



An Evaluation on The Decree of Futuvvet (1207) Published by The Abbasid Caliph Nasser-Lidinillah

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Manuscript information:

Received: March 8, 2023

Revised: April 11, 2023

Accepted: April 16, 2023

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Abstract

The Abbasid caliph Nasser-Lidinillah (1180-1225) structured and developed the Futuwwa organization in order to strengthen the central authority of the state, increase its influence, restore peace, peace and prosperity. The Caliph intervened in the Futuwwa organization in 1187 and reshaped this organization and reorganized this institution with a number of innovations and practices. He made the new rules that he opposed to this order that he had established into a written text in 1207 and announced them to all the members of the organization. The detail that draws our attention the most in this order, which all members have to obey, is that the source of futuwwa is shown as Hazrat Ali and emphasizing that he should be taken as an example. It has also been stated that those who participate in crimes such as intentionally killing someone who violates the rules of the futuwwa will be punished according to the provisions of the Sharia and will be removed from the futuwwa organization. In addition, the use of titles such as "Kebir and Refik" in the text also reveals the existence of a hierarchical system in the futuwwa organization.

Keywords: Abbasid State, Caliph Nasser-Lidinillah, Decree of Futuwwa

Cite as:

Vurgun, N. (2023). An Evaluation on The Decree of Futuvvet (1207) Published by The Abbasid Caliph Nasser-Lidinillah. *European Journal of Educational & Social Sciences*, 8(1), 12-17. <https://www.doi.org/10.5281/zenodo.7853731>



INTRODUCTION

Abbasid Caliph Nâsır-Lidînullâh made an agreement with sects and sects other than Sunni-Islamic thought, established a strong intelligence network and subsequently prepared a solid political ground for his state. The sources of the period described him as a "master politician" is talking about. Knowing the games that exist in domestic and foreign politics, the Caliph, with the strategies he developed, set the neighboring states against each other and tried to destroy his enemy through another enemy. The Caliph developed a new project in order to increase his influence on his subjects and decided to lead the futuwwa organization, which gathered a large part of the people. This organization, which gained an official character with the caliph, became an institution that grew over time, and elite groups and rulers tried to get involved (Ibn al-Cevzi, 1907: 280).

THE MEANING OF FUTUWWA AND FUTUWWA REFORMED BY CALIPH NÂSIR-LIDINILLAH

In the dictionary, Fatâ means "young, valiant, generous"; Futuwwa means "youth, heroism, generosity" (Uludağ, 1996: 261). The essence of futuwwa is: "preferring the people to their own selves in this world and in the hereafter in the term of the people of truth, " (Cürçânî, 2021: 59; Kuşeyrî, 2014: 305). It was Caliph Nâsır-Lidînullâh who institutionalized the Futuwwa organization. According to the information given by İbnü's-Sâî, one of the authors of the period, about the participation in and reshaping of Futuwwa by Caliph Nasır-Lidînullâh:

“This year, the old futuwwa was abolished. Amir al-Mu’minin Nâsır-Lidînullâh became a person who was addressed and consulted on this issue. Futuwwa was given to him by Abdulcabbar. This person was an ascetic and sheikh”. Thereupon, the elite and many people from the public joined futuwwa. The surrounding emirs wanted to enter the futuwwa. He also sent envoys to them and people who would wear futuwwa shalwar by proxy. This incident spread in Baghdad. The little ones consulted the elders. Fahir Al-Alawi was a friend of Vizier Nasir B. Mahdi. He also had many Refik's. A fight broke out between one of them and a Refiki of Al-Izza al-din Necah Eş-Shurabi. For this reason, there was a great turmoil in the Kutafta neighborhood. Swords drawn. When the situation passed to the Caliph Nasır-Lidînullâh, he regarded this incident as ugly. The vizier ordered the heads of the groups to assemble and write a Menshur. In this order, kindness and friendship were commanded, hatred and enmity were forbidden. This commandment was read before them and they were witnessed to its content. When the situation passed to the Caliph Nasır-Lidînullâh, he regarded this incident as ugly. The vizier ordered the heads of the groups to assemble and write a Menshur. In this order, kindness and friendship were commanded, hatred and enmity were forbidden. This order was read in their presence and they witnessed its content” (Ibn al-Sai, 1934: 223).

Two years after Nasir-Lidînullâh became the caliph with the encouragement of his close circle, in order to both control the fityan groups and get their support, he became involved in the futuwwa

by wearing a shedd from the hand of Shaykh Abdulcebbar bin Salih, the leader of the Futuwwa in 1182. Along with the caliph, many statesmen also participated in the futuwwa (Faruk, 2006: 100; Güzel, 2022: 444). Caliph Nasser also gave the institution of futuwwa an official character. There are special dresses worn by members of the Futuwwa organization. Those who wore these clothes were accepted as one of the organizations. It is known that most of the rulers living in that period wore these salwar-like dresses (İbnü'l-Esîr, 1987: 401).

There is no information in the sources about Fahir Al-Alawi, who is mentioned in Fütüvvetnâme. A fight broke out between the refik (friend, friend) of this person, who was probably a member of the futuwwa in the Kutafta District and had a great influence among the Alawites, and the men of Izzeddin Necah Eş-Shurabi, one of the important figures of the Baghdad futuwwa. It is highly probable that there were deaths in the sword-swinging fight. Caliph Nâsır-Lidînellâh, who wanted to prevent these events from getting worse, started to work to reshape the futuwwa organization in 1207, using this fight as an excuse, and the reconstituted futuwwa rules were written by the Divan clerk el-Mekin Ebu'l Hasan Muhammed bin Muhammed el-Ganami.

FUTUWWA COMMANDMENT (1207)

1. “Bismillahirrahmanirrahim”

“There is no doubt that it is known with evidence and depressions that Emirü'l-Mu'min's Ali Bin Ebi Talib is the origin and source of futuwwa, the home and birth place of its superior qualities. His beautiful rules were fed from him, his arms were born from him, and the fityan was not related to anyone else but only to Him. The relations of Rafik and the Brotherhood are in accordance with his great brotherhood with the prophets” (Ibnu's-Sai, 1934: 223).

In the first article of his decree, the Caliph clearly stated that the source of futuwwa came from the descendants of Hazrat Ali. This view of the caliph caused controversy among historians and the majority opinion was that he supported Shia. Shi'ism and Sunnism are two sects that have been in conflict for years. When the conditions of the period are evaluated, it is necessary to evaluate the attitudes of the Caliph, who was Sunni in terms of belief, close to Shia, as a product of his foreign policy. The caliph tried to get the support of the Shia in order to be politically strong, so he displayed tolerant attitudes towards them.

2. “Hazrat Ali, with his full futuwwa and superior personality, applies the religious punishments according to all their degrees. He would punish all kinds of criminals, taking into account the differences in crime, religion and sect. He did not show negligence in fulfilling the orders of the laws and the punishments stipulated in these matters. In this regard, he obeyed Allah's order and tried to protect the order and principles of law” (Ibnu's-Sai, 1934: 223).

3. “Hazrat Ali followed the path of the previous ones, who set a good example, and did not deviate from what the Companions said. No one from the ummah has been heard to condemn him or to criticize him because of the punishment he imposed” (Ibnu's-Sai, 1934: 223).

4. Whoever Allah has made heirs to the rank of Hazrat Ali, he should follow his example in the rules of religion. He reaches Hazrat Ali in futuwwa. His actions, which were followed by his good morals and superior character, were taken as an example, and he is unmatched in these aspects. There is no one who opposes him in terms of futuwwa and shari'ah in his works" (Ibnu's-Sai, 1934: 223).

In the second, third and fourth articles of the Manşur, Hazrat Ali continued to be praised and it was emphasized that those who followed his path would reach futuwwa. It was also stated that shar'i punishments were applied against all kinds of crimes committed in futuwwa and this would never be neglected.

5. "He (Emirü'l-Mu'minin al-Nâsır-Lidînellâh) put the ceremony coming from high, holy, prophets and imams, increased their validity in terms of accuracy and strengthened their foundations. He determined these for those who came from the prophets and imams who helped the religion of Allah, who entered futuwwa in performing superior, holy, exalted, lofty, honorable and good services. May Allah elevate his rank, make his reign eternal, and keep his word and banner high" (Ibn al-Sai, 1934: 223).

6. "If a Rafik kills a person - Allah forbade killing and bloodshed, and the Sharia has protected human life - he will therefore be punished by Allah's eternal punishment whoever kills a believer intentionally" (Ibn al-Sai, 1934) : 223).

It is seen that the word refik is used for the seniors in the fityan groups, and killing a person in futuwwa is among the certain prohibitions.

7. "He is one of the sinners mentioned in the verse. If one of the fityan commits such a crime, when this is understood, the others will abandon him and remove him from his futuwwa, and he will be counted among the Rafiks who do not fulfill his duty. This is a shame for them in this world and there is a great punishment for them in the hereafter" (Ibnu's-Sai, 1934: 223).

If one of the Rafiks kills a person, he will be removed from the fityan group, and as mentioned in Articles 8 and 9, the one who protects and watches over the murderer is at least as guilty as he is.

8. " Kebir (the elder) leaves every feta, who protects and hides the murderer, helps him in the killing, and keeps him in his house, leaves his friendship and moves away from him. " (Ibnu's-Sai, 1934: 223).

As we understand from the text, the expression "Kebir" is most probably used for the managers of the futuwwa organization, and in this case, we can say that the organization has a hierarchical structure.

9. "Whoever conceals an imperfect person has committed a mistake and has done a wrong deed, and whoever harbors one whom the law has expelled, he has gone astray and followed his soul. Whoever harbors a sinner, the curse of Allah, angels and all people, Allah will not accept any price or ransom from him. There is nothing greater than killing in terms of cruelty and injustice, and there is no greater sin than it" (Ibnu's-Sai, 1934: 223).

10. "If the feta kills a feta from his own group, he will come out of futuwwa and in the Torah we have put retaliation for life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds" (Ibnu's-Sai, 1934: 223).

11. "According to the verse, he must be punished with retaliation. In the country of the Caliph and Amir al-Mu'minin Nasır-Lidînillâh, who must be obeyed, if a Refik kills a non-feta, his assistants or a member of the council, this murderer will be punished with death in the harem of the group owner (Sâhibu'l-ahzâb). It is as if he was punished by his elder (kabir) and therefore his futuwwa was cancelled. Every superior (racih) must be punished with retaliation in the presence of feta" (Ibnu's-Sai, 1934: 223).

If the murdered person is a member of the futuwwa, the murderer will be removed from the futuwwa ring.

12. "Let the Refik know this, let them act accordingly and carry out their affairs as ordered. Let them abide by the principles set in this order and, by Allah's leave, meet it with submission. (İbnü's-Sâî, 1934: 223; Kayaoğlu, 1981: 223-224; Güzel, 2015: 45-47; Pirlanta, 2018: 367).

This command, which was written on September 4, 1207, was delivered to each of the group leaders with the testimony of 30 people. Then the following statement was written under each command.

"The servant accepted the content of this command that must be followed and that it must be obeyed and obeyed. In terms of futuwwa and sharia, it is necessary to act accordingly. This is what is known from the heard and described lives of the realistic fitya. I have undertaken to function according to the content of this supreme commandment. If something goes against the ordered and determined issues, it should be reported to me and punished in a way that the group owner deems appropriate. May Allah strengthen his (caliph's) state and glorify his word. His son or something wrote this on the same date" (İbnü's-Sâî, 1934: 223; Kayaoğlu, 1981: 223-224; Güzel, 2015: 45-47; Pirlanta, 2018: 367).

CONCLUSION

The points that draw our attention the most in the order text of the futuwwa organization, which the Caliph Nasır-Lidînillâh gave an official character, are as follows:

1. Titles such as "Refik, Kebir" in the 1st text show that there is a hierarchical structure in the futuwwa organization.
2. It is quite remarkable that the main source of futuwwa is based on Hazrat Ali and that members are advised to follow in her footsteps.
3. Crimes that should not be committed are specified in the text, and it is stated that those who do the opposite will be punished and even removed from the futuwwa organization.

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