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MICHÈLE LE DOEUFF

SUFFERING

Although sometimes identified with pain, suffering is better understood as a highly unpleasant emotional state associated with considerable pain or distress. Whether and how much one suffers can vary in accordance with any meaning attached to the associated pain or distress, or with expectations regarding the future. Because suffering can be affected by thoughts of meaning or of the future, some have focused on this dimension of suffering and asserted that only humans can suffer. But there is a very strong empirical case that many nonhuman animals suffer. The fact of suffering provokes moral concern, especially when suffering is caused unnecessarily, and raises ethical questions, mainly regarding the nature and extent of our obligations to those who suffer. Suffering is also an important source of personal or religious meaning in many people's lives.

- 1 Concept
- 2 Subjects of suffering
- 3 Ethical importance
- 4 Personal and religious meaning

1 Concept

What is suffering? Casual usage sometimes suggests that suffering is identical to *pain*, but surely the pain caused by an ordinary pinch on the arm is too mild to count as suffering. Moreover, pain, but not suffering, can be located in specific body parts. While pain and suffering differ, it is possible to overstate their differences. On the *sensation model*, pain is simply a kind of sensation, which varies in intensity, duration, location, and features that permit classifying it as a particular kind of pain (such as an ache or twinge). On this model, pain need not be at all unpleasant: we may or may not suffer even when we are in great pain, since pain does not necessarily involve an affective dimension. On the *attitude model*, however, pain is any sensation (or perhaps any feeling) we dislike for its own felt qualities, suggesting less conceptual distance between pain and suffering. Each model of pain faces certain theoretical challenges. It seems safe to say, however, that pain is at least typically (whether or not intrinsically) unpleasant, in which case at least

most painful experiences involve some degree of affect – a feature shared with suffering, as we will see (see **BODILY SENSATIONS**).

Suffering also bears a close relationship to *distress* but cannot be identified with it. The mild distress of a professor who is late to class need not involve suffering, even if someone having an anxiety attack (a kind of distress) clearly does suffer. Very roughly, distress is an emotional state that can be caused by, or take the form of, various more specific mental states such as fear, anxiety and discomfort.

While any precise analysis of 'suffering' will be controversial, suffering may be understood roughly as a highly unpleasant emotional state associated with considerable pain or distress. The words 'associated with' bypass the issue of whether considerable pain or distress causes suffering or is a form of (or conceptually overlaps with) suffering. Perhaps terror is a form of suffering, not a mere cause. Perhaps excruciating pain in its affective dimension (as opposed to its bodily location) is suffering. One's judgments here will depend on one's specific analyses of these mental states.

Whether and how much one suffers can vary in accordance with attitudes or expectations about the associated pain or distress or about the context in which it occurs. Even the mild pain of a common headache can lead to great distress and suffering if the pain endures with no end in sight, or if the subject believes the headache is a sign of impending physical deterioration. On the other hand, soldiers have sometimes received major injuries yet apparently not suffered much, due, for instance, to the relief of expecting removal from combat, or to positive attitudes to the heroic context of their injury. Long-distance runners who experience pain and discomfort in a race may or may not suffer, or may suffer more or less, depending on such psychological factors as how they evaluate their efforts, and whether they are relaxed or fearful in their attitudes regarding the remainder of the course. Thus any meaning one attaches to one's situation, as well as one's expectations for the future, are important factors in whether and how much one suffers.

2 Subjects of suffering

Who can suffer? Because meaning and expectations for the future are important factors in human suffering, and because nonhuman animals are often thought incapable of assigning meaning and anticipating the future, it is sometimes asserted that only humans can suffer (see **MORAL STANDING** §2).

This assertion is highly doubtful, however. First, to say that meaning and expectations for the future are

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MEHRZAD PARHIZKARI
TR. FARZIN NEGAHBAN

Chillah (or *chihilah-nishīnī*, see Bākharzī 2/291; Kiyānī, 419), sometimes shortened to *chillah* or *chihilah* (Hujwīrī, 70, 473; Nasafi, 152) and in Turkish to 'çille' or 'çile', also known by the terms *khalwat-i arbaʿīn* and *arbaʿīniyya* (al-Suhrawardī, 99; Najm al-Dīn Rāzī, 282; Farghānī, 477), is a technical term derived from the Persian word *chihil* meaning 'forty' that is used in Sufism to denote a forty-day spiritual retreat (for the significance and symbolism of the number forty in Sufism, see below). This practice became a widespread institution in Sufism. That this institution has a long history is evident from one of the earliest extant Persian treatises on Sufism, ʿAlī b. ʿUthmān al-Hujwīrī's *Kashf al-maḥjūb*, according to which the famous Shaykh Abū ʿAbd Allāh Khafīf of Shīrāz (d. 331/943) performed four *chillahs* each year for twenty years (Hujwīrī, 70) and once performed forty *chillahs* in unbroken succession (Hujwīrī, 473). This reference is also evidence for the early use of the Persian terms *chillah* and *chihilah*, the Arabic equivalent being *arbaʿīniyya* (from *arbaʿīn*, again meaning 'forty'). In classical Persian literature, it would appear that *chillah* is sometimes distinguished from *khalwat*,

inasmuch as the former specifically designated forty-day retreats, while the latter referred to retreats in general, without any specific period being implied. For example: 'When the *chillah* has attained its [term of] forty, the *khalwat* a thousand / to come to a banquet seems far from the point' (Nizāmī, 18).

Before discussing particular aspects of the practice of the forty-day retreat, it is worth pointing out that while retreat, *khalwa*, is approved of by the generality of Sufis—being referred to as one of the *mustahsanāt*, or strongly recommended practices—it cannot strictly be described as a *sunna* (except with the non-specific meaning of 'tradition'), because the general attitude of the prophetic *sunna* is based upon its opposite: *ṣuḥba*, meaning 'companionship' and thus spiritual life within the community (Kāshānī, 160). Nonetheless, some of the foremost Companions of the Prophet did practise *khalwa*, as did successive generations of the early Muslims. In doing so they were emulating the example of the Prophet Muḥammad's periodic solitary retreats, before the inception of his mission, in the cave of Ḥīrā' (Kāshānī, 160). He, in turn, was following the example of earlier prophets and of the *ḥunafā'* (sing. *ḥanīf*, a pious adherent of Abrahamic monotheism), in pre-Islamic Arabia. Later, the Prophet instituted the practice of *i'tikāf*, spending the last ten days of Ramaḍān in the mosque to devote himself to worship. Consequently, in the eyes of many prominent Sufis, *khalwa* came to be part of the *sunna* or tradition, at least for the élite. Abū Ḥafṣ ʿUmar al-Suhrawardī (d. 632/1235), author of *ʿAwārif al-maʿārif*, one of the major classical treatises on Sufism, relates that the great early mystic Yaḥyā b. Muʿādh al-Rāzī (d. 258/872) said that 'Seeking to go into retreat is following the *sunna*' (al-Suhrawardī, 100; for sayings of other early Sufis about solitude and retreat, see Qushayrī, 153-159).

There were differences of opinion even among early authorities as to which of the two opposites, solitude or companionship,

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- 1 LÜTFİYE AKDEMİR, Mevlevilikteki çile olgusunun fizyolojik ve psikolojik boyutları, Necmettin Erbakan Üniversitesi, Yüksek Lisans, 2012

2. Une *audience privée du Saint Père* nous réunit dans une salle où Sa Sainteté Jean-Paul II exprima son approbation pour un tel pèlerinage en rappelant combien la tradition de saint Benoît était conforme à cette Pax qui est comme sa devise et combien la prière est indispensable si l'on veut une efficacité en ce domaine.⁵ Nous sommes habitués à considérer le Pape comme le chef de notre Eglise. Il est possible que ces Orientaux voient en lui, dans notre monde désaxé, le guide respecté de toutes les traditions spirituelles.

3. La *visite des fouilles* en dessous de la crypte de Saint-Pierre, instructive grâce à de bonnes explications, fut sans doute pour eux davantage: le contact presque physique avec cette Pierre sur laquelle est bâtie l'Eglise du Christ.

4. Pour conclure le tout, la soirée se passa à la *Communauté laïque de Sant Egidio* au Transtévère. Nous y entendîmes (pour la troisième fois) Tai Sitou exposer ses idées sur les dangers que court le monde si l'on n'y travaille activement aux exigences du respect de la nature et de l'accord entre les hommes. Comme partout ailleurs durant ces jours, on avait une traduction immédiate de l'anglais en italien ou de l'inverse. Saint Egidio, tellement dévoué à toutes les misères du monde: vieillards, enfants misérables, gens sans travail ou immigrés, n'avait de leçon à recevoir de personne. Aussi ses représentants, d'une grande gentillesse, eurent-ils l'humour de rappeler à Tai Sitou que lui s'était mis en route en 1983 tandis qu'eux se débattaient avec ces problèmes depuis 1968. Ils nous invitèrent, avant un repas fraternel, à prendre part à leur prière du soir, liturgie vibrante chaude où, dans une atmosphère orientale, on ne sait ce qu'il faut le plus apprécier, leur jeunesse ou leur profondeur.

Inutile de dire que les Tibétains en furent très impressionnés. Ainsi se terminait ce beau voyage. Ce qui mérite d'être souligné, c'est qu'au cours de ces journées plutôt mouvementées, en car ou aux repas, ou au sortir d'un office, l'occasion nous fut souvent offerte d'échanges informels où se manifestaient une réelle compréhension et beaucoup d'amitié.

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⁵ Le Pape s'exprimait en anglais. Le texte de son allocution fut publié le lendemain, 21 septembre, par l'*Osservatore Romano*. Voir plus haut pp. 16-17.

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The Theme of Suffering in the Quran

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INTRODUCTION

Suffering and pain poses problems for all religious traditions. The assurance provided by religion is called into question by the experience of human suffering. Believers are tempted to doubt because pain will not fit into the picture of either a loving or a powerful God. Adherents demand from their religion a way to cope with their personal pain. Some traditions, notably the Buddhist and the Judaeo-Christian, treat suffering as a central concern; by comparison, suffering would appear to be less salient for Islam.¹

Nevertheless, Islam, no less than other religions, must deal with the problem of pain. Certainly, the *Quran* possesses for pious Muslims the power of healing and comfort, to the extent, indeed, that sick people were recommended to drink water in which a manuscript of portion of the *Quran* had been soaked.² The opening surah of the *Quran*, the *Fatihah*, has been called "the Surah of Healing":

"In the Name of Allah, the Compassionate, the Merciful.
Praise be to Allah, Lord of the Creation,
The Compassionate, the Merciful, King of Judgement Day!
You alone we worship, and to You alone we pray for help.
Guide us to the straight path,
the path of those You have favoured,
not of those who have incurred Your wrath,
nor of those who have gone astray" (Q 1).

¹ JACK BEMPORED, "Suffering" in M. ELIADE (ed.) *Encyclopedia of Religion* (London Mcmillan 1987).

² MAHMOUD M. AYOUB, "Its (*Quran*'s) Role in Muslim Piety" in M. ELIADE (ed.) op. cit.

چشمی

(خصالی، ۵۳۹) و کلینی (اصول کافی، ۴۵۵/۲) و دیگر علما در کتابهای خویش به نقل این احادیث مبادرت کرده‌اند و به عنوان تبیین و تبرک کتابهای خویش را الاربعین یا الازیعون نامیده‌اند (اربعین). عرفا و صوفیه با استناد به این گونه احادیث عدد چهل را دارای فوائد و خاصیت‌هایی در استکمال اشیاء و موجودات دانسته‌اند (مرصاد العباد، ۱۳۴). موارد مشخص و معین هم در متون تاریخی و اسلامی و بالاخص در قرآن یافته و به آن استناد کرده‌اند که مورد اول داستان خلقت آدم است که: آن را در چهل روز ترشیح و تخمیر کرد تا به حد کمال مطلوب رسید (عوارف المعارف، ۲۰۹). مورد دوم: آفرینش انسان در رحم مادر است که قرآن آن را بیان کرده که به مدت چهل روز به صورت نطفه، و چهل روز به صورت علقه، و چهل روز به صورت مضغه در می‌آید تا به حد کمال خویش برسد (مرصاد العباد، ۳۸); مورد سوم: داستان حضرت داوود است که پس از ارتکاب گناه چهل شبانه‌روز سر به سجده فرود آورد تا مغفرت حاصل گردید (اوراد الاحباب، ۳۱۱/۲); مورد چهارم: داستان میعاد موسی (ع) است که میقات خویش را در طی چهل روز به کمال رساند و قرآن (اعراف، ۱۴۲) آن را بیان نموده است; مورد پنجم: عزلت‌گزینی حضرت مریم است که باز در قرآن (مریم، ۱۶-۱۷) آمده است; مورد ششم: خلوت‌گزینی حضرت محمد (ص) در غار حرا پیش از بعثت است تا آنجا که قریش درباره‌ی وی گفتند: إِنَّ مُحَمَّدًا عَشَقَ رَبَّهُ، محققاً محمد شیفته‌ی پروردگار خویش شده است (مصباح الهدایة، ۱۶۰). و بالاخره مورد هفتم: روایتی معروف در کتب صوفیه است که پیامبر فرمود: هر که چهل بامداد به اخلاص برخیزد حق تعالی چشمه‌های حکمت از دل او بر زبانش جاری می‌سازد (حلیة الاولیاء، ۱۸۵/۵). با استناد به این‌ها و موارد مشابه دیگر صوفیان و عارفان برای سیر و سلوک و خلوت‌نشینی عدد چهل را انتخاب کرده‌اند.

حکمت و فلسفه چله‌نشینی: مهمترین حکمتی که برای این مراسم ذکر شده مطلبی است که سهروردی آن را تشریح کرده است. او نوشته است که: چون خداوند اراده کرد که حضرت آدم را به خلافت خویش برگزیند و معمار این جهان گرداند، وی را ترکیبی بخشید مناسب این عالم (آفرینش از خاک) و او را در چهل روز ترشیح و تخمیر کرد، هر روز از این چهل روز صفتی در آدم پدید آمد که موجب تعلق وی به این جهان گردید و هر تعلق‌ی حجابی گردید که وی را از مشاهده‌ی جمال حضرت حق محروم ساخت و هر حجابی سبب دوری او از عالم غیب شد و هر دوری وی علت نزدیک شدن او به عالم شهادت شد تا آن گاه که در روز چهلم حجاب‌ها مترامم گردید و آدم آفریده شد. و سالک در این چهل روز به واسطه‌ی اخلاص عمل برای خدا در هر روز یک حجاب را مرتفع می‌سازد تا در روز چهلم کلیه حجاب‌ها از میان برود و انوار

شده است که فرموده‌اند: «إِنَّ الْعَيْنَ حَقٌّ إِنَّهَا تَدْخُلُ الْجَمَلَ وَ التَّوْرَ التَّنْوِرَ» (چشم زخم حق است، و شتر و گاو نر را به تنور درمی‌اندازد). و از قول عبدالکریم سمعانی نقل می‌کند که جبرئیل یک روز به نزد پیامبر (ص) آمد و او را غمگین دید. از او پرسید که چرا غمگین است؟ حضرت به او فرمودند: حسنین چشم خورده‌اند. جبرئیل گفت یا محمد چشم زخم حقیقت دارد و به ایشان تعویذی آموخت (پیشین، ۱۸، ۱۷) و از الدعائم از قول جعفر بن محمد [امام ششم] نقل شده است که رسول الله (ص) حسن را بر زانوی راست و حسین را بر زانوی چپ خود نشانده بود. سپس چنین می‌گفت: «أُعِذُ كَمَا يَكَلِّمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ [او] هَامَّةٍ وَ مِنْ شَرِّ [کل] عین لامة» (شما را با کلمات تامات الهی از شر هر شیطانی بدخواه و هر چشم شوری تعویذ می‌کنم و به پناه خداوند می‌برم) سپس می‌فرمود که ابراهیم (ع) پدرم هم پسرانش اسماعیل و اسحاق را این گونه تعویذ می‌کرد. حضرت رسول (ص) از تمانم (مفرد آن تیمه) و یَوَّل (مفرد آن توله) یعنی طلسمات و افسونهای مخصوص جلب محبت و بی‌پایه و بدون آنکه دعایی معنی‌دار باشد، نهی می‌فرموده‌اند (پیشین، ۱۸-۱۹) اما گاه رُقیه و استرقاء را در مورد چشم زخم یا مسمومیت از زهر یا خونی که بند نیاید تجویز کرده‌اند. روایت کرده‌اند که فرزندان جعفر بن ابی طالب سپیدرو و خوشچهره بوده‌اند. یک روز اسماء بنت عمیس به پیامبر (ص) عرض کرد: اینان زود به زود چشم می‌خورند، آیا برای دفع چشم زخمشان دعا بخوانیم؟ حضرت (ص) فرمودند آری. و روایت شده است که جبرئیل پیامبر (ص) را رُقیه کرد (دعای حفظ خواند و تعویذ کرد) و به او رُقیه (دعای حفظ و تعویذ) آموخت که نص آن چنین بود: «بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ» (به نام خداوند تعویذت می‌کنم از هر چشم شور حسود، خداوند شفایت بخشد). منابع: در متن مقاله آمده است. بهاء الدین خرمشاهی

چشمی، ابن العقدیة ← ابن العقدیة چشمی

چله‌نشینی، اصطلاحی در عرفان و تصوف و عبارت است از انجام مراسم و تشریفات خاص که سالکان برای تزکیه و تهذیب نفس چهل شبانه روز در یکی از حجره‌های خانقاه، زاویه، آرامگاه عارف و پیری از شیوخ خلوت‌گزیده و ریاضت می‌کشند. این اصطلاح که گاهی آن را چهله نیز می‌گویند مرکب از عدد چهل به اضافه (ها) نسبت است و به عربی آن را اربعین یا اربعینیه گویند. چله‌نشینی در میان عرفا و صوفیه مقام و اهمیتی ویژه دارد، علاءالدوله سمنانی آن را نوعی جهاد دانسته است. علت‌گزینش عدد چهل: در روایات اسلامی درباره‌ی فوائد و خواص عدد چهل بارها سخن گفته شده است شیخ صدوق

medicine is boiled and the hot vapor from it inhaled. Nature comes into the picture very prominently.

Because physical phenomena are supposed also to have their spirits, Asante traditional religion believes in the spirits of trees, of rivers, of mountains, of different kinds of animals and so on. In the night, for example, when one drives over a bridge, one would take care to blow the horn so that if an unwary spirit of the river is sitting on the bridge for respite, he would be warned and quickly go back to the river to escape danger.

Asante religion also believes in the existence of certain abnormal creatures in the forest. Some of them are monsters, like ogres and some of them dwarfs. They live their natural life and are engaged in their activities in the forest.

Asante religion, therefore, can be described as a religion that respects nature, depends upon nature and protects the environment.

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Further Reading

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 See also: African Religions and Nature Conservation; Biodiversity and Religion in Equatorial Africa; Sacred Groves of Africa; Totemism; West Africa; Yoruba Culture (West Africa).

Asceticism

Asceticism is a universal phenomenon in the world's religions. Space does not permit a survey of asceticism in different traditions, nor any attempt at an integrated theory of asceticism. This entry discusses asceticism and nature specifically, and the ethical relevance of asceticism, understood as the opposite of greed, to the environmental crisis.

When the assertion is made that asceticism is a universal phenomenon, this refers to a recognizable set of practices that lessen or deny altogether the fulfillment of basic human needs and desires. Ascetic practices primarily include fasting, sexual abstinence, reduction of sleep, and poverty or non-possession. They may also include speaking little or observing silence, seclusion, and endurance of discomfort such as extremes of heat or cold. The lifelong asceticism of the monk or renunciant is often taken as a model, but need not be paradigmatic. The practices may be undertaken for longer or shorter periods, and may be more or less rigorous. The term "ascetic" derives from the Greek *askesis*, meaning "exercise" or "practice" such as the training of an athlete. While asceticism is not exactly the same thing as contemplative practice, it is very often held to be necessary for it or to help it.

Beyond this elementary picture, complications ensue. Many diverse accounts have been given of the reasons for and the nature of ascetic practice. These have dealt *inter alia* with the reconfiguration of power relations in the ascetic's departure from prevailing social structures, the deconstruction of the "body," the formation of a new "body," conserving and increasing different kinds of energy, the relation of the ascetic and the erotic, analogies to martyrdom, winning the sympathy of deities, overarching ideologies of body-spirit dualism or "world-rejection," and the discipline of self-mastery for moral freedom and illumination. We cannot consider here the merits of these interpretations, but should observe that they display the great variety of ideologies and goals attendant on ascetic practices in different cultural contexts, while the practices themselves remain identifiable.

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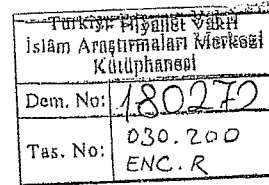
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MADE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

vor einem Sterblichen keine Kniebeugung vollziehen mag, so soll auch der muhammedanische Fürst diese Art der Ehrenbezeugung von seinen Unterthanen nicht beanspruchen. Um ihn diesem Prinzip untreu werden zu lassen, muss wieder die „niedrige Thür“ als listiges Auskunftsmittel dienen. 'Abdalaziz, Sohn Mûsâ's, des arabischen Eroberers von Andalusien, heiratete die Witwe des Westgotenkönigs Roderich. Sie wollte ihren neuen Gatten dazu vermögen, sich vom Volke dieselben Formen der Unterwürfigkeit bieten zu lassen, die am Hofe ihres früheren königlichen Gemahls gebräuchlich waren. Insbesondere forderte sie, dass sich das Volk vor 'Abdalaziz zur Erde werfe. Aber 'Abdalaziz wollte dies nicht annehmen und wendete dagegen ein, dass seine Religion der Zulassung solcher Ehrenbezeugung widerstrebe. Da aber die Fürstin von ihrem Verlangen nicht ablassen wollte, willigte 'Abdalaziz endlich ein, dass die Leute zu ihm durch eine eigens zu diesem Zwecke geöffnete niedrige Pforte eingelassen würden. So machten sie denn vor ihm die Kniebeugung, ohne dass dieselbe beabsichtigt worden wäre. Der Ehrgeiz der Frau des 'Abdalaziz war zufriedengestellt. Als man aber dem Chalifen Sulejmân in Damaskus diese Geschichte erzählte — so schliesst unsere Quelle — rief er: „'Abdalaziz ist Christ geworden!“ Bald darauf wurde er während des Morgenbetes durch Leute, die der Chalife damit beauftragte, ermordet (Ibn Adhâri ed. Dozy II, p. 22. Abû-l-Mahâsin, Annales I, p. 258).

Budapest.

~~Gite~~

Tasavvuf

Ignaz Goldzhier

GESAMMELTE SCHRIFTEN

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DE L'ASCÉTISME

AUX PREMIERS TEMPS DE L'ISLAM

D'après certaines données historiques il y eut dans quelques cercles de la première communauté mohamétane une tendance aux pratiques de la pénitence et aux mortifications, inspirées bien plutôt par l'exemple des moines ou anachorètes chrétiens que par l'enseignement du Prophète. Celui-ci, en effet, était hostile à toute espèce d'abstinences monastiques et de mortifications (*rahbâniyya*)¹.

On ne saurait considérer ces récits comme inventés de toutes pièces. La preuve en est qu'il s'y ajoute régulièrement une condamnation formelle ou un reproche de la part de Mohammed. Plus tard, au contraire, quand l'ascétisme, avec les Çoufis et les Derviches, devint un élément normal de l'Islam, on a fréquemment éprouvé le besoin de concilier, par l'invention de fausses traditions, le monachisme mohamétan avec la doctrine originelle qui lui était nettement défavorable. Le rôle du Hadith dans cette légitimation artificielle est bien caractérisé dans la sentence colportée par un certain Sulejmân b. 'Isâ al-Sandjarî. Cet inventeur de Hadith, dont nous ne pouvons préciser l'époque, propageait le dire suivant rattaché au Prophète (marfû'an) par une « catena » régulière : « Quand trois cent quatre-vingts ans auront passé sur ma communauté, le célibat et la vie anachorétique sur les sommets des montagnes seront permis². » Une autre version de la même tradition, citée à l'appui du célibat par Abû Talib al-Mekki

1) Cf. *Revue*, t. XVIII, p. 192-196.

2) Al-Dahabî, *Mizân al-'itidâl*, I, p. 377.

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