazânî, *Şerhu'l-Makasid*, v. 1, edited by Salih Musa Şeref, (Beyrut, 1998), 32; İbn Haldun, *Mukaddime*, v.2, edited by Süleyman Uludağ, (İstanbul, 1983), 1073; Ömer Nasuhi Bilmen, *Muvazzaf İlm-i Kelam*, (İstanbul, 1972), 5.

³ Ebu Abdurrahman Es-Sülemî, *Sülemî'nin Risâleleri*, edited by Süleyman Ateş, (Ankara 1981), 3.

⁴ Sülemî, *ibid*, 3-4; Reşat Öngören, "Tasavvuf", *DİA* v. 40, (İstanbul 2011), 119-126; Süleyman Göğbulut, "İlim Tasniflerinde Tasavvufun Yeri", *Tasavvuf, İlmî ve Akademik Araştırma Dergisi*, 8:19 (2007), 248.

⁵ See. Ebu Mansur el-Mâtürîdî, *Te'vilâtü'l-Kur'ân*, v.1, (İstanbul: Mizan, 2005) 61-2.

⁶ For more information see Sahih Ahmed Dede, *Mevlevîlerin Tarihi*, (edited by Cem Zorlu), (İstanbul 2003), 123.

⁷ Tirmidh is a place in South of Uzbekistan and close to the Afghanistan border. See Abdullah Muhammedcanov, "Tirmiz", *DİA*, v. 41, (İstanbul, 2012), p.201.

⁸ A city in North of Afghanistan. See Tahsin Yazıcı, "Belh", *DİA*, v.5 (İstanbul, 1992), 411

⁹ Atabeg or Lala is a person who is in charge of education and service of a child. For the story about Burhaneddin's becoming Rumi's atabeg see Ferîdün-i Sipehsâlâr, *Risâle: Mevlânâ ve Etrafindakiler*, translated into Turkish by T. Yazıcı, (İstanbul, 1977), 118.

years he taught at the Tirmidh Madrasa. He was known with his titles such as “the crown of the head of the saints who reach the truth”, “the heart of saints,” “the interpreter of the mysteries,” “the light of the divine signs and illuminator,” “the pride of derwishes,” and muhaqqiq “the investigator.”¹⁰ When learning the death of Rumi’s father in 628/23 February 1231 in the city of Konya, he cried out by saying “Alas, my sheikh had migrated to the real universe from the world of trial” and then practiced absentia funeral prayer with his students for his master. A few weeks later he saw his master in a dream, his master says “You left my son Jalaladdin (Rumi) alone and neglecting in terms of his protection.” This dream was influential factor in his decision to go to Konya his colleagues for training Rumi.¹¹ When he arrived to Konya, he wrote a letter to Rumi (who was in Larende/Karaman) in which he was calling Rumi back to Konya. He told Rumi that his father was a perfect sheikh who has knowledge about spirituality and science.¹² Rumi became a student of Burhaneddin for nine years.¹³ On his way to Konya Burhaneddin, he met prominent scholars of that time such as Sadreddin Konevi (v.673 / 1274) and Ibn Arabi (v.638 / 1240) in Damascus and Aleppo. He also sent Rumi to Damascus and Aleppo for him to get further education from these scholars.¹⁴ Burhaneddin escorted Rumi until the city of Kayseri.¹⁵ Burhaneddin taught for a while at Madrasa built by Mahperi Hunat Hatun, the wife of Sultan Alaeddin Keykubad (1192-1237) and become imam in the Hakırdaklı mosque. He desired to end his work as imam because he was conducting long time prayer with spiritual joy when he leading the congregation, which might be annoying them. And he pulled himself into seclusion in a halvethâne, near the mosque.¹⁶ Meanwhile, Rumi was in Aleppo taking courses from Kemâleddin İbnü’l-Adîm (v.660/1262), the administrator of the city and the director of the Hallâviyya Madrasa (v.660 / 1262).¹⁷ Then, Rumi moved to Damascus and got four year education in Kalam, Arabic language and literature, Fiqh, Tafsir and Hadith in Damascus Mukaddemiyye Madrasa.¹⁸ He returned back from Damascus and met his master Burhaneddin and asked him to take training in arbain and seclusion. Even though Burhaneddin asked him to practice forty-day seclusion, Rumi wanted a three times forty-day seclusion.¹⁹ After the training, Rumi and Burhaneddin came back to Konya together.²⁰ Sayyid Burhaneddin, one day, said to Rumi (1207 -1273) “there is no two lions in a heart” by implying that Rumi’s legendary master “Shams Tabrizi” (1185-1248) will come soon.²¹ Burhaneddin returned to Kayseri and passed away in the same year. On his tomb it is written that he is died in 1244. All the mosques in Kayseri announced that “Respected Sayyid migrated from the world to his friend.”²² Rumi visited Burhaneddin’s tomb and prayed there after one month.²³ After staying for a while in Kayseri, Rumi returned back to Konya with his master’s books with him.²⁴

On the following days, Shams Tabrizi (d. 645/1248) and Sultan Valad (1226-1312) prayed in the tomb of Burhaneddin.²⁵ The architectural style of his tomb was built by Sultan Abdulhamid II (1876-1909). Meaning of the poem, which is written in Persian originally, on the door of the tomb is as follows: Ohsincere visitor! This is tomb worthy for the respected Burhaneddin. Enter inside with a huge respect.

These rhymes were written on his tomb;
“You left Tirmidh when discovering a mystery,
Rumi had enlightened many of your conversation,
Please do not withhold your intercession from us,
Present us good-tidings in Bad-i Saba,
You are the Sultan of the Saints Oh Sayyidal-Sırdan,
I found the peace; I am drunk from enjoying your bliss,
You stretched your wings on us from the dome of light,
Please do not withhold your intercession from us;

¹⁰ Semih Ceyhan, “Seyyid Burhaneddin”, DİA, v.37 (İstanbul 2009), 56-8.

¹¹ Ferîdün-i Sipehsâlâr, Risâle: Mevlânâ ve Etrafındakiler, p. 118; Eflâkî, Âriflerin Menkıbeleri, v.I pp. 56-7, 73; Ceyhan, “Seyyid Burhaneddin”, DİA, v.37, pp. 56

¹² See. Franklin D. Lewis, “Rumi Past and Present, East and West,” translated into Turkish by O.Nuri Küçük, Hitit Üniv. İlahiyat Fakültesi Dergisi, 8:16 (2009/2), 174 vd.

¹³ Eflâkî, Âriflerin Menkıbeleri, v.I, pp. 57; Lewis, Rumi Past and Present, p.176.

¹⁴ Ferîdün-i Sipehsâlâr, Risâle: Mevlânâ ve Etrafındakiler, pp. 24-25, 30

¹⁵ Reşat Öngören, “Mevlânâ Celaleddin-i Rumi”, DİA, v. 29 (İstanbul 2004), 441-8; Metin İlyas Subaşı, Kayseri’nin Manevi Mimarları, (Ankara: TDV, 1995), 74; Oral, Seyyid Burhaneddin, 92

¹⁶ Ahmed Eflâkî, Âriflerin Menkıbeleri, v. I, translated into Turkish by Tahsin Yazıcı, (İstanbul 1989), 61-2.

¹⁷ Eflâkî, Âriflerin Menkıbeleri, v.I, p. 77; Ali Sevim, “İbnü’l-Adîm”, DİA, v.20 (İstanbul, 1999) 478-9

¹⁸ Eflâkî, ibid, v.I, p.77.

¹⁹ See. Eflaki, ibid, v.I, pp.81-84; Oral, Seyyid Burhaneddin, p. 152.

²⁰ Eflaki, ibid, v.I, pp. 81-4

²¹ See. Sipehsâlâr, ibid, p. 120; Eflâkî ibid, v.I, p. 61.

²² See. Oral, ibid, p.168

²³ Sipehsâlâr ibid, p. 118; Eflâkî, ibid, v.I, pp. 56-7, 73; Ceyhan, “Seyyid Burhaneddin”, DİA, v.37, p.56

²⁴ Eflâkî, ibid, v.I, pp.70-1.

²⁵ It is reported that when Shams Tabrizi visited Burhaneddin’s tomb said that “You are the master of Rumi, the light of love. You left a trained a great heart for me. My duty is to ripen this heart. Oh Burhaneddin! You are the crown of the saints.” Oral, ibid, p.72

I was spiritually drunk from your trance,
I found peace from your spiritual soul”²⁶

The name of Sayyid Burhaneddin’s work is Maarif. The book consists of compilation his words, conversations and dialogue with his followers. In the book the secrets and wisdoms of worshipping, interpretation the verses and hadith as a witness to the subjects during the conservations, and the sensitiveness of being on the spiritual journey are presented with a very nice expression and the subjects were explained with very nice analogy, the phrases were composed from concise sentences.²⁷ Because the official language of the Seljuk Empire was Persian and the and most of the works written in Persian, his book was also written in Persian.²⁸ At the end of the book contains commentary of theverses of the chapters Muhammad and Fath.²⁹ Another important work of Burhaneddin is Rumi himself, who Burhaneddin served as teacher and master. Rumi talks about his master³⁰ when he says "be cooked, before being rid of corruption. Walklike Burhaneddin Muhaqqiq and become light. If you get rid of yourself, you become a burhan altogether. When slave vanishes, he becomes aSultan.”³¹

1.2 Faith

Sayyid Burhaneddin starts his “Maarif” with the following Quranic verses which underscores the importance of faith: “And as for those who have attained to faith and whose offspring will have followed them in faith We shall unite them with their offspring; and We shall not let aught of their deeds go to waste: [but] every human being will be held in pledge for whatever he has earned.”³² Faith is to confirm someone’s words, to affirm, to acknowledge his words, embrace his words with peace of mind, to stay in confidence by giving others confidence, to believe firmly without leaving any place for doubt.³³ According to Ashari (v.330 / 942) faith is to confirm that Muhammad is the true Prophet and affirm that what he gives are true.³⁴ The term faith is derived from the Arabic word “a-m-n” is the opposite of fear and means confirming, believing, being secure and safe.³⁵ This fact is expressed as follows in the hadith: "Muslim is one who other Muslims are safe from his hands and tongue,”³⁶ “Muslim is a person who people trust him in terms of their lives and goods.”³⁷ Burhaneddin resembles this trust to the example that businessman lends his property to other by trusting them. Believer is also lending to God, so believer is the person who put his trust in God.³⁸ Having an accurate faith requires bowing down in his heart and soul with free will, submission and approval.³⁹

According to Sayyid Burhaneddin having positive views regarding God’s grace will feed the idea that God will forgive us when we repent, he will accept when we pray and will give reward when we worship him, because "being optimistic about God’s grace is among the duties of worshipping him.”⁴⁰ According to Burhaneddin, those who believe in God also love God; and the God loves them. Believers gain advantage in the world and the hereafter. The greatest sign of God’s love is that believer looks for God’s blessings in every part of his life. In order to obtain God’s love believer must obey his commandments and avoid his prohibitions as much as possible. Burhaneddin supports his argument with a hadith-al qudsi.⁴¹ According to Burhaneddin believer’s body is purified by repentance, good deeds, patience and being thankful.⁴² And the inner belief reflects outwardly through righteous deeds and good morals. The outwardly reflection of inner belief depends on a body which is pure like a clean and thin glass. According to Burhaneddin more the shell is thick; more the internal (self) is weakened and hidden. When the shell weakens by efforts for righteous deeds and prayers, the essence of inner light gets stronger. In fact, similar to almond and peanut, the more coconut’s shell is thinner, the more it reflects light full.⁴³

²⁶ Oral, *ibid*, p.73

²⁷ Ceyhan, “Seyyid Burhaneddin”, *DİA*, v. 37 (İstanbul, 2009), 56.

²⁸ Seyyid Burhaneddin, *Maarif*, translated into Turkish by Ali Rıza Karabulut, (Kayseri, 1995), 6-7

²⁹ Ceyhan, “Seyyid Burhaneddin”, *DİA*, v.37, p.57

³⁰ Sultan Veled, *İbtidânâme*, translated into Turkish by Abdülbâki Gölpınarlı, (Ankara, 1976), 226.

³¹ Mevlânâ, *Mesnevî*, v.II, p.101.

³² *Quran*, 52:21

³³ See. Isfehani, *el-Müfredât fi Garîbi’l- Kur’an*, (edited by S.Adnan Ravâviri), (Beyrut, 1992) “Emn” article.

³⁴ Ebu’l-Hasan el-Eş’ari, *Kitabu’l-Luma fi’r-Red ala Ehli’z-Zeygi ve’l-Bida*, (edited by Richard J. McCarthy), (Beyrut 1953), 75

³⁵ İbn Manzûr, *Lisânü’l-Arab*, Beyrut, v. XIII, p.21

³⁶ Buhârî, “İman”, 4, 5, “Rikâk”, 36; Müslim, “İman”, 64, 65

³⁷ Tirmizî, “İman”, 13; Nesai, “İman”, 8

³⁸ *Maarif*, 34

³⁹ Bkz. Sabuni, *el-Bidaye fi Usuli’d-Din*, translated into Turkish by B.Topaloğlu, (Ankara: DİB, 1995), 180.

⁴⁰ Tirmizî, *Sünen*, (İstanbul, 1981), “Daavat”, 146; Ebû Davud, *Sünen*, (İstanbul 1981) “Edeb”, 89

⁴¹ *Maarif*, 12. This Hadith al qudsi is “Allah the Exalted says: I am as my servant expects me and I am with him as he remembers me. If he remembers me in himself, then I will remember him in myself. If he mentions me in a gathering, then I will mention him in a greater gathering. When he draws near to me by the span of his hand, I draw near him by the length of a cubit. When he draws near me by the length of a cubit, I draw near him by the length of a fathom. When he comes to me walking, I will come to him running.” Buhârî, *Sahih*, (İstanbul: Çağrı Yay, 1981), “Tevhid”, 30-5; Müslim, *Sahih*, (İstanbul: Çağrı Yay, 1981), “Zikr”, 1.

⁴² *Maarif*, s.22

⁴³ *Maarif*, s.22

Burhaneddin interprets the Quranic verses "We shall not let aught of their deeds go to waste"⁴⁴ as the blessings/richness of each action of a believer who turn his love to God.⁴⁵ If hundred fellow Muslims become each other's friends, for sake of the ones on the higher level, all the ones who stay in the lower degree will be taken to the higher level. So, the ones in the higher levels would not be decrease to lower level in order to make them equal. He considers this as a blessing and grace from God to wholehearted believer.⁴⁶ He moreover underscores that first condition to love God is to leave his personal desires and wishes and having faith in God and love him by referencing the verse "those who have faith also love God more than anyone else."⁴⁷ According to Imam Maturidi (d.333 / 944), faith is a precondition and an evidence for not wasting person's deeds in this world.⁴⁸ Love between believers and God is mutual; "O you who have attained to faith! If you ever abandon your faith, God will in time bring forth [in your stead] people whom He loves and who love Him."⁴⁹ Namely, faithful people act good, and Allah loves those who act nice.⁵⁰ One of the manifestations of faith is love.⁵¹ According to Burhaneddin the lamp of the light of the faith is body of believers which is similar to a glass.⁵² The body turns into glass through seclusion and combatting with self. Thus faith manifests outside as righteous deeds and good morals. When Imam Al-Ghazali (v.505 / 1111) explaining the hadith "Believe in God, then be straight,"⁵³ says that "the Prophet talks about the direction and trustworthiness to his faithful Muslims. And the prophet leads them to practice their faith as good behaviors."⁵⁴

According to Sayyid Burhaneddin science should be tool for reaching perfect faith and having fruitful life.⁵⁵ As it is stated in the following words of Yunus Emre (1240-1321) knowledge should be used as a key to solve challenges we face in order to gain love of God:

"Knowledge should mean a full grasp of knowledge:

Knowledge means to know yourself, heart and soul.

If you have failed to understand yourself,

Then all of your reading has missed its call.

What is the purpose of reading those books?

So that Man can know the All-Powerful.

If you have read, but failed to understand,

Then your efforts are just a barren toil."⁵⁶

Knowledge which is not accordance with the way of Allah, according to Burhaneddin, cannot solve the problems which are merely dreams, so they are not more than a piece of wood. In another word, there is no more value and importance with it.⁵⁷

Sayyid Burhaneddin considers that faith exists in the heart. If someone says "I believe" without having faith in his heart, they are liars so their mouths should be filled with stones.⁵⁸ Abu Hanifa (d.150 / 767) who was accepted among the first scholars of Islam indicates that real place of faith is the heart.⁵⁹ According to him, faith is confession with tongue and affirmation with heart. Only if confession is considered as having faith, all hypocrites should be accepted as believers.⁶⁰ Likewise, merely affirmation with heart cannot be considered as having perfect faith because faith in heart must be embodied with action. Therefore, Sayyid Burhaneddin underscores the fact that merely confession with tongue must be accompanied with affirmation of the heart in order to have a perfect faith. We observe that Burhaneddin uses common phrases such as "their mouths should be filled with stones" for explaining issue to the public. According to Burhaneddin, faith is like a guide that leads people, who are blessed by God's mercy and compassion, to the beauties and goodness. One must follow the guide very certainly for reaching the happiness in the world and the hereafter.⁶¹ The hadith such as "Anyone who have a faith at minimum level will be taken out from fire of Hell,"⁶² "Whoever in his last breath confess

⁴⁴Qur'an, 52:21

⁴⁵Maarif, s.12

⁴⁶Maarif, s.12

⁴⁷Maarif, s.61

⁴⁸ Mâtürîdî, Te'vilât, v.14, p.172

⁴⁹Qur'an, 5:54

⁵⁰Qur'an, 2:195

⁵¹See. Osman Oral, "İmânın Sosyal Hayatta Tezâhürleri, Doğruluk, Güzel Ahlak, Sevgi ve Kardeşlik", Bilimname, 2:27 (2014), 169.

⁵²Maarif, 22

⁵³ Müslim, "İman", 62; Ahmed b. Hanbel, Müsned, v.III, p.413

⁵⁴ Ebu Muhammed el-Gazâlî, İtikâd'ta Orta Yol, translated into Turkish by A. Duran, (İstanbul: Hikmet Neşr, 2004), 29.

⁵⁵See. Maarif, 33

⁵⁶ Turan Karataş, Yunus Divanı,(İstanbul: Kaynak Yay,2004), p.233

⁵⁷Maarif, s.33

⁵⁸See. Maarif, 33

⁵⁹ Ebu Hanife, Numan b. Sabit el-Fikhu'l-Ekber (İmamı Azam'ın Beş Eseri), translated into Turkish by Mustafa Öz, (İstanbul, 1981), pp.74-77; Ebu'l-Muin en-Neseî, Kitabu't-Temhid (Tevhidin Esasları), translated into Turkish by H.Alper, p.143.

⁶⁰ Ebu Hanife, el-Fikhu'l-Ekber, p.56

⁶¹Maarif, 33

⁶² Tirmizi, "Sıfatı Cehennem", p. 10.

that there is no god but Allah, and Muhammad is his Messenger will be go to Heaven”⁶³ also clearly explains the importance of faith.

Sayyid Burhaneddin indicates that whoever knows that all the goods consequently are created reaches the faith that there is a creator who is eternal.⁶⁴ In the Islamic discipline of Kalam this idea and method for proving the existence and unity of God is called “Hudûs evidence.”⁶⁵ According to Burhaneddin, protecting body is important for life; in the same way, protecting faith in the heart is also important. One must protect his faith as his life. Similar to the fact that in order to keep body healthy one needs to beware regarding poison and toxic substances, one must also protect his faith.⁶⁶ So as one protects himself from harmful animals, one must also protect his faith from harmful situations such as polytheism, discord and heedlessness. God gives all animals senses (instinct) which stay them away from the demand for harmful things and gives people mind which makes distinction between good and bad, beneficial and harmful. Besides he gives people the sense of lust which let them to harm themselves and take them into harmful actions as a mystery of his trial in this world.⁶⁷ Abu Mansur al-Maturidi (v.333 / 944) presents faith as among reasons of the human’s trial and considers wisdom of the existence of hell as demanding worldly life.⁶⁸ Burhaneddin who compares the faith to a settlement place, considers that committing sin in the settlement of faith and being ingratitude towards God’s blessings are vulgarity and immorality. In this respect he says: “If path to the hell is not so pleasant and attractive, thousands of people would not deprive themselves from the eternal heaven.”⁶⁹ According to Sayyid Burhaneddin, faith in the hearts of people resembles to the shining moon in the sky. Qur’an is like a light.⁷⁰ Just as the moon reflects around the light of the sun, faith in the heart should reflect the faith received from the Qur’an and Hadith. Believer should shed light of faith around by being helpful to people. According to Burhaneddin, believer is one who favors his fellow believer as favoring himself. He understands the verse “if you favor to others, you will have yourself a favor”⁷¹ as “doing good to others, which is a feature being Faithful Muslim, as doing goodness to himself.”⁷²

According to Sayyid Burhaneddin, faith has two parts. 1- believing Allah's greatness and respecting him (ta'zim), 2- to respect, to show mercy and compassion to all creatures due to respect to the God the Creator.⁷³ According to another division; “half of the faith is to be patient, the other half is being thankful.”⁷⁴ According to Maturidi (d.333 / 944), wherein difference between them thankfulness and patience are same. Patience keeps the soul from lust and pleasure; thankfulness uses gifts of God in good ways.⁷⁵ Patience means becoming strong against the face of evil and showing endurance with the awareness that everything comes from God. According to Maturidi, everything that happens to people based on a hidden reason or wisdom.⁷⁶ For him, patience is to welcome troubles and evils that one faces and thankfulness is to accept blessings of God. According to Burhaneddin, those who want to get to the truth of faith should be grateful to witness the events occur in the universe in order to get lessons from them. They also should be patient during times of trouble and tribulation, like Prophet Ayyub.⁷⁷

1. 3 Faith Is The Basis Of Deeds

According to Sayyid Burhaneddin, deep-rooted faith and pure intention are the indispensable foundations of good deeds; therefore unless this foundation is sturdy and steady, what you build on it will collapse or remain incomplete.⁷⁸ So the appreciation of deeds is only possible with faith. Since deeds without faith have no value in the presence of Allah, faith is so important for the authenticity of deeds in the Quran.⁷⁹ Surely faith is essential for good deeds.⁸⁰ Interpreting the verse “those who disbelieve and avert people from the way of Allah - He will waste their deeds”⁸¹, Burhaneddin claims that Allah voids the good deeds of infidels and

⁶³ Ebû Dâvud, “Cenâiz”, 20.

⁶⁴ Maarif, s. 51

⁶⁵ Kâdî Abdulcebbar, Şerhu'l-Usûli'l-Hamse, p.65; Bekir Topaloğlu, Allah'ın Varlığı, (Ankara: DİB, 1992), p. 69

⁶⁶ Maarif, 80

⁶⁷ Maarif, 80

⁶⁸ Âl-i imrân 3/142; Buhârî, “isti'zan”, 103, “rikâk”, 2, Müslim, “cennet”, 1; İbn Hanbel, Müsned, v.2(Egypt, 1954), 333, 354; Mâtürîdî, Te'vilât, v. 2, p.111.

⁶⁹ Maarif, 25

⁷⁰ Maarif, 20

⁷¹ Qur'an, 17:7

⁷² Maarif, 21

⁷³ Maarif, 21

⁷⁴ Maarif, 21; Münavi, Feyzu'l-Kadir, v. 3 (Beyrut, 1972), 188.

⁷⁵ Mâtürîdî, Te'vilât, v. 1, p. 234, v. 2, p.432, v.5, p.282

⁷⁶ Ibid.

⁷⁷ See. Maarif, 42, 71

⁷⁸ Maarif, 64

⁷⁹ Qur'an, 5:5; Mâtürîdî, Te'vilat, v.4, p.164

⁸⁰ Ibid.

⁸¹ Qur'an, 47:1

those who try to prevent others to become Muslim.⁸² Allah tells the parable of those who disbelieve in their Lord that their works are as ashes and mirage, on which the wind blows furiously on a stormy day.⁸³ Disbelievers are unable to keep from what they earned a single thing.⁸⁴ According to Burhaneddin, polytheism exterminates the faith and it's an unforgivable⁸⁵ cruelty. Polytheism is also a cruelty in terms of failure and rejection to surrender to the One Lord to whom have submitted all those within the heavens and earth, willingly or by compulsion.⁸⁶ By performing deeds of polytheism, the person will be plunged into darkness both in the world and the hereafter.⁸⁷

According to him, someone who isn't thankful for the blessings given by Allah cannot be called an infidel, maybe it can be said that he is showing ingratitude.⁸⁸ He certifies the issue with a mental sampler: "You feel eager to make friends with someone who serves and praises you, just as you love and caress animals like dogs and cats just because of their service, even if it's not worth a fig."⁸⁹ Saying these words, Burhaneddin is of the view that people should feel grateful to the unlimited blessings of the Creator by shutting the doors on polytheism and ingratitude. He instantiates to simplify the issue: "When a student makes use of your knowledge, you feel affection for him as the result of that exchange of information. But if he claims that "I got this information with my own ability and I do not have my gratitude to anyone", you won't feel the same affection for him because he has canceled out all goodness with his own volition and desire as informed in a verse from the Qur'an: "Allah will waste their deeds."⁹⁰ It's evidently not possible to measure this type of person against someone who says "I primarily owe Allah and then my teacher a debt of gratitude for my education and knowledge, otherwise how I would access this information without their act of showing the true path?" Burhaneddin argues that an arrogant person who does not thank and a faithful believer can't be equally treated,⁹¹ in terms of proving the relationship between faith and deeds. He remarks that verily Allah accepts only from those who are righteous and pious, but not from those who have bad intention.⁹² According to al-Maturidi, faith is a product of tongue and heart⁹³, whose duty is to believe and affirm the truth just as other parts of the body have their compulsory responsibility.⁹⁴ Deeds that originate from precise will and judgment can be acceptable and granted an award only when they are done with the intention of gaining Allah's sake. It is noted that righteousness of deeds are contingent on the good intention and desiring the sake of Allah,⁹⁵ as declared many times in the hadith.⁹⁶ That is to say; if your intention is pure and good, your works and behavior are shaped and evaluated accordingly. It is understood that righteous deeds should be done with sincere intention proper to the disciplines of faith, the Holy Qur'an and the Prophet's tradition.⁹⁷ According to Burhaneddin, faith will be alive and healthy with worship and good deeds; otherwise, it will be doomed to extinction, polytheism or disunion.⁹⁸

1.4 Increase And Decrease Of Faith

Increase of faith means to believe in something for sure by gaining more evidence and persistence, compared to the previous situation. Sayyid Burhaneddin argues that faith does not increase or decrease and neither does soul multiplies or diminishes. It is not possible for humans to be dead and alive occasionally.⁹⁹ Abu Hanifa (150 / 767) states that faith does not increase or decrease with regards to the fundamentals of religion, but it increases or decreases in terms of certainty and confirmation.¹⁰⁰ As declared in the verses of the Holy Qur'an, "the believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely".¹⁰¹ Theories that take the relationship between faith and deeds as a secondary issue disapprove the increase or decrease of faith to be

⁸² Maarif, 63

⁸³ See. Osman Oral, İmanın Pratik Tezahürü Salih Amel, (Ankara: Tiydem, 2014), 95.

⁸⁴ Qur'an, 14:18, Bkz. Mâtürîdî, Te'vilâtü'l-Kur'ân, v. 7, p. 479.

⁸⁵ Qur'an 4:48, 116; Qur'an 31:13

⁸⁶ See. Muhammed Bilgin, Kur'an'a Göre Şirk ve Müşrikler, Unpublished doctoral dissertation, Uludağ Üniv. (Bursa, 1992), p.45; Murat Serdar, Musa'nın Mısır'ında Şirk, (Kayseri, 2012), 10-11.

⁸⁷ See. Qur'an, 4:116; Buhârî, Cenaiz, 1, Libas, 24, İsti'zan, 30, Rikak, 13,14, Tevhid, 33; Müslim, İmân, 153, 154, Zekât, 32,33.

⁸⁸ Maarif, 63

⁸⁹ Ibid.

⁹⁰ Qur'an, 47:1

⁹¹ Maarif, 63

⁹² Maarif, 64

⁹³ See. Mâtürîdî, Kitâbu't-Tevhid, edited by B.Topaloğlu and M.Aruçi, (Ankara, İSAM, 2005), 176-7, 378-9.

⁹⁴ Qur'an, 16:106; 66:4; 22:35

⁹⁵ Süleyman Uludağ, "Amel", DİA, v. III, p. 13.

⁹⁶ Buhârî, bedü'l-vahy, 1; Müslim, imare, 155; Ebu Davud, talak, 11; Buhârî, Rikâk, 31; Müslim, İmân, 207; Dârimî, Rikâk, 70; Müsned, I, 227, 279, 310; Buhârî, fiten 19, Müslim, sıfatül-cenne 84

⁹⁷ Oral, İmanın Pratik Tezahürü Salih Amel, p. 101.

⁹⁸ See. Maarif, 80

⁹⁹ Ibid.

¹⁰⁰ Ebû Hanîfe, el- Fıkhu'l-Ekber, p. 58

¹⁰¹ Qur'an 8:2; 9:124

indexed to the rate of increase or decrease of the deeds.¹⁰² In short, the increase in faith means to believe in God's evidence and witness His sublimity without straying away from the truth and slacking off in religious practice.¹⁰³ Sayyid Burhaneddin summarizes the topic saying that the faith does not increase or decrease, but it remains the same as in the case of human soul which is permanent forever.¹⁰⁴

1.5 Prophets As Role Models Of Social Ethics

The prophethood, which is included in the hearing part of science of Kalam, represents one of the most important issues of Islamic beliefs and thoughts.¹⁰⁵ Burhaneddin indicates that believers should take an example by prophets' morality by following their steps towards the best rank of humanity. According to him, stones were extremely soft and mountains were subject to change and submit through the morality and compassion of the prophets.¹⁰⁶ For him, the Qur'an and the words of the Prophet are two main primary sources to be credited by believers.¹⁰⁷ He explains the verse "O you who have believed, if you support Allah, He will support you and plant firmly your feet"¹⁰⁸ as follows: If you help Prophets and the religious scholars who convey the message of Allah and the Prophet, Allah will make you superior in the world and the hereafter just as the companions of Muhammad and the apostles of Jesus and you will be commemorated in the pulpits and mosques with praise and prayer. On the contrary, Abu Jahl and Abu Lahab- two chiefs of infidels and polytheists- will be condemned fiercely until doomsday for contempt of the Prophet.¹⁰⁹

Sayyid Burhaneddin frequently expresses his commitment to the Prophet and says "I'm the dust of Prophet Muhammad's footprints and He is my dear sweetheart".¹¹⁰ He does not accept the idea "I got to God, I have no business with Mohammed anymore" claiming that it contradicts with the pillars of Islam. Allah never remains separate from Muhammad whom He always cherishes with praise of His glory since God gave Him all grace and everyone is asked to salute Him with submission. Thus, he testifies that Allah and Muhammad are inseparable with regards to the basis of valid faith.¹¹¹ Because monotheism means to worship Allah alone, he interprets the verse "know, [O Muhammad], that there is no deity except Allah"¹¹² by setting a parable as follows: Whoever says "there is no god but Allah and Muhammad is the Messenger of Allah" sincerely and wholeheartedly reminds someone who performs full ablution in an immaculately clean river and then performs prayer in awe of God.¹¹³ In order to prove the uniqueness and power of God and the wisdom of prophethood, Sayyid Burhaneddin also gives examples from other prophets, all of whom performed miracles providentially in the hands of God, when Abraham was thrown in fire, when Moses crossed the sea during the Exodus, when Noah came through the Great Flood, when David softened the iron like dough and mountain echoed with his beautiful tune, when the Prophet Jesus raised the dead spirits when the Prophet Muhammad ascended into the heaven, they all definitely felt the might of God and attributed these miracles solely to Him.¹¹⁴ He emphasizes that all Prophets knew themselves as God's servants and everything as subject to the command of God, who reigns over all creation. In this respect, believers are also required to obey the orders of God just as the prophets are at God's beck and call.¹¹⁵ When interpreting the verse "That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path", he states that believers who repent and pray for forgiveness will be forgiven by the mercy of God and intercession of prophets.¹¹⁶ According to him, the only hope and guide of believers is the Prophet Muhammad because all religious communities before and after Him can achieve their goals only by His all-encompassing grace.¹¹⁷

II. Conclusion

In this article, we gave some brief doctrinal precis of his theological ideas which have the features of Sufi tradition. Sayyid Burhaneddin, born in Tirmidh and died and buried in Kayseri, is one of the highest figures included in the group of dervishes and mentors who strived for the spread of Islam in Anatolia. The inscription on his tomb, "the second after Mohiuddin-i Arabi" indicates how a great scholarly person he was.¹¹⁸ When his

¹⁰²See. Temel Yeşilyurt, Ebu'l-Berekat en-Nesefi, (Malatya, 2000), 89.

¹⁰³Râzi, el-Muhassal, Translated into Turkish by Hüseyin Atay, (Ankara, 1978), 245

¹⁰⁴Maarif, 80

¹⁰⁵Nesefi, Tabsiratü'l-Edille, edited by H. Atay and Ş. Ali Düzgün, v. 2, (Ankara 2003), 14,17; Sâbüni, Bidâye, p.109

¹⁰⁶Maarif, 13

¹⁰⁷Maarif, 45

¹⁰⁸Qur'an, 47:7

¹⁰⁹Maarif, 65

¹¹⁰Maarif, 31

¹¹¹See. Maarif, 54-5

¹¹²Qur'an, 47:19

¹¹³Maarif, 66-7

¹¹⁴Maarif, 76

¹¹⁵Maarif, 76

¹¹⁶See. Maarif, 76

¹¹⁷Maarif, 77

¹¹⁸İsmâil Rusûhî Ankaravî, Şerh-i Mesnevî, v.2(İstanbul: 1289), 209-10.

opinions in the work 'Maarif' examined, it can be seen that he followed the trace of Ahl al-Sunnah wal-Jamaat in terms of theological belief. According to him, this world is full of tests and mystery for earning the eternal life and for this reason every moment of this life must be evaluated for finding happiness and eternal blessings. Monotheism means to worship Allah alone and also he does not accept the idea "I got to God, so I have no business with Mohammed anymore", which contradicts the law of Islam. We believe that he is a Sufi master who assimilated the faith of Ahlul Sunnah and advocated against the different ideas and trends, in mystical way.

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