

## Chronology

Unless otherwise noted, a single date indicates an individual's year of death.

**525** Dhū Nuwās, South Arabian Jewish king; south Arabia becomes an Abyssinian satrapy.

**570** Ma'rib dam breaks for the third time (in Yemen); final disintegration of ancient south Arabian civilization.

**570** Birth of the Prophet Muḥammad.

**c. 595** Muḥammad marries Khadīja, first and only wife while she lived.

**c. 595** End of the Lakhmid dynasty, which had served the Persians as a frontier guard in the city of Ḥirā and client state against the Byzantine Empire's Arab proxies, the Ghassānids.

**610** Muḥammad's call and first experience of the Qur'ān.

**615** "Little Hijra"—Muḥammad sends Muslims to seek refuge in Abyssinia.

**619** Khadīja; and Muḥammad's protector and uncle Abū Ṭālib.

**c. 621** Muḥammad's Night Journey (to Jerusalem) and Ascension the various levels of heaven and hell.

**622/1** The *Hijra*: Muḥammad and followers travel from Mecca to Medina, and Muslim era begins.

**624/2** Muslim victory over Meccans at Badr (March 13/17th Ramaḍān)

**625/3** Muslim defeat at Uḥud (March, 15th Shawwāl)

**630/9** Conquest of Mecca and integration of Ka‘ba into Islamic practice.

**630–631/9–10** Ja‘far at-Ṭayyār, Muḥammad’s cousin, slain in early battle, called the “flyer” because he flew in spite of massive wounds; early paradigm of religious hero.

**632/11** Prophet Muḥammad, succeeded by father-in-law, Abū Bakr.

**632–634/11–13** Abū Bakr quells uprisings in Arabia (Wars of Apostasy, *ridḍa*) invades Mesopotamia and Palestine.

**633/11** Fāṭima, daughter of Muḥammad and Khadīja, model for female spirituality.

**634–644/13–24** Greatest conquests by early Muslim Arabs under Caliph ‘Umar.

**636–38/15–17** Capture of Damascus (December 636) and Jerusalem (Early 638).

**639–640/18–19** Conquest of Egypt and Persia, end of Sasanian Zoroastrian empire.

**641/20 or 21** Bilāl ibn Rabāḥ, black Abyssinian, first muezzin.

**644/24** Second Caliph ‘Umar ibn al-Khaṭṭāb, model of devout life.

**c. 652/32** Abū ‘d-Dardā’, Companion of the Prophet in Medina and ḥadīth transmitter, considered by Sufis to be among the early Muslim ascetics dubbed the “People of the Bench.”

**653/32** Abū Dharr al-Ghifārī, a Companion of the Prophet, transmitter of ḥadīth, and ascetic model of devotion.

**c. 653/33** Traditional date at which “canon” of the Qur’ān was established by ‘Uthmān.

**656/36** Salmān al-Fārisī (the barber), early Christian convert to Islam, model for later Sufis. Murder of ‘Uthmān, the third caliph; ‘Alī succeeds as caliph.

**656/36–661/41** First *fitna*, internal struggles for Muslim leadership.

**657/36** Uways al-Qaranī martyred in the Battle of Ṣiffīn on the side of ‘Alī, the caliph. Kharijites “secede” from ‘Alī, raising questions

about who is “true Muslim” and the relationship of observable sin to membership in the community.

**661/41** ‘Alī ibn Abī Ṭālib, first Shī‘ī *Imām* and important figure in many Sufi lineages.

**661/41–750/133** Umayyad dynasty founded, with capital at Damascus, important city in history of Sufism.

**661/41–680/62** Mu‘āwīya caliph; beginning of second great period of expansion.

**662/42** Maximus the Confessor, first Christian mystic to articulate purgative, illuminative, and unitive phases of mystical path.

**678/59** ‘Ā’isha, Muḥammad’s youngest wife, daughter of Abū Bakr, responsible for transmitting important traditions.

**680/61** Ḥusayn ibn ‘Alī, grandson of Prophet, martyred at Karbalā’ in southern Iraq; death commemorated on 10th of Muḥarram.

**692/73** Completion of the Dome of the Rock, Jerusalem; traditional site of Prophet’s Ascension.

**8th century/1st–2nd century** Jamīl, poet from tribe of ‘Udhra, chaste love for Buthayna model for Sufi poets.

**715/96–97** Completion of Al-Aqṣā Mosque, Jerusalem, traditionally identified as goal of Prophet’s mystical Night Journey.

**728/110** Ḥasan al-Baṣrī, community leader of Basra pietists, prototypical Sufi ascetic.

**c. 748/131** Mālīk ibn Dīnār, ascetic of Basra.

**749/132** Farqad as-Sabakhī, ascetic of Basra.

**750–1258/133–656** ‘Abbāsīd dynasty, capital at newly founded city of Baghdad, early center of major ascetics and Sufi groups.

**765/148** Ja‘far aṣ-Ṣādiq, Shī‘ī leader, sixth *Imām* (for most Shī‘ī Muslims), major figure in history of mystical exegesis.

**767/150** Abū Ḥanafa, jurist of Kufa, Ḥanafī School named for him. Muqātil ibn Sulaymān, major exegete of Iraq.

**770/153** ‘Umar ibn ‘Abd al-‘Azīz (‘Umar II), Umayyad caliph, considered by Sufis and others as model of piety as ruler, less worldly than other Umayyads.

**772/156** Ḥabīb al-‘Ajamī, important ascetic.

**777/161** Ibrāhīm ibn Adham, Khurāsānī ascetic.

**795/179** Mālīk ibn Anas, Meccan founder of Sunnī law school that became dominant in Spain and North Africa.

**750-850/133–236** Legal implications of the Qur’ān put into more systematic form by the scholars considered the founders of the four Sunnī law schools: Abū Ḥanīfa (d. 767), Mālīk ibn Anas (d. 795), Ash-Shāfi‘ī (d. 820), and Aḥmad ibn Ḥanbal (d. 855).

**c. 800/184** Buhlul ibn ‘Amr, “wise fool” famed for his blunt social critique.

**9th/2nd–3rd century** Abū ‘Alī as-Sindī, perhaps Bāyazīd al-Bisṭāmī’s mystical master. Rihāna al-Wāliḥa, saintly woman mystic. Rābi‘a ash-Shāmīya, Syrian wife of Ahmad ibn Abi’l-Ḥawārī, noted for her constantly changing mystical states.

**c. 801/185** Rābi‘a al-‘Adawīya, female poet, ascetic, mystic of Basra whom some consider the first true Muslim mystic in her desire to move beyond mere asceticism.

**809/193** Hārūn ar-Rashīd, ‘Abbāsīd caliph, “hero” of *1001 Nights*.

**810/194** Shaqīq al-Balkhī, originated discussion of mystical “states.”

**815/200** Ma‘rūf al-Karkhī, leading Sufi in Baghdad.

**820/205** Ḥadīth scholar and jurist Muḥammad ibn Idrīs ash-Shāfi‘ī, founder of Sunnī law school prominent in central Middle East, Indonesia. Shankara, Shaivite Hindu theologian and mystic.

**824/208** Sayyida Nafīsa, female descendant of the Prophet, known for virtue and piety; tomb in Cairo still visited by devotees.

**833/218** Ma’mūn, ‘Abbāsīd caliph from 813–833, major sponsor of Arabic translations of Greek scientific and philosophical texts, preserving scholarship that influenced Western thought and science in the later

Middle Ages. Favored Mu'tazilite rationalist thought and recognized it as his 'state' creed.

**841/227** Bishr ibn al-Ḥārith "Al-Ḥāfī," "The Barefoot," famous ascetic.

**849/235** Fāṭima of Nishapur, Khurāsānī mystic, wife of Aḥmad Khiḍrūya, acquaintance of Bāyazīd and Dhū 'n-Nūn.

**855/241** Aḥmad ibn Ḥanbal, founder of the fourth Sunnī school of law, currently dominant in the Arabian Peninsula.

**857/243** Al-Ḥārith ibn Asad al-Muḥāsibī, 'Irāqī mystical teacher and theorist, author of *Observance of the Rights of God*.

**860/245** Thawbān ibn Ibrāhīm Dhū 'n-Nūn, Egyptian Sufi considered to be creator of unique interpretation of experiential knowledge. Abū Turāb an-Nakhshabī, Central Asian ascetic and follower of Ḥātim al-Aṣamm.

**861/246** Al-Mutawakkil, 'Abbāsīd caliph who opposed Mu'tazilite theology and restored Ibn Ḥanbal's traditionalism to centrality.

**c. 867/253** Sarī "as-Saqāṭī," Baghdad ascetic, controversial teaching on love.

**870/256** Al-Buhkāri, Central Asian scholar whose collection of Ḥadīth became one of the two most important of the "Six" authoritative collections.

**872/258** Yahyā ibn Mu'ādh ar-Rāzī, Sufi preacher of Nishapur.

**873/259** Ḥunayn ibn Ishāq, Scholar under whom Greek translation reached its height. Al-Kindī, first great Arab philosopher.

**873/260** Twelfth *Imām* of the "Twelver Shī'a" goes into "Lesser Concealment." According to the Shī'ī belief, he works as Lord of Time from his concealment until his return.

**875/261** Ṭayfūr ibn 'Īsā Abū Yazīd (Bāyazīd) al-Biṣṭāmī, Persian mystic known for his ecstatic utterances.

**c. 878/265** Abū Ḥafṣ al-Ḥaddād, mystic/ascetic of Nishapur.

**884/270–1** Ḥamdūn al-Qaṣṣār, Khurāsānī ascetic and leader of Malāmatiya.

**888/275** Aḥmad Ghulām Khalīl, brought charges against Sufis of Baghdad and Nūrī in 885/272.

**896/283** ‘Alī ibn ar-Rūmī, ‘Irāqī poet who described Sufi ascetical practices at Basra. Sahl at-Tustarī, early Sufi exegete and theorist, frequently cited by manualists, influenced the Sālīmīya school of thought.

**c. 898/285** Muḥammad ibn ‘Alī al-Ḥakīm at-Tirmidhī, Central Asian theorist.

**899/286** Abū Sa‘īd al-Kharrāz, ‘Irāqī-born author of *Book of Authenticity*.

**10th/3rd–4th century** Period of major developments in Sufi literature: the first great manuals of spirituality by Makkī, Kālābādhī, and Sarraj.

**c. 904/291** Ibrāhīm al-Khawwās, itinerant ascetic from Iraq.

**907/295** Abū ‘l-Ḥusayn an-Nūrī, Sufi in Baghdad, disciple of Sarī “as-Saqāṭī” and author of *The Stations of Hearts*.

**909/296** Muḥammad ibn Dā‘ūd, son of the founder of the Zāhirī school of law, denounced Ḥallāj and incited other scholars against him. Composed a book on the ideal of chaste love and stressed the martyrdom of chastity; denied the possibility of divine-human mutual love, excluding all human elements from mystical love. ‘Amr ibn ‘Uthmān al-Makkī.

**910/298** Junayd, author, legal scholar, mystic in Baghdad, greatest of the “sober” mystics. Sumnūn ibn Ḥamza “Al-Muḥibb,” early Baghdad Sufi, follower of Sarī “as-Saqāṭī.” Abū ‘Uthmān al-Ḥīrī, Central Asian ascetic.

**915/302–3** Ruwaym ibn Aḥmad, early Baghdad mystic, associate of Junayd.

**c. 922/310** Abū ‘l-‘Abbās ibn ‘Aṭā’ killed, supporter of Ḥallāj.

**923/311** Abū Ja‘far aṭ-Ṭabarī, great historiographer and Qur’ān commentator.

**931/319** Ibn Masarra, Iberian mystical author, philosopher, ascetic and leader of early Sufi school of Cordoba.

- 932/320** Muḥammad ibn ‘Alī al-Ḥakīm at-Tirmidhī, Central Asian theorist.
- c. 932/320** Abū Bakr Muḥammad al-Wāsiṭī, Baghdad contemporary of Ḥallāj.
- 934/322** Abū Bakr al-Kattānī, early member of Baghdad school. Abū ‘Alī Aḥmad ar-Rūdhbārī, mystic of Shāfi‘ī School of Law.
- 935/323** Al-Ash‘arī, leading theologian who introduced elements of Mu‘tazilite methodology into mainstream theology.
- 945/333–4** Shiblī, ‘Irāqī Sufi and disciple of Junayd.
- 949–1022** Simeon the New Theologian, major Byzantine author on deification and mystical experience.
- 950/338–9** Al-Fārābī, major Islamic philosopher of Turkic descent.
- 959/348** Ja‘far al-Khuldī, associate of Junayd in Baghdad.
- 965/354 or 976/366** ‘Abd al-Jabbār an-Niffarī, enigmatic ‘Irāqī author of *Book of Mystical Sayings* and *Mystical Addresses*.
- 965/354** Mutanabbī, great Arab Ḥamdānīd court panegyrist.
- 969/358–1171/566** Fāṭimid dynasty rules central Middle East from newly founded capital of Cairo.
- 973/362** Azhar mosque founded in Cairo, becomes the center of Shī‘ī intellectual life under Fāṭimid rule.
- 977/367** Abū ‘l-Qāsim Ibrāhīm an-Naṣrābādhī, disciple of Shiblī.
- 982/371** Ibn Khafīf, major mystic of Shiraz, age of c. 100. Abū ‘l-Ḥusayn al-Ḥuṣrī, ascetic of Basra.
- 988/378** Abū Naṣr as-Sarrāj, theorist of Khurasan and author of the influential manual, *Book of Light Flashes*.
- 990/380** Bishr Yā-Sīn, *shaykh* of Abū Sa‘īd ibn Abī ‘l-Khayr.
- 990/380 or 994/384** Abū Bakr Muḥammad al-Kalābādhī, historian and theorist of Sufism from Central Asia, wrote *Exploration of Sufi Teachings*.

**995/385** Ibn an-Nadīm, wrote the *Fihrist* (major biographical dictionary) in which he mentions two of Dhū 'n-Nūn's works as alchemical writings; negative on Ḥallāj but comprehensive listing of works.

**996/386** Abū Ṭālib al-Makkī, author of manual, *Sustenance of Hearts*.

**997/387 or 1023/414** Abū 'l-Faḍl Muḥammad ibn Ḥasan Sarakhsī, Central Asian Khurāsānī *shaykh* and teacher of Abū Sa'īd ibn Abī 'l-Khayr.

**c. 1000/391** Bābā Ṭāhir 'Uryān, author of early Persian Sufi quatrains.

**c. 1010/400–401** Firdawsī finishes the Persian national epic *The Book of Kings*, first major landmark of “Islamicate” Persian literature.

**1013/404** Al-Bāqillānī, jurist and major systematizer of Ash'arite theology.

**c. 1021/412** Abū 'Ali ad-Daqqāq, mentor of Qushayrī.

**1021/412** 'Abd ar-Raḥmān as-Sulamī, exegete and hagiographer from Nīshīpūr, disciple of Naṣrābādhī.

**1030/421** Maḥmūd of Ghazni, ruler of Afghanistan, conqueror of northwestern India.

**1033/425** Abū 'l-Ḥasan 'Alī al-Kharaqānī, Persian mystic and *shaykh* of Anṣārī. Abū Ishāq Ibrāhīm al-Kāzarūnī, Persian mystic and eponymous founder of Kāzarūnīya.

**1037/428** Abū 'Alī ibn Sīnā (Avicenna), major Muslim philosopher from Central Asia, author of three “visionary recitals” and *Book of the Ascension*.

**1038/430** Abū Nu'aym Al-Iṣfahānī, known for his famous hagiographic work *Ornament of the Friends of God*, completed 1031/422.

**1048/439–40** Abū Rayḥān al-Birūnī, scholar of Indian philosophy and life.

**1049/440–1** Abū Sa'īd ibn Abī 'l-Khayr, saintly poet of Khurasan.

**1057/451** Abū 'l-'Alā' al-Ma'arrī, famed Syrian Arabic philosopher/poet.

**1064/456** Ibn Ḥazm, Iberian politician, lawyer, religious polemicist.

**c. 1072/465** ‘Alī ibn ‘Uthmān Dātā Ganj Bakhsh Hujwārī, Ḥanafī scholar and author of the manual *Revelation of Realities Veiled*.

**1074/466–7** Abū ‘l-Qāsim ‘Abd al-Karīm al-Qushayrī, Central Asian manualist and hagiographer who wrote *Treatise (on Sufism)*, a.k.a. *The Letter to the Sufis*, reconciles Sufism with Sunnī authorities.

**1083/476** ‘Abd al-Mālik al-Juwaynī, central Asian theologian, teacher of Abū Ḥāmid al-Ghazālī.

**1089/481** Khwāja ‘Abd Allāh Anṣārī, Khurāsānī scholar, author of *Hundred Fields* and *Dwelling Places of the Wayfarers*.

**1092/485** Nizām al-mulk, Saljūqid grand vizier who exiled Anṣārī from Herat in 1066, appointed Ghazālī professor at Nizāmīya *madrasa* in Baghdad.

**1096/490** First Crusade leads to Latin Kingdom of Jerusalem (1099–1189).

**12th/6th century** Al-Mukharrimī, built first Hanbalite *madrasa*.

**1111/505** Abū Ḥāmid al-Ghazālī, professor in Baghdad and author of *The Revitalization of Religious Disciplines*.

**1119/512–3** Ibn ‘Aqīl, Hanbalite legal scholar.

**1124/518** Ḥasan-i Ṣabāḥ, Persian Ismā‘īlī leader, militant branch of Shī‘a which gained a firm footing in parts of the Middle East.

**1126/520** Aḥmad al-Ghazālī, younger brother of Abū Ḥāmid al-Ghazālī and author of *Sparks (Sawānīḥ)*. Rashīd ad-Dīn Maybudī, Persian scholar, exegete, and mystic, student of Anṣārī.

**1131/525** Abū ‘l-Majd Majdūd Sanā’ī, Persian Sufi poet, wrote classic didactic work entitled *The Hidden Garden of Ultimate Reality*.

**1131/526** ‘Ayn al-Quḍāt al-Hamadhānī, disciple of Aḥmad al-Ghazālī, persecuted in Baghdad and executed on the charge of aberrant views of sainthood and eschatology.

**1132/526** “Umar Khayyām, Persian poet, used the image of the potter making beautiful things and then destroying them, implying God’s role with the mystic, destroying the outward forms.

**1140/534** Abū Qāsim Aḥmad as-Sam‘ānī, Persian mystical poet who wrote *Refreshment of Spirits*, innovative for its blend of prose and poetry. Yūsuf Hamadhānī, Persian *shaykh* influential in Central Asia.

**1141/536** Aḥmad of Jām, who authored several Persian works on spirituality. Ibn al-‘Arīf, Iberian author of *The Beauties of Mystical Sessions*.

**1153/548** Bernard of Clairvaux, reformer of Christian monasticism.

**1157/556** Bahrāmshāh ibn Mas‘ūd of Ghazni, sultan to whom Sanā’ī dedicated the 10th chapter of his *Hidden Garden of Ultimate Reality*.

**1166/561** ‘Abd al-Qādir al-Jīlānī, famous Sufi preacher and eponym of the Qādirī order, considered the first formal Sufi order.

**1168/563–4** Abū ‘n-Najīb ‘Abd al-Qāhir as-Suhrawardī, Persian *shaykh*, author, and scholar who taught Aḥmad al-Ghazālī, Najm ad-Dīn Kubrā and Abū Ḥafṣ ‘Umar as-Suhrawardī. Wrote *Rules of Behavior for Sufi Seekers*.

**1182/578** Aḥmad ar-Rifā‘ī, ‘Irāqī Shāfi‘ī scholar and founder of the Rifā‘īya.

**1191/587** Shihāb ad-Dīn Yaḥyā as-Suhrawardī “Maqtūl,” father of Illuminationist” school, influential in fields of theosophical and speculative Sufism.

**1189/585–1192/588** Third Crusade, battle at Acre leads to truce, giving Christians access to Jerusalem.

**1193/589** Ṣalāḥ ad-Dīn (Saladin), Kurdish sultan/founder of the Ayyūbid dynasty patron of Sufis, dervishes, hero of anti-Crusade against Richard the Lion-Hearted.

**1197/594** Abū Madyan of Tlemcen, Sufi saint who gathered a following and was thought to be a disciple of ‘Abd al-Qādir al-Jīlānī.

**1198/594** Ibn Rushd (Averroes) of Cordoba, greatest Arabic commentator on Aristotle; refuted works of Ghazālī’s polemics against philosophy; also court physician of the Moroccan Berber Almohad dynasty of Marrakesh.

**Late 12th/6th century** Fāṭima of Cordoba, female spiritual director of Ibn al-‘Arabī. Ibn-i Munawwar, Persian hagiographer.

**13th century/7th century** A time of tremendous political changes, when Mongols swept across Asia and made deep inroads into Europe. Amid this destruction, the period produced a strong upsurge of mystical activity. The greatest mystical writers of the Islamic world came from this period. Orders established firmly in India and several originated in Egypt. Sari Şaltūk, Turkish warrior dervish who fought against the Byzantines.

**1200/596–7** Ibn al-Jawzī, theologian known for his cautious views and reservations about Sufism.

**1204/601** Fourth Crusade, Latin armies sack Constantinople. Maimonides, great rabbi and theologian of Cordoba.

**1206/602–1296/696** Slave dynasty of Delhi among early political regimes establishing Muslim power in northern India.

**1206/602–3** Quṭb ad-Dīn Aybek of Delhi, patron of a Sufi shrine in Ajmer.

**1209/606** Ilyās ibn Yūsuf Nizāmī Ganjawī, Āzarbayjānī poet known for his mystical didactic anthology *The Quintet* (*Khamṣa*).

**1209/605–6** Rūzbihān Baqlī of Shiraz, major Persian author on mystical love.

**1216/613** Al-Mālik az-Zāhir, Ayyūbid ruler, patron of Sufis and scholars.

**1219/616** Majd ad-Dīn Baghdādī, Kubrāwī *shaykh* and author.

**1220/617** ‘Abd al-Khāliq Ghijduwānī, disciple of Hamadhani (?), propagated his teachings in Transoxania. Najm ad-Dīn Kubrā, Central Asian founder of Kubrāwīya.

**1221/618** Farīd ad-Dīn ‘Aṭṭār, poet and hagiographer from Nishapur, author of *The Conference of the Birds* (*Manṭiq at-ṭayr*) and other works.

**c. 1222/619** Jamāl ad-Dīn as-Sāwī, spread Qalandariya to central Middle East.

**c. 1225/622** Aḥmad Yasawī, Central Asian founder of the Yasawīya.

**1225/622** An-Nāṣir, ‘Abbāsid caliph who wanted to revive stagnant spiritual life of Islam and unite Islamic rulers against Mongol threat.

**1226/623** Francis of Assisi, Italian Christian mystic, founder of Franciscans.

**1227/626–7** Genghis Khan, infamous Mongol conqueror who ruled much of Central Asia and whose descendants went on to dominate much of the Middle East through the 15th/9th century.

**1228/625** ‘Abd as-Salām ibn Mashhish, Moroccan ascetic influential in the thought and practice of the Shādhilīya.

**1231/628** Bahā’ ad-Dīn Walad, Central Asian *shaykh* who fled westward with his family ahead of Genghis Khan’s invasion; father of Rūmī.

**1234/631–2** Abū Ḥafṣ ‘Umar as-Suhrawardī, Persian-born scholar, theorist and preacher who wrote *The Benefits of Intimate Knowledge* (‘*Awārif al-ma‘ārif*).

**1235/632** Ibn al-Fāriḍ, Egyptian Arabic mystical poet, wrote *Wine* ode and *Greater T-Rhyming Ode*.

**1235/632–3** Quṭb ad-Dīn Bakhtīyār Kākī, saint revered by Iltutmish, first king of the Slave dynasty of Delhi.

**1236/633** Mu‘īn ad-Dīn Chishtī, Indian *shaykh* and major figure of early history of Chishtīya order. ‘Alā’ad-Dīn Kaykobad, Saljuqid Sultan of Rūm, patron of scholars, who built a magnificent mosque in Konya, where Rūmī’s family settled.

**1238/635** Awhād ad-Dīn Kirmānī, Persian poet known for quatrains and acquaintance of Ibn al-‘Arabī.

**1240/637–8** Muḥyī ad-Dīn ibn al-‘Arabī, Iberian-born mystical author who wrote *Meccan Revelations* and *Bezels of Wisdom*. Bābā Ilyās, mystic from Khurasan active in Anatolia.

**c. 1241/639** Burhān ad-Dīn Muḥaqqiq, teacher of Rūmī.

**1244/641–2** Jalāl ad-Dīn Tabrīzī, one of the first Suhrawardīs to go to India.

**1247/645** Shams ad-Dīn Tabrīzī, dervish was associated with Rūmī and possibly the Kubrāwīya; inspiration for much of Rūmī’s lyric.

**1250/648–1517/923** Mamlūk dynasty ruled much of the central Middle East from its capital at Cairo after stopping the Mongol advance at

‘Ayn Jalūt. Major patrons of the arts and architecture, and founders of many important Sufi institutions.

**1252/649** Sa‘d ad-Dīn Ḥammūya, Khurāsānī Shāf‘ī scholar.

**1256/654** Najm ad-Dīn Dāyā Rāzī, Persian Kubrāwī author and exegete, wrote *Path of the Godservants to the Starting Point and the Return* (*Mirṣād al-‘ibād*).

**1258/657** Abū ‘l-Ḥasan ash-Shādhilī, Moroccan mystic, Friend of God, and founder of Shādhiliya. Ṣalāḥ ad-Dīn Zarkūb, mystical goldsmith influential on Rūmī; his daughter became Sulṭān Walad’s wife.

**1261/659** Sayf ad-Dīn Bākharzī, Central Asian pupil of Najm ad-Dīn Kubrā. Latin rule of Constantinople replaced by restored Byzantine rule.

**1262/661** Bahā’ ad-Dīn Zakarīya Muṭṭānī, began the Indian Suhrawardīya. Lāl Shāhbāz *qalandar*, Indian dervish of Suhrawardīya.

**1265/664** Farīd ad-Dīn Ganj-i Shakar, a.k.a. Bābā Farīd, an Indian Chishtī *shaykh* and teacher of Nizām ad-Dīn Awliya’.

**c. 1270–1/669** Ḥājji Bektāsh Walī, Khurāsānī dervish, eponym of Bektāshīya.

**1270/669** Ibn Sab‘īn, Iberian Sufi and philosopher.

**1273/672** Mawlānā Jalāl ad-Dīn Balkhī Rūmī, Persian mystical poet known as original “Whirling Dervish,” author of *Spiritual Couplets* and other poetic works; inspiration for the Mawlawīya order.

**1274/672–3** Qāḍī Ḥamīd ad-Dīn Nāgawrī, Indian Suhrawardī scholar. Ṣadr ad-Dīn al-Qūnawī, Anatolian scholar, stepson and disciple of Ibn al‘Arabī, wrote commentary to Ibn al‘Arabī’s *Bezels of Wisdom*. Thomas Aquinas and Bonaventure, major Christian mystics and theologians, members of Dominican and Franciscan orders respectively.

**1276/675** Sayyid Aḥmad al-Badawī, Egyptian dervish of the Rifā‘īya.

**1277/675–6** Mu‘īn ad-Dīn Parwane, minister of the Saljūqid dynasty of Konya, major patron of Rūmī.

**1278/677** Burhān ad-Dīn Ibrāhīm Dasūqī, Egyptian Sufi poet, founded Dasūqīya order.

**1282/680** ‘Azīz ad-Dīn Nasafī, Central Asian Shī‘ī Sufi theorist and *shaykh* of the Kubrāwīya.

**1284/683** Ḥusām ad-Dīn Çelebī, disciple of Rūmī and third leader of the Mawlawīya.

**1287/686** Abū ‘l-‘Abbās al-Mursī, successor of Abū ‘l-Ḥasan ash-Shādhilī.

**1289/688** Fakhr ad-Dīn ‘Irāqī, Persian poet associated with both Rūmī and Ibn al-‘Arabī and known for his *Divine Flashes* (*Lama‘āt*).

**Late 13th/7th century** Tapduq Emre, founder of a group of mystics in Anatolia.

**1292/692** Muşliḥ ad-Dīn Sa‘dī, Persian wisdom author and poet.

**1296/695** Sharaf ad-Dīn al-Buṣīrī, Egyptian poet known for *Burda* in praise of the Prophet’s mystical status.

**1309/709** Ibn ‘Aṭā’ Allāh of Alexandria, Egyptian author and hagiographer, member of Shādhilīya, credited with writing *Book of Aphoristic Wisdom*.

**1312/712** Sultān Walad, Turkish poet and author, son of Rūmī, founder of Mawlawīya.

**1316/716** Ramon Lull, Catalan (Spain) mystic and scholar influenced by Sufi literature.

**1321/721** Yūnus Emre, major Turkish Sufi poet. Dante Alighieri, author of *The Divine Comedy*.

**1324/724** Shāh Abū ‘Alī Qalandar of Pānīpāt, Indian Sufi who gave up theological study for a life of asceticism.

**1325/725** Amīr Khusraw, best-known poet of early Muslim period in India; founder of Indo-Muslim musical tradition. Nizām ad-Dīn Awliyā’, Indian scholar and leader, propagator of Chishtīya in India.

**1327/728** Meister Eckhart, German Dominican mystic influenced by Maimonides, emphasized the divine ineffability.

**1328/729** Amīr Ḥusaynī Harawī, Suhrawardī mystic and author. Ibn Taymīya, major medieval Hanbalī theologian, critic of Sufism.

**1330/730** ‘Abd ar-Razzāq al-Kāshānī, author of important lexicon of Sufi terminology.

**1334/735** Šāfī ad-Dīn Ardabīlī, Persian spiritual ancestor of Šafawid order.

**1335/736** Abū ‘l-Mafākhīr Yahyā Bākhazī, Kubrāwī *shaykh*.

**1336/736–7** ‘Alā’ ad-Dawla Simnānī, Persian mystic and author. Ḥasan Sijzī Dihlawī, Chishtī hagiographer.

**1337/737** Maḥmūd ash-Shabistārī, Persian author and poet who wrote *Rose Garden of Mystery* and *Treatise on (Mystical) Felicity*.

**1337/738** Burhān ad-Dīn Gharīb, Indian scholar and successor of Nizām ad-Dīn Awliyā’ in the Chishtī order.

**1350/751** Ibn Qayyim al-Jawzīya, major theologian, wrote the *Mysteries of Ritual Prayer* in which he describes God as praising Himself through the mouth of the praiser. Ḍiyā’ ad-Dīn an-Nakhshabī, Persian author and poet associated with Chishtīya, author of *Book of the Parrot*.

**1353/754** Muḥammad Ṭughlūq, powerful Indian dynastic ruler, forced many intellectuals/mystics to leave Delhi for the Deccan in 1327.

**1356/757** Naṣīr ad-Dīn Maḥmūd Chirāgh-i Dihlī, Indian Chishtī scholar and successor to Nizām ad-Dīn Awliyā’.

**1357/758** Ḍiyā’ ad-Dīn Baranī, Indian historiographer who wrote about Nizām ad-Dīn and his influence in the Chishtīya.

**1368/770** Ming dynasty overthrows Mongol Yuan dynasty.

**1371/772–3** Tāj ad-Dīn Subkī, classified 25 different types of miracles.

**c.1377/779** Ibn Baṭṭūta, North African whose sweeping account of global travels provide much information on Sufi life and institutions.

**1381/782** Sharaf ad-Dīn Manīrī, wrote letters, Indian leader of Firdawsīya.

**1384/785** Jalāl ad-Dīn Ḥusayn al-Bukhārī (“Makhdūm-i Jahānīyān”), prolific writer in all religious fields, settled in Uchh, northeast of Multan.

**1385/787** Mīr Sayyid ‘Alī Hamadhānī, active Kubrāwī founder in Kashmir.

**1389/791** Muḥammad Shams ad-Dīn Ḥāfiz, major Persian mystical poet. Khwāja Bahā' ad-Dīn Naqshband, Central Asian Sufi and founder of Naqshbandīya, considered seventh *khwāja* in Abū Yūsuf's line.

**1390/792** Ibn 'Abbād ar-Rundī, Ibero-Moroccan Shādhilī spiritual leader, famed for letters.

**1391/794** Bahā' ad-Dīn Naqshband, Central Asian *shaykh*-eponym.

**1394/796–7** Faḍl Allāh Astarābādī, founding leader of the Ḥurūfiya tradition.

**Early 15th/9th century** Kaygusūz Abdāl, Turkish mystical author and poet, Bektāshī.

**1405/807–8** Timūr Lang, founder of Timūrid dynasty and reputed ancestor of Babur, who established beginning of Mughal dynastic rule over northwestern India in 1526. He and his line were major patrons of the arts and of Sufism.

**1406/808–9** Ibn Khaldūn, major North African historian and philosopher of history whose *Introduction* offers much information about Sufism.

**1408/810** Muḥammad Shīrīn Maghribī, Persian Kubrāwī author, poet.

**1417/820** 'Imād ad-Dīn Nesīmī, Ḥurūfī lyric poet inspired by Ḥallāj.

**1419/822** Khwāja Muḥammad Parsā, early Naqshbandī master. Sulaymān Çelebī, major Turkish poet on the Prophet.

**1422/825** Sayyid Muḥammad al-Ḥusaynī Gīsū Darāz, South Indian scholar, disciple of Chirāgh-i Dihlī, author in Chishtīya order.

**c. 1425/829** Sayyid Ashraf Jahāngīr Simnānī, Persian saint, theorist and teacher who lived in India and was associated with many orders (mainly Chishtīya). 'Abd al-Karīm al-Jīlī, mystic of Iraq, author of *The Perfect Person*.

**1431/834** Shāh Ni'mat Allāh Walī, Syrian-born author founded Ni'mat-Allāhīya and studied theology of Ibn al-'Arabī.

**1453/857** Fall of Constantinople to Ottoman Turkish Sultan Mehmet I the Conqueror, continuation of dramatic expansion of the empire.

**1459/863** Muḥammad Aq Shams ad-Dīn, mystic who influenced Mehmet the Conqueror.

**c. 1465/869** Abū ‘Abd Allāh al-Jazūlī, Moroccan author of popular Sufi prayer book on trust in God and the Messenger.

**c. 1470/874** Eshrefoğlu Rūmī, Turkish mystical poet.

**1490/895** Khwāja ‘Ubayd Allāh Aḥrār, Central Asian Naqshbandī *shaykh*. Abū ‘Abd Allāh Muḥammad as-Sanūsī, Maghribī author, scholar, and ascetic.

**1492/897** Mawlāna ‘Abd ar-Raḥmān Jāmī, Persian poet and hagiographer, Naqshbandī, author of *The Seven Thrones* and *Warm Breezes of Intimacy*.

**1492/898** Muslim rule in Spain ends with the expulsion of the Naṣrid dynasty from Granada.

**1494/899** Aḥmad Zarrūq, Moroccan mystical author.

**15th/9th–16th/10th century** Period of the Walī Songo, “nine saints” of Indonesia. Balīm Sulṭān, second master of the Bektāshī order.

**1501/906–1738/1151** Ṣafawid dynasty rules most of Persia, from Shāh Ismā‘īl’s rise to power in 1501. Shi‘ism became the official creed of Iran, and the Ṣafawid rulers were sometimes called *Sufi* or *Grand Sophi*. Major patron of Sufism and the arts, the dynasty ended with an Afghan invasion.

**1501/906–7** Mīr ‘Alī Shīr Nawā‘ī, Central Asian Naqshbandī who wrote a Chagatay version of the *Conference of the Birds*, greatest representative of Chagatay Turkish literature, accomplished artist.

**1503/909** Ḥamd Allāh Ḥamdī, wrote Turkish version of Zulaykhā’s love for Joseph, symbol of enrapturing power of love.

**1505/911** Jalāl ad-Dīn as-Suyūtī, major religious scholar, exegete, administrator of large Shādhilī *khānqāh* in Cairo.

**1506/912** Shams ad-Dīn Muḥammad Lāhijī, Persian poet and *shaykh* of Nūrbakhshīya.

**1511/917** ‘Alī ibn Maymūn al-Fāsī spreads Shādhiliya into Syria.

**1518/924** Kabīr, Indian Muslim mystical poet influential in the beginnings of Sikh tradition in connection with Gurū Nanak. Hindu Majapahit kingdom in Java overthrown by Muslim rule.

**c. 1530/923** Muḥammad ibn ‘Īsā al-Mukhtārī, Moroccan founder of the ‘Īsāwīya order.

**1524/930** Ismā‘īl, Ṣafawid Shāh whose victory in 1501 made Shī‘ism the official creed of Persia.

**1530/936–7** Bābūr, first ruler of Mughal dynasty which eventually ruled most of India and present-day Pakistan, descendent of the Timurid dynasty.

**c. 1532/938** ‘Alī ibn Ḥusayn Wā‘iz Kāshifī, whose “Tricklings from the Fountain of Life” is a main source of knowledge about Khwāja Aḥrār.

**1536/942** Jamālī Kanbōh, Iskandar Lodi’s mystical court poet.

**1537/944** ‘Abd al-Quddūs Gangōhī, Indian Chistī poet and Ibn al‘Arabī apologist.

**1556/963** Hamayun, second great Mughal emperor, father of Akbar. Ignatius of Loyola, Spanish mystic, founder of Jesuits order.

**1560/968** Ḥamza Fanṣūrī, Indonesian mystical author and poet, popularizer of Malay *syair* poetic genre.

**1562/969–70** Muḥammad Ghawth Gwāliyarī, Indian Sufi of Shaṭṭārīya.

**1565/973** ‘Abd al-Wahhāb ash-Sha‘rānī, Egyptian mystical hagiographer.

**1566/974** Sulaymān the Magnificent, Ottoman ruler responsible for dramatic expansion of the empire, major patron of Sufis.

**1567/975** Shaykh ‘Alī al-Muṭṭaqī, Indian leader of the Chishtīya, associated with other orders after settling in Mecca.

**1572/980** Shaykh Salīm Chishtī, spiritual guide of Emperor Akbar.

**1582/990** Theresa of Avila, Christian mystic of Spain, author of *Interior Castle*, with its metaphor of seven mansions of the soul.

**1585/993** Bāyazīd Anṣārī (Pīr-i Rawshan or “Radiant Master”), founder of Rawshanīya movement, applied Persian metrics to Pashto.

**1591/999–1000** Muḥammad ash-Shīrāzī ‘Urfī, one of Akbar’s court poets, lamented degeneration of Sufism. John of the Cross, Spanish Christian mystic, author of *Ascent of Mount Carmel*.

**1592/1001** Wang Daiyu, early translator of Sufi concepts into Chinese.

**17th/11th century** Bābā Lāl Das, Hindu sage, had disputations with Dārā Shikūh. Sayyid Sulṭān, taught even Iblīs should be honored since he once held a high position, and one should honor and obey one’s *shaykh* even if he is a Satan. Sunbul Efendi, Shaykh of Khalwatīya order in Istanbul. Merkez Efendi, successor of Sunbul Efendi. Lāl Udero, saint claimed by both Hindus and Muslims, defender of the unity of being. Adam Olearius, translated Sa’dī’s *Gulistān* into German, making it a favorite of European intellectuals. Ḥajjī Muḥammad, wrote *The Book of Light*, important Sufi work in Bengālī.

**1603/1012** Khwāja Bāqī Bi-’llāh, Afghan Naqshbandī scholar and author, teacher of Aḥmad Sirhindī.

**1605/1014** Akbar, Mogul emperor, Babur’s grandson, tried to establish a religious eclecticism containing the best elements of all the religions he knew, frequented Sufi *shaykhs*.

**1621/1031** ‘Abd ar-Ra’ūf al-Munāwī, Egyptian hagiographer. Bahā’ ad-Dīn Āmilī, Persian Shī‘ī Sufi poet.

**1624/1034** Aḥmad Sirhindī, Naqshbandī reformer.

**1627/1036–7** Jahāngīr, Mughal emperor, adorned Ajmer, Mu‘īn ad-Dīn Chishtī’s city, with beautiful marble buildings. Aḥmad Bābā, legal scholar influential on Sufism in Niger.

**1630/1039** Shams ad-Dīn as-Samaṭrānī, a.k.a. Shams ad-Dīn of Pasai, Indonesian Sufi scholar involved in the *wujūdī* controversy.

**1631/1040–1** Ismā‘īl Rusīhī Anqarāwī, Turkish mystic who wrote fine commentary on Rūmī’s *Mathnawī*. Mumtaz Mahal, wife of Shāh Jahān, who built the Taj Mahal as a monumental tomb for her.

**1633/1042–3** Muḥammad Ghawthī, member of the Shaṭṭarīya order, composed hagiography of 575 Indo-Muslim saints.

**1635/1044–5** Miyān Mīr, nickname of Shaykh Muḥammad Mīr of Sind, an Indian Qādirī Sufi and spiritual counselor to certain Mughal rulers.

**1640/1050** Ṣadr ad-Dīn Shīrāzī (Mulla Ṣadrā), major philosopher deeply influenced by Suhrawardian thought.

**1642/1052** Muḥaddith ‘Abd al-Ḥaqq Dihlawī, famous Indian Ḥadīth scholar and hagiographer.

**1646/1056** Madhō Lāl Ḥusayn, Panjabi Qādirī poet.

**1647/1057** Bībī Jamāl Khatūn, Indian mystic, sister of Miyān Mīr, and member of Qādirīya.

**1653/1063** Ja‘far al-‘Aydarūs, translated *Safīnat al-awliyā’* (*Biographies of the Saints*) into Arabic.

**1658/1068** Nūr ad-Dīn Rānīrī, Indian Rifā‘ī Sufī scholar in Mecca, opponent of Ḥamza Fanṣūrī and Shams ad-Dīn as-Samaṭrānī.

**1659/1069** Dārā Shikūh, Indian member of Qādirīya known for the treatise *The Confluence of the Two Seas*.

**1659/1069–70** Shāh Jahān, father of Dārā Shikūh, Mughal builder of Tāj Mahal.

**1661/1071–2** Sarmad, Jewish convert to Sufism, executed in Mughal India; shocked listeners by calling people to imitate Satan.

**1661/1072** Mullā Shāh Badakhshī, Indian mystic and poet, Qādirī, disciple and successor of Miyān Mīr.

**1668/1078–9** Pīr Muḥammad Ma‘śūm, son of Aḥmad Sirhindī, who claimed Muḥammad Ma‘śūm was second after him in ranks of four men selected by God.

**1669/1079–80** Mirān Ḥusayn Shāh, saint of Bijapur, translated Hamadhānī’s *Tamhīdāt* into Dakhnī Urdū.

**1670/1081** Birth of Liu Chih, Chinese scholar and hagiographer who translated Sufī texts into Chinese.

**1677/1088** Angelus Silesius, German Christian mystic.

**1678/1088** Sīdī Maḥmūd al-Baghdādī, West African Sufī *shaykh* thought to be a martyr and namesake of Maḥmūdīya.

**1681/1092** Jahānārā, Mogul princess and student of Mullā Shāh, sister of Awrangzeb and Dārā Shikūh.

**1683/1094** Shaykh ‘Abd ar-Raḥmān Chishtī, Indian leader of Chishtīya. Ottoman dynasty’s second siege of Vienna unsuccessful.

**1689/1100** Khushḥāl Khān Khattak, translated works of Sa’dī and Jāmī into Pashto from Persian.

**1689/1100** Zīb an-Nisā’, daughter of Mughal Awrangzeb, talented poetess.

**1690/1102** Ibrāhīm ibn Ḥasan al-Kuranī, Kurdish mystic.

**1691/1102** Edward Pocock, British scholar who misrepresented Ḥallāj’s image in his writings. Sulṭān Bāhū, major Panjābī mystical poet.

**1693/1104** ‘Abd ar-Ra’ūf as-Sinkilī, Indonesian Shāfi’ī scholar, member of Shaṭṭārīya, credited with bringing Islam to Aceh in Sumatra.

**1694/1105** Niyāzī Miṣrī Efendī, Turkish poet, spiritual leader who used traditional methods of interpretation in his commentary.

**1697/1108–9** Nasir ‘Ali Sirhindī, Indian Naqshbandī, poet, compatriot of Bedil.

**Early 18th/12th century** Mīrzā Khān Anṣārī, descendent of Bāyazīd Anṣārī, a leading mystical poet of the later days of Awrangzīb’s reign.

**18th/12th century** Badr al-Hijāzī, Arabian who wrote satiric material on the decline of Sufism. Ibrāhīm Ḥaqqī Erzerumlu, Turkish Sufi writer. Hāshim Shāh, contemporary of Bullhe Shāh, used folk tales for mystical expression. Khwāja Muḥammad Banqash, expressed mystical teachings in Pashto, poet and member of the Chishtī order.

**1700/1111–2** ‘Abd al-Aḥad Gul, Indian master/teacher of Sa’d Allāh Gulshān. Fl. ‘Abd al-‘Azīz ad-Dabbāgh, Moroccan neo-Sufi.

**c. 1707/1119** Walī Deccanī, great mystical poet of south India.

**1717/1130** Maḥmūd Baḥrī, Indian Chishtī Persian and Urdu poet.

**1718/1130** Shāh ‘Ināyat Shahīd, mystical leader who attracted a large number of Sufi aspirants.

**1719/1132** Hilāl ad-Dīn Qi Jingyi, founder of Chinese branch of Qādirīya.

**1721/1133** Mīrzā ‘Abd al-Qādir Bīdil, poet who criticized Sufis who constantly mentioned food.

**1724/1136–7** Ismā‘īl Haqqī Bursali, Turkish mystical poet who wrote a commentary on Rūmī’s *Mathnawī*.

**1728/1140–1** Sa‘d Allāh Gulshān, prolific Persian poet, fond of music and part of the musical society of Delhi.

**1731/1143** ‘Abd al-Ghanī an-Nābulusī, Syrian scholar of the Shāfi‘ī school, poet and Sufi commentator on Ibn al-Fāriḍ, member of Naqshbandī and Qādirī orders.

**1738/1151** Sulaymān Nahīfī, translated commentary on the *Mathnawī* of Rūmī into Turkish.

**1740/1153** Pīr Muḥammad Zubayr, fourth and last Indian Mujaddidī Naqshbandī *qayyūm*.

**Mid-18th/12th century** Dīwān Gidumal, British minister of Sindh, gave invading Nādir Shāh some dust of the city’s saints.

**1747/1160** Nādir Shāh, Afghan military leader who conquered Persia in 1722.

**1752/1165** Shāh ‘Abd Al-Laṭīf Bhitā‘ī, mystic/poet from Hyderabad-Sindh.

**1754/1167** Jān Allāh Rizwī, outstanding Persian poet from Sind.

**1759/1172** Nāṣir Muḥammad, Indian Mujaddidī Naqshbandī, father of Mīr Dard, wrote Urdu poetry under name ‘Andalīb (“Nightingale”).

**1760/1173–4** Makhdūm Muḥammad Hāshim, sober mystic who attacked Sufis who defended the emotional side of religion, such as dancing in Makli Hill’s cemeteries.

**1762/1175–6** Shāh Walī Allāh of Delhī, Indian scholar and reformer, translated Qur’ān into Persian, member of both Naqshbandī and Qādirī.

**1766/1180** Ma Laichi, major Chinese Naqshbandī leader.

**1767/1181** Bulhe Shāh, greatest Panjābī Sufi poet.

**1778/1192** ‘Abd ar-Rahīm Gīrhorī, Suhrawardī mystic and missionary.

**1781/1195** Mazhar Jān-i Janān, Mujaddidī Naqshbandī, militant adversary of Indian Shī‘a. Ma Mingxin, major figure in Chinese Sufism.

**1785/1199** Khwāja Mīr Dard, major Indian Naqshbandī poet and author. Fl. ‘Abd aṣ-Ṣamad of Palembang (Sumatra).

**Late 18th/early 13th century** Wārith Shāh, Panjābī poet.

**1792/1207** Muḥammad ibn ‘Abd al-Wahhāb, major modern critic of Sufism.

**1799/1213–4** Ghālib Dede, classical Turkish poet, member of the Mawlawīya and *shaykh* of the Galata *tekke* in Istanbul.

**1809/1224** Aḥmad ibn ‘Ajība, Moroccan scholar known for commentaries on the works of earlier Sufis and his autobiography.

**1810/1225** Mīr Taqī Mīr, poet who wrote mystical verse in Urdu, though he was not formally part of a Sufi community.

**1811/1226** Sīdī Mukhtār al-Kuntī, West African Sufi tribal leader.

**1815/1230** Aḥmad ibn Muḥammad at-Tījānī, North African Sufi founder.

**1823/1239** Mulay al-‘Arabī ad-Darqāwī, North African Sufi reformer and founder of Darqāwīya branch of Shādhilīya.

**1824/1239** Shāh ‘Abd al-Azīz, Indian Naqshbandī legal scholar and exegete.

**1826/1242** ‘Abd al-Wahhāb Sachal Sarmast, Sindhī Sufi poet.

**1831/1246** Sayyid Aḥmad Brelwī, an Indian Sufi reformer who sought to rid Islam of elements of Shī‘ī and Hindu syncretism. Shāh Ismā‘īl Shāhīd, Indian scholar and reformer.

**1838/1253** Aḥmad Ibn Idrīs, Moroccan reformer and Sufi author.

**1838/1254** Silvestre de Sacy, early master of Arabic studies and Orientalist translator.

**1843/1259** Dāwūd al-Fatānī, Malay participant in *wujūdī* controversy.

**1851/1267–8** Mu‘min, important early modern Urdu poet.

**Mid-19th/13th century** Especially in North and Central Africa, Sufi organizations play important roles in fighting against colonial rulers.

**1856/1272–3** Joseph von Hammer-Purgstall, German who translated Sufi poetry.

**1858/1274** Engku Muda Rāja ‘Abd Allāh, Malay ruler who was also a Naqshbandī *shaykh*.

**1859/1276** Muḥammad ibn ‘Ali as-Sanūsī, North African scholar who founded the Sanūsīya.

**1864/1281** Al-Ḥajj ‘Umar ibn Sa‘īd Tall, West African Tījānī leader.

**1866/1282–3** Friedrich Rückert, major German scholar of Sufism.

**1869/1286** Mīrzā Asad Allāh Ghālib, major poet in Urdū, one of whose major themes was that only death expresses true mystical love.

**1871/1288** Ma Hualong, Chinese Sufi martyr.

**1874/1291** Ma Fuchu, Chinese scholar of Yunnan, translated Sufi texts into Chinese.

**1877/1294** F. A. D. Tholuck, German author of the first comprehensive book on Sufism, published in 1821.

**1882/1300** Edward Henry Palmer, author of *Oriental Mysticism* (1867).

**1883/1300** Amīr ‘Abd al-Qādir ibn Muḥyī ad-Dīn al-Ḥasanī, Algerian Sufi who fought against the French colonials, eventually being sent into exile.

**1885/1302-3** Ernest Trumpp, German missionary who published the collection *The Book of Shah* in 1866.

**1892/1309–10** Sir James W. Redhouse, British orientalist who studied Rūmī.

**1898/1315** Sir Sayyid Aḥmad Khān, reformer of Naqshbandīya and Indian Islam.

**20th/14th–15th century** Sufi orders begin to be established in Europe and the Americas.

**1914/1332** Shiblī Nu‘mānī, wrote Urdū biography of Rūmī (1903). Ma Qixi, Chinese Sufi reformer.

**1925/1344** Mustafa Kemal Atatürk, founder of the Turkish Republic, after declaring a secularized state, outlaws all dervish orders lest they agitate against his reforms.

**1927/1346** Amadu Bamba Mbacké, Qādirī *shaykh* of Senegal.

**1933/1351** Sayyid Aḥmad Sanūsī, North African mystic and third *shaykh* of the Sanūsīya.

**1934/1353** Abū ‘l-‘Abbās Aḥmad Al-‘Alawī, Darqāwī saint who then began his own order focusing on spiritual retreat.

**1938/1357** Sir Muḥammad Iqbāl, Indian Sufi scholar, philosopher, author.

**1943/1362** Muḥammad Ashraf ‘Alī Thanvī, Indian Sufi leader.

**1946/1366** Amīr Ḥamza, author of mystical poetry in Malay.

**Mid-20th/14th century** Predominantly Muslim nations from Morocco to Malaysia gain independence from European colonial rule.

**1951/1371** Sayyid Zawqī Shāh, Indian Chishtī *shaykh*.

**1958/1378** Ma Zhenwu, Chinese Sufi leader of Hui rebellion.

**1978/1399** Shahīd Allāh Farīdī.

**1986/1407** Bawa Muhaiyaddeen, Sri Lankan leader of major American Sufi group headquartered in Pennsylvania.

**2003/1424** Annemarie Schimmel, German scholar who made many major contributions to the understanding of Sufi thought and literature.

# The A to Z of Sufism

John Renard

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