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1. INTRODUCTION

Sufi hagiographies (menakibnamé) produced in late medieval Anatolia sometimes reveal characteristics in their subjects—moral weaknesses, worldly ambition and rivalry with fellow Sufis—that are at odds with the idealized Sufi type. These characteristics are sometimes expressed indirectly through symbols, sometimes directly in words, attitudes and actions including fighting. How the representatives of a movement that set out as a world-renouncing way of life oriented to individual salvation became engrossed in worldly aspirations and ambitions is closely connected to the fact that, over the course of time, Sufi shaykhs took on significant social roles and commitments, not just to individual salvation, but also to the salvation of society as a whole, with new interpretations or models of ascetic renunciation to fit the orientation to public service and a public role.1

1 For the evolution of the new model of renunciation 'as a movement based on rejection of society' while living within the society, see Ahmet T. Karamustafa, God's Unruly Friends: Dervish Groups in The Islamic Later Middle Period (1200-1550) (Salt Lake City: University of Utah Press, 1994), 13, 25-32. On Sufis taking on social responsibilities, see H. Landolt, art. 'Khalwa', in. 990-1. The Sufis' communalist tendencies are well illustrated by Abí İshák-ı Kázârî: he accepts as an important task for himself to improve the morals of the people and invite them to the 'true religion', and he does not consider being among the people an obstacle to the ideal of a permanent state of being with God. See Sevke Kadlim, Merozah-ı Seyh Abî İshák-ı Kázârî Tercümesi (Trabzon: Esa Efendi Kâtipbâneleri Kayr no 2429, minihlin Aro no 1178, 1955, fos. 38a-b). A similar approach is evident also in the Naşîhîîîî doctrine

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