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**KNOWLEDGE VIA THE EMBODIMENT OF DUALITY: THE
INTELLECT AND THE HEART IN THE WORKS OF OĞLAN ŞEYH
İBRAHİM EFENDİ**

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Knowledge via the Embodiment of Duality: The Intellect and The Heart in the Works of
Ođlan Őeyh İbrahim Efendi

İkiliđin M¼mk¼n Kıldıđı Bilgi: Ođlan Őeyh İbrahim Efendi'nin Eserlerinde Akıl ve G¼n¼l

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PREFACE

The difficulty of writing a thesis about Sufism is rooted in two factors: theoretical knowledge on this area won't be enough to comprehend the whole unless blended with the practice. Another challenge is that although Sufism is a living teaching, yet it is today hard to experience it, a researcher new to the field is obliged to check the dictionary for the concepts of Sufism and thus tries to understand only through the words. Even only in Anatolian lands, there are lots of works written in many languages such as Persian, Arabic, Ottoman Turkish. Therefore, a language barrier occurs to get through to the sources.

My reason of writing a master's thesis about Sufism as a student of Cultural Studies Program stems from my wish to show firstly to myself then whoever meets with this thesis that Sufism is a cultural concept beside its religious context. According to me, Sufism is not a doctrine which can only be discussed within the borders of Islam and even Sunni Islam as a religious matter. Considering that it spreads from the 9th century onwards and still continues even after losing its legal basis with the law of closing the dervish lodges at least in Anatolia, we talk about the 800 years practice and so it is a historical and cultural formation in all respects. When we look more closely, we are witnessing lifestyles from different dervish groups gathered with several fields of interests and as a result, we are entering the fields of such disciplines as literature, art, music, architecture, philosophy. With this regard, I find this decision to write a thesis about Sufism as a student of Cultural Studies to the point, academically. From this field with abundant content, I choose the literature as a ground to work on and the philosophy as an instrument to use. I examine some texts of Sufi literature by thinking about the heart and knowing together with the help of philosophy. Hence forth, I would like to indicate that it is also possible to look at Sufism from the perspective of other disciplines apart from the religion.

On the other hand, I would say that beside cultural and historical background of Sufism, the situation on both how it is today perceived and how it is approached within the academic literature motivated me in writing thesis about Sufism. First,

Sufism is nowadays known as only religious term and the offset of Sunni Islam. This approach ignores the diversity and richness contained in Sufism knowingly or unknowingly. Similar tendency of attaching Sufism to Sunni Islam is also matter of academia and this debars Sufism from its diversity and richness in that vein regarding it as a monotype doctrine. However, Sufism is not based on a doctrine which all Sufis think or believe the same. I am intending to value and appreciate Sufism as it is and under the circumstances of its own time. I would like to comprehend it respecting its diverseness, with no effort to enclose it within any teaching or system. Being aware of the fact that I am trying to understand the 17th century text reading with the reflexes of a 21st century person while avoiding the trap of anachronism, I would like to examine it within its own language and mentality (or heartality?).

Due to my great interest and deep connection with the topic, I took a great risk by choosing to write my thesis in this field, in spite of the fact that I did not have a theoretical background on Sufism and there was not an opportunity to consult an academic specializing on Sufism in my department.

First, I was keen on studying madness. I was impressed with the texts praising the madness and I wanted to understand the reason why. Why is madness something to be proud of and even to be suggested while the intellect is just criticized? On the other hand, there are such dervish groups as Kalenderîs, Malamîs that are known as mad and those texts are mainly coming from these groups. Especially looking at these groups, I wished to clearly understand why they are called as mad dervishes and what their relationship with madness is. Yet, while the topic is pretty wide and extensive which almost violates the borders of a master thesis, the material is that much limited. Furthermore, I was not qualified and courageous enough in the very beginning to examine and analyze a Sufi text in depth. In this point, I was fortunately supported by my thesis supervisor. She advised me to restrict the topic and thus we determined the topic as the Malamî poets writing in Turkish in 17th century and I start to search the texts in this category. Yet, I couldn't understand any poem and I was about to quit. From all those texts I

investigated, there were just a few couplets that I could understand, and I took a photograph of that page and brought to my supervisor. Desperately, I told her: “I checked all the Malamî poets from the 17th century but for me it is so hard to understand them. Among those is just a few couplets which seem understandable to me.” She took a glance at those couplets and said to me: “It comes to your state, yet not to your words.” I had already found the material that I would like to study but I was still unaware. Those couplets belong to Oğlan Şeyh İbrahim Efendi, the leading actor of this thesis. Therefore, it was determined that my material would be İbrahim Efendi’s works. However, after reading more of İbrahim Efendi, I noticed that praising the madness is related to the heart, not vilifying the intellect. For İbrahim Efendi, the most crucial thing is to reach the truth, and this is possible through knowing God. Madness is just one of the ways to know God and according to İbrahim Efendi, the disciple is firstly required to increase the knowledge and love. Consequently, I changed the direction of pointer from the madness to the knowing and knowledge issues. Both madness and the knowing and knowledge issues are today correlated with the intellect, yet again after studying the works of İbrahim Efendi I discovered that this is not valid for a Malamî poet. In İbrahim Efendi’s view, the responsibility for both madness and the faculty of knowing lies in the heart. Hence, the necessity of commenting on the text with the perspective of its time and language which I also care so much about gains importance at this point. For this reason, the concepts needed to be reconsidered. I tried to study such concepts as the intellect, the heart, the knowledge, knowing and even madness with the perspective of İbrahim Efendi and his time, not from the scale of meanings shaped after modernity. In this sense, I decided to discuss knowing and knowledge by scrutinizing the intellect and the heart in the light of the works of İbrahim Efendi.

I am discussing knowledge in the framework of duality. The reason for this derives from the fact that İbrahim Efendi’s narration relies on paradoxical discourse. Also, each step on the way of knowing God has to pass through the duality. The verb of knowing harbors a great deal of duality with regards to its subject to perform, its object to be known and its faculty to be used. İbrahim Efendi like a brave philosopher who never hesitates to question puts this duality into the

center and establishes a narration protecting the conflict of duality but this way conducing to the disciple's attainment the unity. He embarks on a paradoxical language and style by expressing the opposite or how it shouldn't be. Eventually, all this process led me to determine the title of the thesis as "Knowledge via the embodiment of duality: The intellect and the heart in the works of İbrahim Efendi."

Today, my greatest motivation to write my thesis in this field originates from my dearest deceased teacher, Rahmi Oruç Güvenç who introduced me to practical Sufism. I am sending my warmest gratitude to Oruç Hoca for trying to transfer this teaching, which motivates me on being better person day by day, in a beautiful way to today's people.

I am thankful to the Center for Islamic Studies (ISAM) for presenting the space and access support for studying with its huge resources and peaceful library.

I would like to thank The Scientific and Technological Research Council of Turkey (TÜBİTAK) for supporting me financially with the master's degree scholarship which helped me a lot in finishing this thesis.

I really appreciate the support of İstanbul Bilgi University Cultural Studies Master Program which provides an opportunity for me to write a thesis on the topic that I would like to by virtue of academic freedom although there doesn't exist any lesson about Sufism in the academic program. I am very grateful to Zeynep Talay Turner for her great help in easing the process.

I would like to thank Berat Açı for being in the jury of my thesis and his precious contributions during the thesis defence.

My warmest appreciation and thanks belong to my dear supervisor, Zeynep Oktay Uslu, who has great effort and support on me both academically and morally. She is the greatest source of motivation and inspiration for me to write the thesis in this field and on this topic.

I also thank to my dear friend, Bilgesu Gündeş, who advised me to follow the classes on Sufism in Boğaziçi University which resulted in meeting with my supervisor and thus the emergence of this thesis.

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ABSTRACT

**KNOWLEDGE VIA THE EMBODIMENT OF DUALITY: THE
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The aim of this study is to examine and research how act of knowing is possible, which Oğlan Şeyh İbrahim Efendi, a 17th century Sufi poet, considers as one of the most important ways to reach the truth, in parallel of his works and in the light of paradoxical discourse he uses in these works. The investigation of whether knowing is possible through the intellect or the heart provides a basis for the debate of knowledge via the embodiment of duality. When we study the corpus of İbrahim Efendi, we see that not only knowing but also the actor of knowing, the object of knowing and the universe in which this act of knowing happens are touched by the duality.

The human who first needs to know oneself towards God's wish to be known, should comprehend the only thing that can be known is the existence of God. It is because all the existent including his/her own self which man witnesses in the universe are the manifestation of God's Names and Attributes. Only when man perceives that all the dualities are the opportunities bringing man to the unity by understanding the compulsory nature of the duality, man can experience knowing through the heart beyond the intellect and approach the truth.

One of the main reasons of having discussion in the axis of duality in the thesis stems from the paradoxical discourse which İbrahim Efendi prefers to use in his works. When İbrahim Efendi describes something in his works, first he describes what that thing is not. In this way, he puts the reader into the duality. With the guidance of İbrahim Efendi's paradoxical narrative, this thesis aims to comprehend such concepts as the existence, the knowledge, the heart and the truth with their knowledge of what they are not. These concepts are examined with the

close-reading method and the content are supported by the multidisciplinary approach with the help of history, literature, philosophy and philology. Therefore, we conclude that man can reach the truth through knowing and this knowledge is attained via the heart in İbrahim Efendi's view, after examining the works of İbrahim Efendi. Yet, knowing is not just a theoretic achievement, instead, it is a practical process.

Keywords: duality, existence, man, universe, knowing, intellect, heart, truth

ÖZET

İKİLİĞİN MÜMKÜN KILDIĞI BİLGİ: OĞLAN ŞEYH İBRAHİM EFENDİ'NİN ESERLERİNDE AKIL VE GÖNÜL

Bu çalışmanın amacı 17. yüzyıl mutasavvıf şairlerinden Oğlan Şeyh İbrahim Efendi'nin tasavvufi bağlamda hakikate ulaşmanın en mühim yollarından biri olarak gördüğü bilme eyleminin nasıl ve ne şekilde mümkün olabileceğini; İbrahim Efendi'nin eserleri doğrultusunda ve eserlerinde kullandığı paradoksal söylem ışığında incelemek ve araştırmaktır. Bilmenin akıl ile mi kalp ile mi mümkün olacağına dair sorgulama; tezde, ikilik ekseninde bir bilgi tartışması yapılmasına zemin hazırlamıştır. İbrahim Efendi'nin eserlerini incelediğimizde ikiliğin yalnızca bilme eyleminde değil, bilmenin öznesinde, nesnesinde ve gerçekleşeceği âlemde de tezahür ettiğini görürüz.

Bilinmek isteyen Tanrının arzusuna yönelik önce kendini bilmesi gereken insan; esasında bilinebilecek yegâne şeyin Allah'ın varlığı olduğunu idrak etmelidir. Çünkü insanın kendi varlığı da dahil olmak üzere âlemde şahitlik ettiği her bir varlık Allah'ın ismi ve sıfatlarının birer tecellisidir. İnsan ikiliğin kaçınılmaz doğasını kavrayıp karşısına çıkan her bir ikiliği birliğe götüren vesileler olarak gördüğünde, akıl ile bilmenin ötesinde gönülden bilmeyi deneyimler ve hakikate yaklaşır.

Tezin ikilik ekseninde tartışılıyor olmasının ana sebeplerinden biri İbrahim Efendi'nin eserlerinde tercih ettiği paradoksal söylemden kaynaklanmaktadır. Anlatmak istediği şeyin önce nasıl olmaması gerektiğini anlatan İbrahim Efendi okuyucuyu her daim bir ikilik içinde bırakır. Olmaması gerekenin bilgisiyle esas olanın kıymetinin vurgulandığı bu tezde İbrahim Efendi'nin paradoksal anlatısının rehberliğinde, varlık, bilmek, gönül ve hakikat kavramlarını idrak etmek amaçlanır. Bu kavramlar yakın okuma yöntemiyle irdelenir ve tarih, edebiyat, felsefe ve filoloji gibi disiplinler aracılığıyla tezin muhteviyatı güçlendirilir. Dolayısıyla 17. yüzyılda yazılmış metinleri yazıldığı dönemin kavramları ele alınarak incelemenin

neticesinde İbrahim Efendi'nin dünyasında insanın hakikate bilerek ulaşabileceği ve bu bilmenin de gönül ile mümkün olabileceği bilgisine ulaşırız. Fakat bilmek yalnızca teorik bir edinim değil aynı zamanda pratik bir süreçtir.

Anahtar kelimeler: ikilik, varlık, insan, âlem, bilmek, akıl, gönül, hakikat

INTRODUCTION

1. The Theoretical Aspect of Sufism

1.1 What is Sufism?

Sufism as the major mystical tradition in Islam appeared in the last period of 8th century in Baghdad. During the first century of Abbasid rule, there was a rejection movement to mainstream social life which was widespread form of piety in Muslim communities. The formative period of Sufism might be related to this movement. There were also other mystical movements in Iraq, Iran and Central Asia, apart from Baghdad. These were likely very different and heterogeneous in nature; however, they gradually blended with the Baghdad mystics and became known as Sufis.¹ Because of inadequate documentation, it is not clear whether each ascetic movement transformed into Sufism or not. A modern researcher of Islam, Alexander Knysh expresses that the normative literature of Sufism frequently describes the Prophet and some of his Companions, who were dissatisfied with the way of practicing religious law and put restrictions on themselves, as the first Sufis.² However, the term started to be used since the first period of the 9th century. The term *sufi*³ was first used for some renunciants (*zahit*) and pietists (*abid*) who wore wool. In the eight and roughly the first half of the ninth century, the term *sufi* described “nascent mystics” who were commonly viewed as “radical renunciants”.⁴

¹ Ahmet T. Karamustafa, *Sufism The Formative Period* (Edinburgh: Edinburgh University Press, 2007), 1.

² Alexander Knysh, *Islamic Mysticism: A Short History* (Leiden: Brill, 1999), 5.

³ For the information about the etymology of this word, see Nicholson: “Most Sufis, flying in the face of etymology, have derived it from an Arabic root which conveys the notion of ‘purity’; this would make ‘Sufi’ mean ‘one who is pure in heart’ or ‘one of the elect.’ Some European scholars identified it with ‘logos’ in the sense of ‘theosophist.’ But Nöldeke, in an article written twenty years ago, showed conclusively that the name was derived from *suf* (wool), and was originally applied to those Moslem ascetics who, in imitation of Christian hermits, clad themselves in coarse woollen garb as a sign of penitence and renunciation of worldly vanities.” Reynold A. Nicholson, *The Mystics of Islam* (London: Routledge and Kegan Paul, 1970), 3-4.

⁴ Karamustafa, *Sufism The Formative Period*, 7.

Another modern researcher of Islam, Reynold A. Nicholson considers that the earliest Sufis were, in fact, “ascetics and quietists rather than mystics.”⁵ They seek salvation in flight from the world. Besides, they believe that they would be saved by fasting, praying and pious works. The renunciatory modes of piety emphasized to detach them from mainstream social life and deal with the worship. Kelâbâzî (d. 380/990), one of the early theoretical writers on Sufism, says in this respect:

Those who relate them to the Bench and to wool express the outward aspect of their conditions: for they were people who had left this world, departed from their homes, fled from their companions. They wandered about the land, mortifying the carnal desires, and making naked the body; they took of this world’s good only so much as is indispensable for covering the nakedness and allaying hunger.⁶

Sufism emerged from the renunciation movements yet in time they diverged from each other in meanings, in their thoughts and practice and, there is thus a difference between the Sufi and renunciant. While renunciation is based on constant worshipping God with world-rejecting tendencies, Sufism adds love (*aşk*) and conversation (*sohbet*) in addition to renunciatory attitudes. Karamustafa describes Sufism as “a brilliant synthesis of world-embracing and world-denying tendencies within Islam”.⁷ Annemarie Schimmel considers that this synthesis shows up with the help of Rabi’a (d. 185/801) and expresses: “Rabi’a is generally regarded as the person who introduced the elements of selfless love into the austere teachings of the early ascetics and gave Sufism the hue of true mysticism.”⁸ Additionally, she says: “This love for love’s sake has become the central topic of Sufism.”⁹ Nicholson also thinks that Rabia is one of the first Sufis in the following sentence:

The mainspring of Moslem religious life during the eighth century was fear -fear of God, fear of Hell, fear of death, fear of sin- but the opposite motive had already begun to make its influence felt, and produced in the saintly

⁵ Reynold A. Nicholson, *The Mystics of Islam*, 4.

⁶ Kalabadhi, *At-ta’arruf li-madhhab ahl at-tasawwuf*, 5. Cited in Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: The University of North Carolina Press, 1975), 14.

⁷ Karamustafa, *God’s Unruly Friends* (Salt Lake City: University of Utah Press, 1994), 86.

⁸ Annemarie Schimmel, *Mystical Dimensions of Islam*, 38.

⁹ *Ibid.*, 39.

woman Rabi'a at least one conspicuous example of truly mystical self-abandonment.¹⁰

Basically, Sufism consists of inward turn and spiritual purification. Apart from Rabi'a, such important figures as Bayezid (d. 234/848) and Muhasibi (d. 243/857) take part in shaping of the teachings. Beforehand, it was "an ascetic revolt against luxury and worldliness",¹¹ then it focused on internal knowledge (*batinî bilgi*) and faith in unity (*tevhid*) with the help of the contributions of these figures. Schimmel states that Sufism meant, in the formative period, mainly "an interiorization of Islam, a personal experience of the central mystery of Islam, that of tevhid, 'to declare that God is One'."¹² The formative discipline of the early Sufis were Quran and Hadith. However, we had better mention the teachings or movements which had impression on Sufism. Both Schimmel and Nicholson express that these are Christianity, Neoplatonism, Gnosticism and Buddhism.¹³

If we would have an overall assessment on Sufism, it is an alternative way to ascetism within Islam, although "it had largely become indistinguishable from Islam in general,"¹⁴ for the ones who would like to experience the oneness of God. Neither a sect is it nor does it have a dogmatic system but the *tariqas* or paths by which they seek God "are in number as the souls of men."¹⁵ Sufis advise the cultivation of the heart rather than using the intellect for the sake of having the knowledge of God. At the same time, the Sufis who ascribe themselves to any path are mainly from the middle class. They do not prefer to live far away from the social life and their occupation is either artisanship or trade.

Ahmet Karamustafa mentions a new ascetic movement which appeared in Syria, Afghanistan and Anatolia during the later middle period of Islam.¹⁶ This

¹⁰ Nicholson, *The Mystics of Islam*, 4.

¹¹ *Ibid.*, 20.

¹² Schimmel, *Mystical Dimensions of Islam*, 17.

¹³ For more information about how they affect the Sufism, see Schimmel, "Historical Outlines of Classical Sufism," in *Mystical Dimensions of Islam*, 23-97; Nicholson, *The Mystics of Islam*, 10-27.

¹⁴ Nile Green, *Sufism: A Global History* (Oxford: Wiley-Blackwell, 2012), 154.

¹⁵ Nicholson, *The Mystics of Islam*, 27.

¹⁶ Ahmet Karamustafa, *God's Unruly Friends*, 2.

movement of asceticism which became more visible in the 13th century had adopted the principles of poverty, begging, single life and long suffering. This new renunciatory piety that was not in harmony with the society was evolving as Kalenderî and Haydarî movements in Syria, Iran and Egypt, and was also rapidly spreading in Anatolia and India. Karamustafa also adds that during the 14th and 15th centuries, many more groups such as Abdâls of Rûm (*Rûm Abdâlları*), Jâmîs (*Câmîler*) in Asia Minor and Madârîs (*Medârîler*) and Jalâlîs (*Celâlîler*) in Muslim India appeared.¹⁷

As the mystic groups in Anatolia spread and increased their activities, their relationship with the Ottoman Empire was shaped and changed. In the 16th century, with the foundation of Safavid Empire and such marginal mystic groups as Kalenderîs seemed to support them. Therefore, Ottoman Empire began to adopt a rigorous policy for these groups.¹⁸ However, with the variance of political and social situations, mystic groups also changed and adapted. Either a new mystic group was transformed or the older one was assimilated. Another Sufi movement, which was seemingly a continuation of previous mystic groups, Bektaşîs appeared in the 16th century in Anatolia and Balkan.¹⁹

In brief, I would like to talk about the history of Sufism in a wide perspective from the formative period till the 17th century. In the following years after it was born, Sufism developed²⁰ and spread beyond Iraq and Khurasan which were two main regions of early Sufi productivity. By 1100, the west of Spain and North Africa had met with Sufism. Between 1100-1500, it had traces from Morocco to Bengal. By 1500, Sufis were both influential to the upper-class including kings and also central to the lives of lower-class groups in town. After Mongol attack to

¹⁷ Ahmet Karamustafa, *God's Unruly Friends*, 4.

¹⁸ Ahmet Yaşar Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sufilik: Kalenderiler (XIV-XVII. Yüzyıllar)* (Ankara: Türk Tarih Kurumu, 1992), 121-129.

¹⁹ Ahmet Karamustafa, *God's Unruly Friends*, 4.

²⁰ For more information on how Sufism developed, see Knysh, "Why Sufism? Some Observations Regarding Sufism's Ascendancy During Islam's Golden Age," in *Islamic Mysticism: A Short History*, 99-102.

Khurasan and Baghdad, its spread expanded to Anatolia.²¹ Nile Green explains how Sufism penetrated in this vast area successfully due to the Sufis' diversifying their spiritual method and vernacularizing their means of communication and founding brotherhoods and saint cults. "The sanctification of God's Friends" (*awliya*) and "the vernacularization of Sufi teachings" spread Sufism across the wider world.²²

1.2. Sufism in the 17th century in the Ottoman Empire

In the 17th century, the Ottoman Empire was having difficult period in terms of political, economic and military conditions. However, it was at the same time a golden era for the literature, art and culture.²³

Instead of analyzing the whole era, I would like to focus on the years of 1000-1065 (1592-1654) that İbrahim Efendi lived. In these dates, the Ottoman Empire saw eight different sultans who are Murad III, Mehmed III, Ahmet I, Mustafa I, Osman II, Murad IV, İbrahim Han, Mehmed IV. It was the decline of the Ottoman Empire.²⁴

Sufism which had been a milestone in establishing the Ottoman Empire and forming the society is still in this century alive and dynamic. Among the active paths of this period are Khalwatiyya (*Halvetîlik*), Mavlawiyya (*Mevlevîlik*), Bayramiyya (*Bayramîlik*), Kadiriyya (*Kadirîlik*). The doctrine of Ibn 'Arabî (d. 638/1240) has been accepted by almost each path, with varying degrees. In the center of the empire, İstanbul, there were lots of paths and convents.

Since the formative period of the Ottoman Empire, Sufis always had good relations with the government. This situation was maintained in the 17th century, as

²¹ For more information about the history of Sufism, see Nile Green, *Sufism: A Global History*, 61-74; Karamustafa, *Sufism The Formative Period*, 1-71; Karamustafa, *God's Unruly Friends*, 13-97; Alexander Knysh, 17-147.

²² Nile Green, *Sufism: A Global History*, 114.

²³ Necdet Yılmaz, *Osmanlı Toplumunda Tasavvuf: Sufiler, Devlet, Ulema* (XVII. Yüzyıl) (İstanbul: Osmanlı Araştırmaları Vakfı, 1994), 475.

²⁴ Bilal Kemikli, *Müfid ü Muhtasar*, 4.

well. However, some unwelcome incidents have been experienced. For instance, four shaykhs were put to death owing to some political reasons. The poet Nef'i (d. 1635) was executed due to his satires. In the time of Murad IV, many shaykhs including İbrahim Efendi were exposed to prosecution owing to the suspicion of rebelling to the state. The debates between madrasa and convent arose from the fact that distinction between Islamic law (*zahir*) and Sufism (*batın*) began to become prominent. The thoughts of Hallaj (d. 922) and 'Ibn 'Arabî were in the center of the debates. Even though Davud Kayserî (d. 1350), the first founder of madrasa in the Ottoman Empire, was a commentator of Ibn 'Arabî, in time, Muslim theologians and scholars (*'ulama*) had less interest in Sufism and further, the number of Sufis who trained in the madrasa decreased.

Among the 388 shaykhs of this period, 99 shaykhs were poets. Most of the poets were following the style of Yunus Emre (fl. 14th century) in this period. Mehmed Fuad Köprülü (d. 1966) cites İbrahim Efendi among the poets who are under the influence of Yunus Emre and adds that İbrahim Efendi has much more artistic and grandiloquent works compared to Yunus Emre.²⁵ Furthermore, there were lots of commentary works and translations in this era. *Fusus* and *Mathnawi* translations were the most important ones among them.²⁶

1.3. The Influence of Ibn 'Arabî

Ibn 'Arabî was born in 1165 in Murcia, Spain, and was educated by two women saints, one of them Fatima of Cordova.²⁷ During his life, he visited many places such as Mecca, Cairo, Konya and Baghdad. Ibn 'Arabî has produced an enormous number of works, among which *Al-futûhât al-makkiyya*, "Meccan

²⁵ Mehmed Fuad Köprülü, *Türk Edebiyatında İlk Mutasavvıflar* (İstanbul: Alfa, 2017), 466-468.

²⁶ Necdet Yılmaz, *Osmanlı Toplumunda Tasavvuf*, 475-479

²⁷ Schimmel, *Mystical Dimensions of Islam*, 264.

Revelations,” in 560 chapters, and the *Fusus al-hikam*, “Bezels of Divine Wisdom,” have gained the greatest popularity.²⁸

Ibn ‘Arabî’s entire system is generally designated by the term “oneness of being” (*vahdet-i vücûd*). In fact, this term is not found in the complete works of Ibn ‘Arabî; it was conceptualized by some writers in the later years.²⁹ Ibn ‘Arabî used the concept of Being (*Vücûd*) for Absolute Being and said it is only Hakk (God/Truth) which is single and one. By the concept of Being, he means Self, Attributes and acts of God and defends that the rest of all the existing beings are indeed the manifestations of Being (*Vücûd*). Ibn ‘Arabî also speaks of multiplicity (*kesret*) besides unity (*vahdet*) and emphasizes that it is also rooted in Hakk. He says the multiplicity of this realm is not an obstacle for unity because it is the manifestation of the attributes of God, manifesting itself in different stages of Being.³⁰ According to Ibn ‘Arabî’s thought, “God is above all qualities -they are neither He nor other than He- and He manifests Himself only by means of the names, not by His essence.”³¹ However, human, seen as a tiny realm and also a brief summary of the whole realm, is the being in which all the Attributes of God were manifested.

One of the pillars of Ibn ‘Arabî’s system is the Perfect Man. The most perfect and superior manifestation of God is the perfect human being. This stage in fact belongs to the Truth of Muhammad and all the other prophets and wise mature ones (*kamîl*) are the manifestations of this Truth. According to Ibn ‘Arabî, every prophet of God is a truth which is a bridge between the divine and human nature. Each prophet corresponds to one truth which gives the highest stage of manifestation of Being. Therefore, we can know God because of the divine truths

²⁸ Ibid., 264-265.

²⁹ See Heinrichs, W.P. and Netton, I.R., “Waḥda”, in: *Encyclopedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 11 March 2018. <http://dx.doi.org/10.1163/1573-3912_islam_COM_1328>

³⁰ Mahmud Erol Kılıç, *Şeyh-i Ekber İbn Arabî Düşüncesine Giriş* (İstanbul: Sufi Kitap, 2009), 326-327.

³¹ Schimmel, *Mystical Dimensions of Islam*, 267.

manifesting through these prophets. We can never know it directly, yet it is possible to know its manifesting attributes. Thus, the doctrine of Perfect Man gives us an opportunity to understand Being and reach the knowledge of God, which makes it very significant.

The doctrine of Ibn ‘Arabî has affected both Malamîs and İbrahim Efendi on a large scale. İbrahim Efendi expected to be read in accordance with the perspective of Ibn ‘Arabî.³² Both historically and also through his corpus, it is possible to analyze İbrahim Efendi within the context of Ibn ‘Arabî’s thought and the doctrine of oneness of being (*vahdet-i vücûd*). Considering İbrahim Efendi’s corpus, we see the couplets implying and approving the view of oneness of being. Additionally, he directly makes mentions of Ibn ‘Arabî and his works *Futuhat* and *Fusus* in his various works which tells that he is aware of Ibn ‘Arabî and his thought. Indeed, accepting İbrahim Efendi as Malamî writer, we automatically accept that he adopts the doctrine of *vahdet-i vücûd* since as Abdülbaki Gölpınarlı (d. 1982) claims that Malamîs followed the thought of oneness of being. Gölpınarlı also says that İbrahim Efendi as a Sufi from “Second period Malamîs” also called Malamî-Bayramî writes his poems focusing on *vahdet-i vücûd*.³³ Sun’ullah Gaybî (d. 1087/1676) who is the disciple of İbrahim Efendi starts his book *Sohbetname* referring to İbrahim Efendi as “the sultan of the men of oneness (*birlikçilerin sultanı*).”³⁴ As Gaybî expresses, İbrahim Efendi says that he is neither Halvetî nor Celvetî, Kadirî and Mevlevî, he is only from the people of unity. Another claim supporting the relation between İbrahim Efendi and Ibn ‘Arabî is from Nazmî Efendi’s book *Hediyyetü’l-ihvân*. Nazmî Efendi (d. 1112/1701) mentions İbrahim Efendi as the second Muhyiddin Ibn ‘Arabî. This information may help us see the influence of Ibn ‘Arabî in the works of İbrahim Efendi clearly.

³² F. Betül Yavuz, “The Making of a Sufi Order between Heresy and Legitimacy: Bayramî-Malamîs in the Ottoman Empire,” PhD Dissertation, Texas, Rice University, 2013, 148.

³³ Gölpınarlı, *Melamîler ve Melamîlik* (İstanbul: Devlet Matbaası, 1931), 90-113.

³⁴ Sun’ullah Gaybî, *Sohbetname Biatname Devre-i Arşîyye*, haz. H. Rahmi Yananlı (İstanbul: Büyüyenay Yayınları, 2012), 13.

On the other hand, İbrahim Efendi was not only influenced by the perspective of Ibn ‘Arabî, he also blended it with his own teachings. He discussed the subject of Being within the oneness of being (*vahdet-i vücûd*) and touched on subjects such as unity-multiplicity (*vahdet-kesret*) and nonmanifest-manifest (*batın-zahir*). He also didn’t avoid duality while discussing unity. İbrahim Efendi adopted Ibn ‘Arabî’s teaching of perfect man and mentioned the importance of man as a being in which all the attributes of God were collected. İbrahim Efendi, however, described Ibn ‘Arabî’s “perfect man” which serves as a bridge between Divine and human natures and from which all divine manifestation occurred as “the knowing heart.” İbrahim Efendi argues that connecting with God who wishes to be known can be possible through knowing. He thinks of heart as a subject and a faculty which can fulfill the act of knowing in the most perfect way. In this case, the only way through which a dervish reaches the knowledge of God is “the knowing heart.” Although the knowing heart is quite similar to the concept of perfect man, İbrahim Efendi brought the wisdom of two words “hidden treasure” (*kenz-i mahfî*) and “who knows” (*men aref*) together and created the concept of knowing heart.

2. Malamîs

Malamatiyya divides into three periods, first period Malamîs who are called Malamatî, second period Malamîs who are called Bayramî-Malamî and third period Malamîs who are called Malamîyye-i Nuriyye.³⁵

³⁵ For the general information about Malamîs, see Gölpınarlı, *Melâmîlik ve Melâmîler*, İstanbul 1992; Ali Bolat, *Bir Tasavvuf Okulu Olarak Melametilik*, İstanbul 2003; Ömer Rıza Doğrul, *İslam Tarihinde İlk Melâmet*, İstanbul 1950; "Malâmatiyya." *Encyclopedia of Islam, Second Edition*. Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Brill Online, 2015. Reference. University of St Andrews. 07 March 2015 http://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/malamatiyyaCOM_0643

Besides Baghdad Sufism, which is known as *Sufiyye*, there was also mystical movement in Nishapur called *Malamatiyya*, the path of blame.³⁶ The foundation of this teaching belongs to Hamdun al-Kassar (d. 271/884), Ebu Hafs el-Haddad (d. 260/874) and Ebu Osman el-Hiri (d. 298/910). Malamatiyya is an Islamic mystical tradition which probably originated in 9th century Nishapur and shaped over the basic Malamati doctrine that “all outward appearance of piety or religiosity, including good deeds, is ostentation.”³⁷ The word *malamat* springs from the root *lama* which means “to blame” in Arabic. The concept of blame derives from the Qur’an, “they struggle in the path of God and fear not the blame of any blamer” (5:54), a verse referring to the Prophet and his Companions.

Karamustafa summarizes the idea behind Malamati doctrine this way:

The Malamatis thought that unless it was controlled, the lower self (*nafs*) would inevitably waylay the pious believer through self-conceit (*‘ujb*), pretence (*iddi’a*), and hypocrisy (*riya’*) and would thus prevent the believer from reaching his goal, which was the achievement of sincere, selfless devotion to God (*ikhlas*). They argued that the only effective methods of harnessing the appetitive self to the cause of *ikhlas* were to narrow the lower self’s sphere of operation by shunning all public display of piety as well as omission of praiseworthy acts, better yet, to subject the *nafs* to constant blame, *malama*, through self-censure.³⁸

On the other hand, *malamat* can be considered as the highest level of the Sufi stations (*makam*) and thus Malamati can be regarded as the one who reaches this level. Ibn Arabi divides the wayfarers on the way to the truth into three groups: *abid* (servants), *Sufi*, and *malamis*.³⁹ Among them is the *malama* which has the greatest position. William Chittick describes those who have *malama* with the people of blame defined by Ibn ‘Arabi:

There may be outstanding spiritual masters who attract disciples through their teachings and miraculous gifts, but the most perfect of the masters are

³⁶ For more information about Malamatiyya, see Karamustafa, “The Path of Blame in Nishapur,” in *Sufism*, 48-51; Alexander Knysh, “The Path of Blame: The Malamatiyya of Khurasan,” in *Islamic Mysticism*, 94-99; Schimmel, *Mystical Dimensions of Islam*, 86-88; Hujwiri, “On Blame (Malamat),” in *Kashf al-Mahjub*, 62-69.

³⁷ "Malāmātiyya." *Encyclopedia of Islam, Second Edition*.

³⁸ Karamustafa, *Sufism The Formative Period*, 48.

³⁹ Ali Bolat, *Muhyiddin İbnü'l-Arabî'de Melâmet Tasavvuru*, İlmî ve Akademik Araştırma Dergisi (İbnü'l-Arabî Özel Sayısı-2), yıl: 10 [2009], sayı: 23, 460.

never even noticed by those whom God chooses and guides. In respect of this characteristic, Ibn al-‘Arabî calls the most perfect of the gnostics the “People of Blame” (malamiyya). Though the name “People of Blame” has historical precedents in Sufism, Ibn al-‘Arabî defines the term and describes those who deserve it in terms specific to his own teachings.⁴⁰

Rather than being an institutionalized path, Malamatiyya is counted as a temperament (*meşrep*), yet it has affected many paths. One of them which Knysh calls as Neo-Malamatiyya is the Bayramî-Malamiyya, the second period Malamîs. The Bayramî-Malamiyya first appeared as a branch of the Bayramiyya Sufi order, which was founded by Hacı Bayram Veli (d.833/1430) in the fifteenth century.⁴¹ An offshoot of the Bayramiyya, led by Ömer the Cutler (*Sikkini*) (d. 880/1475) refused to recognize the authority of Hacı Bayram’s successor, Akşemseddin (d. 863/1459), and formed an independent branch known as Bayramî-Malamiyya.⁴² This split is based on Ömer’s abandonment of the cloak (*hırka*) and the headgear (*tac*) that had so far characterized the followers of the Bayramiyya. There are a variety of stories behind why Ömer refused the authority and this new group called as Bayramî-Malamiyya emerged. However, the more significant is that Ömer represents the mystic side including the divine love, ecstasy while Akşemseddin represents the ascetic side of Bayramiyya.⁴³

Not accepting any given rule and thus differing from other dervish sects, Malamîs were free from most ceremonial practices. For avoiding the ostentation, they concealed any display of spiritual attainment. They preferably tried to seem as ordinary people in public instead of wearing distinctive clothes or living in seclusion. The essentials of their way of thinking follow the doctrine of Ibn ‘Arabî. The unity of being (*vahdet-i vücud*) and the faith in the pole (*kutb*) are in the center of the teachings of Bayramî-Malamî.

As the last formation of Malamîs, Malamiyye-i Nuriye appeared in the 19th century. Its founder is Seyyid Muhammed Nur and it mainly spread across İstanbul

⁴⁰ William Chittick, *The Sufi Path of Knowledge: Ibn al-‘Arabi’s Metaphysics of Imagination*, (New York: State University Press, 1989), 372.

⁴¹ F. Betül Yavuz, “The Making of a Sufi Order between Heresy and Legitimacy,” 2.

⁴² Alexander Knysh, *Islamic Mysticism: A Short History*, 274.

⁴³ DIA, “Melamiyye,” *TDVİA*, vol. 29. İstanbul: Türkiye Diyanet Vakfı, 2004, 29-35.

and Rumeli. This type of Malamiyya seems to have been absorbed into the teaching of Nakshbandiyya.

3. Ođlan Őeyh İbrahim Efendi

İbrahim Efendi is one of the Sufi poets who lived in between the end of 16th and the 17th century.⁴⁴ He was a Bayramî-Malamî sheikh yet trained with the teachings of Khalwatiyya.⁴⁵ “Famous for his enthusiastic expressions from Malamiyya,”⁴⁶ İbrahim Efendi is described by his disciple Sun’ullah Gaybî, as the sultan of men of oneness (*birlikçilerin sultanı*), the proof of the follower of the truth (*gerçekçilerin kanıtı*), the most graceful of the gnostic (*ariflerin en zarifi*), the most beautiful of the seekers (*arařtiranların en güzeli*), the most perfect of the matured (*kemale erdirenlerin en güzeli*), the most superior of the guides (*mürşitlerin en üstünü*) and the one taking the true-path (*dođru yol sahibi*).⁴⁷

3.1. His Nickname

İbrahim Efendi is mentioned as Ođlan Őeyh, Ođlanlar Őeyhi, Ođlan Őeyhi, Olanlar Őeyhi and Olan Őeyh in the sources.⁴⁸ Yananlı expresses that he is also called as Aksaraylı İbrahim Efendi since he lived in Aksaray, İstanbul where his convent and grave are located.⁴⁹ İbrahim Efendi has such titles as The Knowing

⁴⁴ For more information about İbrahim Efendi’s biography, see Azamat, “Olanlar Őeyhi İbrahim Efendi.” Also see Sun’ullah Gaybî, *Sohbetnâme, Biatnâme, Devre-i Arşkiye*, ed. H. Rahmi Yananlı (İstanbul: Büyüyenay Yayınları, 2012); Bilal Kemikli, “Bayramî-Melâmî Őâir: Ođlanlar Őeyhi İbrahim Efendi,” in *Journal of Turkish Cultural Studies*.

⁴⁵ For more information about Khalwatiyya, see Alexander Knysch, *Islamic Mysticism: A Short History*, 264-271.

⁴⁶ Cemal Kafadar, *Kim Var imiş Biz Burada Yođ iken* (İstanbul: Metis Yayınları, 2017), 46.

⁴⁷ Gaybî, *Sohbetname*, 13.

⁴⁸ Kemikli explains in detailed in which sources those mentions are referred. Bilal Kemikli, *Müfid ü Muhtasar*, 21-26.

⁴⁹Hüseyin Yananlı, “Önsöz,” *Hazret-i Dil-i Dana Ođlan Őeyh İbrahim Efendi Külliyyatı*, ed. H. Rahmi Yananlı (İstanbul: Kitabevi, 2008), 1.

Heart⁵⁰ (*Hazret-i Dil-i Dâna*) and The Second Reviver of Religion⁵¹ (*Muhyiddin-i Sâni*).

Among his nicknames, the most common one is Oğlan Şeyh and İbrahim Efendi himself explains the story behind his nickname. As we learn from the book *Sohbetname*, which contains the conversations of İbrahim Efendi, written by Sun'ullah Gaybî who is the follower of İbrahim Efendi during his lifetime, he got "Oğlan Şeyh" nickname when he was very young since *oğlan* means young boy in Turkish.⁵² According to the story quoted by Gaybî in his book, when İbrahim Efendi as a 6-8 years old child was listening to hymns with his grandfather Taptap Şah Ali, he noticed the sentence from hymn: "I have given my being to God; I have no home left. (*Varımı ol Hakk'a verdim hanümanım kalmadı.*)"⁵³ and asked his grandfather: "I wonder if he has his own being so that he gives it to God?" Hearing this bewildering question from his little grandkid, Taptap Şah Ali was immediately amazed and told "This little boy from now on is sheikh." Since then, İbrahim Efendi has been known as Oğlan Şeyh İbrahim Efendi.

Another argument on why this nickname *Oğlan Şeyh* was given to him is that İbrahim Efendi reached maturity and became the shaykh in the lodge in his very young ages. Besides, his lodge appealed to mostly young people and thus he earned reputation of *Oğlanlar Şeyhi* which means the shaykh of young boys.⁵⁴

3.2. His Birth and Death

*Doğduğu bin tarihidir Hazreti İbrahim'in
İntikal etti cihandan bil o gün kutb-ı zaman*⁵⁵

⁵⁰ Kemikli claims that one of his manuscripts had entrance entitled "Divan-ı Hazret-i Dil-i Dâna" which means the collected poems of dil-i dâna. Kemikli, *Müfid ü Muhtasar*, 22.

⁵¹ Halvetî author Muhammed Nazmi calls İbrahim Efendi as the second Ibn 'Arabî of the time. Nazmi, *Hediye*, 306.

⁵² Sun'ullah Gaybî, *Sohbetnâme*, 115-116.

⁵³ This hymn belongs to Piri Mektebdar Hazretleri. See Sun'ullah Gaybî, *Sohbetnâme*, 115.

⁵⁴ Quoted in Kemikli, *Müfid ü Muhtasar*, 24.

⁵⁵ Gaybî, *Sohbetname*, 117.

It is the year of thousand when İbrahim was born
Know that the pole of the time passed away that day

According to this couplet above which belongs to his grandfather Tabtab Şah Ali, İbrahim Efendi was born in 1592. The sources agree that his birth place is Eğridere,⁵⁶ however, there is an ambiguity about where Eğridere⁵⁷ exactly is. Soysal concludes that he was born in Eğridere which might indicate a town in the vicinity of Uskup, or another one around Edirne.⁵⁸

Bilal Kemikli states that there are two views on where İbrahim Efendi was born, these are Eğridere, Konya and Aksaray, İstanbul. According to Kemikli, since his lodge is in Aksaray, İstanbul, his birthplace is also considered as İstanbul, yet there doesn't exist any historical evidence about that. Neither in past nor at present does Konya and Aksaray have a place called Eğridere. Consequently, Kemikli also agrees that Eğridere is in either near Uskup or around Edirne.⁵⁹

There is a conflict about which year he died, either 1655 or 1656. Hüseyin Vassaf (d. 1929) expresses that the latter among the dates is true and İbrahim Efendi passed away in March 1, 1656 (22 *Rebîul'âhir* 1065) on Wednesday morning.⁶⁰

⁵⁶ Nazmi and Enfi have different opinions in his birthplace. Nazmi states that İbrahim Efendi was born in the district of Erger while according to Enfi, his birthplace is the district of Erge in one of the cities of Anatolia. Nazmi, *Hediye*, 305. Enfi, *Tezkiretü'l-Müteahhirîn*, 166.

⁵⁷ According to Vassaf, İbrahim Efendi's birthplace is Eğridere, Konya. He also mentions the possibility that İbrahim Efendi was born in Aksaray, İstanbul. Hüseyin Vassaf, *Sefine-i Evliya*, Haz. Ali Yılmaz, Mehmet Akkuş (İstanbul: Seha Neşriyat, 1999), 512. On the other hand, Nihat Azamat claims that İbrahim Efendi was born in Eğridere within borders of Köstendil what is now Bulgaria. Azamat, "Olanlar Şeyhi İbrahim Efendi," *TDVİA*, vol. 21. İstanbul: Türkiye Diyanet Vakfı, 2000, 298-300.

⁵⁸ Ayşe Asude Soysal, "XVII. Yüzyılda Bir Bayrami-Melami Kutbu: Oğlan(lar) Seyh(i) İbrahim Efendi," phd diss., Hacettepe University, 2005.

⁵⁹ Kemikli, *Müfid ü Muhtasar*, 27-30.

⁶⁰ Hüseyin Vassaf, *Sefine*, 513.

3.3. His Family

İbrahim Efendi was from the Balkans, born into a wealthy family with strong connections to the Rumelian branch of the Bayrami-Malamîs.⁶¹ His father was a trader, but we have not enough information about his name and profession. His grandfather is Tabtab Şah Ali who was an adherent of Ahmed Sarban. The information about his family; wife and children are not available.

Nazmî Efendi⁶² who has been to the spiritual discussions (*sohbet*) by İbrahim Efendi and famous for his book, *Hediyyetü'l-İhvân*, states that İbrahim Efendi's father passed away in his adolescence and all the property from his father passed to him.⁶³ In the light of this information, it can be concluded that İbrahim Efendi does not have any siblings since he was the only heir.⁶⁴ However, he chose to go to İstanbul rejecting the property and gave all he had to his mother.⁶⁵

3.4. His Mystical Training

As even at his young ages he was listening to mystical hymns with his grandfather, İbrahim Efendi seems to have got his first Sufi trainings from his family.

When he reached “the age of distinguishing the false and true, (*sinni temyize vasıl olunca*)”⁶⁶ İbrahim Efendi came to İstanbul. He was in search of mystical

⁶¹ F. Betül Yavuz, “The Making of a Sufi Order between Heresy and Legitimacy: Bayrami-Malamîs in the Ottoman Empire,” Texas, Rice University, 2013, 145.

⁶² For more information about him, Hasan Aksoy, “Mehmed Nazmî Efendi,” *TDVİA*, vol. 32. İstanbul: Türkiye Diyanet Vakfı, 2006, 460-461.

⁶³ Nazmî, *Hediyye*, 305.

⁶⁴ Bilal Kemikli, *Müfid ü Muhtasar*, 31.

⁶⁵ Enfî Hasan Hulûs Halvetî, *Tezkiretü'l-Müteahhirîn, XVI ve XVIII Asırlarda Yaşayan Veliler ve Deliler*, haz. Mustafa Tatçı ve Musa Yıldız (İstanbul: H Yayınları, 2014), 166. Also see Nazmî, *Hediyye*, 305.

⁶⁶ Gölpınarlı, *Melamilik*, 90.

training and became a member of the path of Halvetî Şeyh Hakikizade Osman Efendi. İbrahim Efendi was thus trained on the Halvetî way for seven years.⁶⁷

As a reason why İbrahim Efendi came to İstanbul, Nazmî mentions a song with which İbrahim Efendi was impressed upon hearing. Enfî (d. 1724) also expresses that it was the song which made İbrahim Efendi search of mystical training and then come to İstanbul. However, Nazmî thinks that these verses below are from the song which İbrahim Efendi listened to while Enfî tells that they belong to İbrahim Efendi himself, not someone else's song.

*Aşk ile yâ Rab dîvâne oldum
Bana kerem et bana meded et
Şevkim meyinden mestâne oldum
Bana kerem et bana meded et*

*Mâl u melâlim yoluna verdim
Mihrinle âhir bu yola girdim
Dağlara düşüp bellere erdim
Bana kerem et bana meded et⁶⁸*

I have become mad with the love, o God
Be generous to me, help me
I have become drunk with the wine of my desire
Be generous to me, help me

I have sacrificed my worldly belongings and worries on your way
In the end I have entered this path with your sun
I have arrived in ravines crossing the mountains
Be generous to me, help me

3.5. His Genealogy (*Silsile*)

Süleyman Gökbulut states that İbrahim Efendi is seemingly regarded as Halvetî but in respect to his spiritual chain he is counted as Malamî.⁶⁹ As quoted in

⁶⁷ See the couplets with numbers between 215-217 in “1. Kaside: Dil-i Dâna,” in *Hazret-i Dil-i Dâna*, 235.

⁶⁸ Enfî Hasan Hulûs Halvetî, *Tezkiretü'l-Müteahhirîn*, 166.

⁶⁹ Süleyman Gökbulut, “Gaybî'nin Sûfî Muhiti ve Oğlanlar Şeyhi İbrahim Efendi,” *Kütahyalı Bilge Şair Sunullah-ı Gaybi ve Dönemi*, Dumlupınar Üniversitesi İlahiyat Fakültesi, 2016, 134.

Sohbetname, İbrahim Efendi ascribes himself to the Bayramî-Malamî genealogy and indicates that his dedication to the Halvetîyya is just on the surface.⁷⁰

İbrahim Efendi presents his genealogy based on Malamatiyya in his famous qasida titled *Dil-i Dâna* (The Knowing Heart).⁷¹ In these couplets, he mentions his grandfather Şah Ali, Sarban Ahmed,⁷² Oğlan Şeyh İsmail Maşukî,⁷³ Pir Ali, Aksarayî⁷⁴ Bünyamin Ayâşî,⁷⁵ Sikkini,⁷⁶ Hacı Bayram.⁷⁷

On the other hand, speaking of his mystical genealogy, we mean all the people he comes across and all the paths which he ascribes himself to during his mystical journey (*seyr-i süluk*). Therefore, in addition the names aforesaid, Hüseyin Lamekanî (d. 1035/1625) and Aziz Mahmud Hüdayî (d. 1038/1628) are also ones who shaped the mystical life of İbrahim Efendi. Lamekanî is really so significant in his mystical journey that İbrahim Efendi tells that his motivation to write *Vahdetname* comes from Lamekanî.⁷⁸ As quoted in Kemikli, Müstakimzade expresses that İbrahim Efendi's mystical guide is Lamekanî.⁷⁹

Owing to the pressure towards the Hamzavî (which is a branch of Malamiyya) by the Ottoman Empire in the time he spent as the shaykh, İbrahim Efendi had to hide his real identity. Being aware of the danger, he took refuge in

⁷⁰ Gaybi, *Sohbetname*, 73.

⁷¹ See the couplets in *Dil-i Dâna*, 228-229.

⁷² For more information, see Azamat, "Ahmed Sarban," *TDVİA*, vol. 36. Istanbul: Türkiye Diyanet Vakfı, 2009, 132-133.

⁷³ For more information, see DIA, "İsmail Ma'şuki," *TDVİA*, vol. 23. Istanbul: Türkiye Diyanet Vakfı, 2001, 112-114.

⁷⁴ For more information, see Hasim Şahin, "Pir Ali Aksarayî," *TDVİA*, vol. 34. Istanbul: Türkiye Diyanet Vakfı, 2007, 273-274.

⁷⁵ For more information, see Kâmil Şahin, "Bünyamin Ayâşî," *TDVİA*, vol. 6. Istanbul: Türkiye Diyanet Vakfı, 1992, 491.

⁷⁶ For more information, see Hasim Şahin, "Ömer Dede Sikkînî," *TDVİA*, vol. 34. Istanbul: Türkiye Diyanet Vakfı, 2007, 55-56.

⁷⁷ For more information, see Nihat Azamat, "Hacı Bayram-ı Veli," *TDVİA*, vol. 14. Istanbul: Türkiye Diyanet Vakfı, 1996, 442-447.

⁷⁸ İbrahim Efendi, "Vahdetname," in H. Rahmi Yananlı, *Hazret-i Dil-i Dâna Oğlan Şeyh İbrahim Efendi Külliyyatı* (İstanbul: Kitabevi, 2008), 111.

⁷⁹ Bilal Kemikli, *Müfid ü Muhtasar*, 41.

the Jalwatî shaykh Aziz Mahmut Hudaî's convent for a while. Hence, he showed himself as Halvetî and Celvetî.⁸⁰

3.6. His Convent

After completing his mystical training, İbrahim Efendi was appointed to lead a lodge in Istanbul. In the sources, this convent is referred as *Cism-i Latîf*, *Gavsî*, *Ođlan Őeyh*, *Ođlan Őeyh İbrâhim Efendi*, *Olanlar*, *Őeyh İbrâhim Efendi* and *Yâkub Ađa*. It was built in the 15th century, yet it is not known to which path it belonged before İbrahim Efendi began being a shaykh in the 17th century. After İbrahim Efendi's service in this convent, it was called "Ođlanlar Tekkesi"⁸¹

3.7. His Works

Regarding his corpus, we can tell that İbrahim Efendi has 4 great works entitled *Divan*, *Vahdetname*, *Müfid ü Muhtasar* (Useful and Condensed) and *Dil-i Dâna Kasidesi*. The question on whether the ones other than *Müfid ü Muhtasar* are independent works or part of the *Divan* is still uncertain. It is more common to think that these works are individual pieces. However, the researchers who worked on the manuscripts of İbrahim Efendi mostly preferred to include *Dil-i Dâna Kasidesi* and *Vahdetname* in *Divan*.

3.7.1. *Sohbetname*

Information on Ođlan Őeyh İbrahim Efendi is found in several sources, earliest among them the book, *Sohbetname*, by his disciple Sun'ullah Gaybî. He was the strict follower of İbrahim Efendi and continued to draw upon his Bayramî-Malamî teaching after him. Gaybî documented what İbrahim Efendi was talking in

⁸⁰ Hüseyin Vassaf, *Sefine-i Evliya*, 515.

⁸¹ For more information about this convent, see Baha Tanman, "Ođlanlar Tekkesi," *TDVİA*, vol. 33. Istanbul: Türkiye Diyanet Vakfı, 2007, 319-320.

his conversations (*sohbet*) and *Sohbetname* thus emerged. This work which is dated in 1071/1660 can be found in Süleymaniye Library.⁸²

3.7.2. *Divan*

This work contains *Vahdetname*, a number of gazel and qasida including *Dil-i Dâna*. Bilal Kemikli says that it is rather little divan (*divançe*) owing to its content.⁸³ According to Nihat Azamat, it comprises of 13 qasida and 25 ilahi⁸⁴ while Kemikli tells that there are 9 qasida, 5 gazel and 12 ilahi.⁸⁵ Nevertheless, Yananlı in his modern edition includes 8 qasida and 30 gazels. İbrahim Efendi writes his poems in both syllabic meter and aruz prosody. The main focus of these poems are unity, secret, wisdom, truth, man and universe.

3.7.3. *Vahdetname - Tasavvufname - Usûl-i Muhakkıkîn*

This piece with different titles *Vahdetname*, *Tasavvufname* and *Usûl-i Muhakkıkîn*⁸⁶ which İbrahim Efendi said to have written owing to the spiritual sign from his guide Hüseyin Lamekanî⁸⁷ is in the form of masnawî with 1250 couplets. It comprises of 12 chapters: *Bidayet* (The Beginning), *Hakikat* (The Truth), *Hak Arifi* (True Gnostic), *İnsan Vücudu* (The Human Body),⁸⁸ *İnsan Kalbi* (The Human

⁸² Bilal Kemikli, “Sun’ullah Gaybî,” *TDVİA*, vol. 37. İstanbul: Türkiye Diyanet Vakfı, 2009, 532-533.

⁸³ Bilal Kemikli, *Müfid ü Muhtasar*, 66.

⁸⁴ Nihat Azamat, “Olanlar Şeyhi İbrahim Efendi,” *TDVİA*, vol. 21. İstanbul: Türkiye Diyanet Vakfı, 2000, 298-300.

⁸⁵ Bilal Kemikli, *Müfid ü Muhtasar*, 66.

⁸⁶ As Süleyman Gökbulut who has studied on this work for his master thesis says, in some transcripts the name of *Usûl-i Muhakkıkîn* was used instead of *Vahdetname* or *Tasavvufname*.

⁸⁷ İbrahim Efendi explains his motivation to write *Vahdetname* comes from Hüseyin Lamekanî. See the couplet (62) in *Hazret-i Dil-i Dâna*, 111.

⁸⁸ In the old manuscript from İstanbul University Library, this chapter has two different versions: *Zikr-i Ahval-i Vücut* (On the States of Existence) and *Cism-i İnsan* (The Body of Man).

Heart), *Sohbet/Muhabbet Âdâbı* (The Manner of Conversation), *Vahdet* (Unity),⁸⁹ *Kuvvet ve Kudret* (The Power and The Omnipotence), *Seyr-i Süluk* (The Spiritual Journey), *Mânevi Şühud* (The Spiritual Witnessing), *Hikmet Sırları* (The Secrets of Wisdom) and *Ahvâl-i Kurbâ* (The States of Intimacy). In this work, İbrahim Efendi aims to explain Sufism for the disciple on the way to the truth in a digestible way in spite of telling the profound issues.

3.7.4. *Dil-i Dânâ Kasidesi*

It is the most famous piece of İbrahim Efendi. This piece of work had been so much loved that İbrahim Efendi started to be called as this work's name, *Hazret-i Dil-i Dânâ* (The Knowing Heart). Even, the old manuscript from İstanbul University Library names *Divan-ı Hazret-i Dil-i Dânâ* (The Collected Poems of The Knowing Heart). It is written in the form of qasida and comprises of 292 couplets. İbrahim Efendi describes what he means by the knowing heart (*bilen gönül*) and explains its significance on the way to the truth.

3.7.5. *Müfid ü Muhtasar*

It is written in the form of masnawi and comprises of 1080 couplets. According to Kemikli, İbrahim Efendi wrote this work with the intention of informing the readers on Sufism. İbrahim Efendi explains the concepts of Sufism aiming to teach the essential topics of spiritual journey. Also, he describes the situation of Sufism in his time and mentions several paths including Bektaşî, Mevlevî and Bayramî.

⁸⁹ This has also two different versions in the old manuscript: *Zikr-i Ahval-i Hakikat* (On The States of Truth) and *Ser Vahdet* (On Unity).

We have today two modern editions of İbrahim Efendi's works, one is titled *Hazret-i Dil-i Dâna Ođlan Őeyh İbrahim Efendi Kllyatı*⁹⁰ (meaning the corpus of Ođlan Őeyh İbrahim Efendi) which consists of *Divan*, *Dil-i Dâna*, qasidas and gazels, prepared by H. Rahmi Yananlı and the other one is titled *Mfid  Muhtasar*⁹¹ which is an independent work edited by Bilal Kemikli. Besides, Fevziye Abdullah Tansel mentions another independent work of İbrahim Efendi which is *Kaside-i Mmyye* and writes an article about this work in 1969.⁹²

Consequently, the different editions of *Divan* do not have a consensus on the number of his poems. It is an undecided issue whether *Dil-i Dâna* and *Vahdetname* are the individual pieces or the part of *Divan*. Disregarding this debate on his corpus, I would prefer studying on his works to understand what he means. In this thesis I will only study on his works of which published editions⁹³ were done by H. Rahmi Yananlı and Bilal Kemikli. I will also use the manuscript from Istanbul University Library.⁹⁴

⁹⁰ Hseyin Yananlı says to have used the manuscript (T 333) which exists in İstanbul University Library. Yananlı did not mention the date of this manuscript in his edition. However, I have reached this manuscript in İstanbul University and I have read the date with the help of my advisor. This manuscript is dated in (1224) 19th century.

⁹¹ Bilal Kemikli says to have used 6 different copy of the manuscripts belonging to *Mfid  Muhtasar* yet he mostly benefited from the one (nr. 1344) which exists in Atatrk Kitaplıđı. This manuscript is dated in 1177/1763-64.

⁹² Abdullah Tansel, "Olanlar Őeyhi İbrahim Efendi ve Devriyesi," *Ankara niversitesi İlahiyat Fakltesi Dergisi*, Ankara 1969 sayı: 17 s. 187-199.

⁹³ See *Hazret-i Dil-i Dâna Ođlan Őeyh İbrahim Efendi Kllyatı*, ed. H. Rahmi Yananlı (İstanbul: Kitabevi, 2008) and *Mfid  Muhtasar*, ed. Bilal Kemikli (İstanbul: Kitabevi, 2003).

⁹⁴ While giving reference to the works of Ođlan Őeyh İbrahim Efendi, I used the editions by Hseyin Yananlı ve Bilal Kemikli. I quoted from both of them, being faithful to their transcriptions. I didn't make any changes in the verses. I corrected the apparent mistakes I noticed in the transcriptions of Yananlı by comparing with the 333 numbered manuscript found in Istanbul University, and mentioned them in the footnotes.

4. Scope, Outline and Method

This thesis focuses on the issue of knowledge and questions how it can be possible to attain the knowledge of God in Sufism in general and in the corpus of İbrahim Efendi in particular. For this, I am mainly examining the terms *the intellect* and *the heart* under the context of knowledge. I attempt to understand knowing through the works of İbrahim Efendi and within the context of Sufism. It is a thesis which is focused on concepts; however, I examine not only intellect and heart but also many other concepts that İbrahim Efendi used.

As a method, I used close reading through concepts. The reason why I mainly focus on intellect and heart is that today these concepts are not the same as they were understood in İbrahim Efendi's time. What he means by knowledge and knowing is in my world of 21th century is directly related to mind and settles in a different place. On the other hand, In İbrahim Efendi's world, concepts such as knowledge and knowing are related to heart. For this reason, I aimed to keep this in my attention and also used the close reading method in order to be able to perceive him as he is. I tried not to project the concepts I perceive with a 21th century mind into the concepts he used in his works.

There exist studies and researches that were done on İbrahim Efendi. These are three master's degree and two doctoral dissertations focusing on İbrahim Efendi's biography and corpus.⁹⁵ However, none of them discussed him through all his works. Master's theses analyze İbrahim's single works individually. They are

⁹⁵ Ayşe Asude Soysal, "17. Yüzyılda bir Bayramî Melamî Kutbu: Ođlan Şeyh İbrahim Efendi" Doktora, Ankara: Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tarih Anabilim Dalı. Nuri Yılmaz, "Olanlar Şeyhi İbrahim Efendi Külliyyatı" Yüksek Lisans, Erzurum: Atatürk Üniversitesi Türk Dili ve Edebiyatı, 1998. Süleyman Gökbulut, "Olanlar Şeyhi İbrahim Efendi'nin Vahdetname / Usul-i Muhakkıkın'ın Işığında Tasavvufi Görüşleri" Yüksek Lisans. Dokuz Eylül Üniversitesi, Sosyal Bilimler Enstitüsü Temel İslam Bilimleri Anabilim Dalı, 2003. (Danışman: Prof. Dr. Mehmet Demirci). Köse, İlham. "Ođlan Şeyh İbrahim Efendi'nin Kitab-ı Müfid ü Muhtasar Tercümesinin Edisyon Kritiđi." YL Tezi. Marmara Üniversitesi, 1997. 106s. (Danışman: Prof. Dr. Orhan Bilgin). F. Betül Yavuz, "The making of a sufi order between heresy and legitimacy: Bayrami-Malamis in the Ottoman Empire," Doktora Tezi, Rice University, 2013. (Danışman: Doç. Dr. David B. Cook).

critical editions of some works, translated them from Ottoman Turkish to modern Turkish, and are only descriptive studies. One of the doctoral dissertations focuses on the foundation of Bayramî-Malamî in the Ottoman Empire and mentions İbrahim Efendi briefly. The other one examines him as a historical figure in order to understand 17th century's Ottomans. Consequently, there is no work that tried to understand what İbrahim Efendi wanted to discuss by focusing on his complete works. What makes my thesis different from these studies is that I examine all the works of İbrahim Efendi in one study and discuss his corpus through the concepts he used.

On the other hand, this thesis differs from many other academic works on Ottoman Sufism, which have been just descriptive. In this thesis, contrary to the academic studies discussing Sufism as a monotype doctrine by neglecting the differences inside, I aim to bring the richness and diversity of Sufism into light. In this sense, I am going to study and try to understand the 17th century Malamî poet Oğlan Şeyh İbrahim Efendi within the frame of his own world and works. Therefore, in this thesis, I am not going to try to devalue the literary and mystic personality of İbrahim Efendi in the 'known' characteristics of Sufism and Malamî tariqa. Instead, I am going to bring his difference, richness and unique teachings into the forefront. In harmony with the abundant structure of Sufism and as a student of Cultural studies, I will discuss my thesis with a multi-disciplinary approach. In this thesis, I will use the methodologies of various disciplines notably philosophy, philology, history and literature.

My field of study is Sufism. My material is literature since I examine the literary works of İbrahim Efendi. I used philosophy as my thesis is asking questions on knowing. Because of an analysis of how words are used, it is also discussing through philology. I translated the verses in the works of İbrahim Efendi which I gave reference in my thesis from Ottoman Turkish to English. As a result of this translation work, I found the opportunity to think about the works of İbrahim Efendi through the concepts in Ottoman Turkish, Turkish and English, and this took me into a philological study as well. As I aim to understand the literary works from the

17th century, I also used history. However, I had difficulty in contextualizing İbrahim Efendi and his works because there was not any study which examined other Malamî figures like I did for İbrahim Efendi. Indeed, it was hard to study in the underdeveloped field yet at the same time it was an advantage for me to contribute to the field with new approaches.

In this thesis, I used a variety of resources. As primary sources, I examined complete works of İbrahim Efendi. As secondary sources, I studied the dictionaries of Sufism. Since I didn't get the chance to practice the concepts in life, I was able to learn them theoretically via these dictionaries. I used some primary sources on Sufism such as the works of Hucwiri (fl. 11th century), Kuşeyri (d. 465/1072), Ibn 'Arabî, and also the modern English sources such as the works of Reynold A. Nicholson, William Chittick, Annemarie Schimmel and Henry Corbin. For the corpus of İbrahim Efendi, I used the modern editions prepared by Hüseyin Rahmi Yananlı and Bilal Kemikli. Nevertheless, when necessary, I also benefited from the old manuscript in İstanbul University Library. As secondary sources on Malamîs, my main resource was Abdülbaki Gölpınarlı's *Melamîlik ve Melamîler*.⁹⁶

The main problematic of this thesis is based on the duality and paradox. In order to explain what something is, İbrahim Efendi prefers to explain what it is not. For instance, while discussing existence, he explains in detail what existence is not, instead of describing what it is. In a similar way, when he explains knowing, instead of explaining knowing through heart, he takes his time to tell knowing is not possible through intellect. In this way, he builds a paradoxical structure. He always leaves two options for us: intellect or heart, human existence or the one and only God's Being. This is how he structures a paradoxical narrative and makes me reach into this conclusion: This narrative is actually an approach which takes us to truth and unity, as it is recited in the words of *tevhid* (unity): 'There is no God other than God.' In these words, God and those that are not God exist together, which is

⁹⁶ In the thesis, I stayed faithful to all resources from which I quoted. I transferred the terms and expressions used in the resources, and also transcription and transliteration preferences without any changes.

paradoxical. It seems like this approach is his fountain that nurtures him. As he believes in unity, to describe what is one and only, he needs to explain its opposite. In general, he always follows this path of opposites in his works.

The first chapter named “The Being” (*vücûd*) examines the paradoxical situation of the existence. This chapter provides the investigations of the being (*vücûd*) with regards to the two significant concepts: *kenz-i mahfi* (the hidden treasure)⁹⁷ and *men aref* (who knows).⁹⁸ I will focus on how God’s desire to be known affects the situation of man and universe. The paradox of manhood reveals itself in the tension between *kenz-i mahfi* and *men aref*. The universe paradox appears when man seeks for unity (*vahdet*) within plurality (*kesret*).

The second chapter named “The Intellect” focuses on the inability of the intellect to understand divine truths. The general role of the intellect in Sufism will be discussed through the concept of the human and divine intellect. Reading the works of İbrahim Efendi, it appears that the intellect is constantly criticized. During this chapter the reasons for this will be investigated. The intellect will be compared to the heart in terms of the Ascension of the Prophet Muhammad. The functions of the intellect in the path also will be examined.

The third chapter named “The Heart” focuses the heart which İbrahim Efendi defines as the faculty of knowing. I mainly discuss how the heart helps the disciple reach the secret of God. İbrahim Efendi expresses that knowing God is possible through the heart and puts forth a concept named the knowing heart (*bilen gönül*). All Godly truths are hidden in the heart and the disciple may meet with God through his/her heart only when it is pure.

⁹⁷ It is a Persian phrase of Arabic origin: “küntü kenzen mahfiyyen fe-ahbebtü en-u'rife fe-halaktü'l-halk” which means the hidden treasure in reference to the hadith: “I was hidden treasure, I desired to be known and thus created the universe.” See İsmail Hakkı Bursevi, *Kenz-i Mahfi: Gizli Hazine* (İstanbul: Misvak Yayınları, 1980).

⁹⁸ It is a part of an Arabic phrase: “Men arefe nefsehu fekad arefe Rabbehu” which means who knows himself knows his Lord. Aclûnî, *Keşfü'l-Hafâ*, 262. Cited in Mahmud Erol Kılıç, *Tasavvuf Düşüncesi*, 36. Also see Schimmel, *Mystical Dimensions of Islam*, 189.

1. THE BEING

*Dedim ki ben: “Ya var mı Hak’dan ayrı?”
Bana der ki: “Yokdurur andan gayri.”⁹⁹*

I said: “Is there anything other than God?”
He told me: “There is nothing other than God.”

*Cümle âlem Hak ise ya masiva olan nedir?
Cümle âlem masiva ise Hüda olan nedir?¹⁰⁰*

If the whole universe is God, then what is everything other than God?
If the whole universe is everything other than God, then what is God?

It is definitely interesting that a Sufi both mentions the unity of beings¹⁰¹ and also has the statements harboring the duality. As a 17th century Malamî writer, Oğlan Şeyh İbrahim Efendi uses the term existence (*vücûd*) meaning existence and being in reference to either unity or duality. There thus appears to be a confusing picture at first sight. Yet, as Rumî (d. 672/1273) starts his *Mesnevî* with the reed flute telling its tales in aspiration to unity by complaining of separation¹⁰², Oğlan Şeyh İbrahim Efendi also inevitably touches on the duality in pursuit of unity. Furthermore, as he was trained with the teachings of Ibn ‘Arabî, İbrahim Efendi would prefer to discuss the unity in spite of duality to clarify the term *vücûd*. Consequently, all the debate will be carried out in the axis of duality during this chapter in particular and also during the several parts in general.

The term *vücûd* can be translated as either being or existence. In this chapter, I would prefer to use both. However, when I refer to God, I use “Being, just as I use “existence” when I refer to a thing or entity in the universe. William Chittick

⁹⁹ Oğlan Şeyh İbrahim Efendi, “Vahdetname” in *Hazret-i Dil-i Dana Oğlan Şeyh İbrahim Efendi Külliyyatı*, ed. H. Rahmi Yananlı (İstanbul: Kitabevi, 2008), 184.

¹⁰⁰ İbrahim Efendi, “8. Kaside: Âlem ve Âdem,” in *Hazret-i Dil-i Dana*, 324.

¹⁰¹ Unity of beings reminds us of the doctrine of Ibn ‘Arabî, *oneness of being*; thus, we should understand the term *vücûd* in İbrahim Efendi’s works under the influence of Ibn ‘Arabî and his doctrine of *vahdet-i vücûd*.

¹⁰² “Listen to this reed flute as it tells its tales

Complaining of separations as it wails” (Translation by Holbrook, 2010)

emphasize the nuance between the words in a better way: “By “Being” is meant *wujūd* inasmuch as it designates God’s own Reality and Essence. By “existence” is meant *wujūd* inasmuch as it designates the fact that certain things are found in the cosmos.”¹⁰³

This chapter will attempt to examine the term *vücûd* through the works of Oğlan Şeyh İbrahim Efendi. Speaking of the existence, I will inevitably discuss the creation, universe and man. These three significant terms have duality in themselves and I will try to analyze what paradox behind them is. This paradox basically stems from the compulsory nature of duality. The creation’s duality is owing to the dialectic relation between the creator (*Lord*) and the creatures (*servant*). The duality in the universe divulges itself with regard to multiplicity and unity. Lastly, the duality of man reveals itself in the very question of choosing between one’s knowledge of himself or one’s knowledge of God. Indeed, studying those terms may give us to have chance to better understand what İbrahim Efendi is telling in his works.

In the works of him, it is apparently noticed that İbrahim Efendi uses the term in correspondence to its several meanings. Mainly, these are either the existence of God or the dervish’s own existence. İbrahim Efendi mentions *vücûd* as the only and one entity in praising terms when it comes to mean God while in the second use of the term, he informs the disciple about the potential negative qualities of his existence (*vücûd*).

*Neye baksan Hakk’ı görmekdürür bil
Hakikat neye baksan Hakdurur bil*¹⁰⁴

Know that the truth is to see God in whatever you look at
Know that whatever you look at is God

*Bu varlıktır o yola mani olan
Bu varlıktan geçendir yolu bulan*¹⁰⁵

¹⁰³ William Chittick, *The Sufi Path of Knowledge*, 80.

¹⁰⁴ İbrahim Efendi, “Vahdetname,” in *Hazret-i Dil-i Dana*, 127.

¹⁰⁵ *Ibid.*, 141.

It is this existence which obstructs that path
Those who find the way are those who have gotten rid of this existence

This leads us to ask: Why does İbrahim Efendi face the reader with such a paradox?
More significantly, how does a word hold incompatible meanings in itself and how
should we understand this term with respect to duality?

According to İbrahim Efendi, the aim of a disciple is to complete the journey
towards the Lord by ending up with reaching the mysteries of God. In this way, the
disciple may get to know God. Paradoxically, the journey (*sülûk*) towards the Lord
starts and continues only when the disciple realizes his own weakness as a creature
and admits God as the only true actor in the universe.¹⁰⁶ In other words,
acknowledging God as the only true Being means abandoning the disciple's own
existence. This paradox causes a sort of duality: will the disciple who in the end
grasps the truth do all the process with his own existence or as the one after
abandoning the existence? Additionally, the universe in which the disciple would
travel for the sake of truth has duality in terms of multiplicity and oneness. As seen,
the nature of duality should be understood at the outset. Famous Sufi master
Qushayri also refers to the function of this kind of duality in his *Epistle*. "There is
no escape for the servant of God from both unification and separation, for he who
does not have separation cannot achieve perfect servitude and he who does not have
unification has no knowledge [of God]."¹⁰⁷ Hence, it is very significant to start with
examining the term *vücûd*, the most significant dual term.

Hakikat, bilmedir halin vücudun
*Hakikatte hakikattir şühudun*¹⁰⁸

The truth is to know the state of the existence

¹⁰⁶ Ahmet T. Karamustafa, *Sufism: The Formative Period*, 19

¹⁰⁷ Abu'l Qasim al-Qushayri, *Al-Qushayri's Epistle on Sufism Al-Risala al-qushayriyya fi 'ilm al-tasawwuf*, translated by Professor Alexander D. Knysh, Reviewed by Dr Muhammad Eissa (Garnet Publishing, 2007), 87.

¹⁰⁸ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 122.

In truth, your witnessing is the truth

On the one hand, in the *Encyclopedia of Islam (Second Edition)*, as a technical term of classical Sufism, *vücûd* is used primarily “to find” or “to experience.”¹⁰⁹ Considering this definition in the context of İbrahim Efendi’s works, in order to tell the knowledge of God, which is actually the ultimate aim of the disciple, it definitely requires to be aware of the existence of God. That is, unless the disciple finds God, it is not possible to have the knowledge of God. As William Chittick states in his book *The Sufi Path of Knowledge*: “Being precedes knowledge in God as in the world; nothing knows until it first exists.”¹¹⁰ Consequently, first ontology comes then the epistemology. That is why, I also preferred to discuss first the term *vücûd* prior to other topics in this part.

On the other hand, *vücûd* (existence) indirectly means God owing to the fact that the existence is one and only as most of the Sufis accept. Yet, it is not among the names of Allah (*Esmâ-i Hüsnâ*)¹¹¹. However, *Al-ḥaḳḳ*¹¹² which means that His existence remains without changing as the Essential Existence and *Al-aḥad*¹¹³

¹⁰⁹ O.N.H. Leaman, and H. Landolt, “Wudjūd”, in: *Encyclopedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 08 March 2018 <http://dx.doi.org/10.1163/1573-3912_islam_COM_1350> First published online: 2012.

¹¹⁰ William Chittick, *The Sufi Path of Knowledge*, (New York: State University Press, 1989), 4.

¹¹¹ For more information, see the *Encyclopedia of Islam (Second Edition)*: “*Al-Asmā’ al-Ḥusnā*: “The most Beautiful Names”, these being the divine Names. “To God belong the most Beautiful Names—pray to Him, using (these Names)”, *Qur’ān*, vii, 179. Cf. xvii, 110; xx, 8; lix, 24 etc.” (Gardet, L., “*al-Asmā’ al-Ḥusnā*”, in: *Encyclopaedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 25 February 2018 http://dx.doi.org/10.1163/1573-3912_islam_COM_0070)

¹¹² For more information, see the *Encyclopedia of Islam (Second Edition)*: “*Al-ḥaḳḳ*: the Real, supreme Truth, connotes *al-‘adl* (same kind of attribute): a) necessary by essence (ontological truth); b) perfectly truthful in His speech; c) who makes the Truth); manifest.” (Gardet, L., “*al-Asmā’ al-Ḥusnā*”, in: *Encyclopedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 25 February 2018 http://dx.doi.org/10.1163/1573-3912_islam_COM_0070) Also see “*Al-Haqq*,” *The Name and The Named*, compiled by Shaykh Tosun Bayrak al-Jerrahi al-Halveti, (Fons Vitae, 2000)

¹¹³ For more information, see the *Encyclopedia of Islam (Second Edition)*: “*Al-aḥad*: the One, preeminently essential attribute, the very attribute of divine perfection,—differs from

meaning the One can be made out to account for *vücûd*. What is more, *vücûd* as a term does not occur in the Qur'an.¹¹⁴ Yet, the first principle to be a Muslim, 'the Shahadah' reveals the mystery of existence (*vücûd*). Especially the first Shahadah which is actually called "tevhid" (*kelime-i tevhid*) "There is no God but God" not only informs us about the existence itself but also the twofold dimension of the existence. From the very beginning, even the first principle, 'tevhid' has duality hence it combines "two complementary perspectives negation and affirmation, or 'no god' and 'but God.'"¹¹⁵ As Chittick says, "Sufi practice is rooted in the Shahadah."¹¹⁶ In that case, we had better look at the term *vücûd* more deeply in the axis of duality. In addition, conceptualizing the *vücûd* (existence) requires understanding the universe and man perfectly.

1.1.The Universe and Paradox

*"The universe itself is a veil, and so also are all things within it. All veils are He. Yet, none are He. This simultaneous identity and difference is the paradox."*¹¹⁷

İbrahim Efendi is aware that the universe in which the created beings live is in plurality although he believes in oneness of being (*vahdet-i vücûd*).¹¹⁸ In all his works, he touches on the terms, oneness and multiplicity together. It is interesting to tell that the existence is one and only while mentioning the multiplicity in the

al-wāḥid as follows: al-aḥad the One by Essence, absolute simplicity of the Essence, insuperability and inimitability of the divine attributes; al-wāḥid, the One God, there is no other God." (Gardet, L., "al-Asmā' al-Ḥusnā", in: Encyclopedia of Islam, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 25 February 2018 http://dx.doi.org/10.1163/1573-3912_islam_COM_0070) Also see "Al-Ahad," *The Name and The Named*, compiled by Shaykh Tosun Bayrak al-Jerrahi al-Halveti, (Fons Vitae, 2000)

¹¹⁴ Chittick, *The Sufi Path of Knowledge*, 80.

¹¹⁵ Chittick, *Sufism; A Short Introduction*, (Oxford: Oneworld, 2000), 16.

¹¹⁶ Ibid., 16.

¹¹⁷ Ibid., 137.

¹¹⁸ For more information about oneness of being *vahdet-i vücûd*, see Demirli, "Vahdet-i Vücûd," *TDVİA*, vol. 42, İstanbul: Türkiye Diyanet Vakfı, 2012, 431-435.

universe. İbrahim Efendi does not avoid of speaking about the duality, notwithstanding the fact that he upholds the view of unity.

*Hakikat Bir'dürür, hiç iki yoktur
Eğerçi Bir'e iki der de çoktur¹¹⁹*

The truth is One, there is never two
Though there are many saying two for one

It is a subtle issue to assert the unity of existence. For, when we look at around, we see the multiplicity instead of unity in the universe we are born into. Then, how would it be possible to claim the one or unity within this plurality? İbrahim Efendi tries to explain this relation with the terms of “*vahdet*”¹²⁰ and “*kesret*”. As Sufi terms, *vahdet* means unity or oneness and *kesret* means multiplicity or plurality.

*Kesret ü vahdet denilen ayn-ı vâhiddir hemân
Ayn-ı vâhid ayn-ı âlemdir hakikat bil iyân*

What is called as multiplicity and oneness is already the eye of One
The eye of One is the eye of universe, know the truth is clear

According to Süleyman Uludağ in his *Tasavvuf Terimleri Sözlüğü*, multiplicity (*kesret*) is the fact that God the One is seen in multiplicity by manifesting Himself (*tecellî*) with His names. Conceiving that this multiplicity has no real existence and accepting God as the only existence is called unity (*vahdet*).¹²¹

¹¹⁹ İbrahim Efendi, “Vahdetname,” in *Hazret-i Dil-i Dâna*, 171.

¹²⁰ “*Wahda* is best translated in theological and philosophical contexts as oneness or unity. In Islamic mystical philosophy and theosophy, perhaps the best known articulation of the term *wahda* was in the phrase *wahdat al-wujūd* “the oneness of being” or “unity of existence”. Whilst Ibn al-‘Arabî does not seem actually to have used the phrase himself in his own authenticated writings, there is no doubt that it represents his philosophical and theological perspective.” See Heinrichs, W.P. and Netton, I.R., “*Wahda*”, in: *Encyclopedia of Islam, Second Edition*. Consulted online on 11 March 2018. <http://dx.doi.org/10.1163/1573-3912_islam_COM_1328>

¹²¹ Süleyman Uludağ, “*Kesret-Vahdet*,” *Tasavvuf Terimleri Sözlüğü*, (İstanbul: Kabcı Yay., 2012), 212.

Thereby, in the light of this definition multiplicity does not destroy oneness and İbrahim Efendi claims the same as well:

*Muhittir ilmi ile bahr-i Vahdet
Ana mani değildir, işbu kesret*¹²²

The ocean of unity encompasses all with its wisdom
This multiplicity is not an obstacle for it

Then, why did God create the universe? The answer is hidden in the famous tradition:¹²³ “I was a hidden treasure and wanted to be known.”¹²⁴ Allah desires His being to be known by His creatures and thus He creates all the universe. The reason why God desires to be known is that God wants to know Himself. Henry Corbin explains this relation between the hadith and the creation of universe: “This divine passion, this desire to reveal Himself and to know Himself in beings through being known by them, is the motive underlying an entire divine dramaturgy, an eternal cosmogony.”¹²⁵ However, it also requires to consider on creation in order to understand the relation between God’s passion to be known and God’s creation of universe. Henry Corbin claims that there is no place in Ibn ‘Arabî’s thinking for “an absolute beginning preceded by nothing” since the creation is essentially a theophany (*tecellî*) and he adds:

The existention of a thing which had no existence before, a creative operation which took place once and for all and is now complete is for him a theoretical and practical absurdity. Creation as the ‘rule of being’ is the pre-eternal and continuous movement by which being is manifested at every instant in a new cloak. The Creative Being is the pre-eternal and post-eternal essence or substance which is manifested at every instant in the innumerable forms of beings; when He hides in one, He manifests

¹²² İbrahim Efendi, “Vahdetname,” in *Hazret-i Dil-i Dâna*, 166.

¹²³ It is a non-canonical tradition accepted by some Sufis as hadith. This usage of ‘the famous Tradition’ is from Reynold A. Nicholson. He discusses the creation of universe with the help of this tradition in his book, *The Mystics of Islam*. William Chittick also prefers to use ‘purported hadith’ while discussing the creation universe in reference to the ‘hidden treasure.’

¹²⁴ See İbrahim Hakkı Aydın, “Kenz-i Mahfi.” *TDVİA*, vol. 25, İstanbul: Türkiye Diyanet Vakfı, 259. <http://www.islamansiklopedisi.info/dia/ayrmetin.php?idno=250259>

¹²⁵ Henry Corbin, *Alone with the Alone; Creative Imagination in the Sufism of Ibn ‘Arabî* (Princeton University Press, 1969), 114.

Himself in another. Created Being is manifested, diversified, successive, and evanescent forms, which have their substance not in their fictitious autonomy but in the Being that is manifested in them and by them. Thus creation signifies nothing less than the Manifestation (*zuhūr*) of the hidden (*bāṭin*) Divine Beings in the forms of beings.¹²⁶

Consequently, the creation may be considered as continuous movement and thus making God's desire to be known possible constantly.¹²⁷ İbrahim Efendi in almost all his works mentions this hadith with an emphasis on the concept of *kenz-i mahfî* which means hidden treasure:

*Dedi Hak: "Kenz-i mahfiyim, zuhurum iktiza etti
Sevem çün, sevilem çün oldur bu hubb u tuhibbiyat"*¹²⁸

Said God: "I am the hidden treasure, my manifestation is essential
May I love, may I be loved, because this love and state of being loved occur

Multiplicity belongs to the universe while oneness belongs to God. As the universe is created by God to be known, why are we supposed to see the oneness although we already suffer from multiplicity? In other words, why did God create the universe in multiplicity? Henry Corbin claims that this is due to "the paradoxical depth of the bond between the Lord and His fedele (*Rabb and merbûb*), a bond so strong that neither can exist without the other."¹²⁹ He also strengthens his argument by quoting from İbn 'Arabî: "The divinity [*ulûhîyet*] seeks [desires, yearns for] a being whose God it is [*a me'lûh*]; suzerainty [*rubûbiyet*] seeks [desires, yearns for] a being whose lord it is [*a merbûb*]; without these both are deprived of actual or even virtual reality."¹³⁰ It is also possible to think of this multiplicity in the universe

¹²⁶ Henry Corbin, *Alone with the Alone*, 200.

¹²⁷ See the couplet (43) in "2. Kaside: İnsan-ı Kâmil," in *Hazret-i Dil-i Dâna*, 246.

¹²⁸ İbrahim Efendi, "2. Kaside: İnsan-ı Kâmil," in *Hazret-i Dil-i Dâna*, 250.

¹²⁹ Henry Corbin, *Alone with the Alone*, 199.

¹³⁰ Quoted in Corbin, *Alone With the Alone*: "Either of the two correlates is unthinkable without the other; the divine totality is made up of the increate Godhead (*ḥaqq*) and the created God (*ḥaqq makhlûq*), those two faces of absolute reality (*ḥaqqîyat muṭlaqa*) between which duality and dialogue are born eternally. There can be no existence for *ilâh* or *ma'lûh*, *rabb* or *marbûb*, without its correlate term. And *Ilâh* never ceases to be worshiped, glorified, sanctified, though not necessarily in the dogmatic sense of the word. For when we say "al-Ḥaqq is independent of the universe, He is sufficient unto Himself (*ghānî*)," this refers to the essence in itself (*dhāt*), which as such has no relation to being, and not to

through the divine Names of God. God possesses all beautiful names more than ninety-nine and all these qualities manifest one by one in plurality in order for the creatures to know. İbrahim Efendi interprets how oneness and plurality meet in God in the following couplet:

*Sıfatı çokdurur, zâtı Ehad'dır
Hakikat anlamak cana mededdir¹³¹*

His Attributes are plenty, His Self is one
Understanding the truth is the aid to the soul

*Bunu bil kim, vücud-ı vahidin suretleri çoktur
Bu suretlerde her esma ile cevân eder bir bir¹³²*

Know it that Forms of Only Existence are many
He moves around in these forms with every single name

To understand the relation between unity and multiplicity is as critical as knowing the truth. Significantly, existence only belongs to God and God is the only actor of the act of existing. Multiplicity (*kesret*) is the reflection of Existence and the manifestation of existing in various forms. Regarding this issue, İbrahim Efendi explains how multiplicity derives from the One in the couplet below:

*Tekevvün eyledi ol bir sadâdan akl u cism ü can
Kamu ol bir sadâ emrine memur oldu kevniyyat¹³³*

The intellect, body and soul emerged from that single sound
The universe became commissioned to the command of that one sound

The whole universe arose from a single sound and what İbrahim Efendi means by the sound is most probably related to the genesis issue which is mentioned on the 82nd verse of (36) Yasin Surah in the Qur'an: "But His command, when He

Godhead who is precisely God and Lord in His *ma'lûh* and *marbûb* (that is in our theopathy, in His passion for Himself which becomes our passion for Him)." Fuşûş I, 119 and II, 142-43

¹³¹ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 150.

¹³² İbrahim Efendi, "3. Kaside: Âdem Neş'esinin Zuhuru," in *Hazret-i Dil-i Dâna*, 277.

¹³³ İbrahim Efendi, "2. Kaside: İnsan-ı Kâmil," in *Hazret-i Dil-i Dâna*, 252.

intendeth a thing, is only that he saith unto it: Be! and it is.”¹³⁴ On the other hand, İbrahim Efendi points out that we should not consider that the universe which God brings into existence with the word “Be!” is something different than God. Additionally, he states that the fact that something has a name does not mean that it has an existence:

*Cihan adın cihana vaz' eden vehmin, hayalindir
Cihan ol bir sadâdır, bir sadâdandır bu zevkiyyat*¹³⁵

It is your misgiving, illusion that perches upon universe the name of universe

The universe is a sound, this pleasure exists by virtue of a sound

Consequently, the universe is not an existence in itself but a sound belonging to God brought forth by His word “Be”. Just like the fact that solar rays cannot be thought of different from the sun, reflections arising from God should not be seen as different from God. İbrahim Efendi highlights this in his qasidas including The Qasida of The Knowing Heart (*Dil-i Dâna Kasidesi*):

*Cihanın müstakil kendi vücudiyle vücudu yok
Mümasildir serabı su sanırlar teşneler bir bir*¹³⁶

The universe has not existence with its own separate existence
It is similar to when the thirsty suppose the mirage to be water

*Cihan adın cihana ism eden âdemdir, âdemdir
Cihan ancak heyulâdır, vukufu yokdurur hala*¹³⁷

It is man who gives the universe the name of universe
The universe is just phantasm, it still has no cognition

¹³⁴ M. Pickthall translation, (36) Yasin Surah, 82nd verse, <http://kuranmeali.com/AyetKarsilastirma.php?sure=36&ayet=8> Also see Turkish version (Diyaret Vakfı Meali): “Bir şey yaratmak istediği zaman Onun yaptığı «Ol» demekten ibarettir. Hemen oluverir.” Yasin Suresi, 82. Ayet,

¹³⁵ İbrahim Efendi, “2. Kaside: İnsan-ı Kâmil,” in *Hazret-i Dil-i Dâna*, 252.

¹³⁶ İbrahim Efendi, “3. Kaside: Âdem Neş’esinin Zuhuru,” in *Hazret-i Dil-i Dâna*, 265.

¹³⁷ İbrahim Efendi, “Dil-i Dâna Kasidesi,” in *Hazret-i Dil-i Dâna*, 218.

If there is nothing as existence called universe then why does İbrahim Efendi use this word in his works? Considering the universe as a separate thing from the wholeness can lead in the trap which languages fall owing to the fact that it is not able to express anything without dichotomy. If language is not able to express the whole, thus not only İbrahim Efendi but also all of us cannot succeed in expressing the one without applying its contrary. That is why we all fall into dichotomy expressing everything concerning God and universe.

God has created the universe for the disclosure of His Own Attributes. Thus, all creatures are loci of manifestation for *Vücûd*. The things in the universe are supposed to reflect *vücûd* (God's existence), otherwise they have no chance to exist. We conclude that although God is incomparable, yet at the same time God manifests the qualities of *vücûd* in the universe, thus God appears in its creatures. Then this question is inevitable: Is the universe and God the same? In one sense, the universe is different from God because Essence eternally lies beyond the universe. However, in other sense, the universe is the same as God since there is nothing here not designating God. William Chittick argues this topic in *The Sufi Path of Knowledge*:

The Koranic basis for speaking of God in terms of "manifestations" is the oft-quoted verse, "He is the First and the Last, the Manifest (*al-zâhir*) and the Nonmanifest (*al-bâtin*)" (or, "the Outward and the Inward") (57:3). For Ibn al- 'Arabî this verse must be understood literally, with no attempts to explain it away. God is Outwardly Manifest before our eyes, just as He is Inwardly Nonmanifest. On the one hand "Withersoever you turn, there is the Face of God" (Qur'an 2:115). This is the profession of His similarity (*teşbih*). On the other, "Sight perceives Him not" (Qur'an 6:113). This is the profession of His incomparability (*tenzih*) True knowledge of the Divine Being can only be achieved through the proper combination of these two complementary perspectives.¹³⁸

Regarding Chittick's statement, İbrahim Efendi has similar point of view:

*Vücudun batını vahdet olupdur, zahiri kesret
Vasıl vahdet, fasıl kesret olupdur, ey püser bir bir*¹³⁹

Being's esoteric dimension is unity, its exoteric dimension is manyness
Arriving is unity, parting is manyness, one by one hey boy

¹³⁸ Chittick, *The Sufi Path of Knowledge*, 89.

¹³⁹ İbrahim Efendi, "3. Kaside: Âdem Neş'esinin Zuhuru," in *Hazret-i Dil-i Dâna*, 271.

Chittick's argument also indicates similarity with Henry Corbin's term of *coincidentia oppositorum* (unity of opposites). According to Corbin, each creature has twofold dimensions and Creator-creature typifies the *coincidentia oppositorum*. This two-dimensional structure of being constitutes "a simultaneity not of contradictories but of complementary opposites."¹⁴⁰ Therefore, to understand the unity of God, we need this duality or paradox. It is not possible to imagine and envision God directly through His own Self, yet we may try to make out His divine Attributes and the universe in which those Attributes appear. Similarly, we may comprehend the appearance of God's unity in multiplicity through the relation which the divine attributes necessitate the twofold dimension of beings. İbrahim Efendi touches on this relation as well:

*Benim Allāhlığım abdiyetim ile olur hâsıl
İlahım olmasa me'luh zuhurum eylerim ihfa*¹⁴¹

My Godhood originates from my servitude
If I have not deity, I shall hide my created dimension

As a result, the point is to be able to see beyond the veils in order to be one with union and then know *vücûd*. Like in a shadow puppetry, we see a variety of characters such as Karagöz, Hacivat and Pişekar although there is just one person behind the curtain to play them, the multiplicity in the universe is just what we see from the curtain and we are usually inclined to forget that God is beyond the veil. It is simply the paradox of the universe but as Chittick states: "All the veils are ladles that pour God's Attributes and beauty into our cups."¹⁴²

1.2. Man and Paradox

*Talep kıl, olmağa ehl-i hakikat
Vücudundur hakikatte hakikat*¹⁴³

¹⁴⁰ Henry Corbin, *Alone with the Alone*, 209.

¹⁴¹ İbrahim Efendi, "Dil-i Dâna Kasidesi," in *Hazret-i Dil-i Dâna*, 232

¹⁴² Chittick, *Sufism*, 137.

¹⁴³ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 124.

Demand being among the men of truth
The truth is your existence in truth

Hakikat, sende senlik kalmamaktır
*Hakikat, bu men ü ma olmamaktır*¹⁴⁴

The truth is that there is no you in you
The truth is that this I and we vanish

From Ancient Greek to today, ontologically, the purpose of man has been considered as to know himself. In Sufism, the mystic believes that among the parts of being a human is to know one's self. Significantly, the belief that "He who knows himself knows his Lord" has affected the mystic very much. Even, knowing one's self is seen the same with knowing one's Lord. Yet, at the same time, it is said that the way of knowing one's Lord is based on one's abandonment of his own self. Thus, here man's paradox appears. If the mystic will reach himself and accordingly his Lord in the end and this reaching requires him to annihilate himself, then how would it be possible to know one's self? İbrahim Efendi's explanations on this man paradox with the term *vücûd* will help us understand better. Beforehand, Corbin's argument on knowing one's self will also give a light into this issue:

He who knows himself knows his Lord. knowing one's self, to know one's God; knowing one's Lord, to know one's self. This Lord is not the impersonal self, nor is it the God of dogmatic definitions, self-subsisting without relation to me, without being experienced by me. He is the he who knows himself through myself, that is, in the knowledge that he has of me; it is alone with him alone, in this syzygic unity, that is possible to say thou.¹⁴⁵

Man needs to find God in order to understand what *vücûd* (existence) is. To understand *vücûd* is the part of fundamental actions of his own existence owing to the tradition concerning *kenzi mahfi* (hidden treasure). For, all universe including human are created by God who desires to be known. From this tradition, we can easily conclude that the creatures have responsibility to know their Creator which

¹⁴⁴ Ibid., 124.

¹⁴⁵ Henry Corbin, *Alone With the Alone*, 95.

is sort of their creation mission. The humankind as the one who has ability to know through their mind and heart can recognize Allah very well. Significantly, in order to be a Perfect Man (*kâmil insan*), it is almost obligatory to know their own Rabb.¹⁴⁶ Yet, so as to know one's Rabb one should first find God. Then, how can we find God to know Him? Chittick argues this matter adding one more question: "How can I remove the veils that prevent me from seeing God?" According to İbrahim Efendi, humanly existence is one among the veils that prevent man from seeing God. Thus, if a dervish wants to find God, he first should get rid of this veil.

*Vüçudun perdesin ref' et aradan
Görünsün gözüne seni Yaradan*¹⁴⁷

Remove the veil of your existence
May the Creator of you appear to your eyes

Apart from removing the veil, abandoning one's whole existence is recommended in İbrahim Efendi's works. By abandoning existence, İbrahim Efendi definitely does not mean God's Being, instead, he tells the mystics to get rid of the self-conceit of their own existence. For, İbrahim Efendi believes that existence only belongs to God and the mystic if they are not aware of this shall fall into the hubris pit.

*Vüçudu ref' idevüz ara yerden
Haberdar olavuz Hakkanî sırdan*¹⁴⁸

May we remove the existence in between us
May we be aware of the truthful secrets

Consequently, we can see *vüçûd* in two ways; one as Being belonging to God and the other as man's existence. Indeed, in Sufism, the *vüçûd* of man is also supposed to be one with the Being of God. That is, getting rid of the self-conceit of

¹⁴⁶ For the difference between Rabb and Allah see Corbin, *Alone with the Alone*, 122: "In Ibn 'Arabî's own terminology Al-Lâh is the Name which designates the divine Essence qualified and invested with the sum of His Attributes, whereas al-Rabb, the Lord, is the personified and particularized Divine in one of its attributes."

¹⁴⁷ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 132.

¹⁴⁸ *Ibid.*, 134.

his own existence, man should recognize *vücûd* as God's Being. To put this more explicitly, man should not reckon himself as an existence differently from God's Being. İbrahim Efendi with a focus on the doctrine of unity of being (*vahdet-i vücûd*) repeatedly refers to the metaphors of the ocean and the drop used by Ibn 'Arabî in order for the dervish to understand his position before God:

*O bahrin katresidir bu vücudun
O bahr içre olur cümle şühudun*¹⁴⁹

Your existence is the drop of that ocean
All your witnessing takes place in that ocean

In spite of the fact that İbrahim Efendi suggests removing the veil of *vücûd* and mentions the negative aspects of *vücûd* regarding humans, he also claims that it is again *vücûd*, the human's existence, which will be the place of discovering the secrets and finding God. Man has potentiality to reveal God's Attributes through their existence. William Chittick argues this as well:

God created the universe to manifest the fullness of His generosity and mercy. Through the cosmos, Being displays the infinite possibilities latent within Itself. But It only manifests Itself in Its fullness through perfect man, since he alone actualizes every divine character trait, or every quality of Being. He is the human individual who has attained to the total actualization of his theomorphism, such that the name Allah shines forth in him in infinite splendor.¹⁵⁰

İbrahim Efendi claims that man's existence is the loci of manifestation and all Godly manifestation in the universe may be seen through it. Referring to the hadith, he also says that this hidden treasure dwells in the heart of human.

*Vücudunda bula cümle cihani
Derununda bula kenz-i nihani*¹⁵¹

May he find all the universe in his *vücûd*
May he find the hidden treasure in his heart

¹⁴⁹ Ibid., 166.

¹⁵⁰ Chittick, *The Sufi Path of Knowledge*, 30.

¹⁵¹ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 131.

However, most probably İbrahim Efendi here refers to the *vücûd* after annihilation (*fenâ*).¹⁵² Only annihilation in God provides the *vücûd* to remove the veils that prevent one from seeing God. This station of annihilation is linked to the truth (*hakikat*):

Hakikat Bir diye, Bir işidesin
*İkilik perdesini ref' edesin*¹⁵³

As the Truth is One, may you hear One
May you remove the veil of duality

As the couplet claims, the dervish is supposed to leave his own existence and conceit so that he can discover the mystery of God and then find God. In *Al-Risala al-qushayriyya fi 'ilm al-tasawwuf* (*Al-Qushayri's Epistle on Sufism*), the relation between *vücûd* and annihilation is treated. As Qushayri heard from Ustad Abu Ali Daqqaq that *vücûd* requires man to perish and annihilate. Thereby, the dervish on the way to become a Perfect Man, experiences the annihilation in the stage of the truth (*hakikat*). Yet, indeed, this stage should be passed so that the dervish meets next level and subsists in God. The dervish comes to state of perpetuation (*beḳâ*)¹⁵⁴ and just in this state the dervish reaches the secret of the hidden treasure:

¹⁵² For more information about *fenâ*, see *Encyclopedia of Islam, Second Edition*: “Two allied definitions have been offered of fanâ’: (1) the passing-away from the consciousness of the mystic of all things, including himself, and even the absence of the consciousness of this passing-away and its replacement by a pure consciousness of God, and (2) the annihilation of the imperfect attributes (as distinguished from the substance) of the creature and their replacement by the perfect attributes bestowed by God. It is quite obvious that fanâ’, unlike the Indian Nirvana, is not a mere cessation of individual life, but the development of a more ample and perfect selfhood, thanks to the utter change of attributes wrought by the influence of God, and is more like the Greek ἐκστᾶσις, provided one guards against the total fusion of man and God.” (Rahman, F., “Baḳâ’ wa-Fanâ’”, in: *Encyclopedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 14 March 2018 http://dx.doi.org/10.1163/1573-3912_islam_SIM_1083

First published online: 2012)

¹⁵³ İbrahim Efendi, “Vahdetname,” in *Hazret-i Dil-i Dâna*, 164.

¹⁵⁴ For more information about *beḳâ*, see *Encyclopedia of Islam, Second Edition*: “Bāḳā’, keeping the two definitions of fanâ’ in view, means (1) persistence in the new divinely bestowed attributes (bāḳā’ bi’llāh), and (2) a return to the mystic’s consciousness of the

*Beka-yı Hak vücudundur mukarrer
Sözümdür taliba, kand-i mükerrer*¹⁵⁵

The perpetuation of God is your *vücûd* decidedly
My word is sweet like a candy, o the seeker

If man is required to be one in God's Being to conceive of the concept of *vücûd* and the key is to become a Perfect Man, then what is the paradox of being human? Chittick summarizes the human paradox properly:

To find God is to fall into bewilderment (*hayra*), not the bewilderment of being lost and unable to find one's way, but the bewilderment of finding and knowing God and of not-finding and not-knowing Him at the same time. Every existent thing other than God dwells in a never-never land of affirmation and negation, finding and losing, knowing and not knowing. The difference between the Finders and the rest of us is that they are fully aware of their own ambiguous situation. They know the significance of the saying of the first caliph Abu Bakr: "Incapacity to attain comprehension is itself comprehension." They know that the answer to every significant question concerning God and the world is "Yes and no," or, as the Shaykh expresses it, "He/not He" (*huwa la huwa*).¹⁵⁶

In this in-between situation, man's paradox takes place and is maintained throughout his life. Only when he succeeds in completing his path towards God and ends up being a Perfect Man, he entirely meets with *vücûd*, God's Being. During this path, man is required to be always in practice. For, although all creatures are loci of the manifestation of *Vücûd*, *vücûd* may only manifest itself with all Attributes (*sıfat*) in the human being. All the Attributes belonging to God are one

plurality of the creaturely world. The second follows from the first, since being with God means also being with the world which has been created by God and in which He is manifested, however imperfectly. The Sūfis generally regard this state of *bākā'* as being more perfect than that of *mère fanā'* and this is the meaning of their dictum that sobriety supervenes on intoxication. This "return" to the world—which is, they emphatically state, not a simple return to the pre-*fanā'* state of the mystic, since his experience has given him an altogether new insight—means to perceive its inadequacies and to endeavor to make it more perfect." (Rahman, F., "Bākā' wa-Fanā'", in: Encyclopedia of Islam, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 14 March 2018 <http://dx.doi.org/10.1163/1573-3912_islam_SIM_1083>

First published online: 2012)

¹⁵⁵ Ibrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 132.

¹⁵⁶ Chittick, *The Sufi Path of Knowledge*, 3.

by one everywhere in the universe but solely as one-piece in the human being. Provided that the human behaves according to these divine Attributes, he will experience his humanity completely and become a Perfect Man in the end. Hence, man is supposed to treat the Attributes which are already within himself. Consequently, it is the paradox which helps man understand *vücûd*. Knowing oneself brings one to know the universe and knowing the universe brings one to know God. İbrahim Efendi suggests dervishes to start with solving the human paradox:

*Cihanda her ne varsa sende bulmak
Cihan içre Hakk'ın nuruyla dolmak*¹⁵⁷

To find whatever is in the universe in you
To brim with the light of God within the universe

1.3. Conclusion

*İkinin aslı Bir'dir, bil, hakikat
Bu minval üzredir ahval-i Vahdet*¹⁵⁸

Know that the origin of two is one, truly
Unity of conditions is in this way

İbrahim Efendi uses the term *vücûd* in different meanings and this allows us to commentate it in the axis of duality. However, the main influential doctrine on İbrahim Efendi is *vahdet-i vücûd* meaning the unity of being. Considering existence and the unity of being through the duality is in fact necessary since unity is only expressible with duality due to the incapability of language.

According to İbrahim Efendi, one of the essential aims of a disciple on the way to reach the truthful secrets is to understand the nature of the term *vücûd*. Because just in this way, s/he may be able to have a perception on him/herself, the universe and God. In the universe, there is multiplicity, but the disciple is supposed

¹⁵⁷ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dânâ*, 123.

¹⁵⁸ *Ibid.*, 170.

to see the unity by removing the veils. Seeing the unity through multiplicity is possible when accepting that all the creation is just God's manifestation (*tecelli*). Unveiling that each being is the loci of manifestation and in each of them God's Attributes reveal themselves may also help the disciple see the unity in the multiplicity. Also, all Godly Attributes gather in the human being, yet their manifestations rely on man's activities, that is, these Attributes can manifest themselves only when man practices them. On the other hand, man is supposed to solve the paradox of his own existence. If being a Perfect Man hinges upon being one with God, the disciple should first have the knowledge of his own existence and then the knowledge of God. Indeed, man will understand in the end that these two kinds of knowledge are the same thing. Like the creation is always happening by manifestation, man with the possibilities for the divine Names to manifest themselves on is supposed to go beyond his existential paradox by practicing at any time. Thus, man may have chance to reach the knowledge of truth.

To sum up all the debate in one sentence, *vücûd* is God's Attribute (*Allah'ın sıfatı*), the universe's manifestation (*âlemin zuhuratı*) and the human's deeds (*insanın fiiliyatı*).

2. THE INTELLECT

In İbrahim Efendi's corpus, it is apparent that he sees the truth as the achievement of the knowledge of God. The present chapter will aim to depict İbrahim Efendi's approach towards improper ways of trying to attain God's knowledge. The obstacles and hindrances facing the disciple on the path to the ultimate goal of perfection are the topic of this chapter. Accordingly, this debate focuses on the intellect. The criticism of the intellect in this chapter will be done in the axis of the knowledge (*'ilm*) and the knowledge of God (*marifet*). Thus, the situation of the intellect with regards to understanding wisdom will be compared to the heart especially with reference to the Prophet's Ascension. I will look at the definitions and position of intellect in Sufism and particularly in the works of İbrahim Efendi. In addition, abandoning the intellect and the relation between the intellect and the path will be discussed during this chapter.

İbrahim Efendi has different views on the intellect. In *his Müfid ü Muhtasar*, in the chapter of "İnsan Vücutu" (*Man's Body*), concerning the structure of man's existence he says that the intellect is one of four entities of which man is composed.¹⁵⁹ Also, in his *Vahdetname*, he states that the intellect is one of the three wisdoms (*hikmet*) besides the body (*cisim*) and soul (*can*).¹⁶⁰ Consequently, İbrahim Efendi both locates the intellect among the parts of man's existence and regards it as one of the wisdoms. On the one hand, for İbrahim Efendi, the intellect is a faculty which differs man from animal. He sees the intellect and its product of knowledge as signs rendering man superior to animal, as well:

*Fazl-ı hayvandan bil insanun 'ıyan
'Akl u 'ilm ü remzidür dahi beyan*¹⁶¹

¹⁵⁹ Other three entities are body (*cisim*), heart (*kalp*) and spirit (*ruh*). See the couplets in the pages between 197-198 in *Müfid ü Muhtasar*.

¹⁶⁰ See the couplets regarding the intellect among the wisdoms: 1016 and 1044 in "Vahdetname" in *Hazret-i Dil-i Dâna*.

¹⁶¹ Oğlan Şeyh İbrahim Efendi, *Müfid ü Muhtasar*, ed. Bilal Kemikli (İstanbul: Kitabevi, 2003), 124.

Know the distinction of man from animal clearly
It is his intellect and knowledge and signs as declared

İbrahim Efendi uses the term '*akl* (intellect) either alone or within a noun phrase in his works. Significantly, when using the intellect alone, he usually criticizes the intellect. Each usage of the intellect within a phrase has different meanings and the reader is required to distinguish between these meanings according to the context. He is quite inclined to criticize the intellect with such terms as the partial intellect (*cüzî akıl*) and incomplete intellect ('*akl-ı kasır*). When it comes to mention some positive functions of the intellect, he uses such terms as the universal intellect (*küllî akıl*), sound intellect ('*akl-ı selim*) and the first intellect ('*akl-ı evvel*). Besides these terms, he forms interesting phrases with the intellect especially in his *Divan* for instance, the world of the intellect (*âlem-i akıl*), the wise intellect ('*akl-ı 'akîl*), the knowing intellect ('*akl-ı dânâ*), the ten intellect ('*akl-ı 'âşir*), the eye of intellect (*akıl gözü*) and the ear of intellect (*gûş-u hûş*). In his *Vahdetnâme*, while the main approach to intellect seems adversely critical, he has still positive definitions of the intellect just as the intellectual person (*hired-mend*), the wise person ('*akîl*) and clear intellect ('*akl-ı temiz*). In *Müfid ü Muhtasar*, general analysis on the intellect goes through the partial intellect and universal intellect.

İbrahim Efendi discusses the term '*akl* in almost all his works. Yet, *Dil-i Dânâ Kasidesi* compared to his other works has far less references to the intellect and as in his other works İbrahim Efendi criticizes it here.¹⁶² Indeed, the fact that there are just two mentions of the intellect in a work whose name is *Dil-i Dânâ* (The Knowing Heart) may be understandable. This is because, the faculty of knowledge seems to belong to the heart in the opinion of İbrahim Efendi. Furthermore, he suggests the knowledge is acquired through the heart instead of the intellect. Accordingly, it would be better to discuss the intellect through his works except the *Dil-i Dânâ Kasidesi*.

¹⁶² See the couplets with numbers of 60 and 279 in *Dil-i Dânâ Kasidesi*.

In this chapter, the debate on the intellect concerning the corpus of İbrahim Efendi will be on the human intellect and divine intellect. As mentioned above, he gives a variety of definitions of the intellect. However, he puts emphasis on two kinds of intellect: one is the partial intellect (*cüzî akıl*) associated with the human intellect and the other the universal intellect (*küllî akıl*) associated with the divine intellect. It is thus possible to discuss the intellect in the works of İbrahim Efendi under these two concepts.

The universal intellect (*küllî akıl*) and the partial intellect (*cüzî akıl*) are often referred to in all his works. They seem opposite terms to each other since as the partial intellect serves in the material world, the universal intellect employs in the spiritual world. We may consider both these intellects as the source of knowledge. The partial intellect may be regarded as the source of the knowledge of the exterior just as the universal intellect is the knowledge of the interior. What is more, the partial intellect may be associated with human knowledge whereas the universal intellect with divine knowledge.¹⁶³ In *Tasavvuf Terimleri Sözlüğü*, Uludağ also claims that the partial intellect is referred to as the human intellect in Sufism¹⁶⁴ because its functions are based on perception and discernment restricted with the sense organs. The universal intellect is, on the other hand, something beyond the partial intellect yet containing of it. Chittick argues this in his book, *The Sufi Path of Love*:

In the majority of human beings, no matter what sort of great minds they may have or how “intellectual” they may be, the intellect is veiled by the dross of the ego. Such veiled intellects are referred to as “partial intellects” (*‘aql-i juzwî*). The partial intellect needs nourishment from outside; through it one can acquire by learning and study the “science of bodies.” But the Universal

¹⁶³ For these definitions of human and divine knowledge, see Hujwiri, *The Kashf al-Mahjub: The Oldest Persian Treatise on Sufism*, trans. Reynold Nicholson (London: Gibb Memorial, 1959), 12. According to the famous gnostic from the 11th century Hujwiri, *ilm* (knowledge) has two kinds: divine knowledge and human knowledge. In the context of İbrahim Efendi’s works, his usage of the partial and universal intellects may be correlated with Hujwiri’s categorizations of knowledge.

¹⁶⁴ Süleyman Uludağ, *Tasavvuf Terimleri Sözlüğü*, “Akıl,” (İstanbul: Kabalcı Yayınları, 2012), 32-33.

Intellect is sufficient unto itself. It is the source of the “science of religions” and has no need for any sort of outside aid.¹⁶⁵

Similarly, Rumi divides the intellect into two: “Intelligence consists of two intelligences; the former is the acquired one which you learn, like a boy at school...The other intelligence is the gift of God: its fountain is in the midst of the soul.”¹⁶⁶ It is possible to reckon the former that Rumi referred to as the human intellect and the latter as the divine intellect.

2.1. Human Intellect

Human intellect may be associated with the partial intellect. İbrahim Efendi uses the partial intellect in reference to human intellect. However, as Rumi tells that it is “the partial intellect which infamizes the intellect,”¹⁶⁷ İbrahim Efendi also refers to the partial intellect when mentioning negative aspects of the intellect. More significantly, considering the ultimate goal of the disciple, İbrahim Efendi seems to be very decided at the fact that the partial intellect will not help any more. He criticizes the partial intellect and emphasizes its inability to understand the wisdom of God. The partial intellect is often used with the verb to know in negative verb form. Specifically, it cannot know the metaphysical and profound issues.

*Bilinmez akl-ı cüz'î ile asrın vahidi, ey yar
Ki zira akl-ı cüz'iden kopar teb'id ü terzikat¹⁶⁸*

The One of the age can't be known by the partial intellect, o beloved
Because distancing and meaningless words emerge from the partial
intellect

*Bile, ol nüh felek içre ne vardır
Onu bilmekte akl-ı cüz'î zardır¹⁶⁹*

¹⁶⁵ William Chittick, *The Sufi Path of Love The Spiritual Teachings of Rumi*, (New York, State University of New York Press, 1983), 35.

¹⁶⁶ Jalalu'ddin Rumi, *The Mathnawi of Jalalu'ddin Rumi III&IV*, trans.: Reynold A. Nicholson, (London: Cambridge University Press, 1930), 380-381.

¹⁶⁷ Schimmel, *Mystical Dimension of Islam*, 219.

¹⁶⁸ İbrahim Efendi, “2. Kaside: İnsan-ı Kâmil,” in *Hazret-i Dil-i Dâna*, 247.

¹⁶⁹ İbrahim Efendi, “Vahdetname,” in *Hazret-i Dil-i Dâna*, 174.

May he know what is inside those nine worlds?
The partial intellect is insufficient at knowing it

On the other hand, it is accurate for all his works that the intellect is criticized and humiliated in almost any couplets referring to it unless he mentions the whole one. Interestingly, the intellect generally receives the verbs to be amazed and to be astonished. According to Sufis, the ultimate point for the intellect about knowing God is to be astonished. Therefore, admitting that the intellect is at this point incapable would be the highest comprehension.

*Tefekkür etmede hayran ola akl
Anı hiç kimse etmemiş ola nakl¹⁷⁰*

The intellect shall be amazed in contemplation
No one shall have told it before

*Akl hayran olur kudretlerinde
Kalır gözler Hakk'ın ibretlerinde¹⁷¹*

The intellect becomes amazed at His might
The eyes gaze on God's lessons

We know from the previous chapter that God as a hidden treasure desires to be known and this sets a dialectic relation between the creator (*Rabb*) and the creatures (*merbûb*). Hence, a *merbûb* is supposed to recognize this relation and find that hidden treasure. İbrahim Efendi, as aforesaid in the previous chapter, states that the hidden treasure is hidden in the heart. More significantly, he tells that this hidden treasure is not reachable through the intellect. For, the intellect may only be astonished at this hidden treasure.

*Ol evde gizlemiştir genc-i firavan
Bu akl olur anın fikrinde hayran¹⁷²*

In that house, He conceals many treasures
This intellect is astonished at the thought of Him

¹⁷⁰ Ibid., 123.

¹⁷¹ Ibid., 179.

¹⁷² Ibid., 141.

Compared to the divine intellect with regard to understanding wisdom, human intellect is absolutely inadequate. İbrahim Efendi highlights that the human intellect will not let the disciple reach perfection.

*Kemal-i hikmetime akl erişmez
Kemâhi kudretime nakl erişmez*¹⁷³

The intellect cannot grasp the perfection my wisdom
Spoken words cannot grasp my power fully

*Akl ermez, bu göz görmez, dile gelmez, bu bir sırdır
Muhit-i küllü şey olan, bu sırdır, eyle iz'ani*¹⁷⁴

The intellect can't grasp, this eye can't see, the language can't express, this is a secret
What surrounds all things is this secret, may you understand

*'Akl ile nokta bilinmez ey hüمام
Bu durur sözde hulasa ve 's-selam*¹⁷⁵

The point cannot be grasped by the intellect, o resolute
This is the summary of words and that's that!

As a result, neither the secret of God nor any wisdom can be acquired through the intellect in İbrahim Efendi's opinion. Therefore, İbrahim Efendi suggests the disciple to abandon this intellect.

2.2. Abandoning the Intellect

Before discussing the abandonment of intellect in the works of İbrahim Efendi, we should look at the definitions of abandonment (*terk*) in the context of Sufism. There are four different types of abandonment in Sufism which are called as abandonment of the world (*terk-i dünya*), abandonment of the afterlife (*terk-i ukba*), abandonment of the existence (*terk-i hestî*) and abandonment of the

¹⁷³ Ibid., 200.

¹⁷⁴ İbrahim Efendi, "5. İlahi," in *Hazret-i Dil-i Dâna*, 335.

¹⁷⁵ İbrahim Efendi, *Müfid ü Muhtasar*, 127.

abandonment (*terk-i terk*). The ascetic (*zâhid*) abandons all worldly blessings, property and goods for the afterlife and this first step of abandonment is called the abandonment of the world. In the state of abandonment of the afterlife, the knower of God (*ârif*) abandons the heaven and its blessings for the divine sight. Abandonment of the existence is the wayfarer (*sâlik*)’s total annihilation in God after the disappearance of all awareness of the self. Last, the fact that the absolute knower of God abandons the abandonment and there is no more the concept of abandonment in his mind and consciousness is called abandonment of the abandonment.¹⁷⁶

İbrahim Efendi often mentions these types of abandonment in his works. As discussed in the chapter of *vücut*, İbrahim Efendi advises his disciples to abandon their own existence. In the following couplet from his *Divan*, İbrahim Efendi also adds the abandonment of the created world and the afterlife. He expresses that the disciple may become free when s/he abandons three of them:

Vücutundan halas ol, varlığın ko, Hak ile Hak ol
*Geçip dünyadan, ukbadan, görünsün sana tervihat*¹⁷⁷

Be freed from your body, leave your existence, be God with God
Abandoning the world and afterlife lets you see the relief

Apart from these main abandonments, İbrahim Efendi also adds some other sorts in order to sharpen the emphasis on the concept of abandonment. İbrahim Efendi’s abandoning list is endless: the soul (*can*), world (*cihan*), existence (*varlık*), I and we (*mann ü ma*), duality, the lower self (*nefs*), heart (*kalb*), intellect (*akıl*) and etc. However, among those which İbrahim Efendi often refers to for abandonment is definitely the intellect. He consistently advises the disciple to abandon the intellect in all his works.

Civar-ı Hak ola daim mekânı
*Koya bu cism ilinde akl u canı*¹⁷⁸

¹⁷⁶ Süleyman Uludağ, *Tasavvuf Terimleri Sözlüğü* (İstanbul: Kabcı Yayınları, 2012), 353.

¹⁷⁷ İbrahim Efendi, “2. Kaside: İnsan-ı Kâmil,” in *Hazret-i Dil-i Dana*, 256.

¹⁷⁸ İbrahim Efendi, “Vahdetname,” in *Hazret-i Dil-i Dâna*, 205.

May the surroundings of God be his permanent abode
May he leave the intellect and soul in this material world

According to İbrahim Efendi, the intellect will not be an instrument for a disciple to use on the way to the truth. The reason for this is that the intellect is not able to comprehend the wisdom of God and it is not trustworthy to the wayfarer during his journey.

*Derviş sen bu sözleri
Akl ile bilemezsin
Gerçeklerin remzini
İrfan içinde iste¹⁷⁹*

Dervish, you cannot know
These words with the intellect
Desire the sign of truths
Within the wisdom

The intellect is not reliable on the path and also not capable of knowing God. İbrahim Efendi says that the intellect and the knowledge based on the intellect work to some extent. For instance, the intellect can know the Names of God, yet it cannot know God the possessor of these Names. Beyond its capacity, the intellect will not be enough and even it may bring difficulties.

*Zatının 'ilminde 'acizdür 'ukul
Böyle bilmekdür begim asl-ı usul¹⁸⁰*

The intellects are incapable in the knowledge of God's Self
The essence of the actual is to know this, mister

*Bazılar da ilmini esmânın ikrar eyledi
Sahib esmâyı görünce yine inkâr eyledi¹⁸¹*

¹⁷⁹ Abdülbaki Gölpınarlı, *Türk Tasavvuf Şiiri Antolojisi* (İstanbul: İnkılap Kitabevi, 2004), 145.

¹⁸⁰ İbrahim Efendi, *Müfid ü Muhtasar*, 127.

¹⁸¹ İbrahim Efendi, "8. Kaside: Âlem ve Âdem," in *Hazret-i Dil-i Dâna*, 315.

Some acknowledged the science of the Names
Yet seeing the owner of the Names they again denied

As a result, İbrahim Efendi extensively states that the intellect does not support the disciple in his quest to reach the truth. This is his main reason to criticize the intellect and thus telling it requires to be abandoned. Yet, what he actually means by abandoning the intellect is abandoning the partial intellect.

*Ey hakikat vahdete yol isteyen
Terk-i cüz'i eyleyüp kül isteyen*¹⁸²

Hey the one who wants the way to the oneness of truth
And desires the whole by abandoning the partial

Significantly, the intellect is sick according to İbrahim Efendi and it needs to heal in order to work better. It is possible for the intellect to heal by transformation its partial branch into the universal one. What can make this transforming happen is the abandonment. More significantly, only the spirit (*ruh*) can help the intellect to abandon the partial intellect. To repeat it more explicitly, abandoned intellect is the partial intellect and the intellect of arrival is the universal intellect.

*Cism içinde 'akl dahi hasta durur
Her yana dağılmış ü dem-bestedür*¹⁸³

The intellect is also sick inside the body
It goes everywhere and it is breathless

*'Akla bu vech ile ruh eyler ilac
'Akl-ı cüz'i kül olup bulur mizac*¹⁸⁴

The spirit in this way becomes medicine to the intellect
The partial intellect finds its disposition in becoming universal

¹⁸² İbrahim Efendi, *Müfid ü Muhtasar*, 114.

¹⁸³ Ibid., 199.

¹⁸⁴ Ibid., 202.

Lastly, abandoning is indeed an act of transformation. Abandoning the intellect also means the partial intellect's meeting with the universal intellect since it requires to transform from one form to another one. Accordingly, the disciple who abandons the intellect does not destroy the intellect totally, instead, he just leaves the partial intellect in order to meet the divine intellect. In other words, abandoned partial intellect transforms itself to the divine intellect.

2.3. Divine Intellect

It is the divine intellect which comprises of such all good connotations for the intellect as the universal intellect (*külli akıl*) and the first intellect (*akl-ı evvel*) in the opinion of İbrahim Efendi. We can also say that divine intellect is the intellect which the disciple embraces after abandoning the partial intellect. While the human intellect has no potential to grasp the truth owing to the fact that its capacity is restricted within the material world, the divine intellect which only belongs to the Perfect Man can have the power to understand the secrets of God.

İbrahim Efendi is not criticizing the partial intellect as it is, but only when it tries to grasp the knowledge of God. Mahmud Erol Kılıç states that the partial intellect is required to work together with the universal intellect in order to operate soundly and functionally.¹⁸⁵ Since it is already the part of the universal intellect as its name implies, it requires to be one with the universal intellect. İbrahim Efendi also refers to the combination of the partial and universal intellects:

*Cism ü kalbe 'akl-ı küll cami' olur
'Akl-ı cüz'i aslına raci' olur¹⁸⁶*

The universal intellect brings together the body and the heart
The partial intellect returns to its origin

¹⁸⁵ Mahmud Erol Kılıç, *Tasavvuf Düşüncesi: Makaleler-Konferanslar* (İstanbul: Sufi Kitap, 2014), 69.

¹⁸⁶ İbrahim Efendi, *Müfid ü Muhtasar*, 202.

Besides the partial and universal intellects, İbrahim Efendi also refers to the term the first intellect (*'akl-ı evvel*) in his *Divan* and *Müfid ü Muhtasar*. According to Süleyman Uludağ, the first intellect is the first thing manifested by God, that is, God created it first and then created all the other things by means of it. He states that the universal intellect (*akl-ı küll*) is a stage coming after the first intellect (*'akl-ı evvel*). Also, it is the locus of manifestation of the first intellect (*'akl-ı evvel*). When Sufis say that God cannot be grasped through the intellect, they mean the partial intellect which needs to be supported from the outside. Yet, saying that God is known through the intellect, they refer to the first intellect which comprehends without comparison or other tools.¹⁸⁷ İbrahim Efendi also mentions the first intellect in praising terms.

Ukûlun reh-nüması müntehası akl-ı evveldir
*Ukûle akl-ı evvelden müyesserdir füyuziyyat*¹⁸⁸

The guide and final destination of the intellects is the first intellect
The bestowal to the intellects is made through from the first intellect

Significantly, İbrahim Efendi expresses that the first intellect is the same with *the knowing intellect* (*akl-ı dânâ*). This 'the knowing intellect' is associated with the knowing heart (*dil-i dânâ*) which I will mention more deeply in the next chapter, and thereby with the Perfect Man.

Benim bu akl-ı evvel dediğim bil, akl-ı dânâdır
*Dil-i dânâ nişanıdır, beyanıdır bu mezkûrat*¹⁸⁹

Know, what I call the first intellect is *the knowing intellect*
The knowing heart is its sign and this aforesaid is its statement

¹⁸⁷ Süleyman Uludağ, "Akıl," *TDVİA*, vol. 2, İstanbul: Türkiye Diyanet Vakfı, 1989, 246-247. <http://www.islamansiklopedisi.info/dia/pdf/c02/c020221.pdf>

¹⁸⁸ İbrahim Efendi, "2. Kaside," in *Hazret-i Dil-i Dânâ*, 247.

¹⁸⁹ İbrahim Efendi, "2. Kaside," in *Hazret-i Dil-i Dânâ*, 248.

2.4. Ascension (*Mirac*)

It is very intriguing that İbrahim Efendi uses two types of knowing: the intellect that knows and the heart that knows. Also, he sets a relation between them. This relation between *the knowing heart* and *the knowing intellect* seems to bring us into the discussion on whether the knowledge is through the intellect or the heart. In order to enlighten this topic, we may turn to classical sources. According to Hakim Tirmizi, one of the first Sufis from the formative period of Sufism, the intellect is given to the believer in order for him to distinguish between good and evil. This is the function of the intellect. Despite the fact that the intellect is placed in the brain, it illuminates the heart. It is only the intellect which may beautify the faith in the heart. As long as the heart gets rid of the worldly engagements and concerns, the intellect can make the enlightenment of the heart possible. At this moment, the intellect learns the wisdom of God.¹⁹⁰ Consequently, Tirmizi sets a coordinated relation between the intellect and the heart.

On the other hand, an important modern interpreter of Sufism, Annemarie Schimmel does not hold the same view on this issue with Tirmizi. She draws attention to the inability of the intellect in knowing and loving God. She expresses it this way: “Science would be of no avail on this Path -only the light of gnosis, the light of certainty gained through intuitive knowledge, could help in approaching the mystery of love.” She also adds referring to a verse of the Qur’an (62:5):¹⁹¹ “On the way of love, intellect is like the donkey that carries books.”¹⁹² What is more, she mentions an alleged¹⁹³ hadith that calls *‘ilm*, “knowledge,” the “greatest veil” separating man from God.¹⁹⁴ Speaking of “the greatest veil” for the intellect

¹⁹⁰ Hâkim Tirmizî, *Edep Ya Hu Kalbi Nefsin Esaretinden Nasıl Kurtarırız?*, trans: Mehmet Zahit Tiryaki, (İstanbul: Hayy Kitap, 2013), 22-24. (The translation from Turkish to English was made by me.)

¹⁹¹ “The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk.” (62:5) M. Pickthall translation, <http://www.kuranmeali.com/AyetKarsilastirma.php?sure=62&ayet=5>

¹⁹² Schimmel, *Mystical Dimensions of Islam*, 140.

¹⁹³ The word “alleged” is originally used by Annemarie Schimmel.

¹⁹⁴ Annemarie Schimmel, *Mystical Dimensions of Islam*, 140.

immediately brings to mind the role of Gabriel in the ascension of the Prophet. According to Sufis, Gabriel who brings the Prophet till the lotus tree on the night of ascension represents the intellect, while the *buraq* which brings him beyond the tree represents love. Thus, love is superior to the intellect and the lover is superior to the intellectual.¹⁹⁵ Schimmel sees the ascension of Prophet as an experience of love: “It is the experience of love that manifests itself in the ascension of God’s specially elected friend Muhammad Mustafa.”¹⁹⁶ She also discusses the positions of intellect and love in the context of the Ascension: “According to the tradition, not even Gabriel could accompany the Prophet beyond the ultimate lotus tree, as-sidrat al-muntahā. ‘If I would go one step further, my wings would get burned,’ is the archangel’s sigh, as the poets and the mystics interpreted it.”¹⁹⁷

İbrahim Efendi treats the Ascension of the Prophet in his works. Especially in his *Dil-i Dâna Kasidesi*, there are a variety of couplets referring to this. Significantly, he claims that *the knowing heart* is Prophet Muhammad who goes beyond the place where Gabriel cannot go one step further. Consequently, the Prophet could arrive in presence of God not with the help of intellect but with that of the heart. The way Schimmel stresses the weakness of the intellect when it attempts the mystery of divine love, İbrahim Efendi prefers the heart to the intellect, thus, he expresses that *the knowing heart* is the one who goes beyond the intellect.

*Dil-i dâna durur bilgil, hüvel-Evvel, hüvel-Âhir,
Dil-i dâna durur bilgil, denilen kurb-ı ev edna*¹⁹⁸

It is the knowing heart He is The First, He is The Last
It is the knowing heart which is called the intimacy

¹⁹⁵ Süleyman Uludağ, “Akıl,” *TDVİA*, vol. 2, İstanbul: Türkiye Diyanet Vakfı, 1989, 246-247. <http://www.islamansiklopedisi.info/dia/pdf/c02/c020221.pdf>

¹⁹⁶ Schimmel, *Mystical Dimensions of Islam*, 219.

¹⁹⁷ *Ibid.*, 219.

¹⁹⁸ This word, *kurb ev edna*, refers to this verse from Qur’an: “Then he drew nigh and came down. Till he was (distant) two bows length or even nearer.” (53:8,9). See the couplet in Oğlan Şeyh İbrahim Efendi, “1. Kaside: Dil-i Dâna,” *Hazret-i Dil-i Dâna*, 216.

Consequently, nearness to God is not possible through the intellect. As Hujwiri claims, the intellect can only be in service not the cause of this intimacy.¹⁹⁹

*Erişmez kurb-ı Hakk'a, ey hired-mend
Urulur bu'd ilinde payine bend*²⁰⁰

O wise person, he cannot achieve the intimacy of God
In the province of distance, his feet are put in chains

On the other hand, every man has an intellect but not everyone is a gnostic. In other words, having intellect does not mean possessing divine knowledge. Knowledge, particularly, the knowledge of God is acquired through His divine favor. Hence, the disciple cannot obtain it through the intellect. If it be so, any intellectual would be the owner of the knowledge of God. This firstly reminds of a verse from the Qur'an: "He giveth wisdom unto whom He will, and he unto whom wisdom is given" (2:269).²⁰¹ Secondly, Hujwiri's approach to the intellect comes to the mind: "God supplies the individual infused knowledge of God by His tutelage and instruction, so that the individual knows God through Him rather than as a result of faculties."²⁰² İbrahim Efendi also believes that the knowledge won't be achieved by the great attempts of the intellect but with the mercy and blessings of God.

*O bilgiden sana bir bilgi gele
İkilik âleminden seni ala*²⁰³

¹⁹⁹ 'Ali ibn 'Uthmān Hujwīrī, *Kashf al-mahjūb* in 'Ali ibn 'Uthmān Hujwīrī: *The Revelation of Realities Veiled (Kashf al-mahjūb)*, "Chapter 15: Drawing Back the First Veil: Experiential Knowledge of God," in *Knowledge of God in Classical Sufism*, translated and introduced by John Renard, (New York: Paulist Press, 2004), 278.

²⁰⁰ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 207.

²⁰¹ "He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good But none remember except men of understanding." M. Pickthall translation, <http://www.kuranmeali.com/AyetKarsilastirma.php?sure=2&ayet=269>

²⁰² John Renard, "The Revelation of Realities Veiled (Kashf al-mahjūb) by 'Ali ibn 'Uthmān Hujwīrī," in *Knowledge of God in Classical Sufism* (New Jersey: Paulist Press, 2004), 278.

²⁰³ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 168.

A knowledge from that knowledge shall come to you
It shall carry you from the world of duality

2.5. The Path

The path is a stage as one of four gates.²⁰⁴ For İbrahim Efendi, the intellect is associated with the path. The intellect which the disciple benefits from in the path is the partial intellect. The partial intellect helps the disciple to maintain his life on a daily level. Further, the disciple when he starts his journey towards the truth needs partial intellect in order to discover the divine intellect. We may also look at Chittick's argument on why the partial intellect is required. Chittick sets a relation between the knowledge and *Şehadet*, the witnessing that defines *tevhid*, "There is no god but God." As we remember from the previous chapter *vücûd*, this part of "other than God" is important to understand the plurality (*kesret*) in the universe. Also, the knowledge of "other than God" is attained through the partial intellect. More significantly, Chittick states that it is not possible to reach the knowledge of God unless comprehending "other than God." He explains this way: "Other than god comes into the picture only to the extent that one must know the other in order to gain knowledge of God."²⁰⁵ Consequently, the knowledge concerning "other than god" is important and the partial intellect will facilitate itself here.

Allowing the disciple to remain on the path, the intellect is thus a necessity. Since the intellect functions in the path, the disciple is required to use his intellect to obtain success here. In *Vahdetname*, İbrahim Efendi points out that the wisdom in the path is manifested through the intellect as in the following couplets:

Tarikat hikmet-i akl oldu, ey can
Bu hikmet oldu akl evinde pinhan

The Path became the wisdom of the intellect, o soul
This wisdom became hidden in the house of the intellect

²⁰⁴ There are four gates: *şeri'at* (ritual observance), *tarikat* (path), *hakikat* (truth) and *ma'rifet* (experiential knowledge).

²⁰⁵ Chittick, *The Sufi Path of Knowledge*, 147.

*Erişse akla hıffet, bil hakikat
Verir pir-i tarikat ana şerbet*

Know in truth, if the lightness reaches the intellect
The path's spiritual teacher gives him sherbet

*Ol şerbet kişinin aklın getirir
Nicesin içtiği gibi bitirir²⁰⁶*

That sherbet brings one's mind to itself
It annihilates many once they drink

In order to complete the path, the disciple needs to use the potentiality of his intellect efficiently. Remaining in the path by using the intellect requires the disciple to work hard:

*Tarikat halidir bu, ey ehl-i hıred-mend
Tarikatte çalış, olgıl hüner- mend²⁰⁷*

This is the state of the path, o wise person
Practice in the path, become a skillful person

To sum up, the path is an important stage because the disciple will have chance to work on his intellect with his ultimate capacity. This capacity is for achieving the truth. According to İbrahim Efendi, the truth is always associated with having the knowledge of God. The knowledge is triggered with the intellect and it is accomplished with the heart. For this, the heart is required to be cleaned. The intellect is like an instrument which helps cleaning the heart. All this process happens in the path. As the next step, the clean heart will allow the disciple to abandon the intellect thus embracing the divine intellect on the way towards the truth. Consequently, the function of the intellect in the path gets importance before the stage of truth.

*Tarikatle ide kalbini ol pak
Erenlere ide hem yüzünü hâk²⁰⁸*

²⁰⁶ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dânâ*, 198.

²⁰⁷ Ibid., 198.

²⁰⁸ Ibid., 201.

He shall clean his heart with the path
He shall also put his face to earth for the saints

2.6. Conclusion

As a result, in the perspective of İbrahim Efendi's works, the intellect is not enough for a disciple on the way towards the truth of God. Knowledge is very significant term for him, yet it must be considered as of two types: the partial and the universal ones. The partial knowledge belonging to humans may help to some extent but when it comes to the truth and the knowledge of God, it is worthless. Hence, the disciple is supposed to recognize the universal intellect. For this, the partial intellect should be abandoned. If a disciple desires to know God, he shall immediately notice that the knowledge of God will not be acquired through one's own intellect. As Nicholson states, the intellect does not help on this issue:

How shall a man know God? Not by the senses, for He is immaterial; nor by the intellect, for He is unthinkable. Logic never gets beyond the infinite; philosophy sees double; book-learning fosters self-conceit and obscures the idea of the Truth with clouds of empty words.²⁰⁹

Knowledge begins with astonishment. The best thing that the intellect can do is to be astonished. Once the intellect is astonished, it will have discovered its inability to know God. At this point, the heart starts to operate since the intellect should be abandoned. Abandoning the partial intellect is possible with the heart and the abandoned intellect transforms to the universal intellect. In this stage, the disciple becomes a Perfect Man and his intellect and heart become one.

Ibrahim Efendi expresses the inability of the intellect in reference to the ascension of Prophet. It is not the intellect which brings the Prophet beyond the lotus tree, but love. Consequently, İbrahim Efendi stresses the incapability of intellect before the heart. William Chittick also compares the intellect with heart and expresses that: "Another proof of reason's incapacity before the reality of God

²⁰⁹ Reynold A. Nicholson, *The Mystics of Islam*, (London: Routledge and Kegan Paul, 1970), 69.

is the fact that it cannot comprehend love, though God is by definition full of love and mercy. Were reason in charge, no one would God.”²¹⁰ This argument also depicts the view of İbrahim Efendi on the tension between intellect and heart. Thus, the next chapter will try to investigate why the knowledge of God should be through the heart in the light of İbrahim Efendi’s corpus.

²¹⁰ William Chittick, *The Sufi Path of Knowledge*, 180.

3. THE HEART

First, I should tell that there are three different usages in İbrahim Efendi's works which may be referred to the heart. These are *kalp* which is in Arabic, *gönül* in Turkish and the other one *dil* which is in Persian. The question "Is there any difference among these words?" may be investigated, yet, I will not try to find an answer here. In this chapter, what I would like to discuss is the heart (*gönül*) which İbrahim Efendi regards as a faculty of knowledge which is an alternative to the intellect.

The word 'knowledge' is hard for us to correlate with the heart as the twenty-first century people, since, we immediately associate knowledge with the word 'intellect'. Yet, it is not the same with İbrahim Efendi as a person of the seventeenth century. Reading history over the centuries in the context of evolution of the concepts is not the topic of this chapter. Nevertheless, we should not ignore how this perception of knowledge has changed. Through this chapter, the intention will be having practice over re-thinking of the terms, *knowledge* and *heart* together.

The previous chapter tried to state how the intellect would be desperately unsuccessful in terms of reaching the truth. With the help of commonly known statement "Follow the arrow of falseness if you are looking for the truth," we follow the arrow of intellect and end up with finding the heart. In other words, the arrow of intellect points to the heart. This chapter will attempt to examine the word *heart* in the light of İbrahim Efendi's works. The relation between the intellect and the heart will be analyzed. Further, the term the knowing heart (*dil-i dâna, bilen gönül*) which İbrahim Efendi sees to be the same with the perfect man, will be investigated. *Knowing*, one of the main actions of proceeding to the truth, will be discussed in regard to the pursuit of the Real (*Hakk*) who creates the world because s/he desires to be known. Lastly, as a paradox of the truth, the issue of the secret will be analyzed and the significance of the practice will be discussed.

The heart in Sufism does not refer to the physical heart as the part of the body. Rather than being an organ in the physical body, it has divine potentials. The heart is the place where the truth reveals itself. On the other hand, in the Qur'an,

the Arabic noun *al-qalb*, appears some 132 times and only two or three of these are possibly referring to the bodily organ.²¹¹ Nicholson also distinguishes between the physical heart and the heart (*kalb*) in Sufism. He tells that the *kalb*, “though connected in some mysterious way with the physical heart, is not a thing of flesh and blood.” Further, he claims that unlike the English ‘heart,’ its nature is rather intellectual than emotional.²¹² According to Süleyman Uludağ, the author of *Tasavvuf Terimleri Sözlüğü*, the heart is the source or agent of the knowledge and thought in the context of religion and Sufism.²¹³ William Chittick also has a similar opinion on the heart’s being the land of the knowledge:

Knowledge cannot be defined in the sense of delineating its essential nature and determining its bounds (hadd), since it embraces all bounds. Nothing is more luminous than knowledge to throw light upon it. The seat of knowledge, for Ibn al-’Arabī as for other Muslim authorities, is the heart.²¹⁴

Establishing relation between knowing and the knowledge, İbrahim Efendi gives great significance to the heart, as well. It is the heart which can know God. In other words, the knowledge of God is available through the heart. Also, the guide for the disciple who desires to have the secrets of the truth is the heart. Hence, İbrahim Efendi mentions and suggests in his works that the disciple should find the ways to reach the knowledge by knowing through the heart.

Apart from disclosing the knowledge of God, the heart has further various functions in the opinion of İbrahim Efendi. Among these are serving to love and knowledge, being a host to the manifestation of the truth etc. We shall also look at how İbrahim Efendi defines the heart in his works. In short, the heart is both the locus and the resource of the truth. Not only to explain the functions of the heart but also to make definition of the heart, he usually uses such metaphors as home, valley, mirror.

²¹¹ James Winston Morris, *The Reflective Heart, Discovering Spiritual Intelligence in Ibn ‘Arabi’s Meccan Illuminations* (Louisville: Fons Vitae, 2005), 47-48.

²¹² Nicholson, *The Mystics of Islam*, 60.

²¹³ Süleyman Uludağ, “Kalb,” *TDVİA*, 229-232. <https://islamansiklopedisi.org.tr/kalb--kalp>

²¹⁴ Chittick, *The Sufi Path of Knowledge*, 148.

3.1. Home, Valley, Mirror

In his works, İbrahim Efendi mostly approaches the heart as if it is a place. Furthermore, the heart is mainly referred to as the house of God. The disciple will find God in his own heart which is also home to God. Significantly, İbrahim Efendi uses such both Turkish and Arabic-Persian words as house (*hane*), locus of manifestation (*cilvegah*), bird nest (*aşiyân*), house (*beyt*), land (*diyar*) which connote the home. The couplets below show the relation between the home and the heart:

*Gönül ol Kibriya'nın hanesidir
O gönülde ki gayr ola, nesidir?*²¹⁵

The heart is home of that Glorious
What is beside that, in the heart?

*Hüdavend-i cihanın cilvegâhı kalb-i âdemdir
Girip ol kalbe, sahib kalbi bul, kıl kalb ile irzâ*²¹⁶

The locus of manifestation of the lord of the universe is the man's heart
Enter that heart, find its owner, make that heart content

*"Sınk dillerdeyim," der Hak, sınık dillerde bul Hakk'ı
Diyarı-ı dil gibi âlemde yoktur dilküşâ süknâ*²¹⁷

"I am in the crestfallen hearts" says God, find God in the crestfallen hearts
In the universe, there is no such cheering place²¹⁸ as the land of the heart

One of the modern Sufi researchers and a Western psychologist, Robert Frager defines the heart as God's temple. He also refers to God's saying as follows:

The heart is a temple that has been placed by God in everyone, a temple that is meant to house the divine spark within us. In a famous hadith, God

²¹⁵ İbrahim Efendi, "Vahdetname," *Hazret-i Dil-i Dâna*, 152.

²¹⁶ İbrahim Efendi, "1. Kaside: Dil-i Dâna," *Hazret-i Dil-i Dâna*, 238.

²¹⁷ Ibid., 238.

²¹⁸ *Dilküşâ süknâ* means cheering and heart opening place. *Hazret-i Dil-i Dâna*, 238, footnote no: 170.

says, “I who cannot be fitted into all the heavens and earths, fit in the heart of the sincere believer.”²¹⁹

İbrahim Efendi also describes the heart in reference with such important religious places as Kaf Mountain and Eymen Valley. Eymen Valley is the place where the Prophet Moses meets with God. Consequently, the heart is also seen as the place of meeting with God in the works of İbrahim Efendi.

*Dile bu dilde ârifler dediler Vâdi-i Eymen
Bu vâdide işitti idi Musâ izrae nârâ*²²⁰

The gnostics call the heart *Eymen Valley* in this language
Musâ had heard *izrae nârâ*²²¹ in this valley

*Bu dildir Vâdi-i Eymen, bu tendir bu dile mesken
Bu remzi fehm edersen sen, okurlar ismini Bûşrâ*²²²

This heart is Eymen Valley, this body is the abode for this heart
If you understand this sign, they call your name glad tidings

Basically, all the universe is abundant in the lights of manifestation. Eymen Valley is just one of those places where God manifests Himself. If the heart is referred to as the Eymen Valley, the heart is thus another locus of manifestation. Comparing the heart with the Eymen Valley, İbrahim Efendi indirectly mentions the possibility of the heart’s being a place to meet with God which is actually the ultimate aim of the disciple.

²¹⁹ Robert Frager, *Heart, Self, and Soul: The Sufi Psychology of Growth, Balance, and Harmony* (Wheaton: Quest Books, 1999), 24.

²²⁰ İbrahim Efendi, “1. Kaside: Dil-i Dâná,” *Hazret-i Dil-i Dâná*, 238.

²²¹ “İzrae nârâ” means when he saw the fire. Hüseyin Yananlı, *Hazret-i Dil-i Dâná*, 238, footnote no: 167.

²²² *Ibid.*, 238.

Another metaphor that İbrahim Efendi uses in reference to the heart is the mirror. He has three different usages of the mirror (*ayna*) in his works; mirror in Arabic (*mir'at*), mirror in Persian (*ayine*) and mirror in Turkish (*gözgülü*). The heart is like a mirror which reflects the light from God. In the heart mirror, even the face of God can be seen.

Hakk'a dil mir'at olur, Hak ol dile mir'at olur
*Görünür mir'at-ı dilde vech-i Hak isbat olur*²²³

The heart becomes mirror to God, God becomes mirror to that heart
The face of God is seen on the heart mirror where it becomes manifest

All the existents in the universe are what reflect God's qualities so that God can know Himself. In Sufi terminology, the mirror symbolizes all these existents created by God to contemplate his own beauty. Kabir Helminski says that the human heart is a sort of mirror in which "divine qualities and meanings may appear."²²⁴ Hence, the heart is supposed to be quite pure. For İbrahim Efendi, purifying the heart requires to annihilate everything except God in the heart.

Gönül ayinesin pâk eyledim gayrin hayalinden
*Tecelli eyledi Hak zahir oldu, ben nihan oldum*²²⁵

I purified the heart mirror of images of other things
God manifested Himself, became apparent, I became secret

If the heart is a mirror reflecting the beauties belonging to God, the mirror must be clean. For, only if it is clear can God manifest Himself. The heart is required to be cleared of all the things apart from God so that the mirror can be clean. Thus, cleaning the heart is related to the disciple's self-knowledge. For, the one who knows himself actually knows that there is no existent other than God and the only thing he can do is to mirror the Real Existence (*Vücûd*). This kind of knowing oneself brings about knowing God eventually. Robert Frager says that one of the

²²³ İbrahim Efendi, "2. Gazel," in *Hazret-i Dil-i Dâna*, 329.

²²⁴ Kabir Helminski, *The Knowing Heart: A Sufi Path of Transformation* (Boston: Shambhala, 1999), 72.

²²⁵ İbrahim Efendi, "3. Gazel," in *Hazret-i Dil-i Dâna*, 331.

essentials of Sufism is to open and clean the hearts as well as to make them suitable temples for God's presence.²²⁶ Nicholson also highlights the importance of cleaning the heart and knowing oneself by describing the heart as mirror reflecting divine qualities.

He who truly knows himself knows God, for the heart is a mirror in which every divine quality is reflected. But just as a steel mirror when coated with rust loses its power of reflexion, so the inward spiritual sense, which Sufis call the eye of the heart, is blind to the celestial glory until the dark obstruction of the phenomenal self, with all its sensual contaminations, has been wholly cleared away.²²⁷

Consequently, the heart is the mirror of a disciple who desires to know himself. Further, it is both Eymen Valley and a home which are honored by manifestation of God. Thus, all the metaphors used by İbrahim Efendi set a relation between the heart and God through knowing.

3.2. The Relation with The Intellect

Despite its potential of being mirror to all the beauties reflecting from God, the heart may be veiled or confused by opinions, by desires, by social conditioning, and especially by fears. The heart may be attracted by the worldly things and, the more it becomes involved with the material world or the physical aspect of the existence, the less it reflects the Divine Reality on its mirror. The soundness of the heart may be based on the intellect as some Sufis discussed. According to Helminski, the intellect can be applied in order to purify the mirror of the heart: "Reason, which is the wise and skillful use of the conscious mind, can be used to clear the mirror of the heart from the distortions of compulsion, defensiveness, and illusion."²²⁸ İbrahim Efendi defines the dirt in the heart as the illness of the heart. He claims that the intellect can heal this illness. At the same time, the illness of the

²²⁶ Robert Frager, *Heart, Self and Soul*, 24.

²²⁷ Nicholson, *The Mystics of Islam*, 70.

²²⁸ Helminski, *The Knowing Heart*, 77.

heart may arise from the intellect. Both the reason and the cure of the heart are rooted in the intellect:

*Kalp marızıdur bu 'aklun ey hekim
Kalp marızuna bu 'akl oldı hekim*²²⁹

The heart is sick of this intellect oh doctor
This intellect became doctor of the heart's sickness

This approach by İbrahim Efendi reminds us of the metaphor of Muhammad al-Ghazali on the intellect and the heart in his book of *The Alchemy of Happiness*. According to Ghazali's description, the heart is the king while the intellect is the prime minister if the body is like a country.²³⁰ Hence, there should be a powerful collaboration between them to avoid the country's collapse. The problem occurs when the governing is dominated by the worldly things. The balance achieved by the heart with the help of the intellect is the healing for the human being.

However, what is the relationship between the intellect and the heart in the context of knowing? Today, when we think of the faculty of knowing, the intellect immediately comes to mind. Knowing as a verb is directly correlated to the intellect. Even, we do not know any other knowing options than knowing through the intellect. We cannot imagine the possibility of knowing in different ways. However, this is not valid for the world of İbrahim Efendi. The faculty of knowing is no doubt the heart for him. Indeed, he believes that there are a variety of knowing tools. He considers that the intellect is one of the ways of having knowledge, but he never admits it would be enough on its own. Referring to the Ascension of Prophet Muhammad, he claims that the intellect works to some extent and then the heart completes the rest. Consequently, we can deduce from İbrahim Efendi's approach that if knowing is like a coin one side of a coin is the intellect and the other side is the heart.

²²⁹ İbrahim Efendi, *Müfid ü Muhtasar*, 199.

²³⁰ Al-Ghazali, *The Alchemy of Happiness*, translated by Claude Field (Armonk, N.Y., M.E.: Sharpe, 1991), 7-8.

Robert Frager claims that the breast (*sadr*) which is one of four stations of heart²³¹ has the same root with the word intellect (*'aql*). Yet, this intellect is not the divine intellect. About reaching the truth, when we look through the perspective of the partial intellect (*cüzi akıl*), the intellect is of course not capable of knowing. Yet, when we look through the perspective of the absolute intellect (*külli akıl*), the partial intellect ceases to exist. Then, where is the source of the intellect?

In Sufism, the source of knowledge is the heart. However, the heart is not the opposite to the intellect, they are intertwined to some extent. Reasoning is a function of the heart and the heart is the source of the intellect which produces the knowledge.²³² Sufi teachers say that the heart goes beyond the intellect on the metaphysical issues. Their argument is based on the intuition of the heart. According to them, the capability of the intellect is narrow and limited while the world of the heart is rather wide. Nicholson also compares the heart with the intellect and sees the heart as the actor of the act of knowing. Further, the heart is the mirror of the divine intellect in his view:

...but whereas the intellect cannot gain real knowledge of God, the qalb is capable of knowing the essences of all things, and when illumined by faith and knowledge reflects the whole content of the divine mind...²³³

In fact, there is relationship between the intellect and the heart within the context of knowing since the heart has capacity to reflect the divine intellect. That is, when the partial intellect meets with the divine, there also exists a connection with the heart. Mahmud Erol Kılıç defines this situation with the argument that the illuminated intellect equals to the heart. According to the Islamic tradition of understanding, the heart is the center of reasoning. Claiming that the heart is a faculty of knowing, Kılıç also refers to the Quran which implies the function of the

²³¹ According to famous 10th century mystic Tirmidhi, there are four stations of the heart. These are breast (*sadr*), the heart (*qalb*), the inner heart (*fu'ad*) and the innermost heart (*lubb*). Frager, *Heart, Self and Soul*, 25.

²³² Süleyman Uludağ, "Kalb," *TDVİA*, 229-232.

²³³ Nicholson, *Mystics of Islam*, 60.

heart to reason.²³⁴ “Do they not travel through the land, so that their hearts (and minds)²³⁵ may thus learn wisdom and their ears may thus learn to hear?”²³⁶ In this verse, the Arabic word for heart *sadr*, which has the same root with the intellect as Frager claims, is used.

Michael Frede expresses that there is a huge difference between what the Ancient Greek means by the intellect and the intellect which we today understand within the modern world. Frede highlights the desiderative aspect of the intellect and says: “The assumption is that at least some desires, like the desire to know the truth or to obtain what is thought of as good, are desires of reason itself, rather than desires reason merely endorses.”²³⁷ According to him, the intellect has also the quality to make some assumptions about the world. However, with the modernity, this quality and the ability it holds to desire were taken from it and intellect started to be considered only within its cognitive functions. Frede gives reference to Iliad and points to the relationship between intellect and heart.

When Homer has Paris tell Hector that in his chest he has an intellect (*noos*) without fear, it is obvious from this very passage, as it is from many others in Homer in which he talks about the intellect, that Homer cannot be talking precisely of what we mean by “intellect.”²³⁸

In addition, Mahmud Erol Kılıç says that the faculty of knowing has changed in modern times, as it used to be the heart beforehand.²³⁹ Kılıç says the faculty of knowing has changed and today knowledge can only be reached through intellect.

²³⁴ Mahmud Erol Kılıç, *Tasavvuf Düşüncesi* (İstanbul: Sufi Kitap, 2014), 69.

²³⁵ Yusuf Ali’s explanation on this verse: “The word for "heart" in Arabic speech imports both the seat of intelligent faculties and understanding as well as the seat of affections and emotions. Those who reject Allah's Message may have their physical eyes and ears, but their hearts are blind and deaf. If their faculties of understanding were active, would they not see the Signs of Allah's Providence and Allah's Wrath in nature around them and in the cities and ruins if they travel intelligently?” Yusuf Ali, translator of the Qur’an. <http://www.kuranmeali.com/Aciklama.php?meal=yusufali&sureno=22&ayet=46>

²³⁶ Hac Surah (22:46), Yusuf Ali translation,

<http://www.kuranmeali.com/AyetKarsilastirma.php?sure=22&ayet=46>

²³⁷ Michael Frede, *Rationality in Greek Thought* (New York: Oxford University Press, 2007), 6.

²³⁸ Michael Frede, *Rationality in Greek Thought*, 2.

²³⁹ Mahmud Erol Kılıç, *Tasavvuf Düşüncesi*, 68.

However, what he actually wants to emphasize is the intellect has also gone through a change over time and degraded into the brain because of positivism. Whereas the intellect is not only the brain, it is wholly knowing.²⁴⁰ Consequently, the way of perceiving the concepts has been changing throughout the time and this brings to change in their meanings. There is similar situation concerning Sufi texts. What İbrahim Efendi means by knowing or heart in his 17th century texts is not the same with to which today this verb and concept correspond. Such verbs and words as *learning, knowledge, reasoning, thinking* are relevant to the heart in both traditional Islamic thought and Sufism in contrast with today's perspective of understanding. İbrahim Efendi points to heart's skill of knowing in his works as well, and he uses the verbs which we are used to relate with the intellect today such as producing ideas and imagining, relating them to heart.

*Dil gerek zikr eyleye kalb fikr ide
Akla feyz irdükçe can çok şükür ide*²⁴¹

The tongue shall invoke God, the heart shall reflect
Once the intellect is enlightened, the soul shall praise a lot

*Kaçan kim, kalbde ma'nâyı tasavvur eylese fikrin
İyân etmek murad etsen gönülde ma'nâyı resmâ*²⁴²

Whenever your thought envisions the meaning in the heart
You shall desire to manifest the meaning clearly in the heart

To sum up, the heart possesses the qualities of the intellect such as reasoning, thinking etc. Provided that the heart is pure and clean, it reflects the divine qualities as well. The heart is meant to know; however, what is known is under the guidance of the intellect. Therefore, purification and operation of the heart may be related to the intellect at some point. As long as the intellect is away from the worldly things, the heart will be clean and remain in the way of knowing God.

²⁴⁰ Mahmud Erol Kılıç, *Tasavvuf Düşüncesi*, 34.

²⁴¹ İbrahim Efendi, *Müfid ü Muhtasar*, 112.

²⁴² İbrahim Efendi, "1. Kaside: Dil-i Dâna," in *Hazret-i Dil-i Dâna*, 221.

Yet, the critical point is to prepare a suitable ground for their sound coordination in the heart. Helminski also has similar view:

An essential practice is to bring the thinking mind down into the heart, to submerge it in the heart space, and thus to bring reason and heart into unity; then, in that state, to allow a deep receptivity to infinite spiritual Presence. Through this we establish a relationship with the All-Sustaining Presence, which is our ultimate Nature and Source.²⁴³

3.3. The Knowing Heart

İbrahim Efendi highlights the importance of the heart all the time and claims that the heart is a vehicle between the human and the truth. Giving it a huge capacity to discover Godly truths, he describes the heart as the closest thing on the way of the truth. He explains such roles of the heart as mirroring the beauties of God, being home to God and making man meet with God. However, it is not any heart which can perform all these things generously. Only “the knowing heart” (*bilen gönül*) can disclose all the abilities granted by God.

İbrahim Efendi differentiates the knowing heart from any heart. Although there is no distinction between *kalb* and *gönül* which have the same meaning in Turkish, İbrahim Efendi uses two terms separately. The word *kalb* is Arabic while the word *gönül* is Turkish. He also uses the equivalent word in Persian, *dil*. When it comes to mean any heart, he usually uses *kalb*. Yet, when referring to the place for divine secrets, he uses *gönül*. As the knowing heart, he prefers to use Persian word, *dil-i dâna*.

*Kalb-i insana gönül dir ulular
Kalb ile hem mahrem olan bahtlular*²⁴⁴

The great refer to the human heart as gönül
They are the fortunate who have intimacy with the heart

Niçin gönül dediler kalbe, ey yar

²⁴³ Kabir Helminski, *The Knowing Heart*, 82.

²⁴⁴ İbrahim Efendi, *Müfid ü Muhtasar*, 125.

*Hakikatçe ideyim sana tekrar*²⁴⁵

Why did they call the heart gönül o beloved?

I shall repeat it to you in truth

Dedi kudret dili kalbe: "Geniş ol!"

*Gin olmaktan ibarettir bu gönül*²⁴⁶

The language of power told the heart: "Be wide!"

This heart is expansiveness, nothing more

The last couplet mentions the difference between *kalb* and *gönül* by underlining the expansiveness of the latter. This immediately reminds us of a famous divine hadith (*hadith qudsi*) concerning the heart: "My earth and My heaven embrace Me not, but the heart of My believing servant does embrace Me."²⁴⁷ Chittick considers this "embracing" relies on "knowledge of God" and "the only other divine attribute which possesses such an all-embracing nature is knowledge."²⁴⁸ Besides, God does not mention just any sort of heart, but the heart whose owner is supposed to be faithful. For İbrahim Efendi, this heart corresponds to the knowing heart.

İbrahim Efendi usually mentions two worlds in his works. He calls one world as the essential world or homeland (*asıl âlem, vatan*) and the other one as the material world (*cismanî cihan*). The essential one is the world which the disciple needs to attain and the material one is the world in which we are already living. The latter is the one which we need to abandon. However, the truth that we are searching for is hidden in the essential world. There are some steps to take in order to go to that world and İbrahim Efendi advises us about these. He claims that the knowing heart is a kind of bridge between these worlds. Kabir Helminski also sees the knowing heart as the threshold between two worlds: the outer and inner worlds.²⁴⁹

Dil-i dâna'dan iste, her ne istersen, muhabbetle,

²⁴⁵ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 146.

²⁴⁶ *Ibid.*, 146.

²⁴⁷ Chittick, *The Sufi Path of Knowledge*, 107.

²⁴⁸ *Ibid.*, 107.

²⁴⁹ Helminski, *The Knowing Heart*, 69.

*Dil-i dâna durur fehm eyler isen cennetül-me 'va.*²⁵⁰

Ask for whatever you wish from the knowing heart with love
The knowing heart is heaven if you can understand

One of İbrahim Efendi's most famous works, *Dil-i Dâna Kasidesi* literally means the poem of the knowing heart. This poem became so popular and loved by his followers that İbrahim Efendi later started to be called as the knowing heart.²⁵¹ This term the knowing heart is very significant for him on the way to attain the knowledge of God. Thus, he constantly mentions this term in his works. I will try to understand the knowing heart through his work with the identical name.

İbrahim Efendi uses the word, God (*Allah*), quite rarely. He prefers to use *Hakk*²⁵², if he refers to a certain subject as the word of God connotes. Yet, when he needs to point out an ultimate being which contains subject, object and action, he uses the term *vücûd*. Remembering the chapter on *vücûd*, *vücûd* is an inclusive term which harbors the phenomena of man, universe and creation. This is one of the prominent points in *Dil-i Dâna Kasidesi*. İbrahim Efendi identifies God's attributes of the First (*evvel*) and the Last (*ahir*) as the positions of *vücûd*. He highlights the relation of the term *vücûd*, which refers to the universe, man and creation²⁵³ with the knowing heart in the following way:

God has both his Self (*zat*) and his Attributes (*sıfat*). His own Self comes before his Attributes. Hence, one of his Attributes is the First (*evvel*) which means there is nothing before God. His Attributes are manifested through the universe and man and this way his eternity reveals itself by manifestation. Hence, another Attribute belonging to Him is the Last (*ahir*) which means there is nothing after God. His

²⁵⁰ İbrahim Efendi, "1. Kaside: Dil-i Dâna," in *Hazret-i Dil-i Dâna*, 216.

²⁵¹ Hüseyin Yananlı, "Önsöz," in *Hazret-i Dil-i Dâna*, 7.

²⁵² Al-Haqq is one of the 99 Names of Allah. It means the embodiment of Truth.

²⁵³ What I mean by creation is indeed the hadith of 'the hidden treasure.' Behind the creation of the universe and the man is the desire of being known. This desire also makes God's own existence possible. Namely, God could disclose his own Being as long as He is known. Consequently, I am trying to express the relationality on the existence of man and universe with God by the creation.

own Self is nonmanifest (*batın*) and his Attribute is manifest (*zahir*), in this way. The knowing heart is an intermediary between these *batın* and *zahir*, namely, between God's Self and Attributes.²⁵⁴

*Hüvel-Batın durur zati, hüvez-Zahir sıfatıdır
Sıfat u zatının beyninde berzahdır dil-i dâna*²⁵⁵

Batın is his own Self, Zahir is his Attribute
The knowing heart is intermediary between his Self and Attribute

This knowing heart is a human faculty which has the ability to comprehend God's Attributes of *evvel* and *ahir*. Further, İbrahim Efendi claims that the knowing heart is both *evvel* and *ahir*. What is more, *batın* and *zahir* are also the knowing heart in his view.²⁵⁶

Man can only know God through His Attributes and these are hidden in the universe and embodied in the human being. Referring to man, universe and creation, *vücûd* is like summary of all those Attributes for man to comprehend. I prefer to discuss this subject of *vücûd* once again here under the chapter of heart since the man who undertakes no meditation on himself through the *vücûd* will never succeed in being the knowing heart. Corbin highlights the definition of the real wisdom with the help of *vücûd*:

The authentic mystic wisdom (*ma'rifa*) is that of the soul which knows itself as a theophany, an individual form in which are epiphanized the

²⁵⁴ What exists between *batın* and *zahir* or God's Self and Attributes is called *berzah* in Sufism. As a very significant term, *berzah* means the place between the material and spiritual worlds. For more information see Cüneyt Gökçe, "Berzah," *TDVİA*, vol. 5. Istanbul: Türkiye Diyanet Vakfı, 1992, 525; Carra de Vaux, B., "Barzakh", in: *Encyclopaedia of Islam*, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 15 May 2019 http://dx.doi.org/10.1163/1573-3912_islam_SIM_1249.

²⁵⁵ *Ibid.*, 216.

²⁵⁶ From the eight and ninth couplets:

Dil-i dâna durur bilgil, hüvel-Evvel, hüvel-Ahir
Know that the first, the last are the knowing heart
Dil-i dâna durur bilgil, hüvel-Batın, hüvez-Zahir
Know that nonmanifest, manifest are the knowing heart

divine Attributes which it would be unable to know if it did not discover and apprehend them in itself.²⁵⁷

In addition, İbrahim Efendi claims that the dervish on the way to the truth needs to know the wisdom of *vücûd*. If the dervish desires to attain the knowledge of God, then the knowledge of *vücûd* is essentially required.

*Hakk yola salik olan saliklere
Öz vücudı milkine maliklere
Evvela lazım durur 'ilm-i vücud*²⁵⁸

To wayfarers of the truthful path
To owners of the land of their own *vücûd*
First the knowledge of *vücûd* is required

The man who is able to comprehend the knowledge of *vücûd* knows the relations among the universe, creation and man. God's existence can be felt through His manifestations everywhere. God's face may be seen via the man's face. That is, God's existence manifests itself through the man. Yet, this is not possible through any sort of man. Only the knowing heart can make this manifestation real. Then who is this knowing heart? The one who finds the universe in himself, sees God on his face and knows the relation between *vücûd* and his own existence is the knowing heart.

It is interesting that İbrahim Efendi prefers to refer the knowing heart rather than the knowing man or even the Perfect Man. He doesn't use the knowing man because knowing happens in the heart and the host of God is the heart. Hence, knowing is in this sense possible through God's grace. *Al-Alim*, the all-knowing one, is the Name of God, and being known is God's desire, thus He is both the knower and the known. The knowing heart can only be the bridge between them. Besides, the doctrine of İbrahim Efendi is basically based on the issue of knowing.

²⁵⁷ Corbin, *Alone with the Alone*, 133.

²⁵⁸ İbrahim Efendi, *Müfid ü Muhtasar*, 208-209.

Reaching perfection can be the last station in the journey (*seyr-i sülûk*) but the road that leads to perfection will pass through knowing.

3.4. Knowing

For İbrahim Efendi, the issue of knowing is very significant. He always emphasizes the importance of reaching the truth within reference to the verb ‘to know.’ There are two important sayings “*kenzi mahfi*”²⁵⁹ and “*men aref*”²⁶⁰ mentioned frequently in his works. During this part, the verb to know will be esteemed because it will always include an allusion to divine knowing.

Knowing is quite important because the whole universe is created for the sake of being known. As I discussed in the chapter of *vücûd*, God defines Himself as a hidden treasure and loves to be known thus creates the universe. This is what we know from the famous hadith often referred to by many Sufis in their works. İbrahim Efendi also refers to this hadith very frequently. He uses several Turkish, Persian and Arabic words to point out this hadith as hidden treasure (*kenz-i mahfi*), talisman of the treasure (*kenzin tılsımı*), hidden treasure (*kenz-i nihan*), hidden secret (*sırr-ı mahfi*), I was a treasure (*küntü kenz*).

On one hand, God wants to reveal Himself and thus to be known. Not only does he want to be known, he also loves to be known. Knowing as a verb that God wants from man is meaningful because it is different than worshiping. God does not say I wanted man to worship me thus created the universe. The verb of worshiping does not require reason. Yet, God at his pleasure to be known, wants man to use his reason. Accordingly, the truth, if it means to know God, turns into a consciousness

²⁵⁹ It is a Persian phrase of Arabic origin which means the hidden treasure in reference to the hadith: “I was hidden treasure, I desired to be known and thus created the universe.” See the part “Scope, Outline and Method” in the chapter of Introduction.

²⁶⁰ It is a part of an Arabic phrase which means that the one who knows himself knows his Lord. See the part “Scope, Outline and Method” in the chapter of Introduction.

issue, it requires cognition.²⁶¹ By consciousness²⁶², I don't mean the intellect reduced to the reason, and the intelligence limited to cunning and cleverness²⁶³ after Descartes. In the chapter of the intellect, I already discussed that knowing is not only related to the intellect for İbrahim Efendi. What is more, the truth is not something which can only be attained through knowing. The truth relates to the loving, besides knowing. At this point, the role of a Sufi stands out when s/he transforms the issue of knowing to the issue of love. Sufis who love (philo) to know (sophia) contact God who loves to be known via the love which is part of the path for reaching the truth. İbrahim Efendi produces the concept -similar to the philosopher- of *the knowing heart*, which is the most beautiful example of this connection. The knowing heart is the most satisfying response to God, in love to be known. In return, God heralds that his secret is hidden in the knowing heart:

Dil-i dânáda mahfî idi, izhar eyledi zatın
*Hadis-i "küntü kenzen..." etti bu manayı tasriha*²⁶⁴

It was hidden in the knowing heart, He manifested His Self
 The hadith of "I was a treasure" explained this meaning clearly

²⁶¹ I deliberately prefer to use cognition because it comes from the same root as the Latin word cogito. Cogito immediately reminds us of Descartes' words: "cogito ergo sum" which means "I think therefore I am." Since the Latin word cogito is one of the forms of the verb "to know," this sentence can be also translated as "I know therefore I am." It is an apparent transition from God who desires to be known to the man who claims that he knows. After 'cogito ergo sum,' the understanding of the intellect has been majorly changed and the intellect has transformed into an only calculative and cognitive faculty. This also shows how the knowing issue has changed over time. However, I would like to highlight here the content of 'cognition' prior to Descartes. When İbrahim Efendi expresses that the reality pertains a cognitive issue, we should avoid understanding the term with today's usage shaped after modernity.

²⁶² Consciousness is an anachronical word in the context of this thesis. It is early to discuss consciousness for the time of İbrahim Efendi.

²⁶³ About changing the content of the intellect, see *Knowledge and Sacred* by Nasr; "The reduction of the intellect and the limitation of intelligence to cunning and cleverness in the modern world not only caused sacred knowledge to become inaccessible and to some even meaningless, but it also destroyed that natural theology which in the Christian context represented at least a reflection of knowledge of a sacred order, of the wisdom or sapientia which was the central means of spiritual perfection and deliverance." Seyyed Hossein Nasr, *Knowledge and Sacred* (Albany: State University of New York, 1989), 4.

²⁶⁴ İbrahim Efendi, "1. Kaside: Dil-i Dâná," in *Hazret-i Dil-i Dâná*, 238.

On the other hand, in response to God's desire, man also desires to know.²⁶⁵ Ontologically, there is a relation between human existence and knowing because all creation consists of God's desire to be known. Only the human with all the capacities can meet God's desire. One of the essential activities of the human is thus to know. The human is both responsible for and subjected to knowing.

*Muttalilerdir cihan ahvaline, bil, ey kiři
Bilmek üzredir buların cünbiři ve gerdiři*²⁶⁶

They are aware of the universe situation, know, oh person
All their activities and movements are dependent on knowing

What is it then that the human is supposed to know? Knowing is always rooted in knowing oneself. İbrahim Efendi mentions several sorts of knowledge. Yet, among them as the most important one is to know oneself. For, knowing oneself brings to knowing the Lord. He thinks that not knowing oneself is an awful condition for anyone.

*Sen seni bilmek durur asl-ı 'ulum
Bilmeyen öz zatına oldı zalum*²⁶⁷

The essence of all knowledge is to know yourself
The one who doesn't know becomes cruel to his own self

*Şeriatta, tarikatta, hakikatte budur hak söz
Şu kim zatını bilmez, behredar olmaz hüviyetten*²⁶⁸

This is the real word in the religious law, the path, the truth
Whoever doesn't know his Self, shall not be possessor of true identity

One of the great delusions which man labours under is that he thinks he is capable of knowing. Knowing by nature requires to know the essence. That is,

²⁶⁵ Metaphysics by Aristotle begins with this sentence: "All men by nature desire to know." Aristotle, *Metaphysics Book I*, Translated by W. D. Ross, 1.

²⁶⁶ İbrahim Efendi, "2. Gazel" in *Hazret-i Dil-i Dâna*, 330.

²⁶⁷ İbrahim Efendi, *Müfid ü Muhtasar*, 137.

²⁶⁸ İbrahim Efendi, "18. Gazel," in *Hazret-i Dil-i Dâna*, 350.

knowing is to know the constant and absolute. Yet, man is not capable of comprehending this, man can just know the aspects and qualities. Hence, with these knowledges, man considers that he knows himself. Yet, man is wrong and unaware. In this sense, knowing is in fact to wake up and come to one's senses.

*Uyandın, kendine geldin ise, a'lemsin ekremsin
Yüzünden aşikâr olur cihana kudret-i Mevlâ²⁶⁹*

If you are awake and recover yourself, you are the most sage and the most generous

The power of Lord is manifested through your face to the universe

*Kişi dünyaya gelmekten murat, kendüye gelmektir
O can kim kendüye gelmez, uyanmaz hâb-ı gafletten²⁷⁰*

The aim of man's coming into the world is to get yourself together
That soul who doesn't pull himself together, doesn't wake up from sleep
of ignorance

Significantly, knowing starts at the moment of not knowing. Man lives in the heedlessness and thus he is not aware that he doesn't know. However, the only thing that man can know is his inability to know.²⁷¹ He can know the best of his ability and then gets astonished. Famous mystic Shibli says that "real gnosis is the inability to attain gnosis,"²⁷² and adds that "Gnosis is continual amazement (*hayret*)"²⁷³. As an opposite of heedlessness, the *hayret* is, at one point, man's awareness that he doesn't know. Indeed, man's admitting that he doesn't know also

²⁶⁹ İbrahim Efendi, "1. Kaside: Dil-i Dâna," in *Hazret-i Dil-i Dâna*, 225.

²⁷⁰ İbrahim Efendi, "18. Gazel," in *Hazret-i Dil-i Dâna*, 350.

²⁷¹ Greek philosopher Socrates explains this kind of inability in his *Apology*. Plato and Aristophanes, "Plato's Apology of Socrates," in *Four Texts On Socrates: Plato's Euthyphro, Apology and Crito and Aristophanes' Clouds*, trans. Grace Starry West, Thomas G. West (Ithaca: Cornell University, 1987), 70.

²⁷² Hujwiri, *Kashf al-Mahjub*, trans. R. A. Nicholson, "The Uncovering of the First Veil: Concerning the Gnosis of God (ma'rifat Allah)" 274-277. This also remind us of the saying of the first caliph Abu Bakr: "Incapacity to attain comprehension is itself comprehension." William Chittick, *The Sufi Path of Knowledge*, 3-4

²⁷³ Hujwiri, *Kashf al-Mahjub*, trans. R. A. Nicholson, "The Uncovering of the First Veil" 274-277

indicates that he wants to know. That is, being astonished equals to being awake and it is a situation of the knowing of not knowing. After waking up from the sleep of ignorance, man gets astonished and the process of knowing begins. The astonishment is a sort of pathos²⁷⁴ which means it happens to the man. It is not a voluntarily thing. At this very point, the mystical knowledge occurs.

*Ol ilin nimeti ilm ile irfan
Olur, ey talib-i esrar-ı hayret*²⁷⁵

Knowledge and gnosis become the blessing of that world
O the aspirant of the secrets of amazement

3.5. Gnosis

There are three sorts of knowledge in Sufism: the knowledge of certainty (*ilme 'l-yakîn*), the eye of certainty (*ayne 'l-yakîn*) and the truth of certainty (*hakke 'l-yakîn*). The former is grasped through the intellect. The second one is gained with the help of unveiling and observation. The last one corresponds to the fact that the disciple annihilates himself in God and then with this way he can get the wisdom. William Chittick also divides knowledge into three classes: the knowledge obtained through reflection, the knowledge through unveiling and the knowledge through scripture.²⁷⁶ These triad classifications can be also found in the doctrine of Ibn Arabî. He mentions three kinds of knowledge: what is attained through ordinary reason (*akıl*); what is known through sensory perception; and what is acquired mystically.²⁷⁷ Ibn 'Arabî describes these knowledge in this way: The first type of knowledge is the theoretical knowledge and it can be either true or false. The second

²⁷⁴ Platon says that the first principle of philosophy springs from the *pathos* which is *affectus* in Latin in reference to affection. Like all other emotions, the astonishment also happens to us. We get astonished and want to know. (Notes from the lessons of "Anthropology of Affect" and "Plato and Ignorance" in İstanbul Bilgi University Cultural Studies Program)

²⁷⁵ İbrahim Efendi, "Vahdetname," in *Hazret-i Dil-i Dâna*, 114.

²⁷⁶ Chittick, *The Sufi Path of Knowledge*, 159.

²⁷⁷ W. Michael Dols, *Majnun: The Madman in Medieval Islamic Society*, ed. Diana E. Immisch (Oxford: Clarendon Press, 1992), 408.

one is the experiential knowledge and the man can get this knowledge only if s/he experiences it. The last one is the knowledge of secret (*sır ilmi*) and when a man has this knowledge, s/he can have all other knowledge.²⁷⁸

On the affirmation of knowledge, the Prophet said: “To seek knowledge is obligatory on every Moslem man and woman;” and he said also: “Seek knowledge even in China.”²⁷⁹ İbrahim Efendi also gives great importance to the knowledge (*‘ilm*) and mentions 72 different sorts of noun phrases of the word *‘ilm* in his *Müfid ü Muhtasar*.²⁸⁰ In all his works, he repeats the same words: the disciple’s essential purpose in aiming reaching the truth is to possess the knowledge of God. Perhaps, we had better to differ the knowledge/science (*‘ilm*) and experiential knowledge/gnosis²⁸¹ (*marifet*) from each other. Briefly stated, the knowledge is gained by the intellect while gnosis is grasped by the heart. In fact, I would prefer to use gnosis instead of *ma’rifet*, which is also fourth gate, to avoid conceptual confusion. İbrahim Efendi sometimes describes the gnosis as wisdom (*hikmet*) and knowledge of divine secrets (*ledün ‘ilmi*) in his works.

*Ana der hikmet erbab-ı tasavvuf
Gide cehil, gele cana taarruf*²⁸²

²⁷⁸ Ibn ‘Arabî, *Fütuhât-ı Mekkiyye I*, trans. Ekrem Demirli (İstanbul: Litera Yayıncılık, 2006), 74-75.

²⁷⁹ Al-Hujwiri, *The Kashf Al-Mahjub The Oldest Persian Treatise on Sufism*, trans. Reynold Nicholson (London: Gibb Memorial, 1959), 11

²⁸⁰ See these sorts of knowledge: İlmi-i zühd, Vera’, Tasfiye, Tahliye ‘ilmi, Tecliye ‘ilmi, Tezkiye ‘ilmi, ‘İlm-i istiğak, ‘İlm-i insilâh, ‘İlm-i i’yan, ‘İlm-i beyan, Gark, Fark, ‘İlm-i inbisat, ‘İlm-i irtibat, ‘İlm-i inkıbaz, ‘İlm-i fena, ‘İlm-i beka, ‘İlm-i rumuz, ‘İlm-i celal, ‘İlm-i cemal, ‘İlm-i hüve, ‘İlm-i sırr, ‘İlm-i mahv, ‘İlm-i şahv, ‘İlm-i kalb, ‘İlm-i selb, ‘İlm-i hal, ‘İlm-i dal, ‘İlm-i temiz, ‘İlm-i tecelli, ‘İlm-i teselli, ‘İlm-i kemal, ‘İlm-i visal, ‘İlm-i reşad, ‘İlm-i fu’ad, ‘İlm-i sadr, ‘İlm-i dil, ‘İlm-i can, ‘İlm-i ruh, ‘İlm-i fütûh, ‘İlm-i hayat, ‘İlm-i memâat, ‘İlm-i şegaf, ‘İlm-i men ‘aref, ‘İlm-i mümkinat, ‘İlm-i sabitat, ‘İlm-i vahdet, ‘İlm-i kudret, ‘İlm-i hayret, ‘İlm-i te’vil, ‘İlm-i vücud, ‘İlm-i sücud, ‘İlm-i inşirah, ‘İlm-i iftitah, ‘İlm-i zikir, ‘İlm-i fikir, ‘İlm-i devam, ‘İlm-i kıyam, ‘İlm-i ta’bir, ‘İlm-i teshir, ‘İlm-i hafî, ‘İlm-i hikmet, ‘İlm-i kurbet, ‘İlm-i esma, ‘İlm-i eşya, ‘İlm-i rüyet, ‘İlm-i vuslat, ‘İlm-i nihân, ‘İlm-i lâhut, ‘İlm-i ef’al, ‘İlm-i sıfat, ‘İlm-i zat. İbrahim Efendi, *Müfid ü Muhtasar*, 161-167.

²⁸¹ “The ma’rifat of the Sufis is the ‘gnosis’ of Hellenistic theosophy, direct knowledge of God based on revelation or apocalyptic vision.” Reynold A. Nicholson, *The Mystics of Islam*, 71

²⁸² İbrahim Efendi, “Vahdetname,” in *Hazret-i Dil-i Dâna*, 201.

The men of Sufism call it wisdom
The ignorance shall go away, the acknowledgement shall come to the heart

With the disappearance of the unawareness and thus emergence of the *hayret*, the process of knowing begins, as I discussed above. İbrahim Efendi says that what is known is something that comes beyond our wish. Consequently, this acknowledgement occurs with the blessings and grace of God. However, İbrahim Efendi doesn't describe the gnosis directly. He regards it as the knowledge of the secret. In order to get this, the disciple needs to wake up and perceive his own secret and then demand this knowledge from his guide after finding him. He has no definition for the truth of certainty (*hakkel-yakîn*) which is the last level of certainty. He explains it this way: all the secrets belonging to the Qur'an are hidden in the sura of Fatiha. The secrets of Fatiha are in the Basmala, Basmala's secrets are in the letter of 'ba' and the secret of 'ba' is in the point under this letter.²⁸³ Accordingly, all the secrets of the Qur'an are indeed hidden in this point. This secret is the truth of certainty and the man is the storehouse (*mahzen*) of this secret. Firstly, man needs to find this secret in his heart and then, request for *ledün 'ilmi*, the knowledge of divine secrets.

Ledün ilmi odur kim, kendi kalbinden tulû' ide
*Bu ilmin menbaı hıızr-ı zamanın kalbidir, bil, hâ.*²⁸⁴

It is the knowledge of divine secrets which shall rise from your heart
The source of this knowledge is the heart of Khidr of the time, know, well

İbrahim Efendi calls the one who has no idea of the secret of this point as an animal. Generally, the distinctive quality of the man from animal is the intellect but İbrahim Efendi expresses that this secret cannot be comprehended through the intellect. In this sense, we meet with two new concepts: unveiling (*keşif*) and pleasure (*zevk*). İbrahim Efendi explains that the truth of certainty can be grasped by the pleasure of the heart. The pleasure is a comprehension originated in the

²⁸³ See the couplets in *Müfîd ü Muhtasar*, 123.

²⁸⁴ İbrahim Efendi, "1. Kaside: Dil-i Dâna," in *Hazret-i Dil-i Dâna*, 240.

gnostic's heart and the joy because of this situation. Unveiling is to see those which cannot be comprehended with the eye of the heart. According to İbrahim Efendi, the pleasure differs man from animal and the purpose of man is to reach the pleasure of God. However, before this unveiling and pleasure, the divine manifestations must occur in the heart.

3.6. Secret, Practice, Paradox

İbrahim Efendi has tendency to make negative sentences when he needs to give definition for the topic he is talking about. He prefers to define what it is not instead of what it is. It is actually paradoxical situation that the knowledge of what it is not has also the knowledge of what it is in itself. However, İbrahim Efendi deliberately makes sentences with the addition of "not." The disciple had better know what it is not of what s/he is going to learn. S/he can only learn what it is with the knowledge of what it is not. Therefore, the knowledge of what it is not is significant. In fact, this kind of narration stems from an obligation because all the topics relating to the truth are the secret and they cannot be expressed directly. Also, the truth cannot be easily defined. As it is the same with *tevhid*, when there is no God other than God, only thing we can deduce from this is that God is not other than God. Consequently, if it is not possible to know God directly, we can comprehend God indirectly via the knowledge of what God is not. For this reason, İbrahim Efendi has indirect narration for the truth. This indirect narration naturally creates a paradoxical language.

On the other hand, language itself is another barrier to tell the truth. The language is not capable of expressing the one. It always limits and thus pulls to pieces. Even thinking also does the same. For, we are only able to know and talk about limited things. As an absolute and infinite Being, God is beyond our ability to express. Hence, the Sufi poets mention the Names and Attributes of God rather than His Self. Indeed, God's knowledge cannot be directly reached since it is a secret. The secret is inexpressible and incommunicable. İbrahim Efendi also can

only inform the disciple about the secrets. He cannot tell the secret explicitly because his doctrine is based on the science of the state (*hal 'ilmi*), not the science of expression (*kal 'ilmi*).

*Denilmez bundan ilerisi dil ile
Erilmez ileri ab u kil ile*²⁸⁵

What is further cannot be expressed through language
The forward cannot be reached with water and earth

*Hakikatte, hakikat, hale derler
Sakin sen anı sanma kale derler*²⁸⁶

In truth, they call truth the state
Never think that they call it the word

Knowing on its own is not sufficient on the way to the truth. Rather than having the knowledge, the knowledge needs to be practiced. Indeed, knowing comprises of practice and theory together. Chittick tells that knowledge without practice is not knowledge.²⁸⁷ By giving reference to the saying of “the one who knows himself/herself knows his/her Lord,” İbrahim Efendi says the secret of being a human is hidden in these words. Knowing this secret is not enough though. Knowing should bring ‘being’ too. Dervish should fulfill what s/he knows, and s/he should ‘be’. Thus İbrahim Efendi emphasizes the value of practiced knowledge by saying “knowing your essence wisely:”

*“Men aref” sırrın bilenler bildiler ol âdemi
Özüne arif olanlar buldular bil, bu demi*²⁸⁸

Those who know the secret of “whoever knows”²⁸⁹ knew that man

²⁸⁵ Ibid., 186.

²⁸⁶ Ibid., 122.

²⁸⁷ Chittick, *The Sufi Path of Knowledge*, 149.

²⁸⁸ İbrahim Efendi, “8. Kaside,” in *Hazret-i Dil-i Dâna*, 304.

²⁸⁹ “He who knows himself knows his Lord.”

Know this, those who become gnostics themselves have found this moment

Knowledge attained through the intellect especially when it doesn't meet with practice is a kind of burden. Frager expresses that Sufism is a lived teaching. A little applied knowledge brings wisdom, but too much book learning results in mental and spiritual indigestion.²⁹⁰ However, the knowledge gained through the heart is different and it always accompanies with the practice. The Prophet Muhammad said, "Knowledge is of two kinds: knowledge of the tongue... and knowledge of the heart, which is the truly valuable knowledge."²⁹¹ For İbrahim Efendi, knowing is not just learning and increasing the knowledge. When it comes true through the heart, it turns into knowing oneself and requires experience. Gaybî quotes in his book, *Sohbetname*, İbrahim Efendi's warning: "Don't be busy with the mystic books, they constrain from the path."²⁹²

*Cemi'-i âlemin ilmini aklın eylese ezber
Özünü bilmesen ol ilme derler zerk u zerkiyyât*²⁹³

Even if your intellect learns all the knowledge of all the universe
by heart
If you don't know yourself, that knowledge is called poison

Another word from İbrahim Efendi as Gaybî narrates in *Sohbetname*: "The science of unity (*tevhid ilmi*) is not solution but a challenge. Hence, raising this science to the stage of actualization is required."²⁹⁴ Yananlı comments on this argument this way: The '*ilm*' of unity is the knowledge of unity. Possessing the knowledge of something doesn't mean attaining the essence of it. Embracing only the principles of belief is not enough to be a perfect believer. That is, practice is necessary unlike knowing itself. İbrahim Efendi tells that the rescuer is not the

²⁹⁰ Frager, *Heart, Self, and Soul*, 29.

²⁹¹ *Ibid.*, 29.

²⁹² Sun'ullah Gaybî, *Sohbetname*, 16.

²⁹³ İbrahim Efendi, "2. Kaside," in *Hazret-i Dil-i Dâna*, 250.

²⁹⁴ Gaybî, *Sohbetname*, 19.

knowledge of unity, instead, transforming this knowledge into a living truth is what does the service.²⁹⁵

3.7. Conclusion

İbrahim Efendi uses three metaphors for the heart which are home, mirror and valley. In the light of these three metaphors, we can conclude that the heart is a mirror which reflects God's qualities, a house which is a space for the Real and a valley which makes the man meet with the Real.

Comparing with the intellect, the heart is more precious for İbrahim Efendi. The heart has ability to know the mystical knowledge, not the intellect. Nevertheless, they are kind of co-workers since on the way of truth, the verbs of finding and knowing come into prominence. The intellect finds while the heart knows. What the intellect does is to find the path and what the heart does is to know oneself.

The faculty of knowing in terms of knowing oneself is the heart in the view of İbrahim Efendi. However, divine knowing cannot be possible for just any heart. İbrahim Efendi produces such a new concept that abolishes both the ontological and epistemological duality. This is the knowing heart. It is a bridge between the knower and the known. It is the perfect man and the Muhammadan truth (*hakikat-i muhammediye*). Yet, he prefers to call as this the knowing heart because knowing is very crucial for him.

God's desire to be known makes knowing very significant. Since God can manifest His Being as long as He is known, man also has passion to know God. The essence of knowing is to know oneself but man is generally in delusion. He thinks that he knows himself. Yet, the first principle of knowing is to know the inability to know. This is waking up from the heedlessness, namely falling into the astonishment. With this state, the mystical knowledge arises.

²⁹⁵ Gaybî, *Sohbetname*, 19, Hüseyin Yananlı, footnote no:21.

İbrahim Efendi doesn't describe the gnosis but associates it with the truth of certainty and knowledge of divine secrets. Both are attained with the help of the heart. Gnosis implies the knowledge of oneself and thus the knowledge of God. This knowledge exists in the heart as a secret. The disciple needs to discover and enjoy it.

İbrahim Efendi in his poems intends to inform his disciples about the truth with great efforts. Yet the paradox is that the truth is inexpressible since it is a secret. The secret also cannot be narrated. Although he is aware of this paradox of the truth, he prefers to talk about "knowing" which is the only passage to the world of secrets. On the other hand, his doctrine is based on the experiential teaching and thus rather than just talking about them, putting into practice is preferable.

CONCLUSION

This study intended to understand the way a Malami Ottoman Sufi poet from the 17th century -Ođlan Őeyh İbrahim Efendi- perceives the issue of knowing within the framework of two concepts: the intellect and the heart. With this intention, I aimed to analyze knowledge via the embodiment of duality in the works of İbrahim Efendi. In this sense, I examined the terms existence, the intellect and the heart, respectively.

When Ibrahim Efendi wants to describe something in his works, first he describes what that thing is not. For instance, while discussing existence, he starts by saying this existence is not human existence and then says the one and only existence only belongs to God. Similarly, while emphasizing the significance of knowing, he explains in detail that knowing is not possible through intellect and then says it is possible through heart. He builds his narrative on a double structure of what it should and shouldn't be, which makes the reader fall into the duality. This way of narrating becomes thus paradoxical. I too defined the subjects that I discussed in this thesis based on this approach of Ibrahim Efendi. Putting the subject of knowing as the main focus of thesis in the center, I discussed existence in order to reveal the paradoxes of man and the universe. After, I discussed the paradox about the faculty of knowing and focused on the concepts of intellect and heart.

In the Introduction, I began with a short historical overview of Sufism and Malamîs and discussed the biography of İbrahim Efendi and his historical context.

Sufism appeared in the last period of 8th century in Baghdad. It was first a form of piety but in time transformed into several movements. Sufism adds love (*ařk*) and conversation (*sohbet*) in addition to renunciatory attitudes. Also, main aspects of Sufism were inward turn and spiritual purification. The term Sufi was used for some renunciants (*zahirî*) and pietists (*abid*) who wore wool.

Malamîs which are known as both a Sufi temperament and a tariqa can be historically examined in 3 periods. The first period Malamîs' movement appears in Nishapur. The word malamet is Arabic-rooted, meaning 'to blame', and for

Malamîs ‘being condemned, blamed for shameful acts and humiliated’ are necessary for educating the nafs. The Malamî movement which forms itself around the Malamî thought, considering every kind of rituals and even good deeds as show-off, spreads over time. This thought reforms itself as Bayramî-Malamî movement in the 15th century. Bayramî Malamîs are those who were influenced by Hacı Bayram Veli and they also reject the rules and codes such as crown and coat. They adopt the Ibn ‘Arabî’s oneness of being (*vahdeti vücûd*) doctrine and the pole (*kutb*) belief. Malamî-Nuriyye movement, known as the third period of Malamî appears in the 19th century and it is usually mentioned together with the Naqshbandiyya.

İbrahim Efendi is a Sufi poet from the Bayramî-Malamî group, known as the second period Malamîs. He leaves his hometown, comes to İstanbul and gets his education of Sufism from Hakikizade Osman Efendi. Then, he serves as a sheikh in a Sufi lodge in Aksaray for long years. İbrahim Efendi, who adopts the teaching of oneness of being, writes many literary works such as *Vahdetname*, *Müfid ü Muhtasar* and *Dil-i Dâna* (The Knowing Heart), in the forms qasida, gazel and mesnevi. His *Dil-i Dâna* which means the knowing heart is loved so much that İbrahim Efendi starts to be called with this name after. His *Divan* (the complete works) where all his works except *Müfid ü Muhtasar* were collected is given the title of *Dil-i Dâna* in the manuscripts.

In Chapter One, I examined the term *vücûd*. I deliberately chose to start discussing *vücûd* since ontology precedes epistemology. The knowledge of a thing cannot be attained without existence, that’s to say, knowledge of existence can be discussed first, and then the knowledge of knowing comes. The disciple who does not recognize his own existence and God’s Being cannot comprehend the secrets of God. For this reason, I am beginning this thesis in which I am discussing knowing with the subject of existence. Before a disciple knows, he or she needs to have knowledge of his own existence and the universe s/he lives in.

I investigated such important terms and concepts to better understand “being” (*vücûd*) as oneness (*vahdet*) and multiplicity (*kesret*), creator (*Rabb*) and creature (*merbûb*), one’s knowledge of himself or one’s knowledge of God. These

opposing terms are first seen as confusing since they end up with revealing the paradox. Regarding man's paradox, with reference to the hadith "He who knows himself knows his Lord," İbrahim Efendi says that man first needs to know himself/herself. However, he also mentions self doesn't exist. In this case, how can the disciple know his/her Lord? İbrahim Efendi tells the possibility of resolving this paradox: With reference to the same hadith, the disciple who is stuck between knowing himself/herself and Lord, will recognize the existence of one and only God by abandoning his/her own existence and will overcome his/her existence paradox. Regarding the paradox of universe, there is *kesret*, meaning everything is in plurality, yet what disciple wishes is to reach unity (*vahdet*). İbrahim Efendi explains the solution saying everything in the universe manifests the Names and Attributes of God. The existence of God manifests itself through the plurality in this universe. The reason behind this plurality is the desire of knowing God. With reference to famous tradition of the hidden treasure (*kenz-i mahfi*), God created this universe of pluralities in order to be known. Therefore, the disciple needs the knowledge of plurality as well since he/she reaches unity through this knowledge and overcomes the paradox.

As seen, both human and universe paradoxes are the obstacles that make the disciple take steps on the path of knowing God. Further, according to İbrahim Efendi's view, we need this paradox in order to understand the unity of God. This could be one of the reasons why İbrahim Efendi uses paradoxical narrative in his works. Also, this paradox is derived from the compulsory nature of duality. Henry Corbin's term of *coincidentia oppositorum* (unity of opposites) that each creature has twofold dimensions with the complementary opposites, helps us understand the nature of duality since it does not destroy unity. This twofold dimension which can be found in profession of the oneness of God (*tevhid*), "There is no God but God," (the twofold dimension of God and whatever is other than God) makes reference to unity since the unity can be perceived only through the duality in the opinion of İbrahim Efendi. The reason why İbrahim Efendi uses paradoxical narrative relies on the language. While he has the belief of oneness of being (*vahdet-i vücûd*), he

mentions duality, this is indeed the problem of the language since language is not capable of expressing the one due to its differentiated and multiple nature.

In Chapter Two, I discussed the intellect. İbrahim Efendi mentions two different types of the intellect: human intellect and divine intellect. His main purpose to mention the intellect is to highlight its inability to attain the knowledge of God. According to İbrahim Efendi, the secrets of God cannot be reached through the intellect. He criticizes human intellect when it attempts to gain the knowledge of God while he praises the divine intellect. For the ultimate goal of the disciple, which is to reach the truth, İbrahim Efendi never advises the partial intellect. Referring to the Ascension of the Prophet Muhammad, he expresses that the intellect cannot reach God but the heart can. Comparing to the heart, the intellect is useless in terms of knowing God; only the heart can do this. Thus, partial intellect should be abandoned so that the disciple can recognize the universal intellect. However, the intellect is also useful in that it facilitates entry to the path (*tarikât*). Associating the intellect with the path, İbrahim Efendi expressed that the disciple should work hard in the path. İbrahim Efendi who preferred to tell about the wrong one to reach the true path, discussed the intellect's capacity to gain the knowledge of the wrong for the sake of the knowledge of the right.

Chapter Three focuses on the term *heart*. One of my essential intentions in this chapter was to consider the heart and knowledge together. In the opinion of İbrahim Efendi, the knowledge especially the knowledge of God was attained through the heart. Thus, knowing required to be conceived with the heart on the contrary to the intellect. For understanding the heart perfectly, the metaphors - home, valley, mirror- which İbrahim Efendi used in his works were described. İbrahim Efendi says that the heart is home to God and also the locus manifestations. On the other hand, man is the one entity to manifest all of the Godly Attributes in the universe and the human heart is the land of the hidden treasure. Therefore, the disciple can find God in heart, yet the heart must be clean. The purification of the heart relies on the disciple's abandoning all worldly things including his/her own existence. In this way, the disciple can know him/herself. Knowing one's self brings

knowing one's Lord. İbrahim Efendi creates his own concept in reference to Perfect Man and this was called "the knowing heart" (*bilen gönül*). He regarded that the knowing heart was kind of a response to God's desire to be known. Further, the concepts of the mystical knowledge and the knowledge of divine secrets (*ledün ilmi*) were also defined. Alluding to paradox, it was discovered that knowing started at the moment of not knowing. Man was at the sleep of ignorance (*gaflet*) and thought that s/he could know but with the help of bewilderment (*hayret*), s/he noticed that s/he did not know anything and then the process of knowing began. Actually, another paradox was hidden in this point because knowing itself was not enough unless blended with the practice. Therefore, the disciple should practice the knowledge.

Consequently, I aimed to understand İbrahim Efendi through a basic paradox and three different concepts (existence, intellect, heart). The locus of the faculty of knowledge is the heart due to its capacity to be a mirror image to the divine intellect by way of its grasp of the paradoxical nature of truth.

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