



THE FOUNDATIONS OF MORAL EDUCATION IN THE WORKS OF SAYYID BURHANUDDIN MUHAQQIQ TERMIZI

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ABSTRACT

This article explores the foundations of moral education in the works of Sayyid Burhanuddin Termizi, a prominent scholar and spiritual thinker of the Islamic world. His teachings emphasize the purification of the soul, ethical conduct, self-discipline, and the cultivation of virtuous qualities as essential components of personal and social development. The study highlights the relevance of Sayyid Burhanuddin Muhaqqiq Termizi's ideas for contemporary moral education, showing how his concepts of spiritual refinement, sincerity, and responsibility can contribute to shaping an individual's character and strengthening the moral fabric of society.

KEYWORDS

Sayyid Burhanuddin Muhaqqiq Termizi, moral education, ethics, spirituality, self-discipline, Islamic philosophy, personality development.

INTRODUCTION

Moral education has always been one of the central issues in the history of human civilization. In every era, philosophers, scholars, and spiritual leaders have sought to define the principles that nurture a virtuous individual and a harmonious society. Within the Islamic intellectual tradition, the works of Sayyid Burhanuddin Termizi occupy a significant place in shaping the moral and spiritual dimensions of education.

As a prominent scholar and Sufi thinker of the medieval period, Termizi emphasized the importance of cultivating inner purity, ethical conduct, and self-discipline as the foundation of personal development. His teachings illustrate that morality is not limited to outward behavior but is deeply connected with the inner state of the heart and soul. By linking ethical principles with spiritual growth, Termizi presented a holistic model of education that combines knowledge, faith, and good character. The relevance of his ideas extends beyond his time, offering valuable insights for modern approaches to moral education. In an era of global challenges, where ethical values are often undermined by materialism and individualism, revisiting Termizi's concepts provides an opportunity to reinforce the role of morality in personal and social life. This study, therefore, aims to analyze the foundations of moral education in the works of Sayyid Burhanuddin Termizi and to highlight their significance for contemporary educational thought.

MATERIAL AND METHODS.

Sayyid Burhanuddin Muhaqqiq Termizi was born at the end of the 12th century and lived until the first half of the 13th century, dying in 638/1240 or 639/1241. He is one of the most important Turkic Sufis.

He was the first sheikh to complete the path of spiritual formation (sayr u suluk) of Jalaluddin Rumi, and the second was Shams Tabrizi. Although the exact date of Sayyid Burhanuddin's birth is unknown, sources indicate 561/1165. He came from the Husayni sayyids of Termizi. Due to his insight and deep understanding of the inner worlds, he was known in Khorasan, Termizi and Bukhara as «Sayyid-i Sirdan» - «Lord of Secrets». His knowledge of «ilm-i ladun» (secret knowledge) was also noted by Sultan Walad.

Sayyid Burhanuddin's life can be divided into two periods: before and after entering tasawwuf. There is almost no information in the sources about his life before turning to the spiritual path. However, based on the Islamic socio-cultural tradition, it can be assumed that he learned the Quran from childhood and became a hafiz, received a thorough education in various Islamic disciplines. His work «Ma'arif» testifies to his high erudition in the field of tafsir, hadith, Arabic language and kalam.

On the path of spiritual perfection, he chose Baha'uddin Waleed (d. 628/1231), the father of Jalaluddin Rumi (d. 672/1273), as his sheikh. Baha'uddin Waleed was the caliph of Sheikh Naj al-Din Kubra (d. 618/1221) and was known in Balkh as the «Sultan of the Ulema». After joining the brotherhood of Baha al-Din Waleed, Sayyid Burhanuddin devoted himself to strict spiritual exercises: he wandered for years through the steppes and mountains, eating barley flour once every two days, until he achieved spiritual perfection. As a result of this training, he inherited the spiritual heritage of his sheikh

Sources also mention that Sayyid Burhanuddin occupied a close position with his sheikh and for this reason was a mentor (lale and atabek) to the son of his teacher, Jalal al-Din Rumi.

After his sheikh left Balkh and moved to Konya, Sayyid Burhanuddin returned to his native Termiz (616/1219). At the time of the teacher's death, he was not near him, but during one of the meetings he mystically sensed his death and, saying: «Alas, alas, my sheikh has left this earthly world for the pure world», he mourned him for a long time.

Some time after the death of the sheikh, one night, Sayyid Burhanuddin saw his mentor Baha'uddin Waleed in a dream, who looked at him with reproach and anger for leaving Jalaluddin Rumi, whom he had been raising since childhood, without care.

In a dream, Sayyid Burhanuddin was commanded to continue the education of Jalaluddin Rumi. After this revelation, he went to Konya in 629/1232.

Arriving in Konya, Sayyid Burhanuddin stayed in the Sinjari Mosque for several months. At that time, Jalaluddin Rumi was in Larende (Karaman). Sayyid Burhanuddin sent him a letter through two dervishes, inviting him to Konya. Jalaluddin Rumi gladly accepted this call and came to him, to the perfect man educated by his father.

When Jalaluddin first came to Sayyid Burhanuddin, the latter seriously tested him in various fields of knowledge. The thirty-year-old Rumi answered questions confidently and with dignity, which amazed Sayyid Burhanuddin. Standing up in respect, he acknowledged his knowledge of the sciences of words, but said that now, like his father, he should study the «sciences of state.»

Rumi's son describes his father's attitude toward Sayyid Burhan al-Din:

«He became his devoted murid, fell at his feet like a dead man, and, dying before him, came to life again. He revived him, erased his sorrows and brought him joy».

DISCUSSION AND RESULTS

It can be said that Sayyid Burhan al-Din taught him the way (sayr u suluk) in the spirit of the Kubrawiyya tariqah. This teacher-student relationship lasted for nine years. During this time, he

repeatedly made him read the work of his sheikh Bahauddin Walad, “Ma’arif”. The purpose of this was to transmit to his son the spiritual state of his father.

For seven of these nine years, Sayyid Burhanuddin sent Rumi to Damascus and Aleppo to continue his studies, while he himself lived in Kayseri. During the process of spiritual education, he taught Rumi the rules, methods and etiquette of the tariqa, subjected him to three «chilyas» (forty-day seclusions). As a result of the completed spiritual path, Sayyid Burhanuddin gave him ijazat (permission) to guide and mentor.

After this, Sayyid Burhanuddin’s mission was completed. Having received the order of the sheikh in the spiritual world, he came to Konya, completed the spiritual formation of his teacher’s son and asked him for permission to leave. He wanted to settle in Kayseri. Although Rumi initially refused to let him go due to deep love and affection, but under the influence of the convincing words of the teacher, he agreed:

«Praise be to Allah, your mission is complete. People are already receiving light and a share from you. But the reason for my departure is this: a terrible and powerful lion has set out for this country (Konya). I am a lion and he is a lion, we cannot live together».

Indeed, soon after Sayyid Burhanuddin’s departure to Kayseri, Shamsuddin Tabrizi (d. 645/1247) arrived in Konya. Thus, Sayyid Burhanuddin, who had been Jalal ad-Din’s mentor (lale, atabek) in childhood and his spiritual teacher in adulthood, finally parted ways with him and settled in Kayseri in 638/1240–1241.

In Kayseri, he was engaged in spiritual mentoring and had influence among various social strata. It is known that the vizier Shams ad-Din Isfahani (Sahib, d. 646/1249) was among his murids. About the death of Sayyid Burhanuddin, Eflaki Dede reports very clearly:

“When the death of Hazrat Sayyid Burhanuddin was approaching, he ordered his servant to prepare some water. When he said that the water was hot, he ordered to close the door tightly, go outside, proclaim salawat and say: “The traveler Sayyid has left this world.” The servant, in order to understand what was happening, began to observe. Sayyid Burhanuddin washed himself with the prepared water, dressed himself and, curled up in a corner, said: “The heavens are pure, everything in the spheres is pure. The pure souls and all the pure are ready. O Allah, Who has entrusted me with this trust and has watched over me, come and take it from me. Insha’Allah, You will find me among the patient”.

CONCLUSION

In the works of Sayyid Burhanuddin Muhaqqiq Termizi, moral education is considered an integral part of the spiritual development of a person. His teaching is based on the purification of the heart, the development of moral qualities, sincerity and self-discipline, which ensure the harmony of the individual and society. He pays special attention to the connection between the external manifestations of ethics and the internal state of the soul, which makes his concept of education holistic and profound. The thinker emphasizes that true knowledge must be accompanied by moral behavior and spiritual experience. Therefore, he combines kalam, fiqh, tafsir and other Islamic sciences with the practice of «hal and suluk» - the internal path of self-improvement. His ideas remain relevant today, since they draw attention to the education of an individual who is able to withstand the challenges of the time, strengthen spiritual values and form a responsible society. Thus, the legacy of Sayyid Burhanuddin Termizi represents a valuable source for understanding the foundations of moral education in the Islamic tradition and can serve as a support for modern pedagogical and cultural approaches.

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