

- 84 Al-Sarrāj quotes an unnamed source as having a similar understanding of trust: “Whosoever desires to give trust its due, let him dig a grave and bury himself in it, forgetting the worldly and its people, because none from among the [living] creatures can achieve the reality of trust in its completion” (*Kitāb al-Luma'*, p. 53).
- 85 Al-Sarrāj, *Kitāb al-Luma'*, p. 417.
- 86 Ibid., p. 419.
- 87 Ibid., p. 418.
- 88 Ibid., p. 418.
- 89 Ibid., p. 417.
- 90 Ibid., p. 419.
- 91 The Qur'an posits a range of ascetic demands, and posits as well that the most demanding (that which applied to Muhammad himself) is quite rigorous. The Prophet Muhammad is commanded to stand in prayer for half the night, more or less (Q 73:2–4). The verses that follow, however, acknowledge that those who stand with Muhammad, trying to imitate his worship, might not be able to pray for such a length of time. The Prophet is commanded—for that reason—to recite that which is “easy” (Q 73:20). See also Q 4:28 and, in terms of fasting, Q 2:184–5.
- 92 Alfano, *Character as Moral Fiction*, p. 37.
- 93 Ibid., pp. 104–5.
- 94 Alfano takes issue with claims that virtue ethics is egalitarian, in part by pointing out elitist-minded defenses of virtue ethics when faced with the situationist challenge. See *ibid.*, p. 63.
- 95 Al-Sarrāj, *Kitāb al-Luma'*, p. 196.
- 96 Ibid., p. 196.
- 97 Ibid., p. 200.
- 98 Ibid., p. 200.
- 99 While some have seen al-Sarrāj's approach as defensive or apologetic, there are clear indications in his book that Sufism had become—by the time he was writing—a truly “Islamic” and one might even say “Sunni” movement. See Karamustafa, *Sufism*, p. 68.
- 100 See Mojaddedi, *The Biographical Tradition in Sufism*, pp. 178–181.
- 101 Al-Sarrāj, *Kitāb al-Luma'*, pp. 331–2.
- 102 Michael Sells quotes an unnamed commentator, in response to the fact that the hands of al-Muḥāsibī and Bishr al-Iḥāfi (d. ca. 841) would be diverted from impure or doubtful foods; see *Early Islamic Mysticism*, p. 198.
- 103 Al-Sarrāj, *Kitāb al-Luma'*, p. 330.

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Chapter Eight

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMANSelf-Awareness that Leads to
Self-Loss: *Futuwwa* as a Compound
Virtue in the Legacy of Anṣārī

Khwāja ‘Abdallāh Anṣārī of Herat (d. 1089) was destined for greatness, according to the hagiographer Jāmī.¹ Upon meeting Anṣārī as a child, the immortal Khidr is said to have prophesied that Anṣārī's voice would permeate the world, a prediction fulfilled by the seeming ubiquity of his writings.² Anṣārī indicates that his upbringing was difficult, since his father, Abū Maṣṣūr Muḥammad (d. 1039), resented the ties of family life and abandoned his family to join his own Sufi master in Balkh. “What sin had we committed?” asks Anṣārī of his absentee father.³ Yet Anṣārī also remembers his father's encouragement to achieve the illustriousness for which he was fated, for even as a child Anṣārī had an astonishing memory. He worked so diligently copying and memorizing Hadith accounts and their chains of transmission that he would forget to eat, so that his mother—who seems to have taken the lead in his education—had to put morsels in his mouth as he studied. Such tenacity ultimately resulted in his knowing 300,000 such Hadith accounts along with one million supporting chains of narration.⁴

THE “MASTER OF ISLAM”: TRADITIONALISM AND
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Anṣārī's devotion to the Hadith was matched by his unwavering opposition to rational speculation. Anṣārī and others who valued the Hadith and Qur'an as the only certain sources of religious knowledge considered themselves to be the “People of the Sunna” (*Ahl al-Sunna*), while deeming those who engaged in rational speculation to be “People of Opinion” (*Ahl al-Ra'y*).⁵ His opposition to the theologians, most notably the Ash'arīs, led to many conflicts, because of the volatile relationships

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