

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

Scholarly, insightful and, at the same time, written in an exceptionally lucid style, this book challenges certain stereotypes relating to Islam, Sufism, folk songs and inter community relations in the South Asian context. By consulting Persian, Urdu, Bengali and English sources, this book suggests that Sufism is more heterogeneous and complex than what is commonly taken to be.

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated related. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit [www.aboutobo.com](http://www.aboutobo.com).

Subtle-body practices are found particularly in Indian, Indo-Tibetan and East Asian societies, but have become increasingly familiar in Western societies, especially through the various healing and yogic techniques and exercises associated with them. This book explores subtle-body practices from a variety of perspectives, and includes both studies of these practices in Asian and Western contexts. The book discusses how subtle-body practices assume a quasi-material level of human existence that is intermediate between conventional concepts of body and mind. Often, this level is conceived of in terms of an invisible structure of channels, associated with the human body, through which flows of quasi-material substance take place. Contributors look at how subtle-body concepts form the basic explanatory structure for a wide range of practices. These include forms of healing, modes of exercise and martial arts as well as religious practices aimed at the refinement and transformation of the human mindbody complex. By highlighting how subtle-body practices of many kinds have been introduced into Western societies in recent years, the book explores the possibilities for new models of understanding which these concepts open up. It is a useful contribution to studies on Asian Religion and Philosophy.

Practical Mysticism in Islam and Christianity offers a comparative study of the works of the Sufi-poet Jalal al-Din Rumi (1207-1273) and the practical teachings of the German Dominican, Meister Eckhart (c1260-1327/8). Rumi has remained an influential figure in

Islamic mystical discourse since the thirteenth century, while also extending his impact to the Western spiritual arena. However, his ideas have frequently been interpreted within the framework of other mystical, philosophical, or religious systems. Through its novel approach, this book aims to reformulate Rumi's practical mysticism by employing four methodological principles: a) mysticism is a coherent structure with mutual interconnection between its parts; b) the imposition of alien structures to interpret any particular mysticism damages its inward coherency; c) practical mysticism consists of two main parts, namely practices and stages; and d) the proper use of comparative methodology enables a deeper understanding of each juxtaposed system. Eckhart's speculative mysticism, which differs from and enjoys similarities with the love-based mysticism of Rumi, provides a "mirror" that highlights the special features of Rumi's practical mysticism. Such comparison also allows a deeper comprehension of Eckhart's practical thought. Offering a critical examination of practical mysticism, this book is a valuable resource for students and scholars of Islamic studies, comparative mysticism, and the intellectual history of Islam.

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.

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* Unearths the history of the Naqshbandiyya, one of the most widespread and enduring Sufi brotherhoods.

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.

#### Publisher description

From Rumi's whirling dervishes in Turkey over 700 years ago, to circles of silent mystics in the West today, this book reveals the history and practices of Sufism, the ancient but still active system of Islamic mysticism which has long been the spiritual current in Islam that counterbalances fundamentalism. Eric Geoffroy is an authority on Sufism, and he shows us this increasingly popular contemplative dimension of Islam, which is little understood in the West.

Medieval Islamic Civilization examines the socio-cultural history of the regions where Islam took hold between the seventh and sixteenth century. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, art history, history, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. This reference provides an exhaustive and vivid portrait of Islamic civilization including the many scientific, artistic, and religious developments as well as all aspects of daily life and culture. For a full list of entries, contributors, and more, visit [www.routledge-ny.com/middleages/Islamic](http://www.routledge-ny.com/middleages/Islamic).

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.

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. 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*. The Ahmadiyya Muslim community represents the followers of Mirza Ghulam Ahmad (1835–1908), a charismatic leader whose claims of spiritual authority brought him into conflict with most other Muslim leaders of the time. The controversial movement originated in rural India in the latter part of the 19th century and is best known for challenging current conceptions of Islamic orthodoxy. Despite missionary success and expansion throughout the world, particularly in Western Europe, North America, and parts of Africa, Ahmadiis have effectively been banned from Pakistan. Adil Hussain Khan traces the origins of Ahmadi Islam from a small Sufi-style brotherhood to a major transnational organization, which many Muslims believe to be beyond the pale of Islam.

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.

This collected volume brings together a range of articles in honor of Professor Patricia Crone.

In this seminal study, Jane Hathaway presents a wide-ranging reassessment of the effects of Ottoman rule on the Arab Lands of Egypt, Greater Syria, Iraq and Yemen - the first of its kind in over forty years. Challenging outmoded

perceptions of this period as a demoralizing prelude to the rise of Arab nationalism and Arab nation-states in the nineteenth and twentieth centuries, Hathaway depicts an era of immense social, cultural, economic and political change which helped to shape the foundations of today's modern Middle and Near East. Taking full advantage of a wide range of Arabic and Ottoman primary sources, she examines the changing fortunes of not only the political elite but also the broader population of merchants, shopkeepers, peasants, tribal populations, religious scholars, women, and ethnic and religious minorities who inhabited this diverse and volatile region. With masterly concision and clarity, Hathaway guides the reader through all the key current approaches to and debates surrounding Arab society during this period. This is far more than just another political history; it is a global study which offers an entirely new perspective on the era and region as a whole.

Dara Shukoh was the heir-apparent to the Mughal throne in 1659, when he was executed by his brother Aurangzeb. Today Dara is lionized in South Asia, while Aurangzeb, who presided over the beginnings of imperial disintegration, is scorned. Supriya Gandhi's nuanced biography asks whether the story really would have been different with Dara in power.

The Deoband movement—a revivalist movement within Sunni Islam that quickly spread from colonial India to Pakistan, Afghanistan, Bangladesh, and even the United Kingdom and South Africa—has been poorly understood and sometimes feared. Despite being one of the most influential Muslim revivalist movements of the last two centuries, Deoband's connections to the Taliban have dominated the attention it has received from scholars and policy-makers alike. *Revival from Below* offers an important corrective, reorienting our understanding of Deoband around its global reach, which has profoundly shaped the movement's history. In particular, the author tracks the origins of Deoband's controversial critique of Sufism, how this critique travelled through Deobandi networks to South Africa, as well as the movement's efforts to keep traditionally educated Islamic scholars (*ʿulama*) at the center of Muslim public life. The result is a nuanced account of this global religious network that argues we cannot fully understand Deoband without understanding the complex modalities through which it spread beyond South Asia.

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.

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).

"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.

Ottoman Puritanism and Its Discontents: Ahmad al-Aqhisari and the Qadizadelis 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 Qadizadeli 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-Wahhabi, proto-fundamentalist or otherwise retrograde. By studying the relationship between Ahmad al-Rumi al-Aqhisari's magisterial Majalis al-abrar and Qadizadeli beliefs, Sheikh places both author and the movement in an Ottoman, Hanafi, and Sufi milieu. Moreover, the study suggests that the impact of the Majalis al-abrar on the Qadizadelis 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.

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 *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.*

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.

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.

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.

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. Sufism is often regarded as standing mystically aloof from its wider cultural settings. By turning this perspective on its head, *Indian Sufism since the Seventeenth Century* reveals the politics and poetry of Indian Sufism through the study of Islamic sainthood in the midst of a cosmopolitan Indian society comprising migrants, soldiers, litterateurs and princes. Placing the mystical traditions of Indian Islam within their cultural contexts, this interesting study focuses on the shrines of four Sufi saints in the neglected Deccan region and their changing roles under the rule of the Mughals, the Nizams of Haydarabad and, after 1948, the Indian nation. In particular Green studies the city of Awrangabad, examining the vibrant intellectual and cultural history of this city as part of the independent state of Haydarabad. He employs a combination of historical texts and anthropological fieldwork, which provide a fresh perspective on developments of devotional Islam in South Asia over the past three centuries, giving a fuller understanding of Sufism and Muslim saints in South Asia.

A comprehensive one-volume reference resource to Islamic Studies and key research fields within it, written by an international team of leading scholars.

This work is a critical Arabic text edition of K. al-Bayhaqi's *al-Asma' al-Husna*, a substantial Sufi handbook of early Sufism by Abū al-ʿĀṣan al-Sarjūnī (d. ca. 470/1077).

This collection of articles by Carl W Ernst summarizes over 30 years of research,

recovering and illuminating remarkable examples of Islamic culture that have been largely overlooked, if not forgotten. It opens with reflections on teaching Islam, focusing on major themes such as Sufism, the Qur'an, the Prophet Muhammad, and Arabic literature. The importance of public scholarship and the questionable opposition between Islam and the West are also addressed. The articles that follow explore multiple facets of Sufism, the ethical and spiritual tradition that has flourished in Muslim societies for over a thousand years. The cumulative effect is to move away from static Orientalist depictions of Sufism and Islam through a series of vivid and creative case studies.

"This book provides the first ever overview of the history and development of Islam in Afghanistan. It covers every era from the conversion of Afghanistan through the medieval and early modern periods to the present day. Based on primary sources in Arabic, Persian, Pashto, Urdu and Uzbek, its depth and scope of coverage is unrivalled by any existing publication on Afghanistan. As well as state-sponsored religion, the chapters cover such issues as the rise of Sufism, Sharia, women's religiosity, transnational Islamism and the Taliban. Islam has been one of the most influential social and political forces in Afghan history. Providing idioms and organizations for both anti-state and anti-foreign mobilization, Islam has proven to be a vital socio-political resource in modern Afghanistan. Even as it has been deployed as the national cement of a multi-ethnic 'Emirate' and then 'Islamic Republic,' Islam has been no less a destabilizing force in dividing Afghan society. Yet despite the universal scholarly recognition of the centrality of Islam to Afghan history, its developmental trajectories have received relatively little sustained attention outside monographs and essays devoted to particular moments or movements. To help develop a more comprehensive, comparative and developmental picture of Afghanistan's Islam from the eighth century to the present, this edited volume brings together specialists on different periods, regions and languages. Each chapter forms a case study 'snapshot' of the Islamic beliefs, practices, institutions and authorities of a particular time and place in Afghanistan"--Provided by publishe

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.

Waleed Ziad examines the development of Sufi-led Muslim revivalist networks. From the eighteenth to the twentieth centuries, Naqshbandi-Mujaddidi Sufis inspired reformist movements and articulated responses to the fracturing of Muslim political power. They

fostered a "hidden caliphate" that sustained cohesion from Afghanistan to Siberia and China.

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).

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