

## ***Sufi Heirs Of The Prophet The Indian Naqshbandiyya And The Rise Of The Mediating Sufi Shaykh Author Arthur F Buehler Published On October 2008***

***As a thriving port city, nineteenth-century Bombay attracted migrants from across India and beyond. Nile Green's Bombay Islam traces the ties between industrialization, imperialism and the production of religion to show how Muslim migration fueled demand for a wide range of religious suppliers, as Christian missionaries competed with Muslim religious entrepreneurs for a stake in the new market. Enabled by a colonial policy of non-intervention in religious affairs, and powered by steam travel and vernacular printing, Bombay's Islamic productions were exported as far as South Africa and Iran. Connecting histories of religion, labour and globalization, the book examines the role of ordinary people - mill hands and merchants - in shaping the demand that drove the market. By drawing on hagiographies, travelogues, doctrinal works, and poems in Persian, Urdu and Arabic, Bombay Islam unravels a vernacular modernity that saw people from across the Indian Ocean drawn into Bombay's industrial economy of enchantment.***

***Sufism is all too often associated just with 'mysticism' in the West. The author of this new textbook, a former pupil of Annemarie Schimmel, suggests that conflating Sufism and mysticism is only partially valid. He shows that the vast majority of Sufi practice, both historically and in the contemporary world, has little or nothing to do with a esoteric transcendence but is rather focused on contemplative activity. Such practice might involve art, music, devotional shrine visitation - even politics and psychology. Placing Sufism in a wider Islamic contemplative context enables Arthur F Buehler to examine Sufi history, as well as current application, against a backdrop that is richer and more inclusive than that portrayed in many competing introductory surveys. Discussing the origins of Sufism; the development of Sufi lineages (via three founder figures); Sufi lodges and the role of Sufism in colonial resistance; Sufi poetry; Sufi shrines, and Sufism in the West, the author rescues his topic from the idea that it means only union with the divine. In this original new treatment, Sufism emerges as complex and multi-layered.***

***Sufism is generally perceived as being spiritually focused and about the development of the self. However, Sufi orders have been involved historically as important civic and political actors in the Muslim world, having participated extensively in inter-faith dialogue and political challenges to religious orthodoxy. This book***

**presents a comprehensive overview of the Sufi political tradition, both historically and in its present form. It outlines how Sufi thought has developed, examines how Sufism has been presented both by scholars and by Sufis themselves, and considers Sufis' active political roles. It argues that Sufis - frequently well educated, well travelled and imaginative - have been well placed to engage with other faiths and absorb their ideas into Islam; but that they have also been, because they understand other faiths, well placed to understand the distinctiveness of Islam, and thereby act as the guardians of Islam's core ideas and values.**

**This is a chronological history of the Sufi tradition, divided in to three sections, early, middle and modern periods. The book comprises 35 independent chapters with easily identifiable themes and/or geographical threads, all written by recognised experts in the field. The volume outlines the origins and early developments of Sufism by assessing the formative thinkers and practitioners and investigating specific pietistic themes. The middle period contains an examination of the emergence of the Sufi Orders and illustrates the diversity of the tradition. This middle period also analyses the fate of Sufism during the time of the Gunpowder Empires. Finally, the end period includes representative surveys of Sufism in several countries, both in the West and in traditional "Islamic" regions. This comprehensive and up-to-date collection of studies provides a guide to the Sufi tradition. The Handbook is a valuable resource for students and researchers with an interest in religion, Islamic Studies and Middle Eastern Studies.**

**Female Religiosities in a Transnational Order**

**Preaching Islamic Renewal**

**Global Networking and Locality**

**Hidden Caliphate**

**Historical Dictionary of Sufism**

**Devotion, Deviation, and Destiny**

**Islam: A Worldwide Encyclopedia [4 volumes]**

*Sufism has long constituted one of the most powerful drawcards to people embracing Islam. This book considers a broad range of questions relating to Sufism, including its history, manifestations in various countries and communities, its expression in poetry, women and Sufism, and expressions among popular spirituality. In addition, the volume challenges the long-held view of Sufism as being necessarily peaceful, through a consideration in one paper of Sufis engaging in violent Jihad. The book works at the interface between the scholarly and the practical, using rigorous methodology to ensure that its findings are reliable, while also giving attention to how Sufi thinking impacts the daily lives of Sufis. This represents an original and important dimension of this study, given the significant role played by Sufis throughout Islamic history in enriching discussion of intellectual and charismatic questions, as well as informing popular practice among*

*"Folk" Muslims.*

*Based on heretofore unexplored sources, this book offers a comprehensive study of the life, work, thought and influence of the eponym of one of the earliest Sufi ?ar?qa lineages, Ab? 'Umar al-Suhraward? (d. 632/1234).*

*The most broadly accepted explanation of Sufism is the etymological derivation of the term from the Arabic for "wool," ??f, associating practitioners with a preference for poor, rough clothing. This explanation clearly identifies Sufism with ascetical practice and the importance of manifesting spiritual poverty through material poverty. In fact, some of the earliest "Western" descriptions of individuals now widely associated with the larger phenomenon of Sufism identified them with the Arabic term faq?r, mendicant, or its most common Persian equivalent, darw?sh. Sufism, as presented here embraces a host of features including the ritual, institutional, psychological, hermeneutical, artistic, literary, ethical, and epistemological. This second edition of Historical Dictionary of Sufism contains a chronology, an introduction, a glossary, and an extensive bibliography. The dictionary section has over 1,000 cross-referenced entries on important personalities, major historical figures and movements, practices, economy, foreign relations, religion, and culture. This book is an excellent access point for students, researchers, and anyone wanting to know more about Sufism.*

*Sufi Heirs of the Prophet explores the multifaceted development of personal authority in Islamic societies by tracing the transformation of one representative mystical sufi lineage in colonial India, the Naqshbandiyya. Arthur F. Buehler isolates four sources of personal authority evident in the practices of the Naqshbandiyya - lineage, spiritual traveling, status as a Prophetic exemplar, and the transmission of religious knowledge - to demonstrate how Muslim sufis have exercised charismatic leadership through their connection to the most compelling of personal Islamic symbols, the Prophet Muhammad.*

*Insights into Sufism*

*Sufi Saints Beyond the Oxus and Indus*

*Heir to the Prophets*

*Heirs of the Prophet, The*

*Contemplation in the Islamic Tradition*

*Sufis in Western Society*

*Regional, Theological, and Missiological Perspectives*

**Offers an overview of Sufism in North America. In this book, William Rory Dickson explores Sufism as a developing tradition in North America, one that exists in diverse and beguiling forms. Sufism's broad-minded traditions of philosophy, poetry, and spiritual practice infused Islamic civilization for centuries and drew the attention of interested Westerners. By the early twentieth century, Sufism was being practiced in North America. Today's North American Sufism can appear either explicitly Islamic or seemingly devoid of Islamic religiosity. Dickson provides indispensable background on Sufism's relation to Islamic orthodoxy and to Western esoteric traditions, and its historical development in North America. The book goes on to chart the directions that North American Sufism is currently taking, directions largely chosen by Sufi leaders.**

The views of ten North American Sufi leaders are explored in depth and their perspectives on Islam, authority, gender, and tradition are put in conversation with one another. A more detailed picture of North American Sufism emerges, challenging previous scholarly classifications of Sufi groups, and highlighting Sufism's fluidity, diversity, and dynamism. "Living Sufism in North America is the first book of its kind to bridge the gap between Sufi studies and the study of North American contemporary religious movements. As such, it is a comprehensive, pioneering work of potential interest to a wide array of scholars in the field of contemporary religion." — Patrick Laude, author of *Pathways to an Inner Islam: Massignon, Corbin, Guenon, and Schuon*

Muthanna, also known as mirror writing, is a compelling style of Islamic calligraphy composed of a source text and its mirrored image placed symmetrically on a horizontal or vertical axis. This style elaborates on various scripts such as Kufi, naskh, and muqahhaq through compositional arrangements, including doubling, superimposing, and stacking. Muthanna is found in diverse media, ranging from architecture, textiles, and tiles to paper, metalwork, and woodwork. Yet despite its centuries-old history and popularity in countries from Iran to Spain, scholarship on the form has remained limited and flawed. *Muthanna/Mirror Writing in Islamic Calligraphy* provides a comprehensive study of the text and its forms, beginning with an explanation of the visual principles and techniques used in its creation. Author Esra Ak?n-K?vanc? explores muthanna's relationship to similar forms of writing in Judaic and Christian contexts, as well as the specifically Islamic contexts within which symmetrically mirrored compositions reached full fruition, were assigned new meanings, and transformed into more complex visual forms. Throughout, Ak?n-K?vanc? imaginatively plays on the implicit relationship between subject and object in muthanna by examining the point of view of the artist, the viewer, and the work of art. In doing so, this study elaborates on the vital links between outward form and inner meaning in Islamic calligraphy.

In nineteenth-century Punjab, a cultural tug-of-war ensued as both Sufi mystics and British officials aimed to engage the local artisans as a means of realizing their ideological ambitions. When it came to influence and impact, the Sufi shrines had a huge advantage over the colonial art institutions, such as the Mayo School of Arts in Lahore. The mystically-inspired shrines, built as a statement of Muslim ruling ambitions, were better suited to the task of appealing to local art traditions. By contrast the colonial institutions, rooted in the Positivist Romanticism of the Victorian West, found assimilation to be more of a challenge. In questioning their relative success and failures at influencing local culture, the book explores the extent to which political control translates into cultural influence. Folktales, Sufi shrines, colonial architecture, institutional education methods and museum exhibitions all provide a wealth of sources for revealing the complex dynamic between the Punjabi artisans, the Sufi community and the colonial British. In this unique look at a little-explored aspect of India's history, Hussain Ahmad Khan explores this evidence in order to illuminate this web of cultural influences. Examining the Sufi-artisan relationship within the various contexts of political revolt, the decline of the Mughals and the struggle of the Sufis to establish an Islamic state, this book argues that Sufi shrines were initially constructed with the aim of affirming a distinct 'Muslim' identity. At the same time, art institutions established by colonial officials attempted to promote eclectic architecture representing the 'British Indian empire', as well as to revive the pre-colonial traditions with which they had

previously seemed out of touch. This important book sheds new light on the dynamics of power and culture in the British Empire.

Bringing together leading scholars from the 2016 Missiology Lectures at Fuller Theological Seminary, this volume presents a nuanced account of contemporary Muslim societies, exploring the changing dynamics of Islam today and discussing how current religious and social climates shape Christian engagement with Muslims.

History, Theory, and Aesthetics

Voices from the Heart

New Perspectives on J?m?'s Sal?m?n va Abs?l

Artisans, Sufis, Shrines

Ibn 'Arabi

Abu Nasr Qursawi and the Beginnings of Modern Reformism

Sufi Heirs of the Prophet

This comprehensive study is unique in its chronological breadth, intellectual diversity and historical scope and which demonstrates the central role played by Sufism in Persianate culture in Iran, Central Asia and India

A pathbreaking history of Sufism, from the earliest centuries of Islam to the present After centuries as the most important ascetic-mystical strand of Islam, Sufism saw a sharp decline in the twentieth century, only to experience a stunning revival in recent decades. In this comprehensive new history of Sufism from the earliest centuries of Islam to today, Alexander Knysh, a leading expert on the subject, reveals the tradition in all its richness. Knysh explores how Sufism has been viewed by both insiders and outsiders since its inception. He examines the key aspects of Sufism, from definitions and discourses to leadership, institutions, and practices. He devotes special attention to Sufi approaches to the Qur'an, drawing parallels with similar uses of scripture in Judaism and Christianity. He traces how Sufism grew from a set of simple moral-ethical precepts into a sophisticated tradition with professional Sufi masters (shaykhs) who became powerful players in Muslim public life but whose authority was challenged by those advocating the equality of all Muslims before God. Knysh also examines the roots of the ongoing conflict between the Sufis and their fundamentalist critics, the Salafis—a major fact of Muslim life today. Based on a wealth of primary and secondary sources, Sufism is an indispensable account of a vital aspect of Islam.

In Politics, Poetry, and Sufism in Medieval Iran Chad Lingwood offers new insights into the political significance of poetry and Sufism at the q Qoy nl court of Sul n Ya'q b.

Focuses on Middle Eastern Muslim majority societies in the period from the eighteenth to the twentieth centuries. This work contains papers which highlight the scope and variety of religious authorities in Muslim societies.

The Heritage of Sufism

South Asian Sufis

Sufism

Islam, Sufi Orders, and Authority in a Time of Transition

## A Culture of Sufism

### The Rise of Religious Offence in Contemporary South Asia

#### Sufism in Britain

*Whether spurred by religious images or academic history books, hardly a day goes by in South Asia without an incident or court case occurring as a result of hurt religious feelings. The sharp rise in blasphemy accusations over the past few decades calls for an investigation into why offence politics has become so pronounced, and why it is observable across religious and political differences. Outrage offers an interdisciplinary study of this growing trend. Bringing together researchers in Anthropology, Religious Studies, Languages, South Asia Studies and History, all with rich experience in the variegated ways in which religion and politics intersect in this region, the volume presents a fine-grained analysis that navigates and unpacks the religious sensitivities and political concerns under discussion. Each chapter focuses on a recent case or context of alleged blasphemy or desecration in India, Pakistan, Bangladesh and Myanmar, collectively exploring common denominators across national and religious differences. Among the common features are the rapid introduction of social media and smartphones, the possible political gains of initiating blasphemy accusations, and the growing self-assertion of marginal communities. These features are turning South Asia into a veritable flash point for offence controversies in the world today, and will be of interest to researchers exploring the intersection of religion and politics in South Asia and beyond.*

*Women Mystics and Sufi Shrines in India combines historical data with years of ethnographic fieldwork to investigate women's participation in the culture of Sufi shrines in India and the manner in which this participation both complicates and sustains traditional conceptions of Islamic womanhood. Kelly Pemberton grounds her firsthand research into India's Sufi shrines and saints by setting her observations against the historical backdrop of colonial-era discourses by British civil servants, Orientalist scholars, and Muslim reformists and the assumptive portrayals of women's activities in the milieu of Sufi orders and shrines inherent in these accounts. These early narratives, Pemberton holds, are driven by social, economic, intellectual, and political undercurrents of self-interest that shaped Western understanding of Indian Muslims and, in particular, of women's participation in the institutions of Sufism. Pemberton's research offers a corrective by assessing the contemporary circumstances under which a woman may be recognized as a spiritual authority or guide—despite official denial of such status—and by examining the discrepancies between the commonly held belief that women cannot perform in the public setting of shrines and her own observations of women doing precisely that. She demonstrates that the existence of multiple models of master and disciple relationships have opened avenues for women to be recognized as spiritual authorities in their own right. Specifically Pemberton explores the work of performance, recitation, and ritual mediation carried out by women connected with*

Sufi orders through kinship and spiritual ties, and she maps shifting ideas about women's involvement in public ritual events in a variety of contexts, circumstances, and genres of performance. She also highlights the private petitioning of saints, the Prophet, and God performed by poor women of low social standing in Bihar Sharif. These women are often perceived as being exceptionally close to God yet are compelled to operate outside the public sphere of major shrines. Throughout this groundbreaking study, Pemberton sets observed practices of lived religious experiences against the boundaries established by prescriptive behavioral models of Islam to illustrate how the varied reasons given for why women cannot become spiritual masters conflict with the need in Sufi circles for them to do exactly that. Thus this work also invites further inquiry into the ambiguities to be found in Islam's foundational framework for belief and practice. Dharma is central to all the major religious traditions which originated on the Indian subcontinent. Such is its importance that these traditions cannot adequately be understood apart from it. Often translated as "ethics," "religion," "law," or "social order," dharma possesses elements of each of these but is not confined to any single category familiar to Western thought. Neither is it the straightforward equivalent of what many in the West might usually consider to be "a philosophy". This much-needed analysis of the history and heritage of dharma shows that it is instead a multi-faceted religious force, or paradigm, that has defined and that continues to shape the different cultures and civilizations of South Asia in a whole multitude of forms, organizing many aspects of life. Experts in the fields of Hindu, Jain, Buddhist and Sikh studies here bring fresh insights to dharma in terms both of its distinctiveness and its commonality as these are expressed across, and between, the several religions of the subcontinent. Exploring ethics, practice, history and social and gender issues, the contributors engage critically with some prevalent and often problematic interpretations of dharma, and point to new ways of appreciating these traditions in a manner that is appropriate to and thoroughly consistent with their varied internal debates, practices and self-representations. Often described as the soul of Islam, Sufism is one of the most interesting yet least known facet of this global religion. Sufism is the softer more inclusive and mystical form of Islam. Although militant Islamists dominate the headlines, the Sufi ideal has captured the imagination of many. Nowhere in the world is the handprint of Sufism more observable than South Asia, which has the largest Muslim population of the world, but also the greatest concentration of Sufis. This book examines active Sufi communities in Pakistan, India, and Bangladesh that shed light on the devotion, and deviation, and destiny of Sufism in South Asia. Drawn from extensive work by indigenous and international scholars, this ethnographical study explores the impact of Iran on the development of Sufi thought and practice further east, and also discusses Sufism in diaspora in such contexts as the UK and North America and Iran's influence on South Asian Sufism.

*Religious Authorities in Muslim Societies*

**Routledge Handbook on Sufism**

**Women in Sufism**

**Religious Authority and Media in Contemporary Egypt**

**Naqshbandis in the Ottoman World, 1450–1700**

**Concepts, Histories, and the Complexities of Modern Practice**

**Veiled Friends of God**

*Participant-observation-based studies that explore a range of Sufi movements operating across the contemporary American religious landscape. From Rumi poetry and Sufi dancing or whirling, to expressions of Africanicity and the forging of transnational bonds to remote locations in Senegal, Sri Lanka, and Turkey, Varieties of American Sufism immerses the reader in diverse expressions of contemporary Sufi religiosity in the United States. It spans more than a century of political, cultural, and embodied relationships with Islam and Muslims. American encounters with mystical Islam were initiated by a romantic quest for Oriental wisdom, flourished in the embrace of Eastern teachings during the countercultural era of New Age religion, were concretized due to late twentieth-century possibilities of travel and immigration to and from Muslim societies, and are now diffused through an explosion of cyber religion in an age of globalization. This collection of in-depth, participant-observation-based studies challenges expectations of uniformity and continuity while provoking stimulating reflection on a range of issues relevant to contemporary Islamic Studies, American religions, multireligious belonging, and new religious movements. Elliott Bazzano is Associate Professor of Religious Studies at Le Moyne College. Marcia Hermansen, Professor of Theology and Director of Islamic World Studies at Loyola University Chicago, has written extensively on both South Asian and American Sufism, as well as trends in global Islam, including migration and gender studies.*

*With the increasing Muslim diaspora in post-modern Western societies, Sufism – intellectually as well as sociologically – may eventually become Islam itself due to its versatile potential. Although Sufism has always provoked considerable interest in the West, no volume has so far been written which discusses this aspect of Islam in terms of how it is practised in Western societies. Bringing together leading international authorities to survey the history of Islamic mysticism in North America and Europe, this book elaborates the ideas and institutions which organize Sufism and folk-religious practices. The chapters cover: the orders and movements their social base organization and institutionalization recruitment-patterns in new environments channels of disseminating ideas, such as ritual, charisma, and organization reasons for their popularity among certain social groups the nature of their affiliation with the countries of their origin. Providing a fascinating insight into how Sufism operates within different spheres of society, Sufism in the West is essential reading for students and academics with research interests in Islam, Islamic history and social anthropology.*

*This expansive four-volume encyclopedia presents a broad introduction to Islam that enables learning about the fundamental role of Islam in world history and promotes greater respect for cultural diversity. • Comprises concise, jargon-free entries written by experts in their fields, providing readers with accurate viewpoints that cut through the bias and controversies regarding most Islamic concepts • Supplies an authoritative introduction of Islam to Western readers that addresses the subject from historical, geographical, conceptual, and personal perspectives • Provides students with a current bibliography • Features color inserts with 16 pages of compelling images from Islam*

around the world in each volume

*"The book is an in-depth study of Muhammad Mitwall Sha'rawi one of the most important religious figures in late twentieth century Egypt. Sha'rawi was an advisor to the rulers of Egypt as well as being the first Arab television preacher. At the height of his career it was estimated that up to 30,000,000 people tuned in to his show each week. Much of the academic literature that focuses on Islam in modern Egypt repeats the claim that traditionally trained Muslim scholars suffered the loss of religious authority. Sha'rawi however is an example of a well-trained Sunni scholar who became a national media sensation. He used television for the purpose of renewing religion by popularizing long held theological and ethical beliefs."--Provided by publisher.*

*Colonial Architecture in Nineteenth-Century Punjab*

*Late Classical Persianate Sufism (1501-1750) v. 3*

*'Umar al-Suhrawardī and the Rise of the Islamic Mystical Brotherhoods*

*Ottoman Puritanism and its Discontents*

*Sufis and Salafis in the Contemporary Age*

*The Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykh*

*A Global History*

There are over two million Shi'is, who differ from Sunni Muslims in their understandings of the early line of succession after Muhammad, in the United States. With community roots going back sometimes close to one hundred years, the Shi'i community can be found in major cities like New York, Los Angeles, Chicago, Washington, and Dearborn, Michigan. Early in the century, Shi'is and Sunnis sometimes arrived at the same time, worshipped together, shared similar experiences, and confronted the same challenges despite their sectarian differences. Both tracing the early history and illuminating the more recent past with surveys and interviews, Takim explores the experiences of this community. Filling an important scholarly gap, he also demonstrates how living in the West has impelled the Shi'i community to grapple with the ways in which Islamic law may respond to the challenges of modernity. Shi'ism in America provides the first general overview of this United States religious community, from religious, cultural, and political institutions to inter-group relations and the experience of African American Shi'is. Liyakat Nathani Takim is Sharjah Chair in Global Islam at McMaster University in Hamilton, Ontario, Canada. A native of Zanzibar, Tanzania, he is the author of many works, including *The Heirs of the Prophet: Charisma and Religious Authority in Shi'ite Islam*. Unearths the history of the Naqshbandiyya, one of the most widespread and enduring Sufi brotherhoods.

Looks at how various factions used the tradition that scholars were the "heirs of the Prophet" during the classical period of Islam (570–1258 CE).

After the creation of Pakistan in 1947, Sufi shrines became highly contested. Considered deviant and 'un-Islamic', they soon fell under government control as part of a state-led strategy to create an 'official', more unified, Islamic identity. This book, the first to address the political history of Sufi shrines in Pakistan, explores the various ways in which the postcolonial state went about controlling their activities. Of key significance, Umber Bin Ibad shows, was the West Pakistan Waqf Properties Ordinance', a governmental decree issued in 1959. Formed when General Ayub Khan assumed the role of Chief Martial Law Administrator, this allowed the state to take over shrines as 'waqf property'. According to Islamic law, a waqf, or charitable endowment, had to be used for charitable or religious purposes and the state created a separate Auqaf department to control the finances and activities of all the shrines which were now under a state sponsored waqf system. Focusing on the Punjab - famous for its large number of shrines - the book is based on extensive primary research including newspapers, archival sources, interviews, court records, and the official reports of the Auqaf department. At

a time when Sufi shrines are being increasingly targeted by Islamist extremists, who view Sufism as heretical, this book sheds light on the shrines' contentious historical relationship with the state. An original contribution to South Asian Studies, the book will also be relevant to scholars of Colonial and Post-Colonial History and Sufism Studies.

Sufi Women of South Asia

Sufi Political Thought

The Essentials

Dynamics of Muslim Worlds

Dharma

Charisma and Religious Authority in Shi'ite Islam

Is This Yoga?

**For more than a millennium, Sufism has been the core of the spiritual experience of countless Muslims. As the chief mystical tradition of Islam, it has helped to shape the history of Islamic societies. Although it is the Sufi face of Islam that has often appealed to Westerners, Sufis and Sufism remain mysterious to many in the West, and are still widely misunderstood. In this new, redesigned paperback edition of this bestselling book, a scholar with long experience of Sufism in the Middle East, Southeast Asia, and Europe succinctly presents the essentials of Sufism and shows how Sufis live and worship, and why. As well as what Sufism is and where it comes from, the book discusses Sufi orders not only in the Islamic world but also in the West. The political, social, and economic significance of Sufism is outlined, and the question of how and why Sufism has become one of the more controversial aspects of contemporary Islamic religious life is addressed. This book assumes no prior knowledge of the subject. It is a penetrating and concise introduction for everyone interested in Islam and Islamic societies. This book provides a rigorously researched, critically comparative introduction to yoga. *Is This Yoga? Concepts, Histories, and the Complexities of Contemporary Practice* recognizes the importance of contemporary understandings of yoga and, at the same time, provides historical context and complexity to modern and pre-modern definitions of yogic ideas and practices. Approaching yoga as a vast web of concepts, traditions, social interests, and embodied practices, it raises questions of knowledge, identity, and power across time and space, including the dynamics of "East" and "West." The text is divided into three main sections: thematic concepts; histories; and topics in modern practice. This accessible guide is essential reading for undergraduate students approaching the topic for the first time, as well as yoga teachers, teacher training programs, casual and devoted practitioners, and interested non-practitioners.**

**In recent years Sufism has undergone something of a revival as a spiritual alternative to other manifestations of Islam. This book investigates the development of Sufism in Western societies, with a regional focus on North America and Europe. Exploring a number of issues relating to the dynamic tensions between religious globalization processes and specific sacred localities, this book looks at the formation of Sufi movements that have migrated from their place of origin to become global religious networks. Sufi groups are highly differentiated and often inaccessible, so the origins and development of Sufism in the**

**West have not been widely studied. Employing a comparative approach based on regional fieldwork and case studies, this book addresses theoretical issues and gives a comprehensive analysis of distinct communities and the development of regional branches of Sufi orders, providing an international perspective on Sufism in the West. With contributions from well-known international experts on the topic, the book addresses Sufi orders in the context of the transnational networks in which they are operating and the constraints of the localities in which they live. This book will be of interest to scholars and students of religion, Islam and Sufism in particular.**

**Since the emergence of Sufism in the ninth century, the shrines, brotherhoods and doctrines of the Sufis have held vast influence in almost every corner of the Muslim world. Offering the first truly global account of the history of Sufism, this illuminating book traces the gradual spread and influence of Sufi Islam through the Middle East, Asia, Africa, and ultimately into Europe and the United States. Moving beyond the description of doctrine, this book places Sufism in its social, cultural and historical contexts. It dismantles the stereotypes of Sufis as otherworldly "mystics" by anchoring Sufi Muslims in the lives of their communities. It explores Sufism's cross-cultural links with music, poetry, architecture and folk traditions, and delves into the social and political factors by which Sufi holy men gained followers among not only tribesmen and peasants but also emperors and bureaucrats - alliances that made leading Sufis powerful even at the height of European colonization. Requiring no background knowledge of Islamic history or doctrine, this book provides readers with an ideal introduction to Sufism as a global phenomenon. It explores not only the theology and ritual of Sufism but also its influence in shaping societies and cultures across the world.**

**Between Tradition and Transformation**

**The Religious Economy of the West Indian Ocean, 1840-1915**

**Living Sufism in North America**

**Outrage**

**Sufi Shrines and the Pakistani State**

**Sufism in an Age of Transition**

**The Hindu, Jain, Buddhist and Sikh Traditions of India**

In *Sufi Women of South Asia. Veiled Friends of God*, Tahera Aftab, drawing upon various sources, offers the first unique and comprehensive account of South Asian Sufi women, from the eleventh to the twentieth century.

Sufis created the most extensive Muslim revivalist network in Asia before the twentieth century, generating a vibrant Persianate literary, intellectual, and spiritual culture while tying together a politically fractured world. In a pathbreaking work combining social history, religious studies, and anthropology, Waleed Ziad examines the development across Asia of Muslim revivalist networks from the eighteenth to the twentieth centuries. At the center of the story are the Naqshbandi-Mujaddidi Sufis, who inspired major reformist movements and articulated effective social responses to the fracturing of Muslim political power amid European colonialism. In a time of political upheaval, the Mujaddidis fused Persian, Arabic, Turkic, and Indic literary traditions, mystical virtuosity, popular religious practices, and urban scholasticism in a unified yet flexible

expression of Islam. The Mujaddidi ÒHidden Caliphate,Ó as it was known, brought cohesion to diverse Muslim communities from Delhi through Peshawar to the steppes of Central Asia. And the legacy of Mujaddidi Sufis continues to shape the Muslim world, as their institutional structures, pedagogies, and critiques have worked their way into leading social movements from Turkey to Indonesia, and among the Muslims of China. By shifting attention away from court politics, colonial actors, and the standard narrative of the ÒGreat Game,Ó Ziad offers a new vision of Islamic sovereignty. At the same time, he demonstrates the pivotal place of the Afghan Empire in sustaining this vast inter-Asian web of scholastic and economic exchange. Based on extensive fieldwork across Afghanistan, Uzbekistan, and Pakistan at madrasas, Sufi monasteries, private libraries, and archives, Hidden Caliphate reveals the long-term influence of Mujaddidi reform and revival in the eastern Muslim world, bringing together seemingly disparate social, political, and intellectual currents from the Indian Ocean to Siberia.

Renowned expert William Chittick covers the life and works of the legendary Spanish-born Sufi writer Ibn Arabi in this new biography. Discussing not only Ibn Arabi's work on the subject of mysticism, Chittick also examines Ibn Arabi's love poetry.

Ottoman Puritanism and Its Discontents: Aḥmad al-Āqḥiṣārī and the Qaḍīzādelis considers the emergence of a new activist Sufism in the Muslim world from the sixteenth century onwards, which emphasized personal responsibility for putting God's guidance into practice. Mustapha Sheikh focuses specifically on developments at the centre of the Ottoman Empire, but also considers both how they might have been influenced by the wider connections and engagements of learned and holy men and how their influence might have been spread from the Ottoman Empire to South Asia in particular. The immediate focus is on the Qāḍīzādeli movement which flourished in Istanbul from the 1620s to the 1680s and which inveighed against corrupt scholars and heterodox Sufis. Up to now this movement has been seen as proto-Wahhābī, proto-fundamentalist or otherwise retrograde. By studying the relationship between Aḥmad al-Rūmī al-Āqḥiṣārī's magisterial Majālis al-abrār and Qāḍīzādeli beliefs, Sheikh places both author and the movement in an Ottoman, Ḥanafī, and Sufi milieu. Moreover, the study suggests that the impact of the Majālis al-abrār on the Qāḍīzādelis had the outcome in the second half of the seventeenth century of increasing the violence of their activists, a development which ultimately led to their downfall.

Ahmad al-Rumi al-Aqhisari and the Qadizadelis

Muthanna / Mirror Writing in Islamic Calligraphy

Shi'ism in America

Speaking for Islam

Bombay Islam

Recognizing Sufism

Varieties of American Sufism

***This volume provides an objective analysis of current trends and developments in the beliefs and practices of Sufis in Britain. Sufism is a dynamic and substantial presence within British Muslim communities and is influencing both religious and political discourses concerning the formation of Islam in Britain. In the 21st century Sufis have***

*re-positioned themselves to represent the views of a 'Traditional Islam', a non-violent 'other Islam', able to combat the discourses of radical movements. Major transformations have taken place in Sufism that illuminate debates over authenticity, legitimacy, and authority within Islam, and religion more generally. Through examining the theory and history involved, as well as a series of case studies, Sufism in Britain charts the processes of change and offers a significant contribution to the political and religious re-organisation of the Muslim presence in Britain, and the West.*

*The end of the eighteenth century was a transformational period for the Muslim communities of the Russian Empire and their relationship with the tsarist state. Though they had been under Russian rule since the sixteenth century, it was at this time that they were incorporated into the imperial bureaucracy, most significantly through the founding of an official hierarchy for the Islamic religious scholars in 1788. The introduction of a state-backed structure for Muslim religious institutions altered Islamic religious authority and, in turn, religious discourse. One of the major figures to emerge from this new context was Abu Nasr Qursawi (1776-1812). A controversial figure who was condemned for heresy in Bukhara in 1808, Qursawi put forward a sweeping reform of the Islamic scholarly tradition. Focusing on taqlid, the principle of conformity to established doctrine, Qursawi argued that its overuse had weakened scholarship in the areas of Islamic law (fiqh) and theology (kalam) and undermined scholars' ability to serve as religious guides. In *Preserving Islamic Tradition*, Nathan Spannaus presents the first detailed analysis of Qursawi's reformist project, both in its contours and broad historical setting. Spannaus shows how state control of Muslim institutions impacted religious discourse, but also how it altered the entire religious environment into the twentieth century. Addressing issues of modernity, secularity, tradition, and intellectual history, *Preserving Islamic Tradition* demonstrates how the interaction with a European imperial state transformed the Islamic tradition, both directly and indirectly, and elicited new forms of religious thought and discourse.*

*Exploring the diverse myriad of female religious identities that exist within the various branches of the Moroccan Sufi Order, Q?diriyya B?dsh?shiyya, today, this book evidences a wide array of religious identities, from those more typical of Berber culture, to those characterised by a 'sober' approach to Sufism, as well as those that denote New Age eclecticism. The book researches the ways in which religious discourses are corporeally endorsed. After providing an overview of the Order historically and today, enunciating the processes by which this local tar?qa from North-eastern Morocco has become the international organization that it is now, the book explores the religious body in movement, in performance, and in relation to the social order. It analyses pilgrimage by assessing the annual visit that followers of Hamza B?dsh?sh make to the central lodge of the Order in Mad?gh; it explores bodily religious enactments in ritual performance, by discussing the central practices of Sufi ritual as manifested in the B?dsh?shiyya, and delves attention into diverse understandings of faith healing and health issues. *Women and Sufism* provides a detailed insight into religious healing, sufi rituals and sufi pilgrimage, and is essential reading for those seeking to understand Islam in Morocco, or those with an interest in Anthropology and Middle East studies more generally.*

*Sufis and Salafis in the Contemporary Age* explores the dynamics at play between what are usually understood as two very different forms of Islam, namely Sufism and Salafism. Sufism is commonly understood as the peaceful and mystical dimension of Islam whereas Salafism is perceived as strictly pietistic and moralist, and for some it conjures up images of violent manifestations of Islam. Of course these generalisations require more nuanced investigation, and this book provides a number of case studies

*from around the Islamic world to unpack the intricate relationship between the two. The diversity of the case studies that focus on Islamic groups in India, Iraq, Egypt, Morocco, Turkey and South East Europe reflect the multiplicity of relationships that exist between the Salafis and Sufis. The specific case studies are framed by an introduction that provides essential historical background and definitions of the terms, and also by general studies of the Sufi–Salafi relationship which enable the reader to focus on the large picture. This will be the first book to investigate the relationship between Sufism and Salafism in such a wide fashion, and includes chapters on "traditional" Sufis, as well as from those who consider that Sufism and Salafism are not necessarily contradictory.*

*Women Mystics and Sufi Shrines in India*

*Politics, Poetry, and Sufism in Medieval Iran*

*Preserving Islamic Tradition*

*Sufism in the West*

*The End of Religious Pluralism*

*A New History of Islamic Mysticism*