

26 Ekim 2023

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

I

Biography and Hagiography

Cami, Ahmed-i Nami
030135

Ahmad-i Jam's family and education are examined below. Separating biography (putative fact) from hagiography (embellishment or fabrication), however, is challenging. His background includes elements that were whitewashed when political winds shifted, namely, Ahmad's putative training in Karrami *khanaqahs*. His spiritual genealogy (*silsila*) was modified to interpolate a nexus to Imam Riza, the Eighth Imam for the Twelver Shi'a. Ahmad-i Jam's intellectual journey is captivating, and reflective of the fluidity of Khurasanian Sufism during his long life: Ahmad-i Jam, the son of a Shafi'i scholar, transitioned to Karrami ascetic (*zahid*) and then to Hanafi mystic (*sufi*).

THE SHAYKH

Ahmad-i Jam was born in 441/1049 in the village of Namaq, which is located south of Nishapur. He died 10 Muharram 536/15 August 1141. The conventional narrative is that Ahmad-i Jam's youth was spent in dissipation. After a "road to Damascus" moment, Ahmad repented (*tawba*) and retired to the mountains of Khurasan, where he remained in seclusion for eighteen years, meditating and praying until God commanded him to rejoin society. He was then about forty years of age. Ahmad settled in the Ma'd-Abad section of the province of Jam and embarked on a life of preaching, miracle-making (*karamat*), and enforcing of the Shari'a. He built a congregational mosque (*masjid-i jami*) and a Sufi convent (*khanaqah*) in Ma'd-Abad village. His interpretation of the Shari'a was uncompromising; he is depicted as a pitiless enforcer of *al-amr bi-l-ma'ruf wa-l-nahy 'an al-munkar*, an Islamic obligation whereby