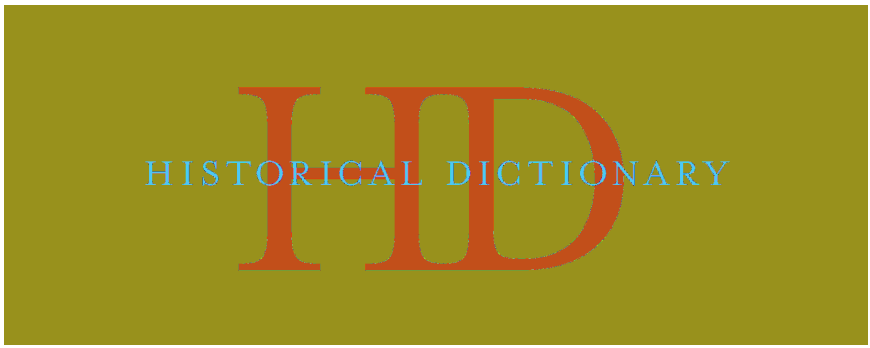
HISTORICAL DICTIONARY *of*

SUFISM



JOHN RENARD

SECOND EDITION



The historical dictionaries present essential information on a broad range of subjects, including American and world history, art, business, cities, countries, cultures, customs, film, global conflicts, international relations, literature, music, philosophy, religion, sports, and theater. Written by experts, all contain highly informative introductory essays of the topic and detailed chronologies that, in some cases, cover vast historical time periods but still manage to heavily feature more recent events.

Brief A–Z entries describe the main people, events, politics, social issues, institutions, and policies that make the topic unique, and entries are cross-referenced for ease of browsing. Extensive bibliographies are divided into several general subject areas, providing excellent access points for students, researchers, and anyone wanting to know more. Additionally, maps, photographs, and appendixes of supplemental information aid high school and college students doing term papers or introductory research projects. In short, the historical dictionaries are the perfect starting point for anyone looking to research in these fields.

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Historical Dictionary of Sufism

Second Edition

John Renard

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Editor's Foreword

Sufism, a term derived from the woolen garments of early ascetics, may not be the most exact expression to cover the mystical movements within Islam, but it is the best we have. And it would be hard to come up with another that is more precise because the phenomenon itself has taken on such a variety of forms during the 1,200 or so years it has already existed. Under this heading come many different orders, established at many different times and in many different places, by many different spiritual directors. They did not always agree on all points, indeed, they occasionally quarreled and certainly rivaled one another, and that is still true today. But their ultimate goals were the same, and they drew inspiration from the holy Qurʾān and the awesome figure of the Prophet Muḥammad. It is this diversity that often confuses outsiders and which makes a work of this sort so useful because rather than trying to impose uniformity and order where none exists, it can show the impressive variety of origins, structures and organizations, rules and creeds, practices and concepts. It can also delve into the cultural wealth of art, music, dance, and literature.

This is facilitated by the format of a historical dictionary, with this one now appearing in a greatly enlarged edition. First, the chronology traces the long and venerable list of spiritual directors, poets, and philosophers, and also political leaders, who created and enriched the movement. Then, the introduction, vital given the diversity, brings the salient aspects together in a broad and ordered whole. But it is the dictionary section that again allows a multitude of persons, places, events, institutions, and concepts to be considered individually. Because terminology is so important, and virtually all of it is in Arabic, Persian, and other languages unfamiliar to most English speakers, the glossary is particularly precious. For those who want to take the study of Sufism further, and there will be more and more with time, the bibliography points to other sources of information. And the photos add a further dimension to the book.

This second edition of the *Historical Dictionary of Sufism*, like the first, was written by John Renard, an eminent student and teacher of the subject. His doctoral dissertation dealt with the renowned Sufi Rūmī, and since then he has written 19 books and numerous articles, mostly on Islam and Sufism. Since 1978, he has been teaching in the Department of Theological Studies at Saint Louis University. He is well aware of the diversity and variety, and if anything appreciates it, and over more than a quarter century of writing and teaching has gotten accustomed to explaining the many twists and turns, the

highways and also the byways, the theological and legal aspects, and the rich culture that has grown up around it. Since Dr. Renard deals not only with scholars and initiates but students and outsiders, he knows how to present Sufism to a more general public as well. So let us take advantage.

Jon Woronoff
Series Editor

Acknowledgments and Credits

I gratefully acknowledge the kind assistance of the following colleagues in Islamic studies for their helpful comments on various drafts of several elements of this volume: Ahmet Karamustafa of the University of Maryland; Richard McGregor of Vanderbilt University; Abdul-Aleem Somers. I wish to thank also series editor Jon Woronoff for his invitation to do this volume and to produce a revised and expanded edition, and for his flexibility (and that of Rowman & Littlefield's April Snider) in the timing of its delivery. Special thanks to Mohammed Rustom of Carleton University for his generous comments on content, and Mary Ganser of Saint Louis University for her able editorial assistance on various aspects of the project and in compiling the bibliography and chronology. My thanks go also to the following Saint Louis University students in a spring 2014 course on Sufism, for their assistance by way of suggestions concerning needed additions/changes to this second edition: Sundus Awan, Michael Deisting, Jessica Korpics, Farrah Malik, Bryan Melcher, Sara Rahim, Josh Skaggs, Joey Smith, and Aida Vajzovic.

I am grateful to the following for permission to use their photos as credited individually below: Sheila Blair and Jonathan Bloom for the cover photo and two inside images; the Saint Louis Art Museum, with special thanks to Photographic Services and Permissions for help in securing the inside photos; the Chester Beatty Library of Dublin for inside photos; David Oughton for an inside photo. I thank the University of California Press for permission to use the flyleaf map that appeared in my *Windows on the House of Islam* (1998). Lastly, I thank my wife, Mary Pat, for her loving support and unfailing good humor over the long haul.

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Reader's Note

The individual elements of this volume include a *map* showing major cities and regions from Spain to Indonesia; a *chronology* spanning some 14 centuries of Islamic history; a historical *introduction* that provides a quick overview of approaches to the history of Sufism; the A-to-Z entries of the *dictionary* proper; a *glossary* of technical terms; an extensive *bibliography* organized thematically; and assorted entry-linked *illustrations* including photos of pertinent works of art and architecture as well as a few scenes of Sufi activities.

The Chronology: An extensive chronological table offers a running list of major events and persons in the history of Sufism as well as some other key events in Islamic history and beyond for purposes of broader contextualization. It provides a device that can suggest diachronic relationships among figures geographically distant, a relationship not otherwise easily shown. Here, I have biased the dating toward the non-Islamic solar years (since most readers will look first for those dates) but have kept the Islamic lunar Hijrī dates as well—e.g., 622/1.

The Illustrations: Photographs included here offer a blend of more contemporary "action" documentation, along with shots of relevant surviving medieval Sufi architecture, as well as representative works of art on Sufi themes in various media from the holdings of several museums.

The Dictionary: A word about the structure and organization of the dictionary entries: My overall concern has been to balance the interests and needs of two general groups of potential readers. On the one hand, the entries in the dictionary are biased toward English, the better to serve readers not necessarily familiar with technical terminology of Islamic studies and the history of Sufism. On the other, I have included in the dictionary most of the foreign terms listed in the glossary, cross-referencing them to relevant entries linked to equivalent English terms and general concepts.

In general, I have maintained a bias toward Arabic terminology, since the vast majority of Sufi terms originated in Arabic. This overall bias has led to one unintended consequence resulting, in most cases, from morphological peculiarities of Arabic: I ask the reader's indulgence with the occasional blocks of cross-referenced technical Arabic and other non-English terms. Arabic and other technical terms that appear in various entries but do not have their own entries are not cross-referenced by bolding; for such terms, readers will find a quick reference in the glossary.

The present dictionary seeks to provide basic information on the considerable geographical breadth of Sufism's spread, with entries on most of the written and nontextual sources mentioned here, as well as the major regions and cities of importance in the history of Sufism. Individual historical surveys of Sufism to date have in general not striven for the broadest possible geographical inclusiveness, typically scrimping on one or more regions including China, Southeast Asia, Eastern Europe, and sub-Saharan Africa. Though the entries are in general not detailed enough to supply information for serious synchronic study, they will nevertheless give readers an idea of the vast possibilities awaiting further study along these lines.

The Glossary: Mostly in Arabic and Persian but including some Chinese and Turkish words, plus a few of Indonesian origin, the glossary lists several hundred technical terms with very brief definitions for quick reference. These terms also appear in different contexts in the dictionary, typically cross-referenced from the original-language term to an article on a related topic.

The Bibliography: A reader's note that provides an introductory overview, highlighting key aspects of the literature, precedes the bibliography itself below.

Transliteration: Authors of broad-ranging books in Islamic studies invariably confront the perplexing challenge of establishing a consistent protocol for transliterating non-English terminology. In the interest of technical precision (for the benefit of specialists), I have chosen a fairly comprehensive standard approach to transliterating names and technical terms. This includes indication of long vowels (ā, ī, ū) and consonants that require overstrike dots beneath them (ḥ, ṣ, ṭ, ḍ, ẓ). Again, the bias is toward the largely Arabic origins of these terms, and I have opted for transliteration that reflects an Arabic pronunciation of many terms that have long been standard vocabulary in languages such as Persian, Turkish, and Malay. Attempting to acknowledge peculiarities of pronunciation in those and other languages would have resulted in a very confusing babble of conventions.

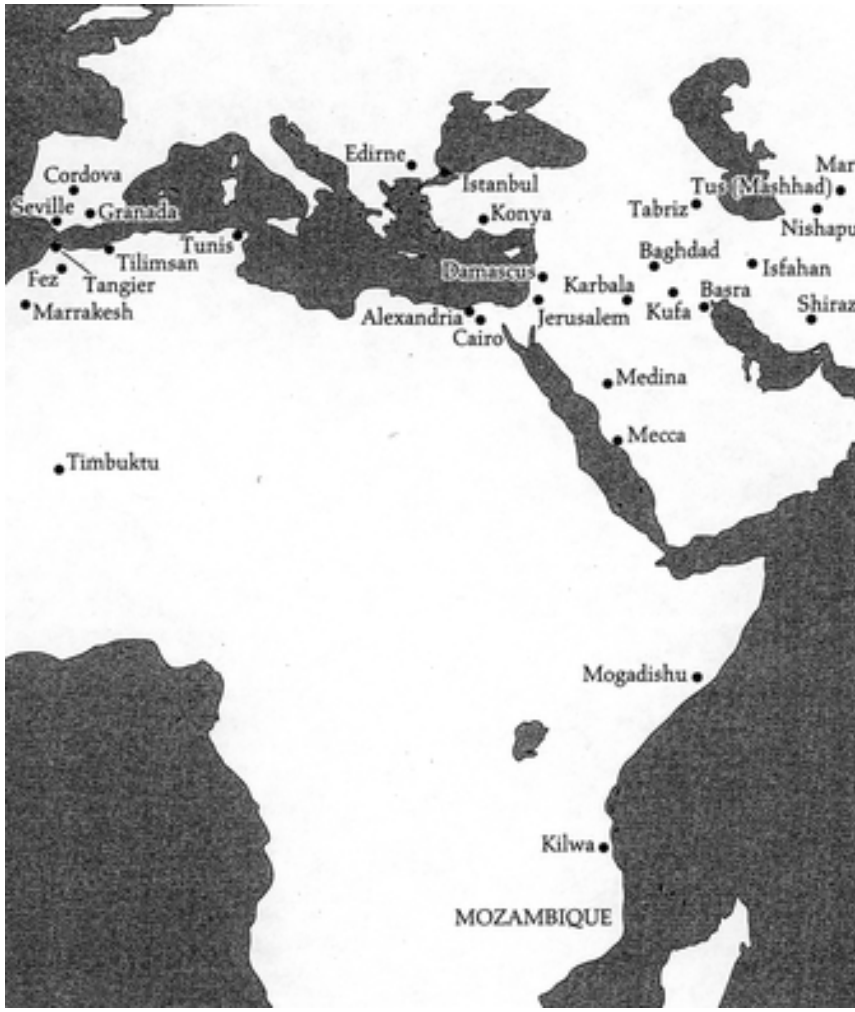
I have sought to maintain consistent transliteration of non-European vocabulary throughout the book, with the notable exception of the bibliography: the profusion of sources from which I drew the material (including lists that already show titles and names modified from formats printed on the original works—works not readily available to me), together with the bewildering variety of transliteration systems (or lack thereof) chosen by the original authors and publishers. The exception here is that I have attempted to give full transliteration of the names of the (generally Muslim) authors of works in the sections on primary-source editions and translations.

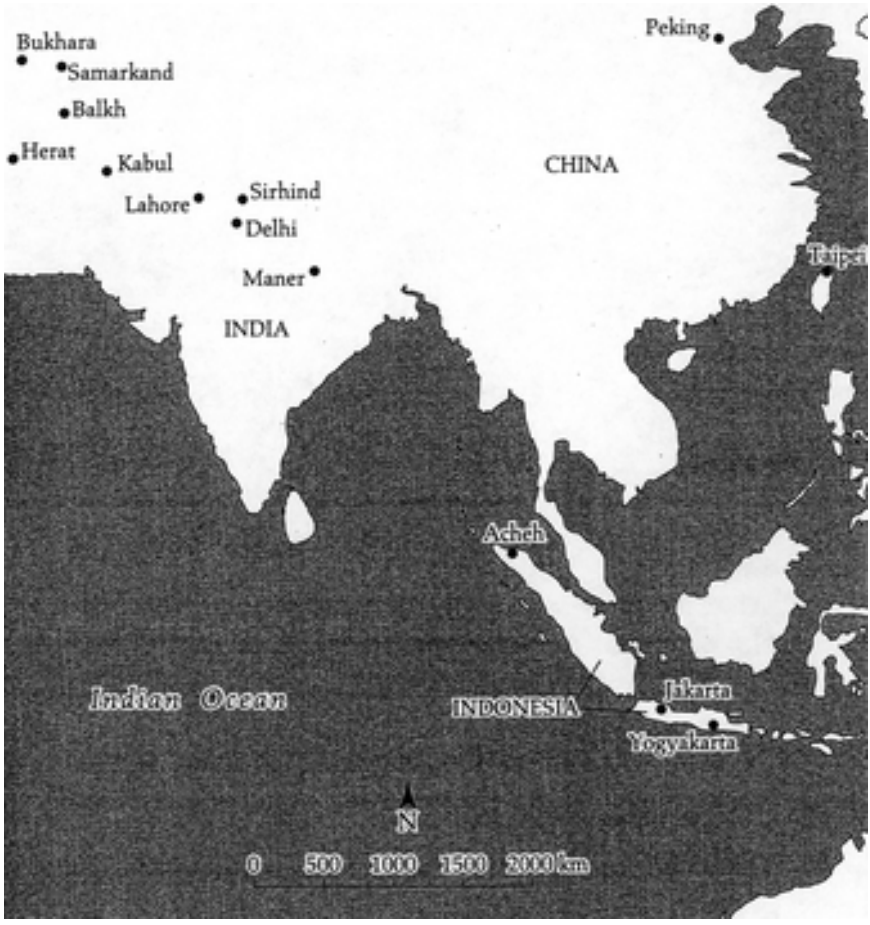
Within the dictionary entries, I have opted for one minor, but consistent, variation: I have not incorporated diacriticals in the names of cities (such as Baghdad), regions (such as Khurasan), and nation-states (such as Iraq), ex-

cept when those geographical designators are used adjectivally (e.g., Baghdādī, Khurāsānī, ʿIrāqī), or when the place-name merits its own entry, in which case the headword receives full transliteration (e.g., Ajmīr, Baṣra). Given the complexity of the whole business of transliteration, I ask the reader's indulgence with the numerous judgment calls the options demanded.

Cross-Referencing: In order to facilitate the rapid and efficient location of information and to make this book as useful a reference tool as possible, extensive cross-references have been provided in the dictionary section. Within individual entries, terms that have their own entries are in **boldface** type the first time they appear. Related terms not appearing in the text of an entry are cross-referenced under the rubric *See also*. *See* refers to other entries that deal with the same topic.

Maps


Edirne
Istanbul
Cordova
Seville
Granada
Konya
Tabriz
Tus (Mashhad)
Marv
Nishapur
Tunis
Tilimsan
Baghdad
Isfahan
Damascus
Karbala
Fez
Tangier
Basra
Shiraz
Marrakesh
Alexandria
Jerusalem
Kufa
Cairo
Medina
Mecca
Timbuktu
Mogadishu
Kilwa
MOZAMBIQUE


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Samarkand
Balkh
Herat
Kabul
Lahore
Sirhind
Delhi
Maner
INDIA
Peking
CHINA
Achch
Indian Ocean
INDONESIA
Jakarta
Yogyakarta
N
0 500 1000 1500 2000 km

Chronology

Two dates separated by a / indicate solar year/Islamic lunar year, beginning with 622/1. Unless otherwise noted, a single date indicates an individual's year of death; b. = birth date; fl. = *floruit*.

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

570 Maʿrib dam breaks for the third time (in Yemen); final disintegration of ancient south Arabian civilization. Birth of the Prophet Muḥammad.

ca. 595 Muḥammad marries Khadīja, first and only wife while she lived. 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 Qurʾān.

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

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

ca. 621 Muḥammad's Night Journey (to Jerusalem) and Ascension through 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 Kaʿba into Islamic practice.

630–31/9–10 Jaʿfar aṭ-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.

632–34/11–13 Abū Bakr quells uprisings in Arabia (Wars of Apostasy, *ridda*), invades Mesopotamia and Palestine.

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

634–44/13–24 Greatest conquests by early Muslim Arabs under Caliph ʿUmar.

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

639–40/18–19 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 ʿUmar ibn al-Khaṭṭāb, model of devout life.

ca. 650/30 Umm Ḥarām of Cyprus, early Friend of God/warrior.

ca. 652/32 Abū ʾd-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.

ca. 653/33 Traditional date at which "canon" of the Qurʾān was established by ʿUthmān.

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

656–61/36–41 First *fitna*, internal struggles for Muslim leadership.

657/36 Uways al-Qaranī martyred in the Battle of Ṣiffīn on the side of ʿAlī, the caliph. Kharijites "secede" from ʿAlī, raising questions about who is a "true Muslim" and the relationship of observable sin to membership in the community.

661/41 ʿAlī ibn Abī Ṭālib, first Shīʿī *imām* and important figure in many Sufi lineages.

661–80/41–62 Muʿāwiya caliph; beginning of second great period of expansion.

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

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

ca. 669/49 Mūlāy Idrīs, early Maghribī "Sharīfian" leader, descendant of Muḥammad's grandson Ḥasan.

678/59 ʿĀʾisha, Muḥammad's youngest wife, daughter of Abū Bakr, responsible for transmitting important traditions.

680/61 Ḥusayn ibn ʿAlī, grandson of Prophet, martyred at Karbalāʾ in southern Iraq; death commemorated on 10th of Muḥarram.

692/73 Completion of the Dome of the Rock, Jerusalem, at traditional site of Prophet's Ascension.

Eighth c./first–second c. Jamīl, poet from tribe of ʿUdhra, chaste love for Buthayna, model for Sufi poets. Maryam of Basra, pious woman of Iraq, servant of Rābiʿa. Muʿādha al-ʿĀdawīya, ascetical Iraqi woman.

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.

ca. 734/115 Yazīd ibn Abān ar-Raqāshī, Basran preacher and early theorist of Friends of God.

ca. 748/131 Malik ibn Dīnār, ascetic of Basra.

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

ca. 750/133 ʿAbdāk aṣ-Ṣūfī, early ascetic of Kufa.

750–850/133–236 Legal implications of the Qurʾān put into more systematic form by the scholars considered the founders of the four Sunnī law schools: Abū Ḥanīfa (d. 767), Mālik ibn Anas (d. 795), Ash-Shāfiʿī (d. 820), and Aḥmad ibn Ḥanbal (d. 855).

750–1258/133–656 ʿAbbāsid Dynasty, capital at newly founded city of Baghdad, early center of major ascetics and Sufi groups.

752/135 Rābiʿa bint Ismāʿīl of Syria, ascetic said to have been platonic spouse of Aḥmad ibn Abī 'l-Ḥawārī.

765/148 Jaʿfar aṣ-Ṣādiq, Shīʿī leader, sixth *imām* (for most Shīʿī Muslims), major figure in history of mystical exegesis.

767/150 Abū Ḥanīfa, jurist of Kufa, Ḥanafī school named for him. Muqātil ibn Sulaymān, major exegete of Iraq. ʿAbd al-Wāḥid ibn Zayd, disciple of Ḥasan of Basra, whose teaching he carried to Syria.

770/153 ʿUmar ibn ʿAbd al-ʿAziz (ʿUmar II), Umayyad caliph, considered by Sufis and others as model of piety as ruler, less worldly than other Umayyads.

772/156 Ḥabīb al-ʿAjamī, important ascetic.

776/160 Abū Hāshim, early ascetic of Kufa.

777/161 Ibrāhīm ibn Adham, Khurāsānī ascetic.

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

ca. 800/184 Buhlūl ibn ʿAmr, "wise fool" famed for his blunt social critique.

Ninth/second–third c. Abu ʿAli as-Sindī, perhaps Bāyazīd al-Bisṭāmī's mystical master. Riḥāna al-Wāliḥa, saintly woman mystic. Rābiʿa ash-Shāmīya, Syrian wife of Aḥmad ibn Abi'l-Ḥawārī, noted for her constantly changing mystical states. Fāṭima Zaytūna, early Sufi woman of Baghdad.

ca. 801/185 Rābiʿa al-ʿAdawīya, female poet, ascetic, and mystic of Basra whom some consider the first true Muslim mystic in her desire to move beyond mere asceticism.

803/188 Fuḍayl ibn ʿIyāḍ, Central Asian scholar-turned-ascetic.

809/193 Hārūn ar-Rashīd, ʿAbbāsid caliph, "hero" of *1001 Nights*.

810/194 Shaqīq al-Balkhī, originated discussion of mystical "states."

815/200 Maʿrūf al-Karkhī, leading Sufi in Baghdad.

818/203 Sahl at-Tustarī, early Iraqi exegete, theorist.

820/205 Ḥadīth scholar and jurist Muḥammad ibn Idrīs ash-Shāfiʿī, 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.

830/215 Abū Sulaymān ad-Dārānī, Syrian ascetic.

833/218 Maʾmūn, ʿAbbāsid caliph from 813 to 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 Muʿtazilī 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, acquaintance of Bāyazīd and Dhū 'n-Nūn. (Fl.) Fuṭayma, wife of Malāmatī Ḥamdūn al-Qaṣṣār.

After 854/240 Umm ʿAlī Fāṭima of Balkh, renowned female scholar/mystic.

855/241 Aḥmad ibn Ḥanbal, founder of the fourth Sunnī school of law, currently dominant in the Arabian peninsula. Aḥmad ibn Khiḍrawayh, mystic of Balkh, linked to *futūwa* and Malāmatīya.

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

860/245 Thawbān ibn Ibrāhīm Dhū ʾn-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, Abbasid caliph who opposed Muʿtazilī theology and restored Ibn Ḥanbal's traditionalism to centrality.

ca. 867/253 Sarī "as-Saqaṭī," Baghdad ascetic, controversial teacher on love.

869/255 Abū ʿAbd Allāh ibn Karrām, Persian eponym of Karrāmīya movement.

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

872/258 Yaḥyā ibn Muʿādh ar-Rāzī, Sufi preacher of Nishapur.

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

873/260 Twelfth Imam of the "Twelver Shīʿa" goes into "Lesser Concealment." According to the Shīʿī belief, he works as Lord of Time from his concealment until his return.

875/261 Ṭayfūr ibn ʿĪsā Abū Yazīd (Bāyazīd) al-Bisṭamī, Persian mystic known for his ecstatic utterances.

877/264 Tustarī arrives in Basra.

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

882–83/269 Abū Ḥamza al-Baghdādī, early "Sufi."

884/270–71 Ḥamdūn al-Qaṣṣār, Khurāsānī ascetic and leader of Malāmatīya.

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

893/280 Abū Bakr al-Warrāq al-Ḥakīm, Sage of Balkh.

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

ca. 898/285 Muḥammad ibn ʿAlī al-Ḥakīm at-Tirmidhī, Central Asian theorist.

899/286 Abū Saʿīd al-Kharrāz, ʻIrāqī-born author of *Book of Authenticity*.

10th/third–fourth c. Period of major developments in Sufi literature: the first great manuals of spirituality by Makkī, Kālābādhī, and Sarrāj.

903/290 Abū Ḥamza al-Khurāsānī, early Baghdādī migrant to Central Asia.

ca. 904/291 Ibrāhīm al-Khawwāṣ, itinerant ascetic from Iraq.

907/295 Abū ʾl-Ḥusayn an-Nūrī, Sufi in Baghdad, disciple of Sarī as-Saqaṭī, and author of *The Stations of Hearts*.

909/296 Muhammad ibn Dāʾūd, son of the founder of the Ẓāhirī school of law, denounced Hallaj 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. ʿAmr ibn ʿUthman al-Makki.

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-Saqaṭī. Abū ʿUthmān al-Ḥīrī, Central Asian ascetic.

912/300 Abū'l-ʿAbbās Marwazī, early Persian Sufi poet.

fl. ca. 915/302 Fāṭima bint ʿAbd Allāh, "Juwayrīa," disciple of Kharrāz.

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

916/304 Yūsuf ibn al-Ḥusayn ar-Rāzī, famed Sufi of Rayy, Iran.

919/307 ʿAlī ibn Sahl, early mystic of Isfahan.

922/310 Ḥallāj executed.

ca. 922/310 Abū ʾl-ʿAbbās ibn ʿAṭāʾ killed, supporter of Ḥallaj.

923/311 Abū Jaʿfar aṭ-Ṭabarī, great historiographer and Qurʾān commentator. Abū'l-ʿAbbās Ibn ʿAṭāʾ, Iraqi supporter of Ḥallāj.

924/311 Abū Muḥammad Jurayrī, early "resident" in environs of Kaʿba.

925–26/313 Fakhrawayh bint ʿAlī, influential devout woman of Nishapur.

931/319 Ibn Masarra, Iberian mystical author, philosopher, ascetic, and leader of early Sufi school of Cordoba. Muḥammad ibn al-Faḍl al-Balkhī, early Central Asian Sufi theorist.

932/320 Muḥammad ibn ʿAlī al-Ḥakīm at-Tirmidhī, Central Asian theorist.

ca. 932/320 Abū Bakr Muḥammad al-Wāsiṭī, Baghdad contemporary of Ḥallāj.

933/321 Abū Jaʿfar aṭ-Ṭahāwī, early Egyptian author on Friends of God.

934/322 Abū Bakr al-Kattānī, early member of Baghdad school. Abū ʿAlī Aḥmad ar-Rūdhbārī, Iraqi mystic of Shāfiʿī school of law.

935/323 Al-Ashʿarī, leading theologian who introduced elements of Mu'tazilī methodology into mainstream theology.

940/328 Abū ʿAlī ath-Thaqafī, early Malāmatī of Khurāsān.

941/330 Abū Bakr Abharī, early Persian Sufi. Abū Yaʿqūb an-Nahrajūrī, early "resident" in Mecca's sacred precincts.

945/333–34 Shiblī, ʿIrāqī Sufi and disciple of Junayd.

949–1022 Simeon the New Theologian, major Byzantine author on deification and mystical experience.

950/338–39 Al-Fārābī, major Islamic philosopher of Turkic descent.

951/340 Abū Ḥulmān ad-Dimashqī, Syrian heterodox theologian. Ibn al-Aʿrābī, early "resident" of sacred precincts of Mecca.

952/341 Jaʿfar-i Ḥadhdhāʾ, early Sufi leader in Shiraz with links to Baghdad school.

953/342 Abū'l-Qāsim as-Samarqandī, Sage and Sufi scholar.

958/346 ʿĀʾisha bint Abī ʿUthmān of Nishapur.

959/348 Jaʿfar al-Khuldī, associate of Junayd in Baghdad. Abū ʿAmr az-Zajjājī, Baghdad-taught "resident" (*mujāwir*) in Mecca's sacred precincts. Abū 'l-Ḥasan Būshanjī, Khurāsānī exponent of *futūwa*.

964/353 Abū ʿAlī Jūzjānī, early theorist on Friends of God.

965/354 Mutanabbī, great Arab Ḥamdānid court panegyrist.

965/354 or 976/366 ʿAbd al-Jabbār an-Niffarī, enigmatic ʿIrāqī author of *Book of Mystical Sayings* and *Mystical Addresses*.

969–1171/358–566 Fāṭimid Dynasty rules central Middle East from newly founded capital of Cairo.

973/362 Azhar mosque founded in Cairo, becomes the center of Shīʿī intellectual life under Fāṭimid rule.

976/366 ʿAbd al-Jabbār an-Niffarī, Iraqi author of mystical paradoxes.

977/367 Abū 'l-Qāsim Ibrāhīm an-Naṣrābādhī, disciple of Shiblī.

982/371 Ibn Khafīf, major mystic of Shiraz, aged ca. 100. Abū 'l-Ḥusayn al-Ḥuṣrī, ascetic of Basra.

983/280 Abū Warrāq Ḥakīm, early Central Asian sage.

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 Saʿīd 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, author of 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*. Ibn Abī Zayd al-Qayrawānī, Tunisian scholar, source on Friends of God.

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

Late 10th/fourth c. Luqmān Sarakhsī, Central Asian "holy fool."

ca. 1000/391 Bābā Ṭāhir ʿUryān, author of early Persian Sufi quatrains.

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

1013/404 Baqillānī, jurist and major systematizer of Ashʿarite theology.

1016/407 Abū Saʿd al-Khargūshī, author of early Sufi manual.

ca. 1021/412 Abū ʿAli ad-Daqqāq, mentor of Qushayrī.

1021/412 ʿAbd ar-Raḥmān as-Sulamī, exegete and hagiographer from Nishapur, disciple of Naṣrābādhī.

1023/414 Abū 'l-Faḍl Sarakhsī, mentor of Abū Saʿīd ibn Abī 'l-Khayr. Ibn Jaḥdam al-Hamadhānī, early "resident" at shrine of Kaʿba.

1027/418 Abū Manṣūr Maʿmar al-Iṣfahānī, Persian Sufi theorist.

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

1032/424 Abū 'l-ʿAbbās Qaṣṣāb, major "illiterate" *shaykh* of Khurasan.

1033/425 Abū 'l-Ḥasan ʿAlī al-Kharaqānī, Persian mystic and *shaykh* of Anṣārī. Abū Isḥāq Ibrāhīm al-Kāzarūnī, Persian mystic and eponymous founder of Kāzarūnīya. Ghāzī Miyān (Salar Masʿūd Ghāzī), early Indian martyr/Friend of God.

ca. 1036/428 Abū ʿUmar aṭ-Ṭalamankī, Andalusian mystic.

1037/428 Abū ʿAlī ibn Sīnā (Avicenna), major Muslim philosopher from Central Asia, author of three "visionary recitals" and *Book of the Ascension*. Ibn Bākūya, Sufi of Shiraz, knew Ibn Khafīf.

1038/430 Abū Nuʿaym 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.

1049/440–41 Abu Saʿīd ibn Abī 'l-Khayr, saintly poet of Khurasan.

1057/451 Abū 'l-ʿAlāʾ al-Maʿarrī, famed Syrian Arabic philosopher/poet.

ca. 1061/453? Abū 'l-Faḍl Khuttalī, teacher of Hujwīrī.

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

ca. 1072/465 ʿAlī Ibn ʿUthmān Dātā Ganj Bakhsh Hujwīrī, Ḥanafī scholar and author of the manual *Revelation of Realities Veiled*.

1074/466–67 Abū 'l-Qāsim ʿAbd al-Karīm al-Qushayrī, Central Asian manualist and hagiographer who wrote *Treatise (on Sufism)*, aka *The Letter to the Sufis*, reconciling Sufism with Sunnī authorities.

1076/469 Abū'l-Qāsim-i Kurrakānī, major Khurāsānī *shaykh*.

1083/476 ʿAbd al-Mālik al-Juwaynī, Central Asian theologian, teacher of Abū Ḥāmid al-Ghazālī.

1084–85/477 Abū ʿAlī Fārmadhī, major training *shaykh* of Nishapur.

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

1092/485 Niẓām al-mulk, Saljuqid grand vizier who exiled Anṣārī from Herat in 1066 and appointed Ghazālī professor at Niẓāmīya *madrasa* in Baghdad.

1094/487 Abū Bakr an-Nassāj, Central Asian *shaykh* to the Brothers Ghazālī.

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

1097/491 Abū Isḥāq "Chishtī," ancestor of Chishtīya.

12th/sixth c. Al-Mukharrimī, builder of fīrst Ḥanbalī *madrasa*.

1111/505 Abū Ḥāmid al-Ghazālī, professor in Baghdad and author of *The Revitalization of Religious Disciplines*. Ibn Ḥirzihim, Moroccan Sufi leader (d. *after* 1111).

1119/512–13 Ibn ʿAqīl, Hanbalī legal scholar.

1124/518 Ḥasan-i Ṣabāḥ, Persian Ismāʿīlī leader, militant branch of Shīʿa that 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* (*Sawāniḥ*). Rashīd ad-Dīn Maybudī, Persian scholar, exegete, and mystic, student of Anṣārī.

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

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

1132/526 Omar Khayyam, Persian poet who 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-Samʿānī, Persian mystical poet who wrote *Refreshment of Spirits*, innovative for its blend of prose and poetry. Yūsuf Hamadānī, Persian *shaykh* influential in Central Asia.

1141/536 Aḥmad of Jām, who authored several Persian works on spirituality. Ibn al-ʿArīf, Iberian author of *The Beauties of Mystical Sessions*. Ibn Barrajān, Andalusian Sufi, school of Ibn Masarra, imprisoned by Sultan in Morocco.

1145–46/540 Arslān ibn Yaʿqūb ad-Dimashqī, Friend of God, "defender of Damascus" against Crusade attack.

1151/546 Ibn Qasī, Iberian mystic, author of treatise.

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

1157/556 Bahrāmshāh ibn Masʿūd of Ghazna, Sultan to whom Sanāʾī dedicated the 10th chapter of his *Hidden Garden of Ultimate Reality*.

1166/561 ʿAbd al-Qādir al-Jīlānī, famous Sufi preacher and eponym of the Qādirī order, considered the first formal Sufi order. Abū Shuʿayb aṣ-Ṣanhājī, major Moroccan Berber Sufi.

1168/563–64 Abū 'n-Najīb ʿAbd al-Qāhir as-Suhrawardī, Persian *shaykh*, author, and scholar who taught Aḥmad al-Ghazālī, Najm ad-Dīn Kubrā, and Abū Ḥafṣ ʿUmar as-Suhrawardī; wrote *Rules of Behavior for Sufi Seekers*.

After 1176/572 Ṭāhir aṣ-Ṣadafī, Maghribī hagiographer.

1177/572 Abū Yiʿzzā, enigmatic Moroccan Berber Sufi.

1182/578 Aḥmad ar-Rifāʿī, ʿIrāqī Shāfiʿī scholar and founder of the Rifāʿīya.

1189–92/585–88 Third Crusade; battle at Acre leads to truce, giving Christians access to Jerusalem.

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

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

1197/594 Abū Madyan of Tlemcen, Sufi saint who gathered a following; said to be disciple of ʿAbd al-Qādir al-Jīlānī. Shams ad-Dīn Daylamī, Persian theorist and exegete.

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/sixth c. Fāṭima of Cordoba, female spiritual director of Ibn ʿArabī. Ibn-i Munawwar, Persian hagiographer. Abū ʿAbd Allāh ad-Daqqāq, Moroccan *shaykh* of Abū Madyan.

13th/seventh c. 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 were established firmly in India and several originated in Egypt. Sari Ṣalṭūk, legendary Turkish warrior dervish who fought against the Byzantines. Ḥakīm Ata, Central Asian sage, descendant of Aḥmad Yasawī.

ca. 1200/596–97 Ibn al-Jawzī, theologian known for his cautious views and reservations about Sufism. Aḥmad Yasawī, Central Asian founder of the Yasawīya.

1204/601 Fourth Crusade; Latin armies sack Constantinople. Maimonides, great rabbi and theologian of Cordoba. Abū 'l-ʿAbbās as-Sabtī, major Maghribī *shaykh*.

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

1206–96/602–96 Slave Dynasty of Delhi among early political regimes establishing Muslim power in northern India.

1207/603 Muḥammad at-Tamīmī al-Fāsī, Maghribī hagiographer.

1209/606 Ilyās Ibn Yūsuf Niẓāmī Ganjawī, Azerbaijānī poet known for his mystical didactic anthology *The Quintet* (*Khamsa*). Rūzbihān Baqlī of Shiraz, major Persian author on mystical love.

1216/613 Al-Mālik aẓ-Ẓāhir, Ayyūbid ruler, patron of Sufis and scholars.

1218/615 Zaynab bint Abū ’l-Qāsim, learned pious woman, teacher in Nishapur.

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

1220/617 ʿAbd al-Khāliq Ghijduwānī, disciple of Hamadāni, propagated his teachings in Transoxania. Najm ad-Dīn Kubrā, Central Asian founder of Kubrawīya.

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

ca. 1222/619 Jamāl ad-Dīn as-Sāwī spreads Qalandarīya to Middle East.

1223/620 Jamāl ad-Dīn as-Sāwī, called originator of Qalandarīya.

1225/622 An-Nāṣir, ʿAbbāsid caliph who wanted to revive stagnant spiritual life of Islam and unite Islamic rulers against Mongol threat. ʿAlī al-Kurdī, extreme ascetic of Damascus.

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

1227/626–27 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/ninth century.

1228/625 ʿAbd as-Salām ibn Mashīsh, Moroccan ascetic influential in the thought and practice of the Shādhilīya.

1230/628 Ibn az-Zayyāt at-Tādilī, Moroccan hagiographer.

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

1234/631–32 Abū Ḥafṣ ʿUmar as-Suhrawardī, Persian-born scholar, theorist, and preacher who wrote *The Benefits of Intimate Knowledge*.

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

1235/632–33 Quṭb ad-Dīn Bakhtīyār Kākī, saint revered by Iltutmish, first king of the Slave Dynasty of Delhi.

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

1238/635 Awḥād ad-Dīn Kirmānī, Persian poet known for quatrains, acquaintance of Ibn ʿArabī.

1240/637–38 Muḥyī ad-Dīn ibn al-ʿArabī, Iberian-born mystical author who wrote *Meccan Revelations* and *Bezels of Wisdom*. Bābā Ilyās, mystic from Khurasan active in Anatolia.

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

1244/641–42 Jalāl ad-Dīn Tabrīzī, one of the first Suhrawardīs to go to India.

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

fl. ca. 1250/648 Abū Bakr Ṭūsī Qalandarī, Indian Ḥaydarī who founded center in Delhi.

1250–1517/648–923 Mamlūk Dynasty; ruled much of the Central Middle East from its capital at Cairo after stopping the Mongol advance at ʿAyn Jalūt. Major patrons of the arts and architecture and founders of many important Sufi institutions.

1252/649 Saʿd ad-Dīn Ḥammūya, Khurāsānī Shāfʿī scholar.

1256/654 Najm ad-Dīn Dāya Rāzī, Persian Kubrawī author and exegete who wrote *Path of the Godservants to the Starting Point and Return*.

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

1260/659 Jamāl ad-Dīn Hansawī, Panjabi Chishtī poet.

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 Bahāʾ ad-Dīn Zakarīya Mulṭānī, founder of the Indian Suhrawardīya. Lāl Shāhbāz Qalandar, Indian dervish of Suhrawardīya.

1265/664 Farīd ad-Dīn Ganj-i Shakar, aka Bābā Farīd, an Indian Chishtī *shaykh* and teacher of Niẓām ad-Dīn Awliyāʾ.

1266/665 Ibn ʿAlwān, Yemeni Sufi poet, Ghazālī-inspired theologian.

1267/666 Sayyida Fāṭima of Manūbīya, Tunisian saint with special following among women.

1269/668 Abū'l-Ḥasan ash-Shushtarī, Andalusian mystical poet.

1270/669 Ibn Sabʿīn, Iberian Sufi and philosopher.

ca. 1270–71/669 Ḥājjī Bektāsh Walī, Khurāsānī dervish, eponym of Bektāshīya.

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.

1274/672–73 Qāḍī Ḥamīd ad-Dīn Nāgawrī, Indian Suhrawardī scholar. Ṣadr ad-Dīn al-Qūnawī, Anatolian scholar, stepson and disciple of Ibn ʿArabī who wrote commentary to Ibn ʿArabī'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 Rifāʿīya.

1277/675–76 Muʿīn ad-Dīn Parwane, minister of the Saljūqid Dynasty of Konya, major patron of Rūmī.

1278/677 Burhān ad-Dīn Ibrāhīm ad-Dasūqī, Egyptian Sufi poet and founder of Dasūqīya order. Najm ad-Dīn Dimashqī, Andalusian Sufi poet.

1282/680 ʿAzīz ad-Dīn Nasafī, Central Asian Shīʿī Sufi theorist and *shaykh* of the Kubrawīya.

1283/682 Ṣafī ad-Dīn al-Khazrajī, Egyptian hagiographer.

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

1287/686 Abū 'l-ʿAbbās al-Mursī, successor of Abū 'l-Ḥasan ash-Shādhilī.

1289/688 Fakhr ad-Dīn 'Irāqī, Persian poet associated with both Rūmī and Ibn ʿArabī and known for his *Divine Flashes* (*Lamaʿāt*).

1291/690 Jalāl ad-Dīn Bukhārī, important Indian Suhrawardī leader.

1292/692 Muṣliḥ ad-Dīn Saʿdī, 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.

Late 13th/seventh c. Tapduq Emre, founder of a group of mystics in Anatolia.

ca. 1300/700 Abū Bakr Ṭūsī "Ḥaydarī," founder of residence. Saʿīd ad-Dīn Farghānī, Central Asian Suhrawardī, student of Qūnawī. Mīr Khurd, Indian Chishtī hagiographer.

1303/703 Pīr-i Bakrān, Iranian Friend of God whose mausoleum shows "royal" features.

1307–8/707 Barāq Bābā, Turkish dervish, enhanced in legend.

1309/709 Ibn ʿAṭāʾ Allāh of Alexandria, Egyptian author and hagiographer, member of Shādhilīya, author of *Book of Aphoristic Wisdom*.

1312/712 Sulṭān Walad, Turkish poet and author, son of Rūmī, "founder" of Mawlawīya.

1314/714 Umm Zaynab Fāṭima bint ʿAbbās, important female Cairene teacher and preacher.

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

fl. 1320/720 Ibn aṣ-Ṣabbāgh, Andalusian hagiographer of Shādhilī.

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

1322/733 Ḥasan al-Juwāliqī, early Egyptian *qalandar*.

1324/724 Shāh Abū ʿAlī 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. Niẓām ad-Dīn Awliyāʾ, Indian scholar and leader, propagator of Chishtīya in India.

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

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

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

1334/735 Ṣāfī ad-Dīn Ardabīlī, Persian spiritual ancestor of Ṣafawid order. ʿIzz ad-Dīn Kāshānī, Persian Sufi influenced by Shihāb ad-Din Suhrawardī.

1335/736 Abū 'l-Mafākhīr Yaḥyā Bākharzī, Kubrawī *shaykh*. Rukn ad-Dīn (aka Rukn-i ʿAlam), Indian Suhrawardī *shaykh* of Multan.

1336/736–37 ʿAlāʾ ad-Dawla Simnānī, Persian mystic and author. Ḥasan Sijzī Dihlawī, Chishtī hagiographer.

1337/737 Maḥmūd ash-Shabistarī, 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 Niẓām ad-Dīn Awliyāʾ in the Chishtī order.

1349/750 Ibn Luyūn, Andalusian mystical poet, source on Shushtarī.

1350/751 Ibn Qayyim al-Jawzīya, major theologian who wrote the *Mysteries of Ritual Prayer*, in which he describes God as praising Himself through the mouth of the praiser. Ḍiyāʾ 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 who forced many intellectuals/mystics to leave Delhi for the Deccan in 1327.

1354/755 Bābā Sammāsī, spiritual father of Bahāʾ ad-Dīn Naqshband.

1356/757 Naṣīr ad-Dīn Maḥmūd Chirāgh-i Dihlī, Indian Chishtī scholar and successor to Niẓām ad-Dīn Awliyāʾ.

1357/758 Ḍiyāʾad-Dīn Baranī, Indian historiographer who wrote about Niẓām ad-Dīn and his influence in the Chishtīya.

1360/761 Shams ad-Dīn Aflākī, Turkish hagiography of Rūmī.

1363/765 Muḥammad Wafāʾ, Egyptian founder of Wafāʾīya (Shādhilī).

1367/768 Abū ʾs-Saʿāda Yāfiʿī, renowned Sufi of Yemen.

1368/770 Ming Dynasty overthrows Mongol Yuan Dynasty.

1371/772–73 Tāj ad-Dīn Subkī, who classified 25 different types of miracles. ʿAbd Allāh Shāh Ghāzī, patron saint of Karachi, Pakistan.

ca. 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, letter writer, Indian leader of Firdawsīya.

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

1385/787 Mīr Sayyid ʿAlī Hamadhānī, active Kubrawī founder in Kashmir.

1389/791 Muḥammad Shams ad-Dīn Ḥāfiẓ, major Persian mystical poet. Khwāja Bahāʾ ad-Dīn Naqshband, Central Asian founder.

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

1391/794 Khwāja Bahāʾ ad-Dīn Naqshband, Central Asian Sufi and founder of Naqshbandīya, considered seventh *khwāja* in Abū Yūsuf’s line.

1394/796–97 Faḍl Allāh Astarābādī, founding leader of the Ḥurūfīya tradition.

Early 15th/ninth c. 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, major patrons of the arts and Sufism. ʿAlī Wafāʾ, Egyptian *shaykh* in Shādhilī tradition.

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 Kubrawī author and poet.

1417/820 ʿImād ad-Dīn Nasīmī, 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, and author in Chishtīya order.

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

1431/834 Shāh Niʿmat Allāh Walī, Syrian-born author who founded the Niʿmat-allāhīya. Abū ʾl-Wafāʾ Khwārazmī.

1434/838 Ahmad ʿAbd al-Ḥaqq Rudawlawī, major Ṣābirī Chishtī leader. Zinda Shāh Mādar, Indian student of Ashraf Jihāngīr Simnānī.

1437/830 Ṣaʾīn ad-Dīn Turka, Persian Sufi theorist of exegetical method.

1446/849 Aḥmad Khattū, Gujaratī Sufi poet at court of Timurids.

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

1455/860 Burhān ad-Dīn Khalīl Allāh Shāh, Persian Niʿmat-allāhī *shaykh*.

1456/860 Saʿd ad-Dīn Kāshgharī, Central Asian Naqshbandī leader in Herat.

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

fl. 1462/866 Ādharī Ṭūsī, Shīʿī Niʿmat-allāhī Sufi poet. Aḥmad Bashīrī, Central Asian Uwaysī.

ca. 1465/809–10 Abū ʿAbd Allāh al-Jazūlī, Moroccan author of popular Sufi prayer book on trust in God and the Messenger. Dāʿī Shīrāzī, Niʿmat-allāhīya leader. Muḥammad Nūrbakhsh, founder of Nūrbakshshīya.

b. 1469/874 Mīr Kamāl ad-Dīn Gāzurgāhī, Malāmatī of Herat.

ca. 1470/874 Possible death of Eshrefoğlu Rūmī, Turkish mystical poet.

1477/882 Muḥammad az-Zawwawī, North African Sufi jurist, author of "dream autobiography."

fl. ca. 1480 ʿAlī Ṣāliḥ al-Andalūsī, major Jazūlī hagiographer and theologian.

1485/890 ʿAbd Allāh Shāh, who brought the Shaṭṭārīya to India.

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

1492/897 Mawlāna ʿAbd 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.

ca. 1493/899 Possible death of Eshrefoğlu Rūmī, Turkish poet of the Qādirīya.

1494/899 Aḥmad Zarrūq, Moroccan mystical author.

15th/ninth–16th/10th c. Period of the Walī Songo, "nine saints" of Indonesia. Balīm Sulṭān, second master of the Baktāshī order.

1501–1738/906–1151 Ṣafawid Dynasty rules most of Persia, from Shāh Ismāʿīl's rise to power in 1501. Shīʿism 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 ʿAlī Shīr Nawāʾī, 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 Potiphar's wife's love for Joseph, symbol of enrapturing power of love.

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

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

1508/914 Abū Bakr ibn al-Aydarūs al-Adanī, early member of Yemeni Sufi family.

1511/917 ʿAlī ibn Maymūn al-Fāsī spreads Shādhilīya into Syria.

1515/921 Shaykh Ṣadr ad-Dīn Ṣadr-i Jahān, patron saint of Malerkotla.

1517/923 ʿĀʾisha al-Bāʿūnīya, mystic and poet from important Syrian Sufi family.

1518/924 Kabīr, Indian Muslim mystical poet influential in the beginnings of Sikh tradition in connection with Gurū Nanak.

1519/925 ʿAlī Kurdī Maqtūl, Naqshbandī *shaykh* in Qazwīn, Iran. Hindu Majapahit kingdom in Java overthrown by Muslim rule.

1520/927 Zakarīya al-Anṣārī, Egyptian Sufi theorist and jurist of Cairo.

ca. 1530/923 Muḥammad ibn ʿĪsā al-Mukhtārī, Moroccan founder of the Īsāwīya order.

1524/930 Ismāʿīl, Ṣafawid Shāh whose victory in 1501 made Shīʿism the official creed of Persia. Muḥammad Dimirdāsh, early Egyptian founder of a subbranch of the Khalwatīya.

1528–29/935 ʿAbd Allāh al-Ghazwānī, major Jazūlī theorist and innovator.

1530/936–37 Bābūr, first ruler of Mughal Dynasty, which eventually ruled most of India/present-day Pakistan, descendent of the Timurid Dynasty.

1531/938 Maḥmūd Lāmiʿī Çelebi, Turkish translator of Jāmī.

ca. 1532/938 ʿAlī ibn Ḥusayn Wāʿiẓ Kāshifī; his *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 ʿAbd al-Quddūs Gangōhī, Indian Chistī poet and Ibn ʿArabī apologist.

1543/949 Khwāja Aḥmad Kāsānī, Central Asian Naqshbandī theorist.

b. ca. 1554/962 Muḥammad Ghawthī Manduwī, Indian Shaṭṭārī, subject of important hagiography.

1556/963 Humāyūn, Second great Mughal emperor, father of Akbar. Ignatius of Loyola, Spanish mystic, founder of Jesuit order.

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

1562/969–70 Muḥammad Ghawth Gwāliyārī, Indian leader of the Shaṭṭārīya.

1563/971 Mehmet Faḍlī, Turkish-born Khalwatī Sufi poet.

1565/973 ʿAbd al-Wahhāb ash-Shaʿrānī, Egyptian Shādhilī hagiographer.

1566/974 Sulaymān the Magnificent, Ottoman ruler responsible for dramatic expansion of the empire, major patron of Sufis. Fakhrī Harawī, Sufi poet at Ṣafawid court.

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

1571–72/980 Shaykh Salīm Chishtī, spiritual guide of Emperor Akbar.

ca. 1578/986 ʿĀʾisha bint Aḥmad al-Idrīsīya, Moroccan Jazūlī woman authority.

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, who applied Persian metrics to Pashto.

1589/997 Ḥusayn Ḥāfiẓ Karbalāʾī, Persian Sufi poet and historian.

1591/999–1000 Muḥammad ash-Shīrāzī ʿUrfī, one of Akbar's court poets who lamented the 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 c. Bābā Lāl Das, Hindu sage who had disputations with Dārā Shikūh. Sayyid Sulṭān, who taught even Iblis 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, translator of Saʿdī's *Gulistān* into German, making it a favorite of European intellectuals. Ḥajji Muḥammad, who wrote *The Book of Light*, important Sufi work in Bengālī.

ca. 1600/1009 Umm ʿAbd Allāh ʿĀʾisha, Moroccan ecstatic.

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

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

1619/1028 Aḥmad ash-Shinnāwī, Naqshbandī *shaykh* of Medina.

1620/1030 ʿAlī Aṣghār Chishtī, Mughal-era hagiographer. Muḥammad ibn Faḍl Allāh of Burhānpur, Sufi theorist inflluential in Southeast Asian developments.

1621/1031 ʿAbd ar-Raʾūf al-Munāwī, Egyptian hagiographer. Bahāʾ ad-Dīn Āmilī, Persian Shīʿī Sufi poet.

ca. 1623/1033 ʿAbd al-Karīm Bulrī, Sindhī mystical poet.

1624/1034 Aḥmad Sirhindī, Naqshbandī reformer.

1627/1036–37 Jahāngīr, Mughal emperor, who adorned Ajmer, Muʿīn 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, aka Shams ad-Dīn of Pasai, Indonesian Sufi scholar involved in the *wujūdī* controversy.

1631/1041 Ismāʿīl Rusīhī Anqarawī, Turkish mystic who wrote a fine commentary on Rūmī's *Mathnawī*. Mumtaz Mahal, wife of Shāh Jahān, who built the Tāj Mahal as a monumental tomb for her.

1633/1042–43 Muḥammad Ghawthī, member of the Shaṭṭarīya order who composed hagiography of 575 Indo-Muslim saints.

1635/1044–45 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 (Mullā Ṣadrā), major philosopher deeply influenced by Suhrawardian thought.

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

1646/1056 Madhō Lāl Ḥusayn, Panjābī Qādirī poet.

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

1653/1063 Jaʿfar al-ʿAydarūs, translator of *Safīnat al-awliyāʾ* (*Biographies of the Saints*) into Arabic.

1654/1064 Jamāl ad-Dīn al-Ḥulwī, Turkish hagiographer of the Khalwatīya.

1658/1068 Nūr ad-Dīn Rānīrī, Indian Rifāʿī Sufi scholar in Mecca, opponent of Ḥamza Fanṣūrī and Shams ad-Dīn as-Samaṭrānī. Wang Daiyu, earliest to translate Sufi thought into Chinese.

1659/1069 Dārā Shikūh, Indian member of Qādirīya known for the treatise *The Confluence of the Two Seas*. Shāh Jahān, father of Dārā Shikūh, Mughal builder of Tāj Mahal. Allāhdīyā Chishtī, Indian hagiographer.

1660/1071 ʿAbd Allāh Sarī, Turkish mystical poet who wrote a commentary on Rūmī's *Mathnawī*.

1661/1071 Sarmad, Jewish convert to Sufism, executed in Mughal India; shocked listeners by calling people to imitate Satan. Aḥmad al-Qushāshī, Arabian Naqshbandī leader whose students spread Shaṭṭārīya in Southeast Asia.

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

1664/1074 ʿOsman Bosnevi, Naqshbandī figure in Kādizādeli anti-Sufi movement.

1666/1077 Açıkbaş Maḥmūd, Bursa Naqshbandīya *khalīfa*.

1668/1078–79 Pīr Muḥammad Maʿṣūm, son of Aḥmad Sirhindī, who claimed Muḥammad Maʿsūm was second after him in ranks of four men selected by God.

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

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

1671/1082 Ināyat Allāh Kanbū, Indian ascetic who served Shāh Jahān and lived at a Sufi residence in Delhi.

1677/1088 Angelus Silesius, German Christian mystic.

1678/1088 Sīdī Maḥmūd al-Baghdādī, West African Sufi *shaykh* thought to be a martyr, eponym of the Maḥmūdīya.

1679/1090 Fayḍ-ī Kāshānī, Twelver Shīʿī Sufi scholar.

1680/1091 Āfāq Khwāja established Naqshbandī rule over Tibet. ʿAbd al-Qādir al-Fāsī, Moroccan Shādhilī leader.

1681/1092 Jahānārā, Mughal princess and student of Mullā Shāh, sister of Awrangzīb and Dārā Shikūh.

1683/1094 Shaykh ʿAbd ar-Raḥmān Chishtī, Indian leader of Chishtīya. Ottoman Dynasty's second siege of Vienna unsuccessful.

1689/1100 Khushḥāl Khān Khattak, who translated works of Saʿdī and Jāmī into Pashto from Persian. Zīb an-Nisāʾ, daughter of Mughal Awrangzeb, talented poetess.

1690/1102 Ibrāhīm Ḥasan al-Kūrānī, Kurdish Naqshbandī mystic.

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

1693/1104 ʿAbd ar-Raʾūf as-Sinkilī, Indonesian Shāfiʿī scholar, member of Shaṭṭārīya, credited with bringing Islam to Acheh in Sumatra.

1694/1105 Niyāzī Miṣrī, Turkish poet and spiritual leader who used traditional methods of interpretation in his commentary. Āfāq Khwāja, Chinese Naqshbandī leader.

1697/1108-9 Naṣīr ʿAlī Sirhindī, Indian Naqshbandī, poet, compatriot of Bīdil.

1699/1111 Yūsuf Makassar, first Indonesian to claim initiation into the Qādirīya.

Early 18th/12th c. Mirza Khan Ansari, descendent of Bayezid Ansari, a leading mystical poet of the later days of Awrangzeb's reign.

18th/12th c. 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, who expressed mystical teachings in Pashto, poet and member of the Chishtī order.

1700/1111–12 ʿAbd al-Aḥad Gul, Indian master/teacher of Saʿd Allāh Gulshān. (Fl.) ʿAbd al-ʿAzīz ad-Dabbāgh, Moroccan Neo-Sufi.

1705/1117 Barī Imām, Qādirī/Qalandarī saint of the Panjab.

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

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

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

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

1720/1133 Imām Ḥaddād, ʿAbd Allāh ibn ʿAlawī, Ḥadramī poet and mystic influential in East African/Indian Ocean Sufi organizations.

1721/1133 Mīrzā ʿAbd al-Qadīr Bīdil, poet who criticized Sufis who constantly mentioned food.

d. after 1724/1137 Liu Zhi, Chinese translator of Sufi texts, hagiogrpaher.

1725/1137 Ismāʿīl Ḥaqqī Bursalī, Turkish mystical poet of the Jilwatīya, who wrote a commentary on Rūmī's *Mathnawī*.

1728/1140–41 Saʿd Allāh Gulshān, prolific Persian poet, fond of music and part of the musical society of Delhi.

1729/1142 Kalīm Allāh Jahānābādī, Indian Niẓāmī Chishtī reformer.

1730/1143 Shāh Niẓām ad-Dīn Awrangābādī, major early modern Chishtī leader in South India.

1731/1143 ʿAbd al-Ghanī an-Nābulusī, Syrian scholar of the Shāfiʿī school, poet and Sufi commentator on Ibn al-Fāriḍ, member of Naqshbandī and Qādirī orders.

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

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

1743/1156 Aḥmad as-Sijilmāsī, Moroccan hagiographer of Dabbāgh.

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

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

fl. ca. 1750 Shihāb ad-Dīn of Palembang, major Indonesian translator to Malay.

1752/1165 Shāh ʿAbd al-Laṭīf Bhitāʾī, mystic/poet from Hyderabad-Sind.

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

1757/1181 Bulleh Shāh, greatest Panjābī Sufi poet.

1759/1172 Nāṣir Muḥammad, Indian Mujaddidī Naqshbandī, father of Mīr Dard who wrote Urdū poetry under name ʿAndalīb ("Nightingale").

1760/1173–74 Makhdūm Muḥammad Hāshim, sober mystic who attacked Sufis defending the emotional side of religion, such as dancing in Makli Hill's cemeteries.

1762/1175–76 Shāh Walī Allāh of Delhī, Indian scholar and reformer who translated the Qur'ān into Persian, member of both Naqshbandī and Qādirī.

1766/1180 Ma Laichi, major Chinese Naqshbandī leader.

1775/1189 Muḥammad ibn ʿAbd al-Karīm as-Sammān, Sumatran founder of the Sammānīya.

1778/1192 ʿAbd ar-Rahīm Girhori, Suhrawardi mystic and missionary.

1781/1195 Mīrzā Maẓhar Jān-i Jānān, Mujaddidī-Naqshbandī, militant adversary of Indian Shīʿa. Ma Ming Xin, major figure in Chinese Sufism.

1785/1199 Khwāja Mīr Dard, major Indian Naqshbandī poet and author.

ca. 1789/1203 ʿAbd aṣ-Ṣamad of Palembang (Sumatra), student of Sammān.

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

1792/1207 Muḥammad ibn ʿAbd al-Wahhāb, major early modern critic of Sufism.

1797/1212 Sayyid Mīr Dakanī, Niʿmat-allāhīya reformer.

1798/1213 Ḥusayn ibn Abī Bakr al-ʿAydarūs, major Indonesian Friend of God.

1799/1213–14 Ghālib Dede, classical Turkish poet, member of the Mawlawīya and *shaykh* of the Galata *tekke* in Istanbul. Riḍāʾ ʿAlī Shāh, Niʿmat-allāhīya leader in Hyderabad.

1801/1216 ʿAbd aṣ-Ṣamad al-Hamadānī, Niʿmat-allāhī *shaykh*.

1802/1217 First Sufi publication by a Muslim printing house.

1809/1224 Aḥmad ibn ʿAjība, Moroccan scholar known for commentaries on the works of earlier Sufis and his autobiography. Qādirī Sufi ʿUthmān dan Fodio founds Sokoto Caliphate. Aḥmad ibn ʿAjība, Moroccan Darqāwī exegete and commentator on mystical writings.

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

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

1814/1229 Khwāja Muḥammad ʿĀqil, Chishtī mystic of Panjab.

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

1817/1233 ʿUthmān dan Fodio, Nigerian Qādirī Sufi, founder of caliphate.

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

1824/1239 Shāh ʿAbd al-Azīz, Indian Naqshbandī legal scholar and exegete.

1824/1240 Aḥmad aṭ-Ṭayyib, Sudanese member of the Sammānīya.

1825/1241 Aḥmad ibn Abī Bakr ibn Sumayṭ, of the ʿAlawī family, major force in spreading Sufism in East Africa and points east (Indian Ocean).

1826/1242 ʿAbd al-Wahhāb Sachal Sarmast, Sindhī Sufi poet. Baktashī brotherhood formally abolished.

1827/1242 Mawlānā Khālid Ḍiyāʾ ad-Dīn Baghdādī, Kurdish Naqshbandīya leader, founder of Khālidīya branch.

1830/1246 Qādirī Sufi ʿAbd al-Qādir al-Jazāʾirī leads resistance against French conquest of Algeria.

1831/1246 Sayyid Aḥmad Barīlwī, an Indian Sufi reformer who sought to rid Islam of elements of Shīʿī and Hindu syncretism. Shāh Ismāʿīl Shahīd, 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.

fl. ca. 1850/1267 Poetess Bībī Ḥayatī of Kerman, Iran, Niʿmat-allāhī Sufi.

1851/1267–68 Muʾmin, important early modern Urdu poet.

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

1856/1272–73 Joseph von Hammer-Purgstall, German translator of Sufi poetry.

1857/1274 Sufis participate in great Indian rebellion. Lan Zixi, Chinese hagiographer of "real humans," that is, prophets and Friends of God.

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

1859/1276 Muḥammad Ibn ʿAlī as-Sanūsī, North African scholar who founded the Sanūsīya.

1860/1277 Burhān ad-Dīn Ibrāhīm al-Bājūrī, Azharī *shaykh* and Sufi.

1864/1281 Al-Ḥajj ʿUmar Tall, West African Tījānī leader. Nana Asmaʾu, Nigerian Sufi woman, poet, and hagiographer.

1866/1282–83 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 Fu-Chu, Chinese scholar of Yunnan who translated Sufi texts into Chinese.

1875/1292 Shaykh Aḥmad Khaṭīb as-Sambāsī, major figure in spread of Sufism in Indonesia.

1877/1294 F. A. D. Tholuck, German author of the first comprehensive book on Sufism, published in 1821. ʿAbd al-Ghaffūr, Sufi leading resistance to Britain.

1880/1298 ʿAbd ar-Raḥmān az-Zaylāʿī, popularizer of Somālī Qādirīya.

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

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

1886/1303 Qārā Shamsī Abdāl, Mawlawī poet.

1892/1309–10 Sir James W. Redhouse, British orientalist who studied Rūmī. ʿAbd al-Bāqī al-Bakrī, major figure in modern Egyptian Sufism.

1897/1315 Sīdī Muḥammad, North African who accommodated to French in Tunis.

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

1899/1317 Shaykh ʿAlī Yashrūṭī, founder of Palestinian Shādhilī *zāwīya*.

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

1908/1326 Hamka, Indonesian promoter of reformed Salafī Sufism.

1909/1327 Shaykh Uways al-Barawī, Somalī Qādirī *shaykh*. Abū Bakr al-Kattānī, Moroccan Sufi active in resistance to French colonialism. Nūr aṣ-Ṣabāḥ, Egyptian Shādhilī woman credited with wonders.

1910/1328 Aḥmad Muḥammad Dandarāwī, Egyptian/East African propagator of Idrīsī Sufism.

1914/1332 Shiblī Nuʿmānī, who wrote an Urdū biography of Rūmī (1903). Ma Qixi, Chinese Sufi reformer. Jamāl ad-Dīn al-Qāsimī, Syrian Salafī in favor of retaining many elements of Sufism in "mainstream" Islam.

b. 1922/1339 Sīdī Ḥamza Boutchīchī, Moroccan Sufi leader.

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.

1926/1345 Qāsim al-Barawī, Somalī hagiographer.

1927/1346 Amadu Bamba Mbacké, Qādirī *shaykh* of Senegal. Ḥaḍrat Ināyat Khān, Indian Chishtī who founded Sufi Order in the West. Birth of Jawād Nūrbakhsh, contemporary of Khāniqāhī–Niʿmat-allāhī *shaykh*.

ca. 1931/1350 Ḥaḍrat Bābājān, Sufi daughter of a Baluchi patriarch.

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

1934/1353 Abū ʾl-ʿAbbās Aḥmad Al-ʿAlawī, Darqāwī saint who then began his own order focusing on spiritual retreat.

1937/1356 Muḥammad Māḍī Abū ʾl-ʿAẓāʾim, Sudanese founder of a branch of the Shādhilīya.

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

1940/1359 Tierno Bokar Saalif Taal, major West African leader of the Tijānīya.

1941/1360 Muḥammad Ḥasan ʿAbāta, *shaykh* of a branch of the Rifāʿīya.

1943/1362 Muḥammad Ashraf ʿAlī Thanvī, Indian Sufi leader.

1946/1366 Amīr Ḥamza, Malay poet, son of a Sufi.

1947/1367 Muḥammad Jamīl Jambek, reformer of the Naqshbandīya in Southeast Asia.

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

1951/1371 Muḥammad Dhawqī Shāh, Indian Ṣābirī Chishtī *shaykh*. Jamāʿat ʿAlī Shāh, Indian Naqshbandī reformer leader of Barīlwī school.

1955/1375 Khwāja Ḥasan Niẓāmī, Indian journalist-turned-Chishtī.

1957/1377 Īshān Bābākhān, Central Asian postwar Naqshbandī leader.

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

1967/1387 Aḥmad Raḍwān, major Egyptian Khalwatīya leader.

b. 1969/1389 Arifin Ilham, Indonesia Salafī Sufi reformer.

1975/1395 Ibrāhīm Niassé, reformer of Senegalese Tijānīya.

1977/1398 ʿAbd al-Ḥalīm Maḥmūd, major Egyptian Shādhilī, rector of al-Azhar.

1978/1399 Shahīd Allāh Farīdī, English-born *khalīfa* of Ṣābirī Chistīya. Fāṭima al-Yashrūṭīya, Palestinian Sufi woman.

1979/1400 Abū'l-Ikhlāṣ, major Azharī scholar and Sufi founder.

1982/1402 Ḥagga Zakīya ʿAbd al-Muṭṭalib Badawī, major leader of Egyptian women's Sufi organization.

1983/1403 Shaykh Muḥammad ʿUthmān Abduh al-Burhānī, who revitalized Burhānīya Dasūqīya in Egypt.

1986/1407 Bawa Muhaiyaddeen, Sri Lankan leader of major American Sufi group headquartered in Pennsylvania. Jamāl as-Sanhūrī, *shaykh* of Egyptian branch of Burhānīya.

1988/1409 Muḥammad aṭ-Ṭayyib, Egyptian Khalwatī *shaykh* noted for his asceticism, successor as *ghawth* to Aḥmad Raḍwān.

1990/1411 Shaykh al-Ḥājj ʿAbbās Sall, Senegalese Tijānīya leader.

1994/1415 Aḥmad Abū 'l-Ḥasan, disciple of Aḥmad Raḍwān.

1995/1416 Waḥīd Bakhsh Siyal Rabbānī, Pakistani Chishtī *shaykh*. Bābā Rexheb, Albanian founder of American Baktāshī community. Sayyid Ṣādiq Gowharīn, Iranian professor of Sufism, University of Tehran.

1998/1419 Muḥammad Zakī Ibrāhīm, major Egyptian Sufi reformer of the Muḥammadīya Shādhilīya. Frithjof Schuon (Shaykh ʿĪsā Nūr ad-Din Aḥmad), a master of the Shādhilīya-Maryamīya.

1999/1420 Zindapīr Ṣāḥib, major Pakistani Sufi reformer, "directing" *shaykh*.

fl. ca. 2000/1421 Ḥāgga Rīhām, Egyptian "Sufi" (nonaffiliated) woman famous for her spiritual guidance to all seekers of her Alexandrian sessions.

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

2004/1425 Pīr Vilāyat Ināyat Khān, Sufi Order in West successor.

2016/1436 Sufi organizations and institutions suffer increasing stress at the hands of extremist groups—including Al-Qaeda, ISIS/L, and the Taliban, for example—in the form of polemical attacks on Sufi practices as well as the destruction of countless tombs and shrines, in North, West, and East Africa; the central Arab Middle East; and Afghanistan and Pakistan.

Introduction: Approaches to the History of Sufism

DEFINING SUFISM

Since very early in Islamic history, Sufism has been many things to many different constituencies, both those favorable to it and those critical of it. Before outlining a variety of approaches to the history of Sufism, a word about how one defines "Sufism" will be helpful.

Some of the more ancient explicit and generally positive statements about Sufism, as well as some more recent explorations, have focused on the origins of the name. Perhaps the most broadly accepted explanation has been the etymological derivation of the term from the Arabic for "wool," *ṣūf*, 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 *faqīr*, mendicant, or its most common Persian equivalent, *darwīsh*.

Historically important written sources by Sufi authors, however, pay far more attention to sayings of early spiritual masters who defined *taṣawwuf* (the Arabic term commonly translated as "Sufism") variously in terms of interior attitudes rather than exterior practices. Many of these definitions also turned on etymological derivations, most often associating Sufism with the Arabic for "purity," *ṣafāʾ*, with its connotations of elite spiritual and moral development. Authors of classical handbooks of Sufi thought and practice often produce lists of definitions of Sufism in the form of responses of famous early teachers to inquiries of their followers about the meaning of Sufism or about the qualities of "the true Sufi."[1]

Enmity to Sufism also goes back nearly as far as Sufism itself and, not surprisingly, has a great deal to do with how one defines the phenomenon. Sufism's earliest critics articulated a wide spectrum of concerns about the social, political, and religious implications of the example of individual ascetics and teachers, and of the groups that began to coalesce around them from the first/seventh century on. A widespread criticism of religious authorities arose out of concern that Sufis were setting themselves above and beyond the fundamental requirements of Revealed Law, the *sharīʿa*. These include not only adherence to the basic meanings of the confession of faith

(*shahāda*), faithful observance of the five daily ritual prayers, fasting during the ninth lunar month of Ramaḍān, almsgiving, and pilgrimage to Mecca (the "Five Pillars"), but also a host of details regulating acceptable behavior and social relations. Early critics pointed to a dangerous elitism inherent, they believed, in presumptuous Sufi ideas about the possibility of intimate relationships between human beings and God. Some authorities took the early ascetics and Sufis to task for their quietistic tendencies, arguing that such a preference for withdrawal from society suggested an unwillingness to accept ethical responsibilities.

In more recent times, Sufism has continued to attract a wide spectrum of attention, from an idealized understanding of its role as a phenomenon of spiritual quest that transcends confessional allegiance to outright condemnation of Sufism as the root of all corruption within the realm of things Islamic.[2] Not long ago, the educational attaché of a major Middle Eastern embassy in Washington, DC, announced to the author in no uncertain terms that Sufism was "the ruination of Islam." Such categorical dismissals of a complex phenomenon whose history is intertwined in so many important ways with the greater history of the Islamic tradition are unfortunately not uncommon. They are typically based on either truncated views of Islamic history or just plain lack of information about Sufism—or both. Early modern and contemporary condemnations of Sufism as "un-Islamic" have often cited such practices as visitation to the tombs of holy persons, miracle-mongering, and various rituals and concepts that seem to accord unacceptable mediatorial status to human beings.

The present dictionary cuts a wide swath for Sufism, including some figures and concepts that might not find a place under a narrower definition of Sufism. For example, some sources would exclude "fringe" groups such as the Malāmatīya, Qalandarīya, and Ḥaydarīya and would argue that early ascetics and other "pre-Sufi" figures have no place in the history of Sufism. My overriding concern has been to extend the coverage of an already expansive topic in the hope of suggesting Sufism's broader social, political, cultural, and religious contexts. Sufism, as presented here, therefore embraces a host of features, including the ritual, institutional, psychological, hermeneutical, artistic, literary, ethical, and epistemological.

MODELS FOR THE HISTORY OF SUFISM

Many classic Sufi authors have reflected, however indirectly, on the history of Sufism. Some have limited their reflections to a nostalgic acquiescence in Sufism's lamentable state in their day, observing, for example, that "Sufism was once a reality without a name, but has become a name without a real-

ity."[3] Such assessments are consistent with a common tendency among authors of traditional Islamic sources to see in their history a downward spiral in religious conviction and spiritual sensitivity that began with the death of the Prophet. They seem to presuppose the inevitability of entropy, but seek to sustain the hope that God will make good the promise of renewal in due course.

One can approach the history of Sufism in a variety of ways. Here, I will describe briefly several possibilities as a general backdrop against which the reader might use the various tools provided in this dictionary. First come approaches allied with various methods of "periodization." "Diachronic" approaches use different models to trace the history of Sufism from its beginnings through the centuries; "synchronic" approaches gather data from sources and sites that facilitate comparative studies across geographical, linguistic, and cultural boundaries; and several recent histories one might call "hybrids" of the two. Please note that since one rarely ever finds purely synchronic or diachronic approaches, the two overlap somewhat in the following descriptions. Second, a great deal of recent scholarship has produced many hundreds of analytical studies, from focused journal articles to monographs, from editions to translations, from specific themes to individual figures, from area studies to institutional developments on a broader geographical scale.

CHRONOLOGY AND PERIODIZATION

Several diachronic models of historical periodization include a variety based on "internal" evidence from the history of Sufism considered as a more or less distinct phenomenon within the history of Islam (one indigenously Islamic and several others European or American), and one based on the histories of the various political regimes or "dynasties" generally identified as "Islamic." The chronology included in this volume represents a straightforwardly diachronic inventory of most figures mentioned in the dictionary entries, along with a number of "extra-Islamic" events and figures for the purpose of suggesting a broader context for Sufism. Here are some samples of more systematically diachronic treatments of the history of Sufism.

Periods Suggested by Developments within Sufism

The most ancient systems of periodization were devised by the earliest Muslim historians, theorists, and hagiographers of Sufism themselves, including Sarrāj, Kalābādhī, Abū Ṭālib al-Makkī, ʿAbd ar-Raḥmān as-Sulamī, Hujwīrī, Qushayrī, ʿAbd Allāh Anṣārī, and Abū Nuʿaym al-Iṣfāhānī. Though

the first three of these sources do not fully develop a systematic understanding of Sufi history as such, they perform the essential function of anchoring Sufism in the first generation of Muslims, the Companions of the Prophet. In addition, authors such as Sarrāj, Kalābādhī, and Abū Ṭālib al-Makkī have sometimes simply listed, in more or less chronological order and with little or no further comment, the names of Sufis deemed significant for various reasons: those who are well known as personalities and teachers, those who wrote treatises or theoretical works, or those who wrote on matters of behavior and practice.

A number of major Sufi authors have evolved more sophisticated historical sensibilities. The latter five mentioned above, ʿAbd ar-Raḥmān as-Sulamī, Hujwīrī, Qushayrī, ʻAbd Allāh Anṣārī, and Abū Nuʿaym al-Iṣfāhānī, plus one of the last of the major medieval hagiographers, Jāmī, developed the paradigm of "generations" (*ṭabaqāt*) as their principal framework. Of these, Hujwīrī and Qushayrī incorporated their hagiographical segments into much larger manuals of Sufi spirituality; the other four dedicated whole works to the history of Sufism. They were all influential proponents of, and apologists for, Sufism. Obviously, their closeness in time to the subject limited their coverage, and thus their utility in this context. But it is important to note that Western scholars have not been the first to analyze the history of Sufism on the basis of internal developments.

Sufi authors who developed the *ṭabaqāt* ("generations") model were guided by several major concerns. One was to support claims to authority and legitimacy by demonstrating an unbroken chain of transmission of teaching and practice through the generations. Some authors (such as Hujwīrī) defined Sufism's lineages more broadly, including religious scholars and jurists in their genealogies—and in fact, many famous Sufis are known to have been accomplished and respected scholars of traditional religious disciplines and jurisprudence. Others (such as Qushayrī) included only figures more narrowly identified with Sufism, embracing even more controversial characters at the risk of seeming to set Sufism apart as marginal to mainstream Islam. Among authors of the genre who define Sufism more narrowly, some opted for a more inclusive account that acknowledged multiple lines of descent, while others gave priority to particular genealogies or orders, thus emphasizing the authority of specific teachers and spiritual ancestors. Whatever their individual biases, these sources "construct" the history of Sufism as a coherent story with ancient beginnings, seeking "support and legitimation through creative appeals to precedent." Jawid Mojaddedi concludes that the genre "represents a dynamic hermeneutical process, which can serve as an indicator of the vitality of Sufism in different historical periods."[4]

In recent times, scholars (generally non-Muslim) have suggested a variety of diachronic models. One model of periodization proposed by Paul Nwyia and adapted by Annemarie Schimmel[5] divides the history of Sufism into

three segments. A "formative" (Annemarie Schimmel's term) period runs from the time of Muḥammad to 339/950, although Sulamī counts the first period as "five generations" from the time of Ḥasan al-Baṣrī (d. 110/728). Nwyia and Schimmel focus on the development in this period of an emerging sensitivity to the various manifestations of the inner experiences of spiritual seekers.

Nwyia calls the second period that of "elucidation," Schimmel that of "consolidation." It runs from 339/950 to 494/1100 and is characterized by the evolution of a more or less standard array of Sufi practices and technical terminology, especially as recorded in the classical "manuals" of compendia of spirituality by authors already mentioned. From 494/1100 on (especially into the late seventh/13th century), according to Nwyia, the twin hallmarks of Sufism were developments in institutionalization, on the one hand, and intellectualization, on the other. The former trend manifested itself in the formalization of the first Sufi orders, with their normative understandings of the relationships between aspirant and *shaykh*, and set requirements for membership and training; and the second in the "speculative" Sufism of authors like Rūzbihān Baqlī and Ibn ʿArabī. These and other writers developed often-elaborate systems of psychology and cosmology to explain the larger meanings of Sufi spiritual experience.

Michael Sells proposes a slightly different analysis of late classical and medieval Sufi history,[6] suggesting four phases. His first period, the "pre-Sufi" era, encompasses largely the first/seventh century and is noteworthy for its scriptural spirituality and for material relating to the Prophet's paradigmatic experience. The period from the early second/eighth to the mid-fourth/10th centuries Sells identifies with collections of sayings of major early ascetics and mystics. He then calls the "formative phase of Sufi literature" what Nwyia dubs a period of "elucidation" and Schimmel "consolidation," an era running from around 378/988 to around 465/1074—bookended by the great manuals of Sarrāj and Qushayrī. Sells ends with a period characterized by "synthesis" in the seventh/13th century works of ʿAṭṭār, Rūmī, and Ibn ʿArabī.

None of these models explicitly extends their periodization beyond the middle ages, and although that does not necessarily suggest that the history of Sufism effectively ended in medieval times, more than a few people have that impression about Sufism. Such a truncated view of the history of Sufism remains a pervasive problem that recent scholarship has only begun to address.

A somewhat more inclusive tripartite model is that of J. Spencer Trimingham's *The Sufi Orders in Islam*.[7] He characterizes the first period, from the third/ninth century to about 494/1100, by the rise of individualized religion as a reaction against formalist, authority-based institutional religion. The period from the early sixth/12th century until 700/1400 he associates with the

emergence of various *ṭarīqas* or spiritual "ways." These still relatively informal groupings then developed into full-fledged institutional organizations from the eighth/15th century on, a period that until our time has shown largely a pattern of entropy and loss of originality. A major problem with this model is the presumption of inexorable decline that informs so many interpretations of postmedieval Islamic history. As I suggested earlier, more than a few contemporary Muslims readily blame Sufism as a major cause for the sad degradation of Islamic societies in general.

Finally, Carl Ernst and Bruce Lawrence have recently suggested a more flexible model, using the history of one of the major orders, the Chishtīya. They distinguish five periods, beginning with a "formative" era running from the first/seventh to fourth/10th centuries, linking the Prophet with the first *shaykh* who lived in the Afghan town of Chisht, Abū Isḥāq Shāmī. During the following century and a half or so, the focus is on developments in Chisht itself. From about the end of the sixth/12th century, the "first cycle" of Indian Chishtī life is characterized by the order's transplantation to India and development in Delhi under the great early leaders. The "second cycle" (or fourth period) encompasses the spread of the order beyond Delhi across South Asia and its interaction with the Mughal rulers, into the 12th/18th century. Finally, the "third cycle" coincides with the dénouement of Mughal power and continues through British departure from India and down to our time.[8] Major advantages of such a model are that it does not impose the presumption of entropy on Sufism as such and that it acknowledges the ongoing role of the order. Similar periodizations could well be applied to other orders as well, underscoring the need for clearer understanding of the dynamics of change in Sufi organizations through the early modern "colonial" period and into the era during which many largely Muslim nation-states gained political independence, namely, the middle and later 20th century.

Periods Correlated to the Larger Political History of Islam

A (quasi-)political model of periodization naturally raises important questions of institutional development, of patronage—all the diverse mechanisms of funding and financial support and of the relative relationships of Sufi leaders and their organizations to ruling authorities. Approaches to the history of Sufism developed on the basis of this model typically use the geopolitical structure of the so-called Islamic dynasties. The approach begins with the two regimes that actually made good a claim to centralized, universal authority, namely, the Umayyad (661–750) and ʿAbbāsid (750–1258) Dynasties. It then traces the development of Sufism and its institutions within the many subsequent political entities whose rulers divided Islamdom through medieval and into early modern times: the Umayyads of Spain, followed by the Almoravids and Almohads of North African origin, and the Marīnids and

Ḥafṣids; the Fāṭimids, Ayyūbids, and Mamlūks of Egypt and the central Middle East; the Saljūqids, Mongols, and early Ottomans; the major Sultanates of Central and South Asia; and the so-called Gunpowder Empires of early modern times, the Ottoman, Ṣafawid, and Mughal dynasties. A truly comprehensive approach using such a model has never been produced on anything like a large scale, but it would have the added advantage of providing data of the sort necessary for comparative and synchronic studies. The political history of Islamic regimes ceased to be inherently diachronic virtually with the demise of the Umayyad Dynasty in 750. Thereafter, the story of Islamic dynastic entities soon unavoidably devolved into multiple parallel accounts by region.

HYBRID APPROACHES

Three recent historical studies of Sufism arguably bridge the categories of diachronic and synchronic. Among the earliest of the "new generation" of expansive historical treatments of Sufism, Alexander Knysh's *Islamic Mysticism: A Short History* approaches the subject largely from the perspective of its developments within the Arabo-Persian Middle East, focusing on "regions" (such as the "provinces" of Egypt and Syria) and "schools" (such as those of Basra and Khurasan). In a chapter called "Institutions in Regional Contexts over the Last Six Centuries," Knysh moves beyond the Middle East with a survey of developments in the Maghrib, sub-Saharan Africa, Central Asia and the Caucasus, and South and Southeast Asia. With data from such regional overviews, one can begin a comparative look at how Sufism's orders evolved within diverse cultural and ethnic settings. The extensive bibliography in this expanded edition includes hundreds of area/regional studies listed under more than a dozen geographical headings.

More recently, Nile Green's *Sufism: A Global History* both presents further refinements in the arena of periodization and, as its title suggests, achieves a broader geographic compass than many earlier diachronic works. In order to encompass a truly "global" overview in a short volume, Green resorts to compact description that is relatively thin on fine detail. Within his thematically labeled four-part periodic/diachronic overall structure (Origins: 850–1100; Saints and Brothers: 1100–1400; Empires, Frontiers, Renewers: 1400–1800; and Colonization and Globalization: 1800–2000), Green develops period-characteristic subthemes synchronically.

Another recent study, more focused in historical and geographical purview, also blends diachronic and synchronic modes. In *Sufism: The Formative Period*, Ahmet Karamustafa includes material into the mid-12th century, on the one hand, thus implicitly expanding the reach of the term "formative"

beyond earlier models of periodization. On the other, he organizes the volume more geographically and thematically than chronologically, analyzing a considerable breadth of texts, figures, and groups, in various often quite disparate regions. The thematic/geographical structure treats major figures in Baghdad, Sufism (more generically) beyond Baghdad, and the dissemination of explicitly Baghdadi Sufism beyond Iraq. The thematic categories of mystical/pedagogical *literature*, growth of intentional religious communities, and the theory and "practice" of sainthood structure the second half, exploring regional developments in each instance.

SOURCES, THEMES, AND AREA/REGIONAL STUDIES

Further models allow for the possibility of comparing developments within the same general time period but across regional, cultural, and linguistic boundaries. The first looks at Sufism through the various *genres of literature*, as well as the broad array of *nontextual* documentation, that function as primary sources; the second is a geographical (or "area studies") model focused on the study of major regions, cities, and centers of Sufi development; and the third is represented by an enormous proliferation of studies on individual figures and key themes in Sufi thought; and last but not least come studies of key themes in cross-cultural perspective.

Literature and Material Culture as Sources for the History of Sufism

Two large types of "documentation" provide a wide range of data about the history of Sufism. First and foremost, of course, are written sources represented by a host of genres in both prose and poetry. But in addition, a vast array of nontextual material reveals a great deal about Sufism that verbal communication alone cannot convey. Recent scholarship has made increasingly available for our interpretation a full spectrum of architectural monuments with an array of functions and forms, and visual arts in numerous media and degrees of sophistication. Here, I will describe briefly the most important examples of textual and nontextual documentation across this broad spectrum.

Beginning as early as the third/ninth century, Sufi authors composed important prose works essential to our knowledge of the history of Sufism. The variety of texts is considerable. Principal extant prose genres include manuals or compendia (such as those by authors already mentioned), more theoretical treatises, hagiographical texts, diaries and accounts of an autobiographical nature, letters, discourses, prayer books, and pilgrim guides.

Manuals or compendia, such as those by the authors mentioned above, provide comprehensive coverage of Sufi thought and practice, often in the context of defending Sufism against its critics among the religious "establishment." Treatises differ from the manuals in that they tend to offer more focused analyses of concepts and practices, while attending less pointedly to questions of Sufism's relationship to the broader Islamic tradition. Literary genres with affinities to the treatise include letters and discourses. Writing to a wide variety of correspondents, Sufi masters from at least the third/ninth century on discussed a host of practical and theoretical concerns. Some epistles were addressed to individuals who inquired about their personal problems in the spiritual quest, while others are "letters" in a more generic sense and are meant for a wider readership among spiritual seekers. Discourses constitute a sizable body of written material. Typically cast in the form of a *shaykh*'s responses to queries of members of a Sufi order assembled to hear the leader's teaching, most discourses attributed to a particular master were collected and edited by disciples. These sources provide indispensable data about the lives and times of major Sufi spiritual guides as well as about the orders with which they were affiliated.

Another group of literary genres includes a vast corpus of works in the categories of hagiography and history. Authors of several of the great classic manuals developed an already long-standing practice, begun in the earliest collections of Ḥadīth, of showcasing the "excellences" or virtues (*faḍā'il*) of the Prophet and his Companions, the first generation of Muslims. They thus inaugurated a Sufi tradition of acknowledging the exemplary character of a spiritual elite that subsequent hagiographers elaborated further in the genre called "generations" mentioned earlier. These works were, in effect, anthologies of holy lives, typically short on continuous narrative and long on disparate anecdotes and sayings of the various leading Sufis. Before long, other authors began to craft life stories of individual saintly characters, freestanding works that varied in length from a few pages to several hundred. Study of such hagiographical works is still in its relative infancy, and further scholarship promises to expand our knowledge of the history of Sufism considerably.

We can also garner a great deal of information, especially on Sufi orders and institutions, from two other genres of "historical" literature. During medieval times, guidebooks for pilgrims assisted spiritual sojourners with detailed accounts of major sacred sites, along with instructions on how to survive the rigors of negotiating foreign lands and cultures. Pilgrim guides came to include not only the ritual precincts of Mecca and Medina but countless tombs and shrines associated with famous Sufis as well. Though they tended to be more concerned with the logistics of getting to the goal and the etiquette of ritual at the site, these sources also provide valuable details on the history of the holy places and their relationships to Sufi orders. Travel

accounts penned by such legendary globetrotters as Ibn Jubayr (d. 614/1217) and Ibn Baṭṭūta (d. 770/1368) supply additional information on Sufi institutions through often-detailed descriptions of the inhabitants and practices of Sufi institutions.

In addition to narrative accounts, we have an immense wealth of devotional material and poetic works. Prayer books and collections of exhortatory preaching offer important insights into the spiritual tone of major Sufi leaders and their constituencies in diverse cultural and social settings. Poetic works span a considerable spectrum of genres in the two broad categories of didactic and lyric. Lyric genres—*ghazal*, *qaṣīda*, and *rubāʿiyāt*—developed as significant vehicles for the communication of intense spiritual longing from as early as the second/eighth century. Didactic genres evolved from the sixth/12th century on, most notably in Persian and especially in the form of mystical epic and romances in rhyming couplets (*mathnawī*).

Possibilities of comparative synchronic studies on the basis of these highly developed literary resources are enormous but still rather sparsely explored. First and foremost, scholars of Sufism require more comparative studies of literary genres across cultural and linguistic boundaries. One excellent example of such an investigation is *Qaṣīda Poetry in Islamic Asia and Africa*, edited by Stefan Sperl and Christopher Shackle. Studies of this kind open up new perspectives on the history of Sufism by facilitating analysis of similarities and differences in the ways Sufis in different linguistic and cultural contexts developed a single literary form as a major vehicle for expressing complex themes.

Significant written materials also include what one might call "archival" sources. Among the more important works in this category are foundational texts and court histories. A vast lode of historical information has only begun to be mined from the largely undervalued documentation of Islamic traditions of "pious endowment." Many important institutional developments would have been impossible without the extensive funding made available to Sufi organizations through both royal and middle-class patronage. Records of such bequests are preserved in *waqf* (pl. *awqāf*) documents drawn up by wealthy donors, which provide invaluable information about the structure and day-to-day operations of many Sufi-related institutions. They tell us, for example, what sorts of facilities were designed for Sufi orders and their administrations within larger royal architectural complexes; what kinds of activities were prescribed for the Sufis in a given institution; and what material resources, such as food and clothing, were designated for the institution's Sufis. In the case of the largest complexes, which housed a variety of functions in addition to Sufi residential facilities (tombs, law colleges, libraries, medical facilities), one can also get a sense of the role of Sufism in relation to other facets of society: *waqf* texts allow us to follow the money trail in most instructive ways.

Sovereigns of many major dynasties have been major patrons of Sufi leaders and their orders, as endowment records indicate. Court histories offer a window on the history of Sufism very different from the view afforded by texts written from a uniquely Sufi perspective. Royal archives typically evaluate the role of Sufism in the life of the ruler and his realm that suggest a broader context than Sufi hagiographical sources do, and in some instances give an invaluable sense of the ruler's personal connection to "his" Sufis. Like endowment texts, such histories offer a critically important perspective in that they tend to be written from outside Sufi organizations as such.

Written works are by no means the only important sources for the history of Sufism. Architecture and the visual arts offer an indispensable, but often overlooked, trove of nontextual data. Textual sources tend to be privileged because of the entrenched, but questionable, assumption that they are easier to interpret unambiguously. Architectural sources that supply invaluable information are monuments that serve a variety of functions and take various shapes. The earliest Sufi institutions known to us largely from written sources were typically either residential (the *zāwiya* and the *ribāṭ*) or ritual spaces, or a combination of these. Some of the oldest extant buildings are tombs and shrines (*qubba*, *imāmzādā*, *türbe*), many of which have continued to function as pilgrim goals or centers of expanded Sufi activity. Institutions on which solid archaeological data is available, or of which significant large structures are extant, tend to be those endowed by royal or extremely wealthy patrons (although there are many examples of "middle-class" patronage as well). These "complexes" typically combine several functions, including residential, ritual, funerary, and social (such as medical facilities, libraries, and educational facilities).

Sufis have created, and been the subject of, a wide range of visual arts as well. A number of accomplished calligraphers have been members of Sufi orders, as have several important painters. Calligraphic compositions created by and for Sufis and their institutions reveal, subtly but significantly, recurring themes in Sufi spirituality and imagery. Sufi artists have been responsible for some of the more creative calligraphic visual metaphors, fashioning symbolic images out of calligraphic forms at once legible and pictorial. Illustrated manuscripts of important prose and poetic works by Sufis afford us a window into the interpretative choices of both patrons and artists, and that in turn informs us about the key themes of Sufi life contemporary with the manuscripts. In addition, many album pages devoid of text have taken aspects of Sufi life as their subjects. In sum, evidence from the manifold dimensions of material culture is developing as a substantial contributor to the history of Sufism.

REGIONAL AND THEMATIC STUDIES

Finally, area/regional studies have made enormous strides, adding to the availability of accessible presentations of Sufism's global reach. As suggested above, earliest developments occurred largely in certain geographical regions: Iraq, with Basra and Baghdad as its major centers; Central Asia (Eastern Iran, Afghanistan, and the formerly Soviet Muslim republics), especially in the region known as Khurasan and in the cities of Marw, Nishapur, and Tus. Many authors who have written on the larger history of Sufism have employed some variation of this model.

Most in-depth studies of the history of Sufism have, in fact, been focused on the histories of individual orders, and generally within a relatively small geographical area. And because the history of Sufism is virtually coextensive with the history of Islam, a truly global account is a very formidable task indeed. Pick nearly any region outside the central Middle East and one finds that the study of Sufism there is virtually in its infancy. An important annual publication, the *Journal of the History of Sufism*, began to address the enormous task of providing in-depth data that can contribute to synchronic studies of Sufism through regional and institutional analyses. The journal has appeared in several volumes (in three annual issues), each dedicated mostly to a single theme (the Qādirīya order, dance, saints in Central Asia) and including in addition various essays on miscellaneous additional topics. One of the most important contributions of this newer publication is its breadth of geographical and chronological coverage, including as it does regions too often excluded from historical treatments of Sufism (such as Central Asia, China, Southeast Asia) as well as more recent developments. In addition, new peer-reviewed journals betoken broader and deeper ranges of resources. For example, the relatively new *Journal of Sufi Studies* provides a venue for broad coverage of thematic research on major figures and texts.

In the bibliography at the end of this volume, the two largest segments gather more than 1,000 titles on regional and thematic studies. And in the introduction thereto, I will mention some of the more recent titles in both categories, rather than further extend this overall introduction. The present dictionary seeks to provide basic information on the considerable geographical breadth of Sufism's spread, with entries on most of the written and nontextual sources mentioned here, as well as the major regions and cities of importance in the history of Sufism. Individual historical surveys of Sufism to date have in general not striven for the broadest possible geographical inclusiveness, typically scrimping on one or more regions, including China, Southeast Asia, Eastern Europe, and sub-Saharan Africa. Though the entries

are in general not detailed enough to supply information for serious synchronic study, they will nevertheless give readers an idea of the vast possibilities awaiting further study along these lines.

NOTES

1. For an excellent survey of the large subject of the meaning of Sufism, see Carl W. Ernst, *The Shambhala Guide to Sufism* (Boston: Shambhala, 1997), 1–31.

2. For an expansive approach to the history of negative assessments of Sufism, see Frederick de Jong and Bernd Radtke, *Islamic Mysticism Contested: Thirteen Centuries of Controversies and Polemics* (Leiden: Brill, 1999).

3. See, for example, Kalābādhī's remarks in *The Doctrine of the Sufis*, trans. A. J. Arberry (Cambridge: Cambridge University Press, 1978 repr.), 2–3. Remark attributed to Būshanjī.

4. Jawid Mojaddedi, *The Biographical Tradition in Sufism: The* Tabaqāt *Genre from Sulamī to Jamī* (Richmond, UK: Curzon, 2001), 181.

5. Paul Nwyia, *Ibn ʿAṭāʾ Allāh et la naissance de la confrérie Šādhilite* (Beirut: Dar el-Machreq, 1972), 4–18; Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: University of North Carolina Press, 1975), 23–98.

6. Michael Sells, *Early Islamic Mysticism: Sufi, Qur'an, Mi'raj, Poetic, and Theological Writings* (Mahwah, NJ: Paulist Press, 1996), 17–25.

7. J. Spencer Trimingham, *The Sufi Orders in Islam* (New York: Oxford University Press, 1998), 70–71.

8. Carl W. Ernst and Bruce B. Lawrence, *Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond* (New York: Palgrave Macmillan, 2002), 14.

A

ĀBĀD. *See* ABODE.

ABAKH KHOJA. *See* ĀFĀQ KHWĀJA (d. 1105/1694).

ʿ**ABBĀSID DYNASTY.** Second of many Islamicate dynastic political regimes, nominally ruling from 133/750 to 656/1258 after supplanting the **Umayyad Dynasty**. Claiming legitimacy as descendants of the **Prophet's** uncle ʿAbbās, the ʿAbbāsids made an important symbolic political statement by moving the capital from **Damascus** to the newly founded city of **Baghdad** in 145/762. The rulers asserted their claim to universal caliphal dominion over all of Islamdom, from Spain to the Indus River, but it was little more than 50 years before provincial governors, first in **Central Asia** and the **Maghrib** and eventually across the **Middle East**, began asserting their de facto independence of the central authority in Baghdad. The caliph's authority was increasingly contested by regional rulers, some of whom even arrogated caliphal legitimacy to themselves. The first major assault on Baghdad itself was mounted by the **Saljūqid Dynasty** in 447/1055, but the ʿAbbāsids suffered the definitive blow when Mongol descendants of Genghis Khan sacked the capital in 656/1258. It was especially during the middle years of the dynasty that **political** patronage of major Sufis supported major **institutional** developments in Sufi **organizations**. *See also* AUTHORITY; POLITICS.

ʿ**ABD AL-AḤAD GUL (d. ca. 1112/1700). South Asian** Sufi ***shaykh*** and relative of Aḥmad **Sirhindī**. Known as "Gul" or "Rose," his nickname connected him with the common Sufi **metaphor** of the **Lover** (**nightingale**) hopelessly enamored of the **Beloved** (rose).

ʿ**ABD ALLĀH AL-GHAZWĀNĪ (d. 937/1529).** Successor to **Moroccan Shādhilī** leader Muḥammad al-**Jazūlī** influential in centralizing the **Jazūlīya** under the Saʿdid Dynasty.

ʿABD ALLĀH SHĀH (d. 890/1485 [or 832/1429?]). Of **Persian** origin, best known for bringing the **Shaṭṭārīya** to **India**. In the course of his circuitous journey to **South Asia**, he studied with major ***shaykhs*** in the **Caucasus** and **Central Asia**. He preferred trappings of wealth to manifest **poverty** and would not accept members who shied away from trappings of material well-being, insisting that only those who were able to cope with the ambiguity of poverty amid wealth, and solitude in the midst of social engagement, were fit candidates. *See also* LINEAGE; POLITICS.

ʿABD ALLAH SHĀH GHĀZĪ (720/1320–773/1371). Known as the "patron saint" of Karachi, **Pakistan**, partly as a "warrior" **Friend of God** (*ghāzī*), and partly because of his association with the **miraculous** provision of fresh **water**. He is said to have produced a spring by striking a stone with his staff. His *dargāh* was eventually built on that site. His devotees included many prostitutes and transvestites, suggesting that associated devotional rituals many have originated in ancient erotic cults. *See also* INSTITUTIONS; SOUTH ASIA.

ʿABD AL-ʿAZĪZ DIHLAWĪ, SHĀH (1159/1746–1239/1824). Indian Naqshbandī, mystic, **exegete**, traditionist, and legal scholar, son of **Shāh Walī Allāh of Delhī**. He was on generally good terms with the British and weighed in against Sufis he regarded as tilting toward innovation, issuing *fatwās* denouncing, for example, animal sacrifice at saints' **tombs**. Theologically, however, he espoused a variety of the theory of *waḥdat al-**wujūd*** (**unity** of being), explaining that it differed from the less controversial *waḥdat ash-shuhūd* (unity of experience) largely as a matter of emphasis and ought not be interpreted as theologically dangerous. The former position, he argued, emphasized that God's unity is in no way compromised by human participation in the divine being, whereas the latter limited that participation to a more distant kind of witnessing. His views on Twelver **Shīʿī** theology and practice were quite polemical, whereas he included Hinduism among the "People of the Book." **Hindu** tradition, he argued, was *based* on authentic "prophetic" revelation, and he even drew rough analogies between Hindu "avatars" and divine manifestations through prophets such as **Moses** and Ṣāliḥ. In this respect his views were somewhat similar to those of **Dārā Shikūh**, but ʿAbd al-ʿAzīz nonetheless insisted that popular Hinduism was seriously degraded. *See also* COLONIALISM; POLITICS; SOUTH ASIA.

ʿABD AL-BĀQĪ AL-BAKRĪ (d. 1310/1892). Government-appointed administrator of the overall organization of **Egyptian** Sufi **orders**, responsible for granting legitimacy and status to brotherhoods during the latter nineteenth-century. He was instrumental in forging ties with newly arrived British **colonial** authorities.

ʿABD AL-GHAFŪR (d. 1294/1877). Major **South Asian** Sufi leader in resistance to British expansion in the "northwest territories" of present-day **Pakistan**. During a nearly 40-year struggle, he exercised considerable sway in the Swat Valley region. *See also* COLONIALISM.

ʿABD AL-GHANĪ AN-NĀBULUSĪ (1050/1641–1143/1731). Syrian religious scholar of the Shāfiʿī **law** school, **poet**, and mystic perhaps best known for his **Arabic** commentaries on the works of earlier Sufis, such as the *Dīwān* of **Ibn al-Fāriḍ** and Muḥyī ad-Dīn **Ibn ʿArabī**'s mystical **prophetology**, *Bezels of Wisdom* (*Fuṣūṣ al-ḥikam*). His commentarial work is known for its imaginative **exegesis** and heavy influence of Ibn ʿArabī. He was a prolific author said to have penned more than 200 works. He was a member of both the **Naqshbandī** and **Qādirī orders** and is an important source of information on these and other Sufi institutions, especially the **Mawlawīya**. Based in **Damascus**, he also spent some years in **Baghdad** and documented many of his extensive travels through the Middle East in highly personal recollections on a number of sacred **places**. *See also* MIDDLE EAST; THEORY, MYSTICAL.

ʿABD AL-ḤAQQ DIHLAWĪ, MUḤADDITH (958/1551–1052/1642). Persian- and **Arabic**-writing Indian Sufi, religious scholar, and commentator who spent much of his long life in **Delhi**, where he enjoyed the patronage of **Mughal** rulers Jahāngīr and Shāh Jahān in particular. As his title suggests, he was a specialist in prophetic tradition (**Ḥadīth**) and is considered a pioneer in Indian Ḥadīth criticism. A member of the **Qādirī order**, he made a significant contribution to Sufi **hagiography** in a work entitled *Accounts of the Chosen Ones and Secrets of the Devout* (*Akhbār al-akhyār wa asrār al-abḥār*) dedicated mostly to Indian figures, and a biography of his order's founder, **ʿAbd al-Qādir al-Jīlānī**, on one of whose works he also wrote a commentary. He was at odds with the **Naqshbandī** leader Aḥmad **Sirhindī** concerning the nature of religious **reform**. *See also* POLITICS; SOUTH ASIA.

ʿABD AL-KARĪM AL-JĪLĪ. *See* JĪLĪ, ʿABD AL-KARĪM AL- (767/1365–811/1408 or 826/1423 or 832/1428).

ʿABD AL-LAṬĪF BHITĀʾĪ, SHĀH (1102/1690–1165/1752). Mystic and poet of Hyderabad-Sindh in present-day **Pakistan**. He composed **literary** works known in **Sindhī** as *risālō*, portions of which he named after traditional **musical** modes and which are still sung in those musical forms by devotees at his **tomb** in Bhit. He was an important contributor to the "vernacularization" of Sufism that broadened the reach of Sufi tradition and authority among nonurban populations. Themes of many of his poems derive from Sindhi and **Panjābī** folklore, and he was clearly very fond of the works of **Rūmī**. He then recast the romances in the Sufi idiom of the **lover's** relentless quest for the **beloved**, often making explicitly theological glosses on the tales. From the Sufi perspective, it was the varying aspects of inner experience the **poet** discerned in his characters that rendered the stories mystically instructive. Particularly noteworthy is the artist's penchant for especially refined development of the interior lives of his **women** characters. *See also* LANGUAGES; SOUTH ASIA; STORYTELLING.

ʿABD AL-QĀDIR AL-FĀSĪ (d. 1091/1680). Important Moroccan Sufi, head of the **Shādhilī** *zāwiya* in Qaṣr al-Kabīr. He was a major influence on the survival of the order in early modern times in Fez. *See also* MAGHRIB.

ʿABD AL-QĀDIR AL-JĪLĀNĪ (470/1077–561/1166). Celebrated as a Sufi **preacher**, father of 49 children, and eponymous ancestor of the **Qādirī order**, from the Persian region of Jīlān. During his youth, he studied Ḥanbalī **law** in **Baghdad**, and there he became a disciple of the Sufi ***shaykh*** Abū 'l-Khayr ad-Dabbās (d. 525/1131). After many years as an itinerant hermit, he began his career as a **preacher** in 521/1127, apparently as a result of anxious **dreams** about his mission in life. Stories abound of his charismatic performances in Baghdad, which drew such crowds it was difficult to find adequately spacious venues. Most of the extant material attributed to him has survived in the form of 200 sermons recorded by disciples. He expressed himself in direct, nontechnical language appealing to a broad public that included Christians and Jews as well as Muslims. He was also a noted scholar of **Qurʾān**, **Ḥadīth**, and religious law. Some regarded him as the spiritual **pole** of his age. Among Sufi **Friends of God**, none has sustained such universal popular appeal across cultural and ethnic lines for so long as this worker of **wonders**. Today, one can find countless examples of illustrated tales of this Sufi, from **painted** glass images to children's readers and coloring books, from Morocco to Malaysia. The order that bears his name is traditionally considered the first formally constituted *ṭarīqa* and is among the most influential and widespread. According to critics, the order's popularity came at the price of excessive openness to folk practices and the resultant dilution of authentic Muslim values. *See also* MIDDLE EAST.

ʿABD AL-QĀDIR IBN MUḤYĪ AD-DĪN AL-ḤASANĪ, AMĪR, "AL-JAZĀʾIRĪ" (1223/1808–1300/1883). Widely known as an Algerian patriot and fighter who led resistance to the establishment of French **colonial** rule from 1248/1832 to 1264/1847. One of several Sufi leaders in the region attempting to establish independent political regimes, he was perhaps even more important as a **Qādirī** Sufi. He was deeply influenced by the thought of **Niffarī**, especially as interpreted by **Ibn ʿArabī**, and wrote a major work called *The Book of **Standings*** (*Kitāb al-mawāqif*) that outlines his view of the **stations** and **states** of the spiritual **journey**. After his capitulation to the French, he went into exile, first to **Turkey** and eventually to **Damascus**, where he died. *See also* MAGHRIB; MIDDLE EAST; POLITICS.

ʿABD AL-QUDDŪS GANGŌHĪ (ca. 860/1456–944/1537). Indian Sufi poet, author of treatises in Hindi, **Arabic**, and **Persian**. From a family of religious scholars of the Ḥanafi school originally from **Afghanistan** and later **Delhi**, he joined the Ṣābirīya branch of the **Chishtī order**. He lived during the reigns of the earliest **Mughal** rulers. His chief Sufi teacher was Aḥmad ʿAbd al-Ḥaqq **Rudawlawī**, but indirectly by way of a dream (according to ʿAbd al-Quddūs) and via Rudawlawī's grandson. His **theology**, some of which he communicated via epistolary exchanges, was characterized by the centrality of the concept of "**unity** of being" (*waḥdat al-**wujūd***) and by his staunch defense of the thought of **Ibn ʿArabī**. He wrote prolifically in both prose and **poetry**, and though much of it is lost, a representative extant collection includes **treatises**, commentary on Sufi classics, and a **hagiography** of Rudawlawī. Some of his writings suggest the influence of **Hindu**/yogic spiritual practices. A son collected bio-hagiographical material about him. Like other Chishtī Sufis before and after him, he was no stranger to the corridors of power. *See also* SOUTH ASIA.

ʿABD AR-RAḤMĀN CHISHTĪ, SHAYKH (d. 1094/1683). Indian religious scholar, descendent of **Rudawlawī**, **hagiographer**, and leader of the Ṣābirī **Chishtīya** during the later **Mughal** period. He considered his main spiritual mentor **Farīd ad-Dīn Ganj-i Shakar**. His *Mirror of Secrets* (*Mirʾat al-asrār*) is a landmark of Chishtī historiography in the literary **genre** of **generations**, interpreting all of Indo-Persian Sufism as a monument to divine providence as implemented through the leaders of successive generations who functioned as cosmic **poles**. He penned two other major hagiographical works, but unlike the *Mirror*, both focus largely on a single major figure, one on **Zinda Shāh Mādar**, the other on **Ghāzī Miyān**. Like several other Indian Sufis, he translated **Hindu** work from Sanskrit. *See also* FRIEND OF GOD; HONORIFICS; RANKS; SOUTH ASIA.

ʿABD AR-RAʾŪF AS-SINKILĪ (ca. 1030/1620–ca. 1105/1693). Sumatran (**Indonesia**) Shāfiʿī **law** scholar and Sufi, member of the **Shaṭṭārīya order**. He wrote several **Malay**-language treatises, along with some **Arabic** works and a Malay rendering of the **Qurʾān**. Local tradition reveres him (less than accurately) as the man who planted Islam in the Sumatran region of Acheh. He studied with **Kūrānī** and was an important teacher of a brand of Sufism that emphasized strict accord with law, very much in the Hadramawt-based (Yemeni) **Aydarūsī** tradition (along with **Rānīrī**). *See also* SOUTHEAST ASIA.

ʿABD AR-RAZZĀQ AL-KĀSHĀNĪ. *See* KĀSHĀNĪ, ʿABD AR-RAZZĀQ AL- (d. 730/1330).

ʿABD AṢ-ṢAMAD OF PALEMBANG (d. ca. 1203/1789). Indonesian religious scholar from Sumatra who dedicated a great deal of effort to translating Abū Ḥāmid al-**Ghazālī**'s *Revitalization of the Religious Disciplines* into **Malay**. He lived for many years in Arabia as a student in **Mecca** and was a follower of Muḥammad as-Sammān, eponym of the **Sammānīya order**. His thought shows affinities with that of **Ibn ʿArabī** even though he generally criticized Sufis who taught ontological **unity**, the side of the ***wujūdī* controversy** that he and like-minded thinkers characterized as "distorted" or "corrupt." *See also* SOUTHEAST ASIA.

ʿABD AL-WAHHĀB, MUḤAMMAD IBN. *See* WAHHĀB, MUḤAMMAD IBN ʿABD AL- (1115/1703–1207/1792).

ʿABD AL-WAHHĀB SARMAST SACHAL. *See* SACHAL SARMAST, ʿABD AL-WAHHĀB (1152/1739–1242/1826).

ʿABD AL-WĀḤID IBN ZAYD (d. ca. 133/750 or 150/767 or 177/793). Major early **ascetic** and disciple of **Ḥasan al-Baṣrī** (or his followers), he is generally included among "those who **weep**" (the *bakkāʾūn*) and known as a *qāṣṣ* (**storyteller**). He is sometimes credited with founding the first **residence** for pious individuals (*duqayra*, *ribāṭ*) in ʿAbbadān, **Iran**. He was a proponent of the tradition of "**self-scrutiny**" made most famous by **Muḥāsibī** and has been associated with the notion that one can "see" **God** in the **heart** this side of death. *See also* ʿIRĀQ; MIDDLE EAST; SELF-DISCIPLINE.

ʿADĀK AṢ-ṢŪFĪ (fl. ca. 133/750). Among the earliest ascetics of Kufa, after whom like-minded folk were dubbed "ʿAbdakites," emphasizing actual poverty and simplicity of life.

ABDĀL. *See* SUBSTITUTES.

ABDĀL, QĀRĀ SHAMSĪ (d. 1303/1886). Turkish poet of **Konya** who joined the **Mawlawīya** order and later immigrated to Crete, where he lived the rest of his life. His poetic output included works in both **Persian** and Turkish, notably work in the *naʿt* tradition of spiritual encomium.

ABDĀL CHISHTĪ, KHWĀJA ABŪ AḤMAD (d. 355/966). An important symbolic ancestor of the **Chishtīya**, from the town of Chisht (near Herat in northwestern **Afghanistan**). He was a student of **Abū Isḥāq ash-Shāmī** ("from Syria") and was a mainstay of the community his teacher had founded in Chisht. *See also* LINEAGE; SOUTH ASIA.

ABHĀR AL-ʿĀSHIQĪN. Major **Persian** work of **Rūzbihān Baqlī**, *Narcissus (or Jasmine) of the Lovers*, similar in tone to works by Aḥmad **Ghazālī**. The author devotes the work to exploring the many facets, **theological** and **psychological**, of mystical **love** as the interface of the human with the divine. In the process, he meditates on all the related aspects of **beauty**, **intimacy**, and **union**, all wrapped in the concept of prophecy as the vehicle by which these **mysteries** are revealed and facilitated. *See also* THEOLOGY, MYSTICAL; THEORY, MYSTICAL; TREATISE.

ABHĀRĪ, ABŪ BAKR ʿABD ALLĀH IBN ṬĀHIR IBN ḤĀTIM (d. 330/941–42). Early **Persian** Sufi, said to have known **Yūsuf ibn al-Ḥusayn ar-Rāzī**, **Shiblī**, and other important Sufis of **Baghdad**. Though he left no writings, fragments attributed to him surviving in works by others emphasize his focus on traditional learning, abstinence, and the link between knowledge and intimate **experience** of **God**. He downplayed claims of **wonders**, and what is known of his **exegetical** approach suggests that he leaned toward the plain sense but occasionally pointed out a metaphorical sense. He emphasized a personal spiritual **ethic** based on a keen sense of individual responsibility born of faith. *See also* ĪRĀN; MIDDLE EAST.

ABIDING. Arabic term for one of many important concepts developed to describe subtle aspects of mystical **experience**, typically paired with its polar opposite, **annihilation** (*fanāʾ*). Abiding (*baqāʾ*) refers to the paradoxical experience of surviving an encounter with the divine, a meeting that, according to some theorists, means the destruction of the "self" or individual personality and at the very least means the cessation of self-awareness. Others adopt an ethical interpretation, suggesting that abiding refers to the perdurance or survival of praiseworthy attributes in an individual once the negative qualities have vanished. The term appears in some listings of **stations** and

states, but theorists who emphasize the more generalized aspects of this pair of concepts (abiding and annihilation) do not so categorize them. *See also* FORMATION; PSYCHOLOGY; TYPOLOGIES.

ABODE. Persian term (*ābād*) often used as a suffix to refer generally to various aspects of the notion of spiritual **place**. On the **journey** or quest, the seeker's progress is marked by arrival at various waystations, habitations, or stopping places, which are further characterized by a host of technical terms for spiritual **experience**. *See also* STATE; STATION.

ABRAHAM. The **prophet** Ibrāhīm often mentioned in the **Qurʾān** and to whom **Muḥammad** is often likened. Islamic tradition identifies Abraham as the first *ḥanīf*, seeker after the One **God**, in whose footsteps the Prophet would later follow. Sufis focus on several features of the Abraham story. He models the quest for divine **unity**, and his scriptural words "I love not things that set" (referring to God's revealing the divine ultimacy in contrast to the contingency of the heavenly lights) are often cited by Sufi poets. Abraham's willingness to sacrifice his son Ismāʿīl (Ishmael) betokens the mystic's slaying the **ego** as well as the ultimate generosity; and the willing son symbolizes mystical **annihilation**. As the Intimate Friend of the Merciful, *Khalīl ar-raḥmān*, Abraham declined even the assistance of Gabriel after the evil Nimrod had catapulted the prophet into a fire. As the "man who sighed often," Abraham was the epitome of **prayerfulness**, for one could hear from afar his heart "bubble" with longing for God. *See also* INTIMACY; MUḤAMMAD, PROPHET (ca. 570–12/632).

ABRĀR. *See* FRIEND OF GOD.

ABSENCE. Arabic term often paired with its polar opposite, **presence**, to describe aspects of spiritual **experience**. In its positive aspect, *ghayba* often refers to lack of awareness of undesirable qualities or elements of "ordinary" experience—such as is meant by the phrase "taking leave of one's senses"—as a result of total preoccupation with input from a higher source. As such, the concept is related to **annihilation** as well as to the principal term for the "unseen/noncorporeal world" (*ghayb*). *See also* SEPARATION; UNION.

ABŪ 'L-ʿABBĀS MARWAZĪ (d. 300/912). Very early **Persian**-writing Sufi **poet**, from the northeastern Iranian city of Marw in **Khurasan**. He may have written in **Arabic** as well, but none of his work remains.

ABŪ 'L-ABBĀS AS-SABTĪ. *See* SABTĪ, ABŪ 'L-ABBĀS AS- (d. 601/1204).

ABŪ ʿALĪ ATH-THAQAFĪ (d. 328/940). Khurāsānī follower of "moderate" **Malāmatī** pioneers such as Abū ʿUthmān al-**Ḥīrī** and his teacher Abū Ḥafṣ al-**Ḥaddād**. **Sulamī** locates Abū ʿAlī in the fourth "**generation**" of early major Sufis. He was a teacher of Abū Sahl aṣ-Ṣuʿlūkī (d. 369/980), a very early Sufi of **Khurasan** with ties to major Baghdadi figures. *See also* CENTRAL ASIA.

ABŪ ʿALĪ QALANDAR OF PĀNĪPĀT, SHĀH (d. 724/1324). Major **Indian Friend of God** who renounced theological scholarship for the rootless **ascetical** life of a ***qalandar***. A disciple of Khiḍr Rūmī and member of the **Qalandarīya-Chishtīya**, he is credited with composing a body of sophisticated **Persian** poetry that includes a work in the "spiritual **couplets**" (*mathnawī*) genre and a poem on the Prophet **Muḥammad**'s nativity. Some of his work opened him to the charge of *zandaqa* (freethinking), placing him in the company of such notables as **Ḥallāj** who attracted criticism from more theologically "moderate" Sufi authors.

ABŪ BAKR AṢ-ṢIDDĪQ (ca. 570–13/634). First Muslim caliph (according to **Sunni** reckoning) and father-in-law of the Prophet **Muḥammad**. Sufi poets often describe him as the "Friend of the Cave," referring to an episode in which he accompanied the **Prophet** on the dangerous journey from **Mecca** to **Medina** in 1/622. According to tradition, as they sought refuge in a cave from the pursuing Quraysh forces of Mecca, God caused a spider to spin its web across the mouth of the cave with miraculous speed, thus leading the pursuers to assume no one had crossed the threshold recently. As the Prophet's companion in time of danger, the "Friend of the Cave" became a model of dedication and love of the Prophet, a spiritual state prized by many Sufis. Sufis also underscore the spiritual significance of the first caliph's ancient title, the "Authentic or Trustworthy One" (*aṣ-Ṣiddīq*). *See also* MIDDLE EAST.

ABŪ BAKR ṬŪSĪ ḤAYDARĪ (d. ca. 700/1300). Indian Chisitīya–connected Sufi leader and founder of a *khānqāh* on the Jumna River, in or near **Delhi**. He left no known literary legacy, but his memory lives on in annual observances at his **tomb** in Delhi on the 20th day of **Ramaḍān**, often attended by **Hindus** as well as Muslims. Scholars suggest that his typical behavior as recounted in anecdotes casts doubt on the **Ḥaydarī** association implied by his most common name. *See also* RESIDENTIAL FACILITY; SOUTH ASIA.

ABŪ BAKR AL-WARRĀQ AL-ḤAKĪM (d. 280/893). One of the early **Central Asian** "**sages**" (*ḥakīm*/*ḥukamāʾ*), originally from Tirmidh, but who spent most of his life in **Balkh** (in northern **Afghanistan**). He is said to have written lost works on combat against the *nafs* and **asceticism**, as well as some **poetry**. Much of his work apparently focused on Sufi pedagogy, emphasizing ethical development in sincerity and a balanced blend of **theology**, **law**, and asceticism. *See also* SELF-DISCIPLINE.

ABŪ 'D-DARDĀʾ (d. ca. 32/652). Medinan Companion of the **Prophet**, transmitter of Prophetic traditions, one of the "Helpers" (*anṣār*), assigned by the Prophet as "brother" of **Salmān al-Fārisī**. Sufis regard him as a member of the early group of ascetics known as the "people of the **bench**."

ABŪ DHARR AL-GHIFĀRĪ (d. ca. 32/653). Companion of the **Prophet**, **ascetic**, transmitter of Prophetic **traditions**, and possibly one of the Helpers in **Medina**. His humility and simplicity were such that Sufis liken him to **Jesus**, who relied entirely on **God**. Tradition has it that a central theme in his public discourse was that those who have great wealth—indeed, any wealth at all—and refuse to spend it in the cause of God will be punished for their lack of generosity. His piety was such that he was said to have engaged in the **ritual prayer** several years before he even met the Prophet. Some sources emphasize his personal intimacy with the Prophet, and that relationship together with his **renunciation** of wealth commended him to Sufis as a model of piety. *See also* ARABIAN PENINSULA; MIDDLE EAST.

ABŪ 'L-FAḌL KHUTTALĪ (d. ca. 453/1061). Known almost exclusively through the work of his prime pupil, **Hujwīrī**, this **Persian** Sufi from northeastern **Iran** was schooled in the **Junaydī** tradition via **Shiblī**. He preferred not to wear identifiably Sufi **clothing** and is said to have spent most of his life in **ascetical** solitude near Syrian Antioch. *See also* MIDDLE EAST.

ABŪ ḤAFṢ AL-ḤADDĀD. *See* ḤADDĀD, ABŪ ḤAFṢ AL- (d. ca. 265/878–79).

ABŪ ḤAMZA AL-BAGHDĀDĪ (d. 269/882–83). A major contributor to early developments of "Sufism" as a recognizable phenomenon, in **Baghdad**. Like **Nūrī** and **Junayd**, he preferred **celibacy** and mendicancy to marriage and the more ordinary means of **livelihood**. *See also* MIDDLE EAST.

ABŪ ḤAMZA AL-KHURĀSĀNĪ (d. 290/903). A disciple of Abū Turāb an-**Nakhshabī** and important **Baghdādī** teachers, including **Junayd**, he is best known for his teaching on spiritual **reticence** (*waraʿ*) and **trust**, and for

his own perspicacity (*firāsa*). Based in **Nishapur**, he traveled widely and emphasized a life of simple mendicancy, solitude, and reliance of divine aid. *See also* MIDDLE EAST.

ABŪ 'L-ḤASAN ASH-SHĀDHILĪ. *See* SHĀDHILĪ, ABŪ 'L-ḤASAN ASH- (ca. 593/1196-656/1258).

ABŪ ḤULMĀN AD-DIMASHQĪ (d. 340/951). Listed by **Hujwīrī** (along with **Ḥallāj**) as a prime representative of unacceptable mystical **theology**, the **Syrian** was the eponymous leader of a group known largely for its emphasis on the primacy of "**audition**" (*samāʿ*) as a vehicle for divine disclosure. Hujwīrī rejected the tendency of the Ḥulmānīyā toward the error of "incarnationalism" (*ḥulūl*, indwelling) and belief in transmigration of the soul. Curiously, however, he virtually exonerated both Abū Ḥulmān and Ḥallāj themselves of error, laying the blame on their wayward followers. *See also* MIDDLE EAST; SOUL; THEORY, MYSTICAL.

ABŪ 'L-IKHLĀṢ (d. 1400/1979). Cairene Azharī scholar and Sufi who founded a Sufi **organization** along nontraditional lines, as a "civil society association" lacking a formal mechanism for **succession** to leadership as *khalīfa*. After his death, his community broke into smaller groups that continue to consider themselves *his* spiritual descendants rather than distinct subbranches. One of those groups has been led by a **woman** in Alexandria named Ḥāgga **Rīhām**. *See also* EGYPT; LINEAGE; MIDDLE EAST.

ABŪ ISḤĀQ ASH-SHĀMĪ, "CHISHTĪ" (d. 491/1097). Syrian Sufi generally considered the eponym, per the village of Chisht, of the **Indian Chishtīya**.

ABŪ MADYAN OF TLEMCEN (520/1126–594/1197). Andalusian saint who left home in his youth for **Fez**, **Morocco**, traveled extensively in the **Middle East**, and died near Tlemcen, Algeria, while en route from his home base in Bijaya to Marrakesh at the behest of the sultan. According to tradition, ʿ**Abd al-Qādir al-Jīlānī** was one of his ***shaykhs***. His disciples attributed **wonders** to him and regarded him as the paragon of **ascetical** virtue and the **pole** of the age. His **tomb** near Tlemcen was severely damaged in recent times by radical Islamists, but the site remains a pilgrimage goal for devotees from all across **North Africa**. *See also* FRIEND OF GOD; IBERIAN PENINSULA; MAGHRIB.

ABŪ MANṢŪR MAʿMAR IBN AḤMAD AL-IṢFAHĀNĪ (d. 418/1027). A Sufi of the **Ḥanbalī** *madhhab* and student in the tradition of ʿ**Alī ibn Sahl** with links to **Baghdad**'s **Junayd** and ʿ**Amr ibn** ʿ**Uthmān al-Makkī**. A contemporary of **Abū Nuʿaym** as well as **Sulamī** and **Kalābādhī**, he was steeped in the history of Sufism and the **theoretical** aspects of Sufi pedagogy. His extant works insist on a firm foundation in *sharīʿa* as propaedeutic to advancement along the **Path**, which he lays out using a classic tripartite framework. He describes also three levels of *dhikr*: of the tongue, the heart, and the innermost "secret." Abū Manṣūr *may* have authored the once-popular *Conduct for Kings*, a pedagogical compendium covering many of the same themes on which major contemporaries of his wrote. *See also* ĪRĀN; MIDDLE EAST.

ABŪ NUʿAYM AL-IṢFAHĀNĪ (336/948–430/1038). Persian-born religious scholar best known for his multivolume **Arabic hagiographic** anthology *Ornament of the* ***Friends of God*** (*Ḥilyat al-awliyāʾ*). He includes brief bio-sketches of some 649 devout Sufis, tracing their **lineage** (often spuriously and imaginatively) back to the **Prophet** via the first caliphs, offering more in the way of narrative than the hagiographic work of his contemporary, **Sulamī**. His work provided much data for a major hagiography by ʿ**Aṭṭār**. Like many Iṣfahānī Sufi contemporaries of his, he may have been a Ḥanbalī in **law**. *See also* HISTORIOGRAPHY; ĪRĀN; MIDDLE EAST.

ABŪ 'L-QĀSIM ISḤĀQ AS-SAMARQANDĪ, ḤAKĪM (d. 342/953). A Ḥanafī scholar, judge, and **sage** who studied Sufism in **Balkh** with Abū Bakr **Warrāq**. He was also proficient in *kalām* and authored a Ḥanafī creedal statement that insists on the need for obedience to any duly appointed ruler. The creed criticizes the harsh **asceticism** of the **Karrāmīya** and accepts traditional views of saintly **wonders**. *See also* CENTRAL ASIA; WISDOM.

ABŪ SAʿĪD IBN ABĪ 'L-KHAYR (357/967–440/1049). Khurāsānī mystical poet and **ascetic**, student of both Ḥanbalī and Ḥanafī **law** and Sufi thought. He was initiated into Sufism by **Sulamī** in **Nishapur** and dedicated himself for some years to an austere life of serving the poorest. He was known, however, to go to the other extreme on occasion, hosting sumptuous gatherings funded by well-heeled friends, all by way of demonstrating the virtue of detachment. Among the critics of his sometimes extravagant style was ʿAbd Allāh **Anṣārī**. He was noted for his powers of clairvoyance (*firāsa*) and is credited with promulgating the earliest equivalent of disciplinary requirements for life in the *khānaqāh*. The most influential **hagiographical** account of his life is the *Secrets of Divine Unity*, composed by a descendant more than a century after the ***shaykh***'s death. After he was invested with the

khirqa by Sulamī, and later by the Ḥanbalī Sufi Abū ʾl-Abbās al-**Qaṣṣāb**, he spent many years in seclusion before going public at the age of 40. His list of 10 fundamental **rules** of Sufi communal life may be the first document of its kind. *See also* CENTRAL ASIA; GOVERNANCE.

ABŪ SHUʿAYB IBN SAʿĪD AṢ-ṢANHĀJĪ (d. 561/1166). Moroccan Berber Sufi schooled in the mystical tradition of **Nūrī**, which had long before made it to the **Maghrib** from **Baghdad**, by one Abū Innūr (d. 550/1155–56). Abū Shuʿayb was attracted by the teacher's *baraka* to such an extent that he preferred this Maṣmūda to his own Ṣanhājī folk. After this teacher died, Abū Shuʿayb traveled to be with the teacher's teacher, ʿAbd al-Jalīl ibn Wayḥlān. Abū Shuʿayb opted for an activist life of resistance to the Almoravid Dynasty's thinly veiled disdain for Sufism. He was very instrumental in instilling "mainstream" Sufi teaching—including the works of Abū Ḥāmid al-**Ghazālī**—among rural Moroccan Sufi culture. *See also* ANDALUSIA; IBERIAN PENINSULA; NORTH AFRICA.

ABŪ ṬĀLIB AL-MAKKĪ (d. 386/996). Sufi author from the **Arabian Peninsula** who spent much of his adult life in **Mecca**, **Basra**, and **Baghdad** and is most noted for his widely influential **manual** of spirituality and Sufi life, *The Sustenance of Hearts* (*Qūt al-qulūb*). Many later ***shaykhs*** regarded it as essential reading for their students. This extensive work treats, as the fuller title indicates, a broad range of aspects of "one's conduct toward the **Beloved**, and a description of the **Path** of the seeker toward Divine **Unity**" and is heavily slanted toward questions of practice. He studied the religious **law** of three of the four principal Sunni schools, the Shāfiʿī, Mālikī, and Ḥanbalī, and insisted that genuine Sufism was in no way at odds with mainstream tradition and practice. Authentic **spirituality** consists in interiorizing the full significance of the deeds required of all Muslims. Unlike the authors of several other major manuals of Sufism, he does not describe the spiritual quest in terms of an ascending order of spiritual **stations** and **states** as though the Path were some sort of parallel track for Sufis. He prefers to build his entire understanding squarely on the profound inner meanings of the Five **Pillars of Islam** incumbent on every Muslim. *See also* FORMATION; INSTRUCTION; JOURNEY; MIDDLE EAST; THEORY, MYSTICAL.

ABŪ ʾL-WAFĀʾ KHWĀRAZMĪ, KHWĀJA (d. 835/1431–32). A major Sufi **poet** and **musician** of the **Kubrawīya**, much influenced by **Ibn al-ʿArabī** and ʿAyn al-Quḍāt al-**Hamadānī**, and as a poet was apparently inspired by **Rūmī**. *See also* CENTRAL ASIA.

ABŪ ʾL-WAFĀʾ SHĪRĀZĪ (fl. 10th/16th c.). Said to have been affiliated with the **Niʿmat-allāhīya**, and devotees still visit his **tomb** in **Shiraz**.

ABŪ YAZĪD AL-BISṬĀMĪ. *See* BĀYAZĪD AL-BISṬĀMĪ, ṬAYFŪR IBN ʿĪSĀ (d. ca. 261/875).

ABŪ YIʿZZĀ (d. 572/1177). Enigmatic Maṣmūda Berber **Friend of God**, aka Mūlay Bū ʿAzzā, resident of the Middle Atlas Mountains in **Morocco**. In his day, he was widely reputed as a major spiritual teacher and a renowned worker of **wonders**. Strictly vegetarian and a thoroughgoing **ascetic**, he spent many years as an itinerant "naturalist" finding sustenance wherever he could without begging. A tincture of the **Malāmatīya** spirit infused his later life, even to the point of his confounding gender expectations by cross-dressing. *See also* MAGHRIB; NORTH AFRICA.

ACCEPTANCE. *See* CONTENTMENT.

AÇİKBAŞ MAḤMŪD (d. 1077/1666). *Khalīfa* of a Bursa (**Turkey**) branch of the **Naqshbandīya** said to have inducted thousands of new members of the **order**, thereby incurring the suspicion and wrath of **Ottoman** authorities. His Bursan branch descended spiritually from members of the Urmawī line of Kurdistan who migrated to **Anatolia** from the east. *See also* LINEAGE; MIDDLE EAST.

***ADAB*.** *See* BEHAVIOR.

ADAM. The first of **God**'s "caliphs" (vicegerent) on earth and the first of a long line of **prophets**. Sufis associate him especially with mystical **knowledge**, for God infused in Adam knowledge of the names of all things and commissioned him to teach all humankind. The **forty** days it took God to knead Adam's clay into a finished product, and Adam's 40 years in sorrowful exile from the Garden, symbolize the **formative** experience of the **retreat**. Sufis associate the Day of the **Covenant** with the creation of Adam. As the first ***shaykh*** of the human race, his role is to help seekers recover their lost memory of their divine source and the goal of the spiritual **journey**. It was because of his refusal of God's command that he bow to the newly created body of Adam that the **angel** Iblīs became **Satan**. *See also* QURʾĀN; SUCCESSOR.

ĀDHARĪ ṬŪSĪ, NŪR AD-DĪN (fl. 866/1462). Shīʿī Sufi **poet** of **Khurāsān** who honed his craft under the patronage of the Timurid Dynasty prior to turning toward Sufism. After his first mentor died, he studied under

Shāh **Niʿmat Allāh Walī** before traveling to southern **India** to work again as court poet. When he returned to his home city of Isfarāyin, he made a dramatic lifestyle change, dedicated to religious **poetry** and **endowing** facilities for **pilgrims** and the poor. *See also* CENTRAL ASIA; SOUTH ASIA.

AESTHETICS. Some scholars have argued that there is a distinctively "Islamic aesthetic" and that one can discern in **art** created by Muslims various characteristics (dematerialization, abstraction, modular composition, repetition—all features of the general category of "arabesque") that imply the divine attributes of **unity** and transcendence (*tawḥīd*). Others have gone so far as to suggest that the use of specific **symbolic colors** and shapes is based on an underlying, if never explicitly articulated, set of uniquely Sufi aesthetic principles. Neither approach has proven quite satisfactory for they fail to account adequately for historical context. One can nevertheless suggest credibly that Sufis who have communicated through **literature** and the visual arts have been very much aware of earthly beauty as a reflection of the divine magnificence. The traditional saying "God is beautiful and He loves **beauty**" has been a Sufi favorite that implicitly validates the cultivation of highly refined creativity in verbal and visual expression. Among Sufi authors who developed sophisticated aesthetic **hermeneutics**, **Shabistarī** stands out. *See also* ARCHITECTURE; CALLIGRAPHY;MANUSCRIPT ARTS.

ĀFĀQ KHWĀJA (d. 1105/1694). Aka Abakh Khoja. A **Chinese**-born member of the **Naqshbandī** order, great-grandson and spiritual descendant of Aḥmad **Kāsānī**, from a long line of Khwājas, who rose to high rank as a famed teacher. Known also as a *sayyid* and by the name Khwāja Hidāyat Allāh, he preached in Kashghar (southern Xinjiang) and later in Gansu, following in his father's footsteps. Functioning as a political go-between, as had many of his **order** before him, he secured Buddhist support from the fifth Dalai Lama for Naqshbandī control of Kashgaria. He mentored **Ma Laichi** and **Ma Mingxin** in the Sufi **Path**, and they eventually founded the **Khafīya** and **Jahrīya** *menhuans*, respectively. Chinese **Qādirīs** cherish the tradition that a foundational figure of theirs, **Qi Jingyi**, received a blessing from Āfāq. *See also* CENTRAL ASIA; LINEAGE.

ĀFĀQĪYA. Order founded in Xinjiang by **Āfāq Khwāja**, a subgroup of the **Naqshbandīya**, divided into the **Khafīya** and **Jahrīya** *menhuans*.

AFFILIATION. *See* ORGANIZATION.

AFGHANISTAN. Large mountainous region to the east of **Iran**, the west (and north at its southern border) of **Pakistan**, and south of **Central Asia** proper. Major cities with important Sufi associations include Herat, **Balkh**, Ghazna, and Jām. In modern times, Sufi **organizations** have sometimes been enlisted by rulers to connect with a populace more comfortable with regional and ancestral **Friends of God** than with claimants to a royal throne. *See also* AḤMAD-I JĀM, ABŪ NAṢR (440/1049–536/1141); SANĀʾĪ, ABŪ 'L-MAJD MAJDŪD (d. 525/1131).

AFLĀKĪ, SHAMS AD-DĪN (ca. 685/1286–761/1360). Major **hagiographer** of the **Mawlawīya** who lived in **Konya** during the generation after **Rūmī**. His most famous Sufi work is *The Feats of the Mystics* (*Manāqib al-ʿārifīn*), written in **Persian**, including life stories of Rūmī's father, Rūmī himself, and his **successors**. *See also* FRIEND OF GOD; TURKEY.

AFRICA, EAST. *See* EAST AFRICA.

AFRICA, NORTH. *See* NORTH AFRICA.

AFRICA, WEST. *See* WEST AFRICA.

ʿAHD. *See* INITIATION.

AHL AṢ-ṢUFFA. *See* BENCH, PEOPLE OF THE.

AḤMAD BARĪLWĪ, SAYYID (1201/1786–1246/1831). Aka Sayyid Aḥmad of Rae-Bareilly. Indian **reformer** and disciple of Shāh ʿ**Abd al-**ʿ**Azīz** (son of **Shāh Walī Allāh**) who **initiated** him into three **orders**—the **Naqshbandīya**, **Chishtīya**, and **Qādirīya**. As a Sufi, he initiated others into these orders, as well as into his own new **organization**. He named his movement the "Order of **Muḥammad**" (*ṭarīqa-yi muḥammadīya*). He left a compendium of his thought in a *malfūẓāt*-like document. As a reformer, his overriding concern was to cleanse Islam of spurious beliefs and practices introduced as a result of intermingling with **Shīʿīs** as well as **Hindus** and other non-Muslims. Perhaps emboldened by the Arabian **Wahhābī movement**, he was active in the resistance against the **British** and died in battle with the Sikhs, who were prominent in **Panjab**. *See also* COLONIALISM; POLITICS; SOUTH ASIA.

ĀḤMAD BASHĪRĪ. *See* BASHĪRĪ, AḤMAD (ca. 769/1367–ca. 867/1462).

AḤMAD IBN IDRĪS (1200/1785–1253/1838). Moroccan reformer and author of Sufi **treatises**. Though he himself did not found a distinct **order**, several of his most prominent disciples—especially **Sanūsī** and Mīrghānī—spread his work through their own **organizations**. His indirect influence is thus still felt in Eritrea, **Somalia**, and parts of **East Africa** as well as Niger, Chad, and Libya, with significant impact on black African peoples. Ironically, perhaps, he himself gravitated to the **prayer** traditions of the **North African Shādhilīya** order, but toward the end of the 19th century, some members of his family did constitute an order and named it the Idrīsīya. *See also* MAGHRIB.

AḤMAD KHĀN, SIR SAYYID (1232/1817–1316/1898). Indian reformer and activist from a family long affiliated with the Mujaddidī **Naqshbandī order**. He was very involved in political affairs and worked for reconciliation between the British and Muslim communities. He founded the famed educational **institution** at Aligarh and worked to spread Muslim education on the model of Oxford and Cambridge Universities, thereby running afoul of more tradition-minded Muslim religious scholars. *See also* COLONIALISM; POLITICS; SOUTH ASIA.

AḤMAD SIRHINDĪ. *See* SIRHINDĪ, AḤMAD (971/1563–1034/1624).

AḤMAD YASAWĪ. *See* YASAWĪ, AḤMAD (d. ca. early seventh/13th c.).

AḤMAD-I JĀM, ABŪ NAṢR (440/1049–536/1141). Author of several **Persian** works on spirituality, born in **Khurāsān**. Tradition has it that he experienced a dramatic conversion from a life of hard drinking and that at age **forty** he moved to the Khurāsānī town now known as Turbat-i Jām, where he set up a *khānaqāh* and a **mosque** and in effect founded his own **order**. Stories of his life seek to confer on him the aura of **institutional authority**, by connecting him spuriously with **Abū Saʿīd ibn Abī 'l-Khayr**, as well as underscoring his divine connection, by insisting that he was theologically illiterate and that the learning he demonstrated in his writings was miraculously infused. He apparently was never formally affiliated with any particular order. His mystical **theology**, as known through eight extant works, is generally consistent with those of mainstream Sufi **theorists**. A noteworthy feature is his well-articulated concept of sainthood, emphasizing that **Friends of God** have no truck with rulers or their agents. A notable **hagiographical** work, *The Colossal Elephant and His Spiritual Feats*, enshrines much of what we know of his unusual life and personality. He was a Ḥanafī in **law**. *See also* CENTRAL ASIA.

AḤRĀR, KHWĀJA ʿUBAYD ALLĀH (806/1404–896/1490). Central Asian Khwājagān-Naqshbandī *shaykh* who spent most of his adult life in Tashkent and **Samarqand**, in present-day Uzbekistan. From 858/1454 on, Aḥrār was a major local force in Samarqand, with impressive **political** and economic clout. His public **authority**, probably not as broad as his **hagiographers** would have us believe, was enhanced by his own family's considerable mercantile wealth and extensive property holdings—he may have been the wealthiest landowner in Central Asia. Scholars suggest that his political connections were largely due to Sufism's function as a tool of regional rulers to minimize popular resistance. Some of the most important documents about his role are those governing foundational **endowments** called *waqfs*. His extant **Persian** works include a text on Sufi **ethics** as well as a collection of **letters**.

See also ORDER; RESIDENTIAL FACILITY.

ʿĀʾISHA AL-BĀʿŪNĪYA (d. 923/1517). Daughter of a Shāfiʿī jurist and chief judge of **Damascus**, in a family with long connections with Sufism, especially through the Urmawī branch of the **Qādirīya**. ʿĀʾisha herself was steeped in traditional religious-educational disciplines and studied Sufism with at least two Qādirī ***shaykhs***. She married and had a son, and when her husband died (1513), she moved to Cairo and studied jurisprudence while her son worked as a **Mamlūk** beaureaucrat. ʿĀʾisha managed to steep herself in Sufi classics, including the classical **theorists** and teachers, such as **Ibn ʿAṭāʾ Allāh of Alexandria**. She left a considerable **literary** legacy, including a collection of mystical **lyric**, encomia of the **Prophet**, and a remarkable short **treatise** on "The Principles of Sufism," in which she explains the four essentials of the spiritual life: **repentance**, **sincerity**, **recollection**, and **love**. *See also* LAW; PATH; THEORY, MYSTICAL; WOMEN.

ʿĀʾISHA BINT ABĪ ʿUTHMĀN AL-ḤĪRĪ OF NISHAPUR (d. 346/958). Noted **ascetic** and daughter of major mystic Abū ʿUthmān al-**Ḥīrī**. Famous for her sayings about intimacy with God as intimately connected with high motivation in all one's behavior. *See also* CENTRAL ASIA; WOMEN.

ʿĀʾISHA BINT AḤMAD AL-IDRĪSĪYA (d. 969/1563 or 986/1578). Important **woman** scholar of Sufism connected with the **Moroccan Jazūlīya** order. Her main teacher in Sufism was Abū 'l-Barakāt al-Ghazwānī, and she followed in his politically active footsteps. She was noted as a major figure in Maghribī Sufi **theory**. Her own son, Ibn ʿAskar, became an important **hagiographer**. She was one of many women Ghazwānī **initiated** into the

Jazūlīya, and soon separate *zāwiyas* for men and women became the order of the day in the region. *See also* INSTITUTIONS; MAGHRIB; RESIDENTIAL FACILITY.

AJMĪR (AJMER). North-central **Indian** city that grew in importance as a **pilgrimage** center, largely due to high-profile annual visits (until ca. 988/1580) by the **Mughal** emperor Akbar to the **tomb** of Shaykh **Muʿīn ad-dīn Chishtī**. Akbar's sons Jahangīr and Shāh Jahān later built more magnificent additional monuments there. The city has remained inextricably linked to the origins of the **Chishtīya**. *See also* SOUTH ASIA.

AKHĪ. From the Arabic for "my brother," a reference especially to medieval **Turkish** groups associated with **chivalric** organizations.

AKHLĀQ. *See* ETHICS.

AKHYĀR. *See* CHOSEN ONES.

ʿALAM. *See* STANDARD.

ʿĀLAM. *See* COSMOLOGY; REALMS.

ALAST, RŪZ-I. *See* COVENANT, DAY OF.

ʿALAWĪ, ABŪ 'L-ʿABBĀS AḤMAD AL- (1286/1869–1353/1934). Aka Ibn ʿAlīwa. Algerian saint and author of **treatises**, **aphorisms**, and **poetry**. He began his Sufi life after joining the ʿĪsawīya but soon abandoned that **order**'s preference for the spectacular (such as snake charming) for the somewhat more studious and reflective way of the **Darqāwīya**. He rose in the ranks of that order and succeeded his own ***shaykh*** as its leader in 1327/1909, eventually breaking away to form an order whose method of **retreat** was more systematic and supervised. His order spread rapidly across **North Africa**, his followers establishing *zāwiyas* in various parts of the central **Middle East** and Europe as well. Many have regarded him as the major **reformer** (*mujaddid*) of his age. His poetry and **theoretical treatises**, still relatively little studied, are among the most substantial of modern Sufi writings. *See also* INSTITUTIONS; MAGHRIB.

ALBANIA. Majority Muslim nation in the southern **Balkans**, with a small but historically significant population associated with the **Baktāshīya**. Perhaps its most famous contemporary figure is **Bābā Rexheb**.

ALEXANDRIA. Egypt's "second city," over a thousand years older than Cairo, on the Mediterranean shore near the northern end of the Nile. Named *al-Iskandarīya* after "founder" Alexander the Great (al-Iskandar in **Arabic**), the city played an important role in the history of Sufism as the eventual home of **Shādhilī** himself, who also died there, and of the famed **Shādhilīya** Sufi **Ibn ʿAṭāʾ Allāh** and the poet **Buṣīrī**. *See also* MIDDLE EAST.

ʿALĪ AṢGHAR CHISHTĪ (fl. ca. 1030/1620). Influential **hagiographer** of the **Chishtīya** and author of "Jewels of [the Tradition of] **Farīd** [Ganj-i Shakar]," which traces the spiritual **lineage** and descendants of that 13th-century master. With a tendency toward significant "embellishment," the work expands on Farīd's powers, numbers of spiritual progeny, and the glories of the Sufi **order** long-favored by **Mughal** rulers. *See also* SOUTH ASIA; WONDERS.

ʿALĪ IBN ABĪ ṬĀLIB (598–40/661). Cousin and son-in-law of the **Prophet**, fourth Caliph (by **Sunni** reckoning) and first Imām (in **Shīʿī** thought). As husband of the Prophet's daughter **Fāṭima**, he became the model of the family man, and Sufis revere him as a paragon of intimacy with the Prophet that made him uniquely capable of transmitting mystical **knowledge**, just as he is said to have passed on the mantle conferred on him by the Prophet. He is considered among the highest **Friends of God** (who possess attributes identical with those of Shīʿī imāms) and a model of **asceticism**. Most Sufi **lineages** (with the notable exception of the **Naqshbandīya**) trace their origins to the Prophet through ʿAlī. He is also closely linked with **organizations** identified with the movement called *futūwa* (**chivalric** organizations), and is known as the quintessential *fatā* (young man, heroic youth) or epitome of **virtue**, and the Lion of God. He is particularly important for the **Baktāshīya**, whose idiosyncratic (often called extremist) doctrine makes him part of a trinity along with God and the Prophet. They believe that ʿAlī was gifted with the "audible *dhikr*" and was thus the true *walī Allāh*. *See also* ETHICS; MIDDLE EAST.

ʿALĪ IBN SAHL (d. 307/919–20). Major early mystic of Isfahan and student of Bannāʾ, great-grandsire of **hagiographer Abū Nuʿaym**. He had personal connections to major **Baghdādī** Sufis **Junayd** and **ʿAmr ibn ʿUthmān al-Makkī**, and played a prominent role in the development of a formal Sufi community in Isfahan.

ʿALĪ AL-KURDĪ. *See* KURDĪ, ʿALĪ AL- (d. 622/1225).

ʿALĪ KURDĪ MAQTŪL, SHAYKH (d. 925/1519). A ***shaykh*** and religious scholar of the **Naqshbandīya** who introduced the order to Qazwīn, in northwestern **Iran**, when he migrated there from eastern Iran. He fostered the growth of the **organization** in what was then the capital of the newly founded **Ṣafawid Dynasty**, which had itself grown out of a 14th-century Sufi order named after Shaykh **Ṣāfī ad-Dīn**. Previously, he had traveled from his home in Kurdistan to **Samarqand**, a center of Tīmūrid power and culture in **Central Asia**. He studied under Naqshbandī *shaykh* Khwājaʿ Ubayd Allāh **Aḥrār** and tutored one of Aḥrār's sons. ʿAlī's time in Qazwīn was very successful for several years, until he aroused the ire of dynastic authorities, perhaps for that very success. He was soon caught and killed, hence the sobriquet *Maqtūl*, one who was killed. *See also* PERSIAN.

ʿALĪ AL-MUṬṬAQĪ AL-HINDĪ, SHAYKH (885/1480–975/1567). Indian religious scholar, leader of the **Chishtīya**, and widely traveled author who settled in Mecca (then under **Ottoman** rule) and there became affiliated with the **Qādirīya**, Madyanīya, and **Shādhilīya orders**. He had a reputation for giving to the poor most of what donors gave him and leaving very meager pickings for those who came to live in his *khānaqāh*. So austere was he that he even declined to bestow the patched **cloak** on his disciples. Tradition attributes some one hundred works to him, about eighteen of them (mostly in **Arabic**) extant. *See also* INSTITUTIONS; RESIDENTIAL FACILITY; SOUTH ASIA.

ʿALĪ ṢĀLIḤ AL-ANDALUSĪ (fl. ca. 1480). Early **hagiographer** of the **Jazūlīya** who articulated one of the more detailed **theologies** of sainthood in the medieval **Maghrib**. His theology of "axial" **Friendship** with God focuses on the **wondrous** powers of the *quṭbs* effected as proof that **Muḥammad** is the wellspring of their knowledge and charism. He insisted that his emphasis on the marvelous/miraculous in no way diminished the centrality of living a "*sharīʿa*-minded" life. He derived his **theory** largely from the writings of **Ibn al-ʿArabī** and ʿAbd al-Karīm al-**Jīlī**, and his disciple ʿAbd Allāh al-**Ghazwānī** further elaborated on the theory. ʿAlī Ṣāliḥ also built the **order**'s second urban *zāwiya* in Marrakesh after leading a similar facility in **Fez**. He initially came to **Morocco** as an exile from Granada as the Christian *reconquista* tightened the noose around the last Muslim stronghold in Spain. *See also* BLESSING; IBERIAN PENINSULA; NORTH AFRICA.

ʿALĪ SHĪR NAWĀʾĪ, MĪR (d. 907/1501). Central Asian vizier, patron of the arts, **poet**, **hagiographer**, member of the **Naqshbandīya**, and foremost author in Chagatay **Turkish**. He penned a Chagatay mystical work in **couplets**, *The Tongue of the Birds* (*Lisān aṭ-ṭayr*), based on ʿ**Aṭṭār's** *Conference*

of the Birds, and an anthology of Sufi biographies entitled *Breaths of Love* (*Nasāʾim al-maḥabba*), which is inspired by and elaborates on **Jāmī**'s *Warm Breezes of Intimacy*.

ALLĀH. *See* GOD (ALLĀH).

ALLĀHDĪĀ CHISHTĪ, SHAYKH (d. 1069/1659). Indian hagiographer of the Ṣābirī **Chishtīya** whose name means "God-given" in Arabo-Hindi. Fluent in **Persian** and **Arabic**, he collected the "**discourses**" (*malfūẓāt*) of his teacher in Panipat and later devoted himself to researching the history and prosopography of the **order**, whose major personages he calls *aqṭāb*, cosmic axes or **poles**, one presiding over each **generation**. *See also* COSMOLOGY; HIERARCHY; HISTORIOGRAPHY; RANKS; SOUTH ASIA.

ALLEGORY. A literary **genre** as well as a method of **exegesis**, allegory involves an extended set of **metaphors**, somewhat the way a **parable** consists of an extended set of similes. Countless Sufi authors have made use of allegory both as a **hermeneutica**l principle in Qurʾānic exegesis and as a pedagogical device. Shihāb ad-Dīn Yaḥyā as-**Suhrawardī** wrote a remarkable series of allegorical treatises. His *Treatise on the Reality of **Love*** retells the scriptural tale of **Joseph** (Sura 12) by showing the relationships among **Beauty** (Joseph), **Love** (the power that moves **Zulaykha**, the wife of Pharaoh's minister, who is smitten with Joseph), and Grief (Joseph's father, who weeps himself blind at the loss of his son) as attributes of **God**'s first creation, Intellect. ʿ**Aṭṭār's** *Conference of the Birds*, for example, allegorizes the various species of birds and the seven valleys through which they must journey in their quest for the Divine. *See also* LITERATURE; NARRATIVE; SYMBOLISM.

ALLUSION. A technical **term** referring to a kind of usually brief mystical statement, *ishāra* (pl. *-at*), that discloses insights accessible only to more advanced seekers. According to an early definition of the term, the form communicates an intimate **knowledge** that slips further into obscurity the more insistently one attempts to analyze it. In this sense, the mystical allusion shares an important quality of paradox or **ecstatic** utterance. Two masters of the mystical allusion are Aḥmad al-**Ghazālī** and **Niffarī**. Another related form of cryptic mystical expression is the **aphorism**. *See also* LITERATURE; POETRY.

ALPHABET. Known as *abjad*, a combination of the first four basic consonant forms (a, b, j, d), the **Arabic** alphabet consists of 28 consonants. The Arabic consonants have long been used numerically (a=1, b=2, j=3, d=4, and

so on). Popular use of numbers to refer to important religious phrases remains common; so, for example, the number 786, which appears often on everything from calendars to doorways, is the numerical value of the phrase "In the name of God." But it is the wider symbolism of the letters that is especially relevant here. Sufi **poets**, writing in many **languages**, and **calligraphers** in particular, have delighted in fashioning literary and visual puns using the Arabic alphabet. Mystical interpretation of the various letters began early in the history of Sufism with sophisticated symbolic **exegesis** of the sacred text, including elaborate analyses of the so-called mysterious letters with which several of the **Qurʾān**'s *sūras* begin. Later developments ranged from elaborate plays on certain letters singled out because they form names or references to God, to playful explanations based on the alleged likeness of certain letters to the **eyes**, lips, or other features of the **Beloved**, for example. *See also* ESOTERIC; FACE; NUMBER SYMBOLISM.

AMĪR ḤAMZA. *See* ḤAMZA, AMĪR (1329/1911–1366/1946).

AMĪR KHUSRAW DIHLAWĪ (d. 725/1325). Major **Indian Persian**-writing poet who made important contributions to the development of lyric form *ghazal* favored by many mystical poets. His principal Sufi connection is that he was a disciple of **Niẓām ad-Dīn Awliyāʾ**, to whom he dedicated many of his **lyrics**, but he is not known for specific **institutional** affiliations beyond that. *See also* GENRE; POETRY; SOUTH ASIA.

ʿAMR IBN ʿUTHMĀN AL-MAKKĪ (d. ca. 296/909). Mystic of **Baghdad**, disciple of **Junayd**, and author of perhaps the first treatise on mystical **love** and **intimacy**. He was among those who advised their flamboyant disciple **Ḥallāj** against giving public expression to his mystical **experiences**. ʿAmr actually **initiated** the **martyr-mystic** into Baghdad style Sufism when they met in **Basra**, but the two would part ways before 10 years had passed. ʿAmr, however, was not shy about being seen as politically connected and at one time functioned as a judge. *See also* ʿIRĀQ; MIDDLE EAST.

ANATOLIA. Known under Roman imperial rule as Asia Minor, Anatolia was once the heartland of the Byzantine Empire and now constitutes the bulk of the modern nation-state of **Turkey**. Sufism's most celebrated development in Anatolia is the rise of the **Mawlawīya** in **Konya** during the second half of the seventh/13th century under the leadership of **Rūmī** and his descendants. Other major **orders** of particular historical importance in Turkey have been the **Bayrāmīya**, **Baktāshīya**, **Khalwatīya**, **Naqshbandīya**, and **Qādirīya**. *See also* BALKANS; CENTRAL ASIA.

ʿANDALĪB, NĀṢIR MUḤAMMAD (d. 1172/1759). Indian Sufi of the **Naqshbandīya**-Mujaddidīya, known popularly as "Nightingale" (*ʿandalīb*). His most famous offspring was Khwāja Mīr **Dard**, whose mother's forebears were **Qādirīya**. ʿAndalīb enjoyed spiritual **lineage** connections to Aḥmad **Sirhindī** via the latter's descendants and claimed descent from the **Prophet**, the "original" Nightingale. *See also* KHĀLIDĪYA/MUJADDIDĪYA; SOUTH ASIA.

ANDALUSIA. Known in Arabic as *al-Andalus*, Andalusia generally refers to approximately the southern two-thirds of the **Iberian** Peninsula (i.e., Spain and Portugal), conquered by Arab-led Muslim forces in the decades following their crossing from **North Africa** to Gibraltar in 93/711. Many important Sufis were born in Andalusia, including **Ibn ʿAbbād**, **Ibn al-ʿArīf**, **Ibn ʿArabī**, **Ibn Sabʿīn**, and **Shushtarī**. Quite a few migrated to North Africa and the **Middle East**, but some remained to make significant contributions in Andalusia. *See also* MAGHRIB.

ANECDOTE. A short **genre** of **storytelling** called the *laṭīfa* that communicates in very condensed form episodes in the lives of famous holy persons. A more expanded form of story narrative is called the *ḥikāya* and occurs often in various kinds of **didactic** Sufi **literature**, such as certain works of ʿ**Aṭṭār** and **Saʿdī**, as well as in **hagiography**. *See also* NARRATIVE.

ANGELS. Creatures of light who mediate between the divine and human **realms**, the unseen and the seen. As the name suggests, angels are primarily "messengers" entrusted with delivering **God**'s word to **prophets**, who then relay the message to humankind. Paradoxically perhaps, angels rank lower than human beings in the sense that angels are not capable of knowing God with the intimacy allowed to human beings. When Gabriel guided the **Prophet** on his **Ascension**, the angel had to take leave of the Prophet as they neared the Throne, for in God's presence even a mighty angel is no greater than a finch. In addition, angels are inferior to human beings in **knowledge**, for God taught **Adam** what no angel ever knew. Belief in angels is an article of faith for Muslims, and tradition distinguishes among various individual angels—Gabriel (bringer of revelation), Michael (tender of souls), Isrāfīl (sounder of the last trumpet), and ʿAzrāʿīl (angel of death), for example; as well as among several classes of angelic beings—including those who bear the Throne, guardian angels, those assigned to each of the heavens, and the cherubim. Sufis have had much to say especially about the chief fallen angel Iblīs (**Satan**), because of the intriguing questions his case raises about the origins of evil. (Many sources argue that this first devil was actually a *jinn*, a creature of smokeless fire, rather than an angel as such.) But angels also play

a broader role in Sufi thought, for angels suffuse the cosmos and participate in every aspect of human life. Some authors have suggested that individual angels represent specific human faculties on the macrocosmic level. *See also* COSMOLOGY; ESCHATOLOGY; MANIFESTATION; REVELATION.

ANNIHILATION. Generally paired with **abiding**, annihilation (*fanāʾ*) or "passing away" refers to a fundamental aspect of spiritual **experience**. Sufis have interpreted the experience in various ways. At one end of the spectrum, the individual is said to lose all traces of individual personality. If **God** is the only reality, and nothing else possesses authentic existence, the full realization of this ultimate **truth** constitutes "loss" of self in the One. So-called **ecstatic** utterances (*shaṭḥīyāt*) such as "I am the Truth" (attributed to **Ḥallāj**) seem to suggest such a radical loss of self. Other sources, however, explain that such expressions are open to two dangerous interpretations. One is that they can imply that if God is everything, then all things are God (a form of monism). The other is that God has descended into the individual human being in a form of "indwelling," a heretical notion related to "incarnationalism." As a result, some Sufis have de-emphasized the notion of the **union** of the human self with the Divine and underscored the need for the "passing away of passing away," so that the mystic is unaware of a transformation of individual status and thus is not moved to give utterance to the unutterable. Some orders also developed the concept of "annihilation in the ***shaykh***" and "annihilation in the Messenger of God" as steps toward annihilation in God. *See also* PERPLEXITY; STATE; STATION.

ANQARAWĪ, ISMĀʿĪL AL- (d. 1041/1631–32). Mawlawīya Sufi, commentator on **Rūmī**'s *Mathnāwī*, exponent of the Ishrāqī school of philosophical mysticism in **Ottoman Turkey**, and author of a commentary on the Verse of Light, *Lamp of Mysteries*. He served as *khalīfa* in **Konya** and later as ***shaykh*** in the Istanbul Mawlawī house in Galata for the remainder of his life. *See also* ANATOLIA; SUCCESSOR.

ANṢĀRĪ, KHWĀJA ʿABD ALLĀH (396/1006–481/1089). Khurāsānī teacher, **exegete**, **hagiographer**, and polemicist, from Herat (in present-day **Afghanistan**). Schooled in Ḥanbalī methodology in **law** and traditionist studies from his youth, he engaged in ongoing debate with both Ashʿarī and Muʿtazilī scholars who generally enjoyed the patronage of the sultan, and whom he regarded as straying too far from the core meaning of the sacred texts. He claimed that his most formative influence in Sufism was that of Abū 'l-Ḥasan **Kharaqānī**. At Gazurgāh, near Herat, the ***shaykh*** had established a *khānaqāh*. There he continued to receive and teach students during the latter years of his life, even after he lost his sight in 473/1081, and it was

during that period that he dictated the works for which he is most renowned. His extant output includes works in various **genres**, in both **Persian** and **Arabic**. His Persian *Hundred Fields* (*Ṣad maydān*) lays out the spiritual itinerary in a series of stages, a schema he later developed further in the Arabic *Dwelling Places of the* ***Wayfarers*** (*Manāzil as-sāʾirīn*). For pedagogical purposes, he clusters the essential aspects of **experience** along the journey in 10 groups of 10, making them easier to memorize. His treatment of these psycho-spiritual **typologies** is therefore much more streamlined than those developed in the **manuals** of some of his predecessors, such as **Kalābādhī**, **Sarrāj**, and **Makkī**. Perhaps his most popular work of all is the brief collection of *Intimate Conversations* (*Munājāt*), beautiful and intensely personal **prayers** in the Persian dialect of Herat. *See also* CENTRAL ASIA; INSTITUTIONS; THEORY, MYSTICAL.

APHORISM. A literary **genre**, belonging to the larger category of "**wisdom literature**," made famous especially by **Ibn ʿAṭāʾ Allāh of Alexandria**'s *Book of Aphoristic Wisdom* (*Kitāb al-ḥikam*). Sufi aphorisms tend to be short, pithy, generally paradoxical statements describing myriad aspects of the divine-human relationship. With their apparent contradictions, aphorisms spur reflection on virtually every imaginable type of inward **experience**, allowing the seeker to move toward ever deeper self-knowledge. Aphorisms have been a popular genre of mystical expression into modern times, as in the work of the Algerian Aḥmad al-ʿ**Alawī**. *See also* ALLUSION; PRAYER, PERSONAL; SAGE; SUPPLICATION.

APOPHATIC. From the Greek compound *apo-phasis*, "speaking against," hence "denial," the opposite of **kataphatic**. Authors in virtually all mystical traditions have attempted to come to terms with the impossibility of speaking about ineffable realities. One avenue of approach has been a kind of negative path (*via negativa*) in which one limits oneself to speaking of what the ultimate reality, and the experience thereof, is *not*. Some Sufi authors have recommended not attempting to speak of such things at all, while others have often resorted to starkly paradoxical language in efforts to say, without actually saying, the unsayable. *See also* ANNIHILATION; INTOXICATION; MYSTIC; SOBRIETY; TERMINOLOGY.

ʿĀQIL, KHWĀJA MUḤAMMAD (d. 1229/1814). Panjābī mystic who founded **Chishtī** *khānqāhs* in over half a dozen cities and taught mystical **theology** in several schools. His father was his first teacher, and he studied with several other important Chishtī ***shaykhs*** the subtleties of *waḥdat al-wujūd* theology. Among his own **disciples** were members of the **Mughal** royal family, a political connection that accorded with his view that material

poverty was unnecessary and that the ultimate spiritual goal was *fanāʾ* in the Messenger of God, facilitated by unassailable observance of *sharīʿa* and of traditional Chishtī devotional practices. *See also* RESIDENTIAL FACILITY; SOUTH ASIA; THEORY, MYSTICAL; UNITY, ONTOLOGICAL.

ʿAQL. *See* KNOWLEDGE, DISCURSIVE.

ARABIAN PENINSULA. A largely desert region bounded by the Persian Gulf on the northeast, the Red Sea and Gulf of Aden along the west and southwest, and the Arabian Sea along the south and southeast. To the north lie the modern nation-states of **Iraq** and Jordan. Located in the northwestern quarter of the peninsula, known as the Hijaz, **Mecca** is the site of the birth and early life of **Muḥammad**. Some 250 miles to the north, **Medina** (formerly known as Yathrib) became the center of the Islamic community after the ***hijra*** in the year 1/622. Sufi tradition counts among its Arabian ancestors a number of **Companions** of the **Prophet** as well as major figures from medieval times who studied and taught in the two great Prophetic cities. Today, there are almost no traces of Sufism in the peninsula as a result of the reforming policies of the **Wahhābī movement**, and in this respect the region is virtually unique. *See also* MIDDLE EAST.

ARABIC. The most widely spoken of the living Semitic **languages**, classified historically as one of the Southwest Semitic tongues. During the pre-Islamic period, Arabic became a highly refined poetic medium, but it was not until Islamic times that it became widely used as a written language. Like languages of its family generally, Arabic is based on triliteral consonantal roots (the Arabic **alphabet** has 28 consonants) modified by the addition of prefixes, infixes, and suffixes, and changing vocalization. Arabic is the only Semitic language essential to the study of Sufism. Much Islamicate **literature** of importance for Sufism is written in Arabic, beginning with the **Qurʾān** and **Ḥadīth**, early Sufi **exegetical** works, theoretical treatises or **manuals** of spirituality, **hagiographical** works, and religious **poetry**. *See also* GENRE.

ARBAʿĪNĪYA. *See* RETREAT.

ARCHITECTURE. Sufism's initial impact on developments in architecture occurred in response to the need for more ample, serviceable spaces for gatherings of devotees around individuals noted for their piety and religious learning. At first, followers of a particular ***shaykh*** or *shaykha* would seek their teacher's company in his or her own residence, in small groups. The name *zāwiya* or "corner" was one of the technical terms for such a dwelling-

with-meeting space. As devotees multiplied, Sufis expanded the venues for teaching, spiritual direction, and paraliturgical rituals. Some **residential facilities**, such as the *ribāṭ*, provided accommodations for travelers, and eventually the *khānaqāh* or *tekke* developed into a complex that included residential quarters for members and administrators of Sufi **orders**, along with prayer and often social service facilities. In addition, **tombs** and related funerary structures have figured prominently in Sufi history, whether as free-standing structures or integrated into larger residential or ritual complexes. On the whole, Sufism's influence on architectural developments has had more to do with function than with form, though there are some examples of distinctively Sufi spatial arrangements and decorative programs. *See also* PLACE, SACRED; SPACE, SACRED; VISITATION.

ʿĀRIF, ʿARĪF. *See* KNOWLEDGE, MYSTICAL.

ARKĀN. *See* PILLARS OF ISLAM; REALMS.

ARSLĀN IBN YAʿQŪB AD-DIMASHQĪ (d. 540/1145–46). A Syrian who moved to **Damascus** from a small town and came under the Sufi tutelage of Shaykh Abū ʿĀmir al-Muʾaddib. He became a fixture at an already-ancient **mosque** named after seventh-century general Khālid ibn al-Walīd. As he drew an increasing following of his own, Arslān came to be identified as a **Friend of God** whose signature *baraka* was to defend Damascus from Crusader onslaughts. He wrote only one known work, *A Treatise on Divine Unity*, but its fame spread as far as Indonesia. He became known there as **Shaykh** Walī Raslān, largely because a commentary on the work by 16th-century **Eyptian** Sufi **Zakarīya al-Anṣārī** was eventually translated into Malay and widely disseminated in **Southeast Asia**. *See also* BLESSING; MIDDLE EAST.

ART FORMS. A wide range of visual arts have been associated with Sufism, and Sufis have been among the most accomplished artists in many Muslim societies. **Calligraphy** has been a primary art because of its obvious connection with the divine word of the **Qurʾān**, and some first-rate calligraphers have been Sufis. This is so not only because of the inherently devotional nature of inscribing the sacred text, but because of a host of **symbolic** associations Sufis have discerned in calligraphic imagery, from the Arabic **alphabet** itself to the countless allusions they find in the very elements of calligraphy to **beauty** and the face of the **Beloved**. For example, some have associated the word for "writing" with "down on the Beloved's cheek," or seen a metaphoric connection between ink and **love**. Mystical ideas have been expressed through countless examples of visual **metaphor** and **allego-**

ry, particularly in the form of illustrations to **lyric** and **didactic poetry**. Some accomplished calligraphers of major Sufi **orders** fashioned two-dimensional designs of visually distinctive items, such as headgear or ritual objects such as the Baktāshī crossed axes, out of beautiful calligraphic renderings of Qurʾānic texts, or texts authored by, or clearly naming, some major figure of the order. Miniature paintings as well as images on ceramic objects and in other media have often depicted individual Sufis or more generic scenes of Sufi life, either as direct illustration of a literary text or as a discrete reminder of the spiritual dimension of life. Creators of unusual objects, such as oil lamps shaped like candlesticks, have often inscribed their works with Sufi **poetry** that confers on the object a metaphorical message: just as the candle weeps its tears of wax, so the Lover pines for the absent Beloved. *See also* LITERATURE; MANUSCRIPT ARTS; PAINTING.

ASCENSION. Muslim tradition, beginning with **Qurʾān** 17:1, teaches that God granted the Prophet **Muḥammad** unique access to the unseen realm through a twofold experience that has been interpreted in various ways. According to the scriptural text, God "caused His servant to travel by night from the *masjid* of the sanctuary to the farther *masjid*." Long-standing tradition identifies the former site with the **Kaʿba** in **Mecca** and the latter with the southern end of the platform believed to have been the site of Solomon's temple, where now stands the early eighth-century Al-aqṣā **mosque**. According to several extended **Ḥadīths**, after this "**Night Journey**" (*isrāʾ*), the Prophet then ascended (in the *miʿrāj*) through the seven heavens even to the very throne of God, and was also shown the punishments of the damned in **Hell**. Nearly all Sufis have accorded the experience of great significance, typically interpreting it as a spiritual **journey** rather than a matter of physical locomotion. Some, such as **Bāyazīd al-Bisṭāmi**, have gone so far as to interpret their own experience according to the Prophetic paradigm, identifying their own inward journeys by using the Ascension of Muḥammad as a pattern. Even some of the more "sober" Sufis have likened the departure and return to **annihilation** and **abiding**. Chronologies vary somewhat, but many traditional sources date the experience to the year 621, and Muslims in various regions still celebrate the occasion on the 27th of the lunar month of Rajab. *See also* EXPERIENCE, SPIRITUAL; PATH; TRAVEL.

ASCETICISM. Self-discipline and renunciation (*zuhd* and *nusk*) in Sufism has run the gamut from an abiding concern for simplicity of life as an expression of deep **trust** in **God** as the source that supplies all one's needs, to a severe regimen of the most extreme self-denial and even self-inflicted violence and mutilation. Several of the major **manuals** list ascetical renunciation among the earlier **stations** on the **Path**, typically in proximity to **repen-**

tance and **poverty**. Paradoxically, some Sufis have rejected renunciation itself on the grounds that it represents just one more thing to grasp at, so that even asceticism can raise a veil between the seeker and God. None other than **Jesus** and the Prophet **Muḥammad** stand as prime examples of the ascetical life, modeling as they did consistent self-discipline characterized by the rejection of luxury and privilege in favor of a simple, ordinary mode of living. Ascetical practices include, for example, **fasting**, various forms of interior **struggle** (*jihād*) and **retreat**, and a range of other methods of self-imposed hardship and solitude. Ascetics are usually referred to with the terms *nāsik/nussāk* and *zāhid/zuhhād*, individuals who lead an abstemious (and perhaps reclusive) life. At various times and places throughout the history of Sufism, significant debate, and even outright conflict, characterized relationship between hardcore proponents of asceticism and "mysticism" properly so-called. Those typically identified as ascetics characteristically focus almost exclusively on devotional deeds expressing every imaginable aspect of renunciation and combat against the *nafs*, some going so far as to believe the "lower self" can actually be *destroyed*. In the opposing camp are those who reject such extreme approaches on the grounds that they pose a grave of just another kind of egocentricity. *See also* SELF-SCRUTINY.

ʿĀSHIQ. *See* LOVE.

ASIA, CENTRAL. *See* CENTRAL ASIA.

ASIA, EAST. *See* EAST ASIA.

ASIA, SOUTH. *See* SOUTH ASIA.

ASIA, SOUTHEAST. *See* SOUTHEAST ASIA.

ASIA, WESTERN. *See* MIDDLE EAST.

***ĀSITĀN* (from *āstāna*, threshold).** *See* INSTITUTIONS.

ATĀʾĪYA. From the Turkic word "Ata" (father), a term of respect and authority bestowed on some early successors of Aḥmad **Yasawī**; here it refers to a branch of the **Yasawīya** that acknowledges a Sayyid Atā, descended from two previous "Atā's," and they from the founder himself. *See also* ḤAKĪM ATA (seventh/13th c.).

ʿAṬṬĀR, FARĪD AD-DĪN (ca. 540/1145–618/1221). Khurāsānī poet and **hagiographer** from **Nishapur**. He appears not to have been formally affiliated with any particular **order** or teacher. Best known for his didactic *mathnawī The Conference of the **Birds*** (*Manṭiq aṭ-ṭayr*), he also wrote three other narrative **didactic** poems, a **lyric** *dīwān*, and a biographical dictionary of famous Sufis called *Recollections of the **Friends of God*** (*Tadhkirat al-awliyāʾ*), modeled partly on a similar works by **Abū Nuʿaym** and **Sulamī**. The first work, the most celebrated of his three "mystical epics," tells the story of how all the members of the kingdom of birds assemble to go in search of their absent king. Many of the birds are fearful of this perilous quest and excuse themselves, so that finally a much reduced contingent set off for the distant mountains. En route, they pass through seven valleys, each representing an aspect of inner spiritual **experience**: quest, **love**, understanding, detachment, acknowledgment of **God**'s transcendent **unity**, bewilderment, and, finally, **poverty** and death to self (or **annihilation**). By the time they arrive at the castle of the Sīmurgh (a fantastic bird, mystical **symbol** of the divine), only 30 birds have survived. They ask to see their king and are ushered into a room where the chamberlain draws back a veil, leaving the bedraggled travelers looking at a mirror. There they see in their own reflection the *sī murgh*, "thirty birds," the poet's ingenious if tantalizingly ambiguous suggestion of divine immanence. In his anthology of lyric poetry, ʿAṭṭār develops his mystical themes largely in the *ghazal* **genre**, and in his hagiographical work he adds a great deal of personal anecdotal detail about individual Sufis not found in Sulamī's accounts. *See also* CENTRAL ASIA; ĪRĀN; JOURNEY; NARRATIVE.

ATTENDANCE. An aspect of **experience** that **Qushayrī** clusters together with **unveiling** and **witnessing**, thus suggesting the tenor of being in the presence of divine disclosure. In this instance, the one, "presence of the **heart**" (*muḥāḍara*), is prerequisite to the next, with the second and third representing greater levels of clarity and **certitude**. *See also* ILLUMINATION; MANIFESTATION.

AUDITION. A category of Sufi **ritual** much contested because it involves the use of **music**, which mainstream Muslim tradition has generally condemned because of its emotional power and soul-altering properties. Audition (*samāʿ*) often also incorporates the recitation of sacred text and **poetry** as well as various forms of ritual movement or **dance**. While some Sufis have argued against the practice, many Sufi **organizations** have regarded audition as an essential ingredient of spiritual practice and have evolved their own distinctive forms. Perhaps the best known is the whirling dance of the

Mawlawīya, set to the **music** of an instrumental group with the reed flute (*ney*) as its lead voice. Some Sufis have considered audition as a reliving of the Day of **Covenant**. *See also* PRAYER, RITUAL; SINGING.

AUTHENTICITY. A major, inclusive concept in Abū Saʿīd al-**Kharraz**'s analysis of the spiritual life in his *Book of Authenticity* (*Kitāb aṣ-ṣidq*). He discusses authenticity as an essential quality or **virtue** as it applies to a series of 16 progressive stages on the **Path**. Similar to (and sometimes even translated as) **sincerity**, the term *ṣidq* means absolute reliability and genuineness, so that one's word and intention are exactly what they claim to be. **Qushayrī** locates authenticity as the fifth **state** (subsequent to his list of 20 **stations**), after sincerity and before **shame**. **Anṣārī** locates it after shame and before altruism. The **Prophet**'s first successor, **Abū Bakr**, was given the honorific title "The Authentic One" (*aṣ-Ṣiddīq*), and it was largely for this reason that he became a paragon of this virtue for Sufis. *See also* ETHICS; FORMATION; INSTRUCTION; TYPOLOGIES.

AUTHORITY. God is the ultimate source of all authority. From a religious perspective, therefore, any authority human beings claim must be shown to have been conferred from on high, and the **Prophet** is the paradigmatic human authority figure. **Hagiographic** traditions often go to great lengths to demonstrate that individual Sufis—even those to whom sophisticated writings are attributed—were uneducated, suggesting that their evident learning



"Whirling Dervishes" in musical *samāʿ*/*dhikr* ceremony (i.e., "audition") near Rūmī's tomb complex, Konya, Turkey. Photo © David Oughton.

can only have come from God directly. As a result of the need to maintain this connection to divine authority, Sufi **organizations** generally developed **hierarchical** structures of **governance**. Authority devolved virtually undiminished upon duly appointed **successors** to founding figures. Sufis have typically demonstrated that unbroken heritage through the **chain** (*silsila*) and the genealogical **tree** (*shajara*), tracing the present leader back to the wellsprings of the organization's authority. One of the more important **symbols** of authority is the prayer **carpet** (*sajjāda*), and the current leader of an **order** was known (in **Persian**-speaking circles, at least) as the "one who sits on the prayer carpet" of the founder. The sheepskin (*pōstakī* [T]) plays a similar role in some orders. Various **ranks** in the structure of many orders are based on a division of labor, with specific aspects of governance handled by individual officers. Mechanisms of delegation of authority included conferring various forms of "license." For example, the *ijāzat at-tabarruk* testified that a **disciple** of the ***shaykh*** rightly claimed a connection via **blessing** to an order's foundational figure. *Shaykhs* in some orders also delegate authority to a *muqaddam(a)* who leads sections and sometimes has power to **initiate**. The term most often used to refer in general to the office of the *shaykh* is the **Arabic** *mashyakha*. *See also* HONORIFICS.

AUTOBIOGRAPHY. A **genre** in which some Sufi authors have reflected in the first person on their personal spiritual **experiences**. No single technical term in Sufi traditional jargon refers specifically to this type of **literature**. Some (such as those of **Rūzbihān** and **Tirmidhī**) take the form of diaries, including dream and visionary accounts; some (such as those of **Bāyazīd** and **Ibn ʿAjība**) adopt an overtly mystical structure such as that of the multilevel "**ascension**"; and others (such as those of **Ghazālī** and **Hamadānī**) are couched in terms of the writer's intellectual and spiritual search for true belief. Some examples of the genre called the **discourse**, such as a work of **Shams** of Tabriz, are notably autobiographical in tone and content. *See also* DREAMS; FORMATION; HAGIOGRAPHY; INSTRUCTION.

ĀWARD BURD. *See* BREATH CONTROL.

ʿAWĀRIF AL-MAʿĀRIF. By Abū Ḥafṣ ʿUmar as-**Suhrawardī**, one of the most influential **manuals** of Sufi spirituality and thought. Written in **Arabic**, the work was soon translated into **Persian** and became essential reading for Sufis of various **South Asian** organizations. A blend of theoretical discussion and practical concerns, the work's 63 chapters begin with an extended analysis of the epistemological foundations of the Sufi way and progress through a thorough description of various aspects of Sufi **institutional** life and practice. Among the work's most distinctive and important contributions

are its latter chapters, on the refined art of spiritual **discernment** and the role of the ***shaykh*** in spiritual direction, and on the subtler aspects of mystical **experience**. *See also* FORMATION; INSTRUCTION; KNOWLEDGE, MYSTICAL; THEORY, MYSTICAL.

AWE. An aspect of **experience** that **Qushayrī**, for example, pairs with **intimacy**, so that the two represent the paradoxical blending of reticence and fascination in the divine presence. Awe (*hayba*) and intimacy (*uns*) mark a progress beyond **constriction** and **expansion** as these latter represent an advance beyond **fear** and **hope**. *See also* PERPLEXITY; STATE; STATION.

AWLĀD ASH-SHAYKH. Family of **Persian** Sufis (also known as Banū Ḥamawayh) that arose in the 12th century, with Shāfiʿī affiliations. After migrating to **Syria**, they became influential in the administration of Sufi **institutions** in **Damascus** and other major cities. The family eventually spread to **Egypt**, and several members became involved in defensive actions against Crusade attacks.

AWLĀD AṬ-ṬARĪQA. *See* ORGANIZATION.

AWLIYĀʾ. *See* FRIEND OF GOD.

AWRĀD. *See* LITANIES.

AWRANGĀBĀDĪ, SHĀH NIẒĀM AD-DĪN (d. 1143/1730). Important **Indian** leader of the **Chishtīya** who was educated in Sufism in **Delhi** before moving south to the Deccan. In his *khānqāh* there, he worked at reforming the **organization** institutionally and spiritually, reemphasizing the need for personal discipline and rituals such as **breath control** and night vigil **prayer**. *See also* INSTITUTIONS; RESIDENTIAL FACILITY; SOUTH ASIA.

AWTĀD. *See* SUPPORTS.

AXIS. *See* POLE.

ʿAYDARŪS, AL-ADANĪ, ABŪ BAKR IBN AL- (d. 914/1508). Member of a major family of Sufis of Yemenī origin (15th century) but influential across **South** and **Southeast Asia**, sometimes called the "patron saint of ʿAdan." A charter member of what came to be called the ʿ**Aydarūsīya** broth-

erhood, he downplayed severe **asceticism**, in the manner of the **Shādhilīya**, but his **order** is actually a branch of the **Kubrawīya**. *See also* ARABIAN PENINSULA.

ʿ**AYDARŪS, ḤUSAYN IBN ABĪ BAKR AL- (d. 1213/1798).** Major **Indonesian Friend of God** of a Yemeni family of Sufis who emigrated across Asia. Pilgrims still make *ziyāra* to his shrine-**mosque** at Luar Batang.

ʿ**AYDARŪSĪYA.** Sufi brotherhood arising out of a family of Yemeni origin, which exercised considerable influence in **India** and **Indonesia** through the later medieval and early modern centuries.

ʿ***AYN.*** S*ee* ESSENCE.

ʿ**AYN AL-QUḌĀT AL-HAMADĀNĪ.** *See* HAMADĀNĪ, ʿAYN AL-QUḌĀT AL-, ABŪ ’L-MAʿĀLĪ (492/1098–526/1131).

ʿ***AZĪZĀN.*** *See* ORGANIZATION.

B

BĀBĀ. *See* HONORIFICS.

BĀBĀ, AḤMAD (d. 1037/1627). West African scholar of religious **law** from Timbuktu (Mali) who is an important source on Sufism in Niger. His work on the role of the *mujaddid* (renewer/**reformer** of each age promised by **God**) especially sheds light on the teaching and work of Sīdī **Maḥmūd al-Baghdādī**. In his scathing critique, Aḥmad Bābā argues that the ***shaykh***'s importing of **ecstatic** and other antinomian practices from farther east renders him guilty of innovation. He goes so far as to encourage *jihād* against the "Baghdādī heretic." *See also* EAST AFRICA; MAGHRIB; NORTH AFRICA.

BĀBĀ FARĪD. *See* FARĪD AD-DĪN GANJ-I SHAKAR (ca. 570/1175–664/1265).

BĀBĀ ILYĀS (d. 638/1240). Khurāsānī mystic who traveled to **Anatolia** during the early seventh/13th century. **Hagiographic** accounts say that after one of his disciples engaged in a disastrous battle against the forces of the **Saljūqid** sultan, he **ascended** to the heavens on a white horse, never to be seen again. *See also* CENTRAL ASIA; TURKEY; WONDERS.

BĀBĀ KŪHĪ (d. 428/1037). *See* IBN BĀKŪYA, ABŪ ʿABD ALLĀH MUḤAMMAD (d. 428/1037).

BĀBĀ REXHEB (d. 1416/1995). Albanian Baktāshī *shaykh* who immigrated to the **Unites States of America** and founded the first Baktāshī *tekke* there in 1954. The resulting **community** represents a subculture that truly retains the "old ways" in a host culture in which precipitous change is the order of the day. A **poetic genre** called the *nefes* ("breath") played a signature role here: chanting and recitation of **lyric** devotional **poetry** have long figured prominently in the **rituals** and communal discourse of many Sufi **orders**, and provided an essential cultural mainstay in this case. Baba Rex-

heb (pronounced *Rejeb*, from the **Arabic** *Rajab*) was the rare **celibate** Sufi *shaykh* and a leader in an order more open than most to female membership virtually since its 13th-century inception. Baktāshī tradition is further distinguished from many other orders in its balanced approach to incorporating **Shīʿī** devotional elements without formally espousing Shīʿī beliefs confessionally in deliberate distinction from **Sunni** tradition and practice. *See also* BALKANS; RESIDENTIAL FACILITY; TURKEY.

BĀBĀ SAMMĀSĪ, KHWĀJA MUḤAMMAD (d. 755/1354). One of the Khwājagān (Masters) of **Central Asia**, he was the spiritual "father" of **Bahāʾ ad-Dīn Naqshband**. He lived mostly in **Bukhara** (Uzbekistan) and was appointed **successor** to his own "Master" mentor, Rāmitānī, in Khwārazm in 721/1321. He left no **literary** legacy but lives on as an important figure in the **Naqshbandīya** tradition. *See also* AUTHORITY; GOVERNANCE; ORGANIZATION.

BĀBĀ ṬĀHIR ʿURYĀN(Ī) (d. early fifth/11th c.). Persian dervish from Hamadān who composed **poetry** mostly in a variation on the standard **quatrain genre**, some of which have been set to **music** in recent times. He also produced a collection of 400 **Arabic aphorisms**, many on the theme of **knowledge**, on which later famous Sufis have commented. Called a ***qalandar*** in Persian **literary** sources (his sobriquet ʿUryān means "naked"), he is said to have confronted the **Saljūqid** Sultan Tughril, insisting that **God** wanted the ruler to establish a just society. In several accounts that represent a kind of topos designed to give religious **authority** precedence over temporal power, the ruler does homage to the Sufi. In exchange for this acknowledgment of the mystic's divinely originated authority, the Sufi gives the sultan a simple ring as a symbol of the religious conferral of **political** authority. *See also* CENTRAL ASIA; ĪRĀN.

BĀBĀKHĀN IBN ʿABD AL-MAJĪD KHĀN, ĪSHĀN (d. 1377/1957). Influential post–World War II **Central Asian Naqshbandī** *murshid* who served as *muftī* as well as Sufi leader in Kazakhstan and elsewhere. His dual role, mirrored in the careers of other Central Asian contemporaries (including members of other **orders**), may have been a major reason for the general lack of conflict between "official" representatives of the Muslim establishment and the Sufi orders. *See also* COLONIALISM; POLITICS.

BADAKHSHĪ, MULLĀ SHĀH (992/1584-1072/1661). Indian mystic, poet, disciple of **Indian Qādirī** shaykh **Miyān Mīr**, he was a major spiritual **guide** of two children of the **Mughal** sovereign Shāh Jahān (builder of the Tāj Mahal), **Dārā Shikūh** and **Jahānārā**. He came from Badakhshan (north-

east of **Afghanistan**), and after moving to Kashmir, he became engaged in Sufism and eventually headed for Lahore, where he met Miyān Mīr. He remained celibate and maintained a severe ascetical regimen, emphasizing allegedly extraordinary feats of **breath control**. His espousal of *waḥdat al-**wujūd*** theology opened him to criticism from some religious **authorities**, and several times intervention of his two royal disciples rescued him from likely execution. He is credited with a large output of **Persian lyric** and **didactic** poetry, as well as a partial scriptural commentary. *See also* POETRY; POLITICS; SOUTH ASIA; UNITY, ONTOLOGICAL.

BADAL. *See* SUBSTITUTES.

BADAWĪ, SAYYID AḤMAD AL- (ca. 596/1200–675/1276). Egyptian **dervish** known as the **pole** of his age, celebrated for many **wonders**, and author of a collection of **prayers** and a "spiritual testament" addressed to his **successor** to the leadership of his **order**. The saint is noted especially for his ability to find the lost and release prisoners. His family may have moved from Arabia to **Fez** (**Morocco**), where he was born. Celebrated in his youth for bold equestrian deeds, he experienced a kind of conversion in his midthirties. He became reclusive and devoted himself to prayer and scriptural studies. In response to a series of **visions**, he traveled to **Iraq** to visit the graves of various great saints. There he was **initiated** into the **Rifāʿīya** order, and it was as a representative of that order that he returned to Ṭanṭā in **Egypt**, where he spent the rest of life. His **mosque-tomb** remains a goal of **visitation** for regional **pilgrims**. Tradition has it that several **Mamlūk** rulers were openly devoted to him and his memory, and his **birthday** celebration is still a popular occasion in spite of sporadic disapproval over the centuries by **political** authorities opposed to Sufism in general. His tradition is maintained by a Sufi order called variously the Aḥmadīya or **Badawīya**, **symbolized** by a red banner or **standard**. *See also* MIDDLE EAST.

BADAWĪYA. Egyptian Sufi **order** (not to be confused with a 13th/19th century **Moroccan** order of the same name) who are the spiritual descendants of Aḥmad al-**Badawī**, also known as the Aḥmadīya. It is one of the most popular orders in **Egypt** but is not well represented elsewhere. The order's beliefs and practices suggest the influence of the **Shādhilīya** as well as the perdurance of some pre-Islamic traditions. *See also* MAGHRIB; MIDDLE EAST; NORTH AFRICA.

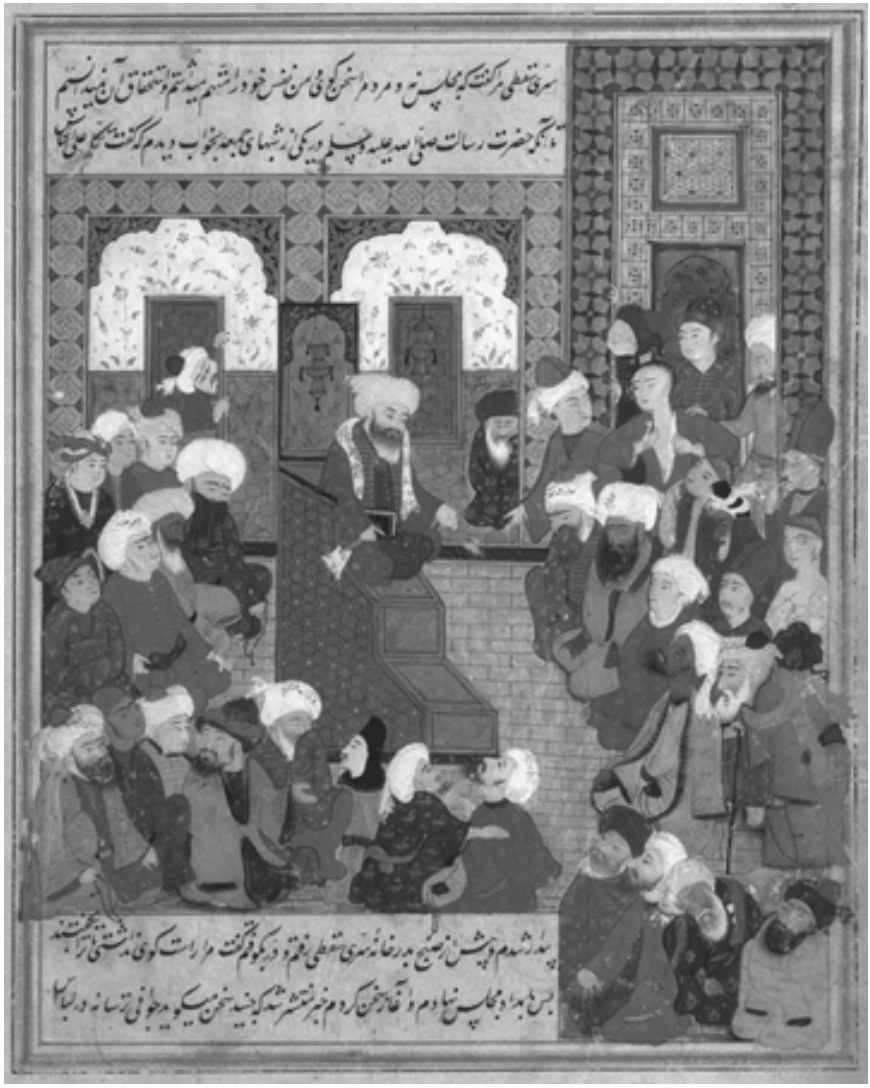
BAGHDĀD. ʿ**Irāqī** city founded on the Tigris River in 145/762 by the first ʿ**Abbasid** caliph, al-Manṣūr. Originally designed as a circular enclosure, it was meant to symbolize the unity of all Muslims. This was the center of one

of the earliest "schools" of Sufism, whose leader is generally identified as **Junayd** but whose origins may be traced back further to **Maʿrūf al-Karkhī**. It was also the adopted home of many famous Sufis, including **Bishr ibn al-Ḥārith al-Ḥāfī**, Abū Ḥāmid al-**Ghazālī**, **Ḥallāj**, Abū Saʿīd al-**Kharrāz**, **Rābiʿa**, and **Sarī as-Saqaṭī**. The city remained, at least nominally, the capital of the caliphate until it was destroyed in 656/1258 by a Mongol invasion led by a descendant of Genghis Khan named Hülegü. *See also* MIDDLE EAST; POLITICS.

BAGHDĀDĪ, MAJD AD-DĪN (554/1159–616/1219). Khurāsānī successor to Najm ad-Dīn **Kubrā**, author of Persian **treatises** and **poetry**, and teacher of **Najm ad-Dīn Dāya Rāzī** and (likely also) ʿ**Aṭṭār**. In addition to a lovely short **Persian** treatise on the spiritual life as a **journey**, the *Treatise on Journeying* (*Risāla dar safar*), he also wrote on **symbolism** in the interpretation of **dreams** and **visions**. *See also* CENTRAL ASIA; GENRE; LITERATURE.

BAGHDĀDĪ, MAWLĀNĀ KHĀLID ḌIYĀʾ AD-DĪN AL- (d. 1242/1827). Kurdish founder of the **Khālidīya-Naqshbandīya** whose parents both had Sufi connections. His education included Shāfiʿī jurisprudence and *kalām*, and **hagiographical** accounts associate his making **pilgrimage** to **Mecca** with the origins of his turn toward Sufism. After he arrived in **Delhi**, **Naqshbandī** *shaykh* Shāh ʿAbd Allāh initiated him into that order and sent him back home, authorized to induct members into the **Chishtīya**, **Kubrawīya**, **Qādirīya**, and **Suhrawardīya orders**. But resistance from other ***shaykhs*** in the Kurdish city prompted him to move to **Baghdad**, and later to **Damascus**, where he had much success spreading the Naqshbandīya westward to the **Balkans** and as far east as **Southeast Asia**. *See also* LAW; MIDDLE EAST; THEOLOGY, SYSTEMATIC.

BAHĀʾ AD-DĪN MUḤAMMAD WALAD BALKHĪ (546/1151–628/1231). Khurāsānī religious scholar, **ascetic**, and **preacher** of **Balkh** (in present-day **Afghanistan**); father of **Rūmī**. He moved his family westward, perhaps at the approach of the Mongol Genghis Khan—and likely also as a result of negative reactions to his outspoken criticism of the political establishment in Balkh—and eventually settled in the **Anatolian** city of **Konya**, then under **Saljūqid** Turkish rule, in around 626/1229. For the remaining two years of his life, he enjoyed royal patronage as a celebrated intellectual, and when he died his position went to his son Jalāl ad-Dīn. Tradition connects him to Sufi **lineages** that link him with both Aḥmad **Ghazālī** and **Kubrā**, though there is little evidence to support the second affiliation. His only



A young Junayd (d. 298/910) on a minbar preaches to crowd of leading early Sufis, including (clockwise and identified by names written in turbans or elsewhere) his uncle Sarī (to the right and peering out), Muḥāsibī, Shiblī, Abū ʾl-ʿAbbās with cane; at center beneath the minbar is Abū Bakr al-Warrāq; Abū Turāb an-Nakhshabī; Abū Ḥafṣ Ḥaddād; and Ruwaym (just left of minbar)—a veritable Who's Who of Friends in ninth-century Baghdad. Junayd had dreamed that Muhammad commanded him to preach, and uncle Sarī had experienced a corroborating dream. Jāmī, *Nafaḥāt al-uns* (Ottoman, 1003/1595). © The Trustees of the Chester Beatty Library, Dublin, T474:42r.

extant written legacy, a collection of **discourses** entitled *Aspects of Mystical Knowledge* (*Maʿārif*), is heavily **exegetical** and **theological**. *See also* CENTRAL ASIA; LINEAGE; TURKEY.

BAHĀʾ AD-DĪN NAQSHBAND (718/1318–791/1391). Central Asian dervish after whom the **Naqshbandīya** order takes its name. According to tradition, he was an **Uwaysī** by virtue of a "spirit **initiation**" that he experienced in a **vision**. He was for a time a footloose wanderer and espoused a spiritual style that eschewed external display of any kind. After settling down in his hometown again, he began to accept followers as initiates in his **path**, emphasizing silent or "hidden" **recollection** and rejecting the practices of **audition** and **retreat**. Not unlike the founder of the **Shādhilīya**, he preferred that his followers avoid the visible **symbolism** typically associated with membership in an **order**. He therefore refused to establish *khānaqāhs*, deprecated the use of formal garb and listing one's Sufi credentials, and denied the significance of saintly **wonders**. *See also* CLOTHING; ĪRĀN; LINEAGE.

BAHĀʾ AD-DĪN SULṬĀN WALAD, MUḤAMMAD (d. 712/1312). Son and **successor** to **Rūmī** in the leadership of the **Mawlawīya**. He set about **organizing** the administration of the **order** and struggled to find a beneficial balance in relating to **political** authorities. Like his father, he wrote both lyrical and didactic **poetry** and had his **discourses** written for posterity. *See also* ANATOLIA; LINEAGE; MIDDLE EAST; TURKEY.

BAHĀʾ AD-DĪN ZAKARĪYA MULṬĀNĪ (578/1182–661/1262). Indian religious scholar, ***shaykh***, and in effect the founder of the Indian branch of the **Suhrawardīya**. He traveled widely through the **Middle East** and while in **Baghdad** studied with Shihāb ad-Dīn Abū Ḥafṣ ʿUmar as-**Suhrawardī**, who in very short order commissioned him to launch the **organization** in **India**. He established the pattern of a rather well-to-do, elite style of life for the **order**, maintained broad connections with **political** authorities, and generally did not cultivate relations with the rival **Chishtīya**. *See also* AUTHORITY; SOUTH ASIA.

BAḤR. *See* OCEAN.

BAḤRĪ, MAḤMŪD (895/1490–1130/1717). Indian member of the **Chishtīya** and author of didactic and lyric **poetry** in **Persian** and Dakhni **Urdu**, from the Deccan region. After he moved to the kingdom's capital of Bijapur, he became a hermit who gave **literary** expression to his negative opinion of both the religious and the **political** establishments. *See also* LANGUAGES; SOUTH ASIA.

BĀJŪRĪ, BURHĀN AD-DĪN IBRĀHĪM AL- (1190/1784–1277/1860). Major **Egyptian** religious scholar of Al-Azhar, Shāfiʿī in **law**, Ashʿarī in **theology**, trained in the syllogistic logic of Fakhr ad-Dīn ar-Rāzī, and (apparently) a member of the **Naqshbandī** order. He studied Sufism under Shaykh Abū Ḥurayba Naqshbandī ash-Shintināwī, who maintained affiliations with a variety of other **orders** (including the **Shādhilī**, **Khalwātī**, **Rifāʿī**, and **Qādirī**)—though it is not clear whether he instructed followers in just one method or a blend of them. *See also* INITIATION; MIDDLE EAST.

BĀKHARZĪ, ABŪ 'L-MAFĀKHĪR YAḤYĀ (d. 736/1335–36). Persian author of a large two-part **manual** entitled ***Litanies*** *of the Most Beloved Friends and Gem-Settings of Proper* ***Behavior*** (*Awrād al-aḥbāb wa Fuṣūṣ al-ādāb*) and major ***shaykh*** of the **Kubrawīya**. Like a number of earlier classic works of the **genre**, this compendium is valuable particularly for its contribution to Sufi **lexicography** and the subtle interpretation of technical **terminology**. The work's 60 chapters cover the full range of topics that became more or less the standard beginning of the great manuals from the fourth/10th century on. The *shaykh*'s records are particularly useful in that they include specific reference to major Sufi works that had especially influenced his thinking, including several by **Abū Ṭālib al-Makkī**, **Ibn ʿArabī**, and Abū 'n-Najīb and Abū Ḥafṣ ʿUmar as-**Suhrawardī**. *See also* ETHICS; FORMATION; INSTRUCTION; ĪRĀN.

BĀKHARZĪ, SAYF AD-DĪN (d. 659/1261). Khurāsānī *shaykh* who was among the chief disciples of Najm ad-Dīn **Kubrā** in **Transoxiana**, a religious scholar, and grandfather of Abū 'l-Mafākhīr **Bākharzī**. He authored a number of Sufi works in **Arabic** and **Persian**, including a **treatise** on mystical **love** and an analysis of the **experience** of **retreat**. *See also* CENTRAL ASIA; LINEAGE.

BAKKĀʾŪN. *See* WEEPERS.

BAKRĀN, PĪR-I (d. 703/1303). Local/regional **Iranian Friend of God**, Shaykh Muḥammad ibn Bakrān, whose *khanqāh*/*buqʿa* near Iṣfahān represents an important development in **architectural symbolism** of the stature of Sufi figures. The complex illustrates the Sufi appropriation of building size, scale, and elaborate ornamentation previously more typical of royal tombs. *See also* PERSIAN; PLACE, SACRED; RESIDENTIAL FACILITY; SPACE, SACRED.

BAKTĀSH WALĪ, ḤĀJJĪ (d. ca. 669/1270–71). Khurāsānī dervish said to have been the founder of the **order** that bears his name. He may have moved to the west around the time that the family of **Rūmī** left home in advance of the Mongol invasion. Rich **hagiographical** accounts assert that he died in the year 738/1338, but 738 turns out to be the numerical equivalent of the letters of the Arabic **alphabet** in the name **Baktāshīya**. His mentor may have been a certain Bābā Rasūl (aka **Bābā Ilyās** or Isḥāq), whose name has been attached to a rebellion against the **Saljūqid** rulers in 638/1240. Tradition also traces the saint's spiritual pedigree to the **Central Asian *shaykh*** Aḥmad **Yasawī**. Some scholars suggest that Baktāsh ought to be numbered among the ***qalandars*** because of his relaxed approach to ritual obligations. What is beyond dispute is that this character remains among a small handful of "signature" Sufi saints of modern **Turkey**, along with, for example, Rūmī and **Yūnus Emre**, and he appears to have been a patron saint of the Janissary Corps in **Ottoman** times. *See also* LINEAGE; POLITICS.

BAKTĀSHĪYA. Sufi **order** of **Anatolian** origin that arose after the seventh/13th-century Bābāʾī rebellion. A certain Bālim Sulṭān is often identified as the actual founder of the movement. The order eventually spread to the **Balkans** and was transplanted to parts of the central **Middle East** and **Iran**. Later **Shīʿī** elements influenced the **hagiographic** traditions connecting the order's spiritual lineage to the line of *imāms*. Much influenced by Anatolian **Qalandarī** practice, the order's **ritual** gradually became quite elaborate and colorful. Strong elements of Shīʿī ritual were also incorporated into the order's liturgical calendar, especially observance of the martyrdom of Ḥusayn. By the 10th/16th century, the order had split into **celibate** and noncelibate branches, with all major foundations under the jurisdiction of a celibate leader in Anatolia. Another significant later development was the influence of the esoteric **Ḥurūfī** movement. Devotion to ʿ**Alī** (some go so far as to call it deification) and a curious, trinity-like association of ʿAlī with the **Prophet** and **God** are among the idiosyncratic features of the order. Some scholars suggest that they continued some practices and teachings of the **Ḥaydarīya**. *See also* ORGANIZATION; TURKEY.

***BALĀʾ*.** *See* TRIAL.

BALKANS. The geographical region generally situated between the eastern shore of the Adriatic Sea and the western end of the Black Sea, including the nation-states of the former Yugoslavia (Slovenia, Croatia, **Bosnia-Herzegovina**, Serbia, Kosovo, Montenegro) along with Macedonia, **Albania**, Bulgaria, and Romania. Under the influence of the **Ottoman** Empire from the eighth/14th century well into modern times, the region has had significant

Muslim populations, particularly in Albania, Bulgaria, Kosovo, and Bosnia-Herzegovina. In addition to the **Baktāshīya** and **Naqshbandīya**, the **Malāmatīya** (especially in Bosnia) and the **Shādhilīya** have also had a significant presence in the region at various times. Branches of the Shaʿbānīya sub**order** of the **Khalwatīya** enjoyed a brief but noteworthy flowering during the 13th/19th century. *See also* MIDDLE EAST; POLITICS; TURKEY.

BALKH. City and province of northern **Afghanistan**, home to several important Sufis, including **Rūmī** and his father, **Shaqīq**, and **Muḥammad ibn al-Faḍl**. *See also* BAHĀʾ AD-DĪN MUḤAMMAD WALAD BALKHĪ (546/1151–628/1231); CENTRAL ASIA.

BAMBA MBACKÉ, AḤMAD OR AMADU (d. 1346/1927). West African Wolof founder of the **Murīdīya**, a kind of offshoot of the **Qādirīya**, in **Senegal**. In the long run, after he had returned in 1331/1912 from exile in Gabon and Mauritania, he counseled a cooperative approach to working with the French **colonial** authorities. His **order**, which he founded in 1323/1905, is noteworthy for the prominence of **women** leadership as spiritual guides during the later 14th/20th century especially, and his mother occupies an exalted status among members. Popular lore attributes numerous **wonders** to the ***shaykh***. *See also* MAGHRIB; NORTH AFRICA; POLITICS.

BANGLADESH. *See* BENGAL.

BANNER. A cloth wall hanging traditionally displayed wherever a particular Sufi **order** is located or performing a **ritual** ceremony for a special occasion. Each order typically has its distinctive **color**. Like the **standard**, the banner is one of the more important public **symbols** of Sufi identity and affiliation. *See also* CLOTHING; HEADGEAR; IMPLEMENTS.

***BAQĀʾ*.** *See* ABIDING.

BĀQĪ BI-'LLĀH NAQSHBANDĪ, KHWĀJA (971/1563–1012/1603). Afghan religious scholar, mystical author, and **Naqshbandī** Sufi. Born in Kabul, he traveled north to **Transoxiana**, and after a sojourn in Lahore, he returned to **Central Asia** and was initiated as a Naqshbandī in the **lineage** of **Aḥrār**. He was eventually commissioned to set up a *khānaqāh* of the **order** in **Delhi**, and identified as the essentials of life in the order **repentance**, **renunciation**, **trust** in **God**, **resignation**, seclusion, and **patience**. He wrote extensively in **Persian**, in a variety of **genres**, including **treatises**, **poetry**, and **letters**. There, as well as in his collected **discourses** (*malfūẓāt*), he expressed an abiding interest in the often-controversial views of **Ibn ʿArabī**

and ʿAlāʾ ad-Dawla **Simnānī**. Perhaps his most famous disciple was Aḥmad **Sirhindī**. *See also* GENRE; INDIA; RESIDENTIAL FACILITY; *WUJŪDĪ* CONTROVERSY.

BAQLĪ, RŪZBIHĀN. *See* RŪZBIHĀN BAQLĪ (522/1128–606/1209).

***BARAKA*.** *See* BLESSING.

BARANĪ, ḌIYĀʾ AD-DĪN (684/1285–758/1357). Indian historian and author of two works in the **genre** known as the "mirror for princes." His views of the religious life in general were much influenced by his Sufi role as *khādim* (attendant, servant) to the great **Chishtī *shaykh* Niẓām ad-Dīn Awliyāʾ**. His "mirrors" are fine examples of the literary interface between religion, Sufism, and **political** life: they measure current rulers against the standard of the **Prophet** and the first four caliphs, who embodied the qualities of Sufi saints. *See also* ORGANIZATION; SOUTH ASIA.

BARĀQ BĀBĀ (d. 707/1307–8). Turkish dervish identified in folklore as a follower of Sari Saltuk and associated with **Mawlawīya** and **Baktāshīya** traditions, as well as shamanism. Said to have traveled widely in the **Middle East**, he was known for his power to work **wonders**. *See also QALANDAR*.

BARAWĪ, AL-QĀSIM IBN MUḤYĪ 'D-DĪN AL- (d. 1345/1926). Important **Somali** Sufi ***shaykh*** who composed a **hagiographical** account of his own mentor, Shaykh **Uways ibn Muḥammad**, drawing heavily on material from Yūsuf Nabhānī's work. *See also* EAST AFRICA; LINEAGE.

BARĪ IMĀM (1026/1617–ca. 1117/1705). Pīr Ḥaḍrat Sayyid (or Shāh) ʿAbd al-Laṭīf Shāh **Qādirī Qalandarī**, known as Barī Imām, was a wildly popular **Panjābī Friend of God**. He was **initiated** into Sufism by **Zinda Pīr**, is celebrated in tales and **songs** and **hagiographic narratives**, and is legendary for his alleged conversions of countless **Hindus** to Islam. *See also* SOUTH ASIA; WONDERS.

BARĪLWĪ, SAYYID AḤMAD SHAHĪD (d. 1246/1831). Indian reformer, missionary, and **martyr** (*shahīd*) introduced to **Naqshbandī** Sufism in **Delhi** by the son of **Shāh Walī Allāh**. Deeply committed to resistance against British rule, he espoused theological views broadly similar to those of ʿAbd al-**Wahhāb** in Arabia, though by contrast, Sayyid Aḥmad actively supported Sufism in various ways. He was directly instrumental in inducting individuals into four major **orders**, and eventually founded his own, the

"Path of Muḥammad" (Ṭarīqa-yi Muḥammadīya). A major figure who carried on his reformist views is Sayyid **Aḥmad Khān**. *See also* COLONIALISM; INITIATION; POLITICS; SOUTH ASIA.

BARĪLWĪ MOVEMENT. Developments of the **reformist** and anti-**colonialist** teaching of Sayyid Aḥmad **Barīlwī**, especially as embodied in his "Path of Muḥammad" Sufi-modeled **organization**. Its overriding goal was to liberate **India** politically and spiritually from outside domination while calling Muslims back to greater fidelity to foundational sources and *sharīʿa* and, in the process, critiquing and rooting out the perceived excesses of the traditional Sufi **orders**. The movement directly espoused engagement in "outward"—that is, military—*jihād* to undermine British rule. *See also* POLITICS; SOUTH ASIA.

BASHĪRĪ, AḤMAD (ca. 769/1367–ca. 867/1462). An otherwise undocumented **Central Asian** "**Uwaysī**" whose life story is the subject of a full **hagiography** that focuses exclusively on the life, spiritual experiences, and activities of one rural ***shaykh*** and his immediate disciples. The text pays considerable attention to the *shaykh*'s interior life, **visions**, and spiritual experiences. But, unlike many other hagiographies, it provides concrete information on local geography, social and ethnic groups, crafts and professions, and village life in general. Aḥmad's life, according to this source, was marked by various prodigies already from birth, including ecstatic states and visions, evidencing his constant communication with the unseen world. The hagiography details the *shaykh*'s activities in surrounding villages, including his appointment of deputies, his construction of *khanqahs*, and his immense popularity and ability to attract **disciples**—a feature that also roused the suspicion of religious and **political** authorities, especially from other Sufi **organizations**. The work is testimony to the variety of Sufi life in 14th- to 15th-century Central Asia. *See also* RESIDENTIAL FACILITY; WONDERS.

BAṢĪRA. *See* DISCERNMENT; INSTRUCTION; SCIENCE OF HEARTS.

BAṢRA. City in southern **Iraq**, now second in size only to **Baghdad**, that grew from a military garrison during early Islamic conquests into an important center of early Sufi activity. One of the earliest communities of **ascetics** is believed to have been established there in the mid- to late eighth century by Aḥmad al-Hujaymī. The city was the adopted home of **Ḥasan al-Baṣrī** and place of origin of some of his ascetical followers, as well as of **Muḥāsibī** and **Rābiʿa**. *See also* MIDDLE EAST; SOBRIETY.

BAṢRĪ, ḤASAN AL-. *See* ḤASAN AL-BAṢRĪ (21/642–110/728).

BASṬ. *See* EXPANSION.

BAṬṬĀL ḤAJJĪ BROTHERHOOD. An **organization** formed by Baṭṭāl Ḥajjī Belhoroev in 1867 to support **political** struggles in the **Caucasus**, especially Chechnya and Dagestan, and which was a spin-off of the **Qādirīya order** inspired by the deportation of early leader Kunta Ḥajjī in 1864. The organization survived as a resistance-independence movement under the leadership of Belhoroev's sons and remained a thorn in the side of Soviet and Russian authorities through the 20th century. *See also* CENTRAL ASIA; COLONIALISM; TURKEY.

BĀṬIN. *See* INWARD.

BAYʿA. *See* INITIATION.

BĀYAZĪD AL-BISṬĀMĪ, ṬAYFŪR IBN ʿĪSĀ (d. ca. 261/875). Persian mystic and one-time student of Ḥanafī **law**, most famous for **ecstatic** utterances, such as "Glory be to me! How great is my majesty!" Some say it was he who first articulated the concept of **annihilation**, though he may have learned that from a certain Abū ʿAlī of Sindh (now in **Pakistan**), leading some scholars to suspect the influence of **Indian** thought. Some 500 of his sayings have been preserved only in the works of later historians, commentators, and **theorists**. He was one of the Sufis who most famously regarded the **Prophet's Ascension** as a template for his own spiritual **journey**. Among the other famous early Sufis with whom he was acquainted are **Junayd** and **Dhū 'n-Nūn**. Few early Sufis communicate a more profound sense of **awe** in the presence of **God** as he grapples with the mystery of the divine-human relationship. *See also* ĪRĀN; MIDDLE EAST; INTOXICATION.

BAYRAMĪYA. Order founded by Ḥajjī Bayram al-Anṣārī (d. ca. 833/1430) in Ankara, **Turkey**. An **Egyptian** branch was begun in the late 10th/16th century by a Bosnian member of the order. Bayram claimed descent from the **Malāmatīya**, but dissent among the founder's successors led to the development of a mid-15th-century offshoot called Malāmatīya-Bayramīya. For about a century, the order remained largely an **Anatolian** movement, but by the mid-16th century, it had established itself in the **Balkans**. *See also* MIDDLE EAST.

BAYYŪMĪYA. A subbranch of the **Egyptian** Aḥmadīya (or **Badawīya**), founded by ʿAlī al-Bayyūmī (born ca. 1700). He began as a **Khalwatī** but joined the Aḥmadīya and assumed the role of **reformer**, eventually splitting off his own group. The Bayyūmīya became identified with the butcher's trade, and by around 1800 the ***shaykh*** served as leader of the local butchers' organization. *See also* LINEAGE; MIDDLE EAST.

BEAUTY. Sufi authors of many **genres** have addressed the significance of beauty (*jamāl*) from various perspectives. Beginning with the traditional saying, "**God** is beautiful and loves beauty," they have sought to plumb the meaning of how God communicates His beauty, how it is that God loves beauty, and how human beings can survive an experience of the divine comeliness. For mystical **poets**, the challenge has been to express the ineffable in human language, and they have crafted countless narratives and **allegories** around the longing of the human **lover** for the bewilderingly beautiful countenance of the divine **Beloved**. They dwell in great detail on every **metaphorical** aspect of that loveliness, exploring each minute feature of the **Face**. *See also* AESTHETICS; ANNIHILATION; ECSTASY; PERPLEXITY.

BEGGING BOWL. Called the *kashkūl* (literally, "beggar") in **Persian**, the begging bowl was as much a **symbol** of Sufi **poverty** (like some items of **headgear** and **clothing**) as a practical **implement** to be used in daily life. Eventually the bowl was transformed, ironically, into an **art form** often so sumptuous as to be unrecognizable as a reminder of poverty. Many are carved from coconut—indeed elegantly carved and polished—but there are numerous examples of high art as well. Made of copper, cast bronze, or even the much more expensive cut steel, these bowls were sometimes shaped like a boat, inlaid with gold and silver, and inscribed with poetic texts in exquisite **calligraphy**. Artists chose the texts with a view to underscoring the spiritual wealth and nobility of the person who possessed the object, though the more refined artistic versions were of course meant for people of considerable means. *See also* ASCETICISM; SELF-DISCIPLINE.

BEHAVIOR. All of the requirements of Sufi etiquette and discipline. *Adab* is an **Arabic** term used to refer to proper demeanor or "courtesy" as well as to the broader categories of refined **literature** and culture. Each of the Sufi **orders** has had its own distinctive brand of *adab*, calling for varying emphases on such things as practices governing **initiation**, elements of **ritual**, means of **livelihood**, degree of involvement in public life and **politics**, attitudes toward marriage and **celibacy**, and matters of internal **governance**. Sufi authors have produced many texts outlining the details of the *adab* of their respective **organizations**, from relatively brief, charterlike documents

providing numbered lists of essentials to lengthy sections of larger **manuals** of spirituality to separate **treatises**. Although, in general, modes of behavior tend to be predominantly ordinary and often mundane, the category encompasses a wide range of practices, including such peculiar features as *tamzīq*, the ecstatic tearing of one's **clothing**. *See also* ETHICS; SELF-DISCIPLINE.

BEING. Ontological reality (*wujūd*), a status ultimately belonging only to **God**, a concept of particular importance in **theoretical Sufism**. If God alone is "the really real," all things beside God have no independent claims to existence. Mystical **theologies** vary as to precisely how they define the concept in relation to the human being who seeks union with the divine, a debate prominently exemplified in the ***wujūdī* controversy**. *See also* UNITY, EXPERIENTIAL; UNITY, ONTOLOGICAL.

BELOVED. One of many ways of naming the object of the mystical quest. Sufi **poets** frequently leave draped in tantalizing ambiguity whether the beloved is human or divine, but in general, even a human **love** interest (*maḥbūb*) is at the very least a reflection of the divine. *See also* ANNIHILATION; ECSTASY; INTOXICATION; PERPLEXITY.

BENCH, PEOPLE OF THE. A group of early Muslim devotees known as *ahl* (or *aṣḥāb*, "companions") *aṣ-ṣuffa*, traditionally said to have lived in **poverty** in a portico attached to the **Prophet**'s **mosque** in **Medina**. They thus modeled simplicity of life and utter dedication to the Prophet. Some traditional sources have seen in the **Arabic** word for bench (*ṣuffa*) a possible "popular" etymological origin of the term *ṣūfī*. *See also* ASCETICISM.

BENGAL. Region in the northeast of **India** eventually divided into east and west sections, the former segment now the nation-state of Bangladesh, itself separated from **Pakistan** as an independent nation in 1391/1971. Sufism was first introduced formally to Bengal during the eighth/14th century, with further developments in the following century. The two **orders** most influential there have been the **Chishtīya** and the **Shaṭṭārīya**, as well as the **Naqshbandīya**, **Qadirīya**, **Rifāʿīya**, and **Suhrawardīya**. The **poet Bīdil** is one of the most famous of Bengal's Sufi literary figures. An important group of Bengali figures often identified as mystical are the Bauls (the name meaning mad, off center, deviant). They bear some features similar to those of the **Qalandarīya** but appear to have been influenced by Vaishnava **Hinduism**. *See also* COLONIALISM; LANGUAGES; SOUTH ASIA.

BENGĀLĪ. Indo-Aryan **language**, principal tongue of the region of Bengal, now comprising Bangladesh and the Indian states of West Bengal, Assam, and Tripura. It became an important vehicle for Sufi mystical **poetry**. *See also* SOUTH ASIA.

BĪBĪ ḤAYĀTĪ KIRMĀNĪ (fl. ca. 1267/1850). Persian lyric/mystical **poet** of a major 19th-century Sufi family in the Iranian city of Kerman. Her brother was the ***shaykh*** of a leader of the **Niʿmat-allāhīya** order, Nūr ʿAlī Shāh. After Bībī Ḥayātī was initiated into the order, she married Nūr ʿAlī, who encouraged her poetic work. *See also* ĪRĀN; WOMEN.

BĪBĪ JAMĀL KHATŪN (d. 1057/1647). Indian woman ascetic and mystic and younger sister of **Miyān Mīr**. After ending a 10-year marriage, she began a life of austerity and **prayer**. She was educated in Sufism by her parents, then initiated into the **Qādirīya** by one of her brothers. She served as a spiritual guide to **Jahānārā** and Dārā Shikūh, and was an outstanding saint of the Qādirīya. **Dārā Shikūh** called her the "**Rābiʿa** of the Age." Miyān Mīr often recommended her to his students as an example of spiritual discipline, and tradition credits her with a number of saintly **wonders**. *See also* SOUTH ASIA.

BĪDIL (BEDIL), MĪRZĀ ʿABD AL-QĀDIR (1054/1644–1133/1721). Indian poet of **Bengal** who wrote largely in **Persian**. His work shows considerable influence from Sufi tradition. This is especially true of his shorter **lyric ghazals** and his four **didactic** *mathnawīs*. The latter works pick up large themes from such earlier figures as **Ibn ʿArabī** (especially the seminal concept of *waḥdat al-**wujūd***) and Farīd ad-Dīn ʿ**Aṭṭār**, and devotes two entire poems to the theme of mystical **knowledge**. He was a major figure in Indian intellectual history, for he explored his mystical themes within the context of the great philosophical questions and against the expansive backdrop of the broader Indian religious and cultural heritage. *See also* GENRE; SOUTH ASIA; THEORY, MYSTICAL; UNITY, ONTOLOGICAL.

BILĀL IBN RABĀḤ (d. ca. 20/641). An Abyssinian slave and **Companion** of the **Prophet** chosen to be the Muslim community's first *muʾadhdhin* (muezzin—the one who makes the call to **prayer**). Sufis emphasize his **intimacy** with the Prophet as the model of a devotion so pure that the Prophet easily overlooked Bilāl's faulty **Arabic** pronunciation. They tell of how the Prophet redeemed the slave from his former owner, who had treated the slave as disdainfully as **Joseph**'s brothers had treated Joseph. The call to prayer

from Bilāl's lips was a summons to the spiritual **journey**. He became a prototype especially for African Sufis. *See also* EAST AFRICA; MIDDLE EAST; WEST AFRICA.

BIRD. An important **symbol** that occurs in a variety of forms in Sufi **literature**. Among the more important specific species of bird are the **falcon** and **nightingale**. Over all the members of the bird kingdom rules the extraordinary mythical being called the **Sīmurgh**. In addition, and in a more generic way, birds frequently play an instrumental role in **anecdotes** about **Friends of God**, sometimes speaking, sometimes guiding. Finally, Sufi authors often speak of the soul as a bird. *See also* ALLEGORY; ʿAṬṬĀR, FARĪD AD-DĪN (ca. 540/1145–618/1221); NARRATIVE; PROPHETS.

BIRTHDAY. *Mawlid* (also *mawlūd*; pl. *mawālid*) is the **Arabic** term used to refer to celebrations of the birth anniversaries of the **Prophet** and numerous holy persons. The term also refers to panegyric texts recited at the Prophet's birthday celebrations. The nearly universal popularity of observance of the Prophet's birthday, never entirely without varying degrees of official government and other types of opposition, has been due in large measure to Sufi influence. Debate concerning whether or not the practice constitutes an innovation and, if so, of an acceptable kind or not has been ongoing through Islamic history. Celebrations typically include recitation of the **Qurʾān**, processions, special forms of **recollection** and **audition**, and public meals. In a related development, pious folk have long made **visitations** to the birthplaces, as well as to the **tombs**, of the Prophet and countless **Friends of God** to avail themselves of the **blessings** of the place's patron. In some regions, *mawlid* **poems** are recited on occasions other than the actual birthday, including the **wedding**. During the 13th/19th and 14th/20th centuries especially, proponents of the **Wahhābī** ideology have sought to eradicate the practice as heretical. A particularly important aspect of such observances for Sufis has been a strong sense of the **presence** of the Prophet. *See also* HAGIOGRAPHY; PLACE, SACRED; TIMES, SACRED.

BISHR IBN AL-ḤĀRITH "AL-ḤĀFĪ" (ca. 150/767–227/841). **Khurāsānī** traditionist of Merv who may have studied with Mālik ibn Anas, nicknamed "The Barefoot." He became noted for his particularly austere practice of **poverty**. After an apparently undisciplined early life, he pursued formal religious studies and later experienced a **conversion**, the details of which are unclear. At some point, he decided to cease teaching and transmitting **Ḥadīth** because he saw in even such an evidently pious pursuit the danger of becoming attached to being acclaimed as an **authority** in religious matters. A key principle of his spirituality was avoidance of publicity for

one's deeds of devotion and kindness. Nevertheless, later Sufi sources have cited extensively his observations on the quiet life of self-denial. He lived much of his adult life rather reclusively and died in **Baghdad**. *See also* ASCETICISM; LAW; SELF-DISCIPLINE.

BLAME. Proof that an individual is truly dedicated to a life of piety. Some Sufis have held the view that if a person is authentically attached only to **God**, his or her beliefs and actions will inevitably cause others to respond with condemnation, insults, and indignities (blame, *malāma*). The underlying principle is that one should avoid religious display at all costs, even if that means seeming not to observe the fundamental requirements of the Islamic faith. Hence, those associated with the **Malāmatīya** often went to the other extreme so as to be sure they would inspire in others the contempt they felt they needed to keep their intentions pure. Ironically, this might include the pursuit of conspicuous wealth, since many regarded evident **poverty** as a sign of devotion. Beneath whatever external circumstances the individual might cultivate, the idea was to leave one's spiritual **state** purely a matter between God and the servant. Although this tradition exhibits some similarity with ***qalandar*** tradition, the two remain significantly different in many ways. *See also* ASCETICISM; SELF-DISCIPLINE.

BLESSING. A beneficial spiritual force accessible through the power and proximity of **Friends of God** to the source of **grace**. Called *baraka* all over the world, the concept of "blessing" has become a broadly inclusive way of describing the desired result of all popular devotion and interaction between devotees and the various personalities that embody holiness preeminently in any given local or regional context. Of course, all blessing derives ultimately from **God**, and sincere seekers of blessing know that one ought not take it for granted. For many Muslims, **visitation** to the **tombs** of holy persons remains one of the favorite modes of benefiting from blessing. *See also* WONDERS.

BOKAR SAALIF TAAL, TIERNO (ca. 1292/1875–1359/1940). Major **West African *shaykh*** of the **Tijānīya** in Mali. Grandnephew of al-Ḥajj ʿUmar Taal (himself the eponym of a branch of the Tijānīya), he later migrated to a reforming branch of the larger **order** called the Ḥamallīya. After his father abandoned him, Tierno's mother, Aissata, raised him, and her guidance deeply influenced his spiritual path. His formal education included the study of traditional **theology** communicated largely orally in the Fulfulde language in Western Sudan. He also learned from key Sufi texts by Abū Ḥāmid al-**Ghazālī** and **Ibn al-ʿArabī** and became a renowned teacher of intellectually astute Sufism and an influential spiritual guide. *See also* EAST AFRICA; MAGHRIB.

BON BĪBĪ. Mythic/legendary female **Friend of God** celebrated especially among **Bengalis** for her protection of inhabitants of the Sundarban, coastal mangrove-forest regions of Bangladesh and India, from all dangers (especially tigers). Equally revered by **Hindus** as well as Muslims, her "life story" emphasizes her personal experience of abandonment and fear, which make her sympathetic to the plight of the devotees who seek her aid and consolation. *See also* KHIḌR/KHAḌIR; SOUTH ASIA; WOMEN; WONDERS.

BOSNEVĪ, ʿOSMAN (d. 1074/1664). *Khalīfa* of an important **Istanbul Naqshbandī** *tekke*, established preacher at the Sulaymaniye **mosque**, and major figure in the **Kādizādelī** movement. However brief his active involvement with that movement, as a leading Sufi in the thick of an ideology intent on making life hard on many **orders** as a result of the "crackdown," Bosnevi's (the name means "Bosnian") associations remain a bit of a mystery to scholars—not least of all because the Naqshbandīs regularly engaged in many now-condemned beliefs and practices. *See also* BALKANS; SUCCESSOR; TURKEY.

BOSNIA-HERZEGOVINA. A predominantly Muslim region of the **Balkans** (the former Yugoslavia) in which especially the **Nasqhbandī** and **Baktāshī** Sufi groups have been of historical importance. *See also* TURKEY.

BOUTCHĪCHĪ, SĪDĪ ḤAMZA (1341/1922–). A 20th-century **Moroccan** leader of the **Boutchīchīya**, whose founder Sīdī ʿAlī Mukhtār, a 19th-century **Qādirī** Sufi, was said to have founded a *zāwiya* that became a refuge for the hungry during a famine and served all comers a wheat dish called "tchīch"—hence the sobriquet Abū Tchīchī. Sīdī Ḥamza's father, al-Ḥajj ʿAbbās, was a student of Sīdī **Abū Madyan**, who appointed him as his **successor**. Ḥamza continued to study under his father and eventually assumed his father's work of reforming Moroccan Sufism. *See also* COLONIALISM; MAGHRIB; POLITICS.

BOUTCHĪCHĪYA. A 19th-century North **Moroccan** branch of the **Qādirīya** that has traditionally cultivated **political** and mercantile connections so as to appeal more broadly to the general public. Founder Sīdī ʿAlī Mukhtār was active in resistance against French **colonization**, and the **order** has maintained a generally activist spirit. *See also* MAGHRIB; NORTH AFRICA.

BREATH CONTROL. One of the widespread practices associated with Sufi **recollection**, **ritual**, and **prayer**, designed to assist the individual toward greater concentration, often referred to with the **Persian** expression *ḥabs-i dam* or *āward-burd*. One of the earliest Sufis (**Shiblī**) identified Sufism with sense control and awareness of breathing. A critical distinction is that between breath associated with the **ego** (or material soul, *nafs*), which comes from the lower body and out the mouth, and breath of the **spirit** (*rūḥ*), which originates in the brain and emanates through the nose. Breath control naturally played an important role in practices that involved speaking or **singing** and in some cases has been associated with altered consciousness resulting in effect from hyperventilation. Expelling a great deal of breath while chanting a specific repetitive *dhikr* formula (such as the word *Allāh*), for example, eventually affects one's balance and awareness. Some forms of recollection involve a quieter and simpler observation of breathing in and out in which the practitioner simply focuses on parts of one phrase (such as "there is no god" while exhaling, and "except God" while inhaling). *See also* DANCE.

BUʿD. *See* DISTANCE.

BUKHĀRA. Central Asian city in present-day Uzbekistan particularly prominent in medieval times as a center of religious studies, philosophy, and culture. Two of the "six" authoritative collections of **Ḥadīth** originated there, and the city was home to the great philosopher **Ibn Sīnā**, author of important "visionary **recitals**." *See also* SOUTH ASIA.

BUKHĀRĪ, SAYYID JALĀL AD-DĪN (d. 690/1291). Disciple of **Bahāʾ ad-Dīn Zakarīya** who founded a branch of the **Suhrawardīya** in Uch (east-central **Pakistan**), out of which the **Shīʿī** Khāksār may have developed. Bukhārī, whose honorific was Jalāl ad-Dīn Makhdūm-i Jahāniyān (He Whom All the Worlds Serve), also belonged to the **Chishtīya**. *See also* INDIA; SOUTH ASIA.

BULLEH SHĀH, MĪR (d. ca. 1181/1757). Member of both the **Shaṭṭārīya** and **Qādirīya orders** and considered by many the greatest **Panjābī** Sufi **poet**. A major figure in the "vernacularization" of Sufi **literature**, he became a ***shaykh*** and **initiated** disciples into a variety of orders, including the **Chishtīya** and **Suhrawardīya**. *See also* SOUTH ASIA.

BULRĪ, ʿABD AL-KARĪM (d. ca. 1033/1623). Major 16th- to 17th-century **Sindhī** mystical **poet** from the Hyderabad region and great-great-grandfather of the mystical poet Shāh ʿ**Abd al-Laṭīf**. His literary legacy includes **discourses** (*malfūẓāt*) as well as **lyric** poetry and incorporates significant folk themes. *See also* INDIA; SOUTH ASIA.

BUQʿA. *See* INSTITUTIONS.

BURĀQ. Human-headed, winged quadruped traditionally identified as the **Prophet**'s means of conveyance during the **Night Journey** prior to, and during, his **Ascension**. Though early sources generally describe the mount in generic terms as a horse or quadruped, later authors embellished both on the creature's appearance and capabilities. Eventually, the steed took on a human visage (in miniature **paintings** especially) and the ability to fly with enormous speed. It was in fact the visual **arts** that accounted for most of the once-humble mount's aggrandizement in popular tradition. Burāq has remained a frequent subject for depiction in various media, from underglass painting to decorative designs on trucks and taxis. For many Sufi **poets**, the steed represents not only a being intimate with the Prophet privileged to travel into the environs of the divine Throne, but a **metaphor** for the soul's conveyance on its heavenward trajectory and a **symbol** of **love** as well as of the victory of spirit over materiality. *See also* METAPHOR; NARRATIVE.

BURDA. "Mantle" of the **Prophet** and title of a **poem** by al-**Buṣīrī** in praise of **Muḥammad**. It is among the most famous poems in the **Arabic language** and is still recited in many parts of the **Middle East** on the occasion of the Prophet's **birthday**. *See also* PRAISE.

BURHĀN AD-DĪN GHARĪB (654/1256–738/1337). Indian religious scholar and **successor** to **Chishtī *shaykh* Niẓām ad-Dīn Awliyā**ʾ. He spent much of his career (well documented in *malfūẓāt*) in **Delhi**, moving to the newly established Tughluqid capital to the south at Deogir toward the end of his life. His spiritual way was marked by the vigorous practice of **audition**, and he is a crucial link in the history of the **Chishtīya** in India. His **tomb** at Khuldābād, surrounded by the graves of many other saints, remains an important center of devotional **visitation**. *See also* RITUAL; SOUTH ASIA.

BURHĀN AD-DĪN MUḤAQQIQ (d. ca. 639/1241). Anatolian dervish who became a principal teacher of **Rūmī** after the death of the latter's father in 628/1231, who had earlier taught Burhān ad-Dīn. He introduced Rūmī to

the works of **Sanāʾī** and for nearly a decade schooled him in the finer **theoretical** points of the Sufi **Path**. Around 638/1240, he departed **Konya** for Kayseri, where he died and was buried. *See also* TURKEY.

BURHĀNĪ, SHAYKH MUḤAMMAD ʿUTHMĀN ʿABDUH AL- (1322/1904–1404/1983). Contemporary Sudanese Sufi credited with a resurgence of the **Burhānīya-Dasūqīya order** and its rapid spread beyond **Egypt** and **East Africa** by marketing itself as a genuinely transnational, multicultural **organization**. It blends elements of the **Shādhilīya** and Dāsūqīya. *See also* MIDDLE EAST.

BURHĀNĪYA. One of the largest of many **Egyptian** Sufi **orders**, numbering some three million members in the mid-20th century. Employing mass communication via websites and the Internet, the order has spread into Europe, where the largest *zāwiya* on the continent is located not far from Hamburg. *See also* DASŪQĪYA; MIDDLE EAST; RESIDENTIAL FACILITY.

BŪSHANJĪ, ABŪ 'L-ḤASAN ʿALĪ IBN AḤMAD AL- (d. 348/959–60). **Khurāsānī** disciple of **Ibn ʿAṭāʾ** and **Jurayrī** who supported the notion of *futūwa* on **Qurʾānic** grounds (59:9) as a form of altruism. He famously lamented the decline of Sufism by observing that what was once "a reality without a name" had become "a name without a reality." *See also* CENTRAL ASIA; CHIVALRY; ETHICS.

BUṢĪRĪ, SHARAF AD-DĪN AL- (610/1213–695/1296). Egyptian Berber **poet** most celebrated for his ***Burda*** in **praise** of the **Prophet**. He was a student of the **Shādhilī *shaykh*** Abū 'l-ʿAbbās al-**Mursī**, but little else is known of his Sufi affiliations. Tradition has it that the Prophet appeared to him in a dream and spread his mantle over him, healing him of a paralysis. *See also* BLESSING; MIDDLE EAST; WONDERS.

C

CALLIGRAPHY. "Beautiful writing," predominantly in **languages** using the **Arabic alphabet**. Strictly speaking, the term applies only to writing with pen or brush on paper or similar media, as distinguished from **epigraphy**, which refers to the application of inscriptions on works of stone, marble, stucco, wood, ceramics, fabric, and metal. In Sufi circles, as among most Muslims historically, the calligraphic **arts** have been important, rather generically, for creating beautiful **Qurʾāns** and decorative texts of **Ḥadīth**. But Sufis have used many of the dozens of alluring calligraphic styles for distinctively Sufi purposes as well. A favorite decorative practice has been to fashion a stylized **face**, symbolic animal, or other object in outline (sometimes in right-left mirror technique) from the name of an important religious figure or a **prayer**. Sufis have employed calligraphy particularly for producing texts of mystical **poetry**, and some of the most prominent calligraphers have been Sufis as well. *See also* ARCHITECTURE; LITERATURE; SYMBOLISM.

CARPET. Principally a **ritual** object used for the daily liturgical **prayer**, the *sajjāda* (on which one performs ritual prostration, *sujūd*) typically depicts a niche, recalling the visually focal **architectural** feature on the **Mecca**-facing wall of every **mosque**. The carpet's niche design is often highly geometric, but some still depict some sort of lamp hanging from the arch, a vivid reminder of the Qurʾānic "Verse of **Light**" (24:35) with its evocation of the niche illumined by an eternal, cosmic sacred beacon. But in addition, the *sajjāda* functions as a symbol of **authority** and leadership in Sufi **orders**. A common **Persian** title for the superior of an **order** is *sajjāda-neshin*, the one who "sits on the carpet." *See also* CALLIGRAPHY; IMPLEMENTS.

CAUCASUS. Region to the northwest of **Iran**, between the Black Sea and the Caspian Sea, currently encompassing the former Soviet republics and regions of Azerbaijan, Armenia, Chechnya, Dagestan, Ingushetia, and Georgia. The region is extraordinarily rich in ethnic diversity, and Sufis have been active in recent times in various ethnically based independence/secessionist movements. Estimates as to Sufi numbers include, for example, as many as

95,000 active in the small region of Dagestan alone during the late Soviet era. The most significant **orders** there have been the **Naqshbandīya** and **Qādirīya**. *See also* BALKANS; TURKEY.

ÇELEBĪ/ÇALABĪ. **Turkish** term of respect and nobility (meaning "sage" and "man of letters," among other things) that became the title for the chief **authority** in an **order**, principally among the **Mawlawīya**. *See also* GOVERNANCE; HONORIFICS.

CELIBACY. Religiously motivated choice to remain unmarried and to refrain from sexual activity. Various Sufi **orders** have practiced celibacy either mandatorily (very exceptional) or as a discipline to be observed by one or other subgroup within the **organization**. In some instances, individual branches of a given organization (such as the **Qalandarīya**) made celibacy mandatory. Some married Sufis have in effect practiced celibacy temporarily, living without family in **residential facilities** where **women** were typically not allowed. But the **Baktāshīya** set aside separate residential facilities for celibate women as well as men. Among the more famous Sufis who opted for lifelong celibacy are **Ibn ʿAbbād ar-Rundī** and **Niẓām ad-Dīn Awliyāʾ**. *See also* GENDER; SEXUALITY.

CENTRAL ASIA. Now generally identified as the five largely Muslim nations, mostly **Turkic** ethnically and linguistically, formerly republics of the Soviet Union: Kazakhstan, Tajikistan, Uzbekistan, Turkmenistan, and Kirghizstan (or Kirghizia). A further traditional geographical distinction identifies the area east of the Oxus River as **Transoxiana**, and some descriptions include Afghanistan as part of Central Asia. The region known as **Khurasan** crosses current boundaries between **Iran** and the Central Asian states. Major **orders** in the region have included the **Kubrawīya**, **Naqshbandīya**, **Qādirīya**, and **Yasawīya**. Elements of the **Qalandarīya** were also historically important, especially in the environs of the Uzbek city of Samarqand. However, the formal structures of the classic orders generally gave way during a century or so prior to the Soviet era, and Sufi groups were more loosely organized around ***shaykhs***, sometimes referred to with the respectful third-person plural **Persian** pronoun *īshān*, "they." The phenomenon is sometimes called "Ishanism," and Sufism is often credited with an important role in the survival of Islam through the Soviet era. *See also* CHINA.

CERTITUDE. A critical, multifaceted concept associated with the relationship between faith and **experience**. In general, it means **knowledge** without doubt, but the Sufis agree almost unanimously that there are three signifi-

cantly different degrees of certitude (*yaqīn*). Beyond certain discursive knowledge, there is the "**essence** of certitude" and the "**truth** of certitude." *See also* STATE; STATION.

CHAIN OF SUCCESSION. Spiritual **lineage** by which Sufis trace their line of initiation back to the **Prophet** or other early paradigmatic Muslim figure. The *silsila* represents a major symbol of **authority** claimed by members of an **order**. Sufis have designated various ways of tracing lineage using this image, referring variously to chains of **blessing**, **initiation**, and **formation**. The **Naqshbandīya** speak of a "chain of gold," which the poet **Jāmī**, a member of that order, appropriated as the title of one of his **didactic** works, *Silsilat adh-dhahab*. *See also* GOVERNANCE; INITIATION; ORGANIZATION.

***CHAKKINĀMA*/*CHARKHINĀMA*.** *See* POETRY, VERNACULAR.

CHIEF. Also rendered "lieutenant," the Arabic terms *naqīb* (pl. *nuqabāʾ*) and *najīb* (*nujabāʾ*) refer to a cluster of three generally unnamed figures who **rank** (in some schemes) just below the **Pole** in the cosmic **hierarchy** of **Friends of God**. *See also* COSMOLOGY; HONORIFICS.

***CHILLA*.** *See* RETREAT.

CHINA. Largest and most ethnically diverse of the nations of **East Asia**, where Islam is said to have taken root as early as the seventh century. Most Chinese Muslims identify themselves as Hui people, though many are ethnically and linguistically **Turkic**. The largest concentrations are in the western province of Xinjiang, formerly known as Eastern Turkestan, which is contiguous with the Turkic republics of **Central Asia**. Sufi teachers and missionaries have been among those most responsible for the spread, and maintenance, of Islam in China over the centuries and have been among the most active translators of **Persian-**language texts into Chinese. Sufi proselytism was a major factor in the "second wave" of Islamization in China during the ninth/15th and 10th/16th centuries (Ming Dynasty). During the 12th/18th and 13th/19th centuries (Qing Dynasty), Sufis were instrumental in a third wave of growth, this time especially in reform movements such as the **Qādirīya**, **Shādhilīya**, **Khalwatīya**, and **Naqshbandīya**.

Sufism in China has often been viewed in juxtaposition (or even outright opposition) to *gedimu* Islam (from the Arabic *qadīm*, ancient or long-standing). In general, Sufi **terminology** shows a bias toward key concepts of the

Daoist tradition as points of reference in choosing analogous concepts with which to describe Islamic mystical ideas. Sufism became a more broadly influential presence in China around the latter half of the 11th/17th century.

Sufi **organizations** in China are known principally as *menhuan*, descent groups or **lineages** of holy persons or leading figures. Although the bulk of the Muslim population is centered in the northwest, it was in the east-central Linxia region that the *menhuan* system took root. The **orders** most influential in China have been the Qādirīya (C. Gadelinye), the **Āfāqīya**, Isḥāqīya, **Jahrīya** (C. Zheherenye), and **Khafīya** (C. Hufuye) branches of the Naqshbandīya, and, to a somewhat lesser extent, the **Kubrawīya** (C. Kuberenye). These four organizations trace their genealogies, respectively, to the four Rightly Guided Caliphs: ʿ**Alī**, ʿ**Uthmān**, **Abū Bakr**, and ʿ**Umar**. Though there are relatively few Chinese **Shīʿī** Muslims, some adherents of the Kubrawīya associate their origins with the **Prophet**'s daughter **Fāṭima**. Likely the earliest firmly established was the Qādirīya, founded by **Qi Jingyi**. The Khafīya *menhuan* was founded by **Ma Laichi** and the Jahrīya by **Ma Mingxin**. Both of the latter suborders further developed their own subgroups. Other important Chinese Sufis include **Abaka/Āfāq Khwāja**, **Liu Zhi**, **Ma Fuchu**, **Ma Hualong**, **Ma Qixi**, **Ma Zhenwu**, and **Wang Daiyu**. *See also* SOUTHEAST ASIA; SOUTH ASIA.

CHINESE. East Asian **language** spoken in dozens of dialects, principally in the Peoples' Republic of **China** and Taiwan. Although even the full **Qurʾān** was not rendered into Chinese until 1346/1927, a number of major Sufi works were translated into Chinese over several centuries, particularly in early modern times. Among those are **Najm ad-Dīn Dāya Rāzī**'s *Path of God's Servants*; ʿAziz ad-Dīn **Nasafī**'s *Farthest Goal*; **Jāmī**'s commentary on **Fakhr ad-Dīn ʿIrāqī**'s *Flashes*, entitled *Rays from the Flashes*; and Jāmī's *Spiritual Gleams*. *See also* CENTRAL ASIA; EAST ASIA.

CHIRĀGH-I DIHLĪ, NAṢĪR AD-DĪN MAḤMŪD (675/1276–757/1356). **Indian** religious scholar and Chishtī ***shaykh*** known as the "Lamp of Delhi," successor to **Niẓām ad-Dīn Awliyāʾ**. Leaving home at 25, he opted for the rigorously **ascetical** life of a quasi-solitary dervish, and at 43 he moved to **Delhi** where he joined the **Chishtīya**. For several years in the late 740s/1340s, he reluctantly became involved in **politics** as part of a concerted and successful effort to fend off a potential Mongol takeover of northern India. He insisted on sound adherence to religious legal requirements as the foundation of Sufi life and was a major proponent of a critical approach to the **order**'s **hagiographic** traditions. His **successorship** to top **rank** in the order

was contested by some, since there were several contenders for the post whose legitimacy was acclaimed by their own followers. Among his principal disciples were **Mīr Khurd** and **Gīsū Darāz**. *See also* SOUTH ASIA.

CHISHTĪYA. Major Sufi **order**, much associated with **Muʿīn ad-Dīn Chishtī** in **Ajmīr**, particularly influential in **India**, but whose roots date back to a **Syrian** named **Abū Isḥāq** (third–fourth/ninth–10th c.) who migrated to the town of Chisht not far from Herat (**Afghanistan**). There he tutored Abū Aḥmad Abdāl (d. 355/966), whose descendants had crucial links to a line of important Sufis who spread the tradition in **Central Asia**, particularly via a Sīstānī named Muʿīn ad-Dīn Ḥasan Sijzī, often credited with bringing the tradition to India.

Chishtī ***shaykhs*** founded numerous *khānaqāhs* throughout northern India during the seventh/13th and eighth/14th centuries, and members generally remained aloof from **political** affairs. But during the subsequent two centuries, the highly centralized administration of the order weakened, quasi-independent *khānaqāhs* began to spring up, and considerably greater political activism became generally acceptable. This naturally marked a significant change in means and level of **livelihood**, and the order came to be known for its cordial relations with the rulers of the **Mughal Dynasty**, beginning with Babur. From the ninth/15th and 12th/18th centuries on, respectively, two large branches developed—the Ṣābirīya and Niẓāmīya—and the organization enjoyed significant advances beyond the borders of India. Concern for the poor and socially marginalized has historically been a hallmark of the order.

Theologically, the order leaned toward the concept of ontological **unity**, and in principle they preferred material simplicity and emphasized the centrality of love of God. **Ritual** practices included audible (as opposed to silent) **recollection**, **breath control** exercises, and the **forty**-day **retreat**. Some of the organization's ritual practices have suggested the influence of Yogic traditions. Two of the earlier **treatises** most formative of the order's path were those of **Hujwīrī** and Abū Ḥafṣ ʿUmar as-**Suhrawardī**. What is known of the order and its most famous members comes in large part from the **discourses** attributed to leading *shaykhs*, a **genre** developed into a high art in this order. Among the most famous Chishtīs are ʿ**Abd al-Quddūs Gangōhī**, ʿ**Abd ar-Raḥmān Chishtī**, **Burhān ad-Dīn Gharīb**, **Farīd ad-Dīn Ganj-i Shakar**, **Gīsū Darāz**, and **Niẓām ad-Dīn Awliyāʾ**. *See also* SOUTH ASIA.

CHIVALRY. Generic term used to refer to the spirit that characterized **organizations** called *futūwa* groups, sometimes associated with **Sufism**. The term derives from the **Arabic** word *fatā*, meaning noble youth, a kind of heroic figure. During the period of the Crusades especially, *futūwa* organiza-

tions arose in some numbers under the official leadership of the Abbasid caliph. These groups typically traced their **lineages** back to ʿ**Alī**, the paradigm of chivalry traditionally said to have been the noblest *fatā* of them all. Unlike Sufi **orders**, these organizations tended to be more social than spiritual in orientation. **Sulamī** and **Kāshānī** wrote important sources on this phenomenon. The **virtues** regarded essential to members in these organizations include **repentance**, generosity, humility, tranquility, **authenticity**, guidance, advice, and fidelity. *See also* BEHAVIOR; ETHICS; VIRTUE.

CHOSEN ONES. A **rank** in the **cosmological** Sufi **hierarchy** that also includes, for example, **Chiefs**, **Pole**, **Supports**, and **Substitutes**. Among the **Friends of God**, the *akhyār* (P. *barguzīdagān*) are numbered variously (as are some of the other hierarchical categories) at seven, 300, or simply unlimited at any given time. Their function as "people of the Unseen Realm" is sometimes described as that of a kind of divine emissary dispatched wherever a spiritual disruption requires healing at the highest level. The "seven" are always abroad in the world, but remain anonymous; all are possessed of privileged **knowledge**, but only a select few are capable of communicating that to others (and among the latter are the prophets). *See also* HONORIFICS; THEORY, MYSTICAL.

CLAIRVOYANCE. A type of saintly **wonder**, including the ability to read the thoughts of others and have knowledge of events occurring at a great distance. Usually called *firāsa*, it is a gift given to many **Friends of God** as described in **hagiographic** sources. *See also* DISCERNMENT.

CLOAK. Also called the "patched frock," the *khirqa* ("rag") or *muraqqaʿa* ("assembled from pieces") is an article of **clothing symbolic** of **initiation** into Sufi life through the **oath** of obedience to the ***shaykh***. Though most Sufis have typically been invested with the cloak as part of formal ceremonies in institutional settings, some have claimed that they received the garment directly from **Khiḍr** or some other "spirit-*shaykh*" in **dreams** or **visions**. Some distinguish between spiritual and material cloaks. In any case, the garment represents **authoritative** incorporation into a Sufi **lineage**, and sources as early as the third/eighth century spoke of donning the cloak as an indicator that an individual traveled a distinctive spiritual path. Eventually, various **orders** might have used different kinds of cloaks to distinguish different ranks within the organization. Many Sufis trace the origins of the symbolic conferral of a cloak to the experience of the **Prophet** himself, upon whom **God**, and later **Gabriel**, bestowed the cloak of **poverty**. The concept of the hereditary symbolism associated with the cloak applies also to other **implements** and items of clothing. Some orders also considered the cloak as

a reminder of the burial cloth, symbolic of the individual's awareness of mortality and death to self. ʿ**Abbāsid** caliphs and rulers in **Egypt** and **Syria** after them also conferred a special cloak as symbol of membership in **chivalric** organizations. Among the many other specialized types of *khirqa* are those of *futūwa*, aspiration, benediction, and successorship, each signifying a specific role or type of spiritual pursuit. *See also* FORMATION; INSTITUTIONS; ORGANIZATION; RANKS.

CLOTHING. A wide range of **symbolic** and utilitarian accoutrements, from **headgear** to footwear, that often came to be distinctive of individual **orders**. In addition to the **cloak** that many Sufi orders wear, important articles of clothing include various types of hat and jacket in a range of **colors**, depending on the tradition of the order. For example, a **Turkish** order called the **Mawlawīya** wear close-wrapped pants (for the liturgical **dance** only), then a skirted tunic without sleeves, then a long-sleeved waist-length garment called a *destegül* beneath an outer **cloak**. Specific items of clothing typically have varied depending on one's **rank** in the **organization**. Verses from scripture or sayings of the **Prophet** might be embroidered on very special items. *See also* AUTHORITY; ORGANIZATION; RITUAL.

COLONIALISM. A critical influence on the early modern (and contemporary) survival, **reform**, **political** engagement, and ultimate fate of countless **orders** from **West Africa** through the **Middle East** to **Southeast Asia**. Many orders arose in specific response to external forces, and several continue to be reactive in various ways against unwanted intrusion. European powers most important in the history of Sufism have been Britain, in the central Middle East, **East Africa, South Asia**, and parts of Southeast Asia; France, across **North Africa** and sub-Saharan Africa and parts of the Middle East; Italy, in eastern North Africa; Portugal, in South Asia; the Netherlands, in Southeast Asia; and Russia, in **Central Asia**. *See also* AUTHORITY; GOVERNANCE.

COLORS. Many Sufi authors have developed **symbolic** systems in which various colors are connected to specific aspects of spiritual **experience**. An early **Kubrawī** Sufi named **Najm ad-Dīn Dāya** associated white with **Islam**, yellow with faith, dark blue with doing good spiritually, red with experiential **knowledge**, black with **ecstasy**, and green with tranquility. **Simnānī**, a later member of the same **order**, associated the seven "inner **prophets**" with seven spiritual faculties and seven colors: **Adam** with the flat black of exteriority; Noah with the blue of the ego-soul; **Abraham** with the red of the **heart**; **Moses** with the white of the inmost secret; **David** with the yellow of the spirit; **Jesus** with the shiny black of the hidden center; and **Muḥammad**

with the green of ultimate reality. Symbolic colors in Sufi garb include, for example, a blue **cloak** for aspirants (*murīd*), because it hides dirt well and is thus useful for a "poor" person, and black for ***shaykhs***. *See also* CLOTHING; HEADGEAR; METAPHOR; PSYCHOLOGY; THEORY, MYSTICAL.

COMMENTARY. An important **genre** of Sufi **literature**, mostly in prose, in which disciples and later students produce elaborations (*sharḥ*) of seminal works of earlier Sufis. Commentary ranges from brief glosses on selected sayings or **aphorisms** to extensive **treatises** on complete works. Among the authors whose works have inspired numerous commentaries are **Ibn ʿAṭāʾ Allāh** and **Ibn al-ʿArabī**. *See also* EXEGESIS.

COMPANIONS. The first generation of Muslims, those who lived with and knew **Muḥammad** personally. These represent an unsurpassed level of spiritual **experience** in that respect alone, but some of them stand out still further for their additional personal qualities. Some **orders** trace their Sufi pedigrees back to major members of this earliest generation. The latter include **Abū Bakr**, ʿUmar ibn al-Khaṭṭāb, and ʿ**Alī**. *See also* LINEAGE.

COMPANIONSHIP. From the **Arabic** *suḥba*, the term refers to the establishment of a relationship with some individual noted for holiness, beginning with the **Prophet** and including also **Friends of God**. By extension, it can also be synonymous with discipleship to a ***shaykh*** and membership in a community of Sufis, sharing common life (*muʿāshara*). Concern with establishing at least minimal norms governing the kind of **behavior** essential to fostering companionship in community led to the development of **treatises** on *adab*. Some forms of **visualization** facilitate the experience of companionship. *See also* AUTHORITY; LINEAGE; ORGANIZATION.

COMPETITIVENESS. One of many manifestations of ego-centricity to which the seeker must learn to be attuned. Called *mubāḥa*, it shows itself in every form of adversarial relationship and one-upmanship, from name-dropping to belittling one's companions in public to succumbing to the temptation to act violently. *See also* DISCERNMENT; ETHICS; SCIENCE OF HEARTS; VIRTUE.

CONCEIT. A serious obstacle to spiritual growth in that it betokens excessive focus on the delusions of the ego-soul. Conceit (*riyāʾ*) in all its forms is inauthenticity, the diametric opposite to **sincerity**. According to **Muḥāsibī**, it

is manifest in such spiritual aberrations as desire for recognition and power, envy, and **competitiveness**. *See also* FORMATION; DISCERNMENT; INSTRUCTION; SCIENCE OF HEARTS.

CONCERT. *See* AUDITION.

CONSTRICTION. An aspect of advanced spiritual **experience** typically paired with its opposite, **expansion**. The pair might be said to describe intensified levels of, and presuppose the experience of, fear and hope, respectively. Constriction (*qabḍ*) applies to one's present **state**, whereas **fear** is future oriented. It is generally understood to be a state and therefore transitory and gratuitous. *See also* PERPLEXITY; SCIENCE OF HEARTS; STATION.

CONTEMPLATION. Variously referring to method and/or content of various forms of interior **prayer**. A Sufi might "contemplate" using the method of focusing on a particular mental image, a kind of visualization technique. The goal of the process is to achieve communion (*murāqaba*) with the object of contemplation, whether that is an image of the mystical **Beloved** or one's ***shaykh*** or the spirit of a deceased holy person, including the **Prophet**. Another aspect of the theme is represented by the term *mushāhada*, which suggests a form of "witnessing"—an interior **vision** or experiential encounter with the object of contemplation. Some would argue that witnessing is a higher level of contemplative concentration and that it can be the end result of **recollection**. Still another form is *tawahhum*, reflection on the occurrences to be expected on Judgment Day, and *tawajjuh*, a form of concentration or "confrontation" of a spiritual reality. *See also* DISCERNMENT; ILLUMINATION; MANIFESTATION; RETREAT.

CONTENTMENT. Also translated as satisfaction or acceptance (from the **Arabic** *qanāʿa*, *riḍā*), an elevated level of ability to see the good in whatever condition **God** has seen fit to bestow on the individual. It suggests the resolution of the **states** of **patience** and **gratitude** and presupposes a high level of **trust**. *See also* SCIENCE OF HEARTS; STATION.

CONTEST. Competition (*munāqara*) among saints in **hagiographical** accounts. Questions of religious **authority** have occasionally led to arguments as to whose patron **Friend of God** had greater access to spiritual power. Elements of saintly competition sometimes insinuated themselves into Sufi sources even when Sufi leaders strenuously repudiated them, not least because reliance on **wonders** is unworthy of serious spiritual seekers.

CONVENT. *See* RESIDENTIAL FACILITY.

CONVERSION. *See* REPENTANCE.

COSMOLOGY. Systematic conceptualization of the structure of the universe, in this instance particularly concerning its spiritual dimensions and meaning. Sufi **theorists** have developed several ways of understanding the cosmos beyond its empirical or phenomenal aspects. They are especially concerned with explaining and describing the various arenas of **experience** beyond the traditional division of "created reality" (*khalq*) into the seen and the unseen, or the transient (this world) and the hereafter. The former encompasses the physical earth and "heavens," the latter **Heaven** and **Hell** and their respective topographies. Sufi **hermeneutics** generally makes the fundamental distinction between the dimensions of appearance and meaning. In the latter category, some Sufi theorists describe five areas, all in relation to the divine reality: **God**'s being, names, attributes, deeds, and the products of those deeds. Along with philosophers and some Ismāʿīlī thinkers, they have developed varying views on the interrelationships of a number of **realms** complete with a **hierarchy** of spiritual beings. Although Sufi authors do not always use their terminology consistently, their universal concern is to analyze the multiple aspects of the supra-sensory world in which authentic spiritual **journeyers** travel. *See also* ESCHATOLOGY; PARADISE; RANKS.

COUPLETS. Important **poetic** structure used extensively in Sufi **didactic** works. Many of the greatest Sufi poets employed the **genre** of *mathnawī* ("doubled"), with each verse composed of hemistichs that rhyme with each other. Unlike so-called mono-rhyming forms, each line can end in a different syllable. Among poets who penned major works in the form are ʿ**Aṭṭār**, **Rūmī**, and **Sanāʾī**. *See also* ARABIC; PERSIAN; TURKISH.

COVENANT, DAY OF. The moment at the dawn of creation of humankind at which **God** asked all unborn souls, "Am I not your Lord?" and they replied, "Yes, we testify to that" (Qurʾān 7:171). The day is therefore called in **Persian** as *rūz-i alast*, "The Day (when God asked), 'Am I not [your Lord]?'" (*alastu [bi-rabbikum]*). The most common **Arabic** expression is *yawm al-mīthāq*, "The Day of Affirmation," on which humankind assented to and confirmed its essential relationship to God. A classic goal for the Sufi is described as returning spiritually to that time "when one was before one was," that is, when the individual existed only in God. The experience is related to that of **annihilation**. *See also* ESCHATOLOGY; EXPERIENCE, SPIRITUAL; SCIENCE OF HEARTS.

CREED. Known as the "testimony" or "witnessing" (*shahāda* in **Arabic**), the assertion, "There is no deity but Allah and **Muḥammad** is the Messenger of **God**." Sufi **poets** and other authors have developed distinctively mystical interpretations of the statement. These have ranged from relatively simple, straightforward glosses, to elaborate exegeses based on **alphabetic** and **number symbolism**, to more philosophical discussions of necessary and contingent **being**. *See also* THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

CUPBEARER. From the **Persian** term *sāqī*, one who provides drink, a **metaphor** dear to Sufi **poets** for speaking of the **intoxication** of divine, mystical **love**. Typically, the poet calls upon the cupbearer to bring on the **wine** of love that in turn yields the salutary bewilderment the **mystic** experiences in the presence of the **Beloved**. *See also* ALLEGORY; GENRE; SYMBOLISM.

D

DABBĀGH, ʿABD AL-ʿAZĪZ AD- (fl. ca. 1112/1700). Moroccan Neo-Sufi to whom tradition attributes the founding of the Khaḍirīya **order** in 1173/1760 after he himself experienced spirit **initiation** from **Khiḍr**. He left no written legacy and is known largely through the work of his disciple Aḥmad ibn al-Mubārak al-Lamaṭī as-**Sijilmāsī**, which constitutes a major source for our knowledge of Neo-Sufism generally. Central to that written work is an account of Dabbāgh's **commentary** on **Ibn ʿArabī**'s *Bezels of Wisdom*. *See also* ANDALUSIA; MAGHRIB.

DĀʿĪ SHĪRĀZĪ, SAYYID NIẒĀM AD-DĪN MAḤMŪD (d. 810/1465). Major figure in the **Niʿmat-allāhīya** in western **Iran**, author of **Arabic** and **Persian treatises**, including a **commentary** on **Rūmī**'s *Mathnawī*, as well as lyric and didactic **poetry** less polished **than** the best of the great poets. *See also* GENRE.

DĀʾIRA. *See* RITUAL.

DAKANĪ, RIḌĀʾ ʿALĪ SHĀH (d. 1214/1799). Indirectly responsible for revival of the **Niʿmat-allāhīya** in Iran by sending Maʿṣūm ʿAlī Shāh **Dakanī** there.

DAKANĪ, SAYYID MĪR ʿABD AL-ḤAMĪD MAʿṢŪM ʿALĪ SHĀH (d. ca. 1212/1797). Celebrated as a "**renewer**" of the **Iranian Niʿmat-allāhīya** originally from Deccan, Hyderabad (**India**). He preached the **Path** especially in **Shīrāz**, but was soon exiled, along with his disciples, and relocated first in Iṣfahān and then in Kāshān. As hostility to the organization increased, Dakanī continued to proselytize while on the move, until he was arrested, tried on charges of "heresy," and executed in Kirmānshāh. *See also* PERSIAN; REFORM.

DALĀʾIL AL-KHAYRĀT. *See* JAZŪLĪ, MUḤAMMAD IBN SULAYMĀN AL- (d. 869/1465).

DAMASCUS. Ancient **Syrian** city that was the capital of the **Umayyad** caliphate from 41/661 to 133/750. It was home to many prominent Sufis from the eighth century on, beginning with several prominent **ascetics**, and an important center of Sufi activity and organizations throughout the medieval period. Among the city's more famous Sufi citizens was **Ibn 'Arabī**, who called Damascus home for the last 14 years of his life, and whose **tomb** there remains a major local holy site and goal for pilgrim **visitation**. *See also* IBN TAYMĪYA (661/1263–728/1328).

DANCE. Rhythmic movement (commonly called *raqṣ*), whether elaborately choreographed or allowing for spontaneity, that is an element in the paraliturgical **ritual** of many **orders**. Although the whirling dance that has become the hallmark of the **Mawlawīya** is by far the best known example of Sufi dance, there are other important examples as well. Many involve some form of circle formation with oscillating, swaying movement, around, into, and out of the circle. Occasionally, an individual participant will step into the middle of the circle. It may be that, for example, a member of the Mawlawīya attends an **audition** of, say, the Halvetī-Jerrāhī order and performs his whirling in the middle while the members of the host group form concentric circles around him. Simpler forms may involve little more than rhythmic lilting back and forth, or from side to side, while chanting a *dhikr* text or syllable. Sacred movement has been an important medium in which Sufis have sought to involve themselves more fully in the **experience** of **prayer**, and it has in some cases been employed explicitly as a means to altered consciousness or **ecstasy**. *See also* MUSIC; RECOLLECTION; SINGING.

DANDARĀWĪ, MUḤAMMAD AḤMAD (1255/1839–40—1328/1910–11). Egyptian member of the **Aḥmadīya/**Rāshīdīya who traveled in Sudan and **Somalia**, and who was influential in spreading the teaching of **Aḥmad Ibn Idrīs**. *See also* EAST AFRICA.

DANDARĀWĪYA. An important branch of the Idrīsī **order**, especially in **East Africa**, **Egypt**, and **Syria**, with significant links to **Southeast Asia** via Sufis who studied in the organization's homelands. The group remains active in Egypt. *See also* MIDDLE EAST.

DAQQĀQ, ABŪ ʿABD ALLĀH (d. last quarter of sixth/12th c.). Moroccan Sufi who spent time in **Fez** and apparently met **Abū Madyan** there and became his ***shaykh***. His outspoken affinity with **Malāmatīya** teachings evinced considerable criticism from those who considered him unworthy of the title *ʿabd ṣāliḥ* ("socially conscious" servant of **God**). Though he was not

overtly political, Almoravid authorities nevertheless executed him under poorly documented circumstances. *See also* ANDALUSIA; IBERIAN PENINSULA; MAGHRIB.

DAQQĀQ, ABŪ ʿALĪ AD- (d. 405/1015 or 412/1021). Khurāsānī Sufi teacher and **ascetic** and father-in-law and ***shaykh*** of **Qushayrī** whose views figure prominently in the latter's *Treatise*. Said to have been a student of Abū 'l-Qāsim **Naṣrābādhī**, he was one of the most important formative influences in the career of Qushayrī, steering him into religious studies and introducing him to major traditionists, Shāfʿī jurists (at Marw), and Ashʿarī theologians at **Nishapur**. Abū ʿAlī's daughter, Kadbanū Fāṭima, was also a noted traditionist and renowned for learning and holiness. *See also* CENTRAL ASIA; PERSIAN; WOMEN.

DĀRĀ SHIKŪH (1024/1615–1069/1659). Indian mystic, member of the **Qādirīya**, **and** son of **Mughal** ruler Shāh Jahān (builder of the Taj Maḥal). He is perhaps best known for a short **treatise** called *The Confluence of the Two Seas* (*Majmaʿ al-baḥrayn*), an esoteric reading of Sura 18 intended to bridge the gap between Islamic and **Hindu** spirituality. Following up on his great-grandfather Akbar's openness to Hinduism, he translated the Upanishads into **Persian**. But, in addition, he authored several important Sufi texts, including **hagiographical** accounts of his own ***shaykh*** **Miyān Mīr** as well as of earlier prominent Sufis. His openness to other spiritual traditions and emphasis on **experience** over unquestioning imitation in religious matters incurred the ire of religious authorities, and his own brother Awrangzīb had him executed, ostensibly for heresy, but more importantly in order to seize the throne from the heir apparent. His sister **Jahānārā** was also a noteworthy Sufi author. *See also* SOUTH ASIA; WOMEN.

DARAJĀT. *See* RANKS.

DĀRĀNĪ, ABŪ SULAYMĀN AD- (d. 215/830). Syrian ascetic in the **Baṣran** tradition of **Ḥasan** whose numerous pithy **aphoristic** sayings are known only from the writings of Sufi theorists and **hagiographers**. His claim to have had an **angelic visionary** experience got him exiled from Syria. *See also* ʿIRĀQ; MIDDLE EAST.

ḌARB. *See* RECOLLECTION.

DARD, KHWĀJA MĪR (1133/1720–1199/1785). Indian mystical author in **Persian**, **Urdu**, and **Arabic**, **shaykh** of both **Chishtī** and **Naqshbandī** groups in Delhi, and famous patron and proponent of **music**. His spiritual

path blended Naqshbandī **ritual** and technique with a fairly fundamental reading of the sacred sources. As an author, he is most noted for personal accounts of his spiritual quest, one in which his father played a crucial role. **Theologically**, he was opposed to proponents of the concept of ontological **unity** (or unity of ecstatic being, *waḥdat al-wujūd*) and preferred the metaphor of divine **light** to which the seeker gains access through rigorous spiritual discipline. His **Urdu** lyric **poems** are acknowledged to be some of the finest in that language. *See also* SOUTH ASIA.

DARGĀH. *See* INSTITUTIONS.

DARQĀWĪ, MULAY AL-'ARABĪ AD- (1150/1737–1239/1823). North African Sufi reformer, **axis** of his age, ***shaykh*** in the **Shādhilī** tradition, and posthumous eponym of its **Darqāwīya** branch. We know of him directly only through a collection of **letters**, but his influence on Moroccan Sufi life was considerable. He injected an element of heightened affective engagement into the otherwise somewhat staid Shādhilī style. He discouraged teaching the public to seek **blessing** through the **order**. Though he insisted that his disciples keep their distance from **politics**, he and the order eventually changed direction and became identified with early 14th/19th-century militant movements associated with resistance to **Ottoman Turkish** rule and nascent French **colonialism**. *See also* MAGHRIB; MOROCCO.

DARQĀWĪYA. Aka Darqāwa. Sufi **order** founded in **Morocco** during the late 13th/18th century and established predominantly in Morocco and Algeria. With the exception of some participation in the early 14th/19th-century Berber rebellion and French takeover of Algeria, members of this order have generally eschewed **political** activism in favor of a relatively reclusive life. Their **residential facilities** and spiritual centers are generally known as *zāwiyas*. They have a tradition of elaborate **recollection** sessions, complete with **music**, **dance**, and **poetry**. As many as 10 suborders are said to have been founded, especially in the **Maghrib** but farther east as well, by individuals once associated with this order. These offshoots were largely independent and not subject to any centralized **authority**. **Women** apparently were free to exercise notable authority in the order, at least in Morocco, where a 13th–14th/20th-century report counted eight women functioning as "circle leaders" (*muqaddamāt*). One of the most influential offshoots was that founded by Aḥmad al-ʿ**Alawī**. *See also* ANDALUSIA; IBERIAN PENINSULA.

DARWĪSH. *See* DERVISH.

DARYĀ. *See* OCEAN.

DASŪQĪ, BURHĀN AD-DĪN IBRĀHĪM AD- (633/1235–677/1278). Egyptian Sufi author, from a family of Sufis famous as a conduit of **blessing**, and founder of the **Dasūqīya**. His writings include **poetry**, instructional material concerning proper **behavior**, personal **prayers**, and auto-**hagiographical** accounts of his **wonders**. Although he was initiated into the **Badawīya**, **Rifāʿīya**, and **Suhrawardīya**, he emphasized the inward nature of all spiritual action, for the Sufi lives truly in the *zāwiya* of the heart. He is perhaps the most prominent Sufi memorialized in the hagiographic work of **Shaʿrānī**. *See also* ARABIC.

DASŪQĪYA. Originally called the Burhānīya or Ibrāhīmīya after founder Burhān ad-Dīn Ibrāhīm ad-**Dasūqī**, the **order** began in **Egypt** but was eventually transplanted into parts of the central **Middle East**, especially **Syria** and the **Arabian Peninsula**. The order experienced something of a renewal in later medieval and early modern times.

DĀTĀ GANJ BAKHSH. *See* HUJWĪRĪ, ʿALĪ IBN ʿUTHMĀN DĀTĀ GANJ BAKHSH (d. ca. 465/1072).

DAVID. Prophet and father of the prophet **Solomon** celebrated in Sufi **literature** as a musician, judge, and model of the ***shaykh***. **Rūmī**, for example, tells a story of how, in response to a poor man's **prayer** for sustenance, a cow entered the man's house and allowed him to kill it for food. When the cow's owner sought David's judgment in his favor, David ordered the owner to give all his wealth to the poor man! David's judgment arose out of his miraculous **discernment** that the cow's owner had once murdered his own master. Here, the cow symbolizes the **ego** that the seeker must be willing to sacrifice. As a **musician**, David's heart-beguiling song represents the power of divine **love**; and his ability as a smith to melt steel is the image of God's own power to soften the hardest heart. *See also* ECSTASY; SINGING; WISDOM.

DĀWŪD AL-FATĀNĪ (d. 1259/1843). Malay Sufi scholar of South Thai origin who was of a reformist bent and shared the views of ʿ**Abd aṣ-Ṣamad** of Palembang concerning the ***wujūdī* controversy**. He argued that genuine Sufis emphasized divine transcendence and downplayed speculation about ontological **unity**. He composed a major **theoretical** work on these theological issues, criticizing as charlatans all who made mystical union the center-

piece of their teachings. He spent his latter years in **Mecca**. *See also* IBN [AL-]ʿARABĪ, MUḤYĪ AD-DĪN (560/1165–638/1240); SOUTHEAST ASIA.

DAY OF JUDGMENT. The moment of final accountability in which all will be held responsible for their deeds in life. This looms especially large for **ascetics**, for whom compunction for sin takes precedence in some ways over divine **love**. Sufis generally have expressed varying views of the place of final judgment, and **repentance** in view of that, in their spiritual theories and practices. Some go so far as to take **God** to task for holding judgment over their heads as an unnecessary threat. Most insist that ultimately it is only love of God, not fear of accountability, that matters. *See also* ESCHATOLOGY; THEOLOGY, MYSTICAL.

DAYLAMĪ, ABŪ 'L-ḤASAN (ca. late fourth/10th c.). Persian Shīrāzī Sufi scholar in the tradition of **Ibn Khafīf** and author of an influential **treatise** on mystical **love** and a **hagiography** of his mentor Ibn Khafīf, as well as bio-sketches of major ***shaykhs*** of **Fārs**. He schematized 10 **stations** of love, running from familiarity, intimacy, and affection upward through recklessness, ravishing, and bewilderment and culminating in the 11th station of complete devotion. He seems to have met **Sarrāj** in **Shiraz**, and **Rūzbihān** later incorporated important aspects of his work. *See also* BELOVED; INTOXICATION; ĪRĀN; THEORY, MYSTICAL.

DAYLAMĪ, SHAMS AD-DĪN ABŪ THĀBIT MUḤAMMAD (d. ca. 593/1197). Exegete, **mystical** author, and theologian known particularly for his Sufi Arabic **commentary** on scripture. His literary legacy also includes compendia of glosses on sayings of famous Sufis, proper comportment, and **ethics**, **cosmology**, and mystical **theology**. The last work employs traditional *kalām* (dialectical/systematic) method, underscoring the congruence of micro/macrocosm, and downplays the display of **wonders** in favor of mystical **vision**. Daylamī's exegetical work draws on earlier Sufi works, especially the recorded sayings of famous early figures, but also contributes much in the way of his own reflection. He also wrote a summative work on Sufi cosmology, in which he describes how the natural world mirrors the supernatural, and a brief Sufi theological **treatise** focusing on the relationships between the intellect and human experience of the divine and drawing on Muʿtazilī thought. He apparently underwent a serious change of mind about Sufism, moving away from the highly critical view suggested in his earlier work. He referred to Sufism as a "school" of religious thought equivalent in **authority** to any of the major schools of **law**. *See also* EXEGESIS; ĪRĀN.

DEDE. *See* HONORIFICS.

DELHI. Present-day capital of **India** and earlier capital of various Muslim ruling dynasties, beginning in medieval times and culminating in the **Mughal Dynasty** from the 10th/16th and into the 12th/18th centuries. It was home to a number of major Sufi **organizations** and leaders, particularly of the **Chishtīya** and **Suhrawardīya**, and there were as many as 2,000 Sufi **institutions** in the city under Mughal rule.

DEOBANDĪS. A name given to **reformist** scholars of the Dār al-ʿulūm (Academy of Religious Disciplines) founded in 1284/1867 in the **Indian** city of Deoband. These scholars were critical of some aspects of popular piety widely associated with Sufism in **South Asia**, but generally maintained relationships with their students that had much in common with those of ***shaykhs*** with their **disciples**. The Deobandīs discouraged such practices as **audition**, seeking **intercession**, and **visitation**, and had distinctive views on questions of **authority** and spiritual **direction**. On these matters, they disagreed notably with the views of the reform-minded Sufis of **Rae Bareilly**. One major difference involved approaches to Sufi training: whereas the Deobandīs preferred a model in which the *shaykh* **instructed** seekers, leaving much of the ethical struggle to the initiative of the disciple, the **Barīlwīs** opted for a more comprehensive approach to Sufi **formation**. *See also* COLONIALISM; POLITICS.

DERVISH. From a **Persian** compound meaning "door-seeker" or "before-the-door" (*darwīsh*), suggesting itinerant mendicancy. Technically correct usage generally leans toward restricting the term to individual Sufis not connected with specific **orders**, or those affiliated with **organizations** whose members tended to be less attached to stable **institutional** life. In more colloquial usage, however, the term has come to refer more loosely to the generality of Sufis. In **North Africa**, dervishes are referred to as "brothers" (*ikhwān*), and in **Arabic** generally the equivalent is "poor one" (*faqīr*). Farther east, *darwīsh* retained a much richer meaning than **ascetic** or mendicant, attributing equal importance to generosity and freedom; at the upper reaches, it might mean "one who has lost self entirely." The word itself, and its multiple connotations, have been the focus of countless pithy sayings attributed to a who's who of Sufism across the centuries. *See also* PERPLEXITY; POVERTY; *QALANDAR*.

DESIRE. A concept (known in Arabic as *shawq*) originally associated with longing to see the **face** of **God** and later incorporated by Sufi **theorists** as a way station on the spiritual path. Since according to a Sufi tradition, the

Prophet possessed 99 of the 100 parts of desire (the remaining part distributed among the rest of humankind), he became the model of the seeker yearning for the **Beloved**. Sufi authors accorded desire varying roles in their systematic analyses of spirituality, depending on their views of its relationship to **love** and the degree to which they considered active longing for God an appropriate goal. *See also* METAPHOR; STATE; STATION; SYMBOLISM.

DESTEGÜL. *See* CLOTHING.

DEVIL. *See* SATAN.

DHAHABĪYA. Shīʿī Sufi **order** stemming from the **Kubrawīya**, now limited to **Shiraz** and Azerbaijan, tracing its ancestry to one ʿAbd Allāh Barzishābādī (d. ca. 856/1452). When the "founder" parted company with his own teacher, Isḥāq Khuttalānī because the ***shaykh*** gave his blessing to Muḥammad **Nūrbakhsh**, the two disciples ended up forming their own subbranches: the Dhahabīya and the **Nūrbakhshīya**. Barzishābādī was almost certainly a **Sunnī**, but both of the suborders eventually became Shīʿī in orientation. *See also* ĪRĀN; PERSIAN.

DHĀT. *See* ESSENCE.

DHAWQ. *See* TASTE.

DHAWQĪ SHĀH, MUḤAMMAD (1294/1877–1371/1951). Major 20th-century leader of the Ṣābirī **Chishtīya** in **Pakistan**. Unlike the man he appointed as his *khalīfa*, Shahīd Allāh **Farīdī**, his Sufi pedigree stretches back generations in a **Suhrawardīya lineage** that includes **Bahāʾ ad-Dīn Zakarīya** and Jalāl ad-Dīn **Bukhārī**. He was among the 14th/20th-century leaders who wrote in defense of the Islamic foundations of Sufism. Writing in both **Urdu** and English, he responded to claims as to its non-Islamic origins as well as to criticisms about the unacceptability of certain beliefs and practices wrongly attributed to the core of Sufism. He was thus, in some ways, a modern counterpart to several of the classical and medieval **manualists**. **Politically** active, he spoke in favor of establishing an Islamic state in Pakistan and eagerly sought Christian converts to Islam. *See also* COLONIALISM; INDIA; SOUTH ASIA.

DHIKR. *See* INVOCATION; RECOLLECTION.

DHŪ 'L-FAQĀR. Title of the sword of ʿAlī, traditionally said to have been bestowed on him by **Muḥammad** at Uḥud, after the Prophet carried it away from the Battle of Badr. Many mystical poets use the image of the twin-tipped blade as a symbol of the mystic's being slain in the experience of **God**. Several Sufi organizations, such as the **Baktāshīya** and **Ḥurūfīya**, fashion visual symbols featuring the sword in a **calligraphic** design. *See also* ANNIHILATION; RITUAL; SYMBOLISM; WEAPONS.

DHŪ 'N-NŪN, THAWBĀN IBN IBRĀHĪM MIṢRĪ (ca. 180/796–245/860). Egyptian Sufi best known for his unusual behavior and generally acknowledged as the originator of a distinctively Sufi interpretation of experiential **knowledge**. He identified a higher form of infused, mystical knowledge (*maʿrifa*) with **ecstasy** and a divinely bestowed **light**. He was also among the earlier Sufis to employ the **metaphors** of **cup[bearer]** and **wine**. Some sources acknowledge him as a **pole** of his time. He ran afoul of ʿ**Abbāsid** religious authorities and was imprisoned for a time in **Baghdad** when some people denounced him as a heretic or "freethinker"—and he explicitly disagreed with the Muʿtazilī doctrine of the createdness of the **Qurʾān**—but he was released and returned to Egypt. Stories tell how some of his friends regarded him as mentally unfit and had him committed, but later Sufis interpret such accounts as proof only that he possessed a higher form of **knowledge**. He left no mystical writings as such, but numerous sayings and **prayers** attributed to him are preserved by **theorists** and **historians** of Sufism. *See also* EXEGESIS; INTOXICATION; THEOLOGY, MYSTICAL.

DIARY. *See* AUTOBIOGRAPHY.

DIDACTIC POETRY. One of the two most important large categories of Sufi verse (along with **lyric poetry**), developed by authors such as ʿ**Aṭṭār**, **Rūmī**, **Saʿdī**, and **Sanāʾī**. The preferred structure of the **literary form** is that of the **couplet**. **Narrative** is the principal method of didactic poetry, though the greatest poets frequently interject more "theoretical" reflections among the exemplary **anecdotes**. *See also* GENRE.

DIHLAWĪ ("FROM DELHI"). *See* ʿABD AL-ḤAQQ DIHLAWĪ, MUḤADDITH (958/1551–1052/1642); CHIRĀGH-I DIHLĪ, NAṢĪR AD-DĪN MAḤMŪD (675/1276–757/1356); ḤASAN SIJZĪ DIHLAWĪ (652/1254–737/1336); SHĀH WALĪ ALLĀH OF DELHĪ (1114/1703–1176/1762).

DIL. *See* HEART.

DIMASHQĪ, NAJM IBN ISRĀʾĪL AD- (604/1206–677/1278). An important influence on **Shushtarī**, this Syrian mystical poet is said to have persuaded the **Andalusian** Sufi of the importance of choosing **poverty** over wealth and status. *See also* IBERIAN PENINSULA; MAGHRIB.

DIMIRDĀSH AL-MUḤAMMADĪ, MUḤAMMAD (d. 929/1524). Founder of a Cairo branch of the **Khalwatīya** (the Dimirdāshīya), after ***shaykhs*** of that order managed to spread its roots well beyond **Iran**, its land of origin, eastward to **Central Asia**, westward into **Anatolia**, and southward to **Egypt**. *See also* MIDDLE EAST.

DIRECTION, SPIRITUAL. *See* SCIENCE OF HEARTS.

DIRECTOR, SPIRITUAL. *See SHAYKH.*

DISCERNMENT. The ability to see beneath appearances, to understand the secrets of the **heart**, in ways that sometimes approximate a kind of **clairvoyance**. Often expressed with the **Arabic** term *tafṣīl*, discernment is especially important in Sufi thought because of its implications for the "**science of hearts**," or spiritual direction. It is based on the conviction that ultimately human beings cannot hide what is within them from everyone. Discernment therefore implies a unique insight into human nature with which certain people are gifted. But whereas the traditional science of discernment means extrapolating how an individual might act on the basis of body language, for example, the Sufi science of hearts requires the ability to "see" the seeker's inner states and assess the quality of the individual's spiritual commitment and progress. Some **authors** refer to the quest for, and possession of, the "philosopher's stone" (*al-kibrīt al-aḥmar*, lit., "the red sulphur") as a **metaphor** for the ultimate in spiritual discernment. *See also* EXPERIENCE, SPIRITUAL; FORMATION; SELF-SCRUTINY.

DISCIPLE. Follower of a ***shaykh***, student of a Sufi teacher; aspirant or seeker along the mystical **path**. Sufi texts use the **Arabic** terms *ṭālib*, a "student-seeker," generally in relation to traditional religious studies, and *tilmīdh*, "probationer, apprentice, trainee." But the most important technical term, *murīd*, refers to an "aspirant-seeker," understood to be a member of an **order** in the initial phases of training (i.e., a "novice"). An aspirant becomes subject to the guidance of a spiritual **director** (*murshid*) or teacher by agreeing to be totally docile to whatever instruction is given. In traditional Islamic education, disciples receive a credential or "license" (*ijāza*) authorizing them to pass on a certain category of **knowledge**, and in some instances Sufi

disciples receive a similar approval to establish an extension of an order or hand on the master's teaching. *See also* AUTHORITY; FORMATION; INSTRUCTION.

DISCOURSE. Literary record of the public or semiprivate utterances of a Sufi ***shaykh***. A major Sufi literary **genre**, known in **Arabic** as *malfūẓ(āt)*, the discourse was typically the outcome of publishing the copious notes taken by **disciples** at a *shaykh*'s teaching sessions. One of the common features of the genre is a question-and-answer format, in which the teacher provides an often lengthy response to a generally brief query of someone in the audience. Many of the leading *shaykhs* have discourses attributed to them, and the genre is one of the most important sources of information available about both individual figures and their central ideas and methods. An **order** whose *shaykhs* have been among the most prolific authors of discourses is the **Chishtīya**. Other major Sufis whose discourses are extant include **Manīrī**, **Rūmī**, and **Shams** of Tabriz. Occasionally, collections of a holy person's sayings are referred to by the term *majlis*, "assembly" or "circle." *See also* INSTRUCTION.

DISPENSATION. A category in Islamic **law** that allows for flexibility in the implementation of specific requirements under certain extenuating circumstances. For example, if the strict application of some rule might endanger someone's life, it may be permissible to alter the rule accordingly. Sufi **orders** have adapted the concept of *rukhṣa* (pl. *rukhaṣ*) to the **ethical** demands of **behavior** required of members in a given **organization**. For example, some orders consider allowing individual members to marry and pursue means of **livelihood** outside the confines of the community forms of dispensation. According to some sources, even the use of **audition** and **dance** falls under the heading of exceptional (and implicitly less than laudable) practice and is questionably justified under the rubric of dispensation. But some Sufis make a point of refraining from all dispensations, even if all four **Sunnī** schools of law support them. *See also* AUTHORITY; BEHAVIOR; ETHICS; FORMATION; INSTRUCTION; SCIENCE OF HEARTS.

DISTANCE. A dimension of mystical **experience** expressed with the **Arabic** term *buʿd* and typically juxtaposed to **proximity** (*qurb*). It is often described as the result of the seeker's obstinacy and refusal to **surrender** in **obedience** to **God**. *See also* STATE; STATION.

DĪWĀN. A collection of **poetry**, often including two or more **genres**, such as the **love** lyric or *ghazal*, the lengthier ode or *qaṣīda*, and the brief quatrain or *rubāʿī* form. Many important Sufi poets have such collections to their credit,

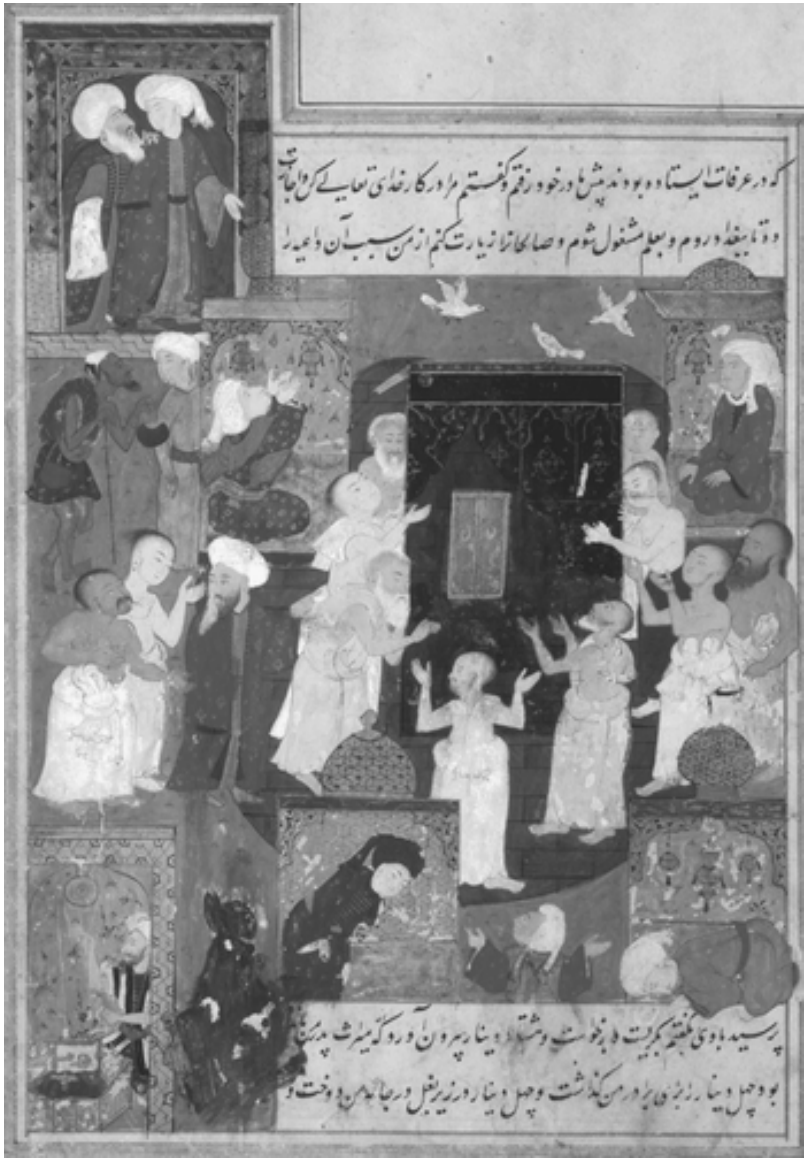
including, for example, Farīd ad-Dīn ʿ**Aṭṭār**, **Ḥāfiẓ**, **Ibn al-Fāriḍ**, **Rūmī**, and **Sanāʾī**. The collection is typically of shorter **lyric** forms as distinguished from longer, free-standing **didactic** works such as the "**couplets**" or *mathnawī* genre. *See also* LITERATURE.

DOME OF THE ROCK. Major **architectural** monument in **Jerusalem** completed under the **Umayyad Dynasty** in 73/692. The octagonal structure, approximately 180 feet across, is crowned by a prominent gold dome about 60 feet in diameter. Very ancient **Middle Eastern** traditions identify the location as the spot on which **Solomon** built his temple (and the site of the eventual "Second Temple"). Islamic tradition from as early as the second/eighth century identified the site of the Dome as the place from which the **Prophet** experienced his **Ascension**. Throughout medieval and early modern times, Europeans generally identified the Dome as the "temple of Solomon," ironically identifying a place of symbolic importance to Jews and Christians with images of a major Muslim monument. *See also* EXPERIENCE, SPIRITUAL; MYSTIC; PLACE, SACRED; SYMBOLISM.

DOOR. An important **symbol** in Sufi **literature** for the dwelling of the **Beloved**, where the human lover seeks only the consolation of laying his head in the dust of the threshold, too humble ever to expect the actual vision of the resident of the house. *See also* METAPHOR; POETRY.

DREAMS. The communication of some special spiritual message while one is in the sleeping state, as distinct from **visions**, which occur in the waking state (though occasionally the same technical terms are used for both). Sufi texts, both brief anecdotal **narratives** and more extended **hagiographical** accounts, frequently include dream (*manām*) descriptions in which the subject encounters either the **Prophet** or some important Sufi. The purpose of such accounts is often either to corroborate a choice the subject has made, to correct a less than happy decision, to initiate a Sufi spiritually outside of the usual course of things, or to underscore the subject's own spiritual authority. An extensive science of dream interpretation has spawned a **literature** of its own, as in the celebrated work of Ibn Sīrīn. Basic distinctions are between true and false dreams; those of **prophets**, **Friends of God**, and ordinary believers; those that require the science of interpretation; and those of no particular **symbolic** importance. *See also* DISCERNMENT; EXPERIENCE, SPIRITUAL; FORMATION; SCIENCE OF HEARTS.

DRESS. *See* CLOTHING.



According to Jāmī (NUJ 507-9), Shaykh ʿAbd al-Qādir al-Jīlānī (d. 561/1166) dreams or has a vision while on the roof of his house, of pilgrims on the plain of ʿArafāt outside of Mecca. He then asks his mother's permission to study in Baghdad and make pilgrimage. The painter has taken major liberties, first showing a scene of Ḥājj at the Kaʿba rather than the much less iconic plain of ʿArafāt, and, more curiously, depicting his "mother" at upper left as an old man rather than showing a woman. Jāmī, *Nafaḥāt al-uns* (Ottoman, 1003/1595). © The Trustees of the Chester Beatty Library, Dublin, T474:42r.

DROWNING. Widely used **metaphor** for mystical **union** or **annihilation**. **God** and his various attributes (such as love and mercy) are often likened to the **ocean** in which the **lover** is lost. *See also* ECSTASY; POETRY.

DRUGS. Some groups identifying themselves have sought mystical **ecstasy** through the agency of intoxicants of various kinds, including wine and hashish. **Behavior** of this sort has generally elicited scathing criticism from Sufis and non-Sufi authorities alike, who have labeled practitioners of deviant, manipulative conduct as pseudo-Sufis at best. Recourse to such means is totally contrary to the generally **ascetical** regime adopted by major **orders**. *See also* ETHICS.

***DUʿĀʾ*.** *See* PRAYER, PERSONAL; SUPPLICATION.

***DUWAYRA*.** *See* RESIDENTIAL FACILITY.

E

EAST AFRICA. Coastal regions along and south of the Red Sea, as well as those immediately inland of those areas, including here (for the sake of convenience) Sudan and the states of the "Horn of Africa" (Eritrea, Ethiopia, **Somalia**), along with Kenya, Tanzania, Mozambique, Uganda, and the island of Zanzibar. Among the major **orders** in the region are the **Khalwatīya**, **Qādirīya**, Ṣāliḥīya, **Sammānīya**, and the **Shādhilīya**. East African Sufis associated themselves genealogically with certain scholarly lineages particularly from **Egypt** and the **Arabian** region of the Hijāz (in which **Mecca** and **Medina** are located). Formal associations with Sufi orders developed especially during the 13th/19th century, though individual connections with ***shaykhs*** of the Qādirīya and Shādhilīya were in evidence as early as the 10th/16th (possibly even as early as the ninth/mid-15th, according to some sources). *See also* MAGHRIB; NORTH AFRICA; WEST AFRICA.

EAST ASIA. Principally, the modern nation-states of **China**, Taiwan, Korea, and Japan. Of these only China has ever had a sizeable Muslim population, currently estimated diversely as anywhere from 40 million to 120 million. Most of the Muslims, called the Hui people, live in the eastern segment of a large transnational area called Turkestan, part of which constitutes a major portion of eastern Central Asia. *See also* TURKISH.

ECSTASY. The **experience** of loss of self, of "standing out" of one's being, in the human encounter with the divine. Sufis most often refer to ecstasy with the multivalent term ***wajd*** (consonantal radicals in bold) and various cognates, from a root that means "to find." Ecstasy is thus paradoxically an experience of both "finding" and "being found" that is related to "being ecstatic" (***wujūd***). One must be wary of trying too hard to fabricate the condition through one's own effort, as described by the pejorative term "inducing ecstasy" (***tawājud***). Sufi authors use a variety of **metaphors** to hint at the elusive complexity of ecstatic experience. Some of their most famous, indeed notorious, verbal attempts to capture the meaning of ecstasy are called *shaṭḥ*, from a root that suggests the overflowing that occurs when one tries to

sift flour and has put too much into the sieve. Ecstasy runs the gamut from the feeling of the ultimate bewilderment and perplexity to perfect **annihilation** in the **Beloved**. In order to find one's Lord, one must lose oneself, and only in that process can the seeker be truly "found," and only in that condition does the seeker truly "exist." Theologically speaking, ecstasy is the condition in which one fully acknowledges and realizes the divine transcendent unity (*tawḥīd*), since in ecstasy all that is not **God** recedes into nothingness. Finally, ecstasy presupposes that one has been "drawn" (*majdhūb*), that is, that the experience is a gift rather than precisely the result of human effort. *See also* JOURNEY; PERPLEXITY.

EDUCATION. *See* FORMATION

EFFACEMENT. An aspect of spiritual **experience**, typically paired with, and the opposite of, "affirmation." Certain of the seeker's negative qualities must be effaced so that positive traits can be confirmed. Effacement (*maḥw*) does not represent complete loss of self, as in **annihilation**, for some "trace" of the individual must remain in which positive qualities can be affirmed. *See also* DROWNING; ECSTASY; INTOXICATION.

EGO. The sum of natural human tendencies whose centrifugal effects continually threaten to distance the individual from the true center, **God**. One's "lower self" or "ego-soul" (*nafs*, also rendered as **soul**), often symbolized by the dog or the ass, is described in the **Qurʾān** as functioning in various ways: inciting to evil (12:53); blaming or admonishing, serving as a kind of conscience (75:2); and bringing about a peaceful condition resulting from its purification (89:27). Sufi **theorists** incorporated this scriptural typology into their systems of spiritual **formation** in different ways, differing somewhat from one **order** to another. But underlying almost all Sufi thought on spiritual discipline is the fundamental notion that the "greater *jihād*" is the **struggle** with one's ego. Some theorists devised elaborate **typologies** in which the various conditions of the ego represented up to seven **stages** in **ethical** rather than mystical development, moving from inciting to evil, to blameworthy (rather than admonishing), to inspired toward more positive inner deeds, to peaceful, to **contented**, to accepted (by God), and finally perfected or fully purified. Whatever the specific system or typology, the ego constitutes, along with **Satan** and the material world with all its blandishments, one of the critical sources of misguidance for seekers. *See also* BEHAVIOR; PSYCHOLOGY; SCIENCE OF HEARTS; SELF-DISCIPLINE; STATE; STATION.

EGYPT. Easternmost of the **North African** states with northern borders along the Mediterranean, Libya to the west, Sudan to the south, and the **Arabian Peninsula** to the east across the Red Sea. **Alexandria** is its oldest major Islamic city, and Cairo, though much larger and historically more important as the capital of several major dynasties, was founded only in 359/969. Among the most influential **orders** have been the **Badawīya**, **Bayyūmīya**, **Burhānīya**, **Dimirdāshīya**, **Khalwatīya**, and **Shādhilīya**; there are, in addition, currently dozens of hybrid groups combining two or even three or more formerly discrete orders. *See also* MAGHRIB; MIDDLE EAST.

ENDOWMENT. Generally known by the Arabic term *waqf*, the provision of funds, ostensibly out of pious motives, for the foundation and upkeep of major institutions. Countless Sufi **residential** and related structures and complexes from **Morocco** to **Malaysia** have been made possible through the generosity of wealthy patrons of individual Sufi leaders as well as **orders**. Much of what is known about important historic Sufi foundations is available to us in documents detailing the genesis and stipulations of the endowment. They provide information about the benefactor and his or her (many endow-



Egyptian Sufis of the Bayyūmīya-Aḥmadīya and Burhānīya-Shahāwīya orders (as indicated on the two wall banners) gather with their families in the eighth/14th-century mosque-tomb complex of the Mamlūk Amīr Sirghitmish, Cairo. Photo © John Renard.

ments originated with **women**) express motives, but a great deal more that is essential in reconstructing the history of Sufism. Endowment documentation describes, for example, the kinds of facilities the foundation brought together (**mosque**, **tomb**, *madrasa*, social services such as kitchens for the poor, libraries); specific arrangements for the housing of Sufis, including the number to be accommodated as well as the offices to be provided for the order's local administrative **organization** and **authority** structure; the amount of money and the various kinds of **clothing** and sustenance to be provided annually to the various **ranks** within the organization. Sometimes these invaluable documents even provide a glimpse into the daily order to be maintained by residents of the foundation. *See also* ARCHITECTURE; INSTITUTIONS.

ENEMY. *See* SATAN.

ENNEAGRAM. Nine-part personality **typology** often anecdotally, but unconvincingly, identified as the "Sufi Enneagram." Popular in the United States for several decades, the typology is said by some to have been invented and popularized by Bolivian Oscar Ichazo and Chilean Claudio Naranjo; others say that **Georgy Gurdjieff** "rediscovered" the typology while traveling among the **Naqshbandīya** in **Central Asia**. Each of the nine positions on the typology is associated symbolically with an animal (such as the fox), and the teachers of the Enneagram identify the origins of the associations with Sufi teaching fables. Proponents of the Sufi connection insist that the reason the typology's Sufi roots are so hard to discern in primary sources is that it represents an arcane, secret teaching that should never have been allowed to gain such popularity in the first place.

EPIGRAPHY. Use of inscriptions and often monumental **calligraphy** on buildings and various **ritual implements** and, in general, on material other than paper. Sufis have emblazoned many works of **art** and **architecture** with **symbolic** and thematically apposite texts chosen especially from the **Qurʾān**, **Ḥadīth**, and mystical **poetry** to communicate more fully the meaning and function of the structure or object in question. Techniques vary according to the medium, ranging from low relief carving to engraving to painting, gilding, and glazing, or combinations of these. *See also* ALPHABET; SYMBOLISM.

ESCHATOLOGY. Religious beliefs and theories about the "last things," including death, **judgment**, **resurrection**, **heaven**, and **hell**. In the Islamic tradition, this also encompasses various distinctive features such as the *barzakh* and the "bridge" over which individuals must cross to negotiate the

passage to the next world. Sufi interpretations of eschatological themes further introduce distinctive **cosmological** features and typically add a **metaphorical** element through their understandings of **annihilation, abiding**, **ecstasy**, and **union**. For example, they speak of death as the "little resurrection," thereby underscoring the importance of the **Ḥadīth** "Die before you die," and generally regard every feature of macro-eschatology as having a counterpart in the daily spiritual **experience** of each seeker. *See also* GOD (ALLĀH); THEOLOGY, MYSTICAL; THEOLOGY, SYSTEMATIC.

ESHREFOĞLU RŪMĪ (d. 874/1470 or 899/1493). Turkish mystical **poet** of Iznik and member of the **Qādirīya**, whose lyrics of **wine** and **love** were set to **music** and sung. *See also* ECSTASY; INTOXICATION.

ESOTERIC. Inward (*bāṭin*), hidden, and relating to the life of the spirit, as distinct from the **exoteric** or **outward** (*ẓāhir*), apparent, and relating primarily to legal and **ritual** obligations. Sufi **theorists** have generally insisted on the need to recognize the coexistence of both dimensions of religious life, for one presupposes the other. Their overriding concern has been to point out the subtleties of inward experience, and as a result their **hermeneutical** methods have typically emphasized the esoteric. This emphasis has, in turn, often been a major target of their critics over the centuries. *See also* EXEGESIS; THEORY, MYSTICAL.

ESSENCE. Common translation of two terms Sufis have used to refer to the kernel of reality or the penultimate **state**, level, or expression of some condition. One term, *dhāt*, is feminine and functions for **Ibn ʿArabī** as a way of referring to a feminine dimension of the divine. The other, *ʿayn* or "eye," is more commonly used to denote the middle of three levels of a condition, such as **certitude**. So, for example, the "essence of certitude" is a step above "knowledge of certitude" and a step below the "truth of certitude." *See also* ESOTERIC; GOD (ALLĀH); THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

ETHICS. Underlying principles governing the specific requirements of Sufi **behavior** as elaborated by the various **orders**. As a philosophical category, ethics for Muslim authors has generally been referred to with the Arabic term *akhlāq*, the study of **virtue** and character. Sufis have focused primarily on spiritual development and related psycho-spiritual categories, but they have not lost sight of the ethical implications. Spiritual growth in fact presupposes awareness of one's moral obligations, and moral action presupposes purity of intention, as the early Sufi **ascetics** insisted. There is, therefore, an inherently ethical quality to all the various levels or **stages** on the spiritual **path** even

when the focus of Sufi analysis is clearly on inner rather than outer deeds. The **Persian** term *javānmardī* ("young-manly virtue") with its connotations of courtly, gentlemanly conduct, has sometimes been used to refer to Sufi **chivalric** codes of behavior. Some groups, such as **Malāmatīs** and **Qalandarīs** made a point of appearing to flaunt conventions of ethical conduct under some circumstances. *See also* ASCETICISM; SELF-DISCIPLINE; TYPOLOGIES.

EXEGESIS. Interpretation of sacred sources, especially the **Qurʾān** and **Ḥadīth**, employing specially developed **hermeneutical** principles to "draw out" (from the Greek compound *ex hēgeomai*) the text's meaning(s). Sufi authors speak of the need to command the tools of *tafsīr*, the term most commonly used to refer to fundamental interpretation or "elaboration" (*sharḥ*) of a text. But they also frequently employ the terms *taʾwīl* ("going back to the origin") and *istinbāṭ* ("deriving deeper meanings," from a root that suggests discovering an overflowing hidden source) to characterize their distinctive exegetical methods. Their approach often roused the suspicions of religious authorities, not least of all because Qurʾān 3:7 explicitly states that "none knows the *taʾwīl* [of the sacred text's ambiguous verses] except God."

Sufi exegesis, featuring especially seminal works under the names of **Sahl at-Tustarī** and **Sulamī**, for example, developed elaborate systems of **symbolic** correspondences and cross-references between key scriptural terms and major ingredients in their psycho-spiritual **typologies**. Scripture thus becomes the foundational warrant for Sufi analyses of the intricacies of mystical **experience**. G. Böwering suggests a four-phase developmental schema for understanding the history of Sufi exegesis. Phase one encompasses about 300 years, beginning with fragmentary works by several second/eighth-century figures (especially, **Ḥasan al-Baṣrī**, **Jaʿfar aṣ-Ṣādiq**), and followed by citations from seven others from the following two centuries (**Dhū 'n-Nūn**, Abū 'l-ʿAbbās **Ibn ʿAṭāʾ**, **Junayd**, **Kharrāz**, **Sahl**, **Shiblī**, and **Wāsiṭī**).

Stage two begins with Sulamī's compendium of glosses and includes both **Arabic** and **Persian** works from the fifth/11th to the seventh/13th centuries, by such figures as **Anṣārī**, Abū Ḥāmid al-**Ghazālī**, **Rūzbihān Baqlī**, and Abū Ḥafṣ ʿUmar as-**Suhrawardī**. From the early seventh/13th to the mid-eighth/14th century, various schools of Sufi exegesis evolved under the inspiration of **Ibn ʿArabī** and Najm ad-Dīn **Kubrā**. Finally, from the ninth/15th to 12th/18th century, scholars in **Ottoman** lands dominated the genre, as in the work of **Niyāzī Miṣrī**. *See also* COMMENTARY; INWARD; OUTWARD; TERMINOLOGY.

EXERCISES, SPIRITUAL. The full range of both outward **ritual** and inward spiritual activities called in **Arabic** *riyāḍāt*, though some sources suggest the term refers only to **ascetical** disciplines. These include, for example, **audition**, **contemplation**, **dancing**, **invocation**, **retreat**, as well as a host of lesser daily ascetical and devotional practices. *See also* FORMATION; SCIENCE OF HEARTS.

EXOTERIC. Outward, apparent (*ẓāhir*), related generally to the understanding and implementation of the requirements of religious **law**, the **hermeneutical** complement of **esoteric**. **Theorists** and historians have often defended Sufism against what they regarded as baseless accusations of disregard for the Islamic tradition's most fundamental **ritual** and **ethical** obligations. **Exegesis** of sacred texts must begin, they argue, with an awareness of their exoteric meanings and only then delve into the less obvious, **symbolic** levels of meaning. *See also* THEOLOGY, MYSTICAL.

EXPANSION. Called *basṭ* in **Arabic**, an aspect of spiritual **experience** typically juxtaposed with **constriction** (*qabḍ*). It is a **state** that represents a refinement or advanced form of **hope**. Although its immediate effect might be similar to a form of elation, Sufi teachers caution that one ought not succumb to its appeal, for it can be a detour on the **path** and a distraction from the ultimate goal. *See also* INSTRUCTION; FORMATION; SCIENCE OF HEARTS; STATION.

EXPERIENCE, SPIRITUAL. The entire complex of the many facets of the spiritual **journey**, including **knowledge** of self, perceptions of the "world" and one's place in it, and awareness of one's responses to the perceived action of **God** in one's life. Sufi theorists have analyzed in detail countless aspects of experience, pointing out the affective subtleties and refinements of hidden motivation to which the seeker must learn to be attuned. Through their **science of hearts**, they have identified varying numbers and combinations of **states** and **stations** as well as gradations or **ranks** among the spiritually accomplished, who are by definition those most aware of their inner lives. This requires a lifetime of disciplined sensitivity to the subtlest movements of the spirit and an ability to evaluate and sort out the various causes of spiritual change on the basis of their origins—God, the world, **Satan**. *See also* FORMATION; INSTRUCTION.

EYES. A major feature in the **symbolism** of mystical love **poetry**. The eye is inherently fascinating and attractive, but more importantly, it is through the eye that the **Beloved** both reveals and conceals. Poets speak often, not only of eyes as such, but of the eyebrows and eyelashes, which express the Be-

loved's intentions. Most of all, Sufi poets long for a favorable arch of the brow, but because the lover is desperate, even a dismissive flick of the eyebrow is preferable to utter inattentiveness from the Beloved. *See also* FACE; INTOXICATION; METAPHOR.

F

FACE. Major **metaphor** for the **Beloved** and for the presence of **God**. According to the **Qurʾān**, "Everything is perishing save (God's) face (*wajh*)" (28:88, and similarly, 55:26–27). The scripture often exhorts believers to "seek God's face," and Sufis have been particularly fond of the scriptural notion that "wherever one turns, there is the face of God" (2:115). **Poets** write often of the beauty of the Beloved's countenance, remarking on the attractiveness of individual features (downy cheeks [*rukh*], a mole, the shape of **eyes**, nose, lips). Their language is highly **symbolic**, but still got them into difficulty with religious authorities often enough. *See also* AESTHETICS; ALLEGORY; BEAUTY.

FAḌL ALLĀH ASTARĀBĀDĪ (740/1340–796/1394). Persian religious scholar, **poet**, and **mystic** who spent significant years of his life in western **Iran** and is often identified as the founder of the **Ḥurūfī** sect. He was known for an abiding interest in **dream** interpretation. He is said to have foretold the circumstances of his coming death and became a **martyr** to his followers when he was executed in Azerbaijan. His followers venerated the site of his death as a new "**Kaʿba**" and the center of unique **pilgrimage** practices modeled in part on the *ḥajj*. *See also* ALPHABET; NUMBER SYMBOLISM.

FAḌLĪ, MEHMET (d. 971/1563). Turkish-born poet with **Khalwatī** links who worked for a time in the court of Sulayman the Magnificent, as panegyrist and bureaucrat. His **lyric** and **didactic poetry** is very much in the tradition of previous great Sufi poets, including **Niẓāmī** and **Saʿdī**. *See also* GENRE; OTTOMAN DYNASTY.

FAKHR AD-DĪN ʿĪRĀQĪ (610/1213–688/1289). Persian mystical **poet** and author, one-time ***qalandar***, and associate of the **Suhrawardīya**. He traveled widely, from **India**, where he married the daughter of **Bahāʾ ad-Dīn Zakarīya**, to **Anatolia**, where he participated in **Rūmī**'s sessions and studied with **Qūnawī**, a major protegé of **Ibn ʿArabī**. He is best known for his *Divine Flashes* (*Lamaʿāt*), a blend of **poetry** and prose in which he expands

on a series of **allusive** statements ("flashes") focused on the theme of divine love. He died and was buried in **Damascus**. *See also* ĪRĀN; LYRIC POETRY; SYMBOLISM; TURKEY.

FAKHRAWAYH BINT ʿALĪ (d. 313/925–26). Devout **woman** of **Nishapur**, wife of Abū ʿAmr ibn Nujayd, and a wife of **Sulamī**'s grandfather. She lived among and associated with many of the city's most influential mystical figures and was known for her spiritual insight. *See also* CENTRAL ASIA; ĪRĀN.

FAKHRĪ HIRAWĪ (d. after 974/1566). Sufi **poet** from Herat who served at least two **Safawid** shahs as court poet. He moved to **Sind**, again in service of the royal court, and later to Agra to serve the **Mughal** ruler. *See also* INDIA; ĪRĀN; POLITICS.

FALCON. A **metaphor** for the **prophet** or **Friend** as **lover** of **God**, related to the larger category of **bird** imagery often employed to speak of the **soul** of the seeker. The hunting bird flies from the king's hand and stoops toward its natural prey. But its dedication to the king is so complete that when it hears the drum calling "return," it will pull up from an all-out dive, return to the king's forearm, and nuzzle its crown on the king's cheek. Here, the **Persian** poets are punning on the sound of the words for "falcon" (*bāz)* and "return" (*bāz āmadan*). Sometimes the falcon plays the role of **ecstasy** or love itself. *See also* ALLEGORY; SYMBOLISM.

FANĀʾ. *See* ANNIHILATION.

FANṢŪRĪ, ḤAMZA. *See* ḤAMZA FANṢŪRĪ (fl. ca. 968/1560).

FAQĪR. *See* DERVISH.

FAQR. *See* POVERTY.

FARĀʾIḌĪYA. A 19th-century **Indian** legalistic movement that included Sufism among the targets of its **reformist** critique. Originated in **Bengal** by Ḥajjī Sharīʿat Allāh (d. 1256/1840), the movement derives its name from a key **Arabic** legal term for religious requirement or obligation, *farḍ/farāʾiḍ*, generally divided into those that are incumbent on *all* Muslims (*farḍ ʿayn*) and those required only of a "sufficient number" of the whole Muslim community (*farḍ kifāya*). Its critique centered on the argument that many central Sufi beliefs and practices presuppose an antinomian orientation. *See also* LAW; SOUTH ASIA.

FARANGĪ MAḤALL. An **Indian** family of Sufis distinguished for their work in Ḥanafī **law** and tracing their spiritual lineage to ʿAbd Allāh **Anṣārī**. The name "European Palace" derives from a structure in Lucknow (Southern India) originally owned by a European, which Awrangzīb gave to the family. Members of the family were involved in a wide range of religious scholarship, including **commentaries** on famous mystical **poetry** and treatises on **theological** themes, such as **Ibn al-ʿArabī**'s understanding of *waḥdat al-wujūd*. Scholars of the dynasty contributed actively well into the 20th century. *See also* MUGHAL DYNASTY; SOUTH ASIA.

FARD. *See* FRIEND OF GOD.

FARGHĀNĪ, SAʿĪD AD-DĪN (d. 699/1300). Central Asian Sufi originally connected to the **Suhrawardī lineage** via his mentor ʿAlī ibn Buzghush. His most eminent teacher was Ṣadr ad-Dīn al-**Qūnawī**, a direct link to **Ibn ʿArabī**. Farghānī wrote a **commentary** on the latter's **prophetological theology**, as well as perhaps the most influential medieval expositions of the mystical **poetry** of **Ibn al-Fāriḍ**. *See also* ANATOLIA; THEORY, MYSTICAL.

FARĪD AD-DĪN GANJ-I SHAKAR (ca. 570/1175–664/1265). Aka Bābā Farīd, **Indian ascetic** and **Chishtī *shaykh***. Nicknamed "Treasury of Sugar," he spent some years in **Delhi** under the tutelage of Quṭb ad-Dīn Bakhtīyār **Kākī**, then moved west to spend the remainder of his life in the **Punjab**, near Multan, where he accepted disciples in his *khānaqāh*. Teaching from a tradition based on writings of Abū Ḥafṣ ʿUmar **Suhrawardī**, he emphasized the practices of **fasting**, **audition**, and the "suspended" **retreat**. His **tomb** in Pakpattan (now **Pakistan**) continues to attract devotees. Among his more famous pupils was **Niẓām ad-Dīn Awliyāʾ**. *See also* RESIDENTIAL FACILITY; RITUAL; SOUTH ASIA; VISITATION.

FARĪDĪ, SHAHĪD ALLĀH (1334/1915–1399/1978). Major 20th-century Ṣābirī **Chishtīya** authority of English ancestry who migrated to (the future) **Pakistan** from England in midcentury on a resolutely spiritual quest. He rose to the office of principal *khalīfa* by appointment of **Dhawqī Shāh**. His life as a Sufi adept and leader was remarkable and unusual for the time, but many recent leaders of Sufi **orders** in **Europe** and the United States of **America** have followed roughly similar paths to prominence. *See also* COLONIALISM; INDIA; SOUTH ASIA.

FĀRMADHĪ, ABŪ ʿALĪ (d. 477/1084–85). Khurāsānī Sufi master of **Nīshāpūr** and one of Abū Ḥāmid al-**Ghazālī**'s mentors. He was himself a student of **Abū Saʿīd ibn Abī 'l-Khayr**, Abū 'l Qāsim al-**Qushayrī**, and Abū 'l-Qāsim-i **Kurrakānī**. His influence eventually percolated down through the ranks of the **Naqshbandīya** and **Yasawīya**. As his more famous contemporaries Qushayrī and **Hujwīrī** labored to articulate persuasively argued **theoretical** texts, Fārmadhī was among the most important purveyors of the tradition to a wider audience. *See also* CENTRAL ASIA; *SHAYKH*.

FARQ. *See* SEPARATION.

FARQAD AS-SABAKHĪ (d. 132/749). Austere **ascetic** of **Baṣra**, contemporary and associate of **Ḥasan al-Baṣrī**, and a convert from Armenian Christianity to Islam. He was known for his **preaching** and **storytelling**, and may have mentored **Maʿrūf al-Karkhī**. *See also* ʿIRĀQ; MIDDLE EAST.

FĀRS. Large southwestern province of **Iran** whose western boundary runs roughly parallel to, but just inland of, much of the **Persian** Gulf coast. The provincial capital, **Shīrāz**, has a long, distinguished Sufi history, home to major mystical poets such as **Saʿdī** and **Ḥāfiẓ**. The town of Kāzarūn was the site of one of the earliest large-scale "intentional" Sufi communities. *See also* INSTITUTIONS; MIDDLE EAST.

FĀSĪ, ʿALĪ IBN MAYMŪN AL- (854/1450–917/1511). Moroccan mystical author who commented on the work of **Ibn ʿArabī**. He spent the last 16 years of his life traveling in the **Middle East** and died in **Damascus**. There he had persuaded **Ottoman Turkish** Sultan Selim I (father of Sulayman the Magnificent) to construct a grand monument over the **tomb** of Ibn ʿArabī, which had previously remained virtually unidentifiable.

FASTING. One of the five **pillars** of Islamic religious practice (known as *ṣawm*), developed in several different forms as part of Sufi **ascetical** discipline. All Muslims are enjoined (assuming good health and absence of other extenuating circumstances) to refrain from food and drink from sunrise to sundown during the 28 to 30 days of the ninth lunar month, Ramaḍān. Sufis of the different **orders** have added several variations on the practice to their regimen of spiritual **exercises**. One widespread practice is the "Fast of **David**," in which one refrains from food on alternate days so as to avoid becoming accustomed either to deprivation or satiety. More extreme practices include extending the prescribed fast to as much as seventy days, or full fasting during the **forty**-day **retreat**. Many Sufi groups have paid particular attention to food intake even when not specifically engaged in full-fledged fast-

ing, since they regard hunger as an essential aspect of **experience** on the spiritual **path**. Some orders, such as the **Naqshbandīya**, have opted for a more **symbolic** approach in which fasting means most of all refraining from sinful thoughts. *See also* PRAYER, RITUAL; RITUAL; SELF-DISCIPLINE.

FATĀ. *See* CHIVALRY; MYSTIC; ORGANIZATION.

FĀṬIMA BINT ʿABD ALLĀH (early fourth/10th c.). Aka Juwayrīya. Devout **woman** of **Baghdad** said to have been a disciple of Abū Saʿīd al-**Kharrāz**, the "Little Servant" transmitted important sayings of the ***shaykh***. *See also* GENDER; ʿIRĀQ.

FĀṬIMA BINT IBN AL-MUTHANNĀ (late sixth/12th c.). Aka Fāṭima of Cordoba. One of the two **women** whom **Ibn ʿArabī** identifies as his own ***shaykhas*** while he lived in **Iberia**. In his short biographical sketch of her, Ibn ʿArabī observes that even at the age of 95, her beauty was that of a very young woman, so replenished was she by the **love** of God. *See also* ANDALUSIA; GENDER.

FĀṬIMA BINT MUḤAMMAD (d. 11/633). Most famous daughter of the **Prophet**, wife of ʿ**Alī**, and mother of **Ḥasan** and **Ḥusayn**. She has been regarded as one of the four "ideal" women of Paradise (along with Āsiya wife of Pharaoh, Mary Mother of **Jesus**, and Khadīja, the Prophet's first wife). Tradition attributes a number of **wonders** to her, and she has been an important model of female piety and sanctity for many of the **women** of Sufism. *See also* ARABIAN PENINSULA; GENDER.

FĀṬIMA OF NISHAPUR (d. 235/849). Traditional accounts say that she was acquainted with **Bāyazīd** and **Dhū 'n-Nūn**, and stories of her dealings with these two paragons of spiritual achievement underscore an important dimension of the contribution of Sufi **women**. She is portrayed as having confronted these two major **Friends of God** and won their considerable admiration. The anecdotes, part of a **genre** of **hagiographical** accounts, suggest that even these two men had to learn from her that their inability to avoid focusing on her feminine attributes—or simply on the fact that she was a woman—betrayed a flaw in their devotion to **God**. She traveled and studied widely, to such a degree that she (along with only Ḥukayma of Damascus) won the title of *ustādh* (master) from the hagiographer **Sulamī**. *See also* CENTRAL ASIA; GENDER.

FĀṬIMA AL-YASHRŪṬĪYA (1309/1891–1399/1978). A Palestinian Sufi and mystic, daughter of a **Shādhilī *shaykh*** of Acre after whom a subbranch is named—the **Yashrūṭīya—**and whose lineage connects him with the **Darqāwī** tradition of North Africa. She is said to have begun her education in Sufi tradition at the age of eight, including attendance at sessions with male scholars and Sufis. Fāṭima had a broad foundation in all the religious disciplines, and her **literary** legacy includes four volumes on theoretical and personal/experiential aspects of Sufism. She died in Beirut. *See also* GENDER; WOMEN.

FĀṬIMA ZAYTŪNA (early third/ninth c.). Sulamī records that this Sufi woman of **Baghdad** was a "servant" (i.e., follower/student, perhaps) of leading Sufis of the city, including the theologian **Abū Ḥamza al-Baghdādī** as well as **Junayd** and **Nūrī**. *See also* GENDER; ʿIRĀQ.

FĀṬIMID DYNASTY. An Ismāʿīlī regime of **North African** origin that conquered Libya and **Egypt** in the early 10th century, founded the city of **Cairo** in 358/969, and ruled portions of the Arab Middle East until 566/1171. *See also* MIDDLE EAST; SYRIA.

FAYḌ-I KĀSHĀNĪ (d. 1090/1679). Ṣafawid Dynasty Persian Sufi who pursued religious studies in **Shīrāz** and Iṣfāhān, and later in Qum with Mullā **Ṣadrā**. Though he was evidently not formally affiliated with any **order**, he was a major contributor to interpreting **Sunnī** Sufi thought, especially that of Abū Ḥamid al-**Ghazālī** as well as of the more controversial **Ibn al-ʿArabī**, in terms of Twelver **Shīʿī theology**. *See also* ĪRĀN.

FAYḌĪYA. *See* SAMMĀNĪYA.

FEAR. An important aspect of **experience**, generally paired with **hope**. Fear (as expressed in both *khawf* and *taqwā*) is a necessary and salutary experience in that it prevents one from nonchalance in the presence of God and forgetting one's frailty and sinfulness. As with many other key elements in their psycho-spiritual **typologies**, Sufi authors further analyzed fear into various subcomponents and varieties. *See also* PSYCHOLOGY; STATE; STATION.

FEZ (FĀS). Ancient religious and intellectual center of **Morocco**, home of important Sufis, such as **Ibn ʿAbbād of Ronda**, and a major center of the **Shādhilīya** and **Darqāwīya**. It is perhaps most famous as the environs of a holy man named Mawlay Idrīs (d. 175/791), acclaimed by some as the ances-

tor of **North African** Sufism. According to tradition, it was he who founded Fez, and his **tomb** some distance outside the city remains the region's most revered site. *See also* ANDALUSIA; MAGHRIB.

FĪHI MĀ FĪHI. *See* RŪMĪ, MAWLĀNĀ JALĀL AD-DĪN BALKHĪ (604/1207–672/1273).

FIRĀSA. *See* CLAIRVOYANCE.

FIRDAWS AL-MURSHIDĪYA. *The Paradise of the Murshidī Order*, an important **hagiographical** work dedicated entirely to the life of Abū Isḥāq al-**Kāzarūnī**, written by the third *khalīfa* of his **order**.

FIRDAWSĪYA. Important **Indian order** that branched off from the **Kubrawīya** initially under the leadership of Badr ad-Dīn as-Samarqandī, a student of Sayf ad-Dīn **Bākharzī**, in **Delhi**. Samarqandī's successor, Najīb ad-Dīn Firdawsī, was the eponym of the organization. It was most influential in what is now the Indian state of Bihar, where its leading figure in medieval times was Sharaf ad-Dīn **Manīrī**, a direct disciple and **successor** of Firdawsī. *See also* SOUTH ASIA.

FIRE. A favorite Sufi poetic **metaphor** for suffering, purification, and even authentic life itself, as in **Rūmī**'s image of the reed **flute**. It is the candle's fire of **annihilation** that draws the moth to its death. Amid the flames of Nimrod's bonfire, **Abraham** enjoys the divine comfort of a garden. In the fire of the burning bush, **Moses** recognizes a divine **manifestation**. Sharing the red glow of **wine** and the **rose**'s hue, fire is the power of love's **intoxication**. *See also* LOVE; REVELATION; SYMBOLISM.

FIXITY. A facet of spiritual **experience** featured in various catalogues of **stations** and **states**. Sometimes paired with its apparent opposite, metamorphosis (*talwīn*), *tamkīn* represents a fairly advanced degree of spiritual maturity. **Qushayrī**, for example, underscores the paradoxical nature of this mystical stability, explaining that the most accomplished mystics move from one experience of immutability to another. *See also* PSYCHOLOGY; TERMINOLOGY; TYPOLOGIES.

FLUTE. Most famously fashioned into a **metaphor** for the human **heart** and **soul** by **Rūmī** in the prologue of his *Spiritual **Couplets***. Torn from its bed of rushes, the reed flute (*nay*) complains longingly of its desire to return to its origin in God. Its sound is not wind, but **fire**, and one who does not know that fire of longing may as well not exist. *See also* ALLEGORY.

FODIO, ʿUTHMĀN DAN (d. 1233/1817). A Fulānī tribesman and **Qādirī** Sufi of Nigeria who led a **reformist** movement in Nigeria embodied politically in the Sokoto Caliphate in 1224/1809. His was one of several African **political** entities in whose founding Sufis were instrumental. *See also* NANA ASMAʾU (1208/1793–1281/1864); WEST AFRICA.

FORM. A critical concept in Sufi **hermeneutics**, typically juxtaposed with **meaning**, much as the **exoteric** complements the **esoteric** and **outward** is the opposite of **inward**. Many people spend their lives addicted to the attractive superficialities of form (*ṣūra*) alone, without ever getting beneath the surface. But although ordinary human **knowledge** cannot occur without form, spiritual seekers cannot allow it to stop there. Only infused or experiential knowledge circumvents form and connects immediately with meaning, but that presupposes a high level in which the **heart** well polished enjoys direct access to the unseen world. *See also* EXEGESIS; THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

FORMATION. An ingredient in Sufi spiritual pedagogy typically expressed with the terms *tarbīya* and *tadrīb*, and distinguished from the complementary category of **instruction** (*taʿlīm*). According to a classic functional distinction, there are several kinds of ***shaykh***, each with slightly different roles in the formation of Sufi seekers and adepts. The "formative *shaykh*" teaches by example rather than by more conventional pedagogical methods, and is responsible for the ongoing guidance of the seeker in spiritual **exercises** and disciplines. From this *shaykh* the seeker receives a specially assigned **invocation**, daily direction through an extended **retreat**, specific requirements of a daily order (including times assigned for sleeping, silence, eating, manual labor), and individually tailored **ritual** requirements. While an individual could study simultaneously under more than one instructional *shaykh*, one could follow the guidance of only one formation *shaykh* at a time. *See also* AUTHORITY; INITIATION; LINEAGE; MANUALS.

FORTY. One of the more frequently used **numbers** in the Sufi repertoire of **symbolism**. God kneaded the clay of **Adam** for **forty** days, leading **Persian** Sufis to identify the discipline of the spiritual **retreat** simply as "the 40" (*chilla*) days, the time the seeker needs to be fashioned into a spiritually mature being. It was at the age of 40 that the **Prophet** is traditionally believed to have received his inaugural **revelations**, and 40 is the most commonly mentioned number of the **Substitutes**. *See also* ASCETICISM; SELF-DISCIPLINE; STRUGGLE.

FRIEND OF GOD. Ordinary designation of a category in the **hierarchy** of spiritually advanced individuals, second only to **prophets**. The **Arabic** *walī* is from a root meaning "close to, near," thus suggesting in this usage divine protection or patronage; it is related to the terms often used for "sainthood" and "saintly (or religious) authority," *walāya* and *wilāya*. As a category, they are known in the plural as *awliyāʾ Allāh*. The term is roughly parallel to the term "saint" often used in Christian parlance. A major difference is that Friends of God are so designated through a process similar to popular acclaim rather than through the elaborate institutionally dictated course of investigation, testing, and validation in use by the Roman Catholic Church. In addition to being regarded as conduits of **blessing**, Friends of God are often attributed with powers of healing, walking on water, **clairvoyance**, and other **wonders**, whereas the extraordinary powers bestowed on prophets are known as evidentiary **miracles**. Friends are sometimes referred to as *abrār*, "pious ones," emphasizing their devotion.

Some Sufi **theorists** have elaborated a detailed system of sainthood to parallel that of prophethood, so that there is also a **seal** of the Friends of God. Many Friends of God have also been prominent Sufis in life, and their **tombs** have often become goals of devotional **visitation**. Friends of God belong to the comprehensive **cosmological** designation "people of the Unseen World" (*ahl al-ghayb*), and some Friends are further identified by other titles that locate them in the spiritual universe of Sufi cosmology. These include, for example, **Chiefs**, **Chosen Ones**, **Pole**, **Substitutes**, and **Supports**, in addition to a designation for the lowest rank, the "singular/unique ones" (*fard/afrād*). Although some Friends have assumed virtually global significance, many are important only in local contexts. A regionally important cluster of Friends are the **Walī Songo** of **Indonesia**. *See also* AUTHORITY; RANKS; REALMS.

FRIENDSHIP. *See* COMPANIONSHIP.

FUʾĀD. *See* HEART.

FUḌAYL IBN ʿIYĀḌ (d. 187/803). Central Asian ascetic and traditionist said to have experienced a dramatic conversion from a youthful career as a bandit. His often arresting sayings are frequently cited by Sufi **manualists** and **hagiographers**.

FULFULDE. West and Central **African language**, aka "Fulani," related to **Wolof** (Senegal), and the language of several written sources of important Sufis such as **Nana Asmaʾu**.

FURŪZANFĀR, BADĪʿ AZ-ZAMĀN (15th/20th c.). Major **Iranian** scholar, noted for his editions, translations, literary analysis, and commentary on a wide range of Sufi works, particularly those of Jalāl ad-Dīn **Rūmī**.

FUṬAYMA (fl. mid-third/ninth c.). "Little Fāṭima" was the wife of **Malāmatī** leader **Ḥamdūn al-Qaṣṣār** and was noted for her insight into self-knowledge and absorption in the presence of God. *See also* GENDER; WOMEN.

FUTŪḤ. *See* LIVELIHOOD.

FUTŪWA. *See* CHIVALRY; *see also* ETHICS.

G

GABRIEL. The **angel** principally responsible for delivering divine **revelation** to **prophets** throughout human history. Known in **Arabic** as Jibrīl (or Jabrāʾīl), from a Hebrew term appropriately rendered "strong man of God," he is typically said to appear in otherwise unremarkable human form. The **Qurʾān** calls him by name three times but more often alludes to him as "the spirit" who mediates between the divine and human **realms**. The **Prophet** is said to have received two **visions** of the angel, who under these most mysterious circumstances is manifest in superhuman form propelled by 600 world-filling wings. And it is Gabriel who serves as the Prophet's guide during his **Night Journey** and **Ascension**. Sufi **poets** allude often to Gabriel's role in this paradigm of mystical **experience**, some even referring to the angel as the "celestial **bird**" who bore the Prophet aloft. As the teacher and guide of prophets, Gabriel is like a ***shaykh***, but since the Prophet is at home in "the kitchen where angels are cooked" (**Rūmī**), Gabriel must end his journey so that the Prophet proceeds to God's Throne alone. Just as the Prophet sees Gabriel where ordinary people see only a human being, so mystics see beneath the **form** to the true **meanings** of things. *See also* REALMS; SATAN.

GANGŪHĪ, ʿABD AL-QUDDŪS. *See* ʿABD AL-QUDDŪS GANGŌHĪ (ca. 860/1456–944/1537).

GANJ-I SHAKAR. *See* FARĪD AD-DĪN GANJ-I SHAKAR (ca. 570/1175–664/1265).

GĀZURGĀHĪ, MĪR KAMĀL AD-DĪN (874/1469–?). Descended from an old **Nīshāpūrī** family, he forsook the life of a royally endowed fief owner to live (apparently) as a **Malāmatī** dervish in Herat, **Afghanistan**. He had enjoyed a fine education and turned his attention to writing on mystical subjects, studying under **Jāmī** and producing a commentary on a major work of **Anṣārī**. After a brief royal appointment as ***shaykh*** of Anṣārī's shrine at

Gāzurgāh (near Herat), he completed work on an anthology of Sufi lives called the *Assemblies of the Lovers*. He was never formally associated with any particular **order**. *See also* CENTRAL ASIA; ĪRĀN.

GENDER. Questions relating to distinctions, or lack thereof, between male and female or masculine and feminine roles and attributes. Gender as such is a more inclusive category than **sexuality**, and in Sufi **literature** is often used to communicate a host of **metaphorical** and **symbolic** themes. Some authors comment favorably on the symbolism of the feminine gender of certain Arabic terms (such as *rūḥ*, **spirit**; and *dhāt*, **essence**), suggesting the need to think about the divine reality as beyond gender; or negatively as in the case of a term like *nafs* (also feminine), **ego**-soul. Poets occasionally allude to the potential of all human beings to be "pregnant" with the "**Jesus** of the spirit," as Mary was with that **prophet**. Other related issues are the social and religious status and roles of **women** in Sufi life. *See also* ALLEGORY; ASCETICISM; BELOVED; ECSTASY.

GENERATIONS. Classification used in various ways to structure Sufi **hagiographical** texts; by extension, the name of a sub-**genre** of hagiography, the biographical dictionary or anthology. From an **Arabic** term that can also be rendered "categories" (*ṭabaqāt*), the underlying concept is that one can best understand the history of Sufism by grouping major figures using models based either on chronology or **lineage** or similarity of views. Sometimes the term is used more loosely to mean simply "biographical notices." A number of major Sufi authors have written important works with the term in their title (most prominently, **Abū Nuʿaym al-Iṣfāhānī**, **Anṣārī**, and **Sulamī**). Still others (including ʿ**Aṭṭār** and **Jāmī**) have authored works in the genre under different titles (most importantly, **Remembrances**). In addition, several of the major Sufi **manuals** (such as those of **Hujwīrī** and **Qushayrī**) include sections belonging to this genre. *See also* HISTORIOGRAPHY; HISTORY, SUFI INTERPRETATIONS OF.

GENRE. Any of the various types and forms of **literature**, both in **poetry** and prose. The major genres include **lyrical** love songs (especially **ghazals** and **odes)**, **didactic** romances and epics (typically in **couplets**), panegyrics of the **Prophet** and **Friends of God**, and devotional songs of **supplication** and **repentance**. Falling under the general category of literary forms, but not as clearly creative and artistic as the various **poetic** genres, are the mainly prose genres associated with **exegesis** and other forms of **commentary**, whatever the original text; **manuals** and works of mystical theory, including **lexicons**; **discourses** of teachers recorded for posterity by their students; and **hagiography**. Genres that are primarily prose often cite copious amounts of poetry

and are sometimes our only sources for the now-fragmentary work of a number of famous Sufis who expressed themselves poetically. Along with **aphorisms** and other typically brief forms of ethical, inspirational, or "wisdom" literature, one could also locate the **anecdote** and two types of compact, mystically dense forms: the **allusion** and the **ecstatic** utterance (*shaṭḥ*). *See also* ALLEGORY; *GINĀN*; METAPHOR; NARRATIVE; STORYTELLING.

GHĀLIB, MĪRZĀ ASADULLĀH (d. 1286/1869). Indian Sufi-influenced **poet** who wrote in **Persian** and **Urdu**. His most important contributions to the development of **genres** and imagery about the **Prophet** include **praise** poems as well as longer **didactic** works.

GHĀLIB DEDE (d. 1214/1799). Aka Shaykh Ghālib. **Turkish** poet and ***shaykh*** of the **Mawlawīya**, called the last truly classical Turkish mystical **poet**. He wrote of the spiritual power behind the whirling **dance** characteristic of his **order**.

GHAWTH. *See* POLE.

GHAYB. *See* MYSTERY.

GHAZAL. A **genre** of **lyric poetry**, generally of 14 or fewer monorhyming verses. Composed especially in **Arabic**, **Persian**, **Turkish**, and **Urdu**, as well as other **languages**, ghazals focus on themes of **love** and loss, **union** and **separation**, and often function as **prayer** texts. Many classic ghazal poems are still being set to **music** as popular song forms, especially in the **Middle East** and **South Asia**. *See also* COUPLETS; ODE.

GHAZĀLĪ, ABŪ ḤĀMID AL- (450/1058–505/1111). Major religious scholar and **theorist**, mystical and pastoral **theologian**, and author. He was born and raised in **Khurasan**, where he studied Shāfiʿī **law** and Ashʿarī **theology**. At the insistence of the **Saljūqid** vizier, he moved to **Baghdad** in 484/1091 to serve as professor at the vizier's newly founded *madrasa*. In his "autobiography," he reports that, after several years teaching, he experienced psychosomatic difficulties that caused him to reexamine his most deeply held values. He forsook his teaching position in 488/1095 and spent the next 11 years in Syria and parts of the central **Middle East** before returning to **Nīshāpūr**. During these years, he composed his masterwork, *The Revitalization of Religious Disciplines* (*Iḥyāʾ ʿulūm ad-dīn*), in which he lays out the spiritual **path** both systematically and pastorally. Structured in four large sections of 10 "books" each, the compendium represents the fruit of in-depth

reflection on both traditional sources and his own spiritual **experience** and provides a guided path from repentance to the highest reaches of spiritual progress. During subsequent years, he returned to teaching in northeastern **Iran**, wrote his autobiographical *The One Who Delivers from Error* (*Al-Munqidh min aḍ-ḍalāl*), and finally left the academic life again to return home to Ṭūs. There he founded a *khānaqāh*, accepted aspirants for Sufi **formation**, and lived his last days. He is one of the most influential authors in the history of Islamic religious studies. Two other works of major significance for the history of Sufism include the Arabic *Niche for Lights* (*Mishkāt al-anwār*), an extended **exegesis** of the scriptural "Verse of **Light**," and the **Persian** *Alchemy of Happiness* (*Kīmiyā-yi saʿādat*). *See also* CENTRAL ASIA; ʿIRĀQ.

GHAZĀLĪ, AḤMAD AL- (ca. 453/1061–520/1126). Sufi author and popular **preacher** and younger brother of Abū Ḥāmid al-**Ghazālī**. He studied Sufism with Abū Bakr Nassāj (d. 487/1094) and Abū ʿAlī **Fārmadhī**. The author of prose and poetry in both **Arabic** and **Persian**, his most important work is a Persian text called *Adversions* (*Sawāniḥ*), a treatise on mystical **love** using the **genre** of the **aphorism**. His mystical interpretations of the **Beloved**'s **face** and **eyes**, for example, later found further expression in other Persian Sufi works. Here, too (and in another major work that later inspired ʿ**Aṭṭār**), he developed the metaphor of a **bird** that enters the mundane realm as a sign of the beauty of the Beloved (**God**). He was also known for his sympathetic view of **Satan**'s plight, regarding him as a creature caught in an impossible dilemma: God had ordered him to bow to none but God, and then required all the **angels** to pay homage to the newly created **Adam**. He also penned a number of letters to one of his most famous students, ʿAyn al-Quḍāt al-**Hamadānī**. *See also* ĪRĀN; KHURĀSĀN.

GHĀZĪ MIYĀN (404/1014–424/1033). Popular title of the **martyr**/warrior **Friend of God** Sayyid Sālār Masʿūd Ghāzī, who according to lore, died at the hands of a northern **Hindu** king. Earliest of the *shahīd* exemplary types, he remains very popular in north **India**, as five yearly feasts draw Hindus as well as Muslim devotees to his **shrine** in Uttar Pradesh. Part of the attraction for Hindus are elements of Vaishnavite mythology celebrated in song. His varied constituencies evoke diverse notions of holiness by attributing protean, even chameleon-like abilities to take on and reflect the qualities of exemplary figures beyond the Muslim model of the warrior/martyr. *See also* SOUTH ASIA; VISITATION.

GHAZWĀNĪ, ʿABD ALLĀH AL-. (d. 935/1528–29). Moroccan Bedouin leader of the **Jazūlīya**, theologian, and Sufi theorist whose work blended **Shādhilī** spiritual traditions with overt support for "Idrīsid" political ideology. Central to that system was the ruler's claim to be a *sharīf*, that is, a descendant of the **Prophet** via his grandson **Ḥasan** (rather than **Ḥusayn**), dating back to Mūlāy Idrīs (d. ca. 49/669). This student of **ʿAlī Ṣāliḥ al-Andalusī** continued his teacher's innovative activism, going so far as to effect a "group initiation" of the **women** of one village into the Jazūlīya. His most famous female follower was **ʿĀʾisha bint Aḥmad al-Idrīsīya**, and two of Ghazwānī's male students extended the teacher's social innovation by instituting the "dual *zāwiya*" with distinct facilities for men and **women**—a rough parallel to the dual-gender monastic foundations of twelfth-century Europe. *See also* INSTITUTIONS; MAGHRIB; RESIDENTIAL FACILITY.

GHIJDUWĀNĪ, ʿABD AL-KHĀLIQ (d. 617/1220). Disciple of Yūsuf al-**Hamadānī** largely responsible for spreading his mentor's thought in **Transoxiana**. **Naqshbandīs** situate him in the **lineage** of their founder, Bahāʾ ad-Dīn **Naqshband**, whom Ghijduwānī was said to have **initiated** in a **vision**. Tradition credits ʿAbd al-Khāliq with formulating the eight essential spiritual **exercises** that came to be among the hallmarks of the Naqshbandīya. *See also* CENTRAL ASIA.

GHULĀM KHALĪL, AḤMAD (d. 275/888). An early **ascetic** from **Baṣra** who went on to become a major critic of Sufism in **Baghdad**. He was among the first to level formal accusations of heresy (*zandaqa*, "freethinking") against **Nūrī** and other associates of **Junayd** in an "inquisition" of sorts. *See also* ʿIRĀQ; MIDDLE EAST.

GINĀN. A **genre** of mystical **poetry**, especially popular in **South** and **Southeast Asia**, whose name derives from the Arabic *ghināʾ* (**singing**). Composed in a wide variety of regional **languages**, these poems often focused on the theme of yearning for the **Beloved**. *See also* LITERATURE.

GĪSŪ DARĀZ, SAYYID MUḤAMMAD AL-ḤUSAYNĪ (721/1321–825/1422). South **Indian** religious scholar, **exegete**, disciple of **Chirāgh-i Dihlī**, and most prolific mystical author of the **Chishtīya**. Most of his works are in **Persian**, but he wrote several important texts in **Arabic** as well. As a ***shaykh*** and spokesperson of the Chishtī **order**, he promoted the writings of the **Suhrawardīs** and defended traditional practices of the order against the mis-

givings of regional religious authorities. His **tomb** in Gulbarga remains a goal of annual **visitation** for large numbers of regional pilgrims. *See also* SOUTH ASIA.

GOD (ALLĀH). The one, transcendent Being who is creator, sustainer, and disposer of all things, as described in the "Ninety-Nine Most Beautiful Names." Uppermost in the religious concerns of every Muslim is the affirmation of the divine transcendent **unity** (*tawḥīd*). Sufi **theology** develops fundamental Muslim notions of the deity and of the relationships of the deity to creation and humanity, beginning with the conception of human beings as servants of God. Early **ascetics** focused on the attributes of divine majesty and power, especially God's judgeship before which human beings can rightly think only of accountability for sin. In later theological developments, Sufi **exegetes** and mystical authors have often gravitated toward the Names that suggest divine care and even intimacy with creation. But they are speaking of a closeness born wholly of God's largess and in no way merited or deserved. *See also* ANNIHILATION; BELOVED; PROPHETS; REVELATION; UNITY, EXPERIENTIAL; UNITY, ONTOLOGICAL.

GOLKONDA. A southeastern **Indian** pre-**Mughal** sultanate with a major city of the same name, important in the history of Sufism especially during the Mughal period. Part of the region known as the Deccan, Golkonda was just to the east of another major sultanate in which Sufism was a prominent feature, Bijapur. *See also* SOUTH ASIA.

GÖLPINARLI, ABDÜLBAKI (1318/1900–1403/1982). Leading **Turkish** expert on, editor of, and **commentator** on the **poetry** and prose of **Rūmī**. Though he "sampled" numerous **orders**, he declined to identify himself specifically with any one, but he was arguably more attached to the **Mawlawīya** than to any other.

GOVERNANCE. The overall administration of Sufi **organizations**, including theories and structures of **authority** and a host of **institutional** concerns. Sufi **orders** run the gamut from very loosely structured to intricately **hierarchical**, resulting in a wide range of structures and methods of governance. Those with the most detailed and complex "flow-charts" reflect the greatest degree of internal division of labor, with varying degrees of **authority** delegated to assistants by the overall superior. Most organizations developed stable procedures for establishing **successorship** to a founder and subsequent ***shaykhs***. Some orders sought to maintain a high level of centralization even after new branches or suborders had been authorized, while in others new foundations began and remained quite independent. Many orders evolved

distinctive **ranks** and titles, such as those of *nāʾib* (deputy *shaykh*), *khādim* (servant, assistant), *qayyūm* (high-ranking **Naqshbandī**), and *muqaddam* (leader of a group within a local organization). *See also* HONORIFICS; INITIATION; LINEAGE.

GOWHARĪN, SAYYID ṢĀDIQ (1333/1914–1416/1995). Shīʿī professor of Sufism at the University of Tehran who wrote a dissertation on **Rūmī** with **Furūzānfar** as his mentor. He went on to specialize in Sufi **terminology**. His family connection with institutional Sufism was to the **Nūrbakhshīya**, but Gowharin was initiated into the Khāksār **organization**. *See also* ĪRĀN.

GRACE. A **theological** category referring to perfectly gratuitous divine assistance of any sort, expressed by such **Arabic** terms as *lutf*, *niʿma*, and by association, *baraka* (**blessing**). Grace is an expression of **God**'s intimate involvement with creation, and nothing occurs apart from grace. Although human beings are incapable of earning divine aid as such, they are in no way excused from striving to be worthy of it. Indeed, even the latter condition is itself strictly speaking not attainable by human effort alone and comes about only as a result of grace. *See also* JOURNEY; THEORY, MYSTICAL; WONDERS.

GRATITUDE. The quintessential religious virtue for Muslims, the opposite of attributing to what is not **God** qualities that belong only to God. Sufi **poets** like to pun on the **Arabic** words for gratitude (shukr—here the consonantal radicals are in bold type) and idolatry (shirk) to underscore the differences as well as the paradoxical and dangerous proximity of the two. Only a full realization of the centrality of divine **grace** can lead one to constant gratitude. *See also* PATIENCE; SINCERITY.

GREEN. The **color** often said to be **symbolic** of the **Prophet**, or of **prophets** as a group in some cases, and, by extension, of Islam itself. Some Sufis have associated green with the authority of a spiritual **director**, and in some **cosmological** schemes it is the color of the emerald mountain that is the goal of spiritual **pilgrimage**. It is thus also the color of **Paradise** itself, where everyone will wear green. **Khiḍr** is inextricably linked with greenness, and some Sufi poets refer to the down on the **Beloved**'s cheek as freshly verdant. In some **orders**, green worn on items of **clothing** or **headgear** has designated a particular **rank**. *See also* CLOAK.

GUIDE, SPIRITUAL. *See SHAYKH.*

GUIDEBOOKS. A subset of the genre of geographical **literature**, works dedicated to assisting travelers intent on formal **pilgrimage** to **Mecca** as well as **visitation** to local and regional holy **places**. Sometimes referred to with the Perso-Arabic term *ziyāratnāma*, they were produced in considerable numbers especially during the later medieval period (sixth/12th–10th/16th centuries). These books spotlight religious institutions of all kinds, including considerable information about Sufi **tombs**, **residential facilities**, and other architectural complexes associated with various **orders**. The annotated travelogues have often been illustrated with images of the holy sites described in their texts. *See also* INSTITUTIONS; JOURNEY; SHRINE.

GUJDAWĀNĪ, ʿABD AL-KHĀLIQ. *See* GHIJDUWĀNĪ, ʿABD AL-KHĀLIQ (d. 617/1220).

GULSHĀN, SAʿD ALLĀH (d. 1204/1728). Major figure in the evolution of **Urdu** as a language of mystical poetry. Associated with the **Naqshbandīya**, he became the ***shaykh*** of Muḥammad Naṣīr ʿAndalīb (1109/1697–1172/1758), the father of Mīr **Dard**. *See also* INDIA; SOUTH ASIA.

GURDJIEFF, GEORGY IVANOVICH (ca. 1294/1877–1369/1949). Russian-born religious figure sometimes popularly associated with developments in Sufism's adaptation to "western" contexts. His work on religious movement, or **dance**, attracted a following in the United States during the 1920s, 1930s, and 1940s. Although he does not appear to have associated himself explicitly with Sufism, some accounts of "Sufism in the West" identify him, along with P. D. **Ouspensky**, as a figure in the spread of the "Tradition" in Europe and the United States. Some Sufis now repudiate any such association on the grounds that neither of these individuals had the **authority** to teach Sufism, although some **Naqshbandīs** have gone so far as to list him in their **lineage**. *See also* ENNEAGRAM; THEOSOPHICAL SUFISM.

GWĀLIYĀRĪ, MUḤAMMAD GHAWTH (906/1500–970/1562). Indian mystical author and leading member of the **Shaṭṭārīya**. He spent part of his adult life in the state of Gujarat before developing a brief relationship with the **Mughal** Akbar in Agra. Like a number of prominent Sufi authors before him, he developed the theme of **Ascension** as a paradigm of spiritual **experience**. He was influential in the growing importance of the Shaṭṭārīya, and Akbar recognized his significance by building him a splendid **tomb** in Gwāliyār. *See also* SOUTH ASIA.

H

ḤABĪB AL-ʿAJAMĪ (d. 156/772). An **ascetic** whose nickname meant "foreigner," indicating that he was a non-Arab. **Manualists** have preserved a number of his sayings, such as that he recommended **praying** only for two things: not to have reason for shame at the **Resurrection**, and to be gifted with a happy and prosperous life. *See also* MIDDLE EAST.

ḤABS-I DAM. *See* BREATH CONTROL.

HACİ BEKTAŞ. *See* BAKTĀSH WALĪ, ḤĀJJĪ (d. ca. 669/1270–71).

ḤAḌĀRA. *See* PRESENCE.

ḤADDĀD, ABŪ ḤAFṢ AL- (d. ca. 265/878–79). A former blacksmith, **ascetic**, and mystic of **Nishapur** frequently quoted in **manuals** and **hagiography**. He left no written works of his own but was acknowledged as a Sufi whose spiritual authority in **Khurasan** was equivalent to that of **Junayd** in **Baghdad**. Rare reports of occasionally bizarre behavior on his part may have been related to his fuller association with the **Malāmatīya** later in life, but he generally avoided any personal habits that would attract attention. Among his most influential disciples was Abū ʿUthmān al-**Ḥīrī**, and he is known to have had **women** among his pupils. *See also* CENTRAL ASIA.

ḤADDĀD, IMĀM ʿABD ALLĀH IBN ʿALAWĪ AL- (1034/1634–1133/1720). Popularly known as Imām Ḥaddād, *mujaddid* at the turn of the 12th Islamic century, this **poet** and mystic from Hadramawt (southern **Arabian Peninsula**) authored a number of important works on **spirituality**. He belonged to a family of scholar-Sufis influential in the spread of the ʿAlawīya **order** and the reform of Sufism in **East Africa** and the western **Indian** Ocean. *See also* MIDDLE EAST; RENEWER.

ḤADĪQAT AL-ḤAQĪQA. *See* SANĀʾĪ, ABŪ 'L-MAJD MAJDŪD (d. 525/1131).

ḤADĪTH. Saying, tradition, or record of the words and deeds of the **Prophet Muḥammad**, consisting of a chain of transmitters and a "body" or text (*matn*). Originally committed to memory by **Companions** and transmitted only orally from one generation to the next, the Prophet's legacy spread across the length and breadth of lands under Muslim rule. By around the mid-eighth century, religious scholars expressed concern that the corpus of this sacred patrimony was too expansive and precious to continue to entrust to fallible human memory. They began a far-flung "quest for Ḥadīth" in which specialists sought to retrieve and record in writing as many of the remembered traditions as possible.

A critical ingredient in the methodology of the search was establishing the authenticity of each saying. After first ascertaining the names of every individual known to have passed along a given tradition, scholars then classified those individuals according to degree of credibility. By the end of the ninth century, six major written collections had been published, each offering thousands of sayings with their chains of "supports" (*isnād*) and an evaluation of the soundness or weakness of each saying. Dozens of additional anthologies have been published over the centuries, but these "six" remain the most authoritative. Countless major Sufis have been traditionists—specialists in the sayings of the Prophet—and Sufi texts cite this material extensively.

As with scriptural **exegesis**, Sufi use of Prophetic traditions is colored by a particularly intense interest in those texts that highlight the Prophet's relationship with **God** and emphasize his role as paragon of spiritual values. In addition to the sayings of the Prophet, Muslim tradition has also preserved in a place of honor a large number of *ḥadīths* attributed to God Himself. Known as "sacred sayings" (*aḥādīth qudsīya*), these form an amazing treasure trove in which Sufis over the centuries have found insights into the essential features of the divine-human relationship. For the **mystics**, these sacred traditions reveal God's very heart, so to speak, one that is immanently accessible and desirous of being known.

Finally, following this model of gathering authoritative utterances and exemplary anecdotes, Sufis have also developed collections of sayings and deeds of famous Sufis, complete with chains of transmitters. This **genre** of Sufi **literature** thus parallels the broader phenomenon of Islamic documentation of the **Prophetic Example**. *See also* HAGIOGRAPHY; HISTORIOGRAPHY; QURʾĀN.

ḤAḌRA. *See* RECOLLECTION.

ḤAḌRAT BĀBĀJĀN (d. ca. 1350/1931?). Daughter of a Pathan leader in Baluchistan (**Afghanistan**) whose given name was Gul Rukh. Rebelling against an arranged marriage promising royal prerogatives, she fled home for

India, where she lived (some say) to over a hundred years of age. She learned from both **Hindu** and Sūfī teachers and is generally identified as a ***qalandar***. Celebrated for her healing *baraka* and renowned for extreme **asceticism**, her reputation continues to draw interreligious devotees to her **shrine** in Pune. *See also* SOUTH ASIA; WOMEN.

ḤĀFIẒ, MUḤAMMAD SHAMS AD-DĪN (726/1325–791/1389). Persian lyric and panegyric **poet** from **Shiraz** in southwestern **Iran**. Although he is not known for significant connections to a given **order**, his **ghazals** especially have often been interpreted mystically. Perhaps most importantly, this poet has been most influential through his elaboration and refinement of many **metaphors** often adopted by Sufi poets, particularly the language of **intoxication**, longing, **music** and **dance**, and the **beloved**'s **face**, **eyes**, tresses, and other alluring features. *See also* ALLEGORY; GENRE; SYMBOLISM.

HAGIOGRAPHY. Writing about holy persons, distinguished from the more modern **genres** of "history" or "biography" because of the tendency to elevate its subjects beyond the merely human through the inclusion of elements of miracle and magic. Hagiography constitutes a major type of Sufi **literature** in itself and encompasses a variety of genres. Hagiographical works can take the form of larger accounts of a single individual (*sīra*, a term that applies preeminently to the life story of **Muḥammad** but has also been used to refer to saintly figures) as well as of biographical dictionaries or anthologies such as works in the genre called "**generations**" (*ṭabaqāt*). Some such works are entitled "memorial" or "**remembrances**" (*tadhkira*), while others are known as *siyar* (life story, the pl. of *sīra*). A special type of sacred biography that focuses on the extraordinary deeds of **Friends of God** is known by the term *manāqib*. Still another distinctive genre, sometimes called the *maqtal*, specializes in the stories of **martyrs** and their families and supporters. But hagiographical elements, generally in the form of anecdotes, appear in many other literary genres, beginning with the **Ḥadīth** and including a range of Sufi **poetry** and prose. In the former case, the sub-genre recounts the "virtues" (*faḍāʾil*) of important individuals, beginning with the **Companions** of the **Prophet**. Much of what we know about hundreds of Sufis derives from hagiographical sources. Critical analysis of this vast corpus of material, still a relatively fresh enterprise, reveals the particular biases of the works' authors and provides invaluable insights into the character of the Sufi **organizations** that supported the production of such works. Analysis thereby also provides clues as to a particular document's "factual" reliability. One could also argue that **autobiography** belongs in the category of hagiog-

raphy. Among major hagiographers are ʿ**Aṭṭār**, **Jāmī**, **Munāwī**, **Shaʿrānī**, and **Sulamī**. *See also* ETHICS; HISTORIOGRAPHY; HISTORY, SUFI INTERPRETATIONS OF.

ḤAKĪM. "Wise one" (pl. *ḥukamāʾ*). Ninth- to 10th-century **Khurāsānī** movement especially influential in and around **Balkh** and Tirmidh, and important largely among upper-class hereditary landholders. Leaders (such as **Tirmidhī**) assumed, or were granted, the title *ḥakīm* and were often identified as (or claimed to be) **Friends of God** (*walī, awliyāʾ*). *See also* CENTRAL ASIA; SAGE.

ḤAKĪM ATA (seventh/13th c.). Aka Ḥakīm Sulaymān. **Central Asian sage** typically identified as a direct descendant of Aḥmad **Yasawī**, he was the principal subject of an important Chagatay **Turkic hagiography**. Though sources do not identify him explicitly as a Sufi, regional traditions portray him as a **Friend of God** with all the usual prerogatives attributed to such spiritual paradigms, including a good dose of the **wondrous** and related folkloric features. *See also* LANGUAGES; TURKEY.

ḤĀL. *See* STATE.

ḤALLĀJ, ḤUSAYN IBN MANṢŪR AL- (244/857–309/922). Persian-born mystical author and **poet** who spent much of his life traveling throughout the central **Middle East** as well as **Central** and parts of **South Asia**, and (according to anachronistic and tendentious accounts) who was brutally executed in **Baghdad** as a heretic. Known as the "Carder (*ḥallāj*) [of Consciences]" because of his trade as a wool-carder, he is said to have been **initiated** into Sufism in **Baṣra** by ʿ**Amr ibn** ʿ**Uthmān al-Makkī**. He later came to know **Junayd** in Baghdad and traveled back to **Iran** and opted for a less formal Sufism by forsaking the **cloak** in favor of lay garb. Eventually, he again assumed a more **ascetical** public demeanor and clothing and returned to Baghdad, where his wife and family had been living.

During his latter years, Ḥallāj articulated his intense spiritual **experience** in original, elegantly simple **lyric** poetry as well as highly controversial **ecstatic** utterances. His theologically motivated sympathy for **Satan** became one of his hallmarks. Nearly as important as his poetry, Ḥallāj's most influential work is his short *Book of Ṭā-Sīns* (*Kitāb aṭ-ṭawāsīn*), a densely **allusive** reflection on his own mystical experience. After hotly contested and politicized legal proceedings, his gruesome death made him the paradigmatic mystical **martyr**. Sufi theorists and **hagiographers** cite him with great frequency and reverence, as do many poets, and Ḥallāj is acknowledged as a cornerstone in the mystical **theology** founded on the concept of "ontological

unity" (*waḥdat al-wujūd*). Although he himself did not originate a formal order, groups of his followers have been identified as the Ḥallājīya. During his lifetime, Junayd was among his staunchest critics, and three centuries later, **Ibn ʿArabī** criticized him from his unique perspective. *See also* ʿIRĀQ.

ḤALQA. *See* RITUAL.

HALVETĪ-JERRĀHĪ. *See* KHALWATĪYA.

HAMADĀNĪ, ʿABD AṢ-ṢAMAD AL-, FAKHR AD-DĪN (d. 1216/1801). Major early modern ***shaykh*** of the **Niʿmat-allāhīya** who studied in Najaf and Karbalāʾ and earned accreditation as a *mujtahid*. Mīrzā Āqāsī was among his most important students. During his lifetime, Iranian Sufis were under considerable stress from Qajar **Shīʿī** authorities, but ʿAbd aṣ-Ṣamad died in Karbalāʾ during an attack by Arabian **Wahhābī** forces. *See also* ʿIRĀQ; PERSIAN.

HAMADĀNĪ, ʿALĪ IBN SHIHĀB AD-DĪN AL-, MĪR SAYYID (d. 786/1385). Kubrāwī *shaykh* and author who established the order in Kashmir after settling there with (a reputed) 700 disciples in 783/1381; the order continued after his death under the name Hamadānīya. He traveled widely throughout the **Middle East** and **Central** and **South Asia** and associated with Sufis of various orders. He also wrote as many as 100 generally short treatises and produced a summary of **Ibn ʿArabī**'s prophetological work *Bezels of Wisdom* in **Persian**. He studied **law** in both the Ḥanafī and Shāfiʿī schools and was initiated formally into *futūwa* and Sufi **organizations**. *See also* CHIVALRY; ETHICS; INDIA.

HAMADĀNĪ, ʿAYN AL-QUḌĀT AL-, ABŪ ʾL-MAʿĀLĪ (492/1098–526/1131). Mystical teacher, author, and **martyr** from western Persia and disciple of **Aḥmad Ghazālī** and Muḥammad ibn Hammūya. From a family of jurists/judges whose legal affiliations included by turns Shāfiʿī and **Shīʿī**, his sobriquet is "Pearl of the Judges." His **Persian** writings betray the significant influence of the thought of the earlier Sufi **martyr Ḥallāj**. He ran afoul of the religious authorities in **Baghdad**, who interpreted his **theology** as monistic. They also objected to his views on sainthood as encroaching on the uniqueness of **prophethood** and took exception to his reduction of the "last things" (death, judgment, heaven and hell—i.e., **eschatology**) to microcosmic rather than macrocosmic realities—that is, occurring in the individual rather than on a global scale at the end of time. During an extended imprisonment, he wrote one of his most famous works, the *Complaint of the Exile*, in which he



Execution of Ḥallāj (d. 309/922), who is standing on the gallows as executioners prepare to cut off his hands. Various famous Sufis among the observers are identified by names on turbans (including Shiblī, Ibn ʿAtāʾ, and Junayd—who actually predeceased Ḥallāj). Jāmī, *Nafaḥāt al-uns* (Ottoman, 1003/1595). © The Trustees of the Chester Beatty Library, Dublin, T474:79r.

defended himself against charges of heresy. He was brutally tortured and executed in Hamadān. His most influential work is the Persian *Tamhīdāt*

(*Preludes*), which explores in 10 thematic segments various aspects of the mystical life, often embodying controversial interpretations of scriptural and earlier Sufi texts. *See also* ĪRĀN; LAW.

HAMADĀNĪ, YŪSUF, ABŪ YAʿQŪB AL- (441/1049–534/1140). Persian *shaykh* acknowledged as a major influence on founders of both the **Naqshbandīya** and the **Yasawīya orders**. He is traditionally acknowledged as the prime ancestor of a long line of *khwājagān*, spiritual masters, and his *khānaqāh* was known as the "Kaʿba of **Khurasan**" for its ability to attract major students, including the likes of the Persian **poet Sanāʾī**. He was a Ḥanafī in **law**, and his spiritual **lineage** connects him back to **Bāyazīd al-Bisṭāmī** and Abū 'l-Ḥasan **Kharaqānī**. Among his teachers were Aḥmad **Ghazālī** and Abū ʿAlī **Fārmadhī**. *See also* CENTRAL ASIA; RESIDENTIAL FACILITY.

ḤAMDĪ, ḤAMD ALLĀH (853/1449–909/1503). Turkish didactic and **lyric poet** most famous for his mystically oriented romances about **Joseph** and **Zulaykhā** and the star-crossed lovers, Laylā and Majnūn. His father had been ***shaykh*** of the Bayramīya, and the son, whose writing is suffused with Sufi concepts, eventually became the disciple of one of his father's successors to the leadership of the **order**. *See also* ALLEGORY; TURKEY.

ḤAMDŪN AL-QAṢṢĀR, ABŪ ṢĀLIḤ (d. 271/884). Khurāsānī ascetic most noted as a leader of the **Malāmatīya** movement. Like many others of that group, his name includes a prominent reference to his trade: a *qaṣṣār* is a fuller. He is noted for his repudiation of even the least hint of claim to spiritual accomplishment whether in acts of **self-discipline** or assistance to others. Central to his teaching was the need to vanquish the lower self or **ego** (*nafs*) completely, ever mindful of its resilience and wiles. His most famous associates included Abū **Nakhshabī** and **Naṣrābādhī**. *See also* CENTRAL ASIA.

ḤAMĪD AD-DĪN NĀGAWRĪ (d. 673/1274). Indian religious scholar, mystical author, and **successor** to **Muʿīn ad-Dīn Chishtī** and ***shaykh*** of the **Suhrawardīya**. Arguably Indian **Sufism**'s first major writer, he penned a number of **theoretical** works as well as some **Persian poetry**. *See also* SOUTH ASIA.

ḤAMMŪYA, SAʿD AD-DĪN (ca. 586/1191–649/1252). Khurāsānī Shāfiʿī religious scholar, disciple of **Kubrā**, and ***shaykh*** of ʿAzīz ad-Dīn **Nasafī**. He was **initiated** into **Sufism** in **Damascus** and is said to have met Shihāb ad-Dīn Abū Ḥafṣ ʿUmar as-**Suhrawardī** in **Mecca**. During later travels through

the central **Middle East**, he met Ṣadr ad-Dīn al-**Qūnawī**, became a proponent of *waḥdat al-wujūd*, and was influenced by **Ḥurūfī** thought. *See also* ARABIAN PENINSULA; IBN [AL-]ʿARABĪ, MUḤYĪ AD-DĪN (560/1165–638/1240); SYRIA.

ḤAMZA, AMĪR (1329/1911–1366/1946). Malay son of a Sufi who wrote mystically inspired **poetry** influenced by the likes of **Rūmī**. His story is a reminder that **Sufism**'s extent both chronologically and geographically is ongoing. *See also* SOUTHEAST ASIA.

ḤAMZA FANṢŪRĪ (fl. ca. 968/1560). Sumatran (**Indonesian**) **Qādirī** author and **poet**. He was influenced by the thought of **Ibn ʿArabī** and advanced the theory of *waḥdat al-wujūd*. He created some of the earliest examples of the **Malay** *syair*, a variation on the **quatrain genre** using an a-a-a-a rhyme scheme (rather than the **Persian** a-a-b-a scheme), typically stringing from 10 to 20 of the quatrains together to develop a theme at greater length. Though the quatrain is formally closer to **lyric**, his use of the form transformed it into more of a **didactic** genre. Many of his 32 poems are homiletical in tone, and he invariably gives traditional scriptural themes a mystical interpretation. Little is known of his personal life or explicit affiliation with any particular **order**. Shams ad-Dīn of Pasai is known to have been an important student of his. *See also* LITERATURE; SAMAṬRĀNĪ, SHAMS AD-DIN AS- (d. 1039/1630); SOUTHEAST ASIA.

ḤAMZA NIGĀRĪ (1220 or 1230–1304/1805 or 1815–1886). Azerbaijānī Sufi poet and member of the **Naqshbandīya-Khālidīya**. He worked to spread that **order**, engaged in combat against Russian and **Ottoman** military forces in Dagestan and elsewhere, and left a literary legacy in **Persian** and **Turkish**. *See also* CAUCASUS.

ḤAMZA AL-QĀDIRĪ AL-BOUTCHĪCHĪ. *See* BOUTCHĪCHĪ, SĪDĪ ḤAMZA (1341/1922–).

ḤANAFĪ *MADHHAB*. *See* LAW.

ḤANBALĪ *MADHHAB*. *See* LAW.

HĀNSAWĪ, JAMĀL AD-DIN AḤMAD (580/1184–659/1260). Panjabi poet and major **Chishtīya** leader with significant links to Bābā **Farīd**. His literary legacy includes prose and poetry, **Arabic** and **Persian**. *See also* LANGUAGES; SAMAṬRĀNĪ, SHAMS AD-DIN AS- (d. 1039/1630); SOUTH ASIA.

ḤAQĪQA. *See* REALITY, ULTIMATE.

ḤAQQ. *See* TRUTH.

ḤAQQĪ, ISMĀʿĪL. *See* ISMĀʿĪL ḤAQQĪ (1063/1652–1137/1725).

HARAWĪ, AMĪR ḤUSAYNĪ (d. after 729/1328). Mystical author in **Persian** from Herat (present-day **Afghanistan**) and member of the **Suhrawardīya**. He wrote several **theoretical** works as well as a collection of **poetry**, most of which were lost during the Mongol invasion. *See also* CENTRAL ASIA; ĪRĀN.

ḤASAN AL-BAṢRĪ (21/642–110/728). **Medina**-born religious scholar and **preacher** who moved to **Baṣra** and is most famous as an **ascetic** and was claimed by later Sufis as one of the earliest Sufis. He was reportedly of such dour demeanor and dwelt so much on **ethical** responsibility that one would have thought Hell had been created just for him. Since he was old enough to have been personally acquainted with a number of the **Prophet**'s **Companions**, Sufis have often seen him as a crucial link to the Prophet and have thus typically included him in their **lineages**. **Hagiographical** sources often place him in a chronologically unlikely relationship to **Rābiʿa al-ʿAdawīya**. *See also* ʿIRĀQ; MIDDLE EAST.

ḤASAN SIJZĪ DIHLAWĪ (652/1254–737/1336). Major **Indian Chishtī hagiographer** and **poet** of **Delhi**. He is best known for his compilation of the **discourses** of his ***shaykh***, **Niẓām ad-Dīn Awliyāʾ**, but he also composed hundreds of **lyric ghazals** in **Persian** and a book of **aphorisms**. *See also* SOUTH ASIA.

ḤAWLĪYA. *See* WEDDING.

ḤAYDAR SHAYKH. *See* ṢADR AD-DĪN ṢADR-I JAHĀN (d. 921/1515).

ḤAYDARĪYA. A movement of mendicant **dervishes** founded in **Iran** by Quṭb ad-Dīn Ḥaydar (d. ca. 618/1221–22). His name means "Lion," a symbol largely associated with ʿ**Alī**. Bearing noteworthy similarities to the **Qalandarīya**, the movement spread quickly to **Turkey** and **India**, and the **Baktāshīya** were responsible for spreading some of their traditions as well. Like the ***qalandars***, they typically practiced **celibacy**, wore distinctive **clothing** and **headgear**, and sported prominent moustaches. Among their more extreme practices was wearing iron rings around various parts of their bodies, including the genitals. *See also* ASCETICISM; MALĀMATĪYA.

ḤAYRA. *See* PERPLEXITY.

HEADGEAR. A wide variety of hats and decorative trim, often called a "crown" (*tāj*), and used to distinguish one **order** from another as well as to designate **ranks** within a given **organization**. Like the **cloak**, the hat functions as a **symbol** of **initiation** into an order. Distinguishing features include material as well as shape and **color**. The two most widely used types are the turban or similar wrapped arrangements (such as the **Turkish** *qāwuk*) and the one-piece cap of various sizes and shapes (such as the Persian *qalansuwa*). Among the orders that preferred turbans, the **Qādirīya** wound theirs with six folds while the **Baktāshīya** used 12. Some orders, such as the **Mawlawīya** and **Naqshbandīya**, use the *kulāh* or *sikke* ("seal"), a conical pointed or cylindrical domed hat (also called the *ṭarṭūr*) of woolen felt, sometimes adorned with outer wrapping. A common item of this type is the skullcap called the *tāqīya*. Some **Chinese** Sufis wear a six-cornered hat.

In the practice of some orders, the hat has born special significance not only as a symbol of **poverty** but as a hereditary link with the Prophet and his **Companions** and to previous **prophets**. God originally gave **Adam**, and later Noah, **Abraham**, and **Muḥammad**, hats of poverty said to have been marked with four folds or slashes symbolic of various levels of abandonment. In addition to the association with spiritual poverty, hats symbolized **virtues**, each of which was characteristic of a particular prophet: Adam's command, Noah's vision, Abraham's generosity, and the Prophet's munificence. All but the last of these hats was lost or born to heaven by a prophet who inherited it from a predecessor. According to Naqshbandī traditions, Sufi hats connect their wearers spiritually to the Prophet, since he passed his own hat to **Abū Bakr**. In some regions, such as **Turkey**, a version of a dead Sufi leader's headgear is attached to the upper end of the sarcophagus in the **tomb**, and many tombstones bear likenesses of the hats worn in life by those buried there. *See also* BEGGING BOWL; CLOTHING.

HEART. Both a physical organ essential to life and the human faculty at the center of all spiritual **experience**. It is therefore the focus of Sufi **discernment** and spiritual direction, known as the **science of hearts**—a term first used by **Ḥasan al-Baṣrī**. A seeker's lifelong project is "polishing the mirror of the heart" through the various **ascetical** and **contemplative** disciplines, which burnish away the rust and corrosion of self-deceit and all the **ego-soul**'s considerable powers of obfuscation. Sufis are fond of a Sacred Ḥadīth in which **God** says that though the heavens and earth are too small for Him, in the human heart there is ample room. The most important **Arabic** term for heart is *qalb*, from a root that means to turn or rotate (i.e., fluctuate or vacillate), because the heart is susceptible to the attractions of the ego-soul as

well as the **spirit** (*rūḥ*). (The most common **Persian** term is *dil*.) The "greater *jihād*" is therefore analogous to a kind of tug-of-war between ego and spirit to win the heart's attentiveness. This is a tripartite model devised by **Jaʿfar aṣ-Ṣādiq** and further developed by **Kharrāz**, and it ranks among the earliest models of Sufi **psychology**.

Some theorists explain that at the center of the heart is the "innermost secret" or **mystery** (*sirr*), which some describe as analogous to conscience. According to ʿ**Amr al-Makkī**, for example, the *qalb* represents love, within which is contained the *rūḥ* of **proximity**, which is in turn the dwelling place of the *sirr* of **union** with God. In a somewhat more elaborate four-part model, **Nūrī** explains that the locus of surrender (*islām*) is the center of one's being (the *ṣadr*, a kind of spiritual pericardium), which requires one to overcome the ego (*nafs*). Enclosed within that is *qalb*, the locus of faith (*īmān*), with its requirements of self-denial. At the next level inward, the *fuʾād* contains mystical **knowledge** (*maʿrifa*), which requires **self-scrutiny**. At the innermost center of the "heart" is the *lubb* (kernel, marrow, pith), home of the acknowledgment of the divine transcendent **unity**, which requires absolute fidelity to God. **Tirmidhī** developed a similar four-part model, further identifying each of the four elements with one of the four aspects of the **soul**/self: commanding evil (*ṣadr*), inspiring (*qalb*), blaming (*fuʾād*), and resting in tranquility (*lubb*). Most importantly, the heart is the seat not only of **ethical virtue** but of **knowledge**. Sufi **poets** and other authors describe the heart also as the locus of the **vision** of the **Beloved**. Common related expressions used to describe spiritually advanced individuals include "people of" (*ahl-i dil*), "owner of" (*ṣāḥibdil*), "masters of" (*arbāb al-qulūb*), and "possessors of" (*ūlū ʾl-albāb*) hearts. *See also* COLORS; FORMATION; MIRROR; TYPOLOGIES.

HEAVEN. The supra-terrestrial **realms**, the various levels of firmament "above" the earth, and the state and/or place of eternal happiness awaiting the faithful who die in **grace**. The Heavens (*as-samāʿ*), taken in the first sense here, are traditionally said to have seven levels, each sometimes associated with one of the seven major **prophets**, and through which the **Prophet** arose during his **Ascension**. Early apocalyptic texts in the **Qurʾān** describe how at the end of time these "heavens" will be rolled up like a scroll and be no more. Muslim tradition generally uses the scriptural designation of the "Garden" (*al-janna*), or **Paradise**, to refer to the realm of final reward for the righteous. For Sufis generally, the Garden of Paradise represents pure **intimacy** with **God**, and many have insisted that if **Hell** were the place of intimacy they would prefer to be there. Even desire for Heaven can be an obstacle to one's relationship with God. **Rābiʿa**, for example, insisted that love alone—not hope of reward or fear of punishment—was a worthy spiritual motive. *See also* COSMOLOGY; ESCHATOLOGY; JOURNEY.

HELL. The state or **realm** in which unrepentant sinners will be punished for consistently choosing what is "other than **God**." The **Qurʾān** speaks of "the **Fire**" (*an-nār*), "the Flaming" reality (*al-jaḥīm* or *as-saqar* or *aṣ-ṣaʿīr*), "the Pressure" (*al-ḥuṭama*), or "the Abyss" (*al-hāwiya*). Many Muslims consider Hell a physical as well as spiritual reality. Mainstream Muslim tradition has long allowed for the possibility that God might forgive the most heinous sins of a person bound for Hell, and that Hell functions for some individuals much as Purgatory does in Christian **theology**—a temporary abode whose purpose is to cleanse and make possible a heavenly reward after all. In their poems and prayers, many Sufis have insisted that **fear** of Hell is an unacceptable motive for good **behavior**. Some have discussed the tradition that says the "believer sees by the **light** of God," explaining that the light of faith alone can extinguish the fires of Hell and show them for the utter darkness that they represent. *See also* COSMOLOGY; ESCHATOLOGY; HEAVEN.

HERMENEUTICS. Principles and methods of interpretation of sacred texts, including most prominently scriptural **exegesis**. One of the earliest major Sufi exegetes, **Sahl at-Tustarī**, laid out a number of important hermeneutical guidelines that exerted a profound influence on subsequent generations of Sufi Qurʾānic commentators. A fundamental principle is the understanding that **outward** expression, or **form**, conceals the **inward** substance of **meaning**. Combining that with the **Qurʾān**'s own suggestion (3:7) that there are verses whose meaning is "categorical" (*muḥkamāt*) and thus not subject to interpretation, as well as verses whose significance is (according to some translators) "in need of further elaboration" (*mutashābihāt*, referring to the so-called ambiguous verses), the interpretative possibilities begin to multiply.

Sahl and his successors were careful to note that the **exoteric** or outward meanings must be understood as a foundation (a level of exegesis called *tafsīr*), before one could proceed to the inward meanings through **esoteric** interpretation, known as *taʾwīl*. In Sahl's view, the Sufi reads the sacred text for a kind inspiration through the imaginative power stirred by the text, a "keynote" (to use G. Böwering's term) that elicits "mental associations." Everything depends on the Sufi exegete's basic assumptions about the function of the Qurʾān: it is, to be sure, a source of guidance concerning specific matters governing the pursuit of a religious life on the outward level; but it is, more importantly, guidance, **light**, and **knowledge** inwardly.

Sahl and subsequent Sufi exegetes further elaborated on the possibilities for interpreting each scriptural text, adding to outward and inward meanings the much-debated levels of ethical (*ḥadd*) and mystical (*maṭlaʿ*) significance. In addition, the concept of progressive **revelation** implied in the principle of *naskh* (abrogation) is particularly important: because human beings are not capable of absorbing the full divine truth at a stroke, **God** has seen fit to

reveal it piecemeal, making it necessary to supersede some earlier revelations with subsequent disclosures. Finally, one of the more important terms Sufis use to describe the whole hermeneutical endeavor is *istinbāṭ* (deeper understanding), from a root that suggests the discovery of a hidden source that overflows inexhaustibly. *See also* TERMINOLOGY; THEORY, MYSTICAL.

HIERARCHY. An **organizational** feature both on the level of **cosmological** structures and in the **institutional** frameworks of many **orders** and, in a broader way, within Muslim religious communities in general. As for the overall sociological structures of Muslim religious communities, the ancient distinction among the **Companions**, Followers (second generation among the earliest Muslims), and Followers of the Followers, along with various generalized rankings within each of those categories according to spiritual qualities and **knowledge**, sets an important pattern. **Shīʿī** tradition has institutionalized more obviously hierarchical structures than the **Sunnī** majority. This is evident both in the **theologies** of **history** that led to belief in a succession of spiritual leaders in the family of the **Prophet** known as *Imāms*, and in the hierarchical structures of religious **authority** and **law** in which two ranks of *āyatullāh* (sign of God) and two of *ḥujjat-al-islām* (proof of Islam) exercise priority over the lower orders of *thiqqat-al-islām* (trustee of Islam) and *mullā*.

To a lesser degree, the history of Sunnī communities also evidences varying degrees of at least implicit hierarchical **ranks** among the community. One could either earn various titles through practice or accomplishment (such as **martyr**, pilgrim, warrior for the faith, professional religious scholar) or have a title bestowed or attributed (such as ***shaykh***, *sayyid* [descendant of the Prophet], or *mujaddid* [renewer promised by God at the turn of each new Islamic century]). It is in the latter category especially that Sufi hierarchical rankings generally fall. A cosmic spiritual hierarchy consists of several ranks of figures known as the "Men of the Unseen World" (*rijāl al-ghayb*), including **Chiefs**, **Chosen Ones**, **Pole**, **Substitutes**, and **Supports**. Finally, structures of **governance** within the orders manifest an often high degree of hierarchical organization. *See also* HONORIFICS.

ḤIFẒ AL-QURʾĀN. *See* QURʾĀN, MEMORIZING.

HIJRA. "Migration," the technical term that refers to the **journey** of the young Muslim community from **Mecca** to **Medina** in 1/622. For Sufis, *hijra* also refers **metaphorically** to the journeys away from the security of home and into the unknown upon which **God** told all the **prophets** to embark, **trusting** only in their Creator. By extension, each seeker of God must set out

on his or her own *hijra* "toward God and His Messenger," which is the spiritual quest. *See also* ARABIAN PENINSULA; MUḤAMMAD, PROPHET (ca. 570–12/632).

ḤIKAM. *See* APHORISM.

ḤILYAT AL-AWLIYĀʾ. *Ornament of the Friends of God*, major **hagiographical** work of **Abū Nuʿaym al-Iṣfāhānī**. Published in modern **Arabic** editions in as many as 10 or 12 volumes, the work was completed around 422/1031 with the express purpose of defending Sufism against its detractors. It includes records of some 649 famous Sufis whom it calls specifically "**ascetics**" (*nussāk*). It parallels in a general way the work of the contemporary **Sulamī** but includes far more anecdotal material, and it served in part as a model for the **Persian** hagiographical work of Farīd ad-Dīn ʿ**Aṭṭār**. *See also* HISTORIOGRAPHY; LINEAGE.

HINDUISM. The dominant family of religious traditions indigenous to **India**, where Islam and Hinduism first encountered each other seriously from the sixth/12th century on. Sufism's contacts and mutual interaction with Hinduism have been numerous and significant, especially since individual holy persons invested with spiritual teaching authority have been accorded special roles in both traditions. As a result, influential Indian Muslims have sometimes consulted not only with Sufi ***shaykhs*** but with Hindu gurus as well. And Hindu devotees still visit the **tombs** of Sufi saints, such as **Muʿīn ad-Dīn Chishtī**, in considerable numbers. Several major Sufi authors have engaged elements of Hindu thought and practice from a more theoretical perspective. Perhaps the most influential of these is **Dārā Shikūh**, whose *Confluence of the Two Seas* was a comparative study of major concepts in Sufism and Vedanta thought, and whose translation of 52 Upanishads into **Persian** remains a landmark in interreligious relations in India. *See also* SOUTH ASIA.

ḤĪRĪ, ABŪ ʿUTHMĀN AL- (d. 298/910). Khurāsānī ascetic widely considered responsible for the beginnings of Sufism in **Nishapur** and credited with establishing one of the first formal regimens of **formation**. A follower of **Yaḥyā ibn Muʿādh** and Abū Ḥafṣ **Ḥaddād** and maternal grandfather of **Sulamī**, he is sometimes identified as an important figure in the early history of the **Malāmatīya**. Many of his sayings are preserved in the major **manuals**. He carried on correspondence with **Tirmidhī**, and he instructed his followers (who included **women**) to battle against the lower **ego/soul** relentlessly. *See also* CENTRAL ASIA; SELF-DISCIPLINE; STRUGGLE.

HISTORIOGRAPHY. Traditions in the documentation and analysis of the **history** of Sufism and its **institutions**. Major examples of the Sufi adaptation of methods of historical recording date from at least the fourth/10th century, in the early **manuals**. Certain recurring themes in these and later sources suggest the evolution of at least some general principles of historical interpretation, often woven tightly with **hagiographical** concerns. Such themes include, for example, divergence of opinion between Sufis and the generality of religious scholars concerning the nature and scope of the religious disciplines; **hermeneutical** issues in **exegesis**; the identification of "schools" or **generations** within Sufism; the relationship between more "settled" or **institutional** Sufism and the socially and ideologically marginal elements represented by ***qalandars***, for example; and the appropriate role of Sufis in public life generally and relationships between Sufis and **political** authorities in particular. An overriding issue in Islamicate historiography generally that has also influenced Sufi sources is the conviction that the era of the **Prophet** and his **Companions** constituted the apex of human history, and that a process of spiritual entropy set in at the time of his death. *See also* GENRE; LITERATURE; NARRATIVE; THEORY, MYSTICAL.

HISTORY, SUFI INTERPRETATIONS OF. The record of tradition, the story of the relationship between present and past, and the thread by which one remains connected with the sources of spiritual **authority**. For Sufi authors generally, history is composed of the example of the **Prophet** and the narratives and sayings of great Sufis of the past who have embodied that example. As a whole, **hagiographical** sources construe history on the framework of **generations**, forming a complex network of relationships that build on each other over the centuries. *See* the Introduction for models for/approaches to the history of Sufism. *See also* HISTORIOGRAPHY; LITERATURE.

ḤIZB. *See* LITANIES.

HONORIFICS. Names and titles bestowed as acknowledgments of public esteem and affection as well as more informal spiritual **authority**. In addition to the official designations devised to distinguish the various **ranks** in Sufi **governance** and other **hierarchical** structures, popular usage in different cultures has conferred on individuals known for piety and learning such terms of respect and endearment as *bābā* (papa) and *dede* (elder), some of which have also become designations of formal leadership in **orders**. *See also* INSTITUTIONS; ORGANIZATION; *SHAYKH*.

HOPE. An important aspect of spiritual **experience**, typically paired with its essential complement, **fear**. Abū Ḥāmid al-**Ghazālī**, along with earlier Sufis, speaks of hope and fear as the "two wings of a **bird**" that is incapable of level flight without both and is grounded altogether without either. **Qushayrī** identifies hope as the "**heart**'s attachment to an object of **love**" that it believes will occur or become available in the future. *See also* PSYCHOLOGY; STATE; STATION; TYPOLOGIES.

ḤUBB. *See* LOVE.

ḤUḌŪR. *See* PRESENCE.

HUJWĪRĪ, ʿALĪ IBN ʿUTHMĀN DĀTĀ GANJ BAKHSH (d. ca. 465/1072). Mystical theorist, historian of Sufism, and Ḥanafī religious scholar from present-day Afghanistan who died in Lahore (Pakistan), credited with writing the first Sufi work in Persian. His systematic manual *The Revelation of Realities Veiled* (*Kashf al-Maḥjūb*) is an invaluable source of information on Sufism's formative years. Little is known about his personal life and Sufi associations, but his popular appeal remains broad and many regional pilgrims still make visitation to his tomb in Lahore. *See also* FRIEND OF GOD; LAW; SOUTH ASIA.

ḤULWĪ, JAMĀL AD-DĪN (982/1574–1064/1654). Turkish hagiographer of 140 past and 52 of his contemporary ***shaykhs*** of the **Khalwatīya**. Under the spell of **Rūmī**'s *Spiritual Couplets* and the paraliturgical dance in the **ritual** *samāʿ* of the **Mawlawīya**, this citizen of Istanbul gravitated to Sufism from a civil service post, eventually becoming a ***shaykh*** in his own right. He wrote in **Arabic** and **Persian** as well as Turkish, and left a collection of **poetry** in addition to his hagiographical anthology. *See also* MIDDLE EAST; TURKEY.

ḤURŪFĪYA. An **esoteric** sectarian tradition founded in **Iran** during the late 14th century by a Sufi **ascetic** named **Faḍl Allāh Astarābādī** (740/1340–796/1394). His early concern with the interpretation of **dreams** was eventually superseded by an interest in the esoteric meanings of letters of the **alphabet**, particularly as a vehicle for communicating a distinctive anthropology and **prophetology**. The underlying **theology** turns on such concepts as emanation and ongoing process in divine communication. Faḍl Allāh was executed for his views. The organization spread throughout the Middle East and was particularly influential among the **Baktāshīya** and some Persian Sufi groups, but it never gained large numbers of adherents. *See also* NUMBER SYMBOLISM.

ḤUSĀM AD-DĪN ÇELEBĪ (ca. 623/1226–683/1284). Anatolian Sufi from a family of *akhīs* and a disciple of **Rūmī** who became the third leader of the **Mawlawīya**. Rūmī himself appointed him as ***shaykh*** of two *khānaqāhs*. He convinced Rūmī to begin writing his major **didactic** work, the *Spiritual Couplets*, and served as the **poet**’s secretary. He also crafted what would become the disciplinary regime of the **order** and was largely responsible for turning the founder’s **tomb** into a center for the whole order. *See also* COMPANIONSHIP; LINEAGE; TURKEY.

ḤUSAYN IBN ʿALĪ (4/626–61/680). Son of ʿ**Alī** and the **Prophet**’s daughter **Fāṭima**, acclaimed by **Shīʿīs** as the “proto-**martyr**.” When he led a small force against Yazīd, the Umayyad family heir to the caliphate, he and his family band and supporters were slaughtered at Karbalāʾ in **Iraq** on the 10th of Muḥarram (the first Islamic lunar month). His story soon became the stuff of legend, attributing countless **wonders** to the holy man. In Sufi circles, his story was perhaps most influential among the **Baktāshīya**, but he does figure as a link in the **lineages** of many **orders** that trace their origins to the Prophet. *See also* MIDDLE EAST; PLACE, SACRED; TIMES, SACRED.

ḤUṢRĪ, ABŪ ’L-ḤUSAYN AL- (d. 371/982). Ascetic from **Basra** and later associate of **Shiblī** in **Baghdad**. Sufi authors often cite his observations on self-denial. **Anṣārī** listed this disciple of **Junayd** among his choice of 10 major Sufis of previous generations. He was important enough to have had a *khānaqāh* constructed for him in Baghdad very near the caliph’s own **mosque**. *See also* ʿIRĀQ; MIDDLE EAST.

I

IBERIAN PENINSULA. Westernmost region of Europe, bordering on France to the northeast and otherwise bounded by the Mediterranean Sea on the south and southeast and the Atlantic Ocean to the north and west. Prior to the arrival of Islam across the Straits of Gibraltar in 93/711, the peninsula had been largely under the sway of Arian Christian Visigothic kings. Muslim forces soon controlled approximately the southern two-thirds of the peninsula, a region known in Arabic as *al-andalus*, or **Andalusia**. Major cities included Toledo, Seville, Cordoba, and Granada. During the eighth and ninth centuries, Cordoba was the capital of the **Umayyad** Emirate; it remained the capital after Umayyad rulers proclaimed themselves caliphs. After the caliphate collapsed into feudal decentralization in 423/1031, two successive **Moroccan** Berber regimes invaded and made Seville their capital. As the Christian kings gradually reconquered the peninsula from the north, Muslim regimes lost first Toledo, then Seville and Cordoba. By the late eighth/14th century, the sole surviving Muslim regime was the Nasrid Dynasty in Granada, which held out until 898/1492. Some Iberian Sufi scholars have characterized Andalusian Sufism—**Maghribī** Sufism in general, for that matter—as retaining its flexibility and focus on the individual long after "Eastern" Sufism had become markedly establishment-bound. Among the more prominent Sufis of Iberian origin are Abū ʾl-ʿAbbās al-**Mursī**, **Abū Madyan**, Fāṭima of Cordoba, **Ibn ʿAbbād** of Ronda, **Ibn ʿArabī**, **Ibn al-ʿArīf**, and **Ibn Masarra**. The most influential of the **orders** in Andalusia was the **Shādhilīya**. *See also* NORTH AFRICA.

IBLĪS. *See* SATAN.

IBN ʿABBĀD AR-RUNDĪ (733/1333–792/1390). Iberian-born mystical author from the southern hill town of Ronda and prominent ***shaykh*** of the **Shādhilīya**. His family moved to **Morocco** when he was a boy, and he was educated at various Mālikī *madrasas* in **North Africa**. He became acquainted with a number of famous Sufi *shaykh*s, particularly in **Fez** and Salé, and studied classic **Arabic** Sufi texts of **Ghazālī** and **Abū Ṭālib al-Makkī**.

Around the middle of the eighth/14th century, the Shādhilī **order** had made its way to Morocco and spread with the increasing popularity of the **aphorisms** of **Ibn ʿAṭāʾ Allāh**. Ibn ʿAbbād's most important works include a commentary on those aphorisms and two collections of **letters** of spiritual direction. He counseled a simple life of devotion and **self-scrutiny** uncomplicated by the speculative approaches of fellow Iberians such as **Ibn al-ʿArīf**, **Ibn ʿArabī**, **Ibn Masarra**, and **Ibn Sabʿīn**. *See also* DISCERNMENT; LAW; MAGHRIB; WISDOM.

IBN ABĪ ZAYD AL-QAYRAWĀNĪ (d. 386/996). Major Tunisian figure in the Mālikī **law** school. He was convinced of the existence and lofty role of **Friends of God**, even as he rejected **wonders** as a distinct category of divine action in the world. *See also* MAGHRIB; NORTH AFRICA.

IBN ʿAJĪBA, AḤMAD (1161/1746–1224/1809). Moroccan exegete and religious scholar, prolific author of **Arabic** commentaries on the mystical poetry and **treatises** of earlier Sufis, and affiliate of the **Darqāwīya**. An initial attraction to Sufism came via **Ibn ʿAṭāʾ Allāh of Alexandria**'s *Book of* ***Aphoristic*** *Wisdom* (*Kitāb al-ḥikam*), and his joining an **order** marked a major **conversion** for him. His **autobiographical** account, *The Chronicle* (*Fahrasa*), is one of the more extensive of the **genre**, and his "glossary" of Sufi technical **terms**, *The Book of the Ascension in Perceiving the Realities of Sufism* (*Kitāb al-miʾrāj at-tashawwuf ilā ḥaqāʾiq at-taṣawwuf*), suggests that he thought of the spiritual quest in terms of the **Prophet**'s **Ascension**. *See also* MAGHRIB; NORTH AFRICA.

IBN ʿALWĀN, ṢAFĪ AD-DĪN AḤMAD (d. 665/1266). Sufi of Yemeni origin after whom the now defunct ʿAlwānīya **order** was named. His *ribāṭ* attracted many aspirants, including his student Ibn ʿUjayl, widely celebrated as a worker of **wonders**. Ibn ʿAlwān left a significant **literary** legacy on mystical topics, including some Arabic **poetry** of several **genres**. Underlying his mystical **theology** is the influence of Abū Ḥāmid al-**Ghazālī** as well of Ashʿarī **theology** more broadly speaking, but he was apparently not initiated into a specific lineage. *See also* ARABIAN PENINSULA; MIDDLE EAST.

IBN [AL-]ʿARABĪ, MUḤYĪ AD-DĪN (560/1165–638/1240). Iberian-born visionary mystical author whose extensive writings exerted profound influence on Sufi thought from the **Maghrib** to **Malaysia**. Born in Murcia, not far to the northeast of Granada, he moved to Seville as a boy and called that city home for over 20 years. During those years, he also traveled throughout the Maghrib and Iberia, attaching himself to a number of Sufi ***shaykhs*** (including two **women**). When he was about 30, he embarked on more extensive

travels that would take him more than once to Cairo, **Jerusalem**, **Mecca**, central **Anatolia**, and major cities in **Iraq** and **Syria**. His complex masterwork, the *Meccan Revelations* (*Al-Futūḥāt al-makkīya*), develops a sweeping conception of the spiritual life based on an intricate **theory** of **knowledge**. He also elaborated perhaps the most imaginative mystical **prophetology** in his *Bezels of Wisdom* (*Fuṣūṣ al-ḥikam*). Through the efforts of his principal Anatolian student, Ṣadr ad-Dīn al-**Qūnawī**, as well as later authors such as the **Persian poet Jāmī**, his often controversial thought enjoyed wide dissemination and was a major ingredient in the ***wujūdī* controversy**. Emphasizing the importance of an immediate divine connection and spirit **initiation**, he neither founded nor belonged to a formal **order**. He was buried in **Damascus**, and his **tomb** remains a goal of pilgrim **visitation**. *See also* ANDALUSIA; MIDDLE EAST; NORTH AFRICA; PERFECT PERSON; THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

IBN AL-AʿRĀBĪ, ABŪ SAʿĪD AḤMAD (246/860—341/952–53). One of seven disciples of major **Baghdādīs** who became "residents" (*mujāwir*) of the Kaʿba precincts in **Mecca**, where they forged the beginnings of a new form of Sufi community. A disciple of **Junayd**, ʿ**Amr ibn** ʿ**Uthmān**, and **Nūrī**, he migrated from **Andalusia**, where he had studied Ẓāhirī **law**. His extant literary legacy includes only a few samples of a reportedly considerable original output that ranged from a **hagiographical** dictionary of **ascetics** to more **theoretical treatises** on **mystical** topics. Among his many disciples, perhaps the most renowned is **Abū Ṭālib al-Makkī**. *See also* ARABIAN PENINSULA; MEDINA.

IBN AL-ʿARĪF (481/1088–536/1141). Iberian-born mystical author and religious scholar who taught in several important Spanish centers of traditional Islamic scholarship. He is closely associated with the city of Almeria, where **Ghazālī**-inspired Sufism thrived in opposition to the disapproval of government-sponsored religious authorities. His sole extant work is a brief **theoretical treatise** entitled *The Beauties of Mystical Sessions* (*Maḥāsin al-majālis*), which was influenced by the work of **Anṣārī** and in turn influenced the thought of **Ibn al-**ʿ**Arabī**. *See also* ANDALUSIA; MAGHRIB; NORTH AFRICA.

IBN ʿAṬĀʾ, ABŪ ʾL-ʿABBĀS (d. 309/921–22 or 311/923–24). ʿ**Irāqī** Sufi, Ḥanbalī in **law**, and prominent supporter of **Ḥallāj** executed perhaps because of that support. He was involved in differences of opinion between the rather flamboyant Ḥallāj and the more theologically cautious **Junayd** and his circle. **Būshanjī** was one of his more famous pupils. *See also* BAGHDĀD; MIDDLE EAST.

IBN ʿAṬĀʾ ALLĀH OF ALEXANDRIA, TĀJ AD-DĪN AḤMAD (d. 709/1309). Egyptian mystical author and **hagiographer**, Shāfiʿī and/or Mālikī religious scholar, and prominent member of the **Shādhilīya**. The most influential of the 20 extant works credited to him is the *Book of* ***Aphoristic Wisdom*** (*Kitāb al-ḥikam*), on which **Ibn ʿAbbād**, Aḥmad **Zarrūq**, and **Ibn ʿAjība** wrote important **commentaries**. Sometimes referred to as the "Breviary" (**office**) of the Shādhilīya, the work's 262 thought-provoking sayings offer instruction on interpreting the seeker's inner life. The aphorisms are followed by four very brief "**treatises**," the last of which is actually a small collection of **supplicatory** prayers. In addition, he authored an account of the sayings of two of his **order**'s founders, Abū 'l-Ḥasan ash-**Shādhilī** and of Abū 'l-ʿAbbās al-**Mursī**, his own ***shaykh*** (*The Subtle Graces of the Feats of Abū 'l-ʿAbbās al-Mursī and His Shaykh Abū 'l-Ḥasan* [*Kitāb al-laṭāʾif fī manāqib Abī 'l-ʿAbbās al-Mursī wa shaykhihi Abī 'l-Ḥasan*]) He was among the most vociferous critics of **Ibn Taymīya**. *See also* ANDALUSIA; HAGIOGRAPHY; MAGHRIB; MIDDLE EAST.

IBN BĀKHILĀ, DĀWŪD (d. 733/1332). An **Egyptian** ***shaykh*** of the **Shādhilīya** who was also steeped in jurisprudence and lived much of his life in **Alexandria**. His most significant contribution, perhaps, was that he was the guide who introduced Muḥammad **Wafāʾ** to the Shādhilī way. His **literary** legacy is also very important, particularly for its insight into the **order**'s founding figures and for his illuminating **theorizing** on concepts of **saint-hood** and **prophecy**. *See also* LAW; MIDDLE EAST.

IBN BĀKŪYA, ABŪ ʿABD ALLĀH MUḤAMMAD (d. 428/1037). Popularly known as Bābā Kūhī ("Mountain Daddy"), this Sufi of **Shiraz** is believed to have known **Ibn Khafīf** as well as a host of other luminaries, such as **Abū Saʿīd ibn Abī 'l-Khayr**, and **Qushayrī**, gathering anecdotes as he traveled. His sole extant **literary** legacy is a treatise on **Ḥallāj**. *See also* ĪRĀN; PERSIAN.

IBN BARRAJĀN, ABŪ 'L-ḤAKAM (d. 536/1141). An **Iberian** from Seville who was required to appear before the Sultan Yūsuf ibn Tāshfīn in Marrakesh (**Morocco**) and was imprisoned until his death. With no clear charge in evidence, the sultan may have been threatened by the popularity of Ibn Barrajān (and **Ibn al-ʿArīf**). He may have thought—mistakenly, it appears—that Ibn Barrajān was in league with rebellious individuals who were not themselves Sufis, and thus condemned him unjustly. Ibn Barrajān was aligned with the school of **Ibn Masarra** but also formed by the work of Abū

Ḥamid al-**Ghazālī**. He was popularly credited with **wonders** and skill in divination. *See also* ANDALUSIA; MAGHRIB; NORTH AFRICA; POLITICS.

IBN AL-FĀRIḌ (576/1181–632/1235). Egyptian Sufi **poet** often acclaimed as the author of the finest mystical **lyric** poems in **Arabic**. He does not appear to have been formally affiliated with an **order**, preferring years of solitary life in the deserts of Egypt and the western **Arabian Peninsula**. His most celebrated poems are the ***Wine*** *Ode* (*al-Khamrīya*) and the *Greater T-Rhyming Ode* (*at-Tāʾīyat al-kubrā*, formally titled the *Ode on Spiritual Sojourning* [*Naẓm as-sulūk*]). He crafted original, imaginative **metaphors** of the spiritual quest and of the divine-human relationship, beginning with the fundamental requirements of Muslim tradition and elaborating on their **inward** meanings. Local pilgrims still visit his **tomb** in southeastern Cairo. *See also* ECSTASY; INTOXICATION; LOVE; MIDDLE EAST.

IBN ḤIRZIHIM, ABŪ MUḤAMMAD ṢĀLIḤ (d. after 505/1111). Moroccan leader of **Fez**, where he was ***shaykh*** of a hermitage (*ribāṭ*). He studied Abū Ḥāmid al-**Ghazālī**'s major works on a sojourn in **Syria** and actively taught that text upon returning to Morocco. He knew and taught the work of **Muḥāsibī** as well. Surprisingly, perhaps, he also promoted a **Maghribī** version of the **Malāmatī** tradition, but in a milder, less attention-rousing form. *See also* RESIDENTIAL FACILITY; SELF-SCRUTINY.

IBN JAḤDAM AL-HAMADHĀNĪ, ABŪ 'L-ḤASAN ʿALĪ (d. 414/1023). One of seven important spiritual descendants of major **Baghdad** teachers who settled in **Mecca** as "residents" of the Kaʿba sanctuary. A Mālikī in **law**, he was student of Jaʿfar al-**Khuldī** and teacher of Abū ʿUmar Aḥmad aṭ-**Ṭalamankī**, and a major defender of **wonders** in an ongoing dispute among members of his law school from Mecca to the **Maghrib**. There is also a possibility that he and other Meccan "resident" Sufis may have been behind the mysterious *Etiquette of Kings* text (sometimes attributed to **Abū Manṣūr**), which may provide insight into the life of that community. *See also* ARABIAN PENINSULA; MEDINA.

IBN KHAFĪF, ABŪ ʿABD ALLĀH MUḤAMMAD (d. 371/982). Persian religious scholar (mainly Shāfiʿī, but with Ẓāhirī sympathies, in **law** and Ashʿarī in **theology**), **ascetic**, and mystical author who founded a *ribāṭ* in **Shiraz** and whose thought influenced the later **organizations** of **Kāzarūnī** and **Suhrawardī**. He sympathized with Sufis who identified themselves with the views of **Ḥallāj** but also found the more "sober" approach of **Junayd** attractive. *See also* INTOXICATION; ĪRĀN; RESIDENTIAL FACILITY.

IBN LUYŪN, ABŪ ʿUTHMĀN (681/1282–750/1349). Mystical **poet** and **celibate ascetic** of Almeria, **Andalusia**, apparently not affiliated with any Sufi **order**. His considerable **literary** output included miscellaneous polymath pieces on everything from medicine to farming. Like several of his contemporary fellow Andalusian Sufis, he produced a selection of **lyrics** in the *muwashshaḥ* **genre**. To the history of Sufism he contributes particularly to knowledge of the details of **Shushtarī**'s life and work. *See also* IBERIAN PENINSULA; MAGHRIB; SHĀDHILĪYA.

IBN MASARRA, MUḤAMMAD IBN ʿABD ALLĀH (269/883–319/931). Iberian mystical author, philosopher, and **ascetic** of Cordoba. His travels in the central **Middle East** likely put him in touch with mystics in the tradition of **Junayd**. His critics accused him of "freethinking" because of the negative implications of his views on the **soul** for mainstream Islamic **theology**. Although he is not regarded as the founder of a formal Sufi **organization**, he did accept **disciples** and teach them his distinctive mystical philosophy. None of the works attributed to him have survived. *See also* ANDALUSIA; MAGHRIB.

IBN MASHĪSH, ʿADB AS-SALĀM (d. 625/1228). Moroccan ascetic and mystic who was a disciple of **Abū Madyan** and teacher of Abū 'l-Ḥasan ash-**Shādhilī**. Later tradition accorded him the rank of "**axis** of the west," opposite number to the spiritual role of ʿ**Abd al-Qādir al-Jīlānī** in the "east." His **tomb** is arguably the most important goal of Sufi **visitation** in Morocco. *See also* MAGHRIB; NORTH AFRICA.

IBN QASĪ, ABŪ 'L-QĀSIM (d. 546/1151). Iberian mystic and anti-Almoravid rebel with apparent but contested Sufi connections, depending on one's view of direct Sufi involvement in the rebellion. Members of his *murīdīya* **organization** regarded him as the *mahdī*, and he himself claimed (not altogether credibly) to be a follower of **Ibn al-**ʿ**Arīf**. His interest in the idiosyncratic elocutions of **Niffarī** seems genuine, and **Shushtarī** acknowledges his own debt to Ibn Qasī. His extant **treatise** *Shedding the Sandals* (in homage to Moses at the Burning Bush) was quite influential. *See also* ANDALUSIA; MAGHRIB; POLITICS.

IBN AṢ-ṢĀBBĀGH (fl. 720/1320). An important **hagiographer** of Abū'l-Ḥasan ash-**Shādhilī** in a work called *The Pearl of Secrets*, which includes numerous samples of the founder's **prayers** and **litanies**, as well as copious pious anecdotes. The author sought to portray Shādhilī as a strong leader in both spiritual and mundane affairs, much in the manner of the **Prophet** himself—a fine example of "sacred patterning" often employed in traditional

Sufi biographical texts. *See also* ANDALUSIA; HISTORIOGRAPHY; HISTORY, SUFI INTERPRETATIONS OF; IBERIAN PENINSULA; MAGHRIB.

IBN SABʿĪN (ca. 613/1217–669/1270). Andalusian Sufi and Aristotelian philosopher from Murcia and, apparently, a prickly personality. Some religious scholars criticized him for monistic tendencies, and he went into exile, first in **Morocco** (where he became a major teacher of **Shushtarī**) and eventually in Tunisia. Continued pressure from religious authorities prompted him to move farther east, to Cairo, where controversy continued to surround him. An **order** of followers under the name Sabʿīnīya was never widely established. *See also* MAGHRIB; NORTH AFRICA.

IBN SĪNĀ, ABŪ ʿALĪ (370/980-428/1037). Aka Avicenna. **Persian** philosopher and **mystic** born in **Central Asia**. He was the author of a series of three Persian-language "visionary **recitals**" (each entitled a *risāla*, "**treatise**," in their titles, but belonging to the **genre** of *ḥikāyāt*, "**narratives**"), a **genre** later taken up by Shihāb ad-Dīn Yaḥyā **Suhrawardī** Maqtūl, as well as an **allegorical** work called the *Book of the **Ascension*** (*Miʿrājnama*). The recitals, cast in the first person, lay out a cosmic landscape across which the spiritual seeker must **journey**. In the fourth work, also in Persian, he prefaces a traditional version of the **Prophet**'s **Ascension** with a psychological and epistemology framework and then intersperses an allegoresis (explaining the ingredients of the **allegory**) into the text of the story. He explains from the outset that his purpose is to unveil the inner **meaning** of the **narrative**. *See also* ESOTERIC; JOURNEY; SYMBOLISM; THEORY, MYSTICAL.

IBN TAYMĪYA (661/1263–728/1328). ʿ**Irāqī**-born **theologian**, Ḥanbalī traditionalist religious scholar, and influential anti-Sufi polemicist. He spent much of his life in **Damascus**, where he was active in **political** affairs, and was imprisoned for a time in Cairo on charges of **theological** anthropomorphism. His critique of what he considered deviant beliefs and practices of some Sufis (particularly **visitation**) later became an important ingredient in the **reformist** ideology of the **Wahhābī** movement in the **Arabian Peninsula**. *See also* LAW; MIDDLE EAST; THEORY, MYSTICAL.

IBN AL-WAQT. *See* MOMENT.

IBN AZ-ZAYYĀT. *See* TĀDILĪ, IBN AZ-ZAYYĀT ABŪ YAʿQŪB YŪSUF IBN YAḤYĀ AT- (d. ca. 628/1230).

IBN-I MUNAWWAR, MUḤAMMAD (d. late sixth/12th c.). Persian hagiographer and author of a major life of **Abū Saʿīd ibn Abī 'l-Khayr**, *The Secrets of God's Mystical Oneness* (*Asrār at-tawḥīd*), one of the most extensive integrated accounts dedicated to any single **Friend of God**. *See also* HISTORIOGRAPHY; HISTORY, SUFI INTERPRETATIONS OF; ĪRĀN.

IBRĀHĪM IBN ADHAM (ca. 122/730–161/777). Khurāsānī ascetic (born in **Balkh**, in present-day **Afghanistan**) who traveled widely in the **Middle East**. Subject of a popularly embellished legend, he is said to have traded his royal prerogatives for a life of **poverty** and to have had a special relationship to **Khiḍr**. A now-defunct Sufi **order** named after him apparently had a relatively short history. *See also* CENTRAL ASIA; ĪRĀN.

IBRĀHĪM IBN AL-KHAWWĀṢ (d. ca. 291/904). Iraqi itinerant **ascetic** who spent time in the **Iranian** city of Rayy and is buried there. **Hagiographical** sources associate him especially with an emphasis on the centrality of the **virtue** of **trust**. He is said to have declined even to associate with the enigmatic **Khiḍr** lest his reliance on anyone diminish his **trust** in **God**. Often cited by Sufi authors, his most famous disciple was Jaʿfar al-**Khuldī**. A work on **poverty** attributed to him is no longer extant. *See also* PERSIAN.

IDRĪS, AḤMAD IBN. *See* AḤMAD IBN IDRĪS (1200/1785–1253/1838).

IḤSĀN. *See* SPIRITUALITY.

IḤYĀʾ ʿULŪM AD-DĪN. Abū Ḥāmid al-**Ghazālī**'s masterwork of pastoral and **mystical theology**, *The Revitalization of the Religious Disciplines*. Written after his withdrawal from teaching in 488/1095, the work is structured in four quarters and further divided into a total of **forty** "books" covering the full range of beliefs and practices he regarded as essential to a healthy spiritual development. He begins with matters of worship and social relationships, sections he regarded as pertaining to all good Muslims, concluding the first half of the work with a book on the **Prophet** as exemplar. Advising caution for anyone who would go further, he moves into major sections on evils against which the more spiritually advanced person must guard, and the loftiest **virtues**. The last quarter in particular calls for a more rarified level of spiritual **knowledge** as well as a much higher form of discipline. *See also* ETHICS; FORMATION; INSTRUCTION; JOURNEY.

IJĀZAT AT-TABARRUK. *See* AUTHORITY.

IKHLĀṢ. *See* SINCERITY.

ILHĀM. *See* INSPIRATION.

ILHAM, ARIFIN (1969–). Contemporary **Indonesian reformer** instrumental in promoting an amalgam of Sufi **ritual** and **Salafī** traditionalism, while not espousing any explicit Sufi **theoretical** teaching. For example, during recovery from a venomous snake bite, a number of **dreams** convinced him that he was called to **preach** in a local mosque. There he combined Sufi-inspired **recollection** with the **contemplative** discipline of self-awareness (*murāqaba*). He developed his own brand of *dhikr*, emphasizing **repentance** and **self-scrutiny**. Like his predecessor in reformist Salafism, Hamka (1326/1908–1402/1981), Ilham insisted on a distinction between Sufis/**Sufism** in general, on the one hand, and individuals laudable for their **Prophet**-inspired behavior and values. The latter expressed their commitment in practices clearly traceable to the "real" Salaf, those who embody the "original" piety of the first generation of authentic Muslims. *See also* MALAYSIA; SOUTHEAST ASIA.

ILLUMINATION. A way of describing how **God** works in the **hearts** of the spiritually advanced, and the name given to a school of **Persian** Muslim philosophy associated with Shihāb ad-Dīn as-**Suhrawardī**. In the first sense, Sufis speak of God "casting a **light**" into the heart by which the individual receives a higher form of **knowledge**. The school of thought taught the **esoteric** "wisdom of illumination" (*ḥikmat al-ishrāq*), which is founded on a metaphysics of light as a cosmic reality. *See also* THEOLOGY, MYSTICAL; THEORY, MYSTICAL; TREATISE.

ʿILM. *See* KNOWLEDGE, DISCURSIVE.

IMĀMZĀDA. *See* TOMB.

IMPLEMENTS. Practical and **symbolic** accoutrements associated especially with membership in Sufi **organizations**. In addition to important items of **clothing** and **headgear**, and objects such as the **begging bowl**, **staff**, and **rosary**, Sufis often carried items such as a jug or ewer (called the *ibrīq*), associated with ritual purification, and a kerchief (*rūymāl*). An item of critical importance to daily ritual is the prayer mat (*muṣallā*), which is in turn symbolically connected to the *sajjāda*, the ***shaykh***'s prayer **carpet** that is often a major emblem of **authority**. *See also* CLOAK; RITUAL.

ʿINĀYAT ALLĀH KANBŪ (1017/1608–1082/1671). An **Indian** renunciant who began his adult life in the service of **Mughal** emperor Shāh Jahān but later lived as a recluse in a *khānaqāh* that he funded and built adjacent to Quṭb ad-Dīn **Kākī**'s **tomb** in **Delhi**. Though he never names the **Chishtī** spiritual guide who influenced him deeply, his choice of the **shrine** of Bakhīiyār Kākī is clear evidence of his (at least informal) attachment to the **order**. *See also* ASCETICISM; ENDOWMENT; INITIATION; SOUTH ASIA.

INCLINATIONS. A variety of spiritual **experience** manifest in "thoughts" that one can discern and understand only with subtle skills and exquisite sensitivity resulting from **knowledge** of the **science of hearts**. As they elaborated refined methods of psychological analysis, Sufi theorists underscored the importance of attending to even the most ephemeral movements of spirit called *khawāṭir* (sg. *khāṭir*). These elusive thoughts combine both a discursive "content" and an affective "feeling," and can originate either from **God** (through an **angelic** intermediary), from the **ego**-soul, or from **Satanic** whispering. A related inner movement is known by the term *wārid/wāridāt*, sometimes translated as "oncoming" thought, but it is distinguished from the *khāṭir* in that the *wārid* includes no verbal or cognitive element. *See also* DISCERNMENT; FORMATION; PSYCHOLOGY; STATE; STATION; TYPOLOGIES.

INDIA. Formerly, the whole of the **South Asian** landmass (the Indian Subcontinent) that now includes the nation-states of **Pakistan** and Bangladesh, as well as India. Prior to 1367/1947, the three states constituted the Indian Subcontinent and were part of the British Empire. India's Muslim minority amounts to around 12 percent of a total population of nearly 1.2 billion. Islam became a major factor in Indian history around the sixth/12th century, with Muslim rule extending over much of the subcontinent through the 10th/16th century under the **Mughal Dynasty**. Indian cities of importance in the history of **Sufism** include **Ajmīr**, Bijapur, **Delhi**, **Golkonda**, Gwaliyar, and Panipat. Sufi **orders** most important there have included the **Chishtīya**, **Kubrāwīya**, **Naqshbandīya**, **Qādirīya**, **Shaṭṭārīya**, and **Suhrawardīya**. Many major individual Sufis of Indian origin are cross-referenced at those entries. *See also* COLONIALISM; POLITICS; SOUTHEAST ASIA.

INDONESIA. The largest **Southeast Asian** nation, made up of 3,000 islands, and the modern state with the largest population of Muslims. Sufi missionaries may have participated in the introduction and spread of Islam on its two principal islands, Sumatra and Java, beginning in the seventh/13th century. But Sufi **organizations** as such began to appear in the later 1500s.

The two **orders** boasting the largest membership are the hybrid Qādirīya-**Naqshbandīya** and Naqshbandīya-**Khālidīya**. Among the other important Sufi orders in Indonesia are the **Qādirīya**, **Rifāʿīya**, and branches of the **Shādhilīya**. Three more recent (early modern) "Neo-Sufi" groups are the **Tijānīya**, Aḥmadīya, and Idrīsīya. In addition, a variety of strictly local organizations have sprung up well into the 20th century. Among the most influential Indonesian Sufis were the 11th/17th-century figures **Ḥamza Fanṣūrī**, **Jambek**, **Rānīrī**, **Samaṭrānī**, and **Sinkilī**. *See also* COLONIALISM; ILHAM, ARIFIN (1969–); SALAF.

INITIATION. A state of belonging to a Sufi **order** or **lineage** or of being inducted into a noninstitutional form of the Sufi **path**, as well as the **rituals** and processes associated with induction. Initiation is described as involving a wide range of experiences. "Spirit initiation" can occur through **dreams** or **visions**, when an important Sufi from the past appears to an individual and confers on that person the **cloak** of initiation. In such accounts, it is often **Khiḍr** who functions as the initiator. More commonly, aspirants to membership in an order are initiated by a living ***shaykh***. The critical sign of the relationship is the **oath** (*bayʿa*, *mubāyaʿa*) or bond (*ʿahd*) by which typically the new member, after completing an extended period of **formative** probation, swears unstinting allegiance and docility to the *shaykh*'s every command. Sources speak of the "knot" (*ʿuqda*) that symbolizes the covenant between disciple and *shaykh*. The *shaykh* invests the aspirant with the cloak (sometimes with a laying on of hands and/or a handclasp [*muṣāfaḥa*]) and imparts an individually chosen secret formula of **invocation** or personal **litany**, thereby providing access to **companionship**. The practice of investment with a belt or girdle (*shadd*) is common to **chivalric** groups but found among some Sufis also, notably the **Baktāshīya** and the **Mawlawīya**. Its symbolism was analogous to binding as in a marriage contract. One's declaration of spiritual affiliation is known as *tasammā*. *See also* AUTHORITY; FORMATION; GOVERNANCE; HIERARCHY.

INSĀN AL-KĀMIL, AL-. *See* PERFECT PERSON.

INSPIRATION. One possible avenue or source of **knowledge** that may be associated with mystical **experience**. Sufi theorists have discussed at length the role of *ilhām* in the overall process of spiritual development. The term originated in a scriptural text (Qurʾān 91:8) that uses a verb that means "to cause one to gulp down," referring to **God**'s causing the **ego**-soul to swallow its sins and **awe** of God. Some **exegetes** explained that God thus "explained" sin to the soul, but Muslim authors generally speak of inspiration primarily as the prerogative of **Friends of God**. Sufi authors, however, typically hold

inspiration in lower regard as a source of knowledge because of its highly individualized quality. *See also* DISCERNMENT; FORMATION; INSTRUCTION.

INSTITUTIONS. A complex of formal **organizational** structures, including methods of **governance** and the exercise of **authority**, as well as the larger aspects of Sufi material culture such as the development of specific **architectural** forms and functions, most notably **residential facilities** and **tombs**. Making many institutions possible has been the funding provided by the traditional mechanism of the religiously motivated **endowment**. *Buqʿa*, which originally referred to a choice parcel of land designated for a special purpose, came to be generally associated with mausolea or other grand-scale burial places, whether royal or religious. The term often refers to larger complexes, including facilities attached to the tomb/**shrine**, such as *khāhqhs* or *madrasas*. *Dargāh*, an important **Persian** term often used to refer to a variety of institutional settings, from residential to funerary, means "court" and offers a sense of the "royal" atmosphere that has prevailed in many Sufi venues. The Arabo-Persian term *jamāʿat-khāna* (assembly hall) can likewise refer to facilities of more than one function, as can the **Turkish** *āsitāne*. *See also* ARCHITECTURE; RITUAL.

INSTRUCTION. Alongside the various elements of spiritual **formation**, the basic education of a Sufi aspirant in Muslim tradition and in the tradition of the **order**. This aspect of general training (*tadrīb*) is typically the task of a ***shaykh*** who specializes in *taʿlīm* (as distinguished from *tarbīya*), imparting fundamental religious and more basic mystical **knowledge** as it relates directly to discipline and ethical character development. Sources use a variety of terms to refer to various aspects of instruction, from *tahdhīb* (especially *ethical* matters), to *taḥkīm* (often connoting discipline in **behavior**), to *talqīn* (from a verb than means "to prompt" and suggests the imparting of a more arcane form of instruction). *See also* AUTHORITY; DISCERNMENT; ETHICS; HIERARCHY; INITIATION.

INTAMĀ. *See* ORGANIZATION.

INTASABA. *See* ORGANIZATION.

INTERCESSION. The ability or power to play an intermediary role between **God** and human beings, whether in this life or after the **death** of either the intercessor or the beneficiary, or both. Muslims have long debated the question of whether any human being could play such a role (*shafāʿa*). A key Qurʾānic text for those who deny the possibility is 2:254, which refers to the



Sufis with *shaykh* of Halveti-Jerrahi order (seated at right rear, looking toward camera), gathering for group spiritual direction session after *samāʿ* ceremony. Note images of major figures from the order's history on back wall. Istanbul, 1988. Photo © John Renard.

Day of Judgment, when there will be no leniency as a result of "friendship or intercession." However, the following verse (2:255) seems to leave open the possibility that under some circumstances, God might countenance intercession: "For who is it that can intercede before Him, except with His permission?" Why, they reason, would the scripture even mention "His permission" were there not some situation in which intercession might be acceptable? Popular Islamic piety in many parts of the world has in fact included prayer of intercession addressed to many **Friends of God** as well as to the **Prophet**. Recitation of such prayers, or depositing petitions written on scraps of paper around the **tombs** of holy figures, is often an integral part of **visitation**. *See also* ESCHATOLOGY; THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

INTIMACY. An aspect of spiritual **experience** related to **ecstasy** and mystical **union** sometimes listed among the **states** (by **Kalābādhī**, **Sarrāj**, and **Ghazālī**, for example) and frequently in relation especially to **desire**, **proximity**, **recollection**, and **love**. Intimacy can refer, for example, to "the lover's daring in the **Beloved**'s presence," even to the point of making very bold

demands. Though it is not always included among lists of **stations** or states, intimacy (*uns*) figures prominently in many of the **manuals**' analyses of the spiritual **path**. **Qushayrī**, for instance, locates intimacy (paired with awe [*hayba*]) after the dyad of **constriction** and **expansion** and just ahead of a triad of features associated with **ecstasy**. As is the case with many such pairings, the juxtaposition of a kind of hesitancy or dread with intimacy is quite a striking reminder of the complexity of Sufi understandings of the mystical life. *See also* ANNIHILATION; INTOXICATION; METAPHOR; SEXUALITY.

INTOXICATION. A frequent **metaphor** to describe the condition of an advanced mystic's **experience** of **ecstasy** or **annihilation**. The ultimate stage of **love**, intoxication (*sukr*) with the **wine** of the **Beloved**'s **beauty** is often characterized by the experiences of perplexity and bewilderment. In short, it suggests complete loss of control and surrender to the power of **God**. *See also* AESTHETICS; FACE; POETRY; TREATISE.

INVESTITURE. *See* CLOTHING; INITIATION.

INVOCATION. A form and method of **prayer** often individually assigned by a ***shaykh***, which can be either silent or vocal. Usually referred to with the term *dhikr* ("invoking, recalling, remembering," also translated as **recollection** in reference to collective or group invocation **rituals** called *dhikr al-ḥaḍra*), invocation involves rhythmic repetition of a name of **God**, syllable, word (such as *Allāh*), phrase (such as *subḥān Allāh*, Glory to God), or **litany** tailored to the spiritual needs of the individual seeker. Practitioners often use a **rosary** to keep track of repetitions and changes of invocatory expressions, and the ritual can involve **breath control**, especially in the case of silent or "hidden" invocation (*dhikr al-khafī*). Invocation at set times during the day is called *dhikr al-awqāt* or "**office**." Specific uses of invocation are among the factors that distinguish one order from another, and those that consider it a central practice typically developed very detailed instructions. *See also* FORMATION; INSTRUCTION.

INWARD. A dimension of reality accessible only to those with the acute insight to penetrate beneath **outward** appearances of **form** to the spiritual **meaning**. Sufi theorists, however, underscore the **hermeneutical** principle that inward (*bāṭin*) meaning invariably presupposes an outward reality whose requirements cannot be ignored. *See also* DISCERNMENT; EXEGESIS; INSTRUCTION.

IQBĀL, SIR MUḤAMMAD (ca. 1293/1876–1357/1938). European-educated **Indian** religious scholar, philosopher, **poet** and mystical author in **Persian** and **Urdu**, and **reformer**. A major theme in his critique of **Sufism** involved an emphasis on healthy psychological development as an antidote to the notion of **annihilation** and related excesses. In a work dedicated to his son Jāwīd, he uses the Dante-esque **literary** conceit of a cosmic **journey** under the guidance of **Rūmī**, whose **didactic** tradition he espouses. Adopting much of the idiom of Sufi poetry, he nevertheless warned against any signs of the abdication of rational, intelligent belief. He does not seem to have belonged to any particular Sufi **order**. *See also* COLONIALISM; GENRE; NARRATIVE; SOUTH ASIA.

ĪRĀN. Modern nation-state occupying the largely high arid plateau between **Iraq** and the **Persian** Gulf on the west and southwest; the **Caucasus**, the Caspian Sea, and **Central Asia** to the north; **Afghanistan** and **Pakistan** to the east; and the **Arabian** Sea to the south. Also known more generically as **Persia** (a name deriving originally from a western province called Fars), the formerly Zoroastrian region was Islamized from the mid-first/seventh century when the last Sasanian king was deposed. Scores of major Sufis have hailed from Persia, including, for example, **ʿAbd al-Qādir al-Jīlānī**, **Ḥāfiẓ**, **Ibn Khafīf**, **Kirmānī**, **Najm ad-Dīn Dāya Rāzī**, **Rūzbihān Baqlī**, **Saʿdī**, **Sahl at-Tustarī**, **Sanāʾī**, **Shabistarī**, **Simnānī**, the **Suhrawardīs**, and **Yaḥyā ibn Muʿādh**. The Sufi **order** most prominent there over many centuries has been the **Niʿmat-allāhīya**, but others of historic and contemporary significance include the **Dhahabīya**, Khāksār, and **Nūrbakhshīya**. *See also* MIDDLE EAST.

ʿIRĀQ. Modern nation-state generally covering the landmass formerly known as Mesopotamia, just north of the **Arabian Peninsula**, south of **Turkey**, west of **Iran**, and east of Jordan and **Syria**. Many famous Sufis have hailed especially from **Baghdad** and **Basra**, including **Rābiʿa**. With the exception of the **Qādirīya**, few of the more significant still-surviving Sufi **orders** originated in Iraq, but the region has the distinction of being one of the most fertile seedbeds for the germination of what became seminal movements and schools led by figures cross-referenced under the Baghdad and Basra entries. *See also* EGYPT; MIDDLE EAST.

ʿIRĀQĪ, FAKHR AD-DĪN. *See* FAKHR AD-DĪN ʿĪRĀQĪ (610/1213–688/1289).

ʿIRFĀN. *See* KNOWLEDGE, MYSTICAL.

ʿĪSĀWĪYA. Moroccan Sufi **order** founded by Muḥammad ibn ʿĪsā al-Mukhtārī (ca. 842/1467–930/1523), who studied with disciples of **Jazūlī** and was noted for his **clairvoyance**. The **order**'s teachings reflect considerable influence of the **Shādhilīya**, and its **lineage** includes major figures of that order. ʿĪsāwā (a plural referring to the order's members) enjoyed some success in establishing their **institutions** in Algeria and Tunisia, as well as in **Egypt** and **Syria**. An important symbolic focus of the order remains the founder's **tomb** in Meknes. *See also* MAGHRIB; NORTH AFRICA.

***ĪSHĀN* ("THEY").** *See* NAQSHBANDĪYA.

***ISHĀRA*.** *See* ALLUSION.

***ʿISHQ*.** *See* LOVE.

***ISHRĀQ*.** *See* ILLUMINATION.

***ISLĀM*.** *See* SURRENDER.

ISLĀM. Name of the third of the "Abrahamic" religious traditions, which grew out of the preaching of **Muḥammad**, from an **Arabic** term meaning "grateful **surrender**." Upon the death of the **Prophet**, in 10/632, a dispute arose concerning the transfer of leadership authority. A minority insisted that the Prophet had designated **ʿAlī** as his "caliph," and as they continued to affirm his legitimacy, they came to be known as the Supporters or Party—**Shīʿa**—of ʿAlī. The majority position asserted that the Prophet had designated no successor and wanted the leadership issue decided by a group of elders. They argued that this was indeed the "example" (*sunna*) of the Prophet, and their interpretation of **historical** events has come to be known as the foundation of **Sunnī** Islam.

Within less than a century after the death of the **Prophet**, the tradition had spread from the **Arabian Peninsula** eastward through **Iran**, into **Central Asia**, and as far as the Indus River; northward into **Iraq** and **Syria**; and westward across **North Africa** to the **Iberian** peninsula, eradicating much of the Byzantine Empire. After the death of the last of the "Rightly Guided Caliphs" (ʿAlī according to Sunnī reckoning), the first of a series of dynasties arose. The **Umayyads** established their new capital in **Damascus**, where they presided over a dramatic expansion until brought down in 133/750 by the **ʿAbbāsids**. From their newly founded capital of **Baghdad** the ʿAbbāsid caliph remained, at least symbolically, the universally acknowledged leader of all Muslims. But during its five-century tenure, the ʿAbbāsid dynasty steadily lost control over its far-flung realm as governors in distant provinces broke

away and proclaimed themselves amīrs (regional rulers) and even caliphs (claiming universal authority). In 656/1258, Baghdad was sacked by Mongol descendants of Genghis Khan, virtually putting an end to the caliphate as an effective institution.

During the subsequent 250 years or so, political fragmentation saw numerous Muslim-led political entities come and go, including the very important two-and-a-half century rule of the **Mamlūk Dynasty** headquartered in Cairo. Meanwhile, Islam continued to spread in **Southeast Asia** and sub-Saharan Africa. By the early 10th/16th century, three emerging "Gunpowder Empires" began to reconsolidate regional power. Occupying the territories of the Byzantine Empire, and then some, the Sunnī **Ottoman Turks** ruled most of the central **Middle East**, **North Africa**, and much of Eastern Europe. From its capital at **Delhi**, the Sunnī **Mughal Dynasty** dominated **South Asia**. Geographically in the middle, the "Twelver" Shīʿī **Ṣafawid Dynasty** reunited Iran. As these empires diminished through the 12th/18th and 13th/19th centuries, colonial powers carved up many predominantly Muslim areas into what would become modern nation-states. *See also* AUTHORITY; COLONIALISM; POLITICS.

ISMĀʿĪL ḤAQQĪ (1063/1652–1137/1725). Initiated as a youth into the **Turkish Jilwatīya** order, he became an important **mystical poet** steeped in the legacy of the classical **Persian** Sufi bards. He served the order in various capacities and places, including Bursa, and traveled extensively in the Arab **Middle East**, and eventually became the ***shaykh*** of the *tekke* in Bursa. Author of numerous scholarly works, in **Arabic** as well as Turkish, he produced **commentaries** on the poetry of **Rūmī** and **Yūnus Emre**, poems of his own, a history of the Jilwatīya, and several more **theoretical** works. Ismāʿīl was among the leading **Ottoman** intellectuals of his day. *See also* ANATOLIA; LANGUAGES; LITERATURE; MAWLAWĪYA.

ISMĀʿĪL ṢAFAWĪ (893/1487–931/1524). Persian scion of a family long associated with the Sufi **order** founded by Shaykh Ṣafī ad-Dīn (d. 735/1334) of Ardebil. His is an unusual example of the virtually seamless melding of a Sufi **organization** with a ruling dynasty, with the charismatic ***shaykh*** also functioning as the head of state to whom the *murīds* swore total, unquestioning fealty as warriors and as **disciples**. *See also* ĪRĀN; SHĪʿĪ SUFISM.

ISMĀʿĪL SHAHĪD, SHĀH (1193/1779–1246/1831). Indian religious scholar, **reformer** and preacher against Sufi "excesses," grandson of **Shāh Walī Allāh of Delhi**, and disciple of **Aḥmad Barīlwī**. Ironically, the **tomb** of this man who railed against popular "funerary innovations" has become famous in more recent times. *See also* COLONIALISM; SOUTH ASIA.

ISOLATION. An aspect of mystical **experience** that suggests radical detachment from all that is not **God**, resulting in more perfect readiness for ultimate **union**. One example of how Sufi **theorists** developed the concept is **Anṣārī**'s placement of *tafrīd* in his two **typologies** of spiritual progress. In his earlier **Persian** work *The Hundred Fields*, *tafrīd* precedes **knowledge** (*ʿilm*) and is numbered 70 of 100 **stages**. In the **Arabic** *Dwelling Places of the Wayfarers*, he locates isolation much later in the list, at number 98, just after "de-husking" (*tajrīd*, a process of becoming utterly vulnerable through the stripping away of all defenses) and prior to conjoining in union (*jamʿ*). *See also* ASCETICISM; JOURNEY; RETREAT; SELF-DISCIPLINE; TRAVEL.

ISṬĪLĀḤĀT. *See* TRAVEL.

ISTINBĀṬ. *See* HERMENEUTICS.

ITTIḤĀD. *See* UNION.

J

JABARŪT. *See* REALMS.

JADHB(A). *See* MYSTIC.

JAʿFAR AṢ-ṢĀDIQ (ca. 80/699–148/765). Medina-born **traditionist**, **exegete**, and religious scholar and leader of the early **Shīʿī** community who counseled against open revolt against the **Sunnī** majority. He was eventually acknowledged by most Shīʿī Muslims as the sixth in the line of *imāms*, though the larger community split over whether to follow his first-designated son Ismāʿīl, who predeceased his father, or the later-designated son ʿAbd Allāh. Those who took the former option became known as Ismāʿīlīs, while those who chose the latter (eventually giving their allegiance actually to Mūsā, another son of Jaʿfar by another mother, since ʿAbd Allāh died without a male heir) are now known as "Twelvers." Beyond his powerful standing as a paragon of **virtue**, Jaʿfar's greatest significance for Sufism lies in his contribution to **symbolic** exegesis. His **Qurʾānic hermeneutic** profoundly influenced that of **Dhū 'n-Nūn**. In addition, he formulated three foundational **typologies** or analyses of spiritual progress: 12 sources of mystical knowledge; 12 heavenly constellations of the heart; and **forty** lights emanating from the divine **light**. He occupies a place of honor in the **lineages** of many Sufi organizations, and his role in the early history of Sufism has yet to be explored fully. Major Sufi **hagiographers**, **theorists**, and **poets** acknowledge Jaʿfar as a paradigmatic spiritual figure and touchstone of wisdom, but claims as to his actual relationships with individual early Sufis are likely spurious. *See also* FĀṬIMA BINT MUḤAMMAD (d. 11/633); HISTORY, SUFI INTERPRETATIONS OF; ISLĀM; NUMBER SYMBOLISM; POLITICS.

JAʿFAR-I ḤADHDHĀʾ, ABŪ MUḤAMMAD (d. 341/952). Persian Sufi leader of **Shiraz** and mentor to **Shiblī**, with links to earlier Iraqi luminaries including **Sahl at-Tustarī** and **Junayd**. Jaʿfar was an important force in the development of intentional Sufi **communities** regionally. *See also* INSTITUTIONS; ĪRĀN.

JAHĀNĀRĀ BEGUM (1023/1614–1092/1681). Indian mystic and **hagiographer** and older sister of **Dārā Shikūh**, initiated by Mullāh Shāh into the **Qādirīya**. This favorite daughter of the **Mughal** emperor Shāh Jahān (builder of the Tāj Maḥal) remained **celibate**, became a member of the **Chishtīya**, and wrote a biography of its founder in 1639–1640. Soon after that, she became a disciple of Qādirī ***shaykh*** Mullā Shāh **Badakhshī**, about whom she also wrote a book in 1641. Known for dedication to helping the disadvantaged, her stature among Sufi **women** in **Delhi** and Agra was such that, during different times, she might well have risen to leadership of an **order**. She also attended to her father, whom her brother Awrangzīb had imprisoned, and was a founding patron of religious and other public establishments. She was buried in Delhi near the **tomb** of **Niẓām ad-Dīn Awliyāʾ**. *See also* POLITICS; SOUTH ASIA.

JAHĀNIYĀN JAHĀNGASHT, MAKHDŪM-I (708/1308–786/1384). One of the **Indian** group of "Five Pīrs," whose **tomb** in Ucch (Pakistan) and **shrine** in Manikpur (Uttar Pradesh) still draw pilgrims and devotees. As a healer, his specializations included relief from hemorrhoids. As for his **institutional** affiliations, he was **initiated** into both the **Suhrawardīya** and **Chishtīya** and was considered one of a few figures capable of "unifying **orders**" by their plural associations. He was also considered an itinerant dervish and leader of the Surkh-Bukharī brotherhood of ***qalandars***. *See also* SOUTH ASIA; VISITATION.

JAHRĪYA. Later of the two *menhuan* of the **Chinese Naqshbandīya**, founded by **Ma Mingxin** and so named because of its preference for "vocalized" (*jahrī*) *dhikr*, distinguishing the order from the **Khufīya** *menhuan*. *See also* CENTRAL ASIA.

JALĀL AD-DĪN ḤUSAYN AL-BUKHĀRĪ "MAKHDŪM-I JAHĀNĪYĀN" (707/1308–785/1384). Indian mystic initiated into **Sufism** by Naṣīr ad-Dīn Maḥmūd **Chirāgh-i Dihlī**; ***shaykh*** of the **Chishtīya** in Ucch (present-day **Pakistan**). He traveled widely in the **Middle East** and **Central Asia** and eventually was put in charge of 40 *khānaqāhs*. Traditional accounts credit him with having met the **Prophet** during a trip to **Medina**. *See also* INSTITUTIONS; RESIDENTIAL FACILITY; SOUTH ASIA.

JALĀL AD-DĪN RŪMĪ. *See* RŪMĪ, MAWLĀNĀ JALĀL AD-DĪN BALKHĪ (604/1207–672/1273).

JAMʿ. *See* UNION.

JAMĀʿAT ALĪ SHĀH (d. 1371/1951). Indian Naqshbandī reformer and ***shaykh*** of the school of **Rae Bareilly**. He was deeply involved in ongoing mid-14th/20th-century debates among religious scholars over the validity of **Sufism**. *See also* COLONIALISM; SOUTH ASIA.

JAMĀʿAT KHĀNA. *See* INSTITUTIONS.

JAMĀL. *See* BEAUTY.

JAMĀL AD-DĪN (JAMĀLĪ KANBŌH), ḤĀMID IBN FAḌL ALLĀH (d. 942/1536). Indian hagiographer and **poet** and member of the **Suhrawardīya** in **Delhi**. His hagiographical account of major Suhrawardī and **Chishtī *shaykhs***, *Lifestories of the Knowers [of God]* (*Siyar al-ʿārifīn*), is regarded as the first Indian multi-**lineage** biographical anthology in the memorial **genre** and among the highest quality of its kind. *See also* HISTORIOGRAPHY; SOUTH ASIA.

JAMBEK, SHAYKH MUḤAMMAD JAMĪL (1279/1862–1367/1947). Indonesian reformer of the **Naqshbandīya** who studied in **Mecca**. He argued that the **order** should trace its **lineage** not only back through **Abū Bakr**, but also via in a *silsila* through ʿ**Alī**, with the two converging in ʿAlī al-**Fārmadhī**, and insisted that the order's claims that their distinctive **ritual** practices are traceable to specific **Qurʾān** and **Ḥadīth** texts are untenable. *See also* COLONIALISM; ILHAM, ARIFIN (1969–); SALAF; SOUTH-EAST ASIA.

JĀMĪ, MAWLĀNA ʿABD AR-RAḤMĀN (817/1414–898/1492). Persian mystical **poet** and **hagiographer** from Herat (present-day **Afghanistan**) and member of the **Naqshbandīya**. He is most celebrated for his collection of **didactic** poems in the **couplet** structure, *The Seven Thrones* (*Haft awrāng*), and for his major hagiographical work, *Warm Breezes of Intimacy* (*Nafaḥat al-uns*). The final section of the latter work is dedicated to short sketches of the lives of nearly three dozen **women** Sufis. Of the seven didactic poems, the most important for the history of **Sufism** are *The Rosary of the Pious* (*Subḥat al-abrār*) and ***Joseph*** *and Zulaykhā*, but all of these works are suf-

fused with **ethical** themes. Among his more important mystical **treatises** is the *Gleams of Light* (*Lawāʾiḥ*), a summation of the thought of **Ibn ʿArabī**. *See also* ALLEGORY; CENTRAL ASIA; HISTORIOGRAPHY; ĪRĀN.

JĀN-I JĀNĀN, MĪRZĀ MAẒHAR. (1111/1699–1196/1781). Acknowledged as one of the two greatest 18th-century **Indian** Mujaddidī **Naqshbandī** Sufis, he was known for his contribution to **Urdu** (as well as **Persian**) **literature**, spirited espousal of the teaching of Aḥmad **Sirhindī**, and efforts to **reform Sufism**. **Prophetology** was an important theme, and as a reformer he was slightly more tradition-minded that some others. For example, he avoided debating controversial topics such as *waḥdat al-wujūd* (ontological **unity**), a concept staunchly defended by his older contemporary **Shāh Walī Allāh**. His **order**, the Maẓharīya, achieved some success, and his most important *khalīfa* was Shāh Ghulām ʿAlī (d. 1239/1823). *See also* SOUTHEAST ASIA; THEORY, MYSTICAL.

JAWĀNMARDĪ. *See* ETHICS.

JAZŪLĪ, MUḤAMMAD IBN SULAYMĀN AL- (d. 869/1465). North African religious scholar of Berber descent, **mystical** author and member of the **Shādhilīya**, and eponym of the branch of that order called the **Jazūlīya**. He was initiated into the Shādhilīya in **Fez**, where he spent two significant periods of his life and wrote. Two extant works, of the many attributed to him, are a collection of **supplications** on behalf of the **Prophet** and a "**litany** of success," *The Proofs of Excellence* (*Dalāʾil al-khayrāt*). Traditional accounts claim that when his followers exhumed his body for reburial, it was incorrupt (a mark of sanctity in many popular religious traditions). He thus became a patron **Friend of God** of the **Moroccan** city of Marrakesh. *See also* LINEAGE; MAGHRIB.

JAZŪLĪYA. A **Maghribī** branch of the **Shādhilīya** noted for its insistence on extensive daily **ritual** repetition of the *basmallāh* ("In the name of God . . .") and texts from their founder's **litanies**, its **ethical** activism, and its emphasis on the absolute **authority** of the ***shaykh***. The **order**'s influence in devotional matters is evidenced in other groups of the region, especially the **Qādirīya**. *See also* NORTH AFRICA.

JERUSALEM. Ancient capital of King **David** and site of the temple of **Solomon**, captured by Muslim armies under the Caliph ʿUmar in 15/638. The city, known in **Arabic** as *al-Quds* (The Sacred One), figures in Islamic tradition generally as the goal of the **Prophet**'s **Night Journey** and point of origin of his **Ascension**. Under the **Umayyad Dynasty**, the city rose to

symbolic prominence as the third holiest place, after **Mecca** and **Medina**. Late first/seventh-century caliphs made the former site of Solomon's temple an architectural showpiece and a visual/theological counterstatement to the Byzantine complex of the Holy Sepulcher. By aligning the **Dome of the Rock** axially with the slightly later Al-Aqṣā **mosque**, with an open courtyard with ablution fountain in between, they both imitated and considerably outshone the sepulcher's alignment of a basilical hall (the actual church) and small domed structure (the aedicule of the Resurrection) with a small open space (now long-since covered over) in between. **Hagiographical** sources occasionally tell of visits by **Friends of God** to the sacred sites in Jerusalem. *See also* ARCHITECTURE; MIDDLE EAST; PLACE, SACRED; SPACE, SACRED; SYMBOLISM.

JESUS. Second to last in the line of **prophets** and the son of Mary. Known in **Arabic** as ʿĪsā, he was born miraculously before his mother had married and spoke miraculously as an infant to defend her against the calumnies of her townspeople and family members. For Sufis, Jesus represents an important model of **trust** in **God**. Some authors develop **metaphorically** the con-



Dome of the Rock, Jerusalem (73/692) with churches on Mount of Olives in background. The octagonal structure stands over the site traditionally identified as the place from which Muhammad Ascended to the Throne of God, a paradigmatic experience for Sufis. Photo © John Renard.

cept of Mary's pregnancy and parturition as a prototype of the seeker's bringing forth the "Jesus of the Spirit." Just as Jesus disciplined the beast of burden, so the seeker's spirit must tame and ride the "Donkey of the Body." Jesus had the miraculous gifts of healing and restoring life, and the Sufi must learn to cultivate the spiritual counterparts of those marvels. Many Sufis have regarded Jesus as the paragon of **asceticism**. *See also* INTERCESSION; SYMBOLISM; WONDERS.

JIHĀD. *See* STRUGGLE.

JĪLĪ, ʿABD AL-KARĪM AL- (767/1365–811/1408 or 826/1423 or 832/1428). Irāqī mystic and author and descendant of **ʿAbd al-Qādir al-Jīlānī** most famous for his **theoretical** work *The Perfect Person* (*Al-Insān al-kāmil*). The concept of the **Perfect Person** originated in alchemical speculation about the relationships between macrocosm and microcosm. It was significantly reinterpreted by **Ibn ʿArabī** and **Shabistarī**, and Jīlī further developed the notion as a **symbolic** model of the goal of the spiritual quest, namely, the return to one's original divine form. Though the highest example of this condition was the Prophet **Muḥammad**, it has also been embodied in other individuals of high sanctity. He was one of the major interpreters of the thought of Ibn ʿArabī and, like the seventh/13th-century **Andalusian**, developed a highly imaginative **spirituality** and **cosmology**. *See also* FRIEND OF GOD; HIERARCHY; MIDDLE EAST; RANKS; THEOLOGY, MYSTICAL; UNITY, ONTOLOGICAL.

JILWATĪYA. A **Turkish order**, branching off from the **Bayramīya**, whose name derives from its signature emphasis on the "departure from home" (*jalwa*), a **metaphorical journey** required when a devotee ends a period of spiritual **retreat** (*khalwa*). Their **ritual** centered on repetition of specific names of **God** assigned individually by the ***shaykh***. Especially active during the 16th and 17th centuries, their two principal **institutions** were just outside of Istanbul and in Bursa. *See also* ANATOLIA; ISMĀʿĪL ḤAQQĪ (1063/1652–1137/1725); ORGANIZATION; SELF-SCRUTINY.

JOSEPH. The **prophet** Yūsuf, son of the Muslim prophet (and biblical patriarch) Jacob (Yaʿqūb). The Qurʾānic telling of the story of Joseph is unique in that the scripture dedicates an entire chapter (Sūra 12) to an integral account of only one prophet, parallel in many respects to Genesis 39–50. Stories of prophets typically appear piecemeal in the **Qurʾān**, but Joseph appears significantly only in this segment. For Sufis, Joseph became a prime **symbol** of the divine **beauty**, in whose presence the human seeker experiences bewilderment and loss of self. Sufi poets such as **Jāmī** crafted the tale

of Joseph's relationship with the lover **Zulaykhā** into a masterpiece of **didactic** mystical romance. Many features of the Qurʾān's account take on special **metaphorical** significance for Sufis. The jealousy of Joseph's brothers at their father's predilection for the younger son becomes the "wolf" of **ego** that threatens to devour unwary seekers. **God** rescues Joseph from the well or "pit" into which the brothers had consigned him, transforming his suffering into a garden. Sufi poets see the well as a symbol of the world and Joseph's eventual rescue as a sign of the resurrection. Joseph's shirt becomes a powerful reminder of the healing properties of divine beauty; placed over the eyes of Jacob, who had gone blind from grief over losing Joseph, the shirt restores the old man's sight. *See also* ALLEGORY; ANNIHILATION; NARRATIVE; THEOLOGY, MYSTICAL; THEOLOGY, SYSTEMATIC.

JOURNEY. A major **metaphor** for the spiritual quest, often described as leading the seeker through various regions or **realms** of the cosmos. For Sufis, journey imagery takes its fundamental significance from three paradigmatic divinely enjoined journeys of the Prophet: his departure or "emigration" (***hijra***) from **Mecca** to **Medina** in 1/622; the combined experience of the **Night Journey** and **Ascension**; and the **Pilgrimage** to Mecca that **Muḥammad** undertook from Medina in 9/630. Sufi authors have often developed these themes at considerable length, drawing out their **inward** meanings as models of various aspects of spiritual transformation.

In addition, **Ibn ʿArabī**, who discerned no fewer than 16 journeys in the **Qurʾān**, developed the concept of multiple journeys as a model of the spiritual life: away from **God**, as when a sinner departs in shame; toward God, as when the obedient move toward the divine even if only the elect among them actually enjoy God's presence; and in God, where especially the **prophets** and saints sojourn eternally. Many other Sufi authors have elaborated similarly on journeying as a metaphor. The 10th/16th-century **Turkish** Sufi Vāhidī paired seven aspects of the journey (to, for the sake of, toward, with, in, through, and by God) with seven levels of **invocation** and seven dimensions of the **soul**. In the seventh/13th century, Majd ad-Dīn **Baghdādī** wrote of journeys at three levels of spiritual advancement, using a by then standard triple **typology** of the masses, the elect, and the elect among the elect. The ultimate goal of any journey is, of course, the "arrival," often expressed in various terms, such as *waṣl* (pl. *wuṣūl*) and the cognate *ittiṣāl*, roughly synonymous with **ecstasy**—the goal of the mystical journey. Perhaps the most celebrated literary development of the theme is that of ʿ**Aṭṭār**, for whom the key **metaphor** for the **stages** (*manāzil*) of the quest is the valley. *See also* NARRATIVE; TRAVEL.

JUDGMENT, FINAL. TRAVEL.

JUNAYD, ABŪ ʾL-QĀSIM MUḤAMMAD AL- (d. 298/910). Central figure among the mystics of **Baghdad**, of **Persian** origin; author and Shāfiʿī in **law**; and nephew of **Sarī** and critic of **Ḥallāj**. Known especially as chief proponent of "sober" mysticism, he advocated a reserved approach to claims about, and expression of, spiritual **experience**. Like **Muḥāsibī**, he focused on the essential aspects of spiritual **struggle** and **self-scrutiny**. He emphasized the centrality of "second **sobriety**," insisting that the experience of **ecstasy** must be considered secondary to one's ability to sustain life at the level to which one invariably returns after any such mystical apogee. His influence on subsequent **generations** of Sufi theorists and practitioners is pervasive, and many Sufi **lineages** lead back through him to the **Prophet** and his family and immediate successors. Junayd's principal written works are several brief **treatises** on the divine transcendent **unity** (*tawḥīd*), with particular interest in *walāya*. *See also* FRIEND OF GOD; INTOXICATION; MIDDLE EAST; THEORY, MYSTICAL.

JURAYRĪ, ABŪ MUḤAMMAD (d. 311/924). One of the seven Sufis who migrated from **Baghdad** to form an intentional community of "residents" of the sacred precincts of **Mecca**. He was a student of **Junayd** and inherited the leadership of that ***shaykh***'s followers, but he was a Ḥanafī in **law**. Like many other Sufis of the day, he believed that **Ḥallāj**'s execution was warranted. **Būshanjī** was among his disciples. *See also* MIDDLE EAST; SPACE, SACRED.

JURISPRUDENCE. *See* LAW.

JUWĀLIQĪ, ḤASAN AL- (d. 733/1322). Considered one of the earliest members of the **Qalandarīya**, he is sometimes credited with introducing the movement to **Egypt** and founding a *zāwīya* there. The name derives from a type of preferred **clothing**, the *jawlaq*, "sackcloth." A branch of the larger group, the Jawlaqīya, bears his name. *See also* ASCETICISM; BĀBĀ ṬĀHIR ʿURYĀN(Ī) (d. early fifth/11th c.); MALĀMATĪYA.

JŪZJĀNĪ, ABŪ ʿALĪ AL- (ca. 353/964). Early **theorist** on sainthood. He described **Friends of God** as **annihilated** with respect to the **ego** so that **God** alone might **abide** in the individual's awareness. His sayings are recorded by a number of the **manualists**. *See also* COSMOLOGY; INTERCESSION; RANKS; WONDERS.

K

KAʿBA. Structure at the center of **Mecca**'s main sanctuary, whose name derives from an **Arabic** root meaning "to shape into a cube." According to variant traditions, **Adam** first built the Kaʿba and **Abraham** and his son Ismāʿīl rebuilt it many centuries later. When the structure was rebuilt again during the lifetime of the Prophet, **Muḥammad** was asked to replace the "black stone" in one of its corners. It was probably not the only "*kaʿba*" in the **Arabian Peninsula** then, but Islamic tradition soon rendered the others irrelevant. It has since been rebuilt several more times and now stands some 43 feet high with four sides ranging in width from 36 to 43 feet, considerably larger than it was during the early seventh century. Sufi **poets**, perhaps most notably **Ibn al-Fāriḍ**, have developed the image of the Kaʿba as a complex **metaphor** for the **Beloved**, the **journey**'s end, the inner **pilgrimage**, and the macrocosmic counterpart to the human **heart**. **Poets** often refer to a specific quality or individual or value as the *qibla* (orientation) of seekers, that is the "direction" of the Kaʿba to which Muslims align themselves for ritual **prayer**. **Ḥallāj** is known to have built a model of the structure at his home in **Baghdad** to facilitate his practice of symbolic **pilgrimage** without traveling to Arabia. *See also* JERUSALEM; MIDDLE EAST; SPACE, SACRED.

KĀDİZĀDELIS. Religio-**political** movement begun in Istanbul by Kādızāde Mehmet Efendi after he was appointed as **preacher** to important imperial **mosques** there around 1620. He and other like-minded preachers railed against all manner of practices long associated with **Sufism**, particularly in connection with **music** and **dance**, and popular beliefs such as saintly **intercession**, **wonders**, and **Khiḍr**'s immortality. They insisted on an austere adherence to *sharīʿa* and denunciation of any laxity or tolerance for deviation, such as the use of **wine** or coffee. Many Sufi properties were vandalized with tacit government approval, and more than a few Sufis suffered beatings, some fatally. Even after the virtual disappearance of the group around 1680, preachers in various regions under **Ottoman** rule continued to inveigh against fundamental Sufi tenets and **rituals**, occasionally destroying **shrines** and converting *tekkes* to *madrasas*. *See also* REFORM; TURKEY.

KĀKĪ, QUṬB AD-DĪN BAKHTĪYĀR (d. 633/1235). Of **Central Asian** origin, **Indian** mystic, member of the **Chishtīya**, and successor to its founder. He was known particularly for his **ecstatic experience**, and traditional accounts assert that he died during an **audition** session. He founded a *khānaqāh* in **Delhi**, and his most famous follower and successor in leadership of the order was **Farīd ad-Dīn Ganj-i Shakar**. *See also* LINEAGE; SOUTH ASIA.

KALĀBĀDHĪ, ABŪ BAKR MUḤAMMAD AL- (d. 380/990 or 384/994). **Central Asian** historian and **theorist** of **Sufism**. The more famous of his two extant works is the **Arabic manual** *Exploration of Sufi Teachings* (*Kitāb at-taʿarruf*), a major source of information on individual Sufis and their views. The 75 generally brief chapters arrange a broad spectrum of material largely on a historical model. Its five sections offer a general background for the subject, an analysis of Sufi beliefs juxtaposed with the elements of a widely accepted creedal statement, a discussion of mystical **knowledge** and the various **stations** and **states**, a **lexical** survey of idiosyncratic Sufi **terminology**, and an overview of major **ritual** and practical aspects of Sufi life. One of his overriding concerns is to demonstrate the compatibility of authentic Sufism with mainstream Islamic beliefs and practices as represented by the Ashʿarī school of **theology**. *See also* ABŪ ṬĀLIB AL-MAKKĪ (d. 386/996); HISTORIOGRAPHY; HUJWĪRĪ, ʿALĪ IBN ʿUTHMĀN DĀTĀ GANJ BAKHSH (d. ca. 465/1072); QUSHAYRĪ, ABŪ ’L-QĀSIM ʿABD AL-KARĪM AL- (375/986–465/1072).

KALENDERHANE. *See* RESIDENTIAL FACILITY.

KALĪM ALLĀH JAHĀNĀBĀDĪ, SHAYKH (1060/1650–1142/1729). Indian reformer of the **Niẓāmīya** branch of the **Chishtīya** order, widely acknowledged as one of the preeminent Chishtī Sufis of early modern India. Initiated into the **Naqshbandīya**, **Qādirīya**, **Shaṭṭārīya**, and **Suhrawardīya** as well, his leadership of the Chishtīya marked a departure from the tradition of hereditary succession in that organization. His “re-centralization” of the **order** facilitated a multiregional expansion in what scholars call the “third cycle” of the Chishtīya. *See also* COLONIALISM; LINEAGE; SOUTH ASIA.

KARĀMA(-ĀT). *See* WONDERS.

KARBALĀʾĪ, ḤUSAYN ḤĀFIẒ TABRĪZĪ, BĀBĀ-FARAJĪ, IBN (ca. 916/1510–997/1589). Persian poet and **historian** of **Sufism**, originally from Tabriz, but who lived mostly in exile in fear of the political turmoil that followed in the wake of an expanding **Ṣafawid** regime. His family had long-standing links to the **Kubrawīya** as well as to the reputed founder of the **Dhahabīya**, ʿAbd Allāh Barzishābādī. His *Garden of Souls* is a valuable compendium of northwestern Iranian Sufis, including a pilgrim guide to regional cemeteries as well as extensive material on the history of Sufism in the region. He died in **Damascus**. *See also* HISTORIOGRAPHY; ĪRĀN; SHĪʿĪ SUFISM; VISITATION.

KARRĀM, ABŪ ʿABD ALLĀH MUḤAMMAD IBN (190/806–255/869). Eponym of the **Karrāmīya** movement, from southeastern **Persia**, who claimed divine inspiration for his often controversial teachings. After moving to **Khurasan**, he ran afoul of authorities, spent some years in prison, then moved to **Jerusalem**, where he taught for several years before being exiled again to what is now Jordan. Followers soon reburied him in Jerusalem, in keeping with community beliefs that their founder was indeed an **eschatological** figure whose ultimate return to Jerusalem had been foretold. His **tomb**, the precise location of which is no longer known, soon became an important goal for **visitation**. *See also* ĪRĀN; MALĀMATĪYA; MIDDLE EAST.

KARRĀMĪYA. A sectarian **theological** and legal movement with **ascetical** and other themes analogous to those of concern in **Sufism** founded by ʿAbd Allāh Muḥammad ibn **Karrām**. Traveling widely through **Iran** and the Arab **Middle East**, he developed a quasi-philosophical system that positioned itself between the rationalist Muʿtazila and hard-core **traditionists** and emphasized rejection of the world. In **law**, members tended to identify with the **Ḥanafī** school. His teaching centered on a literalist **exegesis**, rejection of all forms of seeking material success, and typically appealed to the peasantry. Though it never spread far to the west, it was strong during the early medieval period as far to the east as **Central Asia**, with a stronghold in **Nishapur**. It apparently did not survive the Mongol invasions of the early seventh/13th century. *See also* MALĀMATĪYA.

KĀSĀNĪ, KHWĀJA AḤMAD (866/1461–949/1543). Prolific **Naqshbandī** author of **treatises** active in gaining **political** concessions to the advantage of his **order**'s spread in Uzbekistan and eastern Turkestan. His spiritual progeny branched into the Isḥāqīya and **Chinese Āfāqīya**. *See also* CENTRAL ASIA.

KASB. *See* LIVELIHOOD.

KĀSHĀNĪ, ʿABD AR-RAZZĀQ AL- (d. 730/1330). Iranian author of important **lexicon** of Sufi **terminology** and **disciple** of the school of **Ibn ʿArabī**. In addition to his **commentary** on the latter's work, he also wrote an important document on the values of **chivalry** and related **organizations**, *The Gift of Brothers concerning the Special Features of Chivalry* (*Tuḥfat al-ikhwān fī khaṣāʾiṣ al-fityān*). There he describes systematically the stages of progress, beginning with the fundamental **virtues** of proper **behavior** and moving toward higher levels of spiritual **initiation** (*walāya*) and purity. *See also* ETHICS; PERSIAN; THEORY, MYSTICAL; *WUJŪDĪ* CONTROVERSY.

KĀSHĀNĪ, MAḤMŪD ʿIZZ AD-DĪN (d. 735/1334–35). Persian Sufi, Shāfiʿī in **law** and Ashʿarī in **theology**, most famous for his **theoretical** compendium of mystical themes heavily influenced by Shihāb ad-Dīn **Suhrawardī**'s *Benefits of Intimate Knowledge*. *See also* ĪRĀN; THEORY, MYSTICAL.

KASHF. *See* UNVEILING.

KASHF AL-MAḤJŪB. *See* HUJWĪRĪ, ʿALĪ IBN ʿUTHMĀN DĀTĀ GANJ BAKHSH (d. ca. 465/1072).

KĀSHGHARĪ, SAʿD AD-DĪN (d. 860/1456). Major **Central Asian** leader of the the **Naqshbandīya** in Herat (**Afghanistan**), where the **order** maintained important relationships with leading religious and legal officials. His influence on the spread of the order in the region roughly parallels the work of older contemporary **Aḥrār** farther east, in Uzbekistan. *See also* CHINA.

KASHKŪL. *See* BEGGING BOWL.

KATAPHATIC. From the Greek compound *kata-phasis*, "speaking out," hence, "expressing freely," the opposite of **apophatic**. Sufi **mystics** and theorists have often debated the wisdom—and even the very possibility—of giving full expression to higher levels of spiritual **experience**. Those who, like **Ḥallāj** and **Bāyazīd**, have argued that the individual experiencing **ecstasy** or mystical **union** under whatever guise cannot but give expression to that experience are sometimes called "**intoxicated**" Sufis. As an approach to **theology**, the term refers to the conviction that one can appropriately speak affirmatively of the divine attributes and of human capacity to know **God** through them. *See also* EXPERIENCE, SPIRITUAL; SOBRIETY; THEORY, MYSTICAL; UNITY, EXPERIENTIAL; UNITY, ONTOLOGICAL.

KATTĀNĪ, ABŪ BAKR AL- (d. 322/934). An early member of the **Baghdad** school of **Sufism**, often quoted in the fourth/10th-century **manuals** on a wide range of topics.

KATTĀNĪ, MUḤAMMAD AL- (1290/1873–1327/1909). Prominent Sufi opponent of French occupation of **Morocco** by his pioneering use of printing technology to get his anti-**colonialist** message out. After authorities executed him, his movement quickly floundered. *See also* MAGHRIB; NORTH AFRICA; POLITICS.

KAYGUSŪZ (OR QAYGHUSŪZ) ABDĀL (d. ca. early ninth/15th c.). **Turkish** mystical author and **poet** traditionally associated with the **Baktāshīya**. He is said to have founded an important **residence** of the **order** in **Egypt**, and he is said to be buried in Cairo in the vicinity of the **tomb** of **Ibn al-Fārid**. As a poet, his use of imagery was highly original, but he may also have been influenced by **Yūnus Emre**. *See also* MAMLŪK DYNASTY (648/1250–923/1517); MIDDLE EAST.

KĀZARŪNĪ, ABŪ ISḤĀQ IBRĀHĪM AL- (352/963–426/1033). **Persian** mystic and founder of an **order** that bears his name, perhaps **initiated** by **Ibn Khafīf**. He was born and lived virtually his entire life near **Shiraz** in southwestern **Iran**, and his followers founded 65 *khānaqāhs* in the region. His order emphasized social concern and was actively involved in aid to the needy and travelers. Unlike some orders (such as the **Naqshbandīya**) his traditionally avoided cultivating the favor of politicians and royalty. Though the order expanded for a time to **Anatolia, Syria**, and even **China** and **India**, its influence outside of Iran was relatively short-lived. *See also* INSTITUTIONS; RESIDENTIAL FACILITY.

KEMAS FAKHR AD-DĪN AL-PALIMBĀNĪ (fl. ca. 1164–84/1750–70). **Indonesian** scholar of Palembang (Sumatra) influential in developing **Southeast Asian** Sufi **literature**, especially through his translation of **Arabic** texts into Malay. Although his younger contemporary townsman ʿ**Abd aṣ-Ṣamad** was a student of Muḥammad **Sammān**, Fakhr ad-Dīn does not seem to have had a specific institutional affiliation. *See also* ORGANIZATION; THEORY, MYSTICAL.

KHĀDIM. *See* GOVERNANCE.

KHAFĪYA. Chinese *menhuan*, one of two subbranches of the **Naqshbandīya**, founded by **Ma Laichi**, so called because of its preference for "concealed" (*khafī*), that is, silent, *dhikr*. *See also* RECOLLECTION; RITUAL.

KHĀLIDĪYA/MUJADDIDĪYA. Alternative names of an important early modern branch of the **Naqshbandīya** and the dominant development of that **order** through most of the central **Middle East**. A Kurdish religious scholar named Mawlānā Khālid Baghdādī (d. 1243/1827), who was initiated in **Delhi** by a Mujaddidī ***shaykh***, is widely credited with founding the branch. *See also* INSTITUTIONS; LINEAGE; SOUTH ASIA.

KHALĪFA. *See* SUCCESSOR.

KHALĪL ALLĀH SHĀH, BURHĀN AD-DĪN (ca. 775/1373–860/1455). Iranian Sufi ***shaykh*** of the **Niʿmat-allāhīya** who was his father's successor to leadership. His own oldest son was instrumental in propagating the **order** to southern **India**, while another of his sons succeeded him as leader of the **organization** in its place of origin, Māhān, Iran. *See also* INSTITUTIONS; LINEAGE; PERSIAN; SOUTH ASIA.

KHALWA. *See* RETREAT.

KHALWAT DAR ANJUMĀN. *See* RETREAT.

KHALWATĪYA. An **order** founded during the eighth/14th century and spread early on in northwestern **Persia**. A number of prominent initiates into the order went on to found separate branches, especially in **Turkey**, **Middle Eastern** and eastern European lands under **Ottoman** rule, and across **North Africa** as well. The name of the **organization** derives from a favored spiritual practice of "isolation" or "seclusion" (*khalwa*), a form of **retreat**. The Khalwatī-Jarrāḥīya (or Halveti-Jerrāhi) order, now very important in Turkey, resulted from a 12th/18th-century split. *See also* INSTITUTIONS; ĪRĀN; LINEAGE.

KHAMRĪYA. *See* IBN AL-FĀRIḌ (576/1181–632/1235).

KHĀN, ḤAḌRAT INĀYAT (1300/1882–1346/1927). Indian classical musician who immigrated to England in 1910 and dedicated himself to teaching Sufi tradition. Originally **initiated** into the **Chishtīya**, he founded the "Sufi **Order** in the West" in 1914. Nine years later, the **organization** morphed into the "International Sufi Movement," sometimes referred to as

"Universal Sufism" or "Sufi Order International," which gradually spread to the **United States of America** as well as France, Germany, Canada, and Australia. His son Pīr Vilāyat **Khān** carried on the father's work.

KHĀN, PĪR VILĀYAT INĀYAT (1335/1916–1425/2004). Eldest son and **successor** to **Ḥaḍrat Ināyat Khān**, he continued to teach and founded the "Abode of the Message," centered on the foundational conviction that religious faiths are all as rays of the same sun. The tradition emphasizes a **contemplative** approach to daily **experience** that reveals the spiritual dimension underlying all of human life. *See also* UNITED STATES OF AMERICA.

KHĀNAQĀH. *See* RESIDENTIAL FACILITY.

KHARĀBĀT. *See* RUIN.

KHARAQĀNĪ, ABŪ 'L-ḤASAN ʿALĪ AL- (ca. 349/960–425/1033). Persian ascetic and **mystic** and ***shaykh*** of **Anṣārī**. Traditional accounts claim that **Bayazīd initiated** him in a **dream**, so that he falls into the category of **Uwaysīs**. Many later Sufis claimed spirit-initiation through him, and he was



Khānaqāh **of Mamluk Sultan Faraj ibn Barqūq in Cairo's Northern Cemetery, early ninth/15th century, showing prayer hall with small dome over *miḥrāb*, one of two flanking domed tomb chambers, with *shaykh*'s residence along the right and portion of Sufi residence wing on the left. Photo © John Renard.**

eventually incorporated as a major link in the **Naqshbandī lineage**. Though he left no writings, his sayings are often cited in **manuals** and other Sufi writings, including a **hagiographic** work by one of his disciples. *See also* ĪRĀN; LINEAGE; ORGANIZATION.

KHARGŪSHĪ, ABŪ SAʿD AL- (d. 405/1015 or 407/1016). Author of *Tahdhīb al-asrār* (*The Refinement of Secrets*), among the first **theoretical** compendia of Sufi thought and an important source on the **Malāmatīya**. Shāfiʿī in **law**, he traveled widely in the **Middle East** before settling in **Nishapur**, where he founded a *khānaqāh* as well as a *madrasa* and hospital, all serving a community that clustered around him. *See also* CENTRAL ASIA; INSTITUTIONS; ORGANIZATION.

KHARRĀZ, ABŪ SAʿĪD AḤMAD AL- (d. 286/899). Iraq-born **ascetic**, prolific author, and **mystic** who was an associate of **Bishr** and **Dhū 'n-Nūn**, a disciple of **Sarī**, and one of **Junayd's *shaykhs***. He is most famous for his **Arabic** *Book of Authenticity* (*Kitāb aṣ-Ṣidq*), among the earliest handbooks of spirituality, and another work on mystical **psychology**, in which he adds the concept of "natural tendencies" (*ṭabʿ*) to the **lexicon** of Sufi psychological terms. He was also arguably the first to develop the **genre** of the mystical **allusion** and penned one of the earliest works on the status of **Friends of God**. *See also* MANUALS; MIDDLE EAST; TERMINOLOGY.

***KHATM AL-ANBIYĀʾ*.** *See* SEAL.

***KHATM AL-AWLIYĀʾ*.** *See* SEAL.

***KHATM AL-WILĀYA*.** *See* SEAL.

***KHĀṬIR/KHAWĀṬIR*.** *See* INCLINATIONS.

KHATTŪ, AḤMAD (737/1336–849/1446). Born in Gujarat, this **Indian** Sufi became prominent after Timur's invasion of **Delhi**, and the conqueror took the saint back to **Samarqand**. He later returned home and lived the remainder of his life near what is now Ahmadabad (reportedly named after the saint). He left some mystical **Persian poetry** and a volume of **discourses** (*malfuẓāt*). *See also* GENRE; SOUTH ASIA.

***KHAWF*.** *See* FEAR.

KHAYR AL-MAJĀLIS. *The Best of Assemblies*, a major collection of **discourses** of **Naṣīr ad-Dīn** written by **Chishtī** poet Ḥamīd ad-Dīn Qalandar in the mid-eighth/14th century in **Delhi**.

KHIḌR/KHAḌIR. The "Green One," a mysterious character who figures prominently in Sufi lore as a **Friend of God** who **guided** a **prophet**, as the seeker whose arcane **knowledge** allowed him to discover the "Fountain of Life," and as "spirit-**initiator**." He is one of only three significant figures not specifically identified in the **Qurʿan** and to whom later tradition has attached names. Qurʿan 18:61–83 tells how Mūsā (**Moses**) and his unnamed servant (usually identified as Joshua) head off in search of the "Confluence of the Two **Oceans**." The two have brought along a fish to eat, but when Moses looks away momentarily, the fish comes to life and swims away. This they take as a sign that they must retrace their steps, for they have apparently gone too far unawares. Turning back, they meet the figure whom **God** describes as "one to whom we gave mercy from ourselves and to whom we taught a **knowledge** from our presence" (18:64). Recognizing this person as a guide, Moses asks to follow him. The guide hesitates, insisting that Moses will be too impatient with the guide's actions. Moses promises to hold his peace on pain of being left to journey on alone. As they proceed, Khiḍr performs three actions that Moses deems morally untenable: he scuttles a ship, murders a boy, and rebuilds a wall for people of questionable character. At each juncture, Moses criticizes Khiḍr's actions. Finally, Khiḍr has had enough; he agrees to explain himself, but then Moses is on his own. He sank the ship because he knew an evil king was planning to do great harm with it; he killed the youth to prevent his parents from having to grieve his inevitable rebelliousness; and he rebuilt the wall so that the owner's orphaned children would eventually be able to inherit the treasure their father had buried beneath it for them.

Sufi **exegetes** associate Moses with **outward** knowledge and Khiḍr with the **inward**, **esoteric** knowledge that comes uniquely from the divine presence. Sufi authors transform Khiḍr into the master of the mystery to which all seekers must surrender themselves in their quest for guidance on the **Path**. Spiritual aspirants must be willing to endure this ***shaykh***'s apparently draconian authority in view of higher meanings. Khiḍr functions as the spirit-*shaykh* who appears in **dreams** and **visions** to initiate Sufis and invest seekers with the patched **cloak** of spiritual **poverty**. As one who reads hearts and sees with the very eyes of God, Khiḍr is the epitome of the spiritual guide. Serious seekers must be willing to set out on the very ship (the body) that Khiḍr's scuttled, as a token of authentic spiritual poverty. *See also* FORMATION; INSTRUCTION; JOURNEY; NARRATIVE.

KHIḌRAWAYH, AḤMAD IBN (d. 240/854–55). Persian scholar and mystic of **Balkh**, known to have affinities with *futūwwa* and **Malāmatīya** movements, and was familiar with **Ibrāhīm ibn Adham**, Ḥātim al-Aṣamm (d. 237/857–58), and Abū Ḥafs. **Ḥaddād** in **Nishapur**. Ibn Khiḍrawayh taught a system of "10 steps" toward full engagement in the spiritual **path**. He was noted for the intensity of his confrontations with his *nafs*. *See also* ASCETICISM; CENTRAL ASIA; ETHICS; INSTRUCTION; SELF-DISCIPLINE.

KHIRQA*. *See CLOAK.

KHULDĪ, JAʿFAR AL- (d. 348/959). A member of the circle of **Ruwaym** and **Junayd** in **Baghdad** whose **aphorisms** appear often in the early **manuals**. His **lineage** is believed to be the earliest extant record of its kind. *See also* GENRE; MIDDLE EAST.

KHURĀSĀN. Northeastern province of **Iran**, a region that the modern nation-state now shares with **Afghanistan** and **Central Asia**. Khurasan's borders were quite fluid throughout medieval and early modern times, determined by changing political regimes. It was home to one of the most important early formative Sufi movements, one broadly identified with "**intoxicated**" **Sufism**. From its principal cities, especially **Nishapur**, Tus, and Marw, came dozens of major Sufis, including **Abū Saʿīd ibn Abī 'l-Khayr**, **Aḥmad-i Jām**, **Anṣārī**, **ʿAṭṭār**, the **Bakharzīs**, **Bishr**, Abū ʿAlī ad-**Daqqāq**, the **Ghazālī** brothers, **Sarrāj**, and **Shaqīq**. *See also* KARRĀMĪYA; MALĀMATĪYA; SAGE.

KHWĀJA ĀFĀQ. *See* ĀFĀQ KHWĀJA (d. 1105/1694).

KHWĀJAGĀN. *See* NAQSHBANDĪYA.

KIAI* (*KYAI*). Indonesian** term for revered teacher of wisdom and ancient tradition, a title (also spelled *kyai*) bestowed on specialists in religion associated with a system of boarding schools called *pesantren*. Similar to a "principal" or "dean," the title *kiai* has sometimes been informally used as synonymous with Sufi ***shaykh, as well as with the term *ʿālim* (pl. *ʿulamā*), or religious scholar. Like *shaykhs*, *kiai* gain their authority by an informal process of popular acclaim rather than through a credentialed course of formal study. *See also* FORMATION; INSTRUCTION; KNOWLEDGE, DISCURSIVE.

KIBRĪT AL-AḤMAR, AL-*. *See DISCERNMENT.

KĪMĪYĀ-YI SAʿĀDAT. *See* GHAZĀLĪ, ABŪ ḤĀMID AL- (450/1058–505/1111).

KIRMĀNĪ, AWḤĀD AD-DĪN (ca. 567/1171–635/1238). Persian poet most famous for his collection of **quatrains**, reputedly numbering 1,700. He traveled widely throughout the **Middle East** and became personally acquainted with **Ibn ʿArabī** during a stay of several years in central **Turkey**. Other influences on his thought included Farīd ad-Dīn ʿ**Aṭṭār** and Shihāb ad-Dīn Yaḥyā **Suhrawardī**. He spent his last few years in the **Baghdad** area, where he was appointed ***shaykh*** of a local *ribāṭ*. He is said to have taught many **disciples**, and traditional accounts credit him with a variety of **wonders**. *See also* ĪRĀN; RESIDENTIAL FACILITY.

KITĀB AL-LUMAʿ. *See* SARRĀJ, ABŪ NAṢR AS- (d. 378/988).

KITĀB AR-RIʿĀYA. *See* MUḤĀSIBĪ, AL-ḤĀRITH IBN ASAD AL- (d. 243/857).

KITĀB AṢ-ṢIDQ. *See* KHARRĀZ, ABŪ SAʿĪD AḤMAD AL- (d. 286/899).

KITĀB AT-TAʿARRUF. *See* KALĀBĀDHĪ, ABŪ BAKR MUḤAMMAD AL- (d. 380/990 or 384/994).

KITĀB ṬABAQĀT AṢ-ṢŪFĪYA. *See* SULAMĪ, ʿABD AR-RAḤMĀN AS- (325/937–412/1021).

KITĀB AṬ-ṬAWĀSĪN. *See* ḤALLĀJ, ḤUSAYN IBN MANṢŪR AL- (244/857–309/922).

KNOWLEDGE, DISCURSIVE. Generally expressed by the **Arabic** term *ʿilm*, which can also be translated as traditional or acquired knowledge. An important class of scholars in traditional Islamic societies are known as *ʿulamāʾ*, those who possess *ʿilm*, which in turn is sometimes associated with reason or intellect (*ʿaql*). Elaborating their distinctive epistemologies, Sufi authors have discussed at length the various types of knowledge. In general, they argue that one can attain discursive knowledge through one's own effort, by a disciplined study of the principal Islamic religious sources (scripture and **exegesis**, Prophetic **tradition**, and religious **law**) as well as through familiarity with important Sufi sources. Most authorities on the subject teach that by itself this type of knowledge is insufficient for genuine spiritual development because it can leave one with only an **outward** understanding

that lacks penetration to the ultimate **meaning** of the sources represented by **mystical knowledge**. In Sufi training, seekers pursue this sort of knowledge with help from **instructing *shaykhs***, but must progress beyond that level through the aid of *shaykhs* who can help them move further into genuinely experiential **formation** and a higher level of mystical knowledge. *See also* INSTRUCTION; MANUALS; THEORY, MYSTICAL.

KNOWLEDGE, MYSTICAL. Generally expressed by the **Arabic** term *maʿrifa*, which can also be translated as infused or experiential knowledge. Although there are alternative opinions, most Sufi authors argue for the superiority of *maʿrifa* over *ʿilm* (**discursive knowledge**). They emphasize the purely gratuitous, **graced** nature of this mode of knowing. Discursive knowledge does not of itself eventuate in mystical knowledge, regardless of the level of the seeker's effort or the competence of teachers. In Sufi training, seekers pursue this sort of knowledge with help from **formative *shaykhs***. *See also* MANUALS; THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

KONYA. Central **Anatolian** city that saw the emergence of one of **Turkey**'s most important **orders**, the **Mawlawīya**. In early antiquity, it was known as the city of Iconium in the Roman province of Lycaonia visited by St. Paul. During medieval times, it became the capital of the **Saljūqid** sultanate of **Rūm** and an important center of Turkish **Sufism**. The town remains particularly important because of its association with the **poet Rūmī**, whose **tomb**, now enshrined in a 10th/16th-century **Ottoman mosque**, is a major site for **visitation**. *See also* MIDDLE EAST.

KUBRĀ, NAJM AD-DĪN (540/1145–617/1220). Central Asian mystic, religious scholar, author, and founder of the **Kubrawīya**. Broad travels through the **Middle East** put him in touch with several Sufi ***shaykhs***, and he eventually became established as a *shaykh* himself. Saʿd ad-Dīn **Ḥammūya**, Majd ad-Dīn **Baghdādī**, and **Najm ad-Dīn Dāya Rāzī** are three of his most prominent students. Kubrā's key writings explore in particular various refined aspects of the **science of hearts**, outlining 10 stages of spiritual development and contributing significantly to the development of mystical **psychology**. He laid the foundation for a system of **color symbolism** that later authors of his order would elaborate further. *See also* FORMATION; INSTRUCTION; LINEAGE.

KUBRAWĪYA. Order of **Central Asian** origin founded by Najm ad-Dīn **Kubrā**. Important members of the order include ʿAlī **Hamadānī**, **Bakharzī**, **Ḥammūyā**, Majd ad-Dīn **Baghdādī**, **Najm ad-Dīn Dāya Rāzī**, and **Nasafī**.

The order made some limited headway in **Afghanistan**, **India**, **China**, and **Turkey**, with the **Firdawsīya** and **Nūrbakhshīya** numbered among its major branches. *See also* INSTITUTIONS; ORGANIZATION.

KULĀH. *See* HEADGEAR.

KULLIYĀT. *See* GENRE.

KŪRĀNĪ, IBRĀHĪM IBN ḤASAN AL- (1025/1616–1101/1690). Kurdish **mystic** and **Naqshbandī** Sufi who taught in **Medina** and influenced large numbers of students from all over the world and then returned home to disseminate his thought. His influential **disciples** include the **Indonesian** author ʿAbd ar-Raʾūf as-**Sinkilī** and Zayn al-Mizjājī (1053/1643–1138/1725), who went on to mentor a major **Chinese** Sufi leader, **Ma Mingxin**, who studied with Zayn in his native Yemen. *See also* QUSHĀSHĪ, AḤMAD AL- (d. 1071/1661); SHINNĀWĪ, AḤMAD ASH- (d. 1028/1619); SOUTH-EAST ASIA.

KURDĪ, ʿALĪ AL- (d. 622/1225). An extreme **ascetic** of **Damascus**, known as a *muwallah*, or "fool for God," because of his flaunting of ordinary social conventions. One of several such "characters" included in a major **hagiography** written by **Ṣafī ad-Dīn**, who was intrigued by the necessary spiritual function the *muwallah* performed in the larger scheme of the spiritual **realms**. *See also* HISTORIOGRAPHY; MIDDLE EAST.

KURRAKĀNĪ, ABŪ 'L-QĀSIM-I (d. 469/1076). Important spiritual **formation** leader in **Khurasan** (Ṭūs) whose most famous spiritual "grandsons" include the **Ghazālī** brothers, via Kurrakānī's immediate disciples Abū ʿAlī **Fārmadhī** and Abū Bakr ibn ʿAbd Allāh **Nassāj**. *See also* CENTRAL ASIA; INSTRUCTION; LINEAGE.

L

LĀHĪJĪ, SHAMS AD-DĪN MUḤAMMAD (d. 912/1506). Persian mystical **poet** and ***shaykh*** of the **Nūrbakhshīya**. He came from northern **Iran** but spent much of his life in **Shīrāz** and there accepted students in his *khānaqāh*. His **commentary** on the mystical poetry of **Shabistarī** reveals the considerable influence of **Ibn ʿArabī**. *See also* ORDER; ORGANIZATION.

LAHORE (LĀHAWR). Major city in the **Panjāb**, second-largest city in present-day **Pakistan**, and former capital of various Muslim political regimes. It has been home to a number of important Sufis and is the site of the much visited **tomb** of **Hujwīrī**. *See also* SOUTH ASIA.

LĀHŪT. *See* REALMS.

LĀL SHĀHBĀZ QALANDAR (d. ca. 661/1262). Indian wandering **dervish** from Iran, who lived mostly in **Sindh**, member (generally by way of exception) of the **Suhrawardīya**. Though he was **initiated** into the **order** by **Bahāʾ ad-Dīn Zakarīya**, he preferred the life of the ***qalandar*** and shared a love of **dance** with the **Malamatīya**. He claimed **Ḥallāj** as his mystical forebear. His real name was Mīr Sayyid ʿUthmān, and he received the nicknames Lāl ("red") because he liked to wear that **color**, and Shāhbāz ("king's **falcon**") because of his mystical devotion. Much influenced by **Hindu** tradition, he was considered by some Hindu devotees a manifestation of Shiva. Hindus sometimes incorporate Hindu **rituals**, such as giving clay vessels full of henna as offerings, into their visitations to his shrine in Sehwan (**Pakistan**). One legend has it that Lāl Shāhbāz reassembled the dismembered body of a Hindu follower named Bodhla Bahar, whom a wicked king had slaughtered. *See also* SOUTH ASIA; WONDERS.

LAMAʿĀT. *See* FAKHR AD-DĪN ʿĪRĀQĪ (610/1213–688/1289).

LĀMIʿĪ ÇELEBI, MAḤMŪD (d. 938/1531). Turkish translator of **Jāmī**'s Sufi **hagiography** *Warm Breezes of Intimacy*, to which he appended biosketches of 30 Anatolian ***shaykhs***. His work provides important insight into the growth of **Sufism**, especially the **Naqshbandīya**, in Turkey during the 16th century. *See also* HISTORIOGRAPHY; MAWLAWĪYA; MIDDLE EAST; OTTOMAN DYNASTY.

LAN ZIXI (1197/1782–1274/1857). Chinese hagiographer who preserves stories of the "real humans," specifically 51 **Prophets** and **Friends of God**, among whom he includes, for example, **Uways**, **Ma Minglung**, and **Wang Daiyu**.

LANGUAGES. Sufi authors, and **historians** whose works help document the history of **Sufism**, have written in a wide range of languages from several different major language families. Most important for the early centuries are **Arabic** (Semitic) and **Persian** (Indo-European). From the eighth/14th century on, as Sufism became established in **Central** and **South Asia**, and in **Anatolia**, regional languages such as **Sindhī** and **Panjābī** and **Turkic** tongues such as Chaghatai and what came to be known as **Ottoman** emerged as important means of **literary** expression. As Sufism took root in **Southeast** and **East Asia** from around the 10th/16th century, mystical texts in **Malay**, Javanese, and **Chinese** extended the daunting task of translating Sufi concepts into new frameworks of thought and culture. Moving into Eastern Europe with Ottoman expansion in the 16th century and later, Sufism added works in Slavic tongues to its vast library. Sufis in **East Africa**, especially during early modern times, began to produce works in **Swahili**. Meanwhile, back in South Asia, the Indo-Persian hybrid tongue called **Urdū** emerged as an essential early modern language of Sufism. *See also* GENRE; LITERATURE.

LAṬĪFA. *See* ANECDOTE; for plural, *laṭāʾif*, *see* PSYCHOLOGY.

LAW. Systems and methods of praxis-oriented interpretation of the primary sacred texts, the **Qurʾān** and **Ḥadīth**, along with the codification of religious requirements deriving from those systems and methods. By the second/mid-eighth century, Muslim religious scholars responsible for adapting the sacred sources to changing social and cultural circumstances had begun to develop regional variations in methods of interpretation. Over the next century or so, those methods coalesced into more formal "schools of thought" called *madhhabs*, each with its distinctive approach to jurisprudence (*fiqh*). The growing corpus of the results of religious jurisprudence has long been known by the comprehensive term *sharīʿa*, "revealed law," embracing the full range of

what Muslims have considered religious requirements and ethical responsibilities. Critics of **Sufism** through the centuries have often argued that Sufis as a whole disregard the **outward** stipulations of religious law and replace fundamental practice with innovations of their own design, thereby removing themselves from the community of true Muslims. The principal **institution** associated with the teaching of religious law is the *madrasa*, "place of study."

Manuals by a number of Sufi theorists and historians have set out explicitly to refute that criticism by situating Sufism as a legitimate religious discipline. They argue that far from disregarding the core disciplines of **exegesis**, Ḥadīth scholarship, and law, Sufism actually presupposes and builds upon them by seeking their **inward meanings** (*istinbāṭ*). Most of the major Sufi authors had significant academic backgrounds in one or more of the four extant **Sunnī** law schools. For example, **Anṣārī**, **ʿAbd al-Qādir al-Jīlānī**, and Ibn ʿAṭāʾ al-Ādamī, as well as notable theologians with Sufi connections—**Ibn Taymīya** and Ibn Qayyim al-Jawzīya—were Ḥanbalī, as were **Abū Manṣūr** and **Abū Nuʿaym** of Isfahan. Beyond that, significant numbers of the **Qādirīya** and **Kubrawīya** were Ḥanbalīs also.

Ḥanafīs include **ʿAbd al-Quddūs Gangōhī**, **Kalābādhī**, **Tirmidhī**, **Jurayrī**, **Aḥmad-i Jām**, Abū Yaʿqūb Yūsuf al-**Hamadānī**, **Hujwīrī**, **Ghijduwānī**, **Yasawī**, **Bahāʾ ad-Dīn Naqshband**, **Sanāʾī** (wrote poems for several leading Ḥanafīs), Ḍiyāʾ ad-Dīn **Nakhshabī**, Aḥmad **Sirhindī**, and **Chishtīs** generally.

Associated with the Shāfiʿī *madhhab* were **Ghazālī**, **Muḥāsibī**, **Qushayrī**, Abū ʿAlī **Rūdhbārī**, **Sulamī**, **Ibn Khafīf**, Rashīd ad-Dīn **Maybudī**, **ʿAmr ibn ʿUthmān**, **Ibn al-Fāriḍ**, **Muʿin ad-Dīn Chishtī**, Maḥmūd ʿIzz ad-Dīn **Kāshānī**, and most **Suhrawardīs**, as well as the Sufi ***shaykhs*** connected with the origins of the **Ṣafawid Dynasty**; and under Salāḥ ad-Din's rule, Shafiʿī allegiance was required in some Egyptian *khānaqāhs*.

Ibn ʿAbbād and most of the major **Shadhilīya** figures were associated with the Mālikī school, as were **Khuldī**, **Shiblī**, and **Tustarī**. During the later Ayyūbid and early **Mamluk** eras, Egyptian Sufis were predominantly Mālikī; and Quṭb ad-Dīn Shīrāzī wrote a commentary on a work of Mālikī jurisprudence. Major **Meccan** Sufis likewise espoused this *madhhab*, including **Ibn Jaḥdam** and **Ṭalamankī**.

Ruwaym was a Ẓāhirī (a dormant *madhhab*) as was Andalusian **Ibn ʿArābī**, and Ruwaym's student **Ibn Khafīf** seems to have been sympathetic to that school (along with his original Shāfiʿī roots). **Junayd** evidently followed the no longer extant Abū Thawr *madhhab*, as did the early **Malāmatī** leader Abū Ḥafṣ al-**Ḥaddād**. Various major figures maintained diverse legal associations: **Abū Ṭālib al-Makkī** was conversant with Ḥanbalī, Shāfiʿī, and

Mālikī approaches to jurisprudence; and **Abū Saʿīd ibn Abī 'l-Khayr** studied with both Ḥanafī and Ḥanbalī teachers. Mīr Sayyid ʿAlī **Hamadānī** began as a Ḥanafī but became a Shāfiʿī later in life.

As for *likely* **Shīʿī** legal associations, one might include ʿAbd ar-Razzāq al-Lāhijī, Fayḍ-i **Kāshānī**, Ḥaydar-i Āmulī, Saʿd ad-Dīn al-**Ḥammūya**, Maytham al-Baḥrānī, ʿAlī ibn Sulaymān al-Baḥrānī, Ibn Turka, Ibn Abī Jumhūr, and Mulla Ṣadrā, for example. *See also* ENDOWMENT; FORMATION; INSTRUCTION; ORGANIZATION; RITUAL.

LAWĀʾIḤ. *See* JĀMĪ, MAWLĀNA ʿABD AR-RAḤMĀN (817/1414–898/1492).

LAYLAT AL-QADR. *See* REVELATION.

LETTERS. An important medium of spiritual (and administrative) communication for many major Sufi ***shaykhs***. Generally called *rasāʾil* or *maktūbāt*, the epistolary output of some teachers has been considerable. Two of the most prolific and best-known letter writers are **Ibn ʿAbbād** of Ronda and Sharaf ad-Dīn **Manīrī**, but authors more celebrated for their **poetry**, such as **Rūmī**, have also left valuable collections of letters. Along with **discourses**, this **genre** often provides the most significant personal data about the authors. *See also* LITERATURE.

LEXICONS. Scholarly tools designed to help readers of mystical works by interpreting the often idiosyncratic technical **terminology** (*iṣṭilāḥāt*) that Sufis have devised in their attempts to express the ineffable. Some of these glossaries or dictionaries of key terms appear as segments of larger **manuals**, such as those of **Hujwīrī**, **Kalābādhī**, and **Sarrāj**. Others, such as **Kāshānī**'s, are separate works. Some authors, such as Abū Ḥāmid al-**Ghazālī** and **Ibn ʿArabī**, composed shorter lexicons as companions to their own major works, sometimes in response to specific requests from their students for help in deciphering technically demanding material—what some authors call "the elucidation of ambiguities/obscurities" (*bayān al-mushkilāt*). The mystical lexicon is naturally an invaluable **genre** for historians of Sufism as well. *See also* FORMATION; INSTRUCTION.

LIGHT. Primary **metaphor** for the divine self-manifestation to the human **heart**. Sufi **poets** derive much of their love for light imagery from the Qurʾānic "Verse of Light" (24:35): "**God** is the Light of the Heavens and the Earth. His light (*nūr*) is like a niche in which there is a lamp that is within a glass, and the glass like a shining star; kindled from a sacred olive **tree** neither of east nor west, whose oil would nearly glow even if no **fire** touched

it. Light upon light, and God guides to His light whom He will." The classic development of the theme is that of **Ghazālī**'s *Niche of Lights* (*Mishkāt al-Maṣābīḥ*), a theme later picked up by the "***Shaykh*** of **Illumination**," Shihāb ad-Dīn Yaḥyā as-**Suhrawardī**, whose **cosmology** is suffused with light imagery. Countless Sufi poets and authors have elaborated further on the theme. In addition, an important mystical development of the theme is that of the light of **Muḥammad** (*nūr muḥammadī*), a pre-eternal element of the **Prophet**'s cosmic presence. Especially notable in this respect is **Sahl at-Tustarī**'s elaborately articulated metaphysics of light. *See also* ALLEGORY; SYMBOLISM; THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

LINEAGE. Continuity in **authority** and legitimacy as manifested in stable **institutions** and **organizational** structures and expressed as a "chain" (*silsila*) or "**tree**" (*shajara*, a type of genealogical chart). Virtually every Sufi **order** has paid considerable attention to maintaining a sense of organizational integrity, tracing its spiritual pedigree back through a succession of major ***shaykhs*** as far back as the **Prophet** himself. These tables of spiritual descent became the Sufi counterpart of the *isnād* (chains of transmitters) that assured the veracity of sayings of the Prophet. Some orders further developed **lineages** related to specific concerns such as the transmission of **blessing** from a founder to a current leader, the chain of authority to confer **initiation** into the order, and genealogies of *shaykhs* responsible for spiritual **formation**. The lineage or genealogy enshrines an order's spiritual legacy or inheritance (*wirātha*). *See also* INSTRUCTION.

LITANIES. Vocal **prayers** structured as a list of formulaic phrases and sometimes with repeated refrains. Names of **God** and phrases from the **Qurʾān** frequently punctuate these prayers. Typically referred to with the **Arabic** terms *ḥizb* (lit. "section," pl. *aḥzāb*) and *wird* (lit. "access, coming," pl. *awrād*), they were often composed by famous **mystics** and handed down as part of the heritage of an **order**. A given prayer's unique power derived from the sanctity and distinctive spirituality of the one who composed it. Litanies could function as part of the content of communal **recollection rituals**. Some litanies are kept secret to the extent that they are specially selected and bestowed on a seeker only on full **initiation** into an **order**. Litanies performed at the individual's discretion, not necessarily under prescribed circumstances, are called *rawātib* ("things arranged," sg. *rātib*), and some litanies have been available to devout Muslims outside the context of the orders. *See also* OFFICE.

LITERATURE. A major medium of Sufi communication in over a dozen **languages** and a host of **genres**. Along with **architecture**, the visual **arts**, **dance**, and **music**, the many forms of literary expression and documentation provide an enormous range of data for the **history** of Sufism. Here, as with the many other sources for that history, one cannot discern a neat line between the **experiential** and the "factual" aspects of the record. Some of the world's premier religious **poetry** has flowed from the tongues and pens of Sufis, beginning as early as the second/eighth century with the **love lyrics** of **Rābiʿa**. She was followed not long thereafter by **Ḥallāj**, whose **Arabic** lyrics are beautiful in their stark simplicity. **Persian** became an important Sufi literary language from about the late sixth/12th century on, with major authors such as **Sanāʾī**, **ʿAṭṭār**, **Ibn al-Fāriḍ**, and **Rūmī** perfecting the **didactic** genre of **couplets** in addition to producing large collections of lyric work. By the eighth/14th century, **Turkish** was becoming an important Sufi literary tongue, and by early modern times, poets were crafting mystical works in regional languages such as **Malay**, **Urdū**, **Sindhi**, and **Swahili**. A variety of poetry dedicated preeminently to the **praise** of the **Prophet** is well exemplified by the work of **Būṣīrī**. In recent years, considerable scholarship has pointed out that Sufi poetry is not merely mystical sentiment in verse, but literary art of the highest quality.

Important prose works written by and for Sufis came to the fore especially with the Arabic **manuals** of the fourth/10th century, by **Sarrāj**, **Makki**, **Kalābādhī**, and others. **Hujwīrī** introduced Persian as a major prose Sufi language with his fifth/11th-century manual. From that period on, the kind of **hagiographical** material Hujwīrī included in his manual came into its own as the subject of freestanding works by **Sulamī** in Arabic and **Anṣārī** in Persian, as well as by other authors such as **Jāmī**. A host of other prose genres including **autobiographical** accounts, **commentary**, **discourses**, **letters**, **recitals**, and **treatises** have been produced by major Sufis through late medieval and early modern times in considerable profusion, providing much of our information about the history of Sufism. *See also* ALLEGORY; ANECDOTE; APHORISM; *DĪWĀN*; EXEGESIS; HISTORIOGRAPHY; LANGUAGES; LEXICONS; METAPHOR; SYMBOLISM; THRENODY; WISDOM.

LIU ZHI (d. after 1137/1724). Chinese religious scholar from Nanking, **hagiographer**, and translator of Sufi texts into Chinese. He was well schooled in Buddhist thought as well as in that of the indigenous Chinese religious traditions, Daoism and Confucianism, and sought to present Islam as altogether compatible with the ancient Chinese religious heritages, Neo-Confucianism in particular. In his works dedicated to introducing Chinese readers to Islam and related cultural contexts, he frequently mentions important Sufi writings by **Jāmī**, **Najm ad-Dīn Dāyā Rāzī**, and **Nasafī**. Among



Brass torchstand with texts from Saʿdī's *Bustān*: the moth, symbol of the mystical lover willing to die in the candle's flame, complains that when the honey of the beloved burns down and the sweetness departs from the lover, the lover's own head bursts into flames like that of the unrequited lover Farhād (who committed suicide when he could not have the king's wife, Shīrīn, the "Sweet One"). Early 20th century; Persian, style of Ṣafavid period (1501–1722); brass; 12 3/8 x 7 1/4 in; Saint Louis Art Museum, Museum Purchase, 86:1923.1.

his more important contributions were a biography of the **Prophet** and a full Chinese translation of Jāmī's *Gleams* (*Lawāʾiḥ*). Along with **Wang Daiyu**, he remains one of the most important sources for the history of Sufism in China. *See also* CENTRAL ASIA; LANGUAGES.

LIVELIHOOD. Acceptable means of sustaining the daily life and activities of Sufi **organizations** and **institutions** as well as the itinerant lifestyle of solitary **dervishes**, including both gainful labor and mendicancy. Sufi authorities and **orders** have supported a wide range of attitudes toward modes of livelihood, referred to in general by the **Arabic** term *kasb*, "acquiring, gain." Those that have espoused an active life and more lay-oriented daily life, such as the **Shādhilīya**, have emphasized the need for scrupulous honesty in all one's mercantile dealings. A few organizations adopted an official policy of never accepting donations from the very wealthy, lest they be subtly co-opted and beholden to the rich and powerful; others have been pleased to receive from any generous hand and have lived in relative comfort, or even frank affluence. Voluntary donations are typically known as *futūḥ*. A few orders, along with noninstitutional Sufis, have made a policy of living in genuine material, as well as spiritual, **poverty**, accepting only what they needed to sustain a fairly meager, austere lifestyle. *See also* ENDOWMENT; POLITICS.

LOVE. An aspect of mystical **experience** often ranked high in Sufi psychospiritual or developmental **typologies**. Sufi talk about love (typically using the **Arabic** word *ʿishq*) presupposes not only that **God** is positively disposed to the individual seeker in such as way as to allow the servant to experience intimacy, but that the individual has been granted the capacity to respond by giving God **praise**. Thus, even though many **poets** employ the **metaphors** of romantic love, they do not imply anything like a simple mutuality of enjoyment or infatuation. Sufi authors sometimes pun on the most common Arabic terms for love, *ḥubb* and *maḥabba*, suggesting that one related root meaning, "to produce seed," gives an insight into the "seminal" significance of love, which takes root in the heart. According to **Qushayrī**, and other authorities, the seeker's love is the **heart**'s "bubbling" over with **desire** for the presence of the **Beloved** (*ḥubab*, bubbles on water). Love is the heart's perfect focusing on the goal of **union**, implying that the lover has no awareness of anything else. *See also* ANNIHILATION; ECSTASY; GENDER; SEPARATION; SEXUALITY.

LUBB. *See* HEART.

LYRIC POETRY. Forms of literary expression adapted by Sufi poets in many **languages**, including **genres** such as the **ghazal** (short lyric), *qaṣīda* (**ode**), *qiṭʿa* ("fragment"), and *rubāʿī* (**quatrain**). Lyric poems are generally distinguished from longer forms associated with narrative used for **didactic**, romantic, and epic purposes. Sufi lyricists, beginning in the eighth and ninth centuries, developed a variety of genres as daring vehicles for expressing ineffable dimensions of the complex **experience** of divine-human **love**. Among the great lyricists are ʿ**Aṭṭār**, ʿ**Āʾisha al-Bāʿūnīya**, **Bīdil**, Mīr **Dard**, **Ghālib**, **Ḥāfiẓ**, **Ḥallāj**, **Ḥamza Fanṣūrī**, **Ibn al-Fāriḍ**, **Fakhr ad-Dīn** ʿ**Irāqī**, **Kirmānī**, **Niẓāmī**, **Rūmī**, **Sanāʾī**, **Sulṭān Bāhū**, and **Yūnus Emre**. *See also* LITERATURE.

M

MA FUCHU (ca. 1209/1794–1291/1874). Chinese religious scholar of Yunnan who composed over half of his three-dozen works in **Arabic** as well as one in **Persian**. He was a major interpreter of Islamic concepts, particularly the notion of "the true pure religion," in relation to Neo-Confucian thought. He also translated into Chinese other Sufi texts, including **Ibn al-ʿArabī**'s prophetological masterpiece, *Bezels of Wisdom*. *See also* CENTRAL ASIA; NAQSHBANDĪYA.

MA HUALONG (d. 1288/1871). Descendant of **Ma Mingxin**, leader of the Hui rebellion in northwest **China** (1862–76), and a **martyr** of his Sufi *menhuan* (**lineage**). *See also* CENTRAL ASIA; NAQSHBANDĪYA.

MA LAICHI (ca. 1091/1680–1180/1766). Chinese member of the **Āfāqīya** (he was a direct pupil of Naqshbandī ***shaykh* Āfāq Khwāja)** branch of the **Naqshbandīya** noted for its involvement in political affairs, and perhaps also of the **Suhrawardīya** and **Qādirīya**. He traveled extensively and studied with *shaykhs* in **Bukhara**, **Mecca**, and Yemen. Ma's own Sufi community used the silent **recollection** typical of the Naqshbandīya, being therefore known as the **Khafīya** suborder ("Old Teaching"), and was the first *menhuan* in Gansu, where his **tomb** remains a site of **visitation**. Twenty active *menhuan* of his group remain today. *See also* CENTRAL ASIA.

MA MINGLUNG (1006/1597–1090/1679). Chinese Sufi noted for his commentary *To Know Oneself Is to Awaken*, on the **Ḥadīth** "Who knows oneself knows one's Lord." *See also* CENTRAL ASIA; NAQSHBANDĪYA.

MA MINGXIN (1132/1719–1196/1781). Chinese Sufi who established the **Jahrīya** (**recollection** aloud, hence "New Teaching") brand of practice to Gansu in 1761. Some Muslims, including **Ma Laichi**'s group, accused the order of extroverted **ritual** practices too suspiciously similar to those of



Huasi Gongbei in Linxia City. Ma Laichi's mausoleum in connection with mosque complex. Photo © Jonathan Bloom and Sheila Blair.

Daoists and Buddhists. He studied for nearly 16 years with a Yemenī ***shaykh*** named Zayn al-Mizjājī (1643–1725) and elsewhere in the **Arabian Peninsula**. *See also* CENTRAL ASIA; NAQSHBANDĪYA.

MA QIXI (1274/1857–1333/1914). Chinese religious scholar and popular **preacher** who had been a member of the **Khafīya** Sufi **order** but later instituted a **reform** movement. He was assassinated at the command of a leader of the Sufi order as a result of his opposition. *See also* CENTRAL ASIA; NAQSHBANDĪYA.

MA ZHENWU (d. ca. 1378/1958). Chinese Jahrī Sufi and grandson of **Ma Hualong**. He led and, with members of his order, fomented Hui uprisings in 1952. In 1958, he was arrested and accused of being a counterrevolutionary, partly because of the wealth that was at his disposal as executor of the **order**'s **endowments**. *See also* CENTRAL ASIA; NAQSHBANDĪYA.

MADHHAB. *See* LAW.

MADHŌ LĀL ḤUSAYN (946/1539–1002/1593). Panjābī lyric poet and member of the **Qādirīya**, but also identified as an itinerant **malāmatī**, still popular in **Lahore**, **Pakistan**. He was most famous for his highly personal and expressive distichs, known as *kafis*, in which he vigorously defended the concept of ontological **unity** in the ***wujūdī* controversy**. *See also* SOUTH ASIA.

MADIḤ. *See* PRAISE.

MADRASA. *See* INSTITUTIONS; LAW.

MAGHRIB. Arabic term meaning "place where the sun sets," generally understood as referring to **North Africa**. Comprised of the modern nation-states of **Morocco**, Algeria, Tunisia, and Libya, the region has been largely dominated by the Mālikī school of **law**. Among the more important Sufis from the region are ʿ**Alawī**, **Boutchīchī**, **Dabbāgh**, **Darqāwī**, **Fāsī**, **Ibn** ʿ**Ajība**, **Ibn Mashīsh**, **Jazūlī**, **Sanūsī**, **Shādhilī**, and **Tijānī**; while the major orders have been the **Darqāwīya**, **Jazūlīya**, **Khalwatīya**, **Shādhilīya**, **Sanūsīya**, **Tijānīya**, and **Zarrūqīya**. *See also* ANDALUSIA; IBERIAN PENINSULA.

MAGHRIBĪ, MUḤAMMAD SHĪRĪN (d. 810/1408). Persian Sufi author and **poet** from Tabriz in northwestern **Iran**, ***shaykh*** of the **Kubrawīya**, and major figure in transmitting the thought of **Ibn ʿArabī**. He was much influenced by both **Rūmī** and **Shabistarī**. *See also* CENTRAL ASIA; UNITY, EXPERIENTIAL; UNITY, ONTOLOGICAL.

MAḤABBA. *See* LOVE.

MAḤBŪB. *See* BELOVED.

MAḤMŪD AL-BAGHDĀDĪ, SĪDĪ (d. 1088/1678). West African Sufi ***shaykh*** of what is now the southern Saharan nation-state of Niger. Legendary sources say he traveled to West Africa from **Baghdad**. **Hagiographical** accounts attribute numerous **wonders** to him, but he is still more renowned for his personal charisma and for his "luminosity" and the depth of his **knowledge** of the spiritual life. He is said to have died a **martyr** for the faith. An **order**, called the Maḥmūdīya after its "founder," made the spiritual **retreat** and circular **dance** prominent practices. *See also* MAGHRIB.

MAḤW. *See* EFFACEMENT.

MAJD AD-DĪN BAGHDĀDĪ. *See* BAGHDĀDĪ, MAJD AD-DĪN (554/1159–616/1219).

MAJDHŪB. *See* WAYFARER.

MAJLIS. *See* RECOLLECTION; RITUAL.

MAJNŪN. *See* PERPLEXITY.

MAKASSAR/MAQAṢARĪ, YŪSUF (1036/1626–1111/1699). Indonesian contemporary of **Sinkilī** and student in **Arabia** under **Kūrānī**. He returned to Indonesia around 1670 and taught a hybrid spiritual tradition drawing on his licenses to **instruct** in the teachings of at least four major **orders**, and he had in addition been **initiated** into at least eight others—an astonishing diversity of organizational affiliations for a single individual. One branch, the **Khalwatīya**-Yūsuf, bears his name still. He was instrumental in introducing Islam and **Sufism** to Cape Town, South Africa, after the Dutch exiled him from Indonesia. *See also* COLONIALISM; FORMATION; LINEAGE; SOUTHEAST ASIA.

MAKKĪ, ABŪ ṬĀLIB AL-. *See* ABŪ ṬĀLIB AL-MAKKĪ (d. 386/996).

MAKKĪ, ʿAMR IBN ʿUTHMĀN AL-. *See* ʿAMR IBN ʿUTHMĀN AL-MAKKĪ (d. ca. 296/909).

MAKTŪBĀT. *See* LETTERS.

MALAKŪT. *See* REALMS.

MALĀMA. *See* BLAME.

MALĀMATĪYA. A doctrinally eclectic movement related to **Sufism** with roots in northeastern **Iran**. **Ḥamdūn al-Qaṣṣār** is widely acknowledged as the founder of the movement, with significant influence from his teacher, Abū Ḥafṣ al-**Ḥaddād**, and Abū ʿUthmān al-**Ḥīrī**. As **Sulamī** explains in his important *Treatise* (*Risāla*) on the tradition, the name means "those who bring **blame** upon themselves" and reflects the underlying principle that understating one's spiritual status and concerns is preferable to garnering social and religious approval by any sort of outward display or **symbolism**. The lifestyle appealed largely to urban artisans, in large part because it allowed them to maintain their accustomed social commitments and economic involvements. Individuals who lived lives of actual material **poverty** were not to appear impoverished. Even to credit oneself very privately with success in religious deeds, or to hope for a heavenly reward, was a spiritual failure. The tradition traces its origins to none other than the **Prophet**, whom the **Qurʾān** extols as impervious to blame (5:54). In its more extreme forms, the tradition promoted **behavior** and **ethics** calculated explicitly to evoke disapproval and rejection. A tendency to favor withdrawal from the public in all **ritual** practices may have influenced, for example, the **Naqshbandīya**. Some scholars point out that the tradition at least initially represented a reaction not so much to **institutional** Sufism as to the **Karrāmīya** of **Nishapur**, who gravitated toward public display of their piety. They did, however, reject the typically Sufi principle that one could actually destroy one's "lower self" or **ego** (*nafs*). As an **organization**, the movement was particularly important in **Central Asia** but enjoyed considerable success in **Turkey** and the **Balkans**, as well as portions of the Arab **Middle East**. Most Malāmatīs tended to espouse the jurisprudence of the school of Sufyān ath-Thawrī. *See also* ASCETICISM; INSTRUCTION; LAW; SELF-DISCIPLINE.

MALANG. Technical **term**, possibly of Hindi origin, used in **South Asia** to refer to ***qalandar***-like mendicants who attach themselves sporadically to various holy places. Popular usage seems on the whole to restrict the term

qalandar to individuals with specifically Sufi connections, while *malang* refers more generically to religiously motivated beggars. Some, of course, are considered charlatans, but many are popularly regarded as spiritually potent, if socially marginal. Female *malangs* are rare but not unheard of. The word, which means "transverse, across" in **Malay**, took on the extended meaning of unfortunate or star-crossed, and has become associated with **poverty** in **Southeast Asia** and hence with **asceticism**; but it does not appear to be a common term there for Sufis as such. *See also* ASCETICISM.

MALAY. A major **Southeast Asian language** that developed as an important regional medium of Islamic communication in part through the writings of Sufis. A member of the Malayo-Polynesian language family, it became the preferred medium of literary and political culture of much of the region, including large parts of **Indonesia**, particularly Sumatra and western Java. Major Sufi-oriented writers in the language include ʿ**Abd aṣ-Ṣamad of Palembang**, **Ḥamza Fanṣūrī**, **Ranīrī**, and **Sinkilī**. Along with others, they were largely responsible for making Sufi and Islamic teachings more widely available to the cultural elite of the region. For example, a little-known 12th/18th-century scholar of Sumatra, **Kemas Fakhr ad-Dīn** of Palembang, produced a Malay adaptation (generally known as *The Compendium* [*Kitāb mukhtaṣar*] but lacking its own formal title) of a sixth/12th-century **Arabic** Sufi text by ***Shaykh*** Walī Raslān of **Damascus** (*Treatise on the Divine Transcendent **Unity*** [*Risāla fī 't-tawḥīd*]), thus facilitating the spread of elements of **Junayd**'s teachings in Southeast Asia. *See also* GENRE; LITERATURE.

MALAYSIA. Formerly known as Malaya, a modern nation-state of **Southeast Asia** with a majority Muslim population. It now occupies the southern portion of a peninsula, sharing a border with Thailand, and two of its 10 states are on the north coast of the island of Borneo. Sufism likely arrived there in the sixth/12th century. Malaysia played an important role in the Islamization of the region. Its **language**, **Malay**, was the *lingua franca* of the region and, thanks to the work of **Ḥamza Fanṣūrī** especially, became arguably the most significant vehicle of Sufi literary expression in Southeast Asia. The most important of the **orders** in the region has been the **Qādirīya**, but the **Naqshbandīya** were also a presence there, as were several smaller orders. *See also* SOUTH ASIA.

MALFŪẒ(-ĀT). *See* DISCOURSE.

MĀLIK IBN DĪNĀR (d. ca. 131/748). Basran preacher, **storyteller**, and **ascetic** familiar with **Ḥasan al-Baṣrī** and **Rābiʿa al-ʿAdawīya**. His moral maxims, most notably his teaching about the centrality of **struggle** with one's own internal enemy, are often quoted by **manualists** and other Sufi authors. *See also* MIDDLE EAST; SELF-DISCIPLINE.

MĀLIKĪ *MADHHAB*. *See* LAW.

MAMLŪK DYNASTY (648/1250–923/1517). Originally slave-soldiers of **Turkic**/**Central Asian** origin, the Mamlūks ruled the central **Middle East**, especially **Egypt** and **Syria**-Palestine, for two and a half centuries following the demise of the Ayyūbid Dynasty. In addition to their significant patronage of **literature** and the **arts** in general, a number of the sultans fostered **Sufism** by building major architectural foundations and associating themselves with Sufi ***shaykhs*** and **orders**. Some of the richest records of Sufi **institutional** development are available in Mamlūk **endowment** documents. Famous Sufis who lived under their Cairo-centered rule include **Ibn ʿAṭāʾ Allāh of Alexandria** and **Ibn al-Fāriḍ**. The dynasty held off the Mongols in 1260 but later succumbed to the **Ottoman** conquest of most of the Middle East. *See also* ARCHITECTURE.

***MAʿNĀ*.** *See* MEANING.

***MANĀM*.** *See* DREAMS.

***MANĀQIB*.** *See* HAGIOGRAPHY.

***MANĀQIB AL-ʿĀRIFĪN*.** *See* AFLĀKĪ, SHAMS AD-DĪN (ca. 685/1286–761/1360).

***MANĀZIL AS-SĀʾIRĪN*.** *See* ANṢĀRĪ, KHWĀJA ʿABD ALLĀH (396/1006–481/1089).

MANDAWĪ, MUḤAMMAD GHAWTHĪ (fl. late 16th–early 17th c.). Indian member of the **Shaṭṭārīya** whose **hagiography**, written for **Mughal** Emperor Jahāngīr, provides considerable background on 612 **Friends of God** from west-central India. *See also* HISTORIOGRAPHY; SOUTH ASIA.

MANIFESTATION. A gift of **God** to the advanced mystic in which the seeker **experiences** an inkling of the divine majesty and grandeur by way of an **illumination**. Typically referred to with the **Arabic** term *tajallī*, talk

about this aspect of divine disclosure emphasizes God's majesty and the transformation wrought in the seeker in its wake. *See also* BEAUTY; INSPIRATION; LIGHT.

MĀNIK PĪR. Quasi-mythical character especially important in **South Asia** as protectors of devout Muslims, but sometimes of **Hindus** and others as well. Mānik's constituents are largely **Bengalis** who look to him for protection and sing tales of his prowess as a healer and as a veterinarian when animals are in need. Generally, Mānik is a solo act, but one story pairs him with **Jesus**, once Mānik had demonstrated that he was fit company for the **prophet**. *See also* BON BĪBĪ; FRIEND OF GOD; WONDERS.

MANĪRĪ, SHARAF AD-DĪN (661/1261–782/1381). Indian regional leader of the **Firdawsīya** and author who lived much of his life in what is now the state of Bihar. Enjoying royal patronage in his own *khānaqāh*, he became a renowned spiritual guide of the **order**, a branch of the **Kubrawīya** that arrived first in India. His fame rests largely on four collections of **letters** of spiritual direction and a **commentary** on a work of Abū Najīb as-**Suhrawardī**. Sprinkling generous citations of **Persian** poetry throughout his letters, the ***shaykh*** covers a wide range of topics, from the most mundane concerns of Muslims seeking to inculcate Islamic spiritual values into every daily act to the more refined intricacies of the most advanced mystical pedagogy. Whatever his subject, he treats it not in the interest of theory as such but out of genuine pastoral care for his addressees. Sharaf ad-Dīn himself evidently considered a collection now called *The Hundred Letters* (*Maktūbāt-i ṣad*) as an integral and essential document on the spirit of the Firdawsīya and wanted a text of the collection available to members. As such, the letters seem to have functioned as miniature **treatises** on the spiritual life. In addition to his letters, Sharaf ad-Dīn—or to be more precise, his **disciples**—also left substantial collections of **discourses**, the substance of his teaching at "assemblies" in response to the expressed needs, often rooted in matters of religious practice, of those gathered. *See also* FORMATION; GENRE; INSTRUCTION; SOUTH ASIA.

MANṬIQ AṬ-ṬAYR. *See* ʿAṬṬĀR, FARĪD AD-DĪN (ca. 540/1145–618/1221).

MANUALS. An important **genre** developed by Sufis as early as the fourth/ninth (or perhaps even the second/eighth) century as a vehicle for defending **Sufism** against its critics as well as providing an overview of Sufi **history** and **spirituality**, and setting the boundaries of **Sunnī** Sufism. These compendia typically combine **hagiography**, **lexicography**, and mystical theory. In

some cases, they also supply the only extant bits of **poetry**, **letters**, and other writing attributed to a number of famous Sufi authors. One of the earliest examples of the form is that of **Kharrāz**, but the most famous manuals are those attributed to **Abū Ṭālib al-Makkī**, Abū Ḥāmid al-**Ghazālī**, **Kalābādhī**, **Hujwīrī**, **Qushayrī**, **Sarrāj**, and Shihāb ad-Dīn, Abū Ḥafṣ, and ʿUmar as-**Suhrawardī**. The term *ishārāt* ("**allusions**") is sometimes used to refer to catechism-like instructional manuals. *See also* FORMATION; INSTRUCTION; PSYCHOLOGY; TERMINOLOGY; THEORY, MYSTICAL; TYPOLOGIES.

MANUSCRIPT ARTS. Calligraphy, illumination, and illustration with miniature **paintings**. Wealthy Muslim patrons of the **arts** over the centuries have considered a number of texts by major Sufi authors worthy of being copied by noted calligraphers. But in addition, many Sufi texts, especially in various genres of **poetry** and **hagiography**, have also been deemed worthy of illumination and illustration by accomplished designers and miniaturists. More often than not, the images chosen interpret their texts primarily at a fairly straightforward narrative level—what one might call a literal interpretation. Some of the most sophisticated artists, however, have added subtle **symbolic** and even **allegorical** associations through their visual exegesis of the texts. *See also* ARCHITECTURE; BEAUTY; GENRE; LITERATURE.

MANZIL. *See* STAGES.

MAQĀM. *See* STATION.

MARABOUT(ISM). Based on the French pronunciation of the **Arabic** for "one who is bound" (i.e., to God) (*marbūṭ*; in a cognate usage, one who takes residence in a *ribāṭ* [originally a frontier fortress] is called a *murābiṭ*), referring to revered holy persons and the socio-religious phenomenon of saint veneration in formerly French-**colonial North** and **West Africa**. *See also* BLESSING; FRIEND OF GOD; MAGHRIB.

MAʿRIFA. *See* KNOWLEDGE, MYSTICAL.

***MARTABA* (pl. *MARĀTIB*).** *See* RECOLLECTION.

MARTHĪYA. *See* THRENODY.

MARTYR. One who dies for the sake of religious values. The **Arabic** *shahīd* is from the same root as the word for "witness" (*shāhid*), a term of importance in describing various aspects of mystical **experience**. Some Su-

fis, who were executed because particular expressions of their faith were judged heretical, have been considered martyrs in a literal sense. **Metaphorically** speaking, one can be martyred spiritually by dying for love through **annihilation** in mystical **union**. The Arabic root for both *witness* and *martyr* is tucked away significantly in the Arabic terms for **contemplation**, *mushāhada*, and the essential Muslim confession of faith, *shahāda*. *See also* ESCHATOLOGY; PARADISE.

MAʿRŪF AL-KARKHĪ (d. 200/815). Mystical **ascetic** whose name includes mention of the neighborhood of **Baghdad** in which he lived. He was a disciple of **Farqad as-Sabakhī** and a mentor of **Sarī as-Saqaṭī**. **Manualists** and **hagiographers** have preserved many of his sayings on **love** and the meaning of **Sufism**, and many **orders** trace their **lineages** back through him. Some sources credit him with offering the earliest explicit definition of Sufism: grasping spiritual realities and rejecting creaturely concerns. *See also* MIDDLE EAST; SELF-DISCIPLINE.

MARVELS. *See* WONDERS.

MARYAM OF BASRA (second/eighth c.). Pious **woman** of southern **Iraq** and a servant of **Rābiʿa al-ʿAdawīya** known for speaking eloquently about loving **God**. Legend has it that she **trusted** so completely in God's providence that she refused to seek out needed supplies. She died happily one day attending a sermon on God's **love**. *See also* ASCETICISM; GENDER.

MAʿSHŪQ. *See* BELOVED.

MASHYAKHA. *See* AUTHORITY; ORGANIZATION.

MASJID. *See* MOSQUE.

MATHNAWĪ. *See* COUPLETS.

MAWLĀNĀ. **Arabic honorific** meaning "Our Master/Patron," bestowed on a number of renowned teachers and Sufis over many centuries. Perhaps the most famous Sufi who is known to many Muslims even today by this title alone is the seventh/13th-century **Persian** mystic **Rūmī**. *See also* TURKEY; MAWLAWĪYA.

MAWLAWĪYA. Name eventually given to the **order** comprised of disciples of **Rūmī**, the **Arabic** term means "belonging to the Master," referring to the foundational figure's honorific title, **Mawlānā**. Many scholars suggest

that Rūmī himself may not have specifically intended to found an order, a conclusion deduced in part from the fact that his own son Sulṭān Walad was appointed ***shaykh*** only after three predecessors in the post had died. Because of its use of axial-circular movement in its principal **ritual** for **audition**, the order became widely known by the popular designation "Whirling **Dervishes**." Each of the several distinct stages of the ritual represents a higher degree of mystical **vision**. When members join other orders in their paraliturgical ceremonies, they stand out because of their distinctive tall conical **headgear**. The order developed a fairly complex **organizational** structure, with an elaborate hierarchy of positions and roles and spaces dedicated to various specific **ritual** practices. Aspirants or trainees in the order originally underwent a "trial" of 1001 days of menial work to serve the community.

Although the order is to be found now mostly in **Turkey**, it spread widely during **Ottoman** times through the **Balkans** and various parts of the central **Middle East**. It has generally been most identified with the **Turkish** pronunciation of the name, Mevleviye. In 1344/1925, a decree of Atatürk officially outlawed all dervish orders in the newly proclaimed Republic of Turkey, but since the 1370s/1950s, the Mevlevīs have been allowed to celebrate the birthday of Rūmī in December. A significant branch of the order has become increasingly important in the **United States**. *See also* CLOTHING; DANCE; MUSIC.

MAWLID. *See* BIRTHDAY.

MAWSIM. *See* TIMES, SACRED.

MAYBUDĪ, RASHĪD AD-DĪN (d. 520/1126). Persian religious scholar, **exegete**, and **mystic**. A student (perhaps indirectly) of **Anṣārī**, he wrote an amplified esoteric scriptural commentary (*The Unveiling of Secrets*) based on his teacher's work. His work begins with a Persian rendering of the **Qurʾānic** text in question, discusses its **outward** meanings, and proceeds to an interpretation of the **inward** significance. He was a Shāfiʿī in **law** (although he favored much in the way of Ḥanbalī traditionalism), a considerable scholar of **Ḥadīth**, and a staunch critic of speculative **theology**. Sometimes called a "mystic of **love**," he preferred to focus on loss of self (*fanāʾ*) as the ultimate goal the mystical life. *See also* ECSTASY; ĪRĀN.

MAZĀR. *See* VISITATION.

MAẒHAR JĀN-I JĀNĀN. *See* JĀN-I JĀNĀN, MĪRZĀ MAẒHAR. (1111/1699–1196/1781).

MEANING. An important feature of Sufi **hermeneutics** typically juxtaposed to **form**, as **inward** is juxtaposed to **outward**. Meaning (*maʿnā*) is thus the spiritual dimension of all things sensible.

MECCA. Ancient city in the west-central **Arabian Peninsula**, birthplace and home of **Muḥammad**, and goal of Muslim **pilgrimage**. Among Mecca's major links with **Sufism** is the centrality of the **Kaʿba**, whose **metaphorical** dimensions Sufi **poets** (especially **Ibn al-Fāriḍ**) have often developed as a **symbol** of the **veiled** beauty of the divine **beloved**. Prior to the 13th/19th-century **Wahhābī** reforms, the holy city was an important center of the **Naqshbandīya**, and major members of the **Qādirīya** and **Tijānīya** studied there. It was common, in fact, for members of many different **orders** to pursue careers in religious studies in both Mecca and **Medina**, eventually returning to their homelands as teachers. Among the more famous Sufis who resided there for significant periods is the **manualist Abū Ṭālib al-Makkī**. Mecca is the *qibla*, the ritual orientation toward which Muslims turn in daily ritual **prayer**. *See also* JERUSALEM; RITUAL; SPACE, SACRED.

MEDINA. Formerly known as Yathrib, in the **Arabian Peninsula**, the city came to be known as the "City of the Prophet" (*madinat an-nabī*), "The City" for short, after the ***hijra***. Some of the earliest paragons of the kind of devotional life later Sufis would hark back to as exemplary lived in Medina. Their spiritual status derived largely from their having enjoyed personal relationships with the **Prophet**. This was particularly true of devotees known as the "**Companions** of the **Bench**," who were noted for their austerity and attachment to the Prophet because they were content with spending their days on a bench (or perhaps in a portico) near the leader's humble abode. *See also* JERUSALEM; MECCA; SPACE, SACRED.

MENHUAN. *See* CHINA. *See also* LINEAGE; ORDER.

METAPHOR. An implied verbal comparison of the sort that Sufi authors often fashioned to describe subtle aspects of the divine-human relationship. Their imaginative figures of speech sometimes involved puns on the various meanings of **Arabic** terms, such as those for **love**, for example. But Sufi metaphors (*majāz* in Arabic) have often had the effect of appearing to tread on forbidden territory in attempts to say what, by definition, no human language can. Sufi authors developed the semantic fields of **wine** and **intoxication**, of the divine **beloved**'s devastating **beauty**—the polo player who mercilessly swats the head of the lover downfield with the mallet of her eyebrow, of treasure hidden in **ruins**, of **pilgrimage** to the **Kaʿba** of the **heart**, of the

beloved as sugar-crunching parrot, or of the desirability of death by drowning in the **ocean** of divine **unity**, among many others. *See also* ALLEGORY; POETRY; SYMBOLISM.

MIDDLE EAST. The modern nation-states that comprise West and Southwest Asia. These include principally **Egypt**, Israel, the **Arabian Peninsula**, Jordan, **Syria**, Lebanon, **Turkey**, and **Iran**. **Arabic**, **Persian**, **Kurdish**, and **Turkish** are the principal **languages** of the region.

MĪR DARD. *See* DARD, KHWĀJA MĪR (1133/1720–1199/1785).

MĪR KHURD, MUḤAMMAD BIN MUBĀRAK (eighth/14th c.). Indian hagiographer and member of the **Chishtīya** and author of the first extant Indian Sufi biographical anthology. From a family of Sufis, he was a student of **Farīd ad-Dīn Ganj-i Shakar** and later of **Niẓām ad-Dīn Awliyāʾ** in **Delhi**. His chief work, *Life Stories of the **Friends of God*** (*Siyar al-awliyāʾ*), recounts the personal histories of major seventh/13th- and eighth/14th-century Chishtī figures and remains a critical source of information about Sufi life under the Ṭughluq Dynasty of north-central India. *See also* HISTORIOGRAPHY; SOUTH ASIA.

MIRACLES. *See* WONDERS.

MIʿRĀJ. *See* ASCENSION.

MIRʾAT. *See* MIRROR.

MIRROR. An important multivalent **symbol** in Sufi **poetry** and **theoretical** works. Most commonly, the mirror (*āʾīnah/mirʾa[t]*) is a **metaphor** for the **heart** that functions properly only when burnished to a high sheen, but it can also stand for the whole person in relationship to others. The **Prophet** is reported to have said, "The believer is mirror to the believer." Some **mystics**, such as Aḥmad **Ghazālī**, **Ibn ʿArabī**, and **Yūnus Emre**, liked to talk about the need for the **lover** and **Beloved** to reflect one another. Mīr **Dard** considered all of created reality a mirror that reflects **manifestation** of the divine **beauty**. **Rūmī** describes the Prophet himself as a mirror and says that death is a mirror that reflects everyone's true face. **Friends of God**, too, are mirrors that faithfully reflect the divine reality. The metaphor thus functions as a striking statement of divine-human mutual relationality. Anyone who engages in *dhikr* polishes the mirror of the heart. Sufi masters talk of **God**'s desire to see His own visage in the mirror of the human spirit, His love in the mirror of the heart, so that the pure heart is the very "lamp of God." Polishing

the mirror from raw iron into a highly reflective surface is also a metaphor for spiritual ascent, so that the Friend of God represents both perfection of reflectivity and the highest human perfection (much as **Adam** was the "limitless mirror" of God's attributes). *See also* ALLEGORY; ASCETICISM; SELF-SCRUTINY.

MIRṢAD AL-ʿIBĀD. *See* NAJM AD-DĪN DĀYA RĀZĪ (573/1177–654/1256).

MĪTHĀQ. *See* COVENANT, DAY OF.

MIYĀN MĪR (957/1550–1045/1635). Nickname of **Indian mystic** ***Shaykh*** Muḥammad Mīr of Sind, an **ascetic**, **Uwaysī**, and member of the **Qādirīya**. From a family of Sufis, he is perhaps most noted as a spiritual counselor to **Mughal** rulers Jahāngīr, Shāh Jahān, and the latter's son, **Dārā Shikūh**. Mīr spent many years in **Lahore**, pursuing traditional religious studies and studying with various Sufi teachers, before being acknowledged as a spiritual authority in his own right. In spite of his own austere personal discipline, he preferred not to wear the traditional Sufi **cloak**, regarding it as ostentatious. **Theologically**, he was a proponent of *waḥdat al-wujūd*. His most famous disciple was Mullāh Shāh **Badakhshī**, who became the *shaykh* of prince Dārā Shikūh and his sister **Jahānārā**. *See also* SOUTH ASIA; UNITY, ONTOLOGICAL.

MOMENT. A dimension of mystical **experience** expressed as a timeless instant (*waqt*) in which one is aware most acutely of one's spiritual **state**. A Sufi is known as the "son of the moment" (*ibn al-waqt*), that is, one who is perfectly attuned to the condition that **God** has chosen for him or her. The moment, or instant, is thus a kind of intense focused spiritual imperative that requires the individual's complete and undivided attentiveness. *See also* EXPERIENCE, SPIRITUAL; STATION; TERMINOLOGY; TYPOLOGIES.

MOROCCO. Major **Maghribī** nation at the western edge of **North Africa**, home to important Sufis, such as **Ibn ʿAbbād**, representing several orders, especially the **Shādhilīya**. *See also* COLONIALISM; IBERIAN PENINSULA.

MOSES. Major **prophet** of whom the **Qurʾān** speaks frequently (as Mūsā) and to whom the scripture often likens **Muḥammad**. As a paradigm of mystical **experience**, Moses plays his most prominent role as the *Kalīm Allāh*, the "One who conversed with **God**." Sufi poets are fond of several **metaphorical** features of Moses's story as **symbols** of crucial features of the

spiritual life. For example, "the white hand," a reference to God's turning the prophet's hand white with leprosy, is a sign of God's transforming power; the "rod" or "staff," a reminder of how the prophet's absolute **trust** in God led to the unleashing of spiritual power that devoured the forces of deceit and evil represented by Pharaoh's magicians; and his confrontation with the Egyptian ruler symbolizes the seeker's need for continual **struggle** against the **ego**. Leading the Israelites on the Exodus, Moses models the ideal spiritual **guide**. But even Moses needs guidance, and perhaps his most important scriptural episode, from the Sufi perspective, is his search for the Confluence of the Two Seas in the company of the mysterious **Khiḍr**. *See also* ILLUMINATION; JOURNEY; KNOWLEDGE, MYSTICAL; LIGHT.

MOSQUE. From the **Arabic** *masjid*, "site of prostration," the term refers primarily to the place where Muslims perform their daily **ritual prayer** at the five prescribed times. Though the term did not originate as a technical term for a specific kind of building, it has largely come to be associated with **architectural** function. The earliest "mosque" structure was apparently a section of the **Prophet**'s own house in **Medina**. Eventually, as the Muslim community grew and spread, more and more purpose-built mosques came into being under the influence of regional designs and decorative styles. Originally, the muezzin made the call to prayer from the Prophet's roof, but in time a separate architectural feature, a tower called the minaret, gave the call greater audibility. Inside the mosque, two early features were a niche called the *miḥrāb*, which pointed the direction of prayer toward **Mecca**, and a pulpit, or *minbar*, from which a sermon was delivered. *See also* ENDOWMENT; INSTITUTIONS; SPACE, SACRED.

MOTH. One of the most popular poetic **metaphors** of the pinnacle of mystical **experience**. Many **poets** allude to the moth's fatal attraction to the candle's flame as a symbol of **annihilation**. A moth may see the flame from afar and return to describe its lovely glow to companions, or approach still more boldly into the room and live to tell of the flame's warmth. But, like the **mystic** who has gone the distance to **ecstasy**, the moth who makes the ultimate commitment will not survive to wax eloquent about the experience. *See also* ECSTASY; MARTYR.

MUʿĀDH, YAḤYĀ IBN, AR-RĀZĪ. *See* YAḤYĀ IBN MUʿĀDH AR-RĀZĪ (d. 258/872).

MUʿĀDHA AL-ʿADAWĪYA (second/eighth c.). Surnamed Umm Ṣaḥbā, a devout **woman** of **Basra** and contemporary of **Rābiʿa al-ʿAdawīya**. Noted for her austere self-denial, she projected a sense of foreboding, imminent

death, and certain requital not unlike that of another of her Basran contemporaries, the dour **Ḥasan**. Her husband and only son both died in battle, and her loss only deepened her **asceticism**. *See also* GENDER; ʿIRĀQ; MIDDLE EAST.

MUʿĀSHARA. *See* COMPANIONSHIP.

MUBĀḤA. *See* COMPETITIVENESS.

MUBĀYAʿA. *See* INITIATION.

MUGHAL DYNASTY. Major **South Asian** ruling family that traced its political **lineage** and legitimacy back to Mongol roots (Mughal is a variant of Mongol). Rising to power in **Afghanistan** in the early 16th century, the dynasty's founding ancestor, Bābur, eventually moved to establish a base of power in northern **India**. Under his son Humāyūn and grandson Akbar, the dynasty expanded its dominion over north and central India from its capital in **Delhi**. Akbar and his son Jahangīr were particularly open, and even fervently attached, to Sufis and patronized their **institutions**. The most influential **orders** during the reigns of these two sovereigns were the **Chishtīya** and **Qādirīya**, and many members of the Mughal house were known to seek the counsel of renowned Sufi ***shaykhs***. Jahangīr's son Shāh Jahān (who built the Tāj Maḥal) had two children who became famous Sufis: **Dārā Shikūh** and his sister **Jahānārā**. Long since a shadow of its greatest power and expanse, the dynasty was effectively finished by the mid-18th century. *See also* POLITICS.

MUḤĀḌARA. *See* PRESENCE.

MUHAIYADDEEN, BAWA (d. 1407/1986). Sri Lankan ***shaykh*** and **Ḥanafī** in **law** who established a branch of the **Qādirīya**, eventually known as the Bawa Muhaiyaddeen Fellowship, in the **United States** during the 1970s. Centered in the Philadelphia area, the teacher emphasized the centrality of **recollection** and the wisdom of universal understanding among adherents of all religious traditions. His writing on the cause of world peace is perhaps his most widely known publication. When the *shaykh* died, his mostly American-born followers buried him initially in a simple grave in the order's cemetery in Coatesville, Pennsylvania. But with increasing numbers of Sufi pilgrims from various orders traveling for **visitation** to his **tomb**, the community decided to construct a suitable *mazār* over the grave that would

accommodate visitors appropriately during seasons of inclement weather. *See also* FRIEND OF GOD; KHĀN, PĪR VILĀYAT INĀYAT (1335/1916–1425/2004); RITUAL; SOUTH ASIA.

MUḤAMMAD, PROPHET (ca. 570–12/632). Last of a series of divine emissaries to the human race (hence known as the "**Seal** of the Prophets" [*Khatm al-anbiyāʾ*]) who delivered the consummate revelation known as the **Qurʾān** and whose relationship with **God** made him the model of the ideal spiritual life for Sufis. Born in **Mecca** toward the latter part of the sixth century, Muḥammad is said to have had his first experiences of **revelation** at about the age of 40. During the subsequent 23 years or so, he uttered the words of the sacred scripture, largely in the form of **preaching**. After the young Muslim community undertook the ***hijra***, the Prophet's role added legislation and political leadership to ethical and spiritual example. Virtually every aspect of Muḥammad's way offers an important clue as to the **inward** values toward which all Muslims should strive. The Prophet's simplicity of life and repudiation of all ostentation and luxury made him the paragon of self-denial for the early **ascetics** as well as for later generations. His "unscriptured" (or "illiterate," *ummī*) condition came to symbolize the need for the individual to be present before God without precondition, in full realization of the priority of divine initiative in all things. Sufis have always gravitated to (and perhaps sometimes fabricated) **Ḥadīths** that suggest spiritual concerns and qualities, such as the Prophet's attitudes to prayer and other practices. The Prophet's relationships with his wives, children, and **Companions** also exemplified important values, characterized as they were by kindness and justice. But above all, it was Muḥammad's **Ascension** that most captured the imagination of later Sufis as an image of the ultimate spiritual **experience**. Sufi **poets** in all the major Islamicate literary **languages** have developed virtually every feature of the Prophet's life and relationships as paradigms of specific aspects of the spiritual **path** and have sung in **praise** of his lofty **virtues**. *See also* ARABIAN PENINSULA; MANIFESTATION; MEDINA; MIDDLE EAST.

MUḤAMMAD GHAWTH GWĀLIYĀRĪ. *See* GWĀLIYĀRĪ, MUḤAMMAD GHAWTH (906/1500–970/1562).

MUḤAMMAD IBN FAḌL ALLĀH OF BURHĀNPUR (d. 1030/1620). Central **Indian** Sufi particularly influential in developments in **Malay** Sufism, with Javanese translation of his *Gift Addressed to the Spirit of the Prophet*. He insists that even the loftiest **Friends of God** are fully bound by divine **law**, thus appealing to **reform**-minded Sufi leaders, such as **Ranīrī**. *See also* ARABIAN PENINSULA; SOUTHEAST ASIA.

MUḤAMMAD IBN AL-FAḌL AL-BALKHĪ (d. 319/931). One of the earlier important Sufis of **Balkh** (**Afghanistan**) who maintained connections with **Yaḥyā ibn Muʿādh**, **Tirmidhī**, and **Abū ʿUthmān al-Ḥīrī**. As a **theoretician**, he is known for further developing the mystical epistemologies of **Muḥāsibī** and **Kharrāz**, specifying **knowledge** *of*, *from*, and *with* **God**. *See also* CENTRAL ASIA; TERMINOLOGY.

MUḤĀSABA. *See* SELF-SCRUTINY.

MUḤĀSIBĪ, AL-ḤĀRITH IBN ASAD AL- (d. 243/857). **ʿIrāqī** mystical teacher and **theorist** and author of some of the earliest detailed analyses of mystical **psychology**. A major work is his *Book of the Observance of the Rights of God* (*Kitāb ar-riʿāya li-ḥuqūq Allāh*). Its chief target is **ego**-centricity in all its forms, and his strength is his unrelenting focus on the need for intense **self-scrutiny**—a focus that won him the nickname al-Muḥāsibī, "the one who takes account of himself." Some of his critics accused him of being too friendly with the rationalist methods of the speculative **theologians**, but virtually all later Sufis acknowledge the importance of his contribution to the **science of hearts**. *See also* FORMATION; INSTRUCTION; MIDDLE EAST; SELF-DISCIPLINE.

MUḤIBB. *See* ORGANIZATION.

MUʿĪN AD-DĪN CHISHTĪ (d. 633/1236). Indian *shaykh* and major figure in the early history of the **Chishtīya** in the subcontinent. Prior to making his base in the city of **Ajmīr**, where he would spend the last 20 years of his life, Muʿīn ad-Dīn traveled extensively, teaching and gathering followers. Though he had remained **celibate** during his travels, he took two wives after settling in Ajmīr, the better to emulate the **Prophet**. He set a tone of simplicity and austerity, insisting that members of the **order** rely entirely on the kindness of others for their **livelihood** and avoid hoarding in any form, even so much as a day's sustenance. His **tomb** in Ajmīr became a center of Chishtī life and remains a regional goal of pilgrim **visitation** for members of many faiths. *See also* ASCETICISM; SOUTH ASIA.

MUJĀHADAT AN-NAFS. *See* SELF-DISCIPLINE.

MUKĀSHAFA. *See* UNVEILING.

MULK. *See* REALMS.

MULTĀNĪ, BAHĀʾ AD-DĪN ZAKARĪYA. *See* BAHĀʾ AD-DĪN ZAKARĪYA MULṬĀNĪ (578/1182–661/1262).

MUNĀJĀT. *See* ANṢĀRĪ, KHWĀJA ʿABD ALLĀH (396/1006–481/1089).

MUNĀJĀT. *See* PRAYER, PERSONAL.

MUNĀQARA. *See* CONTEST.

MUNĀWĪ, ʿABD AR-RAʾŪF AL- (952/1545–1031/1621). Important **Egyptian** religious scholar and Sufi **hagiographer**, initiated as a Sufi by **Shaʿrānī**. He maintained connections with various **orders**, including the **Shādhilīya**, **Khalwatīya**, and **Naqshbandīya**. His most important Sufi work was an anthology of Sufi lives, including sketches of some three dozen Sufi **women**, called *Shining Stars of the Biographies of the Masters of Sufism* (*Al-Kawākib ad-durrīya tarājim aṣ-ṣādāt aṣ-ṣūfīya*). He also composed a **lexicon** of mystical **terminology**. *See also* HISTORIOGRAPHY; MIDDLE EAST.

MUNQIDH MIN AḌ-ḌALLĀL, AL-. *See* GHAZĀLĪ, ABŪ ḤĀMID AL- (450/1058–505/1111).

MUNSHID. *See* SINGING.

MUNTASIB. *See* ORGANIZATION.

MUQADDAM(A). *See* AUTHORITY.

MUQĀTIL IBN SULAYMĀN (d. 150/767). Early exegete who was born in **Balkh** (**Afghanistan**) but lived much of his life in **Baghdad** and died in **Baṣra**. He wrote perhaps the first complete scriptural **commentary**, more concerned with situating the sacred text within a **narrative** framework than with analyzing its grammatical details. His approach opened the way to further developments in Sufi **exegesis** concerning the **Prophet** with his interpretation of the **Qurʾān**'s "Verse of **Light**" (24:35). In his view, the Prophet participates in the divine light and illumines the world through the other prophets as well. Later Sufi exegetes would develop at great length the theme of light mysticism in relation to **Muḥammad**. *See also* CENTRAL ASIA; HERMENEUTICS; MIDDLE EAST.

MURĀBIṬ. *See* MARABOUT(ISM).

MURĀQABA. *See* CONTEMPLATION.

MURAQQAʿA. *See* CLOAK.

MURĪD. *See* DISCIPLE.

MURĪDĪYA. West African Sufi order derived from the **Qādirīya** and founded by Amadu **Bamba** of **Senegal**, who had been **initiated** into the Qādirīya. Today, the organization thrives, with a high percentage of Senegalese associated in some capacity with its core members. Touba is the order's most sacred **place**. *See also* SPACE, SACRED; TOMB.

MURSHID. *See SHAYKH.*

MURSĪ, ABŪ 'L-ʿABBĀS AL- (616/1220–686/1287). Iberian-born **successor** to Abū 'l-Ḥasan ash-**Shādhilī** and a pivotal figure in the origins of the **Shādhilīya**. After the founder transferred the **order** from Tunis to **Alexandria**, Mursī adopted a different attitude toward relations with **political** authorities, declining to accept the patronage of the new **Mamluk** rulers of the region. He studied the work of the Ashʿarī theologian Juwaynī (who had taught the elder **Ghazālī**), who was of the Shāfiʿī **law** school, but it was the Mālikī school with which the order was always chiefly associated. His meager **literary** output included mainly some **litanies** after the manner of his own ***shaykh***. Among his disciples were **Būṣīrī** and **Ibn ʿAṭāʾ Allāh of Alexandria**. *See also* ANDALUSIA; MAGHRIB.

MUṢĀFAHA. *See* INITIATION.

MUṢALLĀ. *See* PLACE, SACRED.

MUSHĀHADA. *See* CONTEMPLATION.

MUSHKILĀT. *See* LEXICONS; TERMINOLOGY.

MUSIC. An important ingredient in the **rituals** and **prayer** practices of many Sufi **organizations**. Some **orders** prefer unaccompanied forms of **singing**, in keeping with the long-standing practice of a capella recitation of the **Qurʾān**. Reticence to use musical instruments may in some instances be related to the belief that musical accompaniment can have the effect of stimulating the emotions in undesirable ways. However, many Sufi groups, such as the **Chishtīya** and **Mawlawīya**, have developed elaborate traditions of

ensemble music accompanied by a wide variety of string, wind (especially flutes and other woodwinds), and percussion instruments. Some traditions, such as the ***Qawwālī***, add keyboard instruments capable of the considerable volume needed to support large groups of singers. *See also* DANCE.

MUṢṬAFĀ. *See* PROPHET, NAMES OF.

MUSTAṢWIF. *See* SUFISM.

MUTAJARRID. *See* ORGANIZATION.

MUTAṢAWWIF. *See* SUFISM.

MUTASHABBIH. *See* ORGANIZATION.

MUWASHSHAḤ. *See* GENRE.

MUZAMZIM. *See* SINGING.

MYSTERY. A quality or dimension of spiritual **experience**. Sufi authors speak of mystery as both a macrocosmic **realm** by means of the term *ghayb*, the "unseen or hidden," and a microcosmic human faculty (*sirr*, "inmost nature") sometimes identified as a level within the **heart**. Some further speak of the heart's "mystery within mystery," a still deeper level of experience. *See also* ESOTERIC; INWARD; MANIFESTATION; MEANING.

MYSTIC. A generic name referring to individuals possessed of the highest levels of spiritual **experience**. **Arabic** terms that function as synonyms for "mystic" include *ʿāshiq* (lover), *ʿārif* (one endowed with intimate **knowledge**), *sālik* (**wayfarer**), *majdhūb* (one drawn to **God** through *jadhba*, effortless attraction), and *fatā* (young man, hero). *See also* ECSTASY; ILLUMINATION; JOURNEY; LEXICONS; LIGHT.

N

NAFAḤĀT AL-UNS. *See* JĀMĪ, MAWLĀNA ʿABD AR-RAḤMĀN (817/1414–898/1492).

NAFĪSA BINT AL-ḤASAN, SAYYIDA (145/762–208/824). Born in **Mecca**, a great-granddaughter of Ḥasan, son of ʿ**Alī**, and an important early **Friend of God** who migrated to **Egypt** with her husband (himself a son of **Jaʿfar aṣ-Ṣādiq**, sixth **Shīʿī** *imām*). She remains, along with **Muḥammad**'s granddaughter Zaynab, a magnet of popular devotion among Cairenes, who still celebrate her *mawlid* and visit her **tomb**. *See also* ARABIAN PENINSULA; GENDER; WOMEN.

NAFS. *See* EGO.

NĀGAWRĪ, ḤAMĪD AD-DĪN. *See* ḤAMĪD AD-DĪN NĀGAWRĪ (d. 673/1274).

NAHRAJŪRĪ, ABŪ YAʿQŪB ISḤĀQ IBN MUḤAMMAD AN- (d. 330/941). One of seven Sufis of **Baghdad** who migrated to **Mecca** and formed a community of "resident" devotees in the environs of the **Kaʿba**. *See also* KATTĀNĪ, ABŪ BAKR AL- (d. 322/934); ZAJJĀJĪ, ABŪ ʿAMR AZ- (d. 348/959).

NĀʾIB. *See* GOVERNANCE.

NAJĪB. *See* CHIEF.

NAJM AD-DĪN DĀYA RĀZĪ (573/1177–654/1256). Persian mystical author and **exegete**, member of the **Kubrāwīya**, and disciple of Najm ad-Dīn **Kubrā** and Majd ad-Dīn **Baghdādī**. He traveled extensively in the central **Middle East**, with a longer sojourn in **Anatolia**, encountering a number of major seventh/13th-century Sufis, including Abū Ḥafṣ ʿUmar as-**Suhrawardī**. His chief work is *Path of the Godservants to the Starting Point*

and the Return (*Mirṣad al-ʿibād*), an influential **manual** of mystical spirituality whose 40 chapters recall **Moses**'s **forty** nights of communion with **God**. One of his principal contributions is his clear, careful analysis of the essential ingredients of the **science of hearts**, including a critique of the qualifications of an effective ***shaykh***. *See also* ĪRĀN; MANIFESTATION.

NAKHSHABĪ, ABŪ TURĀB AN- (d. 245/860). Central Asian ascetic and follower of Ḥātim al-Aṣamm ("The Blind," d. 237/851). He was renowned for the quality of his complete **trust** in **God** (*tawakkul*) and is known to us largely from **anecdotes** and sayings preserved in the classical **manuals**. *See also* STATE; STATION.

NAKHSHABĪ, ḌIYĀʾ AD-DĪN AN- (d. 751/1350). Persian author and **poet** who became affiliated with the **Chishtīya** after moving from his native Uzbekistan to **India**. Though he is most famous for his charming *Book of the Parrot* (*Ṭūṭī-nāma*), his importance for the history of **Sufism** lies in an anthology of utterances and stories of famous ***shaykhs***—a blend of **hagiography** and **lexicography**—and a treatise-like work that includes samples of Sufi "exhortations and **preaching**." *See also* ĪRĀN; SOUTH ASIA; TERMINOLOGY.

NAMES OF GOD. *See* GOD (ALLĀH).

NANA ASMAʾU (1208/1793–1281/1864). Daughter of Fulani leader Shaykh Usman dan Fodio, from a family of **Qādirī** Sufi intellectuals in what is now northern Nigeria. She was active as a teacher and scholar and is perhaps best known as a **poet**, with some sixty poetic works to her credit. These include the important work *Sufi **Women*** (written in both Hausa and **Fulfulde**) in which she draws on a **hagiographical** work on Sufi women by Ibn al-Jawzī, begins with women of the **Prophet**'s family, and brings the subject up to her own time. Unlike her brother Muhammadu Bello's *Book of Women*, Nana omits his disciplinary restrictions on female **behavior**. *See also* GENDER; LANGUAGES; WEST AFRICA.

NAQĪB. *See* CHIEF; RITUAL.

NAQSHBAND, KHWĀJA BAHĀʾ AD-DĪN (718/1318–791/1389). Central Asian Sufi leader from near **Bukhara** in present-day Uzbekistan, traditionally named as the founder of the **Naqshbandīya**. Traditional accounts consider him the seventh *khwāja* ("master") in a line that originated with Yūsuf **Hamadānī**, and some regarded him as a spiritual descendant of **Jaʿfar aṣ-Ṣādiq**. He is said to have been mystically **initiated** by **Ghijduwānī**, some

of whose teaching he adopted in his own spiritual principles. Eight key practices that apparently originated with his initiator included **breath control**, observing one's footsteps, spiritual introspection as a kind of **journey**, isolation even in public (*khalwat dar anjumān*), recollection, control and observation of one's thoughts, and remembering **God**. Naqshband later added awareness of time dedicated to various activities, keeping track of deeds of remembrance, and wakefulness of the **heart**. The name *Naqshband*, associated with embroidery, may derive from the notion that the name of God is stitched onto the **heart** of the seeker. As part of his own spiritual training, he apprenticed to at least two major ***shaykhs*** of the **Yasawīya**. Naqshband focused on the importance of silent **recollection** and preferred a way of life that called as little attention to itself as possible. No major written work of his is extant, and his followers apparently did not publish his **discourses**. *See also* RETREAT; RITUAL; SELF-SCRUTINY.

NAQSHBANDĪYA. Order of **Central Asian** origin that eventually came to be active across a broader expanse of territory than any but the **Qādirīya**. It was particularly important also in the **Balkans**, **Turkey**, **Persia**, **Afghanistan**, and **India**, and there is evidence of its spread as far eastward as parts of present-day **Indonesia**. The **organization** has played a major role in the **history** of **Sufism** in **China** as well. During the 14th/19th century, the order's resistance to foreign domination of Central Asia and the **Caucasus** resulted in disastrous losses at the hands of Russian forces. Among the order's most famous members are Khwāja ʿUbayd Allāh **Aḥrār**, **Bāqī Bi-'llāh**, Aḥmad **Barīlwī**, the poet **Jāmī**, Mīr **Dard**, Khwāja Muḥammad **Parsā**, and Aḥmad **Sirhindī**. One of its main branches, the Mujaddidī, or "**renewer**," suborder was a particularly influential reform movement in India. The order was far more **politically** active than the Qādirīya, and members typically were married and had active family lives. Leaders of the order have traditionally been very concerned with maintaining a strictly observant compliance with all strictures of Islamic **law** while still allowing some latitude of spiritual practice within the organization. One of the order's more distinctive ritual exercises involves **visualizing** one's ***shaykh*** while meditating. *See also* COLONIALISM.

NARRATIVE. An essential **literary genre** in Sufi **poetry** and prose alike, a major teaching device that functions as a vehicle for incorporating **allegory**, fable, **metaphor**, and other **didactic** devices and **forms**. *See also* STORYTELLING.



Naqshbandī *shaykh* Khwāja ʿUbayd Allāh Aḥrār (d. 896/1490) in a cave consulted by two disciples. The *shaykh* was noted for his extensive founding of institutions as well. Jāmī, *Nafaḥāt al-uns* (Ottoman, 1003/1595). © The Trustees of the Chester Beatty Library, Dublin, T474:219v.

NASAFĪ, ʿAZĪZ AD-DĪN (d. after 680/1282). Central Asian (Nakhshab, Uzbekistan) Sufi theorist and ***shaykh*** of the **Kubrāwīya** and disciple of Saʿd ad-Dīn **Ḥammūyā**. Among his most important works for the **history** of **Sufism** is his *Disclosure of Spiritual Truths* (*Kashf al-ḥaqāʾiq*), a **treatise** in

which he elaborates on **cosmological** themes. He was also interested in the **symbolism** of the *imām*, especially in relation to the concept of **Friends of God**. He wrote a treatise on the **Perfect Person** (*Insān-i kāmil* in **Persian**), and his theories may have had an impact on Ḥājjī **Baktāsh**. *See also* THEORY, MYSTICAL.

NASHĪD. *See* SINGING.

NASĪMĪ, ʿIMĀD AD-DĪN (d. 820/1417). Ḥurūfī lyric poet whose **Turkish** writing was much influenced by the work of **Ḥallāj**. He left poetry in **Persian** and is said to have written in **Arabic** as well. Before associating himself with the founder of the **Ḥurūfīya**, he had been a disciple of **Shiblī** in **Baghdad**. His poetry gained popularity thanks to dissemination by ***qalandars***. He was executed in Aleppo, **Syria**, flayed alive in a gruesome manner of death that recalled that of the earlier mystical **martyr**. *See also* ESOTERIC; MIDDLE EAST; SYMBOLISM.

NAṢĪR AD-DĪN CHIRĀGH-I DIHLĪ (ca. 675/1276–757/1356). South Asian student and **successor** of **Niẓām ad-Dīn Awliyāʾ** and major ***shaykh*** of the **Chishtīya**. From the **order**'s *khānaqāh* in **Delhi**, he led the **organization** for over 30 years, generally maintaining close relations with the Tughluq sovereigns. Although he left no writing of his own, his disciples compiled a substantial record of his thought, as represented especially by his **discourses**, even during the *shaykh*'s lifetime. One of his most renowned disciples was **Gīsū Darāz**. *See also* INDIA; LINEAGE.

NĀṢIR MUḤAMMAD ʿANDALĪB (1105/1693–1172/1759). Indian mystical author of **Delhi**, father of **Mīr Dard**, and member of the Mujaddidī **Naqshbandīya**. As a **Persian** poet, he took the pen name ʿAndalīb, "**Nightingale**," and wrote a lengthy **allegorical** work identifying himself indirectly with the **Prophet** by explaining that the Nightingale who seeks the **Rose** is actually the Prophet. *See also* LITERATURE; SOUTH ASIA

NAṢRĀBĀDHĪ, ABŪ 'L-QĀSIM IBRĀHĪM AN- (d. 367/977). Disciple of **Shiblī** and teacher of **Qushayrī**'s mentor, Abū ʿAlī ad-**Daqqāq**. He also invested **Sulamī** with one his *khirqas*. Noted for the fire of his religious devotion, he was a major representative of **Baghdad** Sufism in **Central Asia** and a supporter of the tradition of **Ḥallāj**. *See also* CLOAK; INITIATION; MIDDLE EAST.

NASSĀJ, ABŪ BAKR IBN ʿABD ALLĀH (d. 487/1094). Prominent ***shaykh*** of Ṭūs (**Khurasan**), he was a student of Abū ʾl-Qāsim-i **Kurrakānī** and mentor (along with **Fārmadhī**) of both **Ghazālī** brothers. *See also* CENTRAL ASIA.

NĀSŪT. *See* REALMS.

NAʿT. *See* PRAISE.

NEO-PLATONISM. A late classical philosophical system whose broad influence throughout the eastern Mediterranean world is evident also in some aspects of Sufi **cosmology** and theories of **knowledge**. Its influence filtered into Islamic circles during late antiquity and early medieval times. Greek philosophical texts became increasingly available in **Arabic** translations commissioned especially during the second–third/ninth century by ʿ**Abbāsid** caliphs in **Baghdad**. Some early modern European scholars have discerned extensive parallels between **Sufism** and Neo-Platonic thought because they interpreted some Islamic mystical traditions as monistic and/or pantheistic. Some have made the connection more specifically with the so-called **Illuminationist** school (*ḥikmat al-ishrāq*), with its **hierarchical** cosmos of **light** and **angelic** orders as well as emanationist elements. Another important example of an arguable Neo-Platonic link with Sufism is the work of the **Iberian** mystic **Ibn Sabʿīn**, and the thought of **Ibn al-ʿArabī** is suffused with Neo-Platonic language. There is also evidence of possible Neo-Platonic influence on Sufi thought in **orders** with historic connections to **Shīʿī** thinkers and political institutions and in the concept of the **Perfect Person**. Finally, scholars have identified Neo-Platonic elements in the thought of major **Southeast Asian** Sufis **Ḥamza Fanṣūrī** and **Samaṭrānī**. *See also* INDONESIA; THEORY, MYSTICAL; UNION.

NEO-SUFISM. A contested designation for some early modern **reform**-oriented movements characterized by a heightened awareness of the **Prophet**'s defining role in Islamic spirituality and a desire to purge excesses and "innovations" from the tradition. Among the major figures associated with Neo-Sufism are **Aḥmad ibn Idrīs** of Algeria and his follower al-Ḥājj ʿ**Umar**, and Aḥmad ibn Muḥammad at-**Tijānī** of Morocco and his followers Muḥammad ibn ʿAli as-**Sanūsī**, ʿUthmān al-Mīrghanī (1208/1793–1269/1852), and Ibrāhīm ar-Rashīd (1228/1813–1291/1874). Some scholars associate 13th/19th-century "murīdism" in the **Caucasus**, for example, with the larger movement of Neo-Sufism, while others argue that the Caucasian resis-

tance activities of Sufi groups in Daghestan and Chechnya and elsewhere do not constitute a clearly distinguishable movement worthy of the name Neo-Sufism. *See also* COLONIALISM; ILHAM, ARIFIN (1969–); SALAF.

NIASSÉ, IBRĀHĪM (1318/1900–1395/1975). Prominent **West African reformer** of the **Tijānīya** in **Senegal**. He founded a "Community of the Divine Flood" in 1929, a superb example of the vitality of 20th-century Sufism, as the movement expanded beyond West Africa. Celebrated as the spiritual **pole** of his age, Ibrāhīm was responsible for cultivating a broad network of **political** support from various independence movements, even to winning the post of vice president of the Muslim World League. *See also* COLONIALISM; COSMOLOGY; HIERARCHY; RANKS.

NIFFARĪ, ʿABD AL-JABBĀR AN- (d. 354/965 or 366/976). **ʿIrāqī** mystical author of the paradox-laced *Book of Mystical Stayings* (or *Standings*; *Kitāb al-mawāqif*) and *Mystical Addresses* (*Mukhāṭabāt*). More than perhaps any other early Sufi **theologian**, he breaks the moulds of traditional mystical **psychology** with his strikingly original analysis of spiritual **experience**. Writing in more or less thematic clusters of **aphorism**-like statements, he obliterates whatever sense of separateness or individuality his reader might otherwise consider operative in the divine-human relationship. His apophthegms defy categorization and virtually dare the reader to identify a logical sequence. In the mystical moment of "**standing**," which Niffarī ranks higher than infused **knowledge**, the seeker seems to experience a kind of **annihilation** as the divine presence overcomes human individuality. *See also* MIDDLE EAST; THEORY, MYSTICAL; TYPOLOGIES.

NIGHT JOURNEY. An **experience**, called the *Isrāʾ*, in which the **Prophet** is said to have been "carried" or "made to travel at night" by **God**, "from the **mosque** of the sanctuary to the Farther Mosque." Traditional interpretations came to identify the former location with the **Kaʿba** and the latter with the present site of the early eighth-century Al-Aqṣā ("farther") mosque in **Jerusalem**, just south of the late seventh-century **Dome of the Rock**. Traditionally situated in time just prior to the Prophet's **Ascension**, the journey has been interpreted by some authors as involving physical locomotion, while most Sufi authors have considered it as primarily a spiritual experience. *See also* MECCA; WONDERS.

NIGHTINGALE. A major poetic **metaphor** used by Sufi **poets** to refer to the **lover** who is so enamored of the **rose** as to be completely oblivious to the danger of its thorns. Utterly enthralled by the **beauty** of the **beloved**, the **bird** sings its heart out across great distances until the opportunity arrives to risk

the pain of **union**. In the latter respect, the bird is a metaphor for the **soul**, but as a singer, it naturally came to be associated with revealing angel **Gabriel** and with the **Prophet**. Along with the **falcon**, the nightingale is one of the more important of the many birds that figure prominently in poetic imagery. *See also* NARRATIVE; SYMBOLISM.

NIʿMAT ALLĀH WALĪ, SHĀH (ca. 731/1331–834/1431). Syrian-born **Persian** mystical author who was introduced in **Mecca** to a Sufi **lineage** deriving from **Abū Madyan**. He traveled widely through the **Middle East** and **Central Asia**, where he established himself as a founding ***shaykh*** of a new **order**, before finally settling in central **Iran**. He spent the greater part of his life there in the city of Kirman and was buried in Mahan, where his **tomb** remains an important site. His extensive body of writing includes a number of **theoretical** and **exegetical** works as well as **lyric poetry**. Deeply influenced by the thought of **Ibn al-ʿArabī**, he became a major interpreter of the theology of *waḥdat al-wujūd* (ontological **unity**). *See also* ORGANIZATION; VISITATION.

NIʿMAT-ALLĀHĪYA. Persian order founded by **Niʿmat Allāh Walī**, historically influential in **Central Asia** and **India**, but today largely limited to **Iran** and with important groups in Western Europe. It traces its **lineage** back to ʿ**Alī** and is generally identified as a **Shīʿī** order. The founder's son, Khalīl Allāh (ca. 773/1371–860/1465), left Persia for southern **India** and there established a branch of the order. Over the subsequent century or so, the Iranian branch declined as a result of conflicts with **Ṣafawī** political authorities. The Indian branch flourished until the early 13th/late 18th century. The last of the Indian ***shaykhs***, Maʿṣūm ʿAlī Shāh, was sent to revive the order in Persia. The organization ran afoul of both the Ṣafawid rulers and the now well-established Shīʿī religious establishment because of politically threatening claims on the part of the order's leadership to divinely sanctioned authority. Maʿṣūm ʿAlī Shāh was forced to leave the capital, Isfahan, and while traveling toward northeastern Persia was arrested and eventually executed (1211/1796), his death interpreted as **martyrdom**. The order flourished in (post-Ṣafawid) Iran during the 13th/19th and 14th/early 20th centuries before being officially disallowed by the Islamic Republic of Iran beginning in 1400/1979. *See also* SOUTH ASIA.

NĪSHĀPŪR. Central Asian city in **Khurasan**, a place of great historical importance in the early history and development of "*adab* **Sufism**," that is, organizational developments presupposing specific regimens of **behavior** and **ethics**. Among the more influential Sufis who figured prominently in that early history are **Yayḥā ibn Muʿādh** and Abū ʿUthmān al-**Ḥīrī**, as well

as the founder of the **ascetical** movement known as the **Karrāmīya**. Noted Sufis who contributed significantly to the religious culture of the city include Abū Ḥāmid al-**Ghazālī**, **Qushayrī**, and **Tirmidhī**. The poet Farīd ad-Dīn ʿ**Aṭṭār** was one of the city's more famous later Sufis. A major factor in the formation of Khurāsānī Sufism was the institutional framework provided by the dominant school of **law** in the area, the Shāfiʿī. Its system of certifying religious authority by conferring a "license" (*ijāza*) to teach and render jurisprudential opinions and advisories, as well as its organizational model of teacher-student lineages, were both congenial to the institutional development of Sufi organizations. The majority of Sufis in the region were Shāfiʿī in law. *See also* INTOXICATION; SAGE.

NIYĀZĪ MIṢRĪ EFENDI (1027/1617–1105/1694). Turkish mystical **poet** during the **Ottoman Dynasty** who wrote in both **Arabic** and Turkish. Although his family had links to the **Naqshbandīya**, he was **initiated** into the **Qādirīya** and studied with a ***shaykh*** of the **Khalwatīya** as well. He became a popular **preacher** and developed a reputation for effecting saintly **wonders**. An **order** named after him survived for a time in western **Turkey** and Greece but never developed significantly. *See also* MIDDLE EAST.

NIẒĀM AD-DĪN AWLIYĀʾ (ca. 640/1243–725/1325). Aka Muḥammad Badāʾūnī. **Indian** religious scholar and Sufi leader largely responsible for the wide dispersion of the **Chishtīya** in the subcontinent. A disciple and major successor of **Farīd ad-Dīn Ganj-i Shakar**, he insisted on limited **political** involvement and emphasized the spiritual benefits of active service of the poor and needy. A collection of his **Persian discourses**, *Morals for the Heart* (*Fawāʾid al-fuʾād*), enshrines important aspects of his spiritual legacy. Among his most influential successors were **Burhān ad-Dīn Gharīb** and **Naṣīr ad-Dīn Chirāgh-i Dihlī**. *See also SHAYKH*; SOUTH ASIA.

NIẒĀM AD-DĪN AWRĀNGĀBĀDĪ. *See* AWRANGĀBĀDĪ, SHĀH NIẒĀM AD-DĪN (d. 1143/1730).

NIẒĀMĪ GANJAWĪ, ILYĀS IBN YŪSUF (ca. 535/1141–606/1209). Āzarbayjānī **poet** from the city of Ganja in the **Caucasus** most famous for his 30,000-verse romantic/**didactic**/epic anthology *The Quintet* (*Khamsa*). Written in the literary **genre** of rhyming **couplets** known as *mathnawī*, two of the five poems have been especially important in the history of **Sufism**. *The Treasury of Mysteries* (*Makhzan al-asrār*), much influenced by the work of **Sanāʾī**, delves deeply into the intricacies of human motivation. *Majnūn and Laylā* recounts the romantic tale of a young man desperately smitten (*majnūn* means "possessed by a *jinn*") with Laylā, a story often interpreted as

the quintessential relationship between **lover** and **Beloved**. His intricate character development of major **women** in his stories is particularly noteworthy. *See also* ALLEGORY; NARRATIVE; STORYTELLING.

NIẒĀMĪ, KHWĀJA ḤASAN (1295/1878–1375/1955). Originally a writer and journalist, he went on to become one of the most prominent modern exponents of the Niẓāmī **Chishtīya** in northern **India**. Said to have initiated thousands, he labored to **reform** Sufism and strengthen Muslim identity amid a **Hindu** populace. He is widely known as author of a fine example of modern Sufi **autobiography**. *See also* SOUTH ASIA.

NORTH AFRICA. The largest portion of a region known in **Arabic** as the ***maghrib***, the area is generally said to include (east to west) Libya, Tunisia, Algeria, and **Morocco**. (The *maghrib* technically also includes the **Iberian Peninsula**.) Major **orders** of the region include the **Darqāwīya**, Idrīsīya, **Qādirīya**, **Sanūsīya**, **Shādhilīya**, and **Tījānīya**, along with various suborders of the largest of these. Major Sufis important in the region include **Abū Madyan**, **Ibn ʿAbbād**, **Ibn ʿAjība**, **ʿAlawī**, **Darqāwī**, **Ibn Mashīsh**, **Jazūlī**, **Tījānī**, and **Zarrūq**. *See also* ANDALUSIA.

NUMBER SYMBOLISM. Deriving mystical meaning from numbers either in themselves or with reference to their alphabetical counterparts. Every letter in the **Arabic alphabet** (*abjad*) has been associated with a numerical value. Some numbers are particularly important in Islamic tradition generally, as for example, five: the daily **ritual prayers**, the so-called pillars (profession of faith, **pilgrimage**, alms, **fasting**, ritual prayer), the five members of the "family of the **Prophet**" (the Prophet, **Fāṭima**, **ʿAlī**, Ḥasan, and Ḥusayn). Seven is similarly symbolic in relation to the repetition of certain ritual actions, or clusters of **Friends of God** in the Sufi cosmic **hierarchy**, or the number of valleys traversed on the mystical **journey**. The number **forty** is associated with **retreat** as well as with another cluster of Friends of God. Among the more theologically important numbers is 99, associated with the total of the Beautiful Names of **God**. *See also* ESOTERIC; RANKS.

NŪR. *See* LIGHT.

NŪR MUḤAMMADĪ. *See* LIGHT.

NŪR AṢ-ṢABĀḤ (ca. 1240/1824–1327/1909). An **Egyptian woman** who grew up in a small town steeped in **Shādhilī** tradition. Her unusual access to the **order**'s weekly **rituals** even as a child formed her in that spiritual ambience, but as a teenager she balked at her family's plans for an arranged

marriage. In fact, she rejected the notion of marriage altogether as incompatible with her spiritual orientation. According to local lore, after her father insisted on proceeding with his plan, Nūr miraculously vanished from the marriage bed and transported to the guest room. This **wonder** was enough to change the minds of all concerned, who accepted it as proof that she was a *walī*. A related story says that she miraculously supplied water to a fellow **Friend of God** as he trudged through the desert. She became attached to the shrine of Aḥmad al-**Badawī** in Tanta, founding a Sufi **residence** there, and became a regional spiritual beacon in addition to providing needed social services to the poor. She died at the age of 85 without ever being formally initiated into any order and is buried at the *tekke* she founded. *See also* CELIBACY; GENDER; INSTITUTIONS; MIDDLE EAST.

NŪRBAKHSH, JAWĀD, DR. (1346/1927–). Contemporary ***shaykh*** of the Khāniqāhī-**Niʿmat-allāhīya**, **poet**, and religious scholar. He was an active founder of *khānaqāhs* throughout **Iran** during the later 14th/20th century before moving to the **United States of America** and later to England to continue his work at spreading the **order** and spearheading a large publishing enterprise focused on the order's **history** and thought. The London-based retired psychiatrist has published numerous English writings designed to interpret the order's traditional teachings for a contemporary readership, perhaps most notably in the multivolume encyclopedic *Sufi* ***Symbolism***. *See also* PERSIAN; REFORM.

NŪRBAKHSH, MUḤAMMAD SAYYID (d. 869/1465). Shīʿī founder of the **Nūrbakshshīya**, disciple of Khuttalānī (d. 826/1423), and a major student of **Kubrā**.

NŪRBAKHSHĪYA. Branch of the **Kubrawīya** founded by Muḥammad **Nūrbakhsh** in **Persia**. The order did not survive in strength for long under the **Ṣafawid Dynasty** but has enjoyed a rebirth in **Iran**, **India**, and Kashmir since the 12th/18th century. Like other orders of that time and place, its leadership had to make a choice between allegiance to a **Shīʿī** regime or leaving, and even though they sought an accommodation with the regime, the arrangement was not entirely satisfactory. *See also* POLITICS; SOUTH ASIA,

NŪRĪ, ABŪ 'L-ḤUSAYN AN- (ca. 226/840–295/907). Disciple of **Sarī as-Saqaṭī**, associate of **Junayd**, and important, if sometimes wayward, member of the **Baghdādī** circle of Sufis. His family was of **Khurāsānī** origin. His effusive views on **love** of **God** rendered him theologically suspect among some religious scholars, and many of his **ecstatic** utterances have been pre-

served in the writings of others. His one major extant work, *The Stations of Hearts* (*Maqāmāt al-qulūb*), centers around an **allegorical** description of the **heart** as a fortress of seven battlements under the safekeeping of **fear** and **hope**. *See also* CENTRAL ASIA; ʿIRĀQ; NUMBER SYMBOLISM.

NUSSĀK. *See* ASCETICISM.

O

OATH. A pact (*ʿahd*) or swearing of allegiance (*bayʿa*) between the seeker and the spiritual **director** that forms an important part of the rites of Sufi **initiation**. The aspirant symbolically hands his or her will over to the ***shaykh*** in a gesture of trust, acknowledging the full **authority** of the one entrusted with guidance along the **path**. *See also* FORMATION; OBEDIENCE.

OBEDIENCE. An attitude of complete openness to being guided, by **God** ultimately and one's spiritual guide (***shaykh***) more immediately. Taking the **oath** of **initiation**, the seeker agrees to surrender entirely to whatever the *shaykh* requires, even if a given directive seems to contradict good sense. A classic illustration refers to the willingness even to "water a dry stick," purely because it is the guide's directive for the seeker at this moment, or to be like the cadaver in the hands of those who prepare it for burial. *See also* RESIGNATION; SCIENCE OF HEARTS; SELF-DISCIPLINE; STATE; STATION.

OCEAN. Metaphor employed by numerous Sufi **poets** and **theorists** to allude to the multiple dimensions of the essence, attributes, presence, and transcendent reality of **God**. Authors typically use the term in compounds, such as ocean of existence, of **fire**, of **intimacy**, or engulfing ocean (referring to the ancient **cosmological** notion that the earth is encircled by a vast sea). This expansive metaphor, signaled by the **Arabic** *baḥr* and **Persian** *daryā*, functions particularly in relation to the metaphors of **journey** into the immeasurable unknown and **annihilation** by **drowning** in the divine mercy and goodness. *See also* ALLEGORY; ECSTASY; SYMBOLISM.

ODE. Literary **genre** most often referred to by the **Arabic** term *qaṣīda*, generally one of the lengthier forms of **lyric poetry**, sometimes employed as panegyric. It typically uses a mono-rhyme scheme in which both hemistichs in the first verse end in the same sounds, and subsequent verses end in those same sounds. The prime literary model of the form is the pre-Islamic Arabic ode, which begins with a lover's lament over the traces of a lost **beloved**. The

second large section describes the lover's quest to find the beloved, though the seeker may boast of having "gotten over" the pain of separation. A third large section treats a main theme, often in **praise** of a ruler or personification of sanctity. Many great Sufi poets—including ʿ**Aṭṭār**, **Ghālib**, **Ibn al-Fāriḍ**, and **Rūmī**—developed the form into a vehicle of mystical expression in Arabic, **Persian**, **Turkish**, **Urdu**, and a host of other languages. The ode has been adapted as a vehicle for religious expression perhaps more widely than any other single Islamicate literary form. *See also* GHAZAL; LITERATURE.

OFFICE. Special set of communal or individual **prayer** texts chosen by some Sufi **orders** as a distinctive way of **ritually** sanctifying the hours of the day. Texts for this breviary-like liturgy of the hours are sometimes unique to a particular order because a founder or other holy figure associated with the group composed it. Four terms commonly used are *waẓīfa* (duty), *wird* (access), *ḥizb* (portion, litany), and *rātib* (repetitive, prearranged text) and their respective plurals. As a "duty," the **litany** was also referred to as *waẓīfa*. These texts were often assigned for recitation at regular daily times, much like a monastic "liturgy of the hours" or office, or for particular occasions, since they gave one "access" (*wird, awrād*) to a particular "segment" (*ḥizb, aḥzāb*) of **time**. They may refer either to larger set texts or collections of shorter prayers assembled specifically for one aspirant by the ***shaykh***. These texts can function rather like *mantras* assigned by a **Hindu** guru, kept secret from all but the aspirant in question and specially chosen. Some prayers composed by famous *shaykhs* have taken on virtually magical significance, so that their use has expanded well beyond membership in an order. One of the most famous examples is **Ibn** ʿ**Aṭāʾ Allāh**'s **aphoristic** *Book of Wisdom*, a standard text of the **Shādhilīya**. *See also* AUDITION; CONTEMPLATION; FORMATION; RECOLLECTION.

ONENESS. The **union** or melding of the **lover** with the **Beloved**, often expressed by the term *ittiḥād*. This mode of **experience**, related to **intimacy**, differs from **annihilation** in that the latter assumes total loss of self whereas oneness does not. Mystical oneness is expressed through a number of **metaphors** as well as concepts such as **ecstasy** and "arrival" (*waṣl*). Some Sufi authors have discussed the **state** of oneness in such a way as to suggest a monistic or pantheistic worldview, but most have been at pains to explain that mystical oneness does not necessarily imply a **theologically** unacceptable loss of distinction between Creator and creature. The debate has been focused in the ***wujūdī* controversy**. *See also* ECSTASY; UNITY, ONTOLOGICAL.

ORDER. Principal mode of formal Sufi **organization** most commonly referred to with the term *ṭarīqa* (pl. *ṭuruq*), "**path**" or "way." The earliest focal points for the gathering of spiritual seekers and devotees were local **mosques** and the **residences**, or *zāwiyas*, of men and women whose reputations for **virtue** and learning attracted followers. As these circles of **disciples** grew, so, gradually, did the need for **institutional** structures designed for accommodating larger and more diverse groups in more focused communities of purpose. **Abū Saʿīd ibn Abī 'l-Khayr** is generally credited with crafting the first basic formal **rule** or charter for the regulation of community life, but the organization was limited to a single foundation. Though tradition accords the distinction of founding the first order to ʿ**Abd al-Qādir al-Jīlānī**, there were other "intentional communities" before him (such as that associated with Kāzarūnī in southwestern **Iran**). It was during the first half of the sixth/12th century that the earliest *major* orders developed under the leadership of ʿAbd al-Qādir al-Jīlānī, Aḥmad ar-**Rifāʿī**, and Abū Najīb as-**Suhrawardī** and his nephew Abū Ḥafṣ ʿUmar as-**Suhrawardī**. Some of the orders had particularly close ties to *futūwa*, or **chivalry**-oriented, organizations. Many orders grew so expansively that they spawned branch foundations or "suborders" (often called *ṭawāʾif*, sg. *ṭāʾifa*, "party, faction").

Among the principal orders are the **Badawīya**, **Baktāshīya**, **Chishtīya**, **Darqāwīya**, **Dasūqīya**, **Firdawsīya**, **Khalwatīya**, **Kubrawīya**, **Malāmatīya**, **Mawlawīya**, **Naqshbandīya**, **Niʿmat-allāhīya**, **Nūrbakhshīya**, **Qādirīya**, **Rifāʿīya**, **Sālimīya**, **Sammānīya**, **Sanūsīya**, **Shādhilīya**, **Shaṭṭārīya**, **Suhrawardīya**, **Tijānīya**, and **Yasawīya**. Practices and internal structures of all kinds varied from one order to another. Among the more common distinguishing attributes were modes of **livelihood**, degrees of **political** activism, social integration or preference for **isolation**, relative emphasis on daily communal life, and styles of **prayer** and **ritual**. Certain organizations, such as the **Karrāmīya**, **Qalandarīya**, **Qızıl-bāsh**, and **Ṣafawids**, manifest features that have prompted some to include them in this category. *See also* CELIBACY; BEHAVIOR; ETHICS; FORMATION; LINEAGE; *SHAYKH*; SUCCESSOR.

ORGANIZATION. Structures and principles governing the establishment, functioning, and spread of Sufi **orders** and **institutions**. The earliest historical records of formal organization are *silsilas*, genealogies tracing the spiritual **lineages** or pedigrees of prominent individual Sufis who identified themselves with (*intasaba*, *intimā*) a particular organization. Evidence of the earliest attempts to organize institutional structures took the form of **rules** authored by leading Sufis who typically came to be identified as founders of **orders**. Within the various orders, organizational concerns grew more complex as the groups grew locally and, in many instances, expanded regionally

and transregionally by founding new branches. In general, the larger the institution, the more elaborate became its methods of regulating communal life and delegating **authority**.

Overall organizational structures vary from one order to another. Some original foundations have insisted on maintaining centralized control over their branches, while others have allowed considerable autonomy in derivative foundations. Within a given local foundation, daily life saw different duties assigned to members of various ranks. Midlevel members were called by a variety of names, such as *ʿazīzān* (dear ones) or *mutajarrid* (devotee). In some organizations, a special category was reserved for members who did not belong to the dominant ethnic group of the order, as with the term *tilmīdh* (pupil), referring to lower-level members of the **West African** Mukhtārīya order not of the Kunta lineage.

Another important aspect of organization has to do with varying attitudes toward acceptance of members outside the core of an order, affiliates (sometimes known as *awlād aṭ-ṭarīqa*, "children of the **Path**"; *muḥibb*, "lover[s]"; *mutashabbih*, "one who emulates"; *muntasib*, "one who seeks a connection" [**Baktāshīya**]) who participated only in a limited number of the organization's activities and often played a supporting role. Early gatherings centered on ***shaykhs*** whose authority derived from their spiritual attainment and piety. As the organizations grew into more formal institutional structures with multiple foundations, systems for maintaining the organizations naturally grew more complex. Structures of **governance** thus merit a separate consideration. *See also* ENDOWMENT; HONORIFICS; INITIATION; RANKS; SUCCESSOR.

OTTOMAN DYNASTY. Beginning with a confederation of **Turkic** tribes in **Anatolia** under the leadership of a certain ʿUthmān (Osman in **Turkish**, hence Ottoman), a succession of rulers advanced on the ancient Byzantine Empire from both the European and Asian sides, gradually reducing it to the environs of Constantinople. In 857/1453, Mehmet the Conqueror took the city, which eventually came to be known as Istanbul. Through much of the 10th/16th and 11th/17th centuries, Ottoman sultans ruled much of the Mediterranean basin and central **Middle East**. Ottoman lands gradually diminished, until they included what is now the nation-state of Turkey, and in the 1920s the dynasty was supplanted by the secular regime of Muṣṭafā Kemāl Atatürk

Under Ottoman rule, a number of Sufi **orders** flourished, most notably the **Baktāshīya**, **Mawlawīya**, and **Naqshbandīya**. Sultans such as Bayezit II (r. 886/1481–918/1512) and Sulaymān the Magnificent (r. 927/1520–974/1566) were major patrons of various Sufi orders and famous ***shaykhs***, **endowing** and building considerable **institutional** complexes for them. Some Sufi **residential facilities** were incorporated into **mosque**-centered imperial complex-

es along with *madrasas*, medical schools and hospitals, and caravanserais. As under other major dynasties, an ongoing matter of concern and discussion for Sufis was the degree to which **political** involvement was appropriate to any given order. *See also* ARABIAN PENINSULA; BALKANS; EGYPT; ṢAFAWID DYNASTY (907/1501–1135/1722).

OUSPENSKY, P. D. (1296/1878–1367/1947). A Russian teacher of **music** and mystical **theories** and follower of Georgy **Gurdjieff** credited by some with passing along Sufi ideas and practices. This less-than-accurate association appears to derive from Ouspensky's being influenced by the "Theosophical Movement" of Madame Blavatsky. This "theosophy," however, is not directly connected with **theosophical** notions developed in classical Sufi sources. *See also* UNITED STATES OF AMERICA.

OUTWARD. Form, exteriority, praxis; all things visible or whose significance is readily apparent, or whose significance one evaluates purely on the basis of a literal or superficial **hermeneutic**. The outward, or **exoteric** (*ẓāhir/ī*), is therefore an aspect of reality accessible to the vast majority of individuals who, at the very least, are willing to seek the informed view of specialists in the practice-oriented dimensions of the sacred sources and religious **law**. All **meaning** presupposes both outward and **inward** dimensions, but **Sufism** presumes that every seeker must move beyond mere appearances to the spiritual resonance of all things. *See also* EXEGESIS; LAW.



Fluted cupola over the thirteenth-century tomb of Rumi, at the center of the Mawlawīya order's complex in Konya, Turkey. Originally constructed under the Saljuqid dynasty, it was later incorporated into a much larger complex during the Ottoman period. The green-tiled fluted drum and conical vault symbolizes the metaphorical "bed of reeds" from which the human soul is separated at birth. Rumi likens its continuous lamentation and desire to return to God to the plaintive sound of "reed flute" to which this design alludes visually. Photo © John Renard.

P

PAINTING. Illumination or illustration, particularly in manuscripts of mystical **poetry** or **hagiography**. In addition to numbering important **calligraphers** within their ranks, some Sufis have also been accomplished painters and illuminators. Favorite Sufi subjects have been scenes described especially in **didactic** poems and narratives of the **Friends of God**. In addition, some painters have used visual images to give a distinctively Sufi twist to the interpretation of texts not overtly mystical in tone, playing on the frequently ambiguous imagery in stories of romance and **intoxication**, for example. Except in some cases of narrative images used to illustrate stories of holy persons, one is frequently hard-pressed to tell whether a particular image depicts a scene of earthly dalliance and love or suggests a more **metaphorical** or even **allegorical** allusion to celestial or spiritual encounter. *See also* ARCHITECTURE; ART FORMS; MANUSCRIPT ARTS; SYMBOLISM.

PĀKISTĀN. Modern nation-state founded in 1367/1947 with the "partition" of **India** for the express purpose of segregating Muslim and **Hindu** populations. Originally comprised of "western" and "eastern" sections, Pakistan was split again when "eastern Pakistan" seceded in 1391/1971 to become the nation-state of Bangladesh. The city of **Lahore** was home to a number of important Sufis during medieval and early modern times, and the provinces of **Sind** and **Panjab** (two of the nation's four) boast their own long traditions of mystical **poetry** in several vernaculars. In addition, a number of Pakistan's major **Persian**- and **Urdū**-language literary figures were Sufis. Among the most prominent in modern times is Sir Muḥammad **Iqbāl**, and the **Qādirīya** is perhaps the most influential **order** still active in Pakistan. *See also* COLONIALISM; SOUTH ASIA.

PANJĀBĪ. An Indo-Aryan **language** written in **Persian** script and spoken especially in central and eastern portions of the Indo-Pakistani province of Panjāb, which was divided with the partition of India in 1367/1947. A number of important Sufi **poets** wrote in Panjābī, including **Bulleh Shāh**, **Madhō Lāl Ḥusayn**, and **Sulṭān Bāhū**, and it is the principal language of the popu-

lar Sufi-inspired **song** tradition called *qawwālī*. This performance art is based on a **lyric** form consisting of rhymed **couplets** and a recurring refrain. One distinctively Panjābī poetic **genre** is the lengthy narrative romance, sometimes clearly **allegorical**, which has often reworked themes from the Persian **didactic** repertoire. *See also* LITERATURE; SOUTH ASIA.

PARADISE. The heavenly "garden" (*janna*), ultimate goal of faithful Muslims, and the symbol of union with **God** for spiritual seekers. Sufi **poets** play with the **metaphorical** possibilities and ambiguities of paradise imagery, weaving it together with themes of **annihilation**, **intoxication**, and mystical **union**. On the other hand, some of the most influential Sufis, beginning with **Rābiʿa**, have insisted that the true mystical **lover** will never seek primarily either to gain paradise or avoid infernal punishment, for **heaven** and **hell** are both mere distractions from the ultimate goal of the authentic seeker, the **Face** of God. *See also* ESCHATOLOGY; MYSTERY; UNVEILING.

PARSĀ, KHWĀJA MUḤAMMAD (d. 822/1419). Central Asian *shaykh* of **Bukhara**, intellectual leader of the **Naqshbandīya**, and one of the most important **disciples** of the founder, Bahāʾ ad-Dīn **Naqshband**, who produced a collection of the latter's **discourses**. **Jāmī** reports that as a youth he met Parsā as the latter was traveling through **Damascus** on **Pilgrimage**. A sub-**order** was eventually named after him. The group has largely disappeared, though a few devotees still make **visitation** to the **shrine** of his disciple Abū Naṣr Parsā (d. 865/1460) in **Balkh**. *See also* LINEAGE; MIDDLE EAST; SUCCESSOR.

PARVEEN, ABIDA (1374/1954–). Legendary contemporary **Pakistani** Sufi vocalist from **Sind** (called the Queen of Sufi **Music**) who sings in **Persian**, **Panjābī**, Siraiki, and **Urdu** (as well as **Sindhī**). Her favored **poetic genres** are **ghazals** and kafīs, and she is a proficient instrumentalist as well. From a musical family, she has sung at the **tombs** and **shrines** of many **Friends of God**. *See also QAWWĀL(Ī)*; SOUTH ASIA; WOMEN.

PASHTO. An Iranian-based Indo-Aryan **language** spoken in portions of (especially southern) **Afghanistan** and (northwestern) **Pakistan**. Sufi **poets** who have produced significant works in Pashto include Mīrzā Khān Anṣārī and the **Chishtī** Raḥmān Bābā (both early 12th/18th century). *See also* LITERATURE; SOUTH ASIA.

PATH. *Ṭarīqa* (pl. *ṭuruq*), the way of spiritual seekers, and by extension, the particular approach or method developed by, or distinctive of, particular Sufi **orders**. Some ***shaykhs*** have taught that individual seekers make their way

along the path at their own pace, focusing on purification, **illumination**, or spiritual **union**, depending on their levels of proficiency and maturity. Some sources also use the technical term for "path" as a synonym for Sufi order. A classic Sufi triad lists *ṭarīqa* as the second level of spiritual development, after *sharīʿa* (revealed **law**) and before *ḥaqīqa* (ultimate **reality**). *See also* ORGANIZATION; SCIENCE OF HEARTS.

PATIENCE. An attitude of perfect willingness to endure whatever **God** sends, so important that many theorists list it as a **station** along the **path**. The **prophet** Jacob, father of the prophet **Joseph**, is often cited as epitomizing the virtue of *ṣabr*, which the **Qurʾān** calls "beautiful." It has merited a place among the stations of spiritual progress embodied in the **typologies** of nearly all the major Sufi **theorists**, and is typically situated toward the beginning of the lists (of **Ghazālī**, **Makkī**, **Kalābādhī**, and **Sarrāj**, for example), in the vicinity of renunciation, **poverty**, **trust**, and **fear**. *See also* FORMATION; STATE.

PERFECT PERSON. Metaphor, developed by **Ibn al-ʿArabī** and further interpreted by ʿAbd al-Karīm al-**Jīlī** and others, for the embodiment of spiritual perfection, the individual who most of all reflects divine self-**manifestation** in the world. Some authors have identified the **Prophet** as the Perfect Person (*al-insān al-kāmil*), while others have seen the role as fulfilled in the person of the ideal ***shaykh***. Ultimately, the role of the Perfect Person is to straddle the line between the seen and unseen worlds for the benefit of all spiritual seekers. Because of its tendency to aggrandize the Prophet above the merely human, the concept has generated considerable disapproval from **Sufism**'s critics through the centuries. The concept may represent an element of **Neo-Platonic** influence in Sufi thought. *See also* AUTHORITY; COSMOLOGY; POLE; RANKS.

PERPLEXITY. A critical aspect of mystical **experience** characterized by bewilderment (*ḥayra*), confusion, and a loss of ability to process one's condition rationally. Poets talk of the experience of becoming a "fool for **God**," one possessed (*majnūn*) by the madness of a **lover**'s apparently unrequited passion for ultimate **union** with the **Beloved**. *See also* ECSTASY; INTOXICATION.

PERSIAN. An Indo-European **language**, the "modern" development of which is spoken largely in **Iran**, parts of **Afghanistan** (where it is known as Dārī), and **Central Asia** (especially the republic of Tajikistan). Beginning in the early fifth/11th century, modern Persian developed into an important literary language, and Sufi authors soon thereafter began producing major

works of mystical **literature** in Persian, throughout **South Asia** as well as lands farther west. **Anṣārī**, Rūzbihān **Baqlī**, ʿAyn al-Quḍāt **Hamadānī**, **Hujwīrī**, and **Saʿdī** were major prose authors, and among the most celebrated **poets** are Awḥād ad-Dīn **Kirmānī**, Farīd ad-Dīn ʿ**Aṭṭār**, **Ḥāfiz**, **Jāmī**, **Niẓāmī**, Jalāl ad-Dīn **Rūmī**, and **Sanāʾī**. *See also* GENRE.

PILGRIMAGE. One of the five **pillars** of Islam, involving a visit of several days to the **Kaʿba** in **Mecca** and its environs during the official *ḥajj* season from the eighth to the 13th days of the 12th lunar month of the Muslim calendar. A "lesser" pilgrimage, called the *ʿumra*, is a laudable devotional practice, involving a briefer visit, with reduced ritual activity, to Mecca at any time during the year. In addition, the widespread practice of **visitation** represents a phenomenon similar in many ways to "official" pilgrimage practices, but not formally recognized as a religious duty. Most pilgrims to Mecca try to make a form of visitation to the **tomb** of the **Prophet** in **Medina** before or after the *ḥājj* or *ʿumra*, but this practice is considered an optional devotional, recommended but not integral to the **ritual** associated with pilgrimage. *See also* ARABIAN PENINSULA; MIDDLE EAST; PLACE, SACRED; TIMES, SACRED.

PILLARS OF ISLAM. Five essential practices widely known as "pillars" (*arkān*), including profession of faith (*shahāda*), ritual **prayer** five times daily (*ṣalāt*), major **pilgrimage** once in a lifetime (*ḥajj*), almsgiving (*zakāt*), and **fasting** (*ṣawm*) during the month of Ramaḍān. So fundamental are they that a theorist such as **Abū Ṭālib al-Makkī** describes the pinnacle of **knowledge** as full comprehension of the meaning of the pillars.

PĪR. *See SHAYKH.*

PĪR-I BAKRĀN. *See* BAKRĀN, PĪR-I (d. 703/1303).

PLACE, SACRED. Locations rendered especially sacred or venerable by reason of some remarkable event said to have occurred there or by association with a particular holy figure. The most important of such places are, naturally, those associated with the life of the **Prophet**, his family, and his **Companions**, mostly in **Mecca** (goal of formal **pilgrimage**), **Medina**, and **Jerusalem**. In local and regional lore, such holy sites are often identified with the **tombs** of **Friends of God** and associated **shrines**, and are frequently transformed into goals for pilgrim **visitation** and are marked with distinctive **architectural** monuments. Many important places figure prominently in a calendar of especially sacred **times**. Some Sufi **orders** associate special sanctity with the sites of their organizations' original foundations. In addition,

Sufis have developed various **institutional** structures designed to provide venues for a wide range of activities. Such venues include **residential facilities** as well as **mosques** dedicated especially to the use of certain Sufi groups, and smaller oratory-like facilities known by the generic Arabic term *muṣallā*, a "place for ritual prayer." *See also* JOURNEY; RITUAL; SPACE, SACRED.

POETRY. A major medium of **symbolic**, **metaphorical**, and **allegorical** expression of Sufi concepts and values, beginning at least as early as the **Arabic** works of **Rābiʿa al-ʿAdawīya**. Sufi poets have developed and adapted numerous **genres** of **literature** in over a dozen major Islamicate



Indian calendar poster showing five goals of pilgrimage and visitation: upper right, Kaʿba in Mecca; upper left, Prophet's Tomb, Medina; lower right, tomb of ʿAbd al-Qādir al-Jīlānī in Baghdad; lower center, tomb of Muʿīn ad-Dīn Chishtī, Ajmer, India; lower left, Dome of the Rock and Al-Aqṣā mosque, Jerusalem. Thanks to Carl W. Ernst.

languages, and **manuscript arts** have adorned countless mystical poetic works with **calligraphy** and **painting**. It seems clear that many Sufi poets drew considerable inspiration from the tradition of pre-Islamic Arabic **odes**, which classically begin with lamentation at the traces of the lost **beloved**'s campsite. The **lover** goes on to describe at length the beauties of the beloved, often moving entirely into the realm of nature metaphors, before talking about the experience of embarking on the by-no-means-promising journey to recover her. Sufi poets have drawn on many other linguistic and cultural traditions as well in the centuries-long evolution of Islamic mystical verse. Their best works demonstrate an intimate link between mystical **experience** and the creative imagination. Major poets include ʿ**Aṭṭār**, **Bīdil**, **Bulleh Shāh**, Mīr **Dard**, **Ghālib**, **Ḥāfiẓ**, **Ḥamza Fanṣūrī**, **Ibn al-Fāriḍ**, **Fakhr ad-Dīn** ʿ**Irāqī**, **Jamālī Kanbōh**, **Jāmī, Kirmānī**, **Niẓāmī**, **Rūmī**, **Sanāʾī**, **Sulṭān Bāhū**, and **Yūnus Emre**. *See also* COUPLETS; DIDACTIC POETRY; *DĪWĀN*; LYRIC POETRY; PRAISE; THRENODY.

POETRY, VERNACULAR. A wide range of **genres** have been popular in Sufi **devotional song** across the globe. A small sample from **South Asia** includes, in Gujaratī, the *bhujangī*, *chakkināma* (handmill songs), and *charkhināma* (spinning wheel songs); in Siraiki, the *dohā*, *pada*, and *soratʾhā* ("**Indian**"); in Bengali, the *puthi*; in **Panjābī**, Siraiki, and **Sindhī**, the *kāfī*; in Sindhī, the *tunvero* and *wāʾī*; and in Baluchi, the *jumjumā*. *See also* DIDACTIC POETRY; LYRIC POETRY; POETRY.

POLE. Pinnacle of the Sufi **cosmological hierarchy**. Individual Sufi leaders have sometimes been identified as the cosmic axis, pivot, or pole (*quṭb*) "of the age," suggesting that the cosmic hierarchy is subject to **metaphorical** renewal in that it is composed of living individuals. In that sense, the term refers to the highest level of sanctity among **Friends of God**. Some consider the pole of each age to be the manifestation of the spirit of the **Prophet** for that time, and in certain **orders** the ***shaykh*** is regarded as the pole. The word *pole* is preferable to *axis* in this context because the former preserves the tent **metaphor** carried on in the term *awtād* ("tent pegs") discussed in the entry **supports**. The term *ghawth*, **Arabic** for "assistance," is often used as virtually synonymous with *quṭb*, but some theorists rank *ghawth* second to the pole. *See also* AUTHORITY; RANKS.

POLITICS. Engagement by Sufis and their leadership with rulers and political institutions. **Orders** varied considerably with respect to both stated policies and actual practice, running the gamut from a preference for remaining totally aloof to hobnobbing with the powerful and prestigious. An excellent example of the former preference is evident in the lives of some of the great

early **Chishtīya** leaders of the seventh/13th and eighth/14th centuries, while many **Naqshbandīya** leaders, as well as later Chishtīya leaders, argued for greater political activism. Somewhere in the middle of that spectrum, a number of orders and ***shaykhs*** were willing to serve as spiritual guides, teachers, and advisors to rulers and their families while seeking to maintain a measure of autonomy and freedom from reliance on the royal dole for survival. Royal patronage of Sufi **institutions** in the form of **endowments** has been a major factor in the survival and development of many major **organizations**. *See also* COLONIALISM; REFORM.

POSTNIŞIN. *See* AUTHORITY.

POVERTY. The choice to forego acquisition of possessions and wealth for the sake of more perfect dedication to **God**, and a fundamental attitude based on the realization of one's radical neediness and utter dependence on God. Sufi **orders** have taken a wide variety of positions concerning material poverty (*faqr*) and means of **livelihood**, ranging from legislated virtual destitution to willingness to live amid great wealth while cultivating detachment from it. The underlying concern for all Sufis, however, has been the virtue of spiritual poverty characterized by the refusal to arrogate unto oneself any claim to power or self-sufficiency. As such, poverty ranks among the **stations** most often listed by Sufi **theorists** and **manualists**, usually toward the beginning of their lists along with conversion or **repentance** and **asceticism**. One of the notable exceptions in this respect is that **Qushayrī** locates poverty well down the list among the more advanced **states**. *See also* FORMATION; RETICENCE, SPIRITUAL; SELF-DISCIPLINE.

PRAISE. An attitude ultimately due only to **God** but reflected in **poems** dedicated to the **Prophet** and **Friends of God** as well. Paeans in honor of **Muḥammad** are generally known either as *naʿts* (characteristic, **virtue**) or *mawlids* (**birth** [story]). The former typically dwell on the lofty estate of the Prophet especially as manifest in the ways his **Ascension** suggests a perfect relationship with God, while the latter detail the marvels attendant upon the holy person's birth. The term *mawlid* often applies to stories of saints' very early lives as well. Poems of praise understood more generally as applying to the Prophet as well as to Friends of God are often called *madīḥ* (panegyric). Among the most famous prophetic encomia is that of **Būṣīrī**, while mystical poets such as **Jāmī**, **Niẓāmī**, and **Sanāʾī** made the *naʿt* a standard feature as a prologue to their **didactic** works. *See also* GENRE; RITUAL; SUPPLICATION; VISITATION.

PRAYER, PERSONAL. Important forms of devotional expression that include impromptu, "free" prayer in the form of **supplication** (*duʿā*) as well as established forms of **recollection** (*adhkār*) handed down across many **generations**. Personal prayers called *munājāt* (intimate conversations, also occasionally characterized as "epigrams"), and a large category called **litanies**, composed by famous Sufis have also come to comprise a considerable body of **literature**, a treasury of spiritual sentiment that offers seekers rich sources of inspiration. *See also* CONTEMPLATION; FORMATION; PRAISE; PRESENCE; VISITATION.

PRAYER, RITUAL. One of the five **pillars** of Islam, to be performed at each of five prescribed times (dawn, later morning, shortly after midday, later afternoon or evening around sundown, and at night) during the day as determined by astronomical calculations. The principal positions involve standing, bending at the waist, sitting on one's heels, and prostration while touching one's forehead to the ground, all while oriented toward the *qibla* of **Mecca**. Each occurrence is preceded by a **ritual** ablution. Sufi **poets** have often reflected on the **symbolic** and **metaphorical** dimensions of both the times and movements of the ritual. *See also* PILGRIMAGE; PLACE, SACRED; TIMES, SACRED.

PREACHING. Addressing religious gatherings, whether in a formal sermon on Friday after the midday ritual **prayer** at a **mosque** (then called the *khuṭba*) or for special occasions (such as a *mawlid*, a holy person's **birthday**, or death anniversary). Some Sufi ***shaykhs*** were celebrated for their ability to move hearers with their preaching. Preaching is also sometimes associated with the role of the **storyteller**, the individual who regales audiences with edifying tales (*qiṣṣa*) of **Friends of God**. *See also* RITUAL; TIMES, SACRED.

PRESENCE. An aspect of spiritual **experience** implying perfect attentiveness to God, often juxtaposed with **absence**. Presence (typically called *ḥuḍūr*, sometimes with cognates *ḥaḍāra* and *muḥāḍara*) paradoxically may involve a certain "absence" from created beings the better to focus on God. A variation of the concept is expressed in the term *ḥaḍra*, usually referring to the presence of the **Prophet** experienced in certain **dance rituals**. *See also* SCIENCE OF HEARTS; SELF-SCRUTINY; SEPARATION.

PROPHET, NAMES OF. Muḥammad has been known by a host of **honorific** titles and terms of respect and endearment. Sufis have been particularly fond of the terms *Muṣṭafā*, the pure or chosen one, and *Aḥmad*, a variation on Muḥammad. Royal titles such as *sulṭān* and *shāh* are quite common, as

are terms that emphasize the Prophet's **beauty** and elegance, such as the Lamp or Candle, **Light**, Jewel, and **Rose**. *See also* GOD (ALLĀH); MANIFESTATION.

PROPHETIC EXAMPLE. The full range of **behavior**, attitudes, and teachings modeled by the **Prophet Muḥammad** and held up for emulation by all Muslims. Called the *sunna* and enshrined chiefly in the **Ḥadīth**, this reservoir of idealized values and conduct represents for Sufis the epitome of spiritual maturity and a kind of map for one's travel along the mystical **path**. *See also* PRAYER, PERSONAL.

PROPHETS. Spokespersons and messengers in an unbroken chain beginning with **Adam** and culminating in **Muḥammad**, commissioned to articulate divine guidance for humanity. Some prophets, referred to by the **Arabic** term *nabī* (one who gives tidings), are sent to particular peoples. Others, to whom the term *rasūl* (messenger, apostle) applies, are sent to all people and are given a scripture of universal authority to communicate to them. In Sufi **literature**, the prophets and their respective stories frequently function **metaphorically**, each representing a specific spiritual **virtue**, value, or symbolic function of particular significance in Sufi life and thought. Some Sufi authors have associated various prophets with specific **colors** and levels of **heaven**. Major prophets include **Abraham**, **David**, **Jesus**, **Joseph**, **Khiḍr**, **Moses**, and **Solomon**. *See also* AUTHORITY; FRIEND OF GOD; PERFECT PERSON; REALMS.

PROXIMITY. An aspect of spiritual **experience** often juxtaposed with **distance**. Proximity, or nearness (*qurb*), is a variation on the theme of **intimacy** or familiarity (*uns*), but is slanted rather toward the **ethical** dimension of **obedience** and fulfilling one's duties toward **God**. A story tells how a friend of **Dhū 'n-Nūn** once wrote to him, praying that he would experience God's proximity. Dhū 'n-Nūn replied, "May God cause you to experience his distance," for the experience of the divine proximity brings the possibility of complacency. *See also* ANNIHILATION; ECSTASY; PRESENCE; STATE; STATION.

PSYCHOLOGY. Sufi analysis of the inner faculties (sometimes called "subtle centers," *laṭāʾif*) and functions of the individual human person. Beginning in about the second/eighth century, major Sufis began sorting out key aspects of human personality, focusing especially on characteristic modes of relating to, or attempting to avoid, **God**. In the classical Sufi **manuals** that developed as a major mystical genre from the fourth/10th to early seventh/13th centuries, **theorists** organized these modes into **typologies** de-

signed to assist seekers in identifying signs within their inner selves, the better to negotiate the spiritual **path**. Focusing on the centrality of the **heart**, these systematic observations on spiritual **experience** came to be known generically as the **science of hearts**. *See also* DISCERNMENT; FORMATION; INSTRUCTION.

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QABḌ. *See* CONSTRICTION.

QĀDIRĪYA. One of the oldest and most widespread **orders**, named after ʿ**Abd al-Qādir al-Jīlānī**, who is traditionally credited with founding the first formally constituted order. In fact, the order did not assume any definitive **organizational** character until some years later. Early **disciples** of the ***shaykh*** in **Baghdad** received the **cloak** from him and were in turn given the **authority** to **initiate** others. Some sources allude to the importance of being initiated via a **dream** or **vision** of the founder. It appears that there was some latitude in the assignment of forms of **recollection** and **litanies** to individual initiates. In general, the order's many regional developments exhibit somewhat less uniformity than those of other orders. Its many foundations have typically operated independently and have followed the principle of hereditary succession to leadership. The history of its diffusion is less well documented than that of many other organizations. Among the order's key **ritual** practices are the **retreat**, **breath control**, **contemplation**, and **fasting**.

In some regions, communal or individual devotion to ʿAbd al-Qādir has developed in less formally institutional ways and includes elements of pre-Islamic popular piety. Though its nominal central authority has historically resided in Baghdad, the order has been important across **North Africa** (especially after the sixth/12th century) and the **Middle East** as well as large sections of **South** and **Central Asia** (mostly after the 10th/16th century). It has spawned numerous subbranches, such as an Egyptian group named after the poet **Ibn al-Fāriḍ**. **Political** involvement has varied regionally, running the gamut from armed resistance to, or support of, **colonial** powers to a preference for nonintervention. Among the order's more prominent members are ʿ**Abd al-Ḥaqq Dihlawī**, **Bībī Jamāl Khatūn**, **Dārā Shikūh**, **Eshrefoğlu Rūmī**, **Jahānārā**, **Miyān Mīr**, Mullā Shāh **Badakhshī**, **Niyāzī Miṣrī**, and **Qi Jingyi**. *See also* FORMATION; INSTRUCTION.

QALANDAR. From a root meaning "rough-hewn block," the term originally referred to itinerant, "antinomian," mendicant **dervishes**, unattached to any particular **institutional** framework. As individuals, *qalandars* (also known in **Turkish** as *torlaks*) distinguished themselves by flaunting social and religious conventions in **clothing** as well as **behavior**. Some apparently went out of their way to marginalize themselves for reasons of spiritual commitment, convinced that one ought not to seek human approval through conformity to "official" religious or social norms. Their **asceticism** included a decided antipathy to any kind of formal learning. In this respect, their approach was meant to attract less attention than that of the **Malāmatī** dervishes. Ironically, the *qalandars* soon developed their own brand of conformity by affecting similar features such as shaving the head completely (including eyebrows), wearing coarse garments and **headgear**, and carrying **standard** and drum.

Non-Muslim antecedents of the *qalandars* are said to have been part of Muslim societies as early as the third/ninth century. These curious folk have naturally had their detractors, but their defenders also include such major figures as **Jāmī**. He insisted that although *qalandars* represent perhaps a less disciplined approach to the mystical life, they are nonetheless to be considered genuinely religious in intent. As a movement, the phenomenon reached a peak around the seventh/13th century and was widely recognized as a loosely **organized** equivalent of an **order** known as the **Qalandarīya**. *See also* ABŪ ʿALĪ QALANDAR OF PĀNĪPĀT, SHĀH (d. 724/1324); JUWĀLIQĪ, ḤASAN AL- (d. 733/1322); LĀL SHĀHBĀZ QALANDAR (d. ca. 661/1262); QALANDARĪ, ABŪ BAKR ṬŪSĪ (fl. ca. 1250).

QALANDARĪ, ABŪ BAKR ṬŪSĪ (fl. ca. 1250). Major **Indian Ḥaydarī** who established a *khānaqāh* near **Delhi**. He had important **political** connections and was the cornerstone of an **organization** that would largely disintegrate after his death. Known as the "White **Falcon**," his disciples tended toward antisocial (and sometimes violent) **behavior**, a tendency that likely precipitated the group's demise. *See also* MALĀMATĪYA; RESIDENTIAL FACILITY.

QALANDARĪYA. An **order** sometimes characterized as antinomian, arguably of **Central Asian** origin, with uncertain connections to the **Malāmatīya** and **Baktāshīya** and whose members are known as ***qalandars***. One of the earliest sources on the tradition was written by **Anṣārī**. Jamāl ad-Dīn as-**Sāwī** (d. ca. 630/1222) is generally credited with spreading the movement to the central **Middle East**, and its **institutions** developed in a number of areas, notably **Egypt** and **Turkey** (where members are known as *torlaks* and were also once called *abdāl*). The order was represented as far to the east as **India**. Some scholars suggest the movement evidences Buddhist **ascetical** influ-

ence, although the movement played down the role of self-denial and the practice of **retreat**. Most rejected the comforts of a settled life, but some communities did maintain **residential facilities** in the Middle East and India. They were typically **celibate** mendicants and cultivated absolute sincerity and nonattachment to possessions as the most fundamental **virtues**. A similar movement of contemporaneous origin is known as the **Ḥaydarīya**. *See also* DERVISH; SOUTH ASIA.

QALANSUWA. *See* HEADGEAR.

QALB. *See* HEART.

QANĀʿĀT. *See* RESIGNATION.

QARANĪ, UWAYS AL-. *See* UWAYS AL-QARANĪ (d. ca. 37/657).

QAṢĪDA. *See* ODE.

QĀSIMĪ, JAMĀL AD-DĪN AL- (1283/1866–1333/1914). Syrian Salafī scholar who critiqued Sufi views on **unity** that he considered **theologically** unacceptable, but stopped short of outright condemnation of **Sufism**. In fact, he spoke approvingly of the spiritual **sobriety** of early **ascetics**, admired the works of Abū Ḥāmid al-**Ghazālī** and **Ibn ʿArabī**, and worked to retain a **reformist** approach to Sufism generally as a valued component in modern Islamic belief and spirituality. As a younger man, he was affiliated with the **Naqshbandīya** in some capacity. Even as he moved avowedly toward Salafism, he composed a **prayer** in **praise** of **Muḥammad** to celebrate the **Prophet**'s **birthday**, but omitted the references to **wondrous** deeds typically included in more traditional poems of the **genre**. *See also* BĀJŪRĪ, BURHĀN AD-DĪN IBRĀHĪM AL- (1190/1784–1277/1860); DAMASCUS; IBN TAYMĪYA (661/1263–728/1328); ILHAM, ARIFIN (1969–).

QAṢṢĀB, ABŪ 'L-ʿABBĀS AḤMAD IBN MUḤAMMAD (d. 424/1032). Iranian *shaykh*, Ḥanbalī in **law**, and one of several "illiterate teachers" who established an important center of **formation** in **Khurasan**. Known for their shrewdness rather than book learning, he and his fellow masters (such as **Abū Saʿīd ibn Abī 'l-Khayr**) taught a large number of aspirants. *See also* CENTRAL ASIA; KHARAQĀNĪ, ABŪ 'L-ḤASAN ʿALĪ AL- (ca. 349/960–425/1033).

QAṢṢĀR, ḤAMDŪN AL-. *See* ḤAMDŪN AL-QAṢṢĀR, ABŪ ṢĀLIḤ (d. 271/884).

QĀWUK. *See* HEADGEAR.

QAWWĀL(Ī). A type of Sufi **singing** especially popular in **Pakistan** and **India**, based on **musical** settings of mystical **poetry**, often in **Urdu** and **Persian** as well as **Panjābī** and Hindī. The lead accompaniment is provided by an accordion-like instrument called the harmonium, with a bellows pumped with one hand and a keyboard played by the other. Hand drums, and sometimes bowed strings, supply the other principal instrumental accompaniment. A lead singer sets the often intense emotional tone by presenting the text, while backup vocalists support him especially on refrainlike passages. The overall effect of this form of entertainment is that of alternately lifting and lowering the listeners through both the mystical content of the lyrics and the shifting intensity of melody and rhythm.

Praising the **Prophet** and extolling **love** of **God**, each performance models the mystical movement toward **ecstatic intoxication** and the eventual descent to **sobriety**. The musical tradition is especially, but no longer exclusively, associated with the **Chishtīya**. **Hagiographical** sources tell of how important figures, such as **Kākī**, are said to have died during performances, which occur regularly at the **tombs** and **shrines** of **Friends of God**, especially on death anniversaries. Like various other forms of **audition** rituals, *qawwālī* has often drawn fire from critics who argue that, like all forms of music, it represents a spiritual danger and must therefore be condemned as "un-Islamic." *See also* DANCE; PARVEEN, ABIDA (1374/1954–); RITUAL; SOUTH ASIA.

QAYYŪM. *See* GOVERNANCE.

QI JINGYI, HILĀL AD-DĪN (1067/1656–1132/1719). Popular **preacher** generally considered the founder of the **Chinese** branch (*menhuan*) of the **Qādirīya**, still revered as Grand Master Qi by China's Sufis. According to traditional accounts, he apprenticed with **Naqshbandī** ***shaykhs*** **Āfāq Khwāja** and Khwāja ʿAbd Allāh. He taught the necessity of **ascetical** solitude, individual **prayer**, and material **poverty**. His **tomb** in Linxia remains a focal point of Qādirī life in China. *See also* CENTRAL ASIA; FRIEND OF GOD; VISITATION.

QIBLA. *See* PRAYER, RITUAL.

QIṢṢA. *See* STORYTELLING.



Sufi musicians at tomb of Salīm Chishtī at Fatehpur Sikri: instrumentalists play two-headed drum and keyboard with hand-pumped bellows, called harmonium, while two singers clap. Note burial site behind them. Photo © John Renard.

QIZIL-BĀSH*.** A **Turkish** term meaning "red head," referring to the **headgear** worn by members of certain **Shīʿī** sectarian groups that manifested some superficial similarities to Sufi **orders**. Developing especially after the late seventh/13th century, these organizations took root in **Turkey**, the central **Middle East**, and **Persia**. There is evidence that during **Ottoman** times, some allied themselves with the **Baktāshīya** for legal protection against government intervention in their affairs. During the regime of the order at the heart of the **Ṣafawid Dynasty**, the name applied to people who attached themselves to the ruler the way **disciples** apprentice to a Sufi ***shaykh. In Persian **painting** especially, the *qızıl-bāsh* are recognizable by the *tāj* composed of a tall crimson spike at the center of a turbanlike wrap of 12 folds of white cloth (symbolizing the 12 *imāms*). *See also* CENTRAL ASIA; ĪRĀN; ṢĀFĪ AD-DĪN ARDABĪLĪ (650/1252–735/1334).

QUATRAIN. Short **lyric poem** consisting of four hemistichs, hence called the *rubāʿī* (pl. *rubāʿīyāt*, "in fours"). Many Sufi **poets** have chosen the **genre** with an a-a-(x)-a rhyme scheme as a compact vehicle for expressing surprisingly complex concepts as well as for more ephemeral, occasional senti-

ments. Surely the most famous author of the genre is ʿUmar Khayyām, but many other important Sufis wrote in the form, including **Kirmānī** and **Rūmī**. *See also* COUPLETS; DIDACTIC POETRY; LITERATURE; ODE.

QUBBA. *See* TOMB.

QŪNAWĪ, ṢADR AD-DĪN AL- (606/1210–673/1274). Anatolian religious scholar of **Persian** descent and stepson and major disciple of **Ibn ʿArabī**. Particularly through his commentary on Ibn ʿArabī's **prophetological** work *Bezels of Wisdom*, he was largely responsible for setting in motion the long tradition of interpreting his teacher's work with special attention to the concept of **being** (*wujūd*). His more than two dozen works make him an indispensable guide to penetrating the dense thought of his mentor. He was a major influence in establishing links between Sufi thought and the metaphysical themes that would fuel debate for centuries to come concerning the relationships between ontological and **experiential unity**. In the city of **Konya**, Ṣadr ad-Dīn was a well-known teacher of traditional religious disciplines and a friend of **Rūmī**. He was known as an authority on the **poetry** of such major Sufis as **Ibn al-Fāriḍ**. Although he seems not to have been initiated into one of the more widespread orders, Qūnawī was a key link in a spiritual and intellectual **lineage** that descended from Ibn ʿArabī well into early modern times. Perhaps his most famous student was **Fakhr ad-Dīn ʿIrāqī**, but other important members of the lineage include **Jīlī**, **Kāshānī**, **Maghribī**, **Shabistarī**, **Shaʿrānī**, ʿAlāʾ ad-Dawla **Simnānī**, and **Zarrūq**. *See also* ESOTERIC; THEORY, MYSTICAL; TURKEY; UNITY, ONTOLOGICAL.

QURʾĀN. Islam's most sacred text, believed to have been revealed by **God** to the **Prophet Muḥammad** through the intermediary **Gabriel**, and delivered by the Prophet orally between 610 and 12/632. In its printed form, it is organized in 114 *sūras* (roughly equivalent to chapters) arranged in more or less descending order of length. Scholars have long found it useful to divide the texts into **Meccan** and **Medinan** periods, with the former further divided into early, middle, and late Meccan. The earliest material is, in general, found in many of the shorter chapters, though some chapters actually contain material from several time periods.

Since very early times, Sufis exegetes have authored some highly influential commentaries on the scripture. In their reading of the sacred word, Sufis have typically gravitated toward those texts that provide greatest insight into the divine-human relationship. Texts such as the Throne and **Light** verses, particularly weighty for all Muslims, have evoked some elaborately symbolic **exegesis**. But in addition, Sufi **poets** and **theorists** have delved deeply into

texts that suggest God's **love**, mercy, and closeness to human beings. In particular, texts that describe the paradigmatic **experience** of the Prophet have attracted a great deal of attention.

In this regard, Sufi poets and commentators focus on **allusions** to the Prophet's unique relationship with God as suggested in texts that speak of God's caring for him since his orphaned youth and of the moments and processes of divine **revelation**, such as that **visionary** event suggested in Sura 53. They key in on the dynamics of texts in which God speaks to Muḥammad in a more "personal" way (rather than in the context of commanding him what to instruct the community). In addition, if not quite as importantly, Sufi authors suffuse their discourse with citations of the sacred word, thus giving rise to the phrase "Qurʾānization of the memory." These and similar thematic interests are important ingredients in the development of Sufi **hermeneutics**. *See also* ILLUMINATION; LITERATURE; MANIFESTATION; METAPHOR.

QURʾĀN, MEMORIZING. Learning the entire sacred scripture by **heart** (*ḥifẓ al-qurʾān*), particularly as a devotional deed. Recitation of the sacred scripture by a *qārī* (one who recites [professionally]) is generally done from memory rather than relying on a written text, even when the reciter has a book ceremonially in view. Sufi poets love to talk about the resonances between memorizing the sacred word and remembering the **Beloved** always. *See also* RITUAL.

QURB. *See* PROXIMITY.

QUSHĀSHĪ, AḤMAD AL- (d. 1071/1661). Arabian-born **Naqshbandī** ***shaykh*** whose students were major disseminators of Sufi tradition, especially to **Southeast Asia** and in the **Shaṭṭārīya lineage**. He was unusual in that he **instructed** students in multiple **orders**' traditions, without necessarily privileging what *appears* to have been his own primary affiliation. He espoused the teaching of **Ibn** ʿ**Arabī**. *See also* INDONESIA; KŪRĀNĪ, IBRĀHĪM IBN ḤASAN AL- (1025/1616–1101/1690); SHINNĀWĪ, AḤMAD ASH- (d. 1028/1619); SINKILĪ, ʿABD AR-RAʾŪF AS- (ca. 1030/1620–1693/1104).

QUSHAYRĪ, ABŪ 'L-QĀSIM ʿABD AL-KARĪM AL- (375/986–465/1072). Major **Central Asian** religious scholar, Sufi **manualist** and **hagiographer**, and disciple of Abū ʿAlī ad-**Daqqāq** and **Sulamī**. He spent many years studying Shāfiʿī **law** and Ashʿarī **theology** before traveling to **Baghdad**, where he took a post as religious scholar for the sultan. He eventually returned to **Nishapur**, where he died. In 437/1045, he wrote his most famous

work, the ***Treatise*** [*on Sufism*], aka *The Letter to the Sufis* (*Ar-Risāla fi 't-taṣawwuf*, or *Ar-Risālat al-qushayrīya*), with the intention of supporting the religious authenticity and legitimacy of **Sufism**. After laying out basic tenets of Sufism in relation to mainstream Islamic tradition, a **hagiographical** section offers sketches of 83 famous **mystics**. He then provides extended definitions of three dozen technical terms, followed by more detailed analyses of some four dozen **stations** and **states**. The manual concludes with discussions of various aspects of Sufi **ritual** and practice, such as **audition**. *See also* FORMATION; INSTRUCTION; TERMINOLOGY.

QŪT AL-QULŪB. *See* ABŪ ṬĀLIB AL-MAKKĪ (d. 386/996).

QUṬB. *See* POLE.

R

RABBĀNĪ, WAḤĪD BAKHSH SIYĀL (1238/1910–1416/1995). Major contemporary ***shaykh*** of the **Chishtīya** Ṣābirīya in **Pakistan** whose life is an important example of modern **hagiography**. He left a large **literary** legacy, especially his **discourses** and **treatises** on **ritual** and practice. From a family with a long history of **Qādirī** lineage, he was introduced to the Chishtīya during a stint in the army, a time of crisis for Waḥīd, and he was **initiated** in 1940. He rose in the ranks over the next several decades and was officially declared *khalīfa* of the **order** in 1975. He preferred a relatively simple lifestyle as he diligently pursued his role as teaching *shaykh*. His **tomb** in Allahabad remains a site of **visitation**. *See also* HISTORIOGRAPHY; LINEAGE; SOUTH ASIA; SUCCESSOR.

RĀBIʿA AL-ʿADAWĪYA (ca. 95/714–185/801). Early **woman poet**, **ascetic**, and mystic of **Basra** around whom numerous elements of legend and lore have gathered. Among her important acquaintances were **Ḥasan al-Baṣrī**, **Mālik ibn Dīnār**, and **Shaqīq al-Balkhī**. She is widely credited as the first to speak boldly about divine-human **love**, a major theme of **anecdotes** about her as well as of the fragmentary poems and **prayers** that survive in the works of later authors. Some scholars have argued that she was the first genuine Muslim **mystic**, for it was she who first presumed to move beyond simple asceticism. She is one of the few women who consistently merited a place in **hagiographic** anthologies over the centuries. *See also* ʿIRĀQ; MIDDLE EAST.

RĀBIʿA BINT ISMĀʿĪL OF SYRIA (d. ca. 135/752). Reportedly the wife of Aḥmad ibn Abi ’l-Ḥawārī, a renowned **ascetic** with whom she is said to have lived in a platonic relationship. She evidently matched her spouse in self-denial, but reportedly experienced **visions** of **Paradise** and became noted for the **wonders** she performed. Her **tomb** on the Mount of Olives, east of Old **Jerusalem**, near the **mosque** of the **Ascension**, was the site of a *ziyāra* during medieval times. *See also* CELIBACY; MIDDLE EAST; VISITATION; WOMEN.

RĀBIṬA. *See* VISUALIZATION.

RAḌWĀN, SHAYKH AḤMAD OF LUXOR (d. 1387/1967). Egyptian popular **Friend of God** known for his **asceticism** and piety, generosity, and countless **wonders**. He continues posthumously to attract devotees from across socioeconomic boundaries to his home near Luxor. Followers considered him the *ghawth* of his day and sought his **intercessory** prerogatives. He was evidently not initiated into a specific Sufi **order**, but one of his uncles belonged to the **Khalwatīya**. Accounts of his curious connections to President Nasser at the time of the Six Days' War with Israel give an unusual twist to his story. *See also* MIDDLE EAST; POLITICS; RANKS.

RAE BAREILLY. Aka Rāy Barīlwī. **Indian** town in the **Panjab** founded by Makrand Rāy in 1068/1657 and birthplace of Sayyid **Aḥmad Barīlwī**. The town has been prominently associated with a 13th/19th-century movement initiated by Sayyid Aḥmad that was critical of some aspects of **Sufism** at large. Though the founder and his followers were themselves Sufis, they sought to distinguish themselves from the generality of Sufis by purging their own practice of elements they regarded as un-Islamic. Because of their critical stance especially in relation to veneration of **Friends of God** at their **tombs** and the inappropriate exaltation of living ***shaykhs***, other Sufis labeled the reformers "**Wahhābīs**." *See also* REFORM; SOUTH ASIA.

RĀJA ʿABD ALLĀH, ENGKU MUDA (d. 1274/1858). Malay ruler who was also a ***shaykh*** of the **Naqshbandīya** and whose son carried on the family link with **Sufism**.

RAMAḌĀN. Ninth lunar month of the Islamic ritual calendar, during which Muslims are enjoined to fast from before sunrise to after sundown. **Fasting** during the 30-day period is not required of younger children or the very elderly, pregnant or nursing women, the ill, or individuals on arduous journeys. No other lunar month is named in the **Qurʾān**. The most momentous night of the month, *laylat al-qadr* (Night of Power), generally identified as the night on which the **Prophet** received the initial **revelation**, is also mentioned in the scripture. Although many Muslims locate that night on the 27th of the month, many also believe that because the precise date is not known, one is advised to be especially attentive to devotion and charitable conduct during all of the odd-numbered nights during the last third of the month. Sufi **poets** often allude to the scriptural text (Qurʾān 53:9) in which the Prophet experienced an apparition traditionally identified as **Gabriel** and is said to have come as close as "two bow-lengths or nearer" (*qāba qawsayn aw adnā*)

to **God**. Poets often interpret the verse as alluding to the inauguration of the Prophet's mystical **experience**. *See also* ASCETICISM; RITUAL; SELF-DISCIPLINE; TIMES, SACRED.

RĀNĪRĪ, NŪR AD-DĪN (d. ca. 1068/1658). Indian (Gujarat) member of the **Rifāʿīya** and **Aydarūsīya** and major religious scholar who studied in **Mecca**. He authored **Malay** and **Arabic** works in which he argued against the ***wujūdī*** theological orientation of **Ḥamza Fanṣūrī** and Shams ad-Dīn as-**Samaṭrānī**. He was among a number of **reformist** itinerant **preachers** (including **Sinkilī**) who promoted a deep affinity between **Sufism**, prescribed **ritual**, and **law**. His seven-year sojourn in the Sumatran city of Acheh, where he attained the office of ***shaykh*** *al-islām*, made him an adopted son of **Indonesia**. *See also* COLONIALISM; IBN [AL-]ʿARABĪ, MUḤYĪ AD-DĪN (560/1165–638/1240); POLITICS; SOUTHEAST ASIA; UNITY, ONTOLOGICAL.

RANKS. Degrees (*darajāt*) in the **hierarchical** ordering of **cosmological realms**, levels of spiritual progress on the **journey** as described in a variety of **typologies**, and individual persons or groups in Sufi **organization** and **authority** structures. Sufi **theorists** and **hagiographers** in particular provide information on a host of specific designations that underscore the elaboration of often complex models of both **institutional** developments and individual spiritual search. The diverse models documented by a variety of authors reveal important aspects of the evolution of highly structured Sufi thought on a wide range of topics. *See also* AUTHORITY; HONORIFICS.

RAQĀSHĪ, YAZĪD IBN ABĀN AR- (d. between 110/729 and 120/738). Preacher and **storyteller** of **Basra** and among the earliest **theorists** on the **ranks** of **Friends of God**, specifically the **substitutes**, whom he counted at 40. He was contributing to a rich debate about how the exemplary saints related to **God** while at the same time relating intimately to humankind. *See also* COSMOLOGY; HIERARCHY; REALMS.

RAQṢ. *See* DANCE.

RĀTIB. *See* OFFICE.

RĀZĪ, ʿĀQIL KHĀN (d. 1108/1696). Sufi of a family from **Khurasan** and disciple of the **Shaṭṭārīya** ***shaykh*** Burhānpūrī. He lived exclusively in **India**, appointed to a position at the court of **Mughal** Emperor Awrangzīb, but

produced a significant **literary** legacy that included lyric **poetry**, meditative reflections, and a collection of his mentor's **discourses**. *See also* POLITICS; SOUTH ASIA.

REALITY, ULTIMATE. Standard designation of the third and highest level of mystical learning and **experience**. Beyond the revealed **law** (*sharīʿa*) and the Sufi **path** (*ṭarīqa*) lies the "really real" or ultimate reality (*ḥaqīqa*). A saying attributed to the **Prophet** associates the first level with his words, the second with his deeds, and the third with his spiritual **states**. "Ultimate reality" is therefore accessible only to spiritual **journeyers** most advanced in the **science of hearts**. *See also* GOD (ALLĀH); REVELATION.

REALMS. Levels or spheres of **cosmology** or **experience** indicated by various compounds with the term *ʿālam* (world). Sufi **theorists** speak of a number of realms as a way of distinguishing aspects of the complex spiritual quest and the several "landscapes" through which mystical seekers must navigate and with which humans have varying degrees of affinity. As such, these realms are at the heart of some of the most important Sufi theories of **knowledge**, though their names and functions vary somewhat from one author to another. What follows is an overview of a fairly widely diffused understanding of the subject.

At the bottom of a **hierarchy** is the realm of earthly sovereignty or humanity (*ʿālam al-mulk/nāsūt*), dominated by sense perception. Above that is the realm of lordly dominion or hidden mystery (*ʿālam al-malakūt/ghayb*), in which the seeker gains access to more profound spiritual realities, for there reside the celestial archetypes of the Preserved Tablet, the Pen with which **God** writes, and the **Qurʾān** itself. Still "higher" is the realm of divine power (*ʿālam al-jabarūt*), where authorities variously locate the human imagination and names of God. Spiritual seekers gain access to the upper realms through the intellectual and imaginative capacities of the **heart**, and some authors further identify the realm of lordly dominion and/or that of divine power as the realm of imaginative similitudes (*ʿālam al-mithāl*). Above them all is the realm of pure divinity (*ʿālam al-lāhūt*), to which human beings have no ordinary access. A more generic cosmological feature is the realm of principles or "pillars" (*arkān*), sometimes associated with complex models of the heart or **soul**. *See also* FRIEND OF GOD; RANKS.

REASON. A source of **knowledge** that many Sufi authors disparage as secondary at best because reliance on rational processes can lead one to imagine that discursive knowledge (*ʿilm*) is sufficient. Some Sufi authorities insist that reason and intellect (both translating the term *ʿaql*) make available knowledge that is, at best, partial, and, at worst, downright false and decep-

tive. **Rūmī**, for example, regards reason as "a highway robber," lying in wait for unsuspecting travelers. One who relies on reason, he cautions, is like a person who stands on the roof and still insists on the necessity of a ladder. Others, such as Abū Ḥāmid al-**Ghazālī**, allow reason a more significant role, for example, in the process of **exegesis**. *See also* PERPLEXITY; REVELATION; THEOLOGY, MYSTICAL; THEOLOGY, SYSTEMATIC.

RECITALS, VISIONARY. A **genre** called the *ḥikāya* (literally, "**narrative**") developed as a vehicle for mystical expression, especially by **Ibn Sīnā** and Shihāb ad-Dīn Yaḥyā as-**Suhrawardī**. The highly imaginative genre typically offers a first-person perspective on an inward spiritual **journey** in search of one's long-forgotten origins, the traveler riding the steed of nostalgia and recalling assorted encounters with intriguing symbolic personifications of spiritual realities. *See also* ALLEGORY; LITERATURE; METAPHOR.

RECOLLECTION. Both an essential Sufi **ritual** and a state of spiritual attentiveness, *dhikr* can involve both remembering and mentioning one's relationship to **God**. In general, the practice involves a rhythmic repetition of some word (often *Allāh* or one of the 99 names of God) or phrase (such as "God is supreme") and often entails controlled **breathing**. The answer to the question of whether one ought to practice silent or hidden (*khafī*) or vocal (*jalī* or *jahrī*) recollection became one of the distinguishing features of individual **orders**, and the issue occasionally gave rise to considerable controversy. One order famous for its insistence on silent recollection is the **Naqshbandīya**. Communal recollection (*dhikr al-ḥaḍra*, *majlis adh-dhikr*) is, of course, vocal and is sometimes referred to as **audition**. Organization of the practice involves breaking the material down into segments (*marātib*, sg. *martaba*) or formulae (*ḍarb*). This can include recitation of **poetry** as well as solo or ensemble devotional **singing** and group **dancing**. Individual recollection, whether silent or audible, often involves use of a **rosary** to count repetitions. Many orders practice a form of **office** called "recollection at set **times**" (*dhikr al-awqāt*). *See also* CONTEMPLATION; JAHRĪYA; KHAFĪYA; PRAYER, PERSONAL.

REFORM. Reformist movements within Sufism have generally focused on eradicating ritual or popular practices deemed excessive (such as seeking **wonders** or veneration at the **tombs** of **Friends of God**) or concepts regarded as theologically "innovative" or even downright heretical (such as those associated with the ***wujūdī* controversy**). *See also* BARĪLWĪ, SAYYID AḤMAD SHAHĪD (d. 1246/1831); COLONIALISM; DEOBANDĪS; NEO-SUFISM; POLITICS; RENEWER.

REMEMBRANCES. A **hagiographic genre** (*tadhkira*, often translated "memorial"), generally an anthology of short biographical sketches of famous **Friends of God**. Sometimes also called *siyar* (life stories) or *akhbār* (records, accounts), the type is particularly well represented in **Persian** and **Turkish** and is of enormous importance as a source of the **history** of various **orders** and their leading ***shaykhs***. This is especially true in the case of the richly documented history of the **Chishtīya**. Among the more famous examples of the genre are major works by ʿ**Aṭṭār** and **Jāmī** (though the latter does not use the technical term in its title). Like earlier works in the genre called **generations**, this form is generally arranged chronologically; unlike the earlier genre, its function is that of commemorating in a devotional, almost **contemplative** way the values represented by spiritual giants of the past. *See also* HIERARCHY; HISTORIOGRAPHY; LINEAGE; LITERATURE.

RENEWER. According to Islamic tradition, **Muḥammad** promised that **God** would raise up a renewer (*mujaddid*) at the beginning of each Islamic century, that is, according to the lunar calendar. Many Sufi **orders**, especially in more recent centuries, have identified major leaders as the foretold *mujaddid*, sent to reinvigorate **organizations** perceived to have succumbed to spiritual entropy. Some have even incorporated the term into the titles of subbranches, such as the Mujaddidīya **Naqshbandīya**. Several Sufi and **Neo-Sufi** organizations have explicitly identified themselves as reform oriented (such as the Mujaddidī Naqshbandīya, the followers of Sayyid **Aḥmad Barīlwī**, and the **Deobandīs**). *See also* COLONIALISM; POLITICS; REFORM.

RENUNCIATION. *See* ASCETICISM.

REPENTANCE. Turning back (*tawba*), hence a kind of conversion, to **God** from one's sinfulness to seek divine forgiveness. Many Sufi **theorists** locate repentance as the first among a progression of **stations**, as a precondition for dedication to one's relationship to God. Some Sufi authors describe repentance as a turning "away" from all that is not God. Others, such as **Ruwaym**, emphasize that genuine repentance requires that one repent even of repenting itself, as if warning of the danger of complacency and of self-congratulatory willingness to rest in this humble beginning. God Himself is known by the name *at-tawwāb*, the ever-turning, reminding the seeker that repentance is always an option. *See also* SELF-SCRUTINY; STATE; STATION; TYPOLOGIES.

RESIDENTIAL FACILITY. Accommodations for members of formal and generally stable Sufi **orders**, including their administrative personnel, as well as for itinerant **dervishes**. Known most commonly by the terms *ribāṭ* (used across a wide geographical area), *zāwiya* (mostly western), *khān[a]qāh* (mostly eastern), and *tekke* (**Arabic**, **Persian**, and **Turkish**, respectively), often extensive **institutions** have developed around original Sufi foundations and their branches as well as around **tombs** of famous ***shaykhs***. Larger complexes were typically sustained through **endowments**. The *ribāṭ* was originally a frontier fortress in which warriors took shelter while expanding Islamic rule, and eventually came to be thought of, metaphorically, as a residence for **ascetics** and others engaged in the inner *jihād*. During medieval times, most such facilities were located in cities rather than in frontier regions.

Sufi residential facilities have frequently been part of extensive complexes, attached to a variety of other **architectural** functions, such as **mosques**, schools, and the equivalent of social service agencies. Some orders have also maintained residences for families attached to members of the organization, and some facilities have been dedicated to **women** only. Many orders made the founding of such facilities an integral part of their programs of expansion into new territories. Institutions known by the Persian terms *jamāʿat khāna* and *dargāh* sometimes combined residential and more public functions. The term *duwayra* ("small enclosure") is also often used to refer to a local lodging, while *ṭibaq* (pl. of *ṭabaqa*) often refers to the individual rooms or cells of dervishes. The Turkish usage *kalenderhāne* refers to residences of ***qalandars***. *See also* TRAVEL.

RESIGNATION. One of the **stations** on the **path**, *qanāʿa* can also be translated "**contentment**." One experiences resignation or contentment when one is truly satisfied with what **God** has apportioned. It is not a question of having what one wants, but of wanting what one has in full confidence that God grants precisely what the individual needs at any given **moment**. *See also* FORMATION; STATE; STATION; VIGILANCE.

RESURRECTION. Fundamental element of Islamic belief, that human bodies will rise from the grave to rejoin their souls prior to final, comprehensive judgment. The concept is unconnected with **Jesus** (as it is in Christian belief), for Muslims believe Jesus did not die in the first place. No such notion existed among the pre-Islamic Arabs, who believed that at death one entered a kind of oblivion. Some Sufi **poets** elevate mystical **love** above "a hundred resurrections" and speak of the spiritual resurrection that occurs when one returns to life after dying to one's **ego**-centric tendencies. The term



Courtyard of Mawlawīya *tekke*, showing chimneyed dervish cells around the perimeter, with the mosque housing Rūmī's tomb to the right. Konya, Turkey. Photo © John Renard.

"Day of Resurrection" (*yawm an-nashr*) is often synonymous with "**Day of Judgment**" (*yawm al-qiyāma*). *See also* ESCHATOLOGY; HEAVEN; HELL; PARADISE.

RETICENCE, SPIRITUAL. A **station** on the spiritual **path** characterized by heightened circumspection and watchfulness over one's inward movements and feelings. Some translators render the term *waraʿ* as "scrupulous attentiveness" or "abstention." The preference for "reticence" here suggests that in this critical spiritual station the individual seeker remains guarded and careful not to be presumptuous in any way in **God**'s presence. *See also* ASCETICISM; SELF-SCRUTINY; STATE.

RETREAT. Withdrawal (*ʿuzla*) from ordinary social interaction for the purpose of dedicating oneself wholly to spiritual **exercises** and **ascetical** disciplines. **Orders** place varying degrees of emphasis on retreat-related practices, but most recommend at least some recourse to isolation and solitude (*khalwa*). The most common regimen involves a period of **forty** days (Arabic *arbaʿīnīya*; Persian *chilla*) of intensified **prayer**, **fasting**, and consultation with one's ***shaykh***. Some use the term *khalwa* in a more generic fashion to

refer to specific actions, rather than a longer interval, to be performed occasionally. These include the practice of going off on one's own for shorter periods. More extreme forms of retreat include suspending oneself upside down in a well. *See also* CONTEMPLATION; RECOLLECTION.

REVELATION. Divine self-disclosure, specifically as mediated through **angelic** and **prophetic** messengers. Technically called *waḥy*, this dimension of **God**'s communication of the divine will and word ended, strictly speaking, with the last **Prophet**, whose reception of divine messages began on a night toward the end of the month of **Ramaḍān** called the Night of Power (*laylat al-qadr*). Some Sufi authors, insisting that God would surely not so limit his self-disclosure to humankind, speak of a post-prophetic "extension" according to which the communication is ongoing, but is referred to by other terms, such as **light**, **manifestation**, and **unveiling**. *See also* DREAMS; SCIENCE OF HEARTS; VISION.

RIBĀṬ. *See* RESIDENTIAL FACILITY.

RIḌĀʾ. *See* CONTENTMENT.

RIFĀʿĪ, AḤMAD AR- (ca. 512/1118 or 499/1106–578/1182). ʿ**Irāqī** Shāfiʿī religious **law** scholar and founder of the **Rifāʿīya**. Some sources credit him with having written miscellaneous **poems**, **prayers**, **litanies**, and **discourses**. He is said to have gathered remarkably large numbers of followers to hear him speak on special occasions and to have emphasized the importance of **poverty** and **asceticism**. *See also* MIDDLE EAST.

RIFĀʿĪYA. One of the earliest **orders**, founded in southern **Iraq** by Aḥmad ar-**Rifāʿī** and eventually established prominently throughout the central **Middle East**, **Turkey**, and **North Africa**. It also spread as far to the east as **Indonesia** and **Malaysia**, possibly as a result of the **preaching** of **Rānīrī**. Some scholars suggest that it was the most extensive of the orders prior to the dramatic spread of the **Qādirīya**. The order soon developed a reputation for emphasizing **wonders** and extreme **behavior** not unlike that associated with ***qalandars***. One such **ritual**, still popular even in **Southeast Asia**, is called the *dabbūs* ("awl"), in which various parts of the body are pierced with no permanent sign of damage. Some are reported to have even removed their eyeballs from their sockets. Members of the organization have commonly been dubbed the "Howling Dervishes" as a result of certain ritual practices. It remains a major order in **Egypt** today, thanks in part to the influence long ago of one of the order's most famous sons, Aḥmad al-**Badawī**. *See also* LINEAGE; ORGANIZATION.

RIHĀM, ḤĀGGA. Contemporary ***shaykha*** of an **Alexandria** branch of a Sufi **organization** founded by Abū ’l-Ikhlāṣ (d. 1400/1979), a noted Azharī teacher and **mystic**. Known as a *sharīf*, descendant of **Muḥammad**, she came from a family long associated with saintly presence; her maternal great-grandfather’s shrine in the Nile Delta remains an important site in local piety. Rīhām’s “motherly” spiritual leadership emphasizes support of working-class families with help in conflict resolution and settling newly married daughters. She attributes her Sufi calling to early **visions** of **Jesus**, Mary, and the **Prophet**, but was not active in any specific **order** in her younger years. She regularly organizes *mawlids* in honor of **Shādhilī** teacher Abū ’l-ʿAbbās al-**Mursī** as well as Shaykh Abū ’l-Ikhlāṣ, at which special facilities for women’s gatherings are available. Her “democratic” style of leadership is underscored by her refusal to insist on any titles of authority for herself, emphasizing instead the authority of motherhood and the **Friends of God**. *See also* EGYPT; MIDDLE EAST; WOMEN.

RIḤLA. *See* TRAVEL.

RISĀLA. *See* TREATISE.

RISĀLAT AL-QUSHAYRĪYA. *See* QUSHAYRĪ, ABŪ ’L-QĀSIM ʿABD AL-KARĪM AL- (375/986–465/1072).

RITUAL. The whole complex of patterned **behavior** oriented to Sufi communal, social, and devotional life, including not only the five **pillars** of Islam but a host of activities sometimes distinctive of individual **orders**. These include practices of **asceticism**, **audition**, **breath control**, **companionship**, **dance**, **initiation**, **invocation**, **litanies**, **office**, personal **prayer**, **recollection**, **retreat**, **singing**, and **visualization**. In some settings, various forms of exorcism or “spirit possession rituals” (*zār*) are also important. In addition, ritual **place** contexts are known by various terms, including *dāʾira* or *ḥalqa* (circle), and *majlis* (session), and are frequently governed by calendrical acknowledgment of sacred **times**. Some orders designate an individual called a *naqīb* as the director of liturgical life in the community. *See also* ARCHITECTURE; SPACE, SACRED.

RITUAL OBJECTS. Implements used to facilitate religious exercises and devotions. Many Sufi **orders** have developed a characteristic cluster of objects that, in addition to distinctive items of **clothing** and **headgear**, **banners**, and **standards**, may allow one to get some sense of the users’ identify. Some dervishes carry a **staff** and/or **begging bowl**, and the **rosary** is very common. A few organizations use **weapons** as emblematic implements of

their **order**. An important ritual item, for Sufis as for all Muslims, is the prayer **carpet** (*sajjāda*), whose central design has traditionally been a niche that recalls the **light** imagery of **Qurʾān** 24:35. *See also* ART FORMS; MANUSCRIPT ARTS; VISUALIZATION.

ROSARY. Primarily a **ritual object** (most commonly called a *tasbīḥa* or *subḥa*, "a device for offering praise") consisting of varying numbers of beads, used for keeping count of **prayers** and **invocations**, but also a **symbol** of **authority** passed down from the ***shaykh*** of an **order** to a **successor**. The various orders employed rosaries of different sizes, with clusters of beads arranged variously. The **Qādirīya** use 99 beads in groups of 33, while the **Tījānīya** group 100 beads in clusters of 12, 18, 20, 20, 18, and 12, and the **Khalwatīya** have a rosary of 301 beads. Most are of relatively small beads for easy manipulation, but some are of larger scale and meant to be worn around the neck. *See also* CONTEMPLATION; IMPLEMENTS; RECOLLECTION; SUPPLICATION.

ROSE. Symbol of the **beloved**, with which the **nightingale** is hopelessly enamored, and of the **Prophet**. **Poets** have developed virtually every aspect of the rose's many qualities—thorny and dangerous yet exquisitely designed, irresistibly beautiful, and intoxicatingly fragrant—as **metaphors** of the perils and attractions of mystical **experience**. *See also* ALLEGORY; BEAUTY; LOVE.

RUBĀʿĪ. *See* QUATRAIN.

RUDAWLAWĪ, AḤMAD ʿABD AL-ḤAQQ (ca. 751/1350–837/1434). Early **Indian** leader of the Ṣābirīya **Chishtīya**. Later in life, he returned to his birth city, Rudawlī, to form his own circle and found a *khānaqāh*, and although he eschewed financial and material support from a regional ruler, devotees gave generously. There he taught a distinctive brand of piety focused on the divine name *al-Ḥaqq* (The Truth), reminiscent of **Ḥallāj**. His first major *pīr* had been **Shaykh** Jalāl ad-Dīn, and among his more prominent students was **ʿAbd al-Quddūs Gangōhī**. *See also* INSTITUTIONS; RECOLLECTION; SOUTH ASIA.

RŪDHBĀRĪ, ABŪ ʿALĪ AḤMAD AR- (d. 322/934). Early **ʿIrāqī** Sufi and religious scholar of **Baghdad** who figures in the **lineages** of both the **Kubrawīya** and the **Niʿmat-allāhīya** and was acquainted with **Junayd** and **Nūrī**. He famously repudiated the **ritual** of **audition** because it is so readily misinterpreted by outsiders. He emphasized the need to abide by all injunctions and prohibitions of the **law** and recommended **asceticism**. Noted for his

patience under pressure, he is credited with composing lyric **poetry** in **Arabic**, and his sayings and **letters** are cited often by the **manualists**, especially by **Sarrāj**. *See also* ETHICS; INITIATION; MIDDLE EAST.

RŪḤ. *See* SPIRIT.

RUIN. Poets love to use the **metaphor** of ruined structures (*kharābāt*) to express the paradox that great riches are often hidden in the most unexpected of places. Only the individual who has experienced the **annihilation** of the **ego** will truly be able to discover the wealth that lies behind the unimpressive façade. *See also* INTOXICATION; SYMBOLISM.

RUKH. *See* FACE.

RUKHṢA. *See* DISPENSATION.

RUKN AD-DĪN ABŪ 'L-FATḤ (649/1251–736/1335). Aka Rukn-i ʿAlam. Important Multānī **Indian *shaykh*** of the **Suhrawardīya** and grandson of **Bahāʾ ad-Dīn Zakarīya** (either one of these *may* have been mentor to **Ṣadr ad-Dīn**). His **tomb** is still a famous goal of **visitation**. *See also* SOUTH ASIA.

RULE. Institutional charter designed to formalize **organizational** and **governance** structures and codes of **behavior** in a Sufi **order**. Early rules are attributed to **Abū Saʿīd ibn Abī 'l-Khayr** and ʿ**Abd al-Qādir al-Jīlānī**. These documents lay out a wide range of disciplinary and **ritual** parameters, including circumstances under which a **dispensation** may be allowed; detail the various **ranks** within an order's **hierarchy** and their respective roles and duties; and may also spell out the order's characteristic approaches to the role of saintly **wonders**, means of **livelihood**, and **political** involvement. Some authors, such as Abū Ḥafṣ ʿUmar as-**Suhrawardī**, associated with the founding of orders have composed major **manuals** that have incorporated the characteristics of an extended rule. *See also* ETHICS; INSTITUTIONS.

RŪM. Standard Islamic designation for the central lands of the former Byzantine Empire (i.e., **Anatolia** and immediate environs), based on the view that it was the "Rome" of the East. It came to be the center from which the **Ottoman Turkish** dynasty extended its rule over much of the old Byzantine realm and beyond. *See also* BALKANS.

RŪMĪ, MAWLĀNĀ JALĀL AD-DĪN BALKHĪ (604/1207–672/1273). Major **Persian** mystical **poet** widely popular through translation into many languages and perhaps best known as the original "Whirling **Dervish**." He was born in **Balkh** (in northern **Afghanistan**) where his father, **Bahāʾ ad-Dīn Walad**, was a major religious scholar. After leaving Balkh, the family lived in various Middle Eastern cities for about a decade. Rūmī was about 20 years old when they settled in the central **Anatolian** city of **Konya**, then under **Saljūqid Turkish** rule. Rūmī inherited the position of religious scholar his father held at the Saljūqid court, but he found that the academic formality of the work it entailed was uncongenial to his personal spiritual needs. His relationship with an itinerant dervish named **Shams ad-Dīn** of Tabrīz (in northwestern **Iran**) proved to be a dramatic influence, leading Rūmī to pursue a mystical course. He dedicated a ***dīwān*** of some 35,000 verses of **lyric poetry** to Shams. He also authored an important book of **discourses** and a collection of **letters**, but perhaps his most famous work is the 25,000-verse didactic *Spiritual* ***Couplets*** (*Mathnawī-yi maʿnawī*). He is credited with founding the **Mawlawīya** and with originating a kind of paraliturgical **dance** that gave his **order** the nickname Whirling **Dervishes**. *See also* ECSTASY; ḤUSĀM AD-DĪN ÇELEBĪ (ca. 623/1226–683/1284); NARRATIVE; STORYTELLING.

RUWAYM IBN AḤMAD, ABŪ MUḤAMMAD (d. 303/915). Early **mystic** of **Baghdad** and an associate—perhaps a friendly rival—of **Junayd**. He distinguished himself partly in his relative de-emphasis on **trust** in favor of realistic stewardship and responsibility. He left no written work and his thoughts are known chiefly from the compendia of **manualists** like **Sarrāj**. He was a Ẓāhirī in **law**. *See also* ʿIRĀQ.

RŪZBIHĀN BAQLĪ (522/1128–606/1209). Persian mystical author from **Shiraz**, in southwestern **Iran**. He is celebrated especially for an **Arabic exegetical** work *The Brides of Elucidation* (*ʿArāʾis al-bayān*), for a Persian **commentary** on **ecstatic** utterance (especially of **Ḥallāj)**, and for his elaboration of the concept of mystical **love**. His seminal contribution lay in the development of a systematic yet nonscholastic language with which to describe the indescribable, particularly in his Persian **treatise** *The Jasmine of the Lovers* (*ʿAbhar al-ʿĀshiqīn*). He also authored a remarkable diary, *The Revelation of Secrets* (*Kashf al-Asrār*), an **autobiographical** work in which he recounts powerfully and allusively the evolution of his personal spiritual **experience**. Although he founded a *ribāṭ* in Shiraz, his institutional following remained largely local and was relatively short-lived. He may have had some connection with the Kāzarūnīya at some point in his life. *See also* HERMENEUTICS; METAPHOR; SYMBOLISM.

S

ṢABR. *See* PATIENCE.

SABTĪ, ABŪ 'L-ABBĀS AS- (d. 601/1204). Important **Maghribī** teacher who emphasized high social awareness and **ethical** pursuit of justice and compassion as an essential component of the **mystical** life. **Tādilī** dedicated an entire **hagiographical** work describing the saint's life of generosity, pastoral concern, and spiritual **instruction**. He spent much of his adult life in Marrakesh (**Morocco**), where people regarded him variously as a **Malāmatī**, **pole** of his age, dangerous political agitator, **clairvoyant wonder**-worker, and heretic. His **tomb** in Marrakesh was originally designated for the burial of the **Andalusian** philosopher Ibn Rushd, who had asked to be interred in Cordoba instead. *See also* FRIEND OF GOD; IBERIAN PENINSULA; NORTH AFRICA.

SABTĪ, ABŪ 'Ṣ-ṢABR AYYŪB AL-FIHRĪ AS- (524/1130–601/1204). A **Moroccan ascetic** from Sabta who took up residence in Marrakesh. He was a student of **Abū Yiʿzzā**, **Abū Madyan**, and Ibn Ghālib (d. 568/1172–73). His most prominent student was **Ibn ʿArabī**, whom he taught in Ceuta. Sabtī died in battle in **Andalusia**. *See also* IBERIAN PENINSULA; MAGHRIB.

SACHAL SARMAST, ʿABD AL-WAHHĀB (1152/1739–1242/1826). A major **Sindhī poet** who wrote also in the northern Siraiki dialect, as well as in **Persian** and **Urdu**, and was much influence by Shāh ʿ**Abd al-Laṭīf**. His pen name, Sachal, derives from a root meaning "truth," possibly in homage to the **martyr-mystic Ḥallāj**'s famous reference to his relationship to **God**/**Truth**. Lovers of his poetry have dubbed him the "[Farīd ad-Dīn] ʿ**Aṭṭār** of Sind," and he composed five significant Persian works of poetry. He studied **Sufism** with his uncle and was a proponent of *waḥdat al-wujūd* theology. *See also* IBN [AL-]ʿARABĪ, MUḤYĪ AD-DĪN (560/1165–638/1240); SOUTH ASIA; UNITY, ONTOLOGICAL.

ṢADAFĪ, ṬĀHIR AṢ- (d. after 572/1176). Important **Maghribī hagiographer** and contemporary of **Tamīmī** who wrote mostly brief accounts of influential and curious personal acquaintances of his as well as of major earlier regional **Friends of God**. *See also* ANDALUSIA; NORTH AFRICA.

SADDU, SHAYKH (d. UNKNOWN). Indian Friend of God especially popular among **women** in North India and **Bengal**. Like **Zinda Shāh**, he was sought as a healer of various ills and protector of battered wives. Saddu's **tomb** in Bengal, like that of ʿ**Abd Allāh Shāh Ghāzī** in Karachi, has traditionally drawn prostitutes, transvestites, and other **sexually** marginalized persons. *See also* GENDER; PĀKISTĀN; SOUTH ASIA.

SAʿDĪ, MUṢLIḤ AD-DĪN (ca. 580/1184 or 610/1213–692/1292). Persian author of **wisdom** literature and **poet**, among the most famous citizens of **Shiraz**, **Iran**. Widely traveled, he may have been at some point a member of the **Suhrawardīya** and, in any case, apparently spent the latter part of his life affiliated with some sort of formal Sufi **organization**. He penned a fine ***dīwān*** of **lyric** and panegyric poems but is perhaps best known as the author of two **didactic** works in Persian, *The Orchard* (*Bustān*) and *The Rose Garden* (*Gulistān*). The first is entirely poetry while the latter blends prose and poetry seamlessly, interweaving **anecdotes** with **aphoristic** wisdom; in both, he offers wry observations on a wide range of human foibles and dilemmas, generally with a Sufi twist. Among Persian-speakers, however, his lyric poems remain a favorite choice. *See also* GENRE; LITERATURE; NARRATIVE; STORYTELLING.

ṢADR. *See* HEART.

ṢADR AD-DĪN ṢADR-I JAHĀN (d. 921/1515). Also popularly known as **Ḥaydar** Shaykh, he is the "patron saint" of the town of Malerkotla, in the **Indian** state of Punjab, credited with both founding the town and bringing **Islam** to the area. His *dargāh* there remains a vibrant place of *ziyāra* for local Hindus and Sikhs as well as Muslims, all able to participate in **shrine rituals** common to the three faiths. People of all three traditions attribute **wonders** to him. A special feature of the shrine is the presence of mostly Sikh and Hindu *chelas* (disciples), who believe they are possessed by the spirit of Ḥaydar **Shaykh**. Many townspeople believe that Malerkotla, the only town in Indian Punjab with a majority Muslim population, suffered no serious sectarian killing during the Partition precisely as a result of Ḥaydar Shaykh's protection for all. *See also* FRIEND OF GOD; HINDUISM; SOUTH ASIA; VISITATION.

SAFAR. *See* TRAVEL.

ṢAFAWID DYNASTY (907/1501–1135/1722). Persian rulers whose family line originated in Kurdistan, moved to Azarbaijan (west of the Caspian Sea), and reigned successively from capitals in Tabriz, Qazwin, and Isfahan. During the late seventh/13th through early eighth/14th century, the line became identified as an **order** under the leadership of **Shaykh Ṣāfī ad-Dīn** of Ardabīl, a **Sunnī** Muslim. But by the late 10th/15th century, the members of the now-revolutionary political movement distinguished themselves by **headgear** featuring a red spike (whence the nickname ***qızıl-bāsh***, "red head") wrapped with 12 turns of white cloth (for the 12 *imāms*), and under the first sovereign of the dynasty, **Shīʿī** Islam became the creed of the realm in 907/1501. During the reigns of the Shāhs Ṭahmāsp (r. 930/1524–984/1576) and ʿAbbās I (r. 996/1588–1038/1629), to name two of the greatest, much Sufi-related **literature** and **art** flourished under royal patronage. However, popular or "folk" Sufi orders outside the dynastic structure occasionally presented a threat to the royal establishment's brand of **Sufism**. Despite the dynasty's official aversion to Sufi movements that posed a potential political threat, a number of orders spread throughout **Iran** and the thought of **Ibn ʿArabī**, in particular, garnered considerable, if often critical, attention. Even when it was not a question of **institutional** Sufism, the history of the dynasty is suffused with elements of mystical thinking. *See also* ARCHITECTURE; CLOTHING.

ṢAFAWĪYA. Persian Sufi **order** founded by **Shaykh Ṣafi ad-Dīn** in northwestern **Iran** and which shared some features with the **Baktāshīya**, both arising from and supported by cohesive tribal constituencies and centered on charismatic personalities. It gradually morphed into what would become the officially **Shīʿī Ṣafawid Dynasty**.

ṢĀFĪ AD-DĪN ARDABĪLĪ (650/1252–735/1334). Persian Sufi leader regarded as the spiritual ancestor of the **Ṣafawid order**. In his midtwenties, he began a relationship with **Shaykh** Zāhid Gīlānī and eventually assumed leadership of the *shaykh*'s followers, who came to be known by the name of their new leader. *See also* ĪRĀN.

ṢAFĪ AD-DĪN IBN ABĪ 'L-MANṢŪR AL-KHAZRAJĪ (595/1199–682/1283). Egyptian hagiographer who produced an important bio-anthology that records his reminiscences of all of his ***shaykhs*** during the latter years of the Ayyūbid and onset of **Mamlūk** rule. He starts with his principal *shaykh*,

Abū'l-ʿAbbās al-Ḥarrār, and this man's mentor, and provides information on several major figures of the **Shādhilīya**, including **Ibn aṣ-Ṣabbāgh**. *See also* MAGHRIB; MIDDLE EAST.

ṢĀFĪ, FAKHR AD-DĪN ʿALĪ (867/1463–939/1532). Persian author, member of the **Naqshbandīya**, and student of Khwāja ʿUbayd Allāh **Aḥrār**.

SAGE. A socio-religious category particularly important in ninth- and 10th-century **Central Asia**. Known by the **Arabic** *ḥakīm* (*ḥukamāʾ*), the sages represented largely upper-class landed gentry in cities like Tirmidh and **Samarqand**. Contemporaneous with the **Karrāmīya** and **Malāmatīya** movements, the sages represented—and dominated—a more elitist spirituality characterized by an elaborate **cosmology** and **hierarchical** structure that drew structural and functional parallels between the **Friends of God** and the **prophets**. *See also* KHIḌR/KHAḌIR; SAʿDĪ, MUṢLIḤ AD-DĪN (ca. 580/1184 or 610/1213–692/1292); WISDOM.

SAHL AT-TUSTARĪ, IBN ʿABD ALLĀH (203/818–283/896). Prominent early Sufi **exegete** and mystical **theorist**, teacher of such major figures as Aḥmad ibn Sālim of **Baṣra** and **Ḥallāj**. A prominent faction among his disciples in Baṣra eventually developed into a school of thought called the **Sālimīya**, an organization made known especially by one of Sahl's most famous followers of a later generation, **Abū Ṭālib al-Makkī**. Two of the most influential works produced in Sahl's name are a volume of mystical exegesis and an anthology of his teachings. Many of his sayings are also preserved by the major **manualists** in particular. One of his most significant contributions to **hermeneutics** is his elaboration of the fourfold meanings of each **Qurʾānic** verse: the literal, symbolic, ethical, and eschatological or mystical (roughly analogous to the four senses of scripture developed by several Fathers of the Church). Other important concepts that Sahl developed include aspects of his **theology** of **light** and views on the role of **Friends of God**. *See also* ILLUMINATION; ʿIRĀQ; MANIFESTATION; REVELATION; THEORY, MYSTICAL.

SAḤW. *See* SOBRIETY.

ṢĀʾIN AD-DĪN TURKA (d. 830/1437). A major Sufi thinker of ninth/15th-century **Persia**. An important contribution to Sufi **theory** is a seven-tier **hierarchical** ranking of various schools of thought on the basis of their preferred mode of **exegesis** of the meaning of **Muḥammad**'s "splitting the moon." At the top are the Family of the Prophet, who alone possess perfect **esoteric** knowledge. Ranking sixth are **ḥurūfī**-like specialists in arcane letter

symbolism. Just below them come Sufis who have attained full spiritual maturity and are thus capable of a measure of true esoteric **knowledge**. In fourth rank are the **Illuminationist** thinkers, the lowest of those capable of esoteric insight. Ranking third are **exoteric** philosophers, who regard the splitting metaphorically. Second from the bottom are the systematic **theologians**, who believe that the Prophet literally split the moon, and, though they continue to pose questions, are predominantly stuck in literalism. Finally come the purely exoteric traditionalists, who are not only literalistic but eschew questions of all kinds. *See also* COSMOLOGY; INWARD; KHIḌR/KHAḌIR; MOSES; OUTWARD.

SAINT. *See* FRIEND OF GOD.

SAINTHOOD. The office, status, condition, or authority of a **Friend of God**. Generally referred to by the **Arabic** terms *walāya* and *wilāya* (used somewhat interchangeably and ambiguously), sainthood refers to a high-level relationship in a human being who enjoys the protection and patronage of **God** in ways other people can scarcely imagine. The status brings with it unique capabilities and **wonders**, and the ability to share divine **blessing** with others. *See also* COSMOLOGY; HONORIFICS; RANKS.

SAJJĀDA. *See* CARPET.

SALAF. Collective noun referring to the "ancestors," that is, forerunners in the faith, generally identified as the **Companions** of the **Prophet** and the second generation of Muslims, the Followers, and their "followers" in the third generation. They thus comprise what is considered the "era" of the Prophet, representing for some Muslims a kind of spiritual Golden Age. Sufi **theorists** such as **Abū Ṭālib al-Makkī** refer often to the age of the Salaf as epitomizing the values of simplicity and ascetical discipline, as modeled especially by the Prophet himself. The 14th/20th-century movement known as the *salafīya* sees itself as a **reformist** force and is on the whole thoroughly inimical to the unacceptable innovation (*bidʿa*) they believe **Sufism** represents. The *salafīs* share that critical stance with the **Wahhābī** movement. Even so, some fairly recent developments in Sufi organizations have chosen to style themselves *Salafī* Sufis. A prime example is that of the **Indonesian** reformist scholar/**preacher** known popularly as Hamka (1326/1908–1402/1981), who insisted that the roots of Sufi spirituality derive directly from the Prophet. He thus revived one of the most ancient of Sufi traditions, namely that every Sufi's spiritual life must model that of Muḥammad's own habits of **prayer**, **asceticism**, **patience**, and **gratitude**. *See also* IBN TAYMĪYA (661/

1263–728/1328); ILHAM, ARIFIN (1969–); QĀSIMĪ, JAMĀL AD-DĪN AL- (1283/1866–1333/1914); SOUTHEAST ASIA; UNITY, EXPERIENTIAL; UNITY, ONTOLOGICAL.

ṢALĀḤ AD-DĪN ZARKŪB (d. 656/1258). Anatolian dervish and close friend and source of inspiration for **Rūmī**, whom the poet was said to have encountered while walking through the area of the bazaar where the goldsmith (*zar-kūb*) had his shop. According to lore, the goldsmith's rhythmic hammer work moved the poet to begin **dancing**. Ṣalāḥ ad-Dīn had been a student of Rūmī's ***shaykh***, Burhān ad-Din Muḥaqqiq, and the poet later betrothed his own son **Sulṭān Walad** to the goldsmith's daughter. *See also* MAWLAWĪYA; TURKEY.

SALAR MASʿŪD. *See* GHĀZĪ MIYĀN (404/1014–424/1033).

ṢĀLIḤĪYA. Sufi **order** named after Sudanese Muḥammad ibn Ṣāliḥ (d. ca. 1336/1917) after he had been exiled to **Somalia**. He sought to counteract the dominant influence of the **Qādirīya** in the region, regarding its emphasis on **intercession** and **visitation** excessive. In so doing, he was also supporting the agenda of Muḥammad Abdille Ḥasan's (d. 1339/1920) struggle against the British and attempt to mobilize a "**dervish** state" in the effort. *See also* COLONIALISM; EAST AFRICA; REFORM.

SĀLIK. *See* WAYFARER.

SALĪM CHISHTĪ, SHAYKH (d. 979/1571). Personal spiritual **guide** of the **Mughal** Emperor Akbar (r. 1556–1605), who named his son after the ***shaykh***, crediting the latter for a **wondrous** birth. Inspired by Shaykh Salīm and his **Chishtīya** forebears, Akbar cast himself as a kind of Sufi spiritual director whose court played the role of his *murīds* (aspirants). *See also* SOUTH ASIA.

SĀLIMĪYA. A school of thought connected with proponents of Mālikī **law** in **Baṣra** and associated especially with **Sahl at-Tustarī** and **Abū Ṭālib al-Makkī**. This school, which takes its name from one of Sahl's **disciples** called Ibn Sālim, was thus intimately related to a particular **theological**-legal interpretation of **Sufism** but was not an **order** as such. *See also* MIDDLE EAST.

SALJŪQID DYNASTY. A **Turkic** regime that swept westward across the **Middle East**, from **Central Asia** through **Persia** and into **Iraq**, conquering **Baghdad** in 447/1055. Interrupting the tenure of the ʿ**Abbāsid Dynasty**, they weakened the influence of the caliphate by limiting its **authority** to the

religious realm and establishing the parallel **political** institution of the sultanate. Important members of the dynasty's administration became influential patrons of major Sufis, including Abū Ḥāmid al-**Ghazālī**. **Sufism** underwent significant expansion under the dynasty in Iraq and Persia, under the leadership of such luminaries as **Abū Saʿīd ibn Abī 'l-Khayr**, **Anṣārī**, and **Qushayrī**. A branch of the dynasty continued northwestward through **Syria** and established itself in the central **Anatolian** city of **Konya** (ca. 483/1081–707/1307), where the family of **Rūmī** would later settle and enjoy the patronage of the royal authorities. *See also* INSTITUTIONS; MAWLAWĪYA.

SALL, SHAYKH AL-ḤĀJJ ʿABBĀS (1327/1909–1411/1990). Leading 20th-century figure of the **Tijānīya** in **Senegal** and author of important Sufi **poetry** in **Wolof** as well as in **Arabic**. His **literary** legacy has been recognized as an essential testimony to the value of the Wolof tongue in the history of **Sufism**. *See also* COLONIALISM; MAGHRIB; MURĪDĪYA; WEST AFRICA.

SALMĀN AL-FĀRISĪ (d. ca. 36/656). A convert from Christianity and a devotee noted for his intimate relationship with the **Prophet**, known as both "The **Persian**" and "The Pure One." Tradition has it that he identified the Prophet through certain bodily marks. A barber by trade, he became a patron of skilled tradespeople. His ethnic nickname stuck, and he eventually became something of a symbol of the importance of Persians in the larger Muslim community. He was also adopted as an important religious presence by several **Shīʿī** fringe groups. *See also* ĪRĀN; MIDDLE EAST.

***SAMĀʿ*.** *See* AUDITION.

SAMʿĀNĪ, ABŪ QĀSIM AḤMAD AS- (487/1094–534/1140). Persian mystical author most famous for his work on the inner significance of the names of **God**. His *Refreshment of Spirits* (*Rawḥ al-arwāḥ*) was likely the first such commentary composed in Persian and blends prose and **poetry**. From a family of Shāfiʿī religious scholars, his erudition in the traditional Islamic disciplines shines through in his work, which is permeated with themes of **love**, mercy, and forgiveness. *See also* ĪRĀN; LAW; THEORY, MYSTICAL; TREATISE.

SAMARQAND. Major **Central Asian** city in present-day Uzbekistan. It was an important location in the history of the **Naqshbandīya**, especially under the leadership of Khwāja **Aḥrār**. It was a center of **art** and culture under the Timūrid Dynasty.

SAMARQANDĪ, ABŪ 'AL-QĀSIM ISḤĀQ IBN MUḤAMMAD AL-ḤAKĪM AS- (d. 342/953). Disciple of Abū Bakr al-**Warrāq al-Ḥakīm**, long-serving *qāḍī* of Samarqand, and noted **Ḥanafī** jurist. Broadly versed in religious disciplines including *kalām* and *tafsīr*, his lost works may have embraced Sufi **ethics**, and later sources preserve samples of his **preaching** and **aphorisms**. *See also* LAW; WISDOM.

SAMAṬRĀNĪ, SHAMS AD-DIN AS- (d. 1039/1630). Aka Shams ad-Dīn of Pasai. **Indonesian** student of **Ḥamza Fanṣūrī** from northern Sumatra. He was a religious scholar and Sufi **theorist** active at the court of Sultan Iskandar Muda of Acheh, capital of northern Samatra. He wrote several works in **Arabic** and **Malay** and was the Sultan's ***shaykh***. Influenced by the thought of **Ibn ʿArabī**, he was a major participant in the ***wujūdī* controversy** against the views of **Rānīrī**. Some bestowed the title of "**Perfect Person**" on the sultan, an index of the immense influence of the thought of Ibn ʿArabī in the region. This amalgam of Sufi notions of spiritual **hierarchy** with **political** power had precedents in the **Ṣafawīya** as well as in **Mughal India**. *See also* AUTHORITY; COSMOLOGY; POLE; RANKS; SOUTHEAST ASIA; UNITY, ONTOLOGICAL.

SAMBĀSĪ, SHAYKH AḤMAD KHAṬĪB AS- (d. 1292/1875). Major **Indonesian** Sufi leader who was indirectly responsible for the rise of his own eclectic order, the **Qādirīya-Naqshbandīya**, in **Southeast Asia**. He himself studied in **Mecca** under the tutelage of ʿAbd Allāh Fatānī and others. Like another of his teachers, ʿ**Abd aṣ-Ṣamad of Palembang**, he was as well known for his expertise in jurisprudence (**law**) as for his knowledge of **Sufism**. Sambasī was responsible for mentoring many important ***shaykhs*** who returned to Indonesia and **Malaysia** to found hybrid organizations. His most influential work was a **theoretical treatise** called *The Victory of the Knowers [of God]*. He lived most of his adult life in Mecca and died there. *See also* ARABIAN PENINSULA; MIDDLE EAST.

SAMMĀN, ʿABD AL-KARĪM AS- (1132/1718–1189/1775). A native of **Arabia**, he attracted many Javanese students to **Medina**, where he was honorary custodian of **Muḥammad**'s grave. He was authorized to teach traditions of the **Khalwatīya** (his principal affiliation), **Qādirīya**, **Naqshbandīya**, and **Shādhilīya**, a blend of which came to be the core of the **Sammānīya**, or Khalwatīya-Sammān. ʿ**Abd aṣ-Ṣamad of Palembang** was his best-known pupil. *See also* INDONESIA; MIDDLE EAST; SOUTHEAST ASIA.

SAMMĀNĪYA. A branch of the **Khalwatīya** founded by ʿAbd al-Karīm as-**Sammān** in the **Arabian Peninsula** as part of a **reformist** movement in **Sufism**. In the latter 18th century, it was likely the earliest Sufi organization to attract large **Indonesian** membership. A pupil of Sammān's son later brought the **order** to the Sudan. There the man who later became the Sudanese Mahdī studied with a ***shaykh*** of the order and eventually fashioned his own Mahdist movement along the lines of the Sufi organization. The order spread soon to **Egypt**, Ethiopia, and the Horn of Africa, and a student of the founder traveled back home to Sumatra to establish an Indonesian branch, but the order never succeeded in becoming a major global presence. Some suggest that the order was brought to Sumatra, Indonesia, by ʿ**Abd aṣ-Ṣamad of Palembang**. *See also* EAST AFRICA; MIDDLE EAST; SOUTHEAST ASIA.

SAMMĀSĪ, KHWĀJA MUḤAMMAD BĀBĀ (d. 755/1354). Central Asian member of the family tree of *khwājagān* (masters) and mentor of **Bahāʾ ad-Dīn Naqshband**. His own ***shaykh***, Rāmitānī, named him his only *khalīfa* in 721/1321. He lived most of his adult life in **Bukhara**, and he was known for his experiences of **ecstasy** but left no **literary** legacy. *See also* LINEAGE.

SANĀʾĪ, ABŪ 'L-MAJD MAJDŪD (d. 525/1131). Major **Persian** Sufi **poet**, author of both **didactic** and **lyric** works. Born in Ghazna (in present-day **Afghanistan**), the center of the Ghaznawid Dynasty, he enjoyed the patronage of various political and religious officials, but during travels in **Central Asia** he also came into contact with the **Saljūqid Dynasty**. His only credible link with Sufi **organizations** came as a result of travels to Herat (in western Afghanistan), where he seems to have associated with **Anṣārī**'s family. Sanāʾī seems to have been influential in the growing popularity of religious poetry in court circles. His most famous poem is the didactic work in rhyming **couplets** called *The Hidden Garden of Ultimate Reality and the Revealed **Law** of the **Path*** (*Ḥadīqat al-ḥaqīqa*). Widely regarded as the first mystical work of the **genre** in **Persian**, the more than 5,000-verse poem was a significant influence on Farīd ad-Dīn ʿ**Aṭṭār** and **Rūmī** and bears thematic affinities with the work of **Saʿdī**. *See also* ĪRĀN; LITERATURE.

SANŪSĪ, ABŪ ʿABD ALLĀH MUḤAMMAD AS- (ca. 838/1435–895/1490). Maghribī mystical author, religious scholar, and **ascetic**. He studied Sufism in what is now the state of Algeria and sometimes engaged in the so-called **fast** of **David** (fasting one day, eating the next) that became widespread among some **North African** Sufis. Sanūsī's influence as a religious scholar was significant through the 13th/19th century, extending across the

Middle East and as far east as **Indonesia**. As a Sufi, he showed an affinity with the spiritual tenor of **Abū Madyan**. *See also* ANDALUSIA; COLONIALISM; SOUTHEAST ASIA.

SANŪSĪ, MUḤAMMAD IBN ʿALI AS- (1202/1787–1276/1859). North African religious scholar and founder of the **Sanūsīya**. He went from Algeria to **Fez** (**Morocco**) to study **Sufism** and became associated with several branches of the **Shādhilīya** (and possibly also with the **Darqāwīya** and **Qādirīya**). Sanūsī later met and was briefly and at different times a disciple of both Aḥmad at-**Tijānī** and **Aḥmad ibn Idrīs**. After he succeeded the latter in **Mecca**, he gradually transformed the followers of ibn Idrīs into the beginnings of the Sanūsīya. Some regard him as an important Sufi **reformer**. *See also* COLONIALISM; MAGHRIB.

SANŪSĪ, SAYYID AḤMAD (1290/1873–1351/1933). North African mystic and third ***shaykh*** of the **Sanūsīya**. By his time, the **order** had spread southward to Chad, and it was there that he spent many years. He is perhaps best known for an ill-fated military resistance to French **colonization** around Chad and the Sudan, for his political activism within the **Ottoman** administration of the region, and for eventually supporting Atatürk's fight against the allies. He ended his life in **Medina**, no longer welcome in lands under European colonial rule. *See also* ARABIAN PENINSULA; MAGHRIB; MIDDLE EAST; REFORM.

SANŪSĪYA. Sufi **order** that originated in the environs of **Mecca** but took root seriously only after its founder, Muḥammad ibn ʿAli as-**Sanūsī**, moved back to **North Africa**, finding at length a congenial setting in Libya. Its spiritual heritage, handed down via the founder's teacher **Aḥmad ibn Idrīs**, is rooted in that of the **Shādhilīya**. *Zāwiyas* of the **organization** (the first founded in 1259/1843) became the signature **institution** across Libya and mid-Saharan Africa, and the manner in which these **residential facilities** (typically with attached schools) were founded became a hallmark of the order. Special devotion to the **Prophet** is also a crucial feature of the tradition. It spread through both its links with nomadic tribespeople and its choice of sites along trade and **pilgrimage** routes. It eventually expanded farther southward into sub-Saharan regions, and during the early 14th/20th century became increasingly **political** in its stance of resistance to European powers, particularly the French and Italians. Today, the order is most important in Libya. *See also* ARABIAN PENINSULA; COLONIALISM; MAGHRIB.

SĀQĪ. *See* CUPBEARER.

SARAKHSĪ, ABŪ ’L-FAḌL MUḤAMMAD IBN ḤASAN (d. 387/997 or 414/1023). Central Asian *shaykh* and influential **Khurāsānī** teacher of the much more famous **Abū Saʿīd ibn Abī ’l-Khayr**. This teacher-**disciple** relationship is often cited as an example of a particularly potent bond that resulted in the student’s far outstripping the master in historical impact. *See also* AUTHORITY; FORMATION; INSTRUCTION.

SARAKHSĪ, LUQMĀN (late fourth/10th c.). A legendary **Persian** “holy fool” who was a contemporary of **Abū Saʿīd ibn Abī ’l-Khayr**. He is best known as the subject of an **anecdote** in which he is informed, after missing an appointed Friday **prayer** time, that officials were en route to take him to task for his lapse. He asked whether they were walking or riding. Informed that they were riding, he commanded the wall on which he sat to “giddyup” by God’s power, and the wall whisked him away. *See also* ĪRĀN.

SARI ṢALṬŪQ (seventh/13th c.). A quasi-legendary **Turkish** warrior **dervish** who, according to the ninth/15th-century epiclike work that bears his name in its title, marched with Muslim forces confronting the Byzantine armies. Like a very bold chaplain, he strode ahead of the troops while reciting **litanies** and functioning as a mediator between the seen and unseen worlds. He came to be identified in popular lore as a disciple of Ḥajjī **Baktāsh**, friend of a number of famous Sufi leaders, as well as spiritual patron and missionary preacher of the **Baktāshīya**. *See also* BALKANS; MIDDLE EAST.

SARĪ “AS-SAQAṬĪ,” ABŪ ’L-ḤASAN (155/772–253/867). Oft-quoted **Baghdad ascetic**, known as “the street vendor,” whose meeting with **Maʿrūf al-Karkhī** introduced him to **Sufism**. He traveled widely in the central **Middle East** and, after settling in Baghdad, became the teacher of many important Sufis, including **Junayd**, **Kharrāz**, and **Sumnūn**. Some sources credit him with producing a **rule**, but he left no extant writings and his thought is known only from citations in **manuals** and **hagiographical** sources. He eventually downplayed the importance of outward asceticism as a mode of living, emphasizing the centrality of acting upon one’s **love** of **God** and neighbor. *See also* BEHAVIOR; ʿIRĀQ; ORDER; ORGANIZATION.

SARRĀJ, ABŪ NAṢR AS- (d. 378/988). Major **theorist** of **Khurasan** and author of an influential **manual**. Few details of his personal life are available, apart from sketchy information about his studying with Jaʿfar al-**Khuldī** and Ibn Sālim (of the **Sālimīya**), and an indication that Abū ’l-Faḍl as-**Sarakhsī** was among his own students. His sole surviving work is the *Book of Light Flashes* (*Kitāb al-Lumaʿ*), an extensive compendium of Sufi **hagiography**,

lexicography, and theory. Its 152 brief chapters are organized in 12 "books," beginning with a kind of sociology of religious **knowledge** that situates Sufi modes of knowing above (but complementary to) the disciplines of **tradition**, **exegesis**, and **law**. He then moves through the various aspects of distinctively Sufi interpretations to those disciplines. Over a fourth of the work is dedicated to Sufi practice, detailing specifics of **behavior**, **dress**, and related matters of **ritual** and communal life. In the final five books, Sarrāj discusses **audition**, **ecstasy**, **miracles** and **wonders**, **terminology**, and the peculiarities of ecstatic utterance. Along with the work of **Abū Ṭālib al-Makkī**, it is among the earliest such works in **Arabic** and a source of much of what we know about countless early Sufis who left no writings of their own. *See also* CENTRAL ASIA; HISTORIOGRAPHY; TERMINOLOGY; THEORY, MYSTICAL.

SATAN. Originally either a *jinn* (created of smokeless fire) or an **angel**—a much-debated issue—Iblīs forfeited his status when he refused **God**'s command that all the angels do homage to the newly created **Adam**. He argued that it made no sense for creatures of fire to bow before a creature of clay. Satan and his minions are at liberty to attempt to lure human beings away from attentiveness to God, but his power is of course limited. Sufi authors, and especially **poets** such as **Ḥallāj**, have often discussed sympathetically the dilemma in which God's command left Iblīs: he was to worship none beside God and yet bow to Adam. It was as though God had commanded him to jump into the water without getting wet. Satan thus becomes paradoxically a model of the **mystic**—the **lover** of God whose dedication to acknowledging God's absolute **unity** tragically separated him from the object of his devotion. As for Satan's role in human **behavior**, Sufi tradition generally regards "him" as the nemesis against whose tug on the **ego** one must constantly resist. *See also* ASCETICISM; ETHICS; SELF-SCRUTINY; SEPARATION; STRUGGLE.

SAWĀNIḤ. *See* GHAZĀLĪ, AḤMAD AL- (ca. 453/1061–520/1126).

SĀWĪ, JAMĀL AD-DĪN AS- (d. 620/1223). Often acknowledged as the originator of the **Qalandarīya**, or at least for its westward spread from **Central Asia**. He became well known early on for his idiosyncratic choices in **clothing** and personal grooming habits.

SAYYIDA FĀṬIMA AL- [MANŪBĪYA] (d. 665/1267). Maghribī Friend of God whose **shrines** in Tunis (**tomb** and **zāwīya**) as well as the village of Manūba continue to draw devotees all week, plus special gatherings on Monday and Sunday, respectively, in those locations. **Women** predominate in the

afternoon *ḥaḍras*, while men are in the majority during evening **recollections** (*dhikr*). She is one of very few female Friends who have merited large-scale hagiographical accounts. Local tradition counts her among the "40 disciples" of **Shādhilī**, and **rituals** performed at her two sites are from that **order**. Most of all, Sayyida Fāṭima is the patron of all women in the region, who come to observe all manner of rites of passage, from attaining adulthood to choosing a husband to celebrating a first child's birth. *See also* GENDER; MAGHRIB; SEXUALITY; VISITATION.

SCIENCE OF HEARTS. The general term (**Arabic**, *ʿilm al-qulūb*) Sufi **theorists** and **manualists** use to refer to the whole complex of spiritual disciplines designed to aid the seeker along the **journey**. The disciplines are integral to Sufi **formation** and **instruction** in the quest for mystical **knowledge**, and spiritual guidance of a ***shaykh*** is another specific aspect of the science. Any number of disciplines contribute to this science, including prominently **exegesis** and **hermeneutics** and the use of various **typologies** and **psychological** models, and the understanding of technical **terminology** used in the **discernment** of spirits. It involves tutelage in various forms of **self-discipline**, **self-scrutiny**, and **asceticism** needed to engage in the ongoing **struggle**, including **contemplation** and various forms of **prayer** and **recollection**. Authentic science of hearts is the opposite of "self-direction" (*tadbīr*), against which **Ibn ʿAṭāʾ Allāh** and others caution. *See also* BEHAVIOR; DISCERNMENT; ETHICS; VIGILANCE.

SEAL. The concept that a given individual represents finality, hence a kind of closure (*khatm*, "seal"), in a line of succession. The term is used to refer to **Muḥammad** as the last **prophet** (*khatm al-anbiyāʾ*), and to a number of prominent Sufis considered by their followers (or themselves) to be the greatest of the **Friends of God** (*khatm al-awliyāʾ*). *See also* COSMOLOGY; HIERARCHY; HONORIFICS; RANKS; REALMS.

SELF-DISCIPLINE. A large concept including principally a range of methods of **struggle** (*mujāhada*, from the same root as *jihād*) against one's **ego**-soul (*nafs*) as well as various forms of **asceticism**. These include, for example, **self-scrutiny**, the **contemplative** disciplines, and all applied aspects of the **science of hearts**. *See also* ETHICS; VIGILANCE.

SELF-SCRUTINY. Taking account (*muḥāsaba*) of one's inner spiritual movements, a major ingredient in the process of **discernment** that is an integral component of the **science of hearts**. All of the Sufis with prominent reputations as spiritual guides (***shaykhs***) developed their distinctive approaches to self-scrutiny, and some, such as **Muḥāsibī** (whose nickname



Prince meeting holy man. A royal seeker, with his traveling retinue, receives spiritual direction from a Sufi *shaykh*. Attributed to Manôhar, Indian, active ca. 1580–1620, and his studio; ca. 1610; Indian, Mughal period; ink, watercolor, and gold on paper; 6 7/16 x 4 7/16 in; Saint Louis Art Museum, Gift of J. Lionberger Davis, 386:1952.

derives from his legendary competence in this area) developed seminal works of spiritual **psychology** around this central issue. *See also* CONTEMPLATION; FORMATION; INSTRUCTION; RETICENCE, SPIRITUAL.

SEMĀHĀNE. *See* INSTITUTIONS.

SENEGAL. Small **West African** nation whose national language is **Wolof**, perhaps best known for the role of Amadou **Bamba** and his **Murīdīya** in shaping much of its 20th-century history. Also important there has been the **Tijānīya**.

SEPARATION. An aspect of spiritual **experience** associated with painful distance from the **Beloved** and often juxtaposed with **union**. Separation (*farq*) results from the seeker's shortcomings, yet, paradoxically, there can be no union without separation. Only when one becomes aware of the distance resulting from one's disobedience can one know the true status of one's creatureliness and need of **God**. *See also* AUTHENTICITY; EGO; HELL; VICE.

SERVANT. The most common term used to describe a human being from a religious perspective. **God** alone is master, and each individual is ideally *ʿabd Allāh* (the plural here is *ʿibād*) a servant of God. Sufi authors on the whole presuppose this as the baseline, so to speak, of the spiritual life. Common **Arabic** parlance often uses cognate terms, such as *ʿabīd* and its plural, *ʿubbād*, to refer to pious persons or devotees. *See also* BEHAVIOR; ETHICS; JOURNEY; STRUGGLE.

SEXUALITY. Awareness of, and practice in relation to, the sexual nature of human beings. An important but too-seldom acknowledged or studied theme in much mystical **poetry**, issues of sexuality and **gender** relationships are frequently a backdrop or subtle undercurrent in Sufi descriptions of interaction between **lover** and **Beloved**. Poetic intimations of especially male-to-male sexual connection frequently take the form of admiring descriptions of the beardless, downy-cheeked youth. Some famous Sufis insist that the seductive beauty of young boys is a function of the power of multiple diabolical forces attending the youths (whereas only one demon is at work in feminine charms). These often suggest homosexual relationships, of course, but one cannot always attribute them simply and definitively to homosexuality. **Rūmī** is among the most famous poets to speak often of his close male friendships, describing **Shams** and others as inspirational alter-egos, and critics in his own day and later have sought to discredit the poet for leaving his family to pursue a relationship with the wandering **dervish**. Heterosexual imagery also underlies countless metaphors of the divine-human relationship, as in the stories of **Joseph** and **Zulaykhā**, and Laylā and Majnūn. *See also* WOMEN.

SHABISTARĪ, MAḤMŪD ASH- (d. ca. 737/1337). Persian author and **poet** from Azerbaijan with spiritual ties to the **Kubrawīya**. His most famous work is the **didactic** poem in rhyming **couplets** called the *Rose Garden of Mystery* (*Gulshan-i rāz*). In the same **genre** is his *Treatise on (Mystical) Felicity* (*Saʿādat-nāma*), and he is credited with two prose works of mystical theology as well as a small number of **lyric** poems. Much of his work explores the theme of spiritual development through **experiential knowledge** and bears the stamp of **Ibn ʿArabī**. Later followers such as Shams ad-Dīn Muḥammad **Lāhijī** produced significant commentaries, particularly on the *Rose Garden*. *See also* ĪRĀN; THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

SHADD. *See* INITIATION.

SHĀDHILĪ, ABŪ 'L-ḤASAN ASH- (ca. 593/1196-656/1258). Moroccan mystic and **Friend of God**, founder of the **Shādhilīya**. Rather sketchy details of his life suggest that he traveled in the central **Middle East** for a few years in search of the **pole** of his era, eventually meeting back in Morocco **Ibn Mashīsh** and identifying him as that central figure. When his teacher was murdered, he traveled east to what is now Tunisia and established himself in the town of Shādhila for around 20 years before moving again to **Alexandria**, **Egypt**. There he further developed down-to-earth spirituality characteristic of his **order**, a simple approach with broad appeal as well as lofty aspirations to guide the more spiritually advanced among his disciples. He downplayed external practices that tended to bring attention to themselves, such as **audition**, and emphasized unassuming personal devotion (particularly in the form of **supplication** and **litanies**, some composed by him) and **self-scrutiny**. Much of what is known of the ***shaykh***'s thought is contained by writings of his **disciples**, such as **Ibn ʿAṭāʾ Allāh**, whose *Subtleties of Grace* (*Laṭāʾif al-Minan*) remains an essential source. Perhaps his only theological extravagance was his belief that he was the spiritual axis of his era. And one of the ironies of his otherwise unpretentious life is that his followers attributed countless **wonders** to him and developed his **tomb** as a focus of extensive devotion and **visitation**, despite the founder's repudiation of saint veneration. He was succeeded by Abū 'l-ʿAbbās al-**Mursī**. *See also* ETHICS; HAGIOGRAPHY; MAGHRIB; MIDDLE EAST.

SHĀDHILĪYA. The **order** founded by Abū 'l-Ḥasan ash-**Shādhilī**, a major **organization** across **North Africa** and into the central **Middle East**. As successor to the founder, Abū 'l-ʿAbbās al-**Mursī** actively expanded the order through the founding of *khānaqāhs*, and the order's third master, **Ibn ʿAṭāʾ Allāh**, further developed its devotional legacy as well as its mystical

theology through his very popular writings. His teachings were in turn further developed and disseminated by **Ibn ʿAbbād ar-Rundī**. Eventually, the order spread globally, with branches in **Turkey** and as far eastward as **China** and **Indonesia**. The order's overall **organization** remained quite fluid, with subordinate **institutions** maintaining considerable independence. Above all, the spirit of the order appealed to devout lay persons, for it did not require specific **clothing** or community living, though it strongly recommended regular contact with a spiritual **director**. Among the Sufi founders profoundly influenced by the Shādhilī spirituality are **Darqāwī**, **Jazūlī**, **Wafāʾ**, and **Zarrūq**. With an affinity not unlike that demonstrated by Catholic religious orders that adopted the spirit of earlier orders, such as the Benedictines or Jesuits, other orders that branched off of the Shādhilīya include the **ʿĪsāwīya** and **Jazūlīya**. *See also* ANDALUSIA; IBERIAN PENINSULA; MAGHRIB.

SHĀFIʿĪ *MADHHAB*. *See* LAW.

SHĀH MĀDAR. *See* ZINDA SHĀH MĀDAR, BADĪʿ AD-DĪN (715/1315–ca. 838/1434).

SHĀH WALĪ ALLĀH OF DELHĪ (1114/1703–1176/1762). Major **Indian** religious scholar, **reformer**, translator of the **Qurʾān** into **Persian**, member of the **Naqshbandīya** and **Qādirīya**, and author who sought to reconcile mystical trends and mainstream **theology**. This thrust is particularly evident in several Persian works that explore psychological aspects of mystical **experience** and enter prominently into the ***wujūdī* controversy**. According to tradition, he had numerous **visionary** experiences featuring the **Prophet** and his family. He identified **Sufism** with the third of the essential elements of religious experience, *iḥsān* ("making beautiful," synonymous with **spirituality**, after *islām* and *īmān*, "**surrender**" and "faith"). Acknowledging major differences in individual seekers, he maintained an important distinction between one who is "drawn" to **ecstasy** (*majdhūb*) and the **wayfarer** who makes slower progress (*sālik*), although the latter could eventually become one of the former. Two of the spiritual **typologies** he developed to assist in the evaluation of one's progress were three stages of acknowledgment of the divine unity and four dimensions of divine **manifestation**. The **history** of Sufism, he believed, unfolded in four cycles: the first began with the Prophet, the second with **Junayd**, the third with **Abū Sa'īd ibn Abī 'l-Khayr**, and the fourth with **Ibn ʿArabī**. *See also* SOUTH ASIA; THEORY, MYSTICAL; UNION.

***SHAHĀDA*.** *See* CREED.

SHAHĪD. *See* MARTYR.

SHĀHID. *See* WITNESS.

SHAJARA. *See* LINEAGE.

SHAME. An aspect of spiritual **experience** expressed by the **Arabic** term *ḥayāʾ*. It is particularly prominent in the more **ascetical** traditions within **Sufism**, implying a heavy emphasis on compunction for sin and a desire for true **repentance**.

SHAMS AD-DĪN TABRĪZĪ (d. 645/1247). Wandering **dervish** (perhaps associated with a ***qalandar***, **chivalric**, or **akhī** movement) who became an alter-ego of **Rūmī**. He may also have had links to the **Kubrawīya**. He came to **Konya** in 642/1244 and soon became acquainted with Rūmī and his family. The two began to spend a great deal of time together and the poet acknowledges the dervish as a prime inspiration for much of his **poetry**. Shams left a single work in prose, the quasi-**autobiographical** ***Discourses*** (*Maqālāt*) in which he speaks of the centrality of love for the **Prophet**. Rūmī's family and friends grew increasingly jealous of the relationship, and some have argued that one of the poet's sons, ʿAlāʾ ad-Dīn, may have been involved in the murder of Shams. *See also* ḤUSĀM AD-DĪN ÇELEBĪ (ca. 623/1226–683/1284); MAWLAWĪYA; MIDDLE EAST; TURKEY.

SHAQĪQ AL-BALKHĪ (d. 194/810). Persian mystic and author, from present-day **Afghanistan**, credited with writing the first systematic program for a series of **forty**-day **retreats**, and with being the first in his region to discuss mystical **states**. The **Khurāsānī**'s short **Arabic** work outlines the requirements of four resting places along a **journey**, beginning with **ascetical** self-denial and progressing through **fear** and longing for **heaven**, to **love**. His plan may well have been an important influence on further development of such psycho-spiritual schemas with their extensive elaboration of various **stations** and states. *See also* CENTRAL ASIA; CONTEMPLATION; TRAVEL; TYPOLOGIES.

SHAʿRĀNĪ, ʿABD AL-WAHHĀB ASH- (897/1492–973/1565). Egyptian religious scholar and Sufi **hagiographer**. He traces his ancestry back to an early member of the **Shādhilīya**, and his family had been involved with **Sufism** for generations. He became the leader of the family's own version of a Sufi **order**, showing influences of the **Badawīya** as well as the Shādhilīya but inclining to a populist approach that emphasized conscientious adherence to fundamental legal prescriptions. The order has not been active since the

early 13th/19th century. **Theologically**, he was a defender of **Ibn al-ʿArabī**, and one of his own more famous students was **Munāwī**. *See also* FRIEND OF GOD; HISTORIOGRAPHY; MIDDLE EAST.

SHARḤ. *See* EXEGESIS.

SHARĪʿA. *See* LAW.

SHAṬḤ. *See* ECSTASY.

SHAṬṬĀRĪYA. Indian order founded in the ninth/15th century by a member of the **Suhrawardīya** family, Shāh ʿAbd Allāh (d. 890/1485), and later spread to **Indonesia**. The order's name is a reference to the notion that at the highest level of mystical attainment is that of the *shaṭṭār*, one who makes *rapid* progress. The theory behind the **organization**'s practice was intimately bound up with **cosmology** and the influence of celestial bodies on human life. Major members of the order include Muḥammad Ghawth **Gwāliyārī** and **Sinkilī**. Not unlike the **Chishtīya**, the order gravitated toward **political** activism. *See also* HONORIFICS; RANKS; SOUTH ASIA.

SHAWQ. *See* DESIRE.

SHAYKH. From the **Arabic** for "elder," referring in its most general sense to a tribal, religious, or organizational leader. In the context of **Sufism**, the term refers especially to individuals entrusted with the critical aspect of spiritual guidance and **formation** called the **science of hearts**, or with leadership of an **order**. The term *shaykh* and the feminine form, *shaykha*, as well as its **Persian** equivalent, *pīr*, can, by extension, mean "venerable." Both terms can refer to senior Sufis who exercise various specific kinds of institutional **authority** in Sufi orders.

Sufi authors speak of the importance of the *shaykh at-taʿlīm*, whose role is that of **instruction** in a wider range of often less-arcane concerns and matters of personal and communal discipline. Some scholars argue that this broadly educative role was dominant until about the fourth/10th century, at which time the *shaykh* began to assume a more spiritually oriented function, that of the soul-mentor. The term *shaykh at-tarbīya*, "formative guide," refers to the function of forming seekers in the inner disciplines essential to progress on the **path**. The moral authority of such a guide has been nearly absolute in many orders, and seekers are counseled to think of themselves as akin to the cadaver in the hands of one who prepares it for burial. This change arguably occurred as Sufi **theorists** elaborated in their **manuals** the science of hearts as a map for the spiritual **journey**. In the case of the **Naqshbandīya** in

modern times, the *shaykh*'s role has also included a mediating function in relation to the person of the **Prophet**, assisting the seeker to connect with that paragon of **intimacy** with **God**. That same order has emphasized the importance of the practice of **visualization** of one's *shaykh*. Slightly more technical and precise in relation to the role of spiritual direction is the Arabic *murshid*, "one who confers right guidance." Sometimes the term *bābā*, "papa," is used as a synonym.

Apart from the Sufi connections, the term *shaykh* often used to refer to the leader of, for example, a tribe, or was conferred **honorifically** on someone with special credentials for religious leadership and knowledge. *See also* BEHAVIOR; ETHICS; OBEDIENCE; OFFICE; LITANIES; PRAYER, RITUAL; RETREAT.

SHIBLĪ, ABŪ BAKR IBN JAḤDAR ASH- (247/861–334/945). Religious scholar and early ʿ**Irāqī** Sufi, disciple of **Junayd**, and erstwhile associate of **Ḥallāj**. His eccentric behavior marginalized him, and some of his claims to spiritual **authority** drew criticism from religious authorities. He **initiated** a number of influential **disciples**, including al-**Ḥuṣrī**, **Ibn Khafīf**, and **Naṣrābādhī**, but his views survive only in extensive citations of his mystical **allusions** gathered especially in the major **manuals**. *See also* MIDDLE EAST; INTOXICATION; SOBRIETY; THEORY, MYSTICAL.

SHIHĀB AD-DĪN IBN ʿABD ALLĀH OF PALEMBANG (fl. ca. 1750). Important **Indonesian** translator of **Arabic** Sufi texts into **Malay** and author of several texts of his own (apparently). A contemporary and countryman of ʿ**Abd aṣ-Ṣāmad** and **Kemas Fakhr ad-Dīn**, he sought to preserve the "classical" **teaching** of ***shaykhs*** such as **Junayd**, **Ghazālī**, and **Qushayrī**. *See also* ḤAMZA FANṢŪRĪ (fl. ca. 968/1560); SOUTHEAST ASIA.

SHĪʿĪ SUFISM. Official or formal adoption by particular **orders** of Shīʿī teachings, **ritual**, and **symbolism**. This involves particularly the explicit acknowledgment of a major role for the Shīʿī *imāms* in an order's genealogy. Many organizations trace their **lineages** through figures of central importance in Shīʿī tradition, such as ʿ**Alī**, **Jaʿfar aṣ-Ṣādiq**, and some of the earlier *imāms*, but only a few **Persian** orders have embraced Twelver Shīʿī tradition quite integrally. These include chiefly the present-day **Dhahabīya**, Khāksār, **Niʿmat-allāhīya**, and **Nūrbakhshīya**. One could also include for historical completeness the case of the long-defunct **Ṣafawīs**. Affinities between **Sufism** and Shīʿī tradition in general include such features as similarities in the roles of ***shaykhs*** and the *imāms* (e.g., **authority** in interpretation); characteristics (e.g., power and **wonders**) and functions (e.g., **intercession** and position in the cosmic **hierarchy**, including that of **pole**) shared by **Friends of**

God and the *imāms*; and the types of ritual observances practiced in relation to those paragons of sanctity and sources of **blessing** (e.g., **visitation**). *See also* ĪRĀN; SUNNĪ.

SHINNĀWĪ, AḤMAD ASH- (d. 1028/1619). One of a trio of **Naqshbandī** ***shaykhs*** of **Medina** (along with **Qushāshī** and **Kūrānī**) who taught that tradition in concert with those of other **lineages**. In addition to their Sufi credentials, the three were noted as multidisciplinary scholars, and their influence traveled far and wide as their students returned home. After gaining **initiation** into two branches of the **Naqshbandīya**, he became the *khalīfa* of the primarily **Shaṭṭārī** *shaykh* Barwajī, and scholars still debate how best to describe Shinnāwī's main affiliation. *See also* MECCA; SOUTHEAST ASIA.

SHĪRĀZ. Major southwestern **Persian** city, not far from the ancient pre-Islamic Achaemenid Dynasty city of Persepolis (sixth century B.C.E.). It was home to many famous Sufis, including **Ḥāfiẓ**, **Ibn Khafīf**, **Rūzbihān Baqlī**, and **Saʿdī**. Townspeople in general had a reputation of old for devotion and **asceticism**.

SHRINE. Structure or **architectural** complex associated with a **prophet** or **Friend of God**, typically a goal for pilgrim **visitation** (*mazār*, place to which one goes on *ziyāra*). Most such **institutions** (sometimes funded by **endowments**) are associated with **tombs** of holy persons, but some, such as **Jerusalem**'s **Dome of the Rock**, enjoy elevated status by association with episodes in the life of the holy person. *See also* ARCHITECTURE; MECCA; MEDINA.

SHUSHTARĪ, ABŪ 'L-ḤASAN ASH- (610/1212–668/1269). Andalusian student of the Sufi **poet Dimashqī**, **Ibn Sabʿīn**, and various students of Abū Ḥafṣ ʿUmar as-**Suhrawardī**. His association with the controversial Ibn Sabʿīn elicited some debate as whether he ever actually distanced himself from that teacher's more questionable views. His studies took him to **Egypt** and **Mecca**, and he was buried at Damietta, but he spent most of his life in **Iberia**, where he became noted for his finely crafted **lyric** mystical poetry, including the *zajal* and *muwashshaḥāt* **genres**. *See also* IBN LUYŪN, ABŪ ʿUTHMĀN (681/1282–750/1349).

SĪDĪ MUḤAMMAD (1239/1823–1315/1897). North African who opted for cooperation with French occupants of Tunisia but sought to counteract colonial influence by his **institution** of a major complex including a *zawīya*, *madrasa*, and caravansarai for pilgrims. He was affiliated to a 19th-century

order called the Raḥmānīya and appointed his daughter Lalla Zaynab (d. 1322/1904) as his successor at the complex. *See also* COLONIALISM; IBERIAN PENINSULA; MOROCCO; POLITICS; WOMEN.

ṢIDQ. *See* AUTHENTICITY.

SIJILMĀSĪ, AḤMAD IBN AL-MUBĀRAK AS- (1090/1679–1156/1743). **Moroccan** Sufi author of an important **hagiography** of ʿAbd al-ʿAzīz ad-**Dabbāgh**, of the Muḥammadīya **order**.

SILSILA. *See* LINEAGE.

SIMILITUDE. An extended simile, analogous to a parable except that it relies less on developed **narrative** details, meant to teach a spiritual or ethical point or principle. The **Qurʾān** contains many similitudes (*amthāl*, s.g. *mathal*) "coined" by the divine pedagogue, and Sufi authors pick up and extend those scriptural leads in addition to fashioning their own in prose and **poetic** works alike. *See also* ALLEGORY; METAPHOR; SYMBOLISM.

SIMNĀNĪ, ʿALĀʾ AD-DAWLA (659/1261–736/1336). Persian mystic and author who was a son of a powerful and influential family during the period of Mongol Il-khānid rule in **Iran**. According to tradition, he experienced a conversion precipitated by a **vision** and a protracted illness, developing into a redoubtable apologist for **Islam** in debate with the Buddhist monks who visited the Mongol courts. His familiarity with **Sufism** remained informal and self-taught for a time, but he eventually cultivated a series of more formal relationships with influential ***shaykhs*** in **Baghdad** and Persia. His clearest **institutional** link was with the **Kubrawīya** via **Iraq**. He wrote a number of important works of theory in which he contests the thought of **Ibn ʿArabī**. Perhaps the most distinctive aspect of his thought is his development of ʿAyn al-Quḍāt **Hamadānī**'s **psychological** concept of the seven "spiritual subtleties" associated with the inner faculties. Each is further paired with a specific symbolic **color** and **prophet**. A major theme underlying his work is a balancing of **Sunnī** and **Shīʿī theological** elements with Sufism. *See also* MIDDLE EAST; THEORY, MYSTICAL.

SIMNĀNĪ, SAYYID ASHRAF JAHĀNGĪR (d. ca. 829/1425). Sufi saint, teacher, and **theorist** of **Persian** origin (**Khurasan**) who spent much of his adult life in **India**. Claiming **affiliation** to 14 different **orders**, he was most intimately claimed by the **Chishtīya** and is the subject of a major **hagiography**. He speaks at length of the importance of **rituals** of **audition**, and a

significant portion of one of his extant works, in the **genre** of mystical **discourse**, functions also as a hagiographical source for his order. He mentored **Shāh Mādar**. *See also* FRIEND OF GOD; ĪRĀN.

SĪMURGH. A mythical **bird** from pre-Islamic lore, a hybrid of features of the eagle and griffon with elaborate flowing plumage, that functions as a **symbol** of **God**. In the **Persian** national epic, *The Book of Kings* (*Shāhnāma*), the wondrous creature was known to visit great royal heroes when they were in dire straits, to avail them of its magical powers. Dwelling in the remote Elburz Mountains, the bird becomes the symbol of divine kingship in ʿ**Aṭṭār**'s *Conference of the Birds* (*Manṭiq aṭ-ṭayr*) where the poet fashions an elaborate pun. When a bedraggled group of a mere 30 birds (*sī murgh* in Persian) appear at the mountain palace asking for the Sīmurgh, they find themselves standing before a large **mirror** and discovering the object of their quest within themselves. *See also* ALLEGORY; METAPHOR; NARRATIVE.

SIN. *See* VICE.

SINCERITY. A quality of spirit characterized by a perfect lack of self-consciousness, the diametric opposite of hypocrisy. Many theorists and **manualists** locate *ikhlāṣ* at various junctures among the **stations** or **states**, but virtually all major Sufi authors discuss the quality at some point even if they do not analyze it so systematically as that. A genuinely sincere seeker does not act out of a hope for reward or fear of punishment and is unaffected by, indeed unaware of, other people's opinions of him or her. Sincerity is a feature that most of all describes the individual's relationship with **God**, and **Muḥāsibī**, for example, further analyzes sincerity into degrees of docility and promptness in responding in sincerity. *See also* FORMATION; SELF-SCRUTINY.

SIND. A region straddling the lower Indus River and occupying parts of present-day **Pakistan** and **India**. The region was important in the history of **Sufism** especially through the **Mughal Dynasty**, and several Sufi authors crafted **Sindhī** into an important mystical literary **language**. The two most prominent Sufi orders there have been the **Naqshbandīya** and **Suhrawardīya**. Most of all, the region is famed for its countless **tombs** of **Friends of God**, and as a land of pilgrims intent on **visitation**. Many Muslims still long to be buried at Maklī Hill, where many famous holy persons are interred. *See also* SOUTH ASIA.

SINDHĪ. An Indo-Aryan **language** spoken by about 20 million **Pākistānīs** (about 80 percent of the population) and **Indians**. Its 52 letters are written in a variation of the **Arabic** script. It became an important vehicle for Sufi **poets** in late medieval and early modern times in **South Asia**. Sufi authors who wrote notably in the language include ʿ**Abd al-Laṭīf** and **Sachal Sarmast**. *See also* PERSIAN; SOUTH ASIA; URDŪ.

SINGING. One of the forms of **music** used by many Sufi groups for communal **ritual** in particular. **Recollection** rituals of many **orders** include devotional songs (*anāshīd*) as well as instrumental music. Some orders incorporate into their ceremonies a formal role for the office of chanter (*muzamzim*) or groups of singers (*munshidūn*). Two of the major orders that have developed important song repertoires are the **Mawlawīya** and the **Chishtīya**, the latter most closely associated with ***qawwālī***. Song styles can be both accompanied instrumentally and a capella. *See also* DANCE; MUSIC; PARVEEN, ABIDA (1374/1954–).

SINKILĪ, ʿABD AR-RAʾŪF AS- (ca. 1030/1620–1693/1104). Malay religious scholar, from western Sumatra (**Indonesia**), and **Friend of God** who brought the **Shaṭṭārīya** to **Southeast Asia** and was a major ***shaykh*** of that order as well as of the **Qādirīya**. Traditional accounts credit him with introducing **Islam** to Acheh after 19 years of study in **Medina** with Aḥmad **Qushāshī** and Ibrāhīm al-**Kūrānī**. He apparently did not find the **theological** positions of fellow Malay scholars **Ḥamza Fanṣūrī** and **Samaṭrānī** on the ***wujūdī* controversy** congenial, but refrained from the head-on attacks for which **Rānīrī** was well known. He is believed to have translated the **Qurʾān** into Malay for the first time. *See also* SOUTHEAST ASIA; THEORY, MYSTICAL; UNITY, ONTOLOGICAL.

SIRHINDĪ, AḤMAD (971/1563–1034/1624). Major **Indian** religious scholar and mystical author from the **Panjab** and *pīr* of the **Naqshbandīya** under the **Mughal Dynasty**. As a Sufi leader, he was **politically** active, offering advice to rulers concerning needed religious reforms. And, as his hundreds of **letters** in **Persian** suggest, he sustained personal relationships with a large number of individuals. A major theme in his writing is the central role of the "**renewer**" or **reformer** whom God promised to raise up each (Islamic) century and whose function was, in effect, to extend the influence of the **prophets** beyond the age of prophetic **revelation**. His followers named him the "renewer (*mujaddid*) of the age," and his branch of the **order** came to be known as the Mujaddidīya. The concept of **intoxication** plays a signal role in his theory of how **Friends of God** model mystical **experience**. *See also* SOUTH ASIA.

SIRR. *See* HEART.

SIYĀḤA. *See* ASCETICISM; JOURNEY; TRAVEL.

SOBRIETY. One's "natural" spiritual condition, prior to **ecstatic experience**, and, according to some, the optimal condition after such experience as well. According to the latter view, "**intoxication**" is at best a temporary spiritual experience, for the human person is not created to survive long at, let alone sustain, such a pitch of intensity. Some Sufi authors, such as **Junayd**, speak of a "second" sobriety (*saḥw*) according to which one returns from a state of ecstatic intoxication to a sustainable level of spiritual engagement. *See also* METAPHOR; TYPOLOGIES.

SOLOMON. A **prophet**, son of **David**, known for his wisdom and for his unusual relationship to Bilqīs, Queen of Sheba. An important aspect of his special **knowledge** was his facility in communicating with all living beings, especially the **birds** and the *jinn* (creatures of smokeless fire whom the king enlisted to build his temple). The crested hoopoe (*hudhud* in Persian) assisted him in his military conquests as a kind of airborne divining rod, reconnoitering for sources of water. A story in which a mere ant confronts the king with his arrogant dismissal of the powerless of this world describes a moment of spiritual conversion about which Sufi **poets** comment often. *See also* ALLEGORY; ʿAṬṬĀR, FARĪD AD-DĪN (ca. 540/1145–618/1221); JOURNEY.

SOMALIA. East African state on the Horn of Africa, influential in the survival and development of distinctive regional Sufi **institutions** led by locally important ***shaykhs***. Especially significant were early modern (i.e., relatively late) connections with the Aḥmadīya, **Qādirīya**, Sāliḥīya, and Zaylāʿīya. *See also* UWAYS IBN MUḤAMMAD AL-BARAWĪ, SHAYKH (1264/1847–1327/1909); ZAYLĀʿĪ, ʿABD AR-RAḤMĀN AZ- (ca. 1236/1820–1298/1880).

SOUL. A human faculty (generally referred to by the **Arabic** term *nafs*) whose status and function varies according to context. According to the **Qurʾān**, the *nafs* can function as an obstreperous **ego** (an-*nafs al-ammāra*, the overweening soul) with its selfish and even downright evil designs that contend with **spirit** for the attentions of the **heart**. In that role, the soul stands as the prime enemy against which the seeker must **struggle**. It can also act as a moral compass, calling the individual to act justly; *an-nafs al-lawwāma*, the blaming soul, is akin to conscience. There is also the tranquil soul, *an-nafs al-muṭmaʾinna*, representing a condition occurring in the presence of

God. The various aspects of soul each suggest different features of the Sufi **psychological** analysis of spiritual **experience**. *See also* ASCETICISM; SCIENCE OF HEARTS; SELF-SCRUTINY.

SOUTH ASIA. Region consisting principally of three nation-states that once comprised **India** alone, from which **Pakistan** was partitioned in 1367/1947, with the former East Pakistan separating to form Bangladesh in 1391/1971. (Sri Lanka is also to be included, and some would also include the Himalayan nations of Nepal, Tibet, Sikkim, and Bhutan, but none of the latter has ever had significant Muslim populations.) Major **orders** include the **Chishtīya**, **Firdawsīya**, Kāzarūnīya, **Kubrāwīya**, **Naqshbandīya**, **Qalandarīya**, **Shaṭṭārīya**, and **Suhrawardīya**. *See also* SOUTHEAST ASIA.

SOUTHEAST ASIA. Generally taken to include the nation-states of Vietnam, Laos, Cambodia, Thailand, Burma, **Malaysia**, **Indonesia**, Singapore, Brunei, and the Philippines. The most important language prior to modern times in the communication of **Sufism** is **Malay**. Major Sufis include ʿ**Abd aṣ-Ṣamad of Palembang**, **Ḥamza Fanṣūrī**, **Rānīrī**, **Samaṭrānī**, and **Sinkilī**. Numbered among the more influential orders are the Aḥmadīya, **Chishtīya**, **Naqshbandīya**, **Qādirīya**, **Rifāʿīya**, **Shādhilīya**, and **Shaṭṭārīya**. *See also* SOUTH ASIA.

SPACE, SACRED. A key **theoretical** and practical concept related to Sufi **institutions** and **ritual**, variously defined and implement in the different **orders**. Monumentalized in various **architectural** forms and functions, sacred space is as often marked by natural features and **symbols** and can take the form of a "spiritual space" brought about by such practices as **ascetical self-discipline**, **retreat**, and protracted **prayer** and **devotion**. *See also* IMPLEMENTS; SYMBOLISM; TIMES, SACRED.

SPAIN. *See* ANDALUSIA.

SPIRIT. A human faculty (generally referred to by the **Arabic** term *rūḥ*) that typically represents positive inner impulses and drives. It engages in a tug-of-war with the **ego-soul** to win over the ever-changeable **heart**. Some Sufi **psychological** theories add the element of "natural disposition" to the mix, interposing it between spirit and heart. In addition, many Sufi authors describe the spirit as highly mobile, able to depart from the body during sleep and returning during the waking state; though it leaves the body at death, it will be united with the body in **resurrection**. *See also* ASCETICISM; SCIENCE OF HEARTS.

SPIRITUALITY. One English equivalent for the **Arabic** term *iḥsān*, "making/doing the beautiful," the third key ingredient mentioned in the "**Ḥadīth** of **Gabriel**," along with *islām* (**surrender**) and *īmān* (faith). It is an especially important concept in Sufi thought, representing as it does a high level of spiritual progress.

STAFF. An **implement** used by many Sufi **orders** as both a practical device and a **symbol** of the seeker's **pilgrim** status. On a more **symbolic** level, the staff functions in the lore of many **orders** as an article of spiritual heredity, handed down from as far back as **Adam**. Like the **begging bowl** and **cloak**, the staff thus becomes a link to exemplary pilgrims past. *See also* CLOTHING; HEADGEAR.

STAGES. Milestones or resting places along the spiritual **journey**. Often expressed by the term *manāzil* (sg. *manzil*, place at which one settles down), stages of various kinds are laid out and analyzed in the diverse **typologies** Sufi **theorists** have devised. Tempting as it may be to read descriptions of, for example, **stations** and **states** and other types of "stages," in a linear or progressive fashion, the **metaphor** of traveling toward the goal of **union** is rarely understood as a simple passage from one stage to another, never to revisit "earlier" stages. Instead, the **wayfarer**'s advance in some ways encompasses all stages traversed as a condition for progress. *See also* PSYCHOLOGY; SCIENCE OF HEARTS; TYPOLOGIES.

STANDARD. A flag (*ʿalam*), among the **ritual implements** and identifying marks of specific Sufi groups or famous individuals. When members of more than one **order** gather for a joint **ritual** occasion, one might see different **colored** standards flying (often triangular in shape) or hanging as **banners** (typically rectangular cloth panels) on nearby walls. Some **Friends of God** have had their own standards, sometimes inscribed with the individual's name along with a pious wish expressed in such formulae as "May God sanctify/ennoble his/her spirit/countenance." Standards are often hung in the holy person's **tomb** as well. Devotees celebrating **birthdays** of famous Sufis often carry standards in ritual processions. *See also* CLOTHING; HEADGEAR; STAFF.

STANDING. A **metaphor** used to express a feature of mystical **experience** in which **God** positions or "stays" an individual in a particular **moment** or spiritual **stage**. It was **Niffarī** who most significantly injected the term (*waqfa*, with the active participle *wāqif*) into the Sufi **lexicon**. *See also* TERMINOLOGY; TYPOLOGIES.

STATE. A dimension of spiritual **experience** generally characterized as fleeting and irretrievable in the sense that it is a pure gift of **God** unrelated to human effort. Sufi authors offer various opinions as to what aspects of experience qualify as states, as well as about the precise relationships between states and **stations**. **Sarrāj**, for example, lists 10 states (*ḥāl/aḥwāl*), including meditation, **proximity**, **love**, **fear**, **hope**, **desire**, **intimacy**, tranquility, **contemplation**, and **certitude**. **Qushayrī**'s list of 43 aspects of experience begins with 21 stations, with the 22nd marking a transition to the states, which include [satisfaction], servanthood, **desire**, steadfastness, sincerity, **authenticity**, **shame**, freedom, **recollection**, **chivalry**, **discernment**, moral character, largesse, jealousy, sainthood, supplication, **poverty**, **Sufism**, proper demeanor, experiential **knowledge**, **love**, and desire. **Hujwīrī**'s presentation combines aspects of both stations and states without distinguishing them as such, discussing various aspects of experience under the rubric of "pulling back veils." *See also* PSYCHOLOGY; TERMINOLOGY; THEORY, MYSTICAL; TYPOLOGIES.

STATION. A dimension of spiritual **experience** generally characterized as of some duration and resulting, at least to some degree, from individual striving. **Sarrāj** precedes his list of 10 **states** with seven stations (*maqam/maqāmāt*): **repentance**, **reticence**, **asceticism**, **poverty**, **patience**, **trust**, and **contentment**. **Abū Ṭālib al-Makkī** talks of "stations of certitude and states of those endowed with certitude" as an overall heading for his detailed descriptions of repentance, patience, **hope**, **fear**, asceticism, trust, contentment, and **love**. Among the authors who developed a lengthier list but did not always distinguish so systematically between stations and states, Abū Ḥāmid al-**Ghazālī** stands out. He lists 10 items, some of which are actually clusters: repentance, patience and gratitude, poverty and asceticism, acknowledging the divine **unity** and trust, love and desire, intention and sincerity and **authenticity**, **contemplation** and **self-scrutiny**, meditation, and recollection of death. **Qushayrī** provides a list of some 43 aspects of spiritual experience, the first 22 of which he apparently considers stations. These include: repentance, **struggle**, **retreat**, reverential awe, reticence, silence, fear, hope, sorrow, hunger, humility, resistance to **ego**, envy, backbiting, contentment, trust, gratitude, **certitude**, patience, self-awareness, and satisfaction. Concerning satisfaction, he acknowledges various opinions as to whether it is a station or a state. His own view compromises: it begins as a station and develops into a state. **Abū Saʿīd ibn Abī 'l-Khayr** spoke of 40 stations, beginning with intention and culminating in **Sufism** itself. **Anṣārī** developed the longest list of stations, which he names "resting places." It includes 100 aspects of experience (to be precise, two different lists of 100 stations) in groups of 10 for easier memorization. *See also* PSYCHOLOGY; TERMINOLOGY; THEORY, MYSTICAL; TYPOLOGIES.

STORYTELLING. An important medium for communicating edifying tales (*qiṣṣa*, pl. *qiṣaṣ*) and lore about major holy persons such as **prophets**, as well as about **Friends of God**. Some Sufi authors, such as **Abū Ṭālib al-Makkī**, have expressed grave reservations about the dangers of listening to such professional raconteurs (*qāṣṣ*, pl. *quṣṣās*). They argue that one can be led astray by their beguiling tales, which are, ultimately, meant only to entertain and distract rather than truly edify. *See also* ALLEGORY**;** DIDACTIC POETRY; NARRATIVE.

STRUGGLE. An ongoing aspect of ordinary spiritual **experience**, a form of daily **asceticism** and **self-discipline**. Typically expressed with the **Arabic** term *jihād*, this striving is generally interpreted by Sufi authors as an inward combat (*mujāhada*) aimed at vanquishing one's **ego/soul** and its baser tendencies. *See also* SCIENCE OF HEARTS.

SUBSTITUTES. A group of living persons called *abdāl* (sg. *badal*), variously numbered at four, seven, 40, or 70, who form an essential part of the Sufi **cosmological hierarchy**. These **Friends of God** are divinely chosen to communicate **blessing** and mediate **wonders** in post-prophetic ages. Members of the larger group of substitutes are further distinguished as **authentic** ones (*ṣiddiqūn*), **supports**, and **poles**. Some authors argue that the number of substitutes—whose identity at any one time is known only to very few people—remains constant, since when one of them dies, another "substitutes" for him. *See also* RANKS; THEORY, MYSTICAL.

SUBTLETIES. *See* HEART; PSYCHOLOGY.

SUCCESSOR. The technical name (**Arabic**, *khalīfa*) for the assistant to the founder, superior, or "senior" ***shaykh*** of an **order** who is designated to assume the leadership in the **governance** of the **organization** at the death of the current leader. Successorship has been hereditary in some orders, elective in others, while in still others the *shaykh* chose the heir to his **authority**. *See also* HIERARCHY; HONORIFICS; RANKS.

ṢŪF(Ī). *See* SUFISM.

SUFISM. Generic term (*taṣawwuf* in **Arabic**) commonly used to describe various aspects of the Islamic **mystical** tradition and its **institutions**. Some scholars have argued that it derives from the **Arabic** term *ṣūf* (wool), suggesting that the earliest Sufis were **ascetical** types known for wearing rough woolen garments. Some Sufi **theorists** list the term toward the top of their rosters of **stations** or **states**, suggesting that one attains the inner reality of

Sufism only long after espousing it as a way of life. Significant cognate technical terms include *mustaṣwif* (Sufi pretender) and *mutaṣawwif* (one who aspires to be a Sufi). *See also* AUTHORITY; HIERARCHY; INITIATION; ORGANIZATION.

ṢUḤBA/T. *See* INSTRUCTION; SCIENCE OF HEARTS; *SHAYKH*.

SUHRAWARDĪ, ABŪ ḤAFṢ ʿUMAR AS- (539/1145–632/1234). Major **Persian**-born religious scholar, Sufi **theorist** and **preacher**, and student of his uncle Abū ʾn-Najīb as-**Suhrawardī** and of ʿ**Abd al-Qādir al-Jīlānī**. His most important contribution is his beautiful **manual** *The Benefits of Intimate Knowledge* (*ʿAwārif al-maʿārif*), arguably the last of the truly seminal works in its **genre**. It became essential reading for a number of **orders** in addition to the **Suhrawardīya**, particularly the **Chishtīya**. He also had significant connections with **chivalric** groups and, working with several rulers interested in the movement, injected a distinctively Sufi element into that **institutional** tradition. His most influential associates included **Bahāʾ ad-Dīn Zakarīya** and **Najm ad-Dīn Dāya Rāzī**. He spent much of his life in **Baghdad** and was buried there. *See also* ĪRĀN; MIDDLE EAST.

SUHRAWARDĪ, ABŪ ʾN-NAJĪB ʿABD AL-QĀHIR AS- (ca. 490/1097–563/1168). Major Sufi ***shaykh***, author, and religious scholar from western **Iran**, widely regarded as the founder of the **Suhrawardīya**. He traveled to **Baghdad** and was initiated into an **order** by an uncle of his, but returned to Isfahan (in west-central **Persia**) to apprentice with Aḥmad al-**Ghazālī**. Again, he headed for Baghdad, resuming for a time a teaching position on a faculty of Islamic **law** and **tradition**. He remained an influential independent teacher for the rest of his life, numbering Najm ad-Dīn **Kubrā** and his own nephew, Abū Ḥafṣ ʿUmar as-**Suhrawardī**, among his most famous followers. His sole influential work is the *Rules of **Behavior** for Sufi Seekers* (*Kitāb ādāb al-murīdīn*), one of the earliest texts of its kind, covering a full range of issues in the daily life of aspirants to **institutional** Sufi life. *See also* ĪRĀN; MIDDLE EAST.

SUHRAWARDĪ "MAQTŪL," SHIHĀB AD-DĪN YAḤYĀ AS- (549/1154–587/1191). Father of the "**Illuminationist**" school (*Ishrāq*) influential in the evolution of religious epistemology. He became known as "the murdered one" after his politically motivated execution in Aleppo (**Syria**) at the order of the Ayyubid ruler. His **Arabic** and **Persian** writings have been characterized as predominantly philosophical, but he exerted considerable influence in the formation of aspects of **theosophical** or speculative **Sufism**. Perhaps of greatest interest for the history of Sufism are his "visionary **reci-**

tals" (*The Red Intellect* [*ʿAql-i surkh*], *The Tale of the Occidental Exile* [*Qiṣṣat al-ghurba al-gharbīya*], and *The Treatise on the Birds* [*Risālat aṭ-ṭayr*]) and a short treatise on **love**. He was very much attracted to the thought of **Ḥallāj**, whom he considered a final link in a chain of Sufis (including also **Bāyazīd**, **Dhū 'n-Nūn**, and **Sahl**) through whom ancient **Iranian** wisdom was preserved. His metaphysics of **light** continued to make its mark on the writings of later Sufis as well. *See also* ALLEGORY; MARTYR; NARRATIVE.

SUHRAWARDĪYA. An **order** traditionally said to have been founded in **Baghdad** by Abū 'n-Najīb as-**Suhrawardī**. The **organization** quickly spread throughout the **Middle East**, moving as far east as **Indonesia** and establishing an important presence in north and northwest **India** especially, where it took shape in the 10th/15th century. Major figures in the order include **Bahāʾ ad-Dīn Zakarīya**, **Fakhr ad-Dīn ʿIrāqī**, and **Ḥamīd ad-Dīn Nagawrī**. *See also* SOUTH ASIA; SOUTHEAST ASIA.

SUKR. *See* INTOXICATION.

SULAMĪ, ʿABD AR-RAḤMĀN AS- (325/937–412/1021). Exegete and **hagiographer** and theorist from **Nīshāpūr**, of a family of religious scholars and **ascetics**. He was a disciple of **Naṣrābādhī** and is credited with writing one of the most important sources on the **Malāmatīya**. Of his scores of writings, he is perhaps best known for biographical anthologies of famous Sufis (he compiled about 1,000 life stories in all, but only a shorter version of some 100 remains—a work called the *Generations of the Sufis* [*Ṭabaqāt aṣ-ṣūfīya*]), and two very valuable **Qurʾanic** commentaries that have preserved the exegetical **allusions** of many of the earliest Sufis. *See also* CENTRAL ASIA; HISTORIOGRAPHY; WOMEN.

SULAYMĀN ÇELEBĪ (d. 822/1419). Turkish poet and author of one of the most famous poetic accounts of the **birth** of the **Prophet**. The text is still widely recited on anniversaries of death and other such occasions, in addition to the Prophet's birthday.

SULṬĀN BĀHŪ (1039/1629–1102/1691). Major **Panjābī poet** during the reign of the **Mughal** Shāh Jahān and author of nearly two dozen **Persian** Sufi texts. He was a member of the **Qādirīya** and a proponent of the concept of ontological **unity**, *waḥdat al-wujūd*. His short, earthy lyrics remain popular because they are memorable and folksy, even down to the way he ends nearly every verse with "Hū"—**Arabic** for He, that is, **God**. This pronominal name

of the deity remains one of the most common syllables that Sufis repeat during rituals of **recollection** or **audition**. It was this literary habit that won him the name *Bā-hū* ("with Him"). *See also* SOUTH ASIA.

SULṬĀN WALAD (623/1226–712/1312). Turkish poet and author, son of **Rūmī**, and among the founding members of the **Mawlawīya**. Many scholars credit him with actually organizing the **order** formally and with initiating the first movements to expand the **organization** beyond **Konya**. His **Persian** writings include **lyric** poems as well as longer **didactic** works in rhyming **couplets**, and he appears to have penned some of the earliest extant Turkish religious poems from the land of **Rūm**. *See also* MIDDLE EAST.

SULŪK. *See* JOURNEY; TRAVEL.

SUMNŪN IBN ḤAMZA "AL-MUḤIBB" (d. ca. 298/910). Important early Sufi of **Baghdad** and follower of **Sarī as-Saqaṭī**, known as "The Lover." His sayings and views, including bits of **poetry**, are extant only in **manuals** and **hagiographical** works. He is best known for his observations on **patience** and mindfulness of **God** at all times. *See also* ḤALLĀJ, ḤUSAYN IBN MANṢŪR AL- (244/857–309/922); JUNAYD, ABŪ 'L-QĀSIM MUḤAMMAD AL- (d. 298/910).

SUNNA. *See* PROPHETIC EXAMPLE.

SUNNĪ. "Having to do with the *sunna*," generally used in juxtaposition to the term ***Shīʿī***. *Sunnī* is in effect an abbreviated form of "People of the *sunna* and the Assembly/Community" (*ahl as-sunna wa' l-jamāʿa*), a term that originally designated the majority of Muslims after differences of opinion as to how the community should choose a **successor** to the **Prophet**. According to the Sunnī interpretation of **history**, the Prophet had not designated his cousin and son-in-law **ʿAlī ibn Abī Ṭālib** as his successor (as the **Shīʿī** claimed). The caliph was to be chosen from a group of elder-peers, and not necessarily from the family of the Prophet. Most Sufi **orders** have identified themselves as Sunnī. Acceptance of the legitimacy of all four "Rightly Guided Caliphs" (**Abū Bakr**, ʿUmar, ʿUthmān, and **ʿAlī**) is a hallmark of Sunnī thought—hardcore Shīʿī tradition regards the first three as illegitimate usurpers. Some Sunnī orders trace their **lineages** back to the earlier caliphs (the **Naqshbandīya** and **Yasawīya** to Abū Bakr, and the **Rifāʿīya** to ʿUmar, for example). **Hujwīrī** identifies the first four caliphs as symbols, respectively, of **contemplation**, **self-discipline**, friendship with **God**, and guidance to the ultimate **reality**. *See also* ISLĀM; MUḤAMMAD, PROPHET (ca. 570–12/632).

SUPPLICATION. A form of personal **prayer** generally referred to with the **Arabic** term *duʿā*, "calling upon" God. The term *adhkār* ("invocations," plural of *dhikr*) is sometimes used as a synonym. Many Sufis are credited with composing prayers of petition, and some have been collected, thus constituting in effect a **genre**. These originally spontaneous, free expressions of the questing **heart** are often intense and volatile, sometimes overflowing with passion and thus easily misinterpreted as inappropriate or even **theologically** suspect. *See also* CONTEMPLATION; RECOLLECTION.

SUPPORTS. A group of four individuals among the **substitutes** who form an important part of traditional Sufi **cosmological hierarchy**. The governing metaphor is that these "tent pegs" (*awtād*, also called *ʿumūd*, columns, or *arkān*, pillars) are needed to hold down the spiritual cosmos by overseeing the four quadrants of the universe from their abode in the center. *See also* HONORIFICS; RANKS.

ṢŪRA. *See* FORM.

SURRENDER. A fundamental attitude and prerequisite for all spiritual **experience** expressed by the **Arabic** term ***islām***. Often translated "submission," *islām* actually connotes an important element of more active response of gratitude to **God**'s **blessings**.

SWAHILI. A Bantu **language** spoken by some 40 million people in **East Africa** named after its early identification with the coastal regions (*sawāḥil*). As a result of extensive Muslim influence, the language gradually incorporated a great deal of **Arabic** vocabulary. A number of mystically tinged works have survived in Swahili, particularly in the form of texts on the themes of the **Prophet**'s **birth** and **Ascension**.

SYMBOLISM. A wide range of **literary** and visual means of expressing truths that Sufis have generally regarded as inexpressible in a literal way. These include literary **metaphor**, **similitude**, and **allegory**; use of **number**, **alphabet**, and **color** in symbolic fashion; and the use of a wide range of objects, such as **banners**, **carpet**, **standards**, items of **clothing** and **headgear**, and **ritual implements**. The latter types of symbolism might also appear in visual presentations through the media of **calligraphy** and **painting** and the **manuscript arts**. *See also* ARCHITECTURE; ART FORMS; POETRY.

SYRIA. Ancient region of the **Middle East** and a modern nation-state bounded on the north by **Turkey**, on the east by **Iraq**, on the south by Jordan, and on the west by the Mediterranean, Lebanon, and Israel/Palestine. Its capital, **Damascus**, became the capital of the **Umayyad Dynasty** in 41/661 and was home to a number of famous Sufis over the centuries. Among the Sufis most famously associated with Syria are **Dārānī**, **Dhū 'n-Nūn**, **Ibn ʿArabī**, and Yaḥyā as-**Suhrawardī**. *See also* EGYPT; MAMLŪK DYNASTY (648/1250–923/1517); OTTOMAN DYNASTY.

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ṬABAQA. *See* RESIDENTIAL FACILITY.

ṬABAQĀT. *See* GENERATIONS.

TABRĪZĪ, JALĀL AD-DĪN ABŪ 'L-QĀSIM (d. 642/1244). Leading Sufi of the **Suhrawardīya** who was born in **Persia**. After studying for three years in **Baghdad** under Shihāb ad-Din **Suhrawardī**, he moved to Multan (**Pakistan**) with fellow disciple **Bahāʾ ad-Dīn Zakarīya**, where they (in effect) cofounded the **South Asian** branch of the **order**. They split up on arriving in South Asia, Bahāʾ ad-Dīn landing in Multan, Tabrīzī continuing to **Delhi**. There he connected with the **Chishtī** leader **Kākī**, but soon moved on to Badāʾun (Uttar Pradesh) and finally to **Bengal**, where he spent the last years of his life. *See also* INDIA; ĪRĀN; LINEAGE.

TADHKIRA. *See* REMEMBRANCES.

TADHKIRAT AL-AWLIYĀʾ. *See* ʿAṬṬĀR, FARĪD AD-DĪN (ca. 540/1145–618/1221).

TĀDILĪ, IBN AZ-ZAYYĀT ABŪ YAʿQŪB YŪSUF IBN YAḤYĀ AT- (d. ca. 628/1230). Moroccan jurist and scholar also important as a **hagiographer** of **Sufism**. He was familiar with **Sabtī**, whose story he includes in his *Longing Expectation of the Men of Sufism*, along with other leading Berber **Friends of God**, such as **Abū Yiʿzza**, and other precursors of major **Maghribī orders**. *See also* ANDALUSIA; NORTH AFRICA; SHĀDHILĪYA.

TADRĪB. *See* FORMATION.

TAFRĪD. *See* ISOLATION.

TAFṢĪL. *See* DISCERNMENT.

TAFSĪR. *See* EXEGESIS.

ṬAḤĀWĪ, ABŪ JAʿFAR AḤMAD IBN SALĀMA AṬ- (239/853–321/933). An early **Egyptian** writer on the **theory** of the **Friends of God** who ranked the **prophet** above the *walī* while insisting that saintly **wonders** are theologically tenable. *See also* MIDDLE EAST.

TAHDHĪB. *See* INSTRUCTION.

TAḤKĪM. *See* INSTRUCTION.

ṬĀʾIFA. *See* ORDER.

TĀJ. *See* HEADGEAR.

TAJALLĪ. *See* MANIFESTATION.

ṬALAMANKĪ, ABŪ ʿUMAR AḤMAD IBN MUḤAMMAD AṬ- (d. 428/1036 or 429/1037). Andalusian mystic, Mālikī in **law**, and disciple of **Ibn Jaḥdam**. He was connected with Shāfiʿī jurists who wanted to shore up the methodological foundations of religious thought. Perhaps originally a Christian, he studied in Cordoba with renowned Sufi **traditionist** Abū Jaʿfar ibn ʿAwn Allāh before a stint in **Medina** with an Egyptian influential in development of Nūrīya **Sufism** in **Morocco**, Abū ʾl-Qāsim al-Jawharī. *See also* ABŪ SHUʿAYB IBN SAʿĪD AṢ-ṢANHĀJĪ (d. 561/1166); IBERIAN PENINSULA; MAGHRIB.

TAʿLĪM. *See* INSTRUCTION.

TALQĪN. *See* INSTRUCTION.

TAMHIDĀT. *See* HAMADĀNĪ, ʿAYN AL-QUḌĀT AL-, ABŪ ʾL-MAʿĀLĪ (492/1098–526/1131).

TAMĪMĪ AL-FĀSĪ, MUḤAMMAD IBN AL-QĀSIM AT- (d. ca. 603/1207). Maghribī hagiographer of **Fez** and contemporary and disciple of **Abu Yiʿzzā**. He also studied under **Abū Madyan**. He is credited with beginning the regionally distinctive (many) *rijāl* (individual figures) approach to hagiography, which emphasized the personal witness of *multiple* key trans-

mitters of **tradition** rather than focusing on the **wondrous** feats (*manāqib*) of just one major figure. Theologically, this approach cast this array of interconnected **Friends of God** as a cosmic assemblage of saintly community. And whereas **Tādilī** featured important figures of Marrakesh, Tamīmī's beat was Fez and its environs. *See also* NORTH AFRICA; SHĀDHILĪ, ABŪ 'L-ḤASAN ASH- (ca. 593/1196-656/1258).

TAMKĪN. *See* FIXITY.

TAMZĪQ. *See* BEHAVIOR.

TANZĪH. *See* THEORY, MYSTICAL.

ṬĀQIYA. *See* HEADGEAR.

TARBĪYA. *See* FORMATION.

ṬARĪQA. *See* ORDER.

ṬARṬŪR. *See* HEADGEAR.

TASAMMA. *See* INITIATION.

TAṢAWWUF. *See* SUFISM.

TAṢAWWUR. *See* VISUALIZATION.

TASBĪḤA. *See* ROSARY.

TASTE. An element of spiritual **experience** describing an essential dimension of the seeker's relationship to **God**. Tasting (*dhawq*) is related **metaphorically** to imbibing the **intoxicating** beverage of the divine presence. Some authors, such as Abū Ḥāmid al-**Ghazālī**, use the term to distinguish firsthand experience from mere intellectual or notional assent to a truth. *See also* KNOWLEDGE, MYSTICAL; STATE; STATION.

TAWAHHUM. *See* CONTEMPLATION.

TAWAJJUH. *See* CONTEMPLATION.

TAWĀJUD. *See* ECSTASY.

TAWAKKUL. *See* TRUST.

TAWBA. *See* REPENTANCE.

TAWḤĪD. *See* GOD (ALLĀH).

TAʾWĪL. *See* ESOTERIC; EXEGESIS.

ṬAYYIB, AḤMAD AṬ- (d. 1240/1824). Early modern Sudanese jurist **initiated** into the **Sammānīya** while studying as a young man in **Arabia**. On returning home, he actively promoted the traditions of the **order** there and in parts of **East Africa**. *See also* SOMALIA.

TEKKE/TAKĪYA. *See* RESIDENTIAL FACILITY.

TERMINOLOGY. Distinctive technical vocabulary developed by Sufi **poets** and authors and catalogued and analyzed by theorists in **lexicons** and **manuals**. As a part of the organic process of profound imaginative reflection on various aspects of personal **experience**, original Sufi minds began early on to generate a rather idiosyncratic vocabulary, some based on **Qurʾānic** usage and some not. By the ninth/15th century, scholars of the history and practice of **Sufism** began to assemble lists of distinctive Sufi language under the heading of *iṣṭilāḥāt*, conventional or agreed usage or, simply, "technical terms." They further distinguished expressions that were especially problematical, and therefore in particular need of elucidation, called *mushkilāt*. Finally, they referred to expressions of an especially high level of spiritual acumen, some of which they referred to as "**allusions**" (*ishārāt*), because they hinted with deceptive simplicity at very complex realities; and some—the most difficult and demanding of all—they called *shaṭaḥāt* (sg., *shaṭḥ*), **ecstatic** utterances characterized by a quality of being "shaken to overflowing," much the way flour escapes over the rim of a sieve when it is overloaded. *See also* THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

TESTAMENT. Term referring to instructions for **successorship** handed on by a ***shaykh***. The term *waṣīya* can also mean an official government document appointing an individual to leadership of local Sufi groups. *See also* AUTHORITY; LINEAGE.

THANVĪ, MUḤAMMAD ASHRAF ʿALĪ (1280/1863–1362/1943). Major **Indian** Sufi leader, religious scholar, and **exegete**. Among his reported output of approximately 600 volumes are an important commentary on **Rūmī**'s *Spiritual **Couplets*** and a seminal **treatise** on **Sufism**. *See also* SOUTH ASIA; THEORY, MYSTICAL.

THEOLOGY, MYSTICAL. Theories developed through **symbolic exegesis** of the foundational **Islamic** sources, above all the **Qurʾān** and **Ḥadīth**, and elaborated in **manuals** and **treatises**. The critical questions have generally focused on the divine-human relationship and on the terms in which one can appropriately describe it. More **ascetically** inclined Sufis have typically drawn the line at simple, abject **servanthood**, on the grounds that the basic reality is human nothingness in the face of **God**'s sublimity. **Theologically** moderate Sufis have often assumed greater scope in the relationship, arguing that **love** is its essential feature, presumptuous as it might seem to claim that a creature can relate lovingly to its creator. At the other end of the spectrum, some have insisted that the fully realized human relationship with God cannot but involve the loss of self in complete **union**. Another set of theological issues associated with Sufi tradition has to do with **sainthood** and the possibility of **intercession**. Mystical theologians whose views have accorded a major role to sainthood have in general also supported the notion that the individual believer has hope of intercession in connection with final judgment, and, short of that ultimate accounting, the option of seeking saintly aid for more immediate needs. But since those to whom the term ***mystic*** typically refers are generally engaged more directly with God, these issues are strictly speaking peripheral to genuinely mystical theologies. Perhaps the single most important ongoing theological discussion has been that of the ***wujūdī* controversy**. *See also* PERPLEXITY; THEORY, MYSTICAL; UNITY, ONTOLOGICAL.

THEOLOGY, SYSTEMATIC. Widely held supposition to the contrary notwithstanding, **Sufism** and systematic theology (*kalām*) have not always been presumed irreconcilable. A number of major Sufis were clearly affiliated with important schools of theological thinking. Adherents of the Ashʿarī school included **Ibn Khafīf**, **Qushayrī**, and Abū Ḥāmid al-**Ghazālī**. In his *Risāla*, Qushayrī's opening section on the "beliefs of Sufis on the fundamentals of the religion" cites the views of a number of famed early Sufis as affirming the equivalent of articles of what had become by then a basic Ashʿarī creedal formulation. Though the Sufis in question were not noted for their theological work, it appears that Qushayrī was very interested in demonstrating that, at the very least, their theological views were consonant with those of a major exponent of *kalām*. **Kalābādhī** was known to espouse views

attributed to Māturīdī; ʿ**Abd Allāh Anṣārī** was a traditionalist of the **Ḥanbalī** persuasion, as was **Maybudī** (though he was a Shāfiʿī in **law**); while **Muḥāsibī** was an ardent opponent of the Muʿtazila and a target of **Ibn Ḥanbal**'s criticism. In more recent times, **Bājūrī** is another excellent example of a scholar who blended law, theology, and mysticism. *See also* GOD (ALLĀH); THEORY, MYSTICAL.

THEORY, MYSTICAL. A range of often highly technical discussion ranging from matters of **ritual** and practice, to methods of spiritual **direction** and the various psycho-spiritual aspects of the **science of hearts**, to analyses of the most rarified reaches of mystical **union** and **ecstatic experience**. An early popular distinction between the so-called **sober** and **intoxicated mystics** arose on the basis of a divergence of views concerning the results of mystical experience and the personal status of the individual. Among the most widely contested theoretical issues are those at the center of the ***wujūdī* controversy**. Sufi theorists have often opted for a more **apophatic** approach, emphasizing *tanzīh*, eschewing images of **God**, rather than its theological opposite number, *tashbīh*, settling for apparent commonalities between the human and the divine. *See also* MANUALS; TERMINOLOGY; THEOLOGY, SYSTEMATIC; TREATISE.

THEOSOPHICAL SUFISM. Strictly speaking, a hybrid of **theology** and philosophy; in this context, a reference to Sufi thought of a more speculative bent. Theosophical **Sufism** has generally been associated with the work of Shihāb ad-Dīn Yaḥyā as-**Suhrawardī** and **Ibn** ʿ**Arabī** and his school. *See also* OUSPENSKY, P. D. (1296/1878–1367/1947).

THRENODY. Lamentation or elegy (*marthīya*), a **genre** dedicated to **poetic** expression of grief over the loss or painful absence of the **beloved**, whether human or divine. The genre has been important in varying degrees, and in different contexts, in **Arabic**, **Persian**, **Swahili**, **Turkish**, **Urdu**, and other **languages** as well. However, since various poetic forms have been used post-classically to express elegiac sentiments, this is more a thematic category than a genre strictly speaking. Although the predominant **Islamic** adaptation of threnody has been associated with mourning for the martyred **Shīʿī** *imāms*, Sufi poets have developed the ancient tradition and applied it to mystical yearning for the separated beloved. *See also* LITERATURE; RITUAL; TIMES, SACRED.

TIJĀNĪ, AḤMAD IBN MUḤAMMAD AT- (1150/1737–1230/1815). Algerian-born ***shaykh*** and religious scholar and founder of the **Tijānīya** who claimed that none other than the **Prophet** had disclosed his new spiritual

path to him in a **vision**. Though he had been initiated into the **Khalwatīya** and **Shādhilīya**, he considered his way a significant departure from the earlier **orders**. He considered his own authority definitive and laid claim to being the "**seal** of **sainthood**." Just prior to his death in **Fez**, he apparently left detailed instructions to his **successors**, along with a document later adopted as the order's **office**. *See also* LINEAGE; MAGHRIB.

TIJĀNĪYA. Founded in Tlemcen, Algeria, in 1195/1781 by Aḥmad ibn Muḥammad at-**Tijānī**, the **order** was a dominant influence in large portions of **North** and **West Africa**, including Algeria, **Morocco**, **Senegal**, Guinea, Western Sahara, Nigeria, Ghana, and Togo, as well as, but much later and to a lesser extent, in **Egypt**, Sudan, and Ethiopia. Though the founder had been initiated into both the **Shādhilīya** and the **Khalwatīya**, members were not allowed to give their allegiance to any other orders at the same time lest their loyalties be divided. Like the Shādhilīya, this order downplayed the need for demanding ascetical practice and generally took a dim view of **visitation** to **tombs** of holy persons—a bit ironic, perhaps, given the enormous popularity of the founder's tomb as a goal of visitation. In some parts of Africa, the order functioned as a counterbalance to the perceived elitism of the **Qādirīya**, for the order's members were largely uneducated. **ʿUmar ibn Saʿīd Tall** was among the most important figures in the dissemination of the order. During the 13th/19th century, the order mounted some of the fiercest resistance to French **colonialism**. *See also* MAGHRIB; MIDDLE EAST; ORGANIZATION.

TILMĪDH. *See* ORGANIZATION.

TIMES, SACRED. Sufis, like all Muslims, have oriented their worship and **ritual** life around a calendar generously sprinkled with religiously important observances. The universally acknowledged times include those associated with the five **pillars** (especially ritual **prayer**, the season of the formal **pilgrimage**, and the **fast** of **Ramaḍān**). Many others govern regional and local observances associated with **birthdays**, mystical "**weddings**," and related **visitation** rituals. Common relevant terms are "season" (*mawsim*) and "anniversary" (*ḥawlīya*), and specified places generally play a prominent role as well. *See also* LITANIES; PLACE, SACRED; SPACE, SACRED.

TIRMIDHĪ, MUḤAMMAD IBN ʿALĪ AL-ḤAKĪM AT- (d. ca. 285/898). **Central Asian theorist**, **exegete**, and major figure in the development of Sufi understandings of **sainthood**. His most important work, ***Seal of the Friends of God*** (*Khatm al-awliyāʾ*), analyzed various **ranks** or levels in the **hierarchy** of sanctity. From a **theological** perspective, his work is significant

in that it proposes a structure of post-prophetic holiness parallel to that of **prophethood**, which is "sealed" with **Muḥammad**. He bases his hierarchy on the relative degrees of experiential **knowledge** manifest in the lives of the individual saints. He also distinguished between those whose Friendship with **God** depends primarily on adherence to the prescriptions of the **law** and those granted sainthood purely by divine grace. *See also* PERSIAN; SAGE; WISDOM.

TOMB. Burial place, grave, or mausoleum, specifically of **prophets**, **Shīʿī** *imāms*, major ***shaykhs***, and **Friends of God**. Called variously *imāmzāda* (**Persian**, imām's son), *turba/türbe* (**Arabic**/**Turkish**, dust, earth), *qubba* (**Arabic**, dome), and the **Chinese** term derived from the latter (or possibly from *gunbād* [*gongbei*]), tomb settings range from very simple markers, either alone or in the midst of cemeteries, to elaborate **shrine** complexes. Two other specific terms refer to the overall enclosure of the site (*ḍarīḥ*) and the grave itself or the burial vessel (*tābūt*). Some tombs, generally the larger and more elaborate ones, bury the deceased in a chamber below the one into which pilgrims are allowed entry, displaying a cenotaph to public view. Virtually any tomb of an individual popularly acknowledged as a paragon of sanctity and source of **blessing** can become a magnet for local or regional pilgrim **visitation**. Sufi tombs have sometimes been a prime target of **reformers**, most notably of the **Wahhābī** movement, which set about eliminating most such sites from the **Arabian Peninsula**.

Rituals commonly performed at tombs include a specific etiquette for entering and leaving the sacred space, standard **prayers** to be said (along with some latitude within which the pilgrim can express individual sentiments), particular modes of physical communication of the saint's blessing and power (such as touching the cenotaph or receiving an object that has touched it), and circumambulation of the grave. In some cultural contexts, it has been traditional to surround the gravesite with the saint's personal effects or **symbols**, or to mount the deceased individual's **headgear** on the grave marker. *See also* ARCHITECTURE; PLACE, SACRED; SPACE, SACRED.

TORLAK. *See QALANDAR*.

TRADITION. *See* ḤADĪTH.

TRANSOXIANA. Region of **Central Asia** whose name means "Land beyond the Oxus River," also called the Jayḥūn and Amu Daryā, which flows through present-day Uzbekistan. To the northeast of **Khurasan**, the area was historically considered a kind of outer realm. The **Naqshbandīya** have been the dominant **order** in the region. *See also* CHINA.



Tomb of Shaykh Salīm Chishtī (Akbar's spiritual guide), in courtyard of Akbar's mosque, Fatehpur Sikri. Note graves to the right. Photo © John Renard.

TRAVEL. A major **metaphor** for the experience of spiritual development, sometimes figuring more literally in the duties and training of an aspirant to Sufi life formally. Many famous **poets** and **theorists** speak of the demands of the road and the sojourn far from home. They use terms such as *safar*, *siyāḥa*, *sulūk*/*sulk*, the latter etymologically related to a key term for one of several types of **mystic**, namely, the *sālik* or traveler toward **God**. *See also* JOURNEY.

TREATISE. One of several **genres** of **literature** designed to reflect on the **historical**, **ritual, theoretical**, and **theological** dimensions of **Sufism**. Such works have been produced both in prose and **poetic** forms, but the majority are prose. Some, most notably the **manuals**, are comprehensive, including sections on **hagiography**, **lexicography**, and aspects of practice. Some are more specialized, analyzing a single theme in some detail. Many Sufi ***shaykhs*** have produced large collections of **letters** that function rather like miniature treatises. **Disciples** of many teachers have published **discourses** in which they assemble utterances thematically as well. Whatever their scope, treatiselike works typically begin by citing relevant **Qurʾānic** texts and **Ḥadīth**, then assemble apposite comments by famous Sufis, often supplementing their reflections with generous samplings of poetry originally writ-

ten in the language of the treatise. The **Arabic** term *risāla* (missive) is occasionally part of the titles of treatises, but the term is used for other genres as well. Shorter catechism-like **instructional** treatises, often in question-and-answer format, are called *ishārāt* (**allusions**); these have been produced in various regions across the globe but have been particularly numerous in **South Asia**. *See also* TERMINOLOGY.

TREE, GENEALOGICAL. One form of device used to indicate an individual's **initiatic chain** or an **order**'s spiritual pedigree and **lineage**. Like the *silsila* (chain), the *shajara* typically illustrates one's genealogy by listing major ***shaykhs*** all the way back to an "ultimate" spiritual authority, such as the **Prophet** or ʿ**Alī**. Various **orders** have their distinctive preferences for including certain signature figures in their genealogies as emblematic of their unique charisms. Trees are often depicted in elaborate visual presentations, with names of major figures in the lineage framed in leaflike medallions hung from the "branches." *See also* METAPHOR; SYMBOLISM.

TRIAL. In the **formation** and **experience** of every Sufi, an element of testing (*balāʾ*) and hardship is inevitable and essential. This can run the gamut from the most pedestrian and mundane requirements of humiliating daily chores all the way to the pangs of suffering one experiences at the **separation** from one's **beloved**. The true **lover** must rise above trial to the extent of not noticing—perhaps even enjoying—that one is being put to the test. *See also* SELF-DISCIPLINE; STRUGGLE.

TRUST. A central value in all forms of Islamic **spirituality**, *tawakkul* means putting one's total reliance on **God**. Several major Sufi authors describe trust as one of the mystical **stations**, which, according to **Sarrāj**, for example, arises out of **patience** and in turn demands the next station, that of **acceptance**, just at the point where he makes a transition to a discussion of **states**. **Qushayrī** situates trust toward the upper end of his list of stations, between **contentment** and **gratitude**, a location similar to that of **Kalābādhī** except that the latter inverts the positions of gratitude and contentment. *See also* FORMATION; INSTRUCTION; TYPOLOGIES.

TRUTH. Both a name for **God** and a reference to the ultimate standard of veracity and verification in spiritual **experience**. The basic **Arabic** term for truth, *ḥaqq*, is from the same root as the Sufi term for "ultimate spiritual **reality**," *ḥaqīqa*, the third level in the traditional tripartite Sufi model of religious questing in general, beginning with the revealed **law** (*sharīʿa*) ap-

plicable to all Muslims, and narrowing to the **path** (*ṭarīqa*) on which Sufis in particular continue the journey toward ultimate truth. *See also* INSTRUCTION; KNOWLEDGE, DISCURSIVE; SCIENCE OF HEARTS.

TURBA/TÜRBE. *See* TOMB.

TURKEY. The modern nation-state that occupies the **Anatolian** peninsula along with a portion of land on the European side of the Bosporus strait; a region known under Roman rule as Asia Minor and later constituting the heartland of the Byzantine Empire. Turkic tribes first entered the region in the late fifth/11th century following a **Saljūqid** military victory over a Byzantine expeditionary force at Manzikert in 464/1071. By the mid-seventh/13th century, the Saljūqid Dynasty of **Rūm** had established a capital at **Konya**. From about 700/1300, a tribal group under the leadership of Osman began to rise to the head of a confederation of Turkic tribes and began to exert pressure on the Byzantine Empire. The confederation, known as the Osmanlı Turks or **Ottomans**, established a series of capitals both in Anatolia and across the Bosporus. In 857/1453, Sultan Mehmet the Conqueror successfully laid siege to Constantinople, and the Ottomans thereafter ruled until the early 14th/20th century from what came to be called Istanbul. A number of important **orders** flourished in Turkey and central Ottoman holdings, including the **Baktāshīya**, **Khalwatīya**, **Mawlawīya**, **Naqshbandīya**, **Shādhilīya**, and **Rifāʿīya**. Sufis of major importance in the history of Turkey include Ḥajjī **Baktāsh, Eshrefoğlū Rūmī**, **Ghālib Dede**, **Kaygusūz Abdāl**, **Niyāzī Miṣrī**, **Qunawī**, **Rūmī**, **Shams**, and **Yūnus Emre**. *See also* BALKANS; CENTRAL ASIA; TURKISH.

TURKISH. A family of agglutinative **languages** currently spoken by various Turkic groups in **Central Asia** and **China** as well as virtually the entire population of the modern nation-state of **Turkey**. Ottoman Turkish, as well as some other dialects, classically used the **Arabic** alphabet/script and absorbed numerous words from Arabic and **Persian**. An important Central Asian literary language in the history of **Sufism** has been Chagatay Turkish, as well exemplified by Mīr ʿAlī Shīr Nawāʾī. **Yūnus Emre**, **Ghālib Dede**, and **Kaygusūz Abdāl** stand out among the greatest Sufi poets in the Ottoman literary tradition. *See also* GENRE; LITERATURE.

TYPOLOGIES. Conceptual models or pedagogical structures developed by **theorists** and **manualists** as summaries, "maps," or mnemonic devices for use in Sufi spiritual **formation** and **education**. These tools range from relatively simple and basic categorizations to very extensive and complex analyses of the human condition. They begin with a widely adopted tripartite

classification of the human race, with respect to spiritual capacity and attainment, into the generality of persons (*al-ʿāmma*), the elect (*al-khāṣṣ/khuṣūṣ*), and the elect among the elect (*khāṣṣ al-khāṣṣ*/*khuṣūṣ*/*al-khuṣūṣ*). The **science of hearts** elaborates on the characteristics of **soul** or **ego** in relation to the various types of deleterious influence and the diverse forms of inner movements, including **inclinations**, that are the stuff of spiritual **discernment**. Other typologies include, for example, programs analyzing the **stations** and **states**; relationships among the levels or contexts of the manifold spiritual **journey**; **cosmological** concepts dealing with the various **realms** and **hierarchies**; and diverse levels and kinds of **recollection** or **invocation**. *See also* INSTRUCTION; SAINTHOOD.

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***ʿUDHRĪ* LOVE.** Designation of a conception of unconsummated **love** and a related form of **contemplation** of remote, unattainable **beauty** associated with a **poet** named Jamīl, from a tribe called the *Banū ʿUdhrā*. Some early writers argued that it represented the height of longing and aspiration, and that no human being dared speak of an intimate relationship of **union** with **God**. Under the pens of poets like **Ibn al-Fāriḍ**, this tradition evolved into the theme of **martyrdom** in the cause of love. *See also* PERPLEXITY; SEPARATION.

***ʿULAMĀʾ*.** *See* KNOWLEDGE, DISCURSIVE.

ʿUMAR IBN SAʿĪD TALL, AL-ḤĀJJ (1211/1796–1281/1864). Major **West African** religious scholar and leader in the spread of the **Tijānīya**. He was **initiated** into the order while making **pilgrimage** and designated **successor** for West Africa. He was involved in several waves of *jihād* with the support of his Sufi **disciples**, elevating the ***shaykh*** to leadership of the so-called Tukulor Empire, aka the Tijānī Jihād state, which existed until about 1890 in part of Mali to the west of Timbuktu. *See also* COLONIALISM; EAST AFRICA; MAGHRIB; POLITICS.

UMAYYAD DYNASTY. The first example of dynastic succession, strictly speaking, in Islamic history, ruling from **Damascus** from 41/661 to 133/750. It was under this dynasty that the **Dome of the Rock** was built in **Jerusalem**, and during whose tenure the beginnings of **ascetical** piety took root. From the Sufi perspective, and that of Islamic popular piety in general, the Caliph ʿUmar ibn ʿAbd al-ʿAzīz (d. 102/720, also known as ʿUmar II, after the second "Rightly Guided Caliph" ʿUmar ibn al-Khaṭṭāb, d. 24/644) stands out among the Umayyads as a model of faith and **virtue**. Partly as a result of support from pious critics of the dynasty's "worldliness," the Umayyads were brought down and succeeded by the ʿ**Abbāsids**. *See also* MIDDLE EAST; POLITICS.

UMM ʿABD ALLĀH ʿĀʾISHA (d. ca. 1009/1600). Moroccan woman widely known as an **ecstatic** and recipient of special revealed communications. Like many other pious women, her spiritual status was very much linked with that of her Sufi brother. Her charitable generosity was a hallmark as she opted for a life of material **poverty**, to her husband's considerable displeasure; but at length he came under her spiritual influence and joined her in the experience of *fanāʾ*. *See also* ANNIHILATION; MAGHRIB.

UMM ʿALĪ, FĀṬIMA (d. after 240/854–55). Renowned **woman** scholar of **Balkh** and wife of **mystic**, scholar, and *qāḍī* Abū Ḥāmid Aḥmad ibn **Khiḍrawayh** (d. 240/854–45). Contrary to common modern perceptions of **gender** proprieties of her day, Umm ʿAlī proposed marriage to her future spouse. ʿ**Aṭṭār** calls her a "worker of **wonders**" and a "sign [to others] on the spiritual path." She stunned her husband when, during a visit with **Bāyazīd**, she removed her veil and spoke with unaccustomed candor. From a family with deep roots in traditional scholarship, she also had personal control of considerable wealth, sufficient (for example) to fund a seven-year stay in **Mecca**. She was very generous to charitable causes and much involved in support of Sufi-related gatherings and **shrines**. *See also* CENTRAL ASIA; ENDOWMENT; INSTITUTIONS; PILGRIMAGE.

UMM ḤARĀM (d. ca. 30/650). The earliest Muslim **woman Friend of God** on record, she eagerly engaged in early *jihād*, traveling by sea to Cyprus. There while traveling by mule with her husband, an attack of "Genoese" warriors caused her mount to throw her. She died a **martyr** and was buried in Larnaka (Cyprus). *See also* MIDDLE EAST.

UMM ZAYNAB FĀṬIMA BINT ʿABBĀS AL-BAGHĀDĪYA (d. 714/1314). A **Sufi** ***shaykha*** of the "Baghdadi" Ribāṭ (located in Cairo) who was also highly regarded as an authority in **law** (both a *faqīha* and a *muftīya*). That *ribāṭ* had been founded by a daughter of **Mamluk** Sultan Baybars to shelter and educate widows and other **women** impoverished or divorced and without other means of support. No less an authority than **Ibn Taymīya** praised her as a scholar and a **preacher**, though he apparently confessed that **God** had softened his original impulse to discount her because of her **gender**. *See also* EGYPT; MIDDLE EAST.

UNION. A condition of **oneness** with the object of **love**, implying a mystical relationship of **ecstasy** and **annihilation** in **God**, the ultimate **Beloved**. This attainment of *jamʿ* is mentioned as a **state** occasionally by **theorists** such as **Anṣārī** and **Qushayrī**, both of whom discuss it in juxtaposition to **separa-**

tion and as a development occurring after **ecstasy**. Sufi authors sometimes use the term *ittiḥād* (achieving an identity of characteristics) more or less synonymously with *waḥda*, **unity**. *See also* PERPLEXITY.

UNITED STATES OF AMERICA. Sufism began to develop noticeably in the USA during the 20th century, as a result of both immigration and conversion. Various groups have settled in different parts of the country, in many instances around the **tomb** of a foundational figure. For example, the followers of Bawa **Muhaiyaddeen** are centered in eastern Pennsylvania, while those of Murshid Samuel Lewis look to Abiquiu, New Mexico, as the spiritual center of their organization, known as the Sufi Islamia Ruhaniat Society. Some groups identify themselves as branches of major **orders** "transplanted" here from the lands of their origins. For example, representatives of the **Naqshbandīya**, Halveti-Jerrahi, and **Niʿmat-allāhīya** have centers in various places. One group identifies themselves as members of the "Sufi Order in the West," following the tutelage of Pīr ḤaḍratInāyat **Khān**, who established a development of the Niẓāmī branch of the **Chishtīya** in 1910. The Ṣābirī branch of the Chishtīya is also represented in the USA. A **Moroccan**-based branch of the **Shādhilīya** arrived in 1973. A number of organizations have assumed variant forms in the USA, including the New Mexico–based Sufi Foundation of America; the Zahra Trust in Texas; the School of Islamic Sufism headquartered in San Rafael, California; and an organization (but not precisely an order) called Zaytūna, representing perhaps a slightly more "conservative" Sufi approach to the religious disciplines. *See also* INSTITUTIONS; LINEAGE; ORGANIZATION.

UNITY, EXPERIENTIAL. Referred to by the **Arabic** expression *waḥdat ash-shuhūd*, which also connotes **union** through or in **contemplation**, witnessing, testimony, or vision. It implies that the ultimate goal of the mystical life is **experience** of union but not necessarily actual, metaphysical loss of self (or **annihilation**) resulting in monism. Some Sufi authors have used the term as virtually synonymous with *waḥdat al-wujūd* in the sense that *wujūd* can mean **ecstasy** in addition to "being" or "existence." However, the extended ***wujūdī* controversy** was based on a rather dramatic distinction between experiential unity and ontological unity. *See also* ISOLATION; KNOWLEDGE, MYSTICAL; SEPARATION; UNITY, ONTOLOGICAL.

UNITY, ONTOLOGICAL. Referred to by the **Arabic** expression *waḥdat al-wujūd*, understood in the sense that the individuality of the **mystic** is ultimately **annihilated** in the being of **God**. Developing the concept elaborated most prominently by **Ibn ʿArabī**, some Sufis adopted the **metaphor** of a drop losing itself completely in the **ocean** of divine unity. The resulting

monism presented a problem for **reformist** Sufis like Aḥmad **Sirhindī**, who emphasized the importance of thinking of the mystic self as akin to the drop that becomes a pearl in that ocean, thus both maintaining a distinct identity and being wholly engulfed in divinity. *See also* ḤAMZA FANṢŪRĪ (fl. ca. 968/1560); THEOLOGY, MYSTICAL; THEORY, MYSTICAL.

UNS. *See* INTIMACY.

UNVEILING. A common **metaphor** in Sufi literature for various aspects of the seeker's access to spiritual realities. Often expressed by the **Arabic** term *kashf*, or its cognate *mukāshafa*, the concept is analogous in a general way to that of **revelation** (which applies only to **prophets**). Some mystical authors elaborated fairly detailed **typologies** of unveiling. Khwāja Mīr **Dard**, for example, describes the overall process of unveiling with a four-part model: the seeker attains (1) intellectual unveiling through ethical uprightness; (2) creaturely unveiling in **dreams** through devotion and **self-discipline**; (3) divine unveiling in the ability to discern hidden signs and thoughts as a result of burnishing the **heart**; (4) the unveiling of faith that presupposes a likeness to the prophets, who enjoy access to disclosure through **angelic** mediation and the **realm** of imaginative similitudes. **Hujwīrī** has elaborated perhaps the most intricate theoretical presentation around the metaphor of unveiling. *See also* CONTEMPLATION; VEIL; VISION.

ʿUQDA. *See* INITIATION.

URDŪ. A major Indo-Aryan **language** of **South Asia** that has been designated the "official" national language of **Pakistan**, but which is spoken also by many citizens of northwest **India** especially. Urdu is written in a Perso-**Arabic** script and includes many **Persian** terms, but is linguistically related more closely to Hindi. A number of major authors have written Sufi prose and verse in Urdu (especially an earlier form called Dakhni), including **Bīdil**, **Gīsū Darāz**, **Mīr Dard**, and **Shāh Walī Allāh**. *See also* PANJĀBĪ; SINDHĪ.

ʿURFĪ, MUḤAMMAD ASH-SHĪRĀZĪ (d. 1000/1591). **Persian** mystical poet known especially for his encomia of the **Prophet**, a **genre** of **praise** poetry called *naʿt*. He enjoyed the patronage of the **Mughal** ruler Akbar and decried the spiritual entropy of **Sufism**. *See also* INDIA; ĪRĀN; POLITICS.

ʿURS. *See* WEDDING.

USTĀDH. *See* INSTRUCTION; *SHAYKH*.

UWAYS IBN MUḤAMMAD AL-BARAWĪ, SHAYKH (1264/1847–1327/1909). ***Shaykh*** of the **Qādirīya** in **Somalia** who was a highly conservative reformist leader of the Ṣāliḥīya **order** and was murdered by forces serving Sayyid Muḥammad (aka the Mad Mullah). Lauded as the greatest member of his order in **East Africa**, he studied in **Baghdad** before returning home to assume leadership of the regional Qādirīya with the intent of instituting **reforms**. One result was the founding of a regional suborder known as the Uwaysīya, which soon grew to be the largest in East Africa.

UWAYS AL-QARANĪ (d. ca. 37/657). Early model of piety for Sufis, who without ever actually meeting the **Prophet** nevertheless exemplified perfect devotion. He was from Yemen, and perhaps the best-known reference to him is the Prophet's allusion to sensing the "breath of the Merciful from Yemen." Sufi tradition identifies Uways as the prototype of the Sufi **initiated** into the **Path** directly by **Muḥammad**. According to a saying of the Prophet reported by **Sarrāj**, Uways was capable of powerful **intercession** with **God**. *See also* KHIḌR/KHAḌIR; MIDDLE EAST.

UWAYSĪ. A name given to Sufis considered to have been **initiated** into the mystical life without benefit or need of the presence of a ***shaykh***. Living outside the formal structures of an **order**, their "patron" is **Uways al-Qaranī**, who "knew" the **Prophet** through divine grace across a great distance. An analogy may be seen in the "spirit initiation" often associated with **Khiḍr**, whose presence is unbounded spatially or temporally. The expression "Uwaysī friendship" thus survives in Sufi-related parlance in reference to the possibility of "spiritual" relationships or personal connections between two individuals even if separated by vast distances of time and space. *See also* LINEAGE; ORDER; ORGANIZATION.

V

VEIL. A **metaphor** commonly used in much mystical literature to refer to a covering that functions in spiritual **experience** in two principal, interrelated ways. First, it serves as a protection against almost certain destruction resulting from an experience of power or **beauty** beyond one's capacity to endure. In mystical **poetry**, it is often the **Beloved**'s countenance that is veiled with the *ḥijāb* (the term **Hujwīrī** uses in his **manual**, *The Revelation of Realities Veiled*), much as the **Ka'ba** wears its *kiswa*. Second, it can function as a barrier between a mere human being, or an unworthy seeker, and a higher level of reality or truth than the individual in question is worthy of accessing. The seeker must proceed down a path of arduous discipline, gradually earning the removal of successive veils. Sufi **theorists** speak of mystical **knowledge** as a process of penetrating or lifting each veil and entering into progressively more demanding truths. *See also* EYES; FACE; VISION.

VICE. Ethical failure that has fearsome destructive power, often described as sin (*dhamm*). Many Sufi authors, particularly those of a more ascetical bent, have developed catalogues of spiritual vices, including disobedience, hypocrisy, pride, slander, jealousy, and covetousness. **Muḥāsibī** is especially concerned with applying spiritual **discernment** to discovering one's vices, dividing them (along with many other traditional sources) into smaller (especially misuse of things) and greater (involving relationships between the individual and **God** or other persons). He focuses on seven particularly deadly vices that he calls "sins of the **heart**," with self-deception at the root of them all. Abū Ḥāmid al-**Ghazālī** situates sinful vices in the larger context of his fully developed pastoral theology, devoting the entire third quarter of his *Revitalization of the Religious Disciplines* to a detailed analysis of gluttony and sensuality; vices of the tongue; anger, malice, and jealousy; acquisitiveness and greed; love of status and hypocrisy; arrogance and conceit; and pride, the deadliest of them all. Other major Sufi authors have elaborated on the various vices as part of their discussion of **psychological** issues and the **science of the heart**. *See also* ASCETICISM; BEHAVIOR; SELF-DISCIPLINE.

VIGILANCE. A critical feature of **self-discipline**, **self-scrutiny**, and the **science of hearts** involving careful observation and custody (*ri'āya*) of all of one's spiritual faculties.

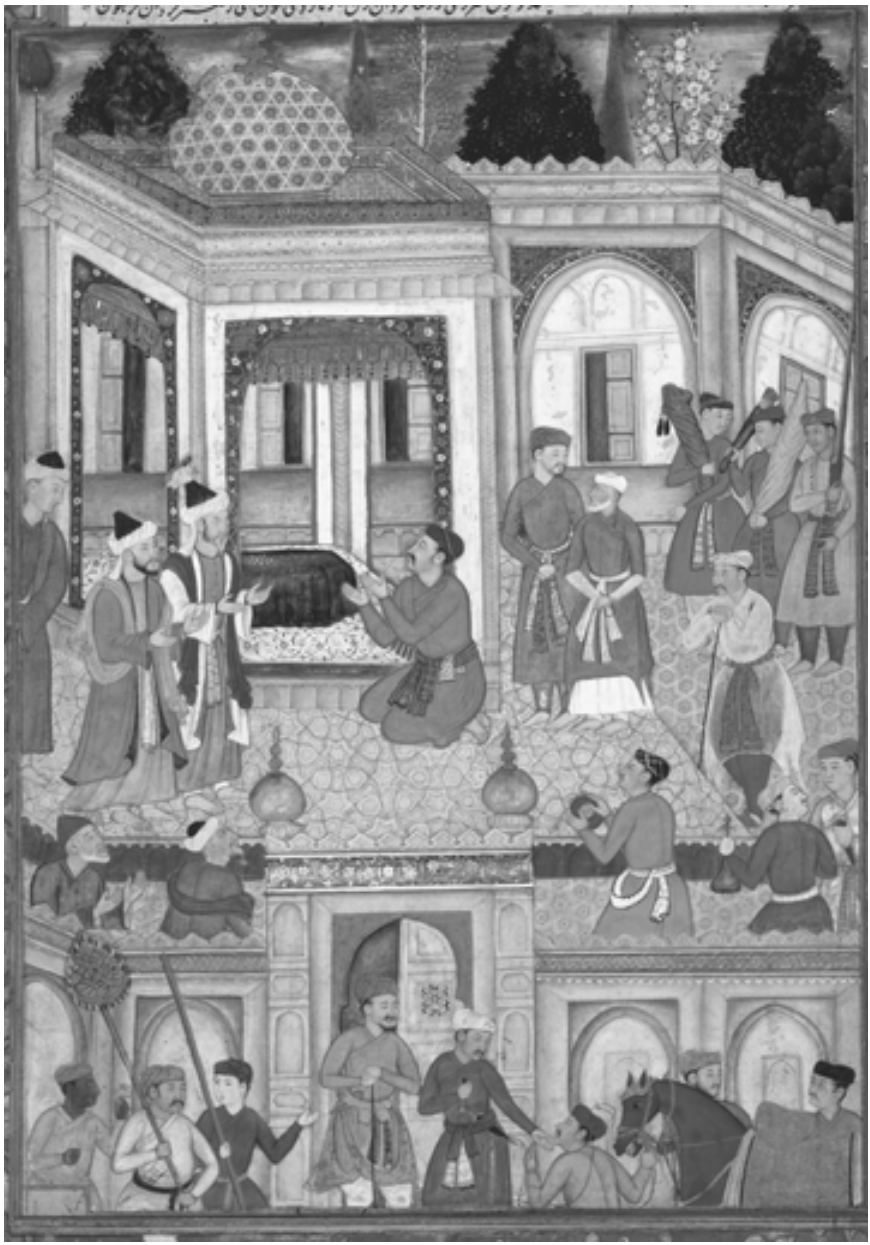
VIRTUE. An aspect of the **ethical** component of **Sufism**, situated within the larger context of Islamic moral reflection known as *'ilm al-akhlāq*. Essential Sufi virtues—the diametric opposite of **vice**—are represented prominently in the fundamental canons of **behavior** laid down by the various **orders**, as well as in the various **typologies** of **stations** and **states** (under which headings they are treated here). *See also* SELF-DISCIPLINE.

VISION. Access to the sight (*ru'ya*) of the **Face** of **God**, ultimately. Traditional Islamic **theology** has long insisted that the believer who attains heavenly reward will enjoy the vision of God. Mystical **poets** in particular talk of their desire for a glimpse of the face of the (mystical) **Beloved** this side of death, however fleetingly, as a metaphor for **revelation** or **ecstasy**. This second type of vision may seem to represent a more immediately attainable experience because some mystics talk as though it can be granted in this life, but it remains a rare privilege indeed, and some authors caution against undue reliance on such experience. Finally, Sufi sources speak of visionary experiences with relative frequency, often in such a way that there is little clear distinction between vision and **dreaming**. Among the principal subjects of such visions are **Muḥammad**—rather rarely, earlier **prophets** as well—and major Sufi figures and **Friends of God**, including notably the mysterious **Khiḍr**, who also fits in the category of prophet. Visionary experiences of this kind often function as the vehicle for "spirit **initiation**." It is theologically significant that even **Moses** was not granted vision of God when he boldly asked God for that gift. *See also* CONTEMPLATION; EYES; ILLUMINATION; VISUALIZATION.

VISITATION. The practice of journeying to holy sites, particularly the **tombs** of important religious figures such as ***shaykhs***, founders of **orders**, and **Friends of God**. As a kind of local or regional **pilgrimage**, *ziyāra* (to a location called a *mazār*) involves often complex **ritual** requirements. Many books of etiquette and protocol have been produced to assist participants toward fuller engagement in the behavior expected of devotees at sacred **places**. In addition, larger works of geographical literature for pilgrims sometimes include material intended to guide pilgrims to major sites, occasionally illustrating their descriptions with elaborately detailed images and diagrams of the sites. **Guidebooks**, a subcategory of the large **genre** of geographical

literature sometimes called *ziyāratnāma*, are helpful sources of information about popular piety as well as about the **history** of **Sufism**. *See also* ARCHITECTURE; PLACE, SACRED; SHRINE.

VISUALIZATION. An aspect of **behavior** required by certain **orders** (especially the **Naqshbandīya**) in which the individual Sufi "sees" and is present to the ***shaykh***. As the term *taṣawwur* (forming an image) implies, the practice involves summoning up in the imagination a mental picture of the *shaykh*. Another term, *rābiṭa* (mutual binding), suggests the practice's ultimate purpose, a conjoining of spirits in **companionship**. The practitioner can focus on an image of the *shaykh* as though standing before him, or imagine himself actually assuming the form and attributes of the *shaykh*, or imagine the *shaykh* entering into his **heart**. In its most complete form, the practice leads to a form of loss of self, or **annihilation**. *See also* CONTEMPLATION; MANIFESTATION.



Making *ziyāra*, Mughal Emperor Akbar (d. 1014/1605) kneels at the tomb of the great Chishtī Friend Shaykh Farīd ad-Dīn Ganj-i Shakar (d. 664/1265) in Ajodhan (now Pakpattan in Pakistani Panjab), in 986/1578. Mughal, *Farhang-i Jahāngīrī*. © The Trustees of the Chester Beatty Library, Dublin, IN 61.9.

W

WAFĀʾ, ʿALĪ (759/1357–807/1405). Egyptian Sufi, son of **Muḥammad Wafāʾ**, who laid the foundation for the continued growth of the **Wafāʾīya**. He also followed in his father's footsteps as an author of important mystical **treatises**, further developing the theme of **Friends of God**. He built upon his father's **theoretical** refinement of earlier notions of structure and **rank**, and the functions of **seal**, **axis**, and **renewer** within that system, and gave addition weight to the role of **Khiḍr** and the ***shaykh*** in the process of divine disclosure. Like his father, ʿAlī also considered himself the "Seal of the Friends of God." *See also* MIDDLE EAST; SHĀDHILĪYA.

WAFĀʾ, MUḤAMMAD (702/1302–765/1363). Alexandria-born Sufi and mystical author mentored by **Ibn Bākhilā**, eponym of the **Wafāʾīya**. In addition to **supplications** and **litanies** important in the **order**'s patrimony, he composed numerous significant **treatises** in the tradition of **Ibn ʿArabī** and his earlier disciples. A major theme is the nature and function of **Friends of God**, influenced by pioneers of the theory beginning with **Tirmidhī** and **Sahl at-Tustarī**. He expanded on the **hierarchical** and **cosmological** implications of earlier **theorists**, developing the distinction of **esoteric** and **exoteric** holiness underpinning the concept of a dual hierarchical system. In addition, he proposed a three-tier structure beginning with the **Prophet Muḥammad** as **Seal**, followed by a sequence of "**renewers**" and culminating in a "Seal of the Word," the last renewer in a given cycle. *See also* MIDDLE EAST; SHĀDHILĪYA.

WAFĀʾĪYA. Egyptian order named after Shams ad-Dīn Muḥammad ibn Aḥmad **Wafāʾ** (d. 760/1359) and his son ʿAlī (d. 807/1404), distinctive for its development of **Ibn ʿArabī**'s thought on **sainthood**. The founding figures wrote mystical **treatises** as well as **poetry**, **exegetical** works, and collections of **supplicatory prayer**. They were inspired by writings and traditions of masters of the **Shādhilīya**, and their **organization** is generally identified as a branch of that order. Eventually, however, the order adopted a structure and practices more elaborate than those of the Shādhilīya, a pattern observable in

many other branches of that order. The founders of the Wafā'īya drew on the **theories** of **Tirmidhī** as well as on **Shīʿī** traditions concerning **Friends of God**. *See also* MIDDLE EAST; UNITY, ONTOLOGICAL; *WUJŪDĪ* CONTROVERSY.

WAḤDAT ASH-SHUHŪD. *See* UNITY, EXPERIENTIAL.

WAḤDAT AL-WUJŪD. *See* UNITY, ONTOLOGICAL.

WAHHĀB, MUḤAMMAD IBN ʿABD AL- (1115/1703–1207/1792). Arabian-born religious scholar and **reformer** best known for his sweeping attack on all forms of what he considered religious innovation (*bidʿa*). Though he evidently studied **Sufism** in **Iran** as a young man, and even spoke publicly about Sufism's benefits, he later took up the study of Ḥanbalī **law** in the Iranian city of Qum. A hallmark of his reformist thinking is his condemnation of all forms of popular piety associated with the veneration of **Friends of God**: acknowledging their burial places as especially holy sites, constructing often elaborate **tombs**, and promoting the practice of **visitation** and attendant **ritual**. He was the eponymous ancestor of the **Wahhābī** movement. *See also* MIDDLE EAST; PERSIAN.

WAHHĀBĪ(YA) MOVEMENT. Major early modern/contemporary **reformist** development of **Arabian** origin and currently influential within many far-flung segments of the global Muslim community. Adherents of the school of thought generally follow eighth/14th-century Ḥanbalī **law** scholar **Ibn Taymīya**'s interpretations of certain issues of religious and devotional practice. In fact, the movement's legal interpretations have often been considerably more restrictive than those of Ibn Ḥanbal and his medieval interpreters. After the death of founder, Muḥammad ibn ʿAbd al-**Wahhāb**, followers continued to advance militarily against regional rulers. They strengthened an ongoing alliance (initiated by their founder) with the emerging House of Saʿūd and were a powerful support as the dynasty became the dominant power in the heart of the **Arabian Peninsula**. Contemporary Wahhābīs, with considerable financial support from the Saudi government and prominent members of the royal family, have served as patrons of **architectural** reform in many Muslim communities, funding drastic remodeling of **mosques** with a view to purging them of nearly all forms of decoration and visual embellishment. **Sufism** and forms of popular piety regarded as related to Sufism have been one of the principal objects of the movement's reformist zeal. For their part, later Sufi authors have styled their Wahhābī nemesis as representatives of **Satan** himself. Some features of the movement are similar to principles espoused by the **Salaf**. *See also* MIDDLE EAST.

WAḤY. *See* REVELATION.

WAJD. *See* ECSTASY.

WAJH. *See* FACE.

WALĀYA. *See* FRIEND OF GOD.

WALĪ. *See* FRIEND OF GOD.

WALĪ SONGO. The "Nine **Friends of God**," a designation for a cluster of holy persons traditionally said to have brought Islam to the **Indonesian** island of Java. The original nine are all known individually by the honorific title *Sunan* (Eminent One) sometimes followed by a name that indicates the area of Java in which they worked prominently. The original nine include Sunan Malik Ibrahim (d. 822/1419); Sunan Raden Rahmat [who worked in] Ampel (d. ca. 875/1470); Sunan Raden Paku [who worked in] Giri in East Java (d. ninth/15th c.); Sunan Kalijaga (d. ninth/15th c.), credited with introducing shadow puppetry (*wayang kulit*) as a teaching device; Sunan Darajat (d. ninth/15th c.); Sunan Bonang (d. 932/1525) in East Java; Sunan Gunung Jati (d. ca. 978/1570) in West Java; Sunan Kudus (d. 10th/16th c.), central and northern Java; and Sunan Muria (d. 10th/16th c.), credited with introducing *gamelan* **music** to the island. The nine are not explicitly associated with Sufi organizations, but as culture heroes, they represent an important link via **sainthood** and popular piety. There is, however, an explicit link to **Sufism** in the later addition to the list of **Shaykh** Sitti Jenar, a late eighth/14th-century Sufi missionary executed for his acceptance of the concept of ontological **unity**. *See also* COSMOLOGY; HIERARCHY; RANKS.

WANG DAIYU (ca. 1001/1592–ca. 1068/1658). Major **Chinese** religious scholar said to be the first to translate Sufi thought into Chinese and considered a "father of Chinese Islam," along with the later and more prolific **Liu Zhi**. He probably knew **Arabic**, **Persian**, and a **Turkic language**. He was schooled in the major Islamic religious disciplines in addition to the special disciplines of **Sufism** and probably lived in Nanjing before moving to Beijing around 1055/1645. In the process of "translating concepts" from one religious tradition (**Islam**) into terms consonant with ancient Chinese schools of thought, Wang favored the Confucian tradition as inherently more compatible than either Daoism or Buddhism with Islamic teachings. Wang may well have been familiar with the **Naqshbandīya**, an **order** that already had put down deep roots in China by his time, but Wang does not speak explicitly about personal connections to any specific Sufi individuals or **organizations**.

His *Great Learning of the Pure and the Real* shows the pervasive influence of Sufi theory. In his major work, *The Real Commentary on the True Teaching*, however, he does mention some historically important Sufis, and he was especially interested in **Abū Yazīd al-Bisṭāmī**. *See also* ĀFĀQ KHWĀJA (d. 1105/1694); CENTRAL ASIA; MA LAICHI (ca. 1091/1680–1180/1766); MA MINGXIN (1132/1719–1196/1781).

WAQF. *See* ENDOWMENT.

WAQFA. *See* STANDING.

WĀQIF. *See* STANDING.

WAQT. *See* MOMENT.

WARAʿ. *See* RETICENCE, SPIRITUAL.

WĀRID. *See* INCLINATIONS.

WARRĀQ AL-ḤAKĪM, (MUḤAMMAD IBN ʿUMAR) ABŪ BAKR AL- (d. 280/893). Mentor of **Samarqandī** and major figure in Sufi pedagogy, spiritual formation, and **ethics** who insisted on balanced Sufi education in **theology**, **law**, and **ascetical** practice. Living in **Balkh**, he moved in the circles of the **Central Asian sages**. *See also* WISDOM.

WĀSIṬĪ, ABŪ BAKR AL- (d. ca. 320/932). An **ʿIrāqī** mystic noted for characterizing the Muʿtazilī doctrine of free will as tantamount to the hybris of Pharaoh himself. He also famously condemned the teachings of **Malāmatīya** leader Abū ʿUthmān al-**Ḥīrī**. He left no extant written work, but Sufi **manualists** and other authors often quote his sayings, and an **exegetical** work by him was evidently incorporated in **Sulamī**'s scriptural **commentary**. He was one of a number of Sufis from **Baghdad** who departed for points east in the wake of the martyrdom of **Ḥallāj**, bringing a new style of **Sufism** with them to **Khurasan**. One account says that Abū Bakr unsuccessfully sought refuge in no fewer than 70 towns before the city of Marw took him in. *See also* MIDDLE EAST; CENTRAL ASIA.

WAṢĪYA. *See* TESTAMENT.

WAYFARER. Designating one of the two principal types of mystics, the *sālik* is distinguished from the *majdhūb*. The former makes slower progress on the **path**, beginning with gradual understanding of the signs of **God** in creation and within the **soul** and **heart**, and moving steadily upward by recognizing the divine in its lower manifestations. Pursuing the way of purgation and **self-scrutiny**, the wayfarer undergoes the lengthy disciplines of **asceticism** and **contemplation**, gradually being led to contemplate God's attributes. By contrast, the *majdhūb* is "drawn" by God along a less arduous illuminative path. This individual begins from above, as it were, with an awareness of the divine being and descends to an understanding of how all creatures share in the life of God. The one sees God in creation, the other creation in God. *See also* JOURNEY; TRAVEL.

WAẒĪFA. *See* OFFICE.

WEAPONS. Some Sufi **orders** (notably several of the **Shīʿī** groups) have employed various types of weapons as ritual **implements** or **symbols** of organizational identity. Representations of them appear on doorways of **residential facilities** and on the walls of **ritual places**, often in combination with other **ritual objects** or implements such as the **rosary** or **begging bowl**. Weapons sometimes gain spiritual significance with reference to major foundational religious figures in the tradition, especially the **Prophet** and ʿ**Alī**. Ancient legend says that the Prophet bequeathed a formidable twin-tipped blade called "The Cleaver" (*Dhū 'l-Faqār*) to his son-in-law, who in turn handed it down to his own son, so that it became an heirloom down to the 12th Shīʿī *imām*. **Baktāshī** dervishes use an axe as an important emblem of the order. **Metaphorically** speaking, the Sufi must wield *Dhū 'l-Faqār* in severing all attachments. And the dagger with which **Abraham** prepares to sacrifice his son Ismāʿīl represents the death of the **ego** and the **annihilation** of the **mystic**. *See also* CLOTHING; HEADGEAR.

WEDDING. A **metaphorical** reference to the death anniversary of a **Friend of God**. On the occasion of the *ʿurs*, devotees make special **visitations** to the **tombs** of their favorite holy persons to engage in often elaborate ceremony. The term *ḥawlīya*, "anniversary," is also used to refer to this annual observance. A significant Sufi **genre** is the **guidebook** that details the ritual etiquette and **behavior** to be enacted at the celebration, as also at the observance of **birthdays** of holy persons. *See also* ANNIHILATION; BELOVED; TIMES, SACRED.

WEEPERS. A group of early (second/eighth c.) **ascetics** of **Basra** called *al-bakkā'ūn* (those who weep incessantly). They took their cue from a **Ḥadīth** in which the **Prophet** cautioned that anyone who **knew** what he knew would laugh little and weep copiously. Sufi authors sometimes associated them especially with a tearful John the Baptist (Yaḥyā), leaving open the possibility that laughing was not entirely to be condemned, for no less a figure than **Jesus** was so inclined. *See also* PERPLEXITY; SEPARATION.

WEST AFRICA. Largely sub-Saharan regions including the modern nation-states of Niger, Nigeria, Benin, Togo, Ghana, Burkina Faso, Ivory Coast, Mali, **Senegal**, and Mauritania. **Orders** of greatest importance in West Africa include the Hamawīya; the **Qādirīya** and its Fāḍilīya and Murīdīya offshoots in Senegal; the **Sanūsīya**; and the **Tijānīya**. Senegal is noteworthy in that a disproportionately large percentage of the population have traditionally belonged to Sufi orders. Timbuktu, capital of Mali, was among the region's leading centers of intellectual life during medieval and early modern times, and its library today contains thousands of manuscripts still waiting to be studied carefully. It was largely through so-called scholarly **lineages** that **Sufism** came to West Africa from **North Africa**, especially beginning in the 11th/17th century. Evidence of formal structure in the form of identification with the major orders began after 1215/1800, most notably when a leader of the Kunta lineage, Sīdī Mukhtār al-Kuntī (1142/1729–1226/1811), associated himself explicitly with the Qādirīya by being **initiated** into the order. *See also* EAST AFRICA; MAGHRIB; SOMALIA.

WHIRLING DERVISHES. *See* MAWLAWĪYA.

WILĀYA. *See* FRIEND OF GOD.

WINE. An important **metaphorical** ingredient in the mystical language of **intoxication**. Poets talk both of the alcoholic drink specifically, *khamr*, and of a more generic but spiritually potent beverage, *sharba(t)* (an **Arabic**/**Persian** word from which the English word sherbet derives). The Arabic root can connote a special level of understanding or comprehension and is thus easily transferred to the repertoire of terms for mystical **experience**. The seeker's relationship to the **Beloved**, along with all the features of the Beloved and his/her responses to the **lover**, can be encompassed by these metaphorical references. Perhaps the most famous poem built around wine is **Ibn al-Fāriḍ**'s *Khamrīya*, the "Wine Ode." *See also* ANNIHILATION; SOBRIETY.

WIRĀTHA. *See* LINEAGE.

WIRD. *S*ee LITANIES.

WISDOM. A category of **literature** best exemplified in the history of **Sufism** by the **genre** known as the **aphorism**, as well as some **didactic** works attributed to **Saʿdī**. Many Sufis produced collections of aphorisms, some of which were used as a key text for **recollection** by several **orders**. Among the most famous of such works is the *Ḥikam* of **Ibn Aṭāʾ Allāh**. In addition, a class of important Sufis in **Khurasan** were known by the **honorific** *ḥakīm*, "wise one." *See also* LITANIES; OFFICE; SAGE; SANĀʾĪ, ABŪ 'L-MAJD MAJDŪD (d. 525/1131); TIRMIDHĪ, MUḤAMMAD IBN ʿALĪ AL-ḤAKĪM AT- (d. ca. 285/898).

WITNESS. An aspect of spiritual **experience** rooted in the fundamental Muslim creed, known as the *shahāda*: attestation, confession, or witnessing to the ultimate truths of the faith. By extension, the witness (*shāhid*) is involved in both **visionary** experience properly so-called and in **contemplation** (*mushāhada*). In the latter case, paradoxically, Muslim **theorists** point out that true witnessing can occur only after the conventional understanding based on a dichotomy between **knower** and known has been obliterated by loss of the "witnessing self." *See also* FORMATION; INSTRUCTION; KNOWLEDGE, MYSTICAL; MANIFESTATION.

WOLOF. West African nontonal **language** of the Senegambia family, especially important in the **Murīdīya** and **Tījānīya** traditions of modern **Senegal** and surrounding regions.

WOMEN. Since very early in Islamic **history**, Sufis have acknowledged certain remarkable women as distinctive embodiments of holiness and **virtue**, and of spiritual **authority** as well. Recent scholarship has turned up more and more examples of women whose religious status won them the title of ***shaykha***, spiritual **director**. In many Muslim societies, women have exercised leadership roles in religious **ritual** settings, including even **preaching**—but typically ministering only to other women. In the history of **Sufism**, we find many examples of women, such as **Jahānārā** and **Rābiʿa**, who enjoyed prominence as mystical leaders in their own right, and others who functioned as spiritual guides even for prominent Sufi men, such as **Ibn ʿArabī**, who wrote short biographies of two of his own female spiritual guides. A few **orders**, including the **Baktāshīya**, allowed membership for women, sometimes establishing separate quarters for **celibate** female members. In some areas, such as **Senegal** and Sudan, women and children belong

to orders but do not join fully in all rituals. Important **hagiographers**, such as **Jāmī**, ʿAbd ar-Raʾūf al-**Munāwī**, and **Sulamī**, have broken the **gender** barrier by including life stories of numbers of significant Sufi women.

Anecdotes about several important Sufi men include prominent female characters (such as the sisters of **Bishr** and **Dhū 'n-Nūn**). Until relatively recent times, few Sufi women have left a written legacy—both because fewer women wrote in general than men and because women's works unfortunately merited less attention and were thus more often lost. Among the other more famous Sufi women are **ʿĀ'isha al-Bāʿūnīya**, **ʿĀʾisha al-Idrīsīya**, **ʿĀʾisha of Nishapur**, ʿĀʾisha bint Jaʿfar, **Bībī Jamāl Khatūn**, **Bībī Ḥayātī Kirmānī**, **Fāṭima bint ʿAbd Allāh/Juwayrīya**, **Fāṭima bint ibn al-Muthannā**, **Fāṭima bint Muḥammad**, **Fāṭima of Nishapur**, **Fāṭima al-Yashruṭīya**, **Fāṭima Zaytūna**, **Fuṭayma**, **Nūr aṣ-Ṣabāḥ**, Ḥāgga **Rīhām**, Ḥāgga **Zakīya**, **Sayyida Fāṭima al-Manūbīya**, Ukht Fuḍayl, and **Umm ʿAlī** of Balkh. In addition, female literary characters have played very important roles in mystical **poetry**, particularly in **didactic** works, as symbols of the divine **Beloved**. In a reversal of that role, there is perhaps no greater model of the hopelessly smitten **lover** of God than **Zulaykhā** in the story of the **prophet Joseph**. *See also* SEXUALITY.

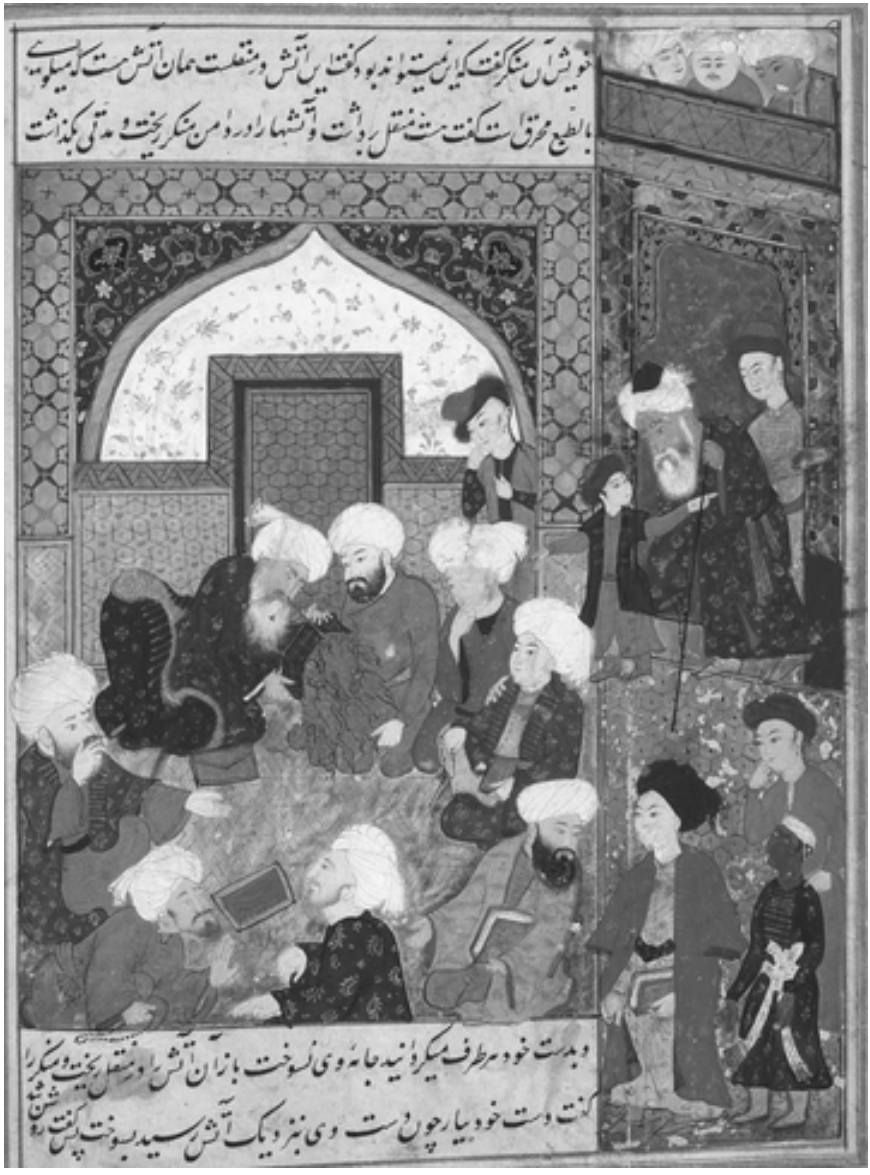
WONDERS. Extraordinary deeds performed by **Friends of God** with the intervention of divine power. These marvels, known as *karāmāt*, run a wide gamut from fairly simple, homey acts, such as finding small lost treasures of value only to the owner, to altering the course of natural events. Islamic tradition early on developed a distinction between the "evidentiary miracles" vouchsafed only to **prophets** (*muʿjiza/-āt*) and deeds apparently wondrous of which an array of other persons seemed to be capable. For hard-core **theological** purposes, such deeds performed by the enemies of prophets were categorized as sleight of hand, magic (*siḥr*), while the term "marvel" or "wonder" was reserved for amazing acts attributed to saintly persons.

Wonder stories are an integral part of Sufi **hagiographical** traditions. Accounts are often stock "types" and include a wide repertoire of spectacular deeds, from the ability to travel great distances instantly to the ability to communicating with animals, clairvoyance, and causing miraculous supplies of food to materialize for the needy. Some Friends of God are famous for effecting wonders from beyond the grave. Sufi authors and **theorists** have expressed a variety of views as to the importance of saintly marvels. Many influential spiritual guides caution their followers against being unduly impressed at an individual's ability to perform amazing feats, for even **Satan** is capable of impressive pyrotechnic effects. The real marvel, some suggest, is that **God** brings about faith in the **heart** of one who had never before believed. *See also* DREAMS; ILLUMINATION; MANIFESTATION; VISION.

WORSHIP. A wide range of religious duties and devotional practices that come under the technical term *ʿibādāt*, "worshipful deeds," a legal category juxtaposed to *muʿāmalāt*, which encompasses interpersonal and social relationships. For Sufis, worship as a general category thus includes the five **pillars** as well as various other forms of **prayer**, **ritual**, and **ascetical** practices or **exercises**. All of these constitute the essence of the life of a true **servant** (*ʿabd*, from which the **Arabic** term for worship derives). *See also* CONTEMPLATION; RECOLLECTION.

***WUJŪDĪ* CONTROVERSY.** A long-running **theological** debate waged among important Sufi authors as to the central nature of spiritual **experience**, including ultimate **ecstatic union**. Especially during late medieval and early modern times, Sufi theorists often aligned themselves as favoring either *waḥdat ash-shuhūd*, experiential **unity**, or *waḥdat al-wujūd*, ontological unity. In general, it was devoted followers of the thought of **Ibn ʿArabī** who opted for the latter. **Reformists** and the more theologically cautious came down on the other side, arguing that ontological unity smacked of monism and obliterated any distinction between Creator and creature. *See also* ANNIHILATION; METAPHOR; PERPLEXITY; REVELATION.

WUṢŪL. *See* JOURNEY.



Muḥyī ad-Dīn ibn ʿArabī (d. 638/1240) pouring hot coals into philosopher's lap to show that God can deprive the coals of their burning properties, an example of a Friend's *karāma* (marvel or wonder). Jāmī, *Nafaḥāt al-uns* (Ottoman, 1003/1595). © The Trustees of the Chester Beatty Library, Dublin, IN 61.9.

Y

YĀFIʿĪ, ABŪ ’S-SAʿĀDA ʿAFĪF AD-DĪN AL- (698/1298–768/1367). Yemenī scholar and student of ʿAlī aṭ-Ṭawāshī. Initially, he lived a solitary, **ascetical** life but eventually spent much of his life in **Mecca** and became one of the **Arabian Peninsula**’s most renowned Sufis. Shāfiʿī in **law** and Ashʿarī in **theology**, he criticized both Muʿtazilī rationalism and **Ibn Taymīya**’s traditionalism. Among his several important works is a defense of saintly **wonders**, *The Diffusion of Perfumed Merits*. His main **institutional** affiliation was **Qādirī**, and he became the eponym of a small subcommunity thereof, the Yāfiʿīya. *See also* MIDDLE EAST.

YAḤYĀ IBN MUʿĀDH AR-RĀZĪ (d. 258/872). A Sufi **preacher** from **Khurasan** whose thoughts survive only in sayings cited often by the **manualists** and **hagiographical** authors. Some scholars suggest that he was a follower of a certain Ibn **Karrām** (d. 255/869), who founded an **ascetical** movement (the **Karrāmīya**) and whom Sufi authors generally dismiss as a heretic. Yaḥyā’s teaching, however, is generally upbeat, emphasizing **hope** and life-affirming acceptance of whatever good things **God** provides. *See also* CENTRAL ASIA; MIDDLE EAST.

YAQĪN. *See* CERTITUDE.

YASAWĪ, AḤMAD (d. ca. early seventh/13th c.). Central Asian eponym of the **Yasawīya** and author of a collection of **aphoristic** poetry in a Turkic dialect. He hailed from a region in present-day Uzbekistan and was a significant figure in the history of **Turkish** mystical **literature**. His **tomb** in the southern Kazakhstan town of Turkestan remains an important regional **shrine**. After restoration, it continued to attract Central Asian pilgrims through the latter days of the Soviet Union. *See also* TURKEY; VISITATION.

YASAWĪYA. An **order** of **Central Asian** origin arising from the teachings of Aḥmad **Yasawī**. The **organization**'s structures of **governance** were not as tightly centralized as those of some other orders, and this may have been a factor in its eventual loss of dominance to the **Naqshbandīya** across Central Asia. Research on the organization's history is currently reassessing the order's role and its relationships with other Sufi groups in the region. *See also* ḤAKĪM ATA (seventh/13th c.); TURKISH.

YASHRUṬĪ, SHAYKH ʿALI NŪR AD-DĪN (1206/1791–1317/1899). Tunisian-born Palestinian ***shaykh*** of the **Shādhilīya** with a *zāwiya* in Acre and father of **Fāṭima al-Yashrūṭīya**. He spent four years in **Mecca** before settling in Palestine. His own **lineage** goes back through Al-Madanī to Al-ʿArabī ad-**Darqāwī**. *See also* INSTITUTIONS; MAGHRIB; MIDDLE EAST; WOMEN.

YASHRUṬĪYA. Early modern Palestinian Sufi **order** in the **Shādhilī** tradition that gained followers from the central Arab **Middle East** to the coast of **East Africa**.



Shrine of Aḥmad Yasawī, 1398, near Turkestan City, Kazakhstan. Built by Timur Lang. Photo © Jonathan Bloom and Sheila Blair.

YĀSĪN, ABŪ 'L-QĀSIM BISHR (d. 380/990). Khurāsānī mystic said to have been the first spiritual teacher of **Abū Saʿīd ibn Abī 'l-Khayr** and whose own **poetry** was probably the inspiration for that of his star pupil. The ***shaykh***'s **quatrains** are often quoted in the pupil's work, and the teacher evidently recommended the recitation of appropriate verses as prayers of **recollection**. *See also* CENTRAL ASIA.

YŪNUS EMRE (d. ca. 720/1321). Major **Turkish** mystical **poet** whose works influenced members of the **Mawlawīya**. He acknowledged a certain Ṭaptuq Emre as his spiritual guide, and some conclude that the "Emres" constituted a loosely organized Sufi presence across **Anatolia**. Yūnus left an important collection of **lyric** poems, akin to folk songs in structure and mood, that cover a wide range of traditional Sufi themes. One characteristic theme is that of the spiritual quest likened to catching up with a caravan lest one be left alone in the mountains. *See also* JOURNEY; MIDDLE EAST.

YŪSUF. *See* JOSEPH.

YŪSUF IBN AL-ḤUSAYN AR-RĀZĪ (d. 304/916). One of the two most famous Sufis of Rayy, **Iran**, an **ascetic** in the tradition of Abū Turāb **Nakhshabī**. He is best remembered for his focus on perfect *dhikr* and **sincerity**, themes he may have imbibed from **Dhū 'n-Nūn**. *See also* PRAYER, PERSONAL; RECOLLECTION.

Z

ZĀHID. *See* ASCETICISM.

ẒĀHIR(Ī). *See* OUTWARD.

ZAJAL. *See* GENRE.

ZAJJĀJĪ, ABŪ ʿAMR AZ- (d. 348/959). One of seven Sufis with spiritual links to major teachers of **Baghdad** who began the practice of living as "residents" at the sacred precincts of **Mecca**. Originally from **Nishapur**, Zajjājī was also influenced by the **Malāmatīya** of that region and was instrumental in fostering a blend of "moderate" interpretations of the **ascetical** with the mystical teachings of the **Iraqis**. *See also* ARABIAN PENINSULA; MIDDLE EAST; PLACE, SACRED.

ZAKARĪYA, BAHĀʾ AD-DĪN. *See* BAHĀʾ AD-DĪN ZAKARĪYA MULṬĀNĪ (578/1182–661/1262).

ZAKARĪYA AL-ANṢĀRĪ (d. 927/1520). Egyptian Shāfiʿī scholar and ***Shaykh*** *al-Islām* whose name and fame spread as far as **Indonesia**, not so much for his legal work as for his **Arabic** commentary on Sufi Shaykh **Arslān**'s (aka Walī Raslān) *Treatise on Divine Unity*. Various Indonesian Sufi authors cite his work, and **Kemas Fakhr ad-Dīn** of Palembang translated the commentary mentioned here into **Malay**. Zakarīya himself recalls that he was inclined toward mysticism early in life, to such an extent that many who knew him doubted that he would succeed in the very different realm of jurisprudence. His **Sufism** was deeply informed by a love of *sharīʿa* and the "**sober**" approach of **Junayd**, which survived in Indonesia alongside the views of Burhānpūrī, **Ibn al-ʿArabī**, **Ibn ʿAṭāʾ Allāh**, al-**Jīlī**. *See also* LAW; MIDDLE EAST; UNION.

ZAKĪYA, ḤĀGGA, ʿABD AL-MUṬṬALIB BADAWĪ (1317/1899–1403/1982). Egyptian woman known for her asceticism, **wondrous** spiritual efficacy, piety, and hospitality, widely known as the "mother of compassion." Her family traced their lineage to the **Prophet**'s grandson Ḥusayn, and she was married to a Sufi of **Shādhilī lineage** who also taught at al-Azhar. Ḥāgga Zakīya and her husband were students of the same Shādhilī ***shaykh***. She held regular **prayer** sessions and made herself available to whoever sought her help or spiritual counsel, and considered all who came her spiritual sons and daughters. She made *ziyāra* several times to the **tomb** of Abū 'l-Ḥasan ash-Shādhilī, near the Red Sea, and founded a *sāḥa* (facility that welcomed pilgrims for prayer, food, and overnight lodging) nearby. She was buried there, and the facility remains available to all visitors. *See also* MIDDLE EAST; RECOLLECTION; VISITATION.

ZĀR. *See* RITUAL.

ZARRŪQ, AḤMAD (d. 899/1494). Nickname of Aḥmad al-Burnūsī al-Fāsī, a mystical author of **Moroccan** origin whose writings exerted significant influence on various **orders** across **North Africa** and founded the **Zarrūqīya**. He became associated with the **Shādhilīya** while studying in **Egypt**, where he was particularly taken with the **aphorisms** of **Ibn ʿAṭāʾ Allāh**. Zarrūq's **commentary** on that work, among the latest of many by major Shādhilī's, likened it to the "**eyes** of **Sufism**," for it combined fundamentals of **instruction** and **asceticism** with the higher disciplines of experiential **knowledge** and the **unveiling** of **mysteries**. *See also* MAGHRIB; MIDDLE EAST; ORGANIZATION.

ZARRŪQĪYA. Principal institutional rival to the **Jazūlīya** in **Morocco**, with important links to **Ottoman** rulers, who in turn were at loggerheads with regional independence-minded Saʿdid *sharīfs* who had the support of the Jazūlīs. Zarrūqī critics went so far as to condemn the Jazūlīs as near heretical for their support of "foreign" rule. *See also* MAGHRIB; POLITICS.

ZĀWIYA. *See* RESIDENTIAL FACILITY.

ZAWQĪ SHĀH. *See* DHAWQĪ SHĀH, MUḤAMMAD (1294/1877–1371/1951).

ZAWWAWĪ, MUḤAMMAD AZ- (d. 882/1477). North African Sufi and jurist most famous for his "oneiric **autobiography**," an elaborate **dream** journal that features some 109 experiences of sleep-state visitations by the Prophet **Muḥammad**. He follows the Prophet's instructions to facilitate

these dreams by sleeping in a **mosque**, a practice he continued after moving to Cairo. His animated conversations with the Prophet are a hallmark of his descriptions of these privileged encounters. Zawwāī also made extravagant claims to being the chief among **Friends of God**. *See also* MAGHRIB; MIDDLE EAST; REVELATION; SYMBOLISM.

ZAYLĀʿĪ, ʿABD AR-RAḤMĀN AZ- (ca. 1236/1820–1298/1880). First "popularizer" of the **Qādirīya** in **Somalia**, this charismatic ***shaykh*** became the eponym of the Zaylāʿīya branch of that **order**. He succeeded in teaching an interpretation of **Sufism** both accessible to ordinary folk and satisfying to those better versed into the subtleties of the tradition. *See also* EAST AFRICA; INSTRUCTION.

ZAYNAB BINT ABŪ 'L-QĀSIM (525/1130–615/1218). Pious **woman** of **Nishapur** and daughter of an important local Sufi who enjoyed a high-level education. She garnered licenses to teach **Qurʾān** and **Ḥadīth** as well as the Muʿtazilī thought of Zamakhsharī, and in turn supervised the diplomas of numerous students. *See also* CENTRAL ASIA; INSTRUCTION.

ZINDA PĪR (d. 1420/1999). Major contemporary **Pakistani** ***shaykh*** who founded a branch of the **Naqshbandīya** further identified by the name of its cultic center, Ghamkol. During his lifetime, the organization expanded dramatically into **South Asia**, the **Middle East**, South Africa, continental Europe, and Britain. The *shaykh* himself, however, stayed put except for *ḥajj*, a fine example of a fully engaged, available, hands-on "directing" master. Zinda Pīr's story is filled with every imaginable rare quality, efficacious work, **wonder**, manner of presence, style of teaching, and diversity of following. He left no **literary** legacy, and though his **disciples** sought on many occasions to put his *malfūẓāt* into written form, he resisted; his story, however, remains enshrined in a huge cache of popular **narrative** and lore. *See also* DISCOURSE; FRIEND OF GOD; ORGANIZATION.

ZINDA SHĀH MĀDAR, BADĪʿ AD-DĪN (715/1315–ca. 838/1434). Indian eponym of the Mādarīya order, whose life is so encrusted with legend that it is difficult to sort fact from fancy. He may have been a Jew who became Muslim in **Mecca** as a disciple of Ashraf Jahāngīr **Simnānī**, who then missioned him to **Ajmīr**, India. He spent most his remaining years in Uttar Pradesh, where the prickly ***shaykh*** evoked considerable opposition from scholars and Sufis alike, some of whom dismissed stories that his **veiled face** reflected divine refulgence by recalling that a false **prophet** of **Khura-**

san emitted a similar glow. Some Hindus of the region, however, saw him as an avatar of Rama's brother Lakshman, and Muslims came to regard him as a latter-day **Khiḍr**. *See also* CENTRAL ASIA; HINDUISM; SOUTH ASIA.

ZIYĀRA. *See* VISITATION.

ZIYĀRATNĀMA. *See* VISITATION.

ZUHD. *See* ASCETICISM.

ZULAYKHĀ. Name given to the **woman** in the story of **Joseph** to whom the Bible (Genesis 39ff.) refers only as the wife of Pharaoh's minister, Potiphar, and whom the **Qur'ān** (Sura 12) identifies as the wife of "al-ʿAzīz," an official in the royal **Egyptian** court. In the scriptural accounts, this woman is so smitten with the **prophet** Joseph's **beauty** that she succumbs to temptation and schemes to seduce him. Sufi **poets** developed the character's personality well beyond the scriptural stories, understanding her as a type of the **lover** of **God** who loses her wits in the presence of the divine Beauty. Major poets, including **Jāmī** and **Rūmī**, for example, depict her most sympathetically as a "model" of the mystical seeker. They emphasize especially that Zulaykhā was not culpable for her attempted seduction of Joseph, for she was hopelessly under the spell of bewilderment. Poets love the expression "to cut one's hands" as a **metaphorical** allusion to the utter amazement to which one is driven in the presence of God. The expression picks up on the Qurʾānic episode in which, after being accused of less than honorable intentions regarding the prophet, Zulaykhā invites the noble women of Egypt to a feast. As they pick up knives to slice into their dessert oranges, she ushers Joseph into the room. Aghast at his comeliness, all the guests slice into their own hands in astonished distraction. In one mystical re-telling of her story, Zulaykhā and Joseph live happily ever after, her youth restored when the two are at long last reunited in mystical bliss. In another ending, she prefers the love of God even to Joseph. *See also* ALLEGORY; BELOVED; ECSTASY; INTOXICATION; NARRATIVE.

Glossary

Unless otherwise indicated, terms are Arabic (A). For other languages, B = Berber; Bg = Bengali; C = Chinese; H = Hindi; I/J = Indonesian/Javanese; K = Kurdish; P = Persian; Pk = Pakhtun; T = Turkish; U = Urdu; W = Wolof. Unless otherwise noted, whole words in ( ) are Arabic "broken" plurals, suffixes in parentheses (e.g., *-āt*) simple plurals, and (*a*) indicates the feminine form of the term.

ābād	abode, spiritual dwelling place
ʿabd	servant (of God), god servant, believer and spiritual seeker
abdāl (sg. *badal*)	substitutes (40), personalities inhabiting upper realm of the cosmos
ʿabīd (*ʿubbād*)	devotee, worshipper
abrār (sg. *barr*)	devout or dutiful ones (seven), a rank among *awliyāʾ*; second of three ranks in mystical attainment
adab (*ādāb*)	conduct, behavior, etiquette in discipline or devotional ritual
adab az-ziyāra	guidelines for ritual propriety on visitation
ʿadat	etiquette toward a holy person
addiya (W)	gift offered by disciple to his *marabout* on recurring basis
afrād (sg. *fard*)	incomparables, numerous, troops; lower in hierarchy of Friends of God
agurram (B)	common Moroccan term for Friend of God
ʿahd	binding agreement or pact between disciple and *shaykh*
ahl al-ighātha	people of assistance; intercessory Friends of God
āʾīna (P)	mirror, important mystical metaphor (also *mirʾat*)
akh	brother, member of Sufi organization
akhī	intermediate apprentice (*tarbiya*) of a *futūwa* organization (= intermediate *murīd*)
ākhira	world to come, hereafter

akhlāq	behavior, moral character, ethics
akhyār	chosen ones (300), among Friends of God, rank within Sufi orders; as first of three ranks in mystical attainment, "the good"
ʿalam	flag or standard identifying a Sufi organization
ʿālam	world, realm within Sufi cosmology
ʿalāqa(āt)	attachment to ephemeral things, this world
alast, rūz-i (P)	Day of Covenant, when creation reaffirmed God's lordship
amghār (B)	elder, leader, roughly synonymous with *shaykh*
amīn	controller or financial officer of a Friend's shrine/tomb
ʿamūd	column or pillar, sometimes an inscribed tomb monument stone
anāshīd (sg. *inshād*)	recitation of mystical poetry in Sufi ritual settings
anjumān (P)	company; voluntary association
āp bītī (U)	type of autobiographical account
ʿaql	intellect, reason, mind
aqwiyāʾ	strongest ones; Tirmidhī's term for high rank of Friends of God
arbaʿīnīya	40-day Sufi retreat
ʿārif, ʿarīf	mystic, one endowed with infused or experiential knowledge
arkān (sg. *rukn*)	pillars or supports, structural element in Sufi cosmology
aṣ ḥāb an-nawba	masters of time's wheel, rank in saintly hierarchy (unique to Shaʿrānī)
ʿāshiq	lover (of God), spiritually advanced individual
āsitāne (T)	central residential facility of a Turkish order
āstān (P)	entrance to shrine, threshold of Friend's residence
āstānbusī (P)	threshold-kissing, part of ritual etiquette of *ziyāra*
ʿatabāt	technical term for Shīʿī sacred sites in Iraq
athar (*āthār*)	trace, vestige; esp. relics of Friends; material remains, ruins, monuments
āward-burd (P)	ritual discipline of breath control

awlād aṭ-ṭarīqa	offspring (i.e., associates) of (the/a) Sufi order
awliyāʾ (sg. *walī*)	Friends (of God), saints
awrād (sg. *wird*)	litanies, prescribed or individually assigned repetitive prayer
awtād (sg. *watad*)	tent pegs, fulcrums, anchors (four), at cardinal point in Sufi cosmic hierarchy
āya(-āt)	(divine) sign in creation and the self; verse of the Qurʾān; classification of miraculous work that only God can perform (acc. to Sarrāj)
ʿayn	"eye," spiritual essence
ʿayn al-yaqīn	essence of certitude, ultimate mystical experience
azīma (*azāʾim*)	strictness; general Sufi rules, opposite of *rukhṣa*
ʿazīzān (P)	dear ones, members of certain Sufi orders
bābā (T)	(grand)father, Sufi *shaykh* particularly in the Baktashīya, missionary preacher
babad (J)	Javanese historical chronicle, one source of hagiographical material
baḥr	ocean, metaphor for all-encompassing divine reality and presence
balāʾ	trial, purifying adversity
baqāʾ	abiding, permanence, spiritual survival in the wake of mystical experience
barādarī (P)	brotherhood; northern Indian paternal kindred group
bārahmāsa	poetic genre built around female lover's experience of the 12 months
baraka	blessing, spiritual power, charisma communicated by Friends of God
barzakh	narrow passage between this world and the spiritual realms
baṣīra	spiritual insight, inward vision
basṭ	expansion, an aspect of mystical experience opposite of *qabḍ*
bāṭin	inward, concealed, opposite of *ẓāhir*
bawādih	pangs, attacks as in onset of mystical states

bayʿa	oath of allegiance between Sufi seeker and the *shaykh*
bayt	house, of Sufi order; verse of poetry
bidʿa	novelty, innovation; deviation from acceptable teaching and practice
bī sharʿ (P/A)	lawless, antinomian, Sufis said to disregard *sharīʿa* stipulations
buʿd	distance, the experience of God's absence
bukāʾ	weeping, copious tears
bulbul (P)	nightingale, common metaphor for the Lover (of the Rose)
buqʿa	place, Sufi residential facility or tomb
buzurg (P)	great person, sometimes used of Friends of God
çelebī (T)	major superior of some Turkish orders
changdao (C)	*sharīʿa*; initial stage of Chinese Sufi initiation and spiritual progress
charkhināma (P)	vernacular genre of "millstone poem" (also *chakkināma*), grinding floor imagery
chilla (P)	40-day period of Sufi retreat
chilla khāna (P)	place in which 40-day retreat is conducted
chillagāh	retreat facility, often connected to Sufi shrine
dafālī (H)	caste of Indian Muslim and untouchable musicians especially connected with disseminating lore about Gāzī Miyān or the Five Pīrs
dahsha	stupefaction, complete bewilderment related to state of ecstasy
dāʾira	circle, ritual arrangement in a recollection ceremony
dakwah (I)	(A) *daʿwa*, invitation; missionary activity, proselytizing
dale (C)	Sufi practice of reciting entire Qurʾān in a single session
dam (P)	breath, holy person's breathing scriptural words over sick person

daocheng (C)	*ṭarīqa*; second level of Chinese Sufi training
daotang (C)	Sufi term for Friend's residence or teaching center
dār as-siyyāda	house of the Prophet's descendants (*sayyids*); dervish facility
dār aṣ -ṣulaḥā'	house of the devout/upright ones; dervish facility
darajāt	levels or ranks of attainment on the spiritual Path
ḍarb	liturgical division or portion of a recollection (*dhikr*) ritual
darbār-i awliyā' (P)	royal court of Friends (of God), gathering to honor a saint
dargāh (P)	door-place, Sufi institution such as residence or tomb/shrine
ḍarīḥ	tomb, burial place/shrine
darwīsh (P)	door-seeker, originally a mendicant, generic term for Sufi
dawām adh-dhikr	continuous practice of recollection
dede (T)	elder, honorific given to spiritual guide, synonym for *shaykh*
destegül (T)	outer waist-length jacket with long sleeves
devriye (T)	genre
dhanmal (?)	a traditional Pakistani (and generally South Asian) dance, featuring skipping from one foot to the other, often performed at shrines of famous *awliyā'*, many of whom are renowned Sufis, during their festivals
dhāt	essence, being
dhawq	taste, immediate awareness, aspect or level of mystical experience
dhikr	recollection, invocation, both individual and communal prayer ceremony
dhikr khafī	hidden (i.e., silent) recollection, without music, movement, recitation
dil (P)	heart, seat of spiritual experience
duʿā'	supplication, invocation, personal prayer
dunya	the material world and its delusions
durūd	prayer recited during some *dhikr* ceremonies

dūst (P)	friend, synonymous with lover of God, or God Himself as Beloved
duwayra	little circle; enclosure, cloister, for small Sufi residential facility
eren(-ler) (T)	"one who has attained" the goal of the spiritual quest, Friend of God
evkāf ül-mürīdīn (T)	pious endowments (*waqfs*) of a *shaykh*'s supporters to fund a *tekke*
ve'l-muḥibbīn (T/A)	pious endowments of the (Sufi) disciples
faḍīla (*faḍāʾil*)	excellence, noble qualities, virtue (of either persons or cities)
fahrasa	genre used in hagiography, listing one's teachers
fanāʾ	annihilation, loss of self, passing away (in God, *shaykh*, Prophet)
faqīh (fuqahāʾ)	jurist, specialist in *fiqh*, "understanding, penetrating knowledge" of law
faqīr (*fuqarāʾ*)	poor person, mendicant, generic term for seeker of God
faqr	poverty, whether actual or spiritual
fard (*afrād*)	unique; member of the lowest rank of Friends of God
farq	separation, experience of being apart from God or the Beloved
fatā (*fityān*)	youth, courtly gentleman, synonym for seeker of altruistic values associated with *futūwa* institutions and values
fatwā	authoritative independent jurisprudential opinion, in response to a question
fayḍ	overflowing, superabundance; grace bestowed by a holy person
fikr/a	thought, reflection on oneself, meditation, spiritual consideration
fiqh	deeper understanding, common term for subject matter of jurisprudence
firāsa	power of spiritual perspicacity, a type of clairvoyance, "mind reading"

fuʾād	heart at one of its deepest inner levels
futūḥ	voluntary charitable contributions to Sufi institutions
futūwa	chivalry institutionalized into organizations for ethical purposes, generosity
futūwat-dār (A/P)	one who has achieved full "chivalry" status (fourth level), equivalent to full member of Sufi order
futūwat-khāna (A/P)	principal institutional venue of chivalric organizations
gaddi nishīn (U/P)	successor, "sitting on the seat" of the deceased *shaykh*/*walī*
ghafla	heedlessness, spiritual torpor
ghafr	veiling, concealment, as in separation from God
ghawth	help, assistance, figure at top of cosmic hierarchy (syn. *quṭb*)
ghayb	unseen realm, home of cosmic hierarchy
ghayba	state of being hidden, unseen, in relation to God
ghayra	divine "jealousy" of human attachment to what is other than God
ghazal	short lyric love poem often adapted by mystical poets
ghāzī	raider, warrior on the frontiers; name given to some Friends associated with combat for the faith
ghība	backbiting, slander, calumny
ghusl	ritual for cleansing tombs of Friends of God during *ʿurs* ceremonies
ginān (Sindhi?)	poetic/song form popular among Ismāʿilīs
gongbei (C)	tombs of Sufi founders and leaders in northwest China esp.; possibly derived from either *gunbād* or *qubba* ("rounded dome")
görüşme (T)	ritual salutation in Mawlawīya practice
gul (P)	rose, metaphor for the Beloved (of the Nightingale)
gumbad (P)	"domed building," often used of monumental tombs
gutubu aoshi (A/C)	possibly "landmark axis/pole"

ḥabs-i dam/nafas (P)	breath control, ritual discipline, esp. in Naqshbandī ritual
ḥaḍāra	(divine) presence, five of which are a metaphor for all reality (Ibn ʿArabī)
ḥaḍra	gathering with invocation and ritual dance; presence of the Prophet
ḥadīth/aḥādīth	words of or anecdotes about the Prophet
haft tanān (P)	the seven figures, mysterious members of saintly hierarchy
haftawāna (K)	seven powers, members of saintly hierarchy beneath *haft tanān*
hājis/hawājis	sudden inclination of the *nafs*, to be counteracted
ḥajj	major pilgrimage to Mecca during specific ritual season
ḥakīm	wise one, sage, teacher of spiritual or metaphysical wisdom
ḥāl (*aḥwāl*)	state, fleeting mystical experience that results from divine grace alone
ḥalqa	circle, gathering either for ritual or to listen to spiritual guide
ḥaqīqa	ultimate spirituality reality
ḥaqīqat al-muḥammadiya, al-	primordial spiritual reality of the Prophet Muḥammad
ḥaqq	truth, a common synonym for God; duty or right
ḥaqq al-yaqīn	truth of certitude attained by ecstatic
ḥasad	envy of another's spiritual status or gifts
hātif	caller, voice from the unseen communicating divine message to Friends
ḥawītha	site associated with North African *walī*, usually small mound of stones
ḥawlīya	turn of the year, Friend of God's death anniversary
ḥawma	section, cluster of tombs in a cemetery
ḥawsh	a walled enclosure, such as one that surrounds a grave cluster
ḥayāʾ	shame, embarrassment in God's presence

hayba	reverence, awe, dread in God's presence
ḥaydarī	mendicant dervish, esp. in Turkey and Central Asia ("lionlike")
ḥayra	bewilderment, perplexity, condition of mystical experience
ḥifẓ al-Qurʾān	keeping, preserving, having Qurʾān by heart
ḥikam (sg. *ḥikma*)	wisdom saying, aphorism, popular Sufi prayer form
ḥikāya	narrative, one of many hagiographical genres
himma	aspiration, attentiveness
ḥizb (*aḥzāb*)	1/16th part of Qurʾān, litany-like prayer or "divine office"
hū (A/P/T, etc.)	"He"; that is, God
ḥubb	mystical love
ḥuḍūr	presence to God, entailing absence from creatures
ḥujra	dervish cell in larger institution
ḥujragāh	private prayer cell in a Sufi shrine
hujūm	onslaught of movements of the *nafs*
ḥusn al-istimāʿ	keen attentiveness, diligent receptivity, key attitude of Sufi aspirant
ḥusn aẓ-ẓann	thinking well (of God), ability to accept God's design
ḥuzn	sadness, compunction for failings
ʿibāda	servanthood, worship due to God
ʿibāra	direct, unambiguous assertion (opposite of *ishāra*)
ibn al-waqt	son of the moment, seeker who lives only in present experience
ibrīq	small pitcher or ewer, one of an itinerant Sufi's few possessions
ʿīd (*aʿyād*)	feast, religious observance, especially during Ḥajj and at end of Ramaḍān
ʿīdgāh (P)	place for festal celebration, such as a shrine or tomb of Friend
iḥsān	making beautiful, spiritual life well lived, core of Sufi ethics

iḥyaʾ al-mawāt	reviving the dead; cultivating the fallow
iʿjāb	arrogance, self-satisfaction
ijāzat at-tabarruk	license-conferring authority of the *shaykh* of an order
ikhlāṣ	sincerity, spiritual uprightness
ikhwān	brothers in a Sufi order, brotherhood
ilāhī(s) (P/T)	"sacred/divine," a type of musical poetic genre
ilhām	inspiration, sometimes also intuitive knowledge
ʿilm	traditional, discursive, acquired knowledge
ʿilm al-ḥuḍūrī	"knowledge of presence," i.e., experiential learning (Yaḥyā Suhrawardī)
ʿilm al-ḥuṣūlī	"knowing by attainment," i.e., acquired learning
ʿilm al-yaqīn	knowledge of certitude
ʿilm ar-rijāl	knowledge of the men (i.e., individuals), esp. based on genre of biographical dictionaries developed as research tool for Ḥadīth scholars to verify authenticity of transmitters
imāmbāra (P)	Indian facility for Shīʿī gatherings to commemorate *imāms*
imāmzāda (P)	descendent of *imām*; common name for saint's tomb
ʿimāra	structure, often referring to Sufi residential facility
ināba	high level of repentance
inkār al-kasb	detachment from material goods
insān al-kāmil, al-	complete person; image of spiritual perfection
intamā	asserting one's membership in an order
intasaba	documenting one's Sufi genealogy
intibāh	attentiveness, first *maqām* in Suhrawardī's listing, ahead of *tawba*
ʿirfān	knowledge that is of an infused, experiential, mystical origin
īshān (P)	they; reference to major Sufi *shaykhs* in Central Asia especially
ishāra	allusion; a Sufi mode of communicating complex, paradoxical truths
ʿishq	passionate, perhaps even romantic, love

ishrāq	illumination; identifying feature of an esoteric school of Sufism
ʿishratīyān	those who see unity in multiplicity; class of saints, esp. Naqshbandī
ışık (T)	synonym for *abdāl*
iṣlāḥ	reform of self or society (as used in South Asian/ Urdu texts)
islām	grateful surrender to God
isnād	supports; chain of transmission of sayings and anecdotes
isrāʾ	Night Journey of Muḥammad, prior to Ascension
istidrāj	deceiving by degrees; apparent miracle, result of evil forces, including sorcery or magic
istighrāq	immersion; "drowning" in the ocean of divine oneness
iṣṭilāḥāt	distinctively Sufi terminology often documented in mystical lexicons
istinbāṭ	deeper interpretation; delving into inward meanings
īthār	altruism, other-centeredness, a value in Sufi chivalry (*futūwa*)
ittiḥād	unification; bringing the human and divine into one
jabarūt	cosmological realm of absolute divine power, between *mulk* and *malakūt*
jadhb(a)	attraction; God's drawing the mystic to God-self
jamʿ	union; joining with God, spiritual focus
jamāʿat khāna (P)	Sufi residential facility or meeting place
jamāl	beauty, esp. of God
jaman kuwalen (J)	Epoch of the Friends of God, following pre-Islamic period in Indonesia
jāmiʿ as-salāsil	Sufi invested into more than one lineage or *silsila*
jaras	bell, a term used for pole Friend at peak of hierarchy
jawānmard (P)	fully accomplished (fourth-level) member of a *futūwa* organization

jawānmardī (P)	youthful virility; code of spiritual ethics for members of confraternity
jawsaq (*jawāsiq*)	resting place, venue for assembled devotees in cemeteries or shrine areas
jeballu (W)	disciple's oath of faithfulness to the *shaykh* of an order
jhandā (U/H)	standard, flag used as symbol of Sufi order
jihād	struggle; understood especially as self-discipline against ego-centricity
juwāliq (T?)	mendicant, often itinerant, dervish
kalenderhane (T)	residence of Sufis identified as *qalandars*
kalīd baridār (P)	keeper or the key of a Friend's *dargāh*
karāma(āt)	gratuitous marvels, wonders; saintly miracles as distinctive from prophetic
kasb	acquisition; Sufi means of livelihood and use of material goods
kashf	unveiling; a mode of divine disclosure to the spiritual seeker
kashkūl (P)	Sufi begging bowl
kaum muda (I)	20th-century Indonesian modernist movement
kavuk (T)	quilted turban worn by some Turkish Sufis
kebatinan (I)	"esotericism" (from A. *bāṭin*), syncretic mysticism of Indonesia
keccha (Bg)	tale, story; Bengali equivalent of Arabic *qiṣṣa*
khādim	attendant, steward, assistant *shaykh* with special duties within an order; resident attendant at a Friend's *dargāh*, superintendent of a *ribāṭ*
khādim al-muṣḥaf	assistant charged with distributing Qurʾān texts for recitation
khādim ar-rubʿa ash-sharīfa	assistant for the performance of communal prayer rituals
khādim as-sajjāda	assistant charged with maintaining prayer rugs for a community
khalīfa/khulafāʾ	successor; chosen as heir to a *shakyh*'s authority over an order

khalwa	seclusion, solitude; common term for spiritual retreat
khalwat dar anjumān	solitude in the midst of a throng, Naqshbandī retreat in everyday life
khamr	wine, beverage of mystical intoxication
khānaqāh (P)	major type of Sufi residential facility, often linked with other functions
kharābāt	ruins; metaphor for God's favorite place to hide treasure
kharīṭat al-madās	pouch for slippers, carried by itinerant Sufis
kharq al-ʿāda	contravention of custom, as in a saintly marvel or prophetic miracle
kharq al-libās	rending one's garments, ritual of detachment and repentance
khāṭir (*khawāṭir*)	passing inclinations, movements of soul
khatm al-anbiyāʾ	seal of the prophets; Muḥammad
khatm al-awliyāʾ	seal of the Friend of God; term given to certain leading saints
khawāṣṣ	spiritual elect, highest in capacity and attainment
khawf	salutary fear of God
khidhlān	punitive or corrective (apparent) abandonment by God
khilāfat-nāma (A/P)	official statement of a *shaykh* establishing his legitimate successor
khirqa	torn cloth, rag; Sufi cloak emblematic of initiated membership and poverty
khirqat al-irāda	Sufi "cloak of aspiration," for authentic *murīds* only
khirqat at-tabarruk	Sufi "cloak of benediction," modeled on the cloak of *irāda* and bestowed on the *mutashabbih*
khiwāt (coll. A)	"sisters," term for North African female members of Sufi orders
khouān (coll. A)	"brothers" (*ikhwān*), term used in North Africa
khulla	intimacy; friendship with God, esp. of Abraham the *khalīl* of God
khulūq	requisite ethical qualities

khumūl	root: apathy, insignificance; Sufi term for modesty, humility
khushūʿ	surrender, humility
khwāja(-gān)	sir, master; honorific title of great teacher; term for some Naqshbandīs
kibr	pride, self-aggrandizement, inflated sense of self
kibrīt al-aḥmar, al-	red sulphur; alchemical power; metaphor for spiritual transformation
kramat (J)	Indonesian term for holy place, grave (from Arabic *karāmāt*)
kudi terantang (J)	small axe, weapon of Friends of God in Javanese lore
kufr-i ṭarīqat	infidelity on the Sufi Path; level of spiritual inebriation
kulāh (P)	tall conical felt hat worn by some orders
kunnāsha(-āt), kunnāsh (*kanānīsh*)	a type of journal or diary, often hagiographical
kyai (J)	elder, senior, venerated teacher; sometimes in names of *walīs*
lāhūt	cosmological realm of divinity itself
lāhūtī (U)	divinely inspired (referring to a type of Urdu autobiography)
langar khāna (P)	free kitchen part of Sufi institutional complexes
laṭīfa (*laṭāʾif*)	anecdote (as literary genre); subtle centers in psychology
lawāʾiḥ	inklings, glints of light, dawning awareness of divine presence
lawāmiʿ	light flashes, metaphor for divine disclosure
laylat al-qadr	Night of Power; time of inaugural revelation to the Prophet
lubb	a level of the human heart
madhhab	school of legal methodology in Islamic religious law
madīḥ	praise; genre of poetry especially in honor of saints and the Prophet

madrasa	place of study; traditional institution for study of Islamic law
magal (W)	magnification, yearly pilgrimage to tomb of Amadou Bamba (Senegal)
maḥabba	love between humans and God
maḥbūb	beloved; common Sufi term for God
maḥfil	gathering, assembly of participants in *dhikr*, musicians
maḥfil khāna (A/P)	temporary facility constructed near Friend's tomb for musical concert
maḥq	erasure, being effaced, obliteration (of self)
maḥw	effacement; loss of self before God
majdhūb	one who is drawn by God; mystic who advances without personal effort; name given to some solitary, itinerant mystics
majhūl	unknown; referring to Friends of God whose status only God knows
majlis	session, assembly; spiritual gathering; also collection of saint's sayings
majnūn	possessed by a *jinn*; metaphor for a mystic, one who is hopelessly smitten
makāsib	what a devotee "earns" or acquires spiritually
makhdūm	one who is served, honorific of major *shaykh*, member of family of shrine custodians
makhfī	hidden; referring to Friends of God whose status has not been made public
makr	(divine) ruse, stratagem, machination; metaphor for God's transcendence
maktūb(-āt)	letter(s); collected epistolary writings of famous Sufis
malakūt	cosmological realm of lordly dominion, of angels and pure spirits
malāma	blame; being thought ill of for God's sake

malang (?)	Southeast Asian term for *qalandar*; dervish at Sehwan shrine in Sind; individual, unaffiliated itinerants who sometimes take up residence in service of a shrine's saint as his disciple
malfūẓ(-āt)	utterance(s); collected (originally) oral discourses of Sufi *shaykhs*
maʿnā	meaning; as distinct from mere outward form
manām	dreaming; important vehicle of divine disclosure requiring interpretation
manāqib (sg. *manqaba*)	virtue, wondrous feats, legendary deeds; type of hagiographical account; in singular form, usually refers to hagiographic work on an individual Friend of God
manāsik	ascetical rituals (pl. of *mansik*), pilgrimage rites, including those associated with shrines and tombs of Shīʿī *imāms*
maʿnāwī	spiritual, underlying meaning, mystical interpretation
mansik	place where one engages in asceticism, hermitage, ascetic's cell
manzil (*manāzil*)	resting place; respite or temporary stop on the spiritual path
maqām(-āt)	station(s); lasting mystical experience resulting partly from one's effort; also, section of a hagiographical work or events in a holy life; oratory, shrine, place associated with the life and deeds of a holy individual; also typically domed square near sacred tree; also commemorative heap of stones
maqbara	mausoleum, tomb/shrine, funerary structure
marabout	French/colloquial form (Maghribī, still used, e.g., in Senegal for "Qurʾān teacher"), mispronunciation of *murābiṭ*: bound, attached, confined to a *ribāṭ*
maʿrifa	knowledge, experiential, infused, mystical as distinct from *ʿilm*
martaba (*marātib*)	segments; divisions of a formal recollection ceremony
marthīya	lament, threnody; usually poetry honoring a martyred saint or *imām*
mashāyikh	the collectivity of *shaykhs* as an institution

mashāyikh az-ziyāra	guides for pilgrims engages in visitation to Friends' tombs
mashhad	witness place; martyrium, burial place of a martyr; funeral procession
mashhad ar-ruʾya	vision-shrine, i.e., one constructed on instructions via a vision
maṣḥūb	one whose "companionship" a student enjoys, i.e., a mentor, *shaykh*
mashyakha	authority or office of the *shaykh*
masjid	place of prostration; hence, by extension, mosque
masnad	seating platform or cushion for *sajjāda nishīn*
mast (P)	intoxicated, mystically inebriated
maʿṣūm	impeccable, beyond reproach, quality of Prophet, Friends, *imāms*
mathnawī	rhyming couplet; poetic genre often used for longer, didactic works
maʿūnāt	aids; marvels of a *majnūn* (ecstatic), possessed or entranced person lacking special knowledge (acc. to Niẓām ad-Dīn Awliyāʾ)
mawāhib	purely gratuitous beneficence of God
mawlānā	our master; honorific title given to some outstanding religious figures
mawlid (*mawālīd*)	birthday; celebration for the Prophet Muhammad or Friend of God
mawsim	season, annual agricultural observance, or feast of death of holy person
mawzun (Pk)	successor to a *pīr*, authorized to teach arcane/ mystical traditions
mazār(-āt)	place of visitation; shrine, goal of pilgrimage, especially Friend's tomb
menhuan (C)	"leading" or "saintly" descent group; Chinese Sufi organization or order
mīangul (P)	"flower of the saints," Afghan title of line of Akhūnd of Swat
miḥrāb	niche in back wall of mosque, indicating direction of Mecca

miʿrāj	ascension; Muḥammad's guided tour of the heavens to the Throne of God
misbāḥa	praise-device; the rosary, made of up 33 or 99 beads for names of God
mīthāq	affirmation, confirmation (of God's Lordship), hence "Covenant"
muʿāshara	living with one another; life in Sufi communities
muʿāyana	seeing (God) directly, without mediation
mubāḥa	competitiveness; a type of narcissistic behavior to be corrected
mubāyaʿa	exchanging loyalties; in the seeker's swearing allegiance to the *shaykh*
mubtadiʾ	beginner, one who is at the start of a Sufi career
mudhakkir	one who makes mention, reminder, storyteller
mufrad	unique one; Tirmidhī term for highest-ranking Friend of God
muḥāḍara	presence; the condition of unceasing remembrance of the Beloved
muḥaqqiq	fully accomplished seeker of truth
muḥāsaba	self-scrutiny; accounting for all inner developments in the self
muḥibb	lover; occasionally refers to lay affiliate of a Sufi order
mujaddid	renewer; reformer expected at beginning of each new lunar century
mujāhadat an-nafs	struggle against the ego-soul; engaging in battle with the inner enemy
mujāwar	residing at a saint's tomb as an act of devotional piety
mujāw/vir	neighbor; custodian who maintains a Friend's shrine or tomb
muʿjiza	evidentiary or apologetic miracle, power manifested through prophets
mukābada	undergoing straitened circumstances, persevering through spiritual conflict

mukabele (T/A)	evening portion of Mawlawīya *samā'* ritual (from *muqābila*)
mukāshafa	unveiling; condition in which the seeker is intensely aware of the divine
mukhālafat an-nafs	confronting the ego or lower self (*nafs*)
mulk	cosmological realm of earthly sovereignty
munājāt	intimate prayers; brief, at times paradox-laced form of discourse with God
munāqara	contest; hagiographic topos with saints competing in miracle-power
munāzala	spiritual stopping place, similar to *maqām*
munfarid	singular one; early term for highest-ranking Friend of God
munshid	singer of poetic verses; provides sung prayers at formal rituals
muntahī	Sufi who achieved order's highest level, beyond that of *murīd*
muntasib	lay associate of the Baktashī order
muqaddam(a)	deputy; group leader, representative of *shaykh*, with authority to initiate
muqīmān (A/P)	"residents," long-term *khānaqāh* dwellers
murābiṭ	one who takes up residence in a *ribāṭ*
murād	desired one; the spiritual guide as focus of aspirant's attention
murāqaba	self-awareness; major aspect of Sufi contemplative discipline
muraqqaʿa	patched garment; cloak symbolizing Sufi initiation
murīd(-ūn)	seeker, disciple, aspirant, novice in an order
murshid	one who directs; a spiritual guide, synonym for *shaykh*
muṣāfaḥa	handshake; concluding symbol in Sufi initiation ceremony
musāfir	guest, itinerant Sufi who seeks hospitality on his travels
musāfirān (P)	sojourners, itinerant Sufis unattached to specific institutions/orders

muṣallā	place of ritual prayer; equivalent of a mosque chapel
mushāhada	contemplation; a variety of experiential witnessing
mushkilāt	ambiguous, controversial expressions; technical Sufi terms
muṣṭafā	chosen one; one of the names of the Prophet
mustakhdim	a *khādim* who rebuffs beggars rather than giving material aid
mustarshid	one who seeks to be guided, Sufi aspirant or postulant
mustaṣwif	Sufi-pretender; one who affects Sufi ways
mutajarrid	one who strips oneself of distractions; committed devotee, recluse
mutakhādim	an insincere, self-serving *khādim* interested only in adulation
mutaṣawwif	Sufi-aspirant; one who works at becoming a Sufi, intermediate *murīd*
mutashabbih	lookalike; one who acts like a Sufi; lay affiliate of an order
mutawallī	custodian or administrator of a *waqf*, pious endowment of an institution
muwallah	driven to distraction, ecstatic, enraptured, spiritually crazed; in state of *walah*; "fool for God"
muwallih	member of group of antinomian dervishes
muzamzim	chanter; performer of musical texts in Sufi ritual
nadam (*nadāma*)	repentance, expressing regret for sins
nafas	breath; coordinating one's spiritual responses to divine presence
nafs	ego-soul; the often negatively inclined aspects of the self
nāʾib	deputy *shaykh*, in some orders, to whom *muqaddams* reported
najīb (*nujabāʾ*)	preeminent, noble one; (seven, world climes) Friends in cosmic hierarchy
naqīb (*nuqabāʾ*)	chief; custodian of liturgy or overseer of aspirants in some orders

nashīd (*a nāshīd*)	musical poetic form
naṣīḥa	testament; a *shaykh*'s teachings bequeathed to community, disciples
nāsūt	cosmological realm of humanity
naʿt	description, attribute; poetic genre extolling the Prophet's virtues
nawāfil (sg. *nafl*)	supererogatory deeds, optional devotional prayer and rituals
nawbat khāna (A/P)	music hall; important ritual facility at major Friends' shrines
nawgaza (P)	nine yards tall; giant Friends of God in ancient times
nazrāna (P)	monetary donation to a Friend of God at a *dhikr* or *samā'*
nefes (A/T)	breath; metaphorically a genre of sung lyric devotional/mystical poetry (typically in Turkish) used in Baktashī rituals called *ayin-i cem*; repetition of the name of ʿAlī, the perfect person, is a common feature
nerccas	Malayali (Kerala) term (to vow) for public celebrations in honor of Friends; Muslim adaptation of pre-Muslim observances
niyaz penceresi (T)	mausoleum window allowing passersby to salute the deceased
nujabāʾ (sg. *najīb*)	preeminent ones; (three) Friends of God near top of cosmic hierarchy
nüjing (C)	"pure woman"; title of Mary mother of Jesus
nūr	light; primary metaphor for God
nūr muḥammadī	light of Muḥammad; aspect of the Prophet's preexistence
nuṣaḥāʾ (*sg. naṣīḥ*)	sincere ones; early term for a rank in the saintly hierarchy
nussāk (sg. *nāsik*)	those who practice asceticism
panj pīr (P)	Five Elders; group of antinomian Friends of north India

panj tan (P)	Five Persons; Shīʿī family (Muḥammad, ʿAlī, Ḥasan, Ḥusayn, Fāṭima)
parsā (P)	an individual noted for devotion and piety
pesantren (I)	religious boarding school in the Indonesian archipelago
pīr (P)	elder; spiritual director, synonym for *shaykh*, and for Friend of God
pīr parastī (P)	worship of the *pīr*, condemned as excessive
pīr-bhai (U)	"brother of the master," i.e., Sufi disciples
pīrī-murīdī (P)	system of traditional relationships between seekers and guides (India)
pīrzāda (P)	descendant of a Friend of God; member of an order or organization
postnişin (T)	one who "sits on the sheepskin," *shaykh* of a *tekke*
pundhen (J)	Indonesian term for spirit abode, sometimes falsely identified as a Friend's tomb
puthi (Bg)	genre of story sometimes used for hagiographical tales
qabḍ	constriction; an experience like desolation, opposite of *basṭ*
qabr (*qubūr*)	tomb, grave, burial place
qalandar (P)	"unhewn block of wood"; antinomian dervish; member of a class of itinerant mendicants
qalansuwa (P)	type of tall dervish headgear
qalb	heart; basic term for seat of knowledge and spiritual experience
qanāʿa(-āt)	resignation; ability to surrender one's whole self to God
qaṣīda	ode; medium-length mono-rhyming poem often panegyric in tone
qāṣṣ (*quṣṣāṣ*)	professional storyteller, entertaining with edifying tales
qawlī-fatā	member committed only verbally (and loosely) to *futūwa* organization (= Sufi *mutashabbih*)
qawm	folk, generic name for Sufis

qawwāl/ī	chanter/popular devotional music, especially in South Asia
qawwūm	subsistent one; title given to highest figure in some saintly hierarchies
qibla	direction of ritual prayer, toward Mecca, as indicated by *miḥrāb*
qiṣṣa (*qiṣaṣ*)	tale, story; literary and oral hagiography, esp. "Tales of Prophets"
qizil-bāsh (T)	red-head; reference to Sufis who wore red headgear
qubba	cupola, dome; type of structure for tombs of holy persons
qudwa	example; paragon or model of Sufis and potential Friends of God
qurb	proximity; the experience of nearness to God
quṭb	pole, axis; (one of) top figure(s) in Sufi cosmic hierarchy
rābiṭa	hermitage; local or regional Sufi residence instituted by one shaykh, replaced by *zāwiya* in Maghribī parlance during ninth/15th century; Naqshbandī practice of "capturing" image of *shaykh* in meditation
raghba	longing, desire for God
rāhbar (P)	way-shower, a spiritual guide
raḥīl	journey; setting out in search of lost beloved (pre-Islamic poetry trope)
rāhraw (P)	wayfarer; one who travels the mystic path and actual roads
rajāʾ	hope in God's mercy and forgiveness
rakwa	ewer used for ablutions by traveling Sufis
raqṣ	dancing; ritual paraliturgical movements of various kinds
rātib	assigned prayer often associated with set times in the day
rawḥ	refreshment; metaphor for spiritual enlightenment or ecstasy

ribāṭ	frontier stronghold; Sufi residential facility
riḍāʾ	contentment; experience of God's satisfaction
riḥla	travel, journey, often referring to pilgrimage and visitation
risāla	treatise; important genre of Sufi instruction
riyāʾ	hypocrisy, vainglory, narcissism
riyāḍāt	spiritual exercises, disciplines
rubāʿī	quatrain; important Sufi poetic genre
rubūbīya	Lordliness, as opposed to servanthood of human beings
rūḥ (*arwāḥ*)	spirit; human faculty in contest with ego-soul
rahba	dread, terror in divine presence
rajāʾ	hope in divine largesse
riḍāʾ	satisfaction; being pleased with God's dispositions
riyāʾ	dissembling, insincerity, inauthenticity before God
riyāḍa(-āt)	spiritual exercises, devotional activities
rukh	cheek; important metaphor in Sufi love lyric
rukhṣa (*rukhaṣ*)	indulgence, permission, dispensation from required practice
ruʾyat al-qalb	vision of the heart, inward vision of angelic realm
ruʾyā ṣāliḥa	correct vision, often called a "veridical dream," 1/46th of prophecy
ṣabr	patience; the "beautiful" virtue modeled by Jacob, other prophets
ṣadr	center of one's being; an aspect of the human heart
safar	travel, journey, process of discovering one's *shaykh*, or pilgrimage
sāḥa	courtyard, Sufi hospice in Egypt, venue for larger sessions with *shaykh*
ṣāḥibdil (A/P)	possessor/master of heart, i.e., a knower/mystical lover of God
ṣāḥib-i futūwat (P)	superior of *futūwa* organization, trainer of apprentices (= *shaykh*)

ṣāḥib-i sajjāda (A/P)	holder of the prayer rug; heir to authority in a Friend's tomb/shrine
saḥw	sobriety; experience of returning from ecstasy to "normal" awareness
sāʾiḥ	traveler, wanderer; itinerant dervish (esp. Maghribī)
sajjāda	prayer rug (where one prostrates self); symbol of Sufi authority
sajjāda nishīn (P)	Sufi leader who "sits on the prayer carpet"; heir apparent of order
ṣāliḥ (*ṣulaḥāʾ*)	upright, noted for holiness and serenity, esp. in Maghribī accounts, saint
sālik	wayfarer; seeker who progresses through hard work, opp. of *majdhūb*
samāʿ	audition; ritual "concert" often including music, singing, dance
ṣamt	silence; stillness in presence of God
sāqī	cupbearer; poetic metaphor for one who supplies mystical intoxication
sarāwīl al-futūwa	type of trousers, identifying garb of members of *futūwa* organization
sarishtadār (P)	registrar of pilgrims at a *dargāh*
ṣawm	fasting, both during Ramaḍān and in regimes specific to various orders
sayfī-fatā/tarbīya	sword-bearer or apprentice full member of *futūwa* organization (= *murīd*)
semāhāne (T)	place where Turkish orders hold rituals of audition
sëriñ (W)	saintly individual, spiritual guide (esp. Senegal)
shadd	wrapping tightly; term used for part or all of some Sufi initiation rituals
shadd ar-riḥla	saddle-cinching, i.e., embarking on journey for visitation
shafāʿa	intercession; much-discussed attribute of some prophets or Friends
shāh (P)	king; common south Indian term for Friend of God
shahāda	witnessing, profession; name of essential Muslim creed

shahīd	martyr; one who sacrifices self to the "death" of mystical love
shāhid	witness; term for one endowed with mystical experience
shāhidbāzī (A/P)	"witness-game"; contemplating God's beauty in beardless young faces
shahwa	inappropriate desire, lust
shajara	tree; chart of one's Sufi spiritual lineage or genealogy
sharḥ	expansion; either of one's spiritual center, or in textual exegesis
sharīʿa	revealed law; first level in spiritual journey
sharīf	noble, descendent of Prophet; title given to *shaykhs* in some orders
shaṭḥ (*shaṭḥīyāt*)	superfluity; ecstatic utterances, often paradoxical
shaṭṭār	"rapidly progressing"; highest of three levels of mystical attainment
shawq	desire for God
shaykh	elder; spiritual guide or director, trains *murīds*, advises *mutashabbih*
shaykh al-kull	*khalīfa* with authority over *all* other *khalīfas* in an order
shaykh aṣ-ṣūfīya	master of the Sufis living in a complex with a *khānaqāh*
shaykh ash-shuyūkh	supreme elder; honorific title for the most eminent Sufi leaders
shaykh at-taʿlīm	"instructing master," focusing on imparting ethics/ comportment
shaykh at-tarbīya	"formative/directing master," focusing on inner spiritual development
shen (C)	sage, common term for Prophet, as distinct from *xian* (Friend)
shirk	association, setting up "partners" with God; idolatry
shuṭṭār (sg. *shāṭir*)	couriers; rank in the hierarchy of Friends of God
ṣiddīq	authentic; person of unassailable veracity and sincerity

ṣidq	authenticity, righteousness, veracity
silsila	chain of spiritual succession, Sufi genealogy
silsilat al-baraka	chain of (miraculous) blessing, passed down through Sufi lineage
sīra (*sīyar*)	life story; hagiographical genre, esp. of Prophet Muḥammad
sirr	mystery; inner region of the human heart
siyāḥa	flowing; travel or journeying for spiritual purposes
slematan (I/J)	*ziyāra*-related rituals of offering the dead a symbolic meal
ṣūf/ī	wool/wearer of wool; generic name for Muslim mystic
ṣuḥba	institutional companionship, esp. master-disciple relationship
sukr	intoxication; metaphor for mystical ecstasy
sulūk	wayfaring; mystical progress or path
sunan (J)	abbrev. of *susuhunan* (highly esteemed), honorific title of the *wali songo*
sunna	example, especially of the Prophet; model for all Muslims
sūra	"chapter" of the Qurʾān
ṣūra	form; outward aspect, complement of inward meaning
ṭabaqa (*ṭibaq*)	dervish cell; part of Sufi residential facilities
ṭabaqāt	generations; successive groups of Sufis; major hagiographic genre
tabarruk	remnant of food or other gifts to *walī* and family, similar to relics
tābūt	cenotaph; ceremonial coffin for processional use
tadbīr	self-direction, as opposed to seeking out an authentic *shaykh*
tadhkira	remembrance, memorial; major hagiographic genre
tadrīb	training; aspect of Sufi education
tafrīd	isolating; setting apart for total dedication to God

tafṣīl	distinguishing, categorizing, hence spiritual discernment
tafsīr	amplification; exegesis, generic term for commentary
tahdhīb	instruction; especially with respect to ethical conduct
taḥkīm	discipline; imparting wisdom, an aspect of spiritual formation
ṭāʾifa/ṭawāʾif	group, faction; common term for suborder; regional organization based on a Friend of God's tomb/shrine, generally functioning independently of the "parent" *ṭarīqa*
taitai (C)	great lady; hagiographical term applied to Mary
taixian (C)	"great worthy"; title of the Rightly Guided Caliphs
taiye (C)	Sufi term for deceased Friend of God
tāj	crown; name for an item of Sufi headgear
tajallī	manifestation of divine attributes, presence
tajrīd	isolation; seclusion for devotional purposes
ṭālib (P. *ṭālibān*)	student, seeker; name given to Sufi adepts, disciples
taʿlīm	instruction; imparting knowledge of order's Islamic traditions
talqīn	prompting; imparting arcane knowledge through Sufi initiation
talwīn	coloration; variability of spiritual conditions and perceptions
tamkīn	fixity; stability in one's spiritual condition
tamzīq	rending one's garments in ecstasy
tanā[az]zul	descent of the *majdhūb* from divine reality to created nature
tanzīh	eradicating images of God from one's mind; mystical *via negativa*
taqashshuf	asceticism, mortification, self-denial, simplicity of life
ṭāqiya	skull cap; Sufi headgear
taraqqin	ascent of the *sālik* from created nature to the divine presence

tarbīya	formation; shaping seekers in the inner, experiential aspects of the Path; apprentice in *futūwa* organization
taren (C)	great human; Chinese hagiographical term
ṭarīqa	path, spiritual "method"; generic name for a Sufi order
ṭarṭūr (*ṭarāṭir*)	high conical cap worn especially by Ḥaydarīs and related groups
tasamma	declaring one's spiritual connection
taṣarruf	reorientation; result of a *shaykh*'s ability to transform a Sufi's quest
taṣawwuf	Sufism
taṣawwur	visualization (of *shaykh*'s image); meditative or contemplative technique
tasbīḥa	rosary of 33 or 99 beads for numbering the divine names
tasheng (C)	"great sages"; common term for Prophets
tawāḍuʿ	lowliness, humility
tawahhum	imagination; surmising, entertaining delusions
tawajjuh	facing, contemplation, spiritual focus of saint on disciple
tawājud	seeking to "find and be found," i.e., to reach ecstasy
tawakkul	perfect trust in God
*tawallu*ʿ	passionate longing, yearning for God
tawaṣṣul	seeking, and achieving, "access/means" to God via saintly intercession
tawba	turning around; repentance, early phase of spiritual path
tawḥīd	awareness and acknowledgment of God's transcendent oneness
taʿwīdh	refuge-taking; by extension, amulet from saint in which one takes refuge
taʾwīl	returning to origins; esoteric or symbolic exegesis
tekke/takīya (T/A)	(Turkish) Sufi residential facility, often combining other functions
tilmīdh	student, disciple, protégé of a spiritual teacher

türbe/turba (T/A)	tomb, mausoleum; literally, earth, soil, dust
ʿudhrī	notion of platonic love; contemplation of beauty (after ʿUdhrī tribe)
ʿujb	self-satisfaction, complacency
ʿulamāʾ	religious scholars; those endowed with *ʿilm*
ūlū ʾl-albāb	possessors of hearts; a synonym for spiritually advanced seekers
umanāʾ (*sg. amīn*)	trustworthy ones; early term for an upper rank in saintly hierarchy
uns	familiarity, intimacy; quality of divine-human relationship
ʿuqda	knot, covenant with *shaykh*, part of initiation
ʿurs	wedding; holy person's death, hence meeting with Beloved/God
ustādh	master, teacher; Maghribi term for *shaykh*; head of *futūwa* group
ʿuzla	seclusion, withdrawal, lesser retreat
ʿuzlatīyān (A/P)	seekers of seclusion, withdrawal; class of saints
waḥdat al-wujūd	unity of being; ontological oneness of all things
waḥdat ash-shuhūd	unity of experience/witnessing; experiential unity with God
wahm	suspicion, conjecture, mistaken notion, opinion
waḥy	divine revelation given to prophets only
wajd	finding/being found; common term for mystical ecstasy
wajh	face; metaphor for presence of God, Beloved's countenance
walāya	refers to special love relationship of Friend with God
walāya	status of a Friend of God, one enjoying divine patronage; possibly also the spiritual heritage a teacher bequeaths to a disciple; see *wilāya*

walī(ya) (fem.)	Friend of God, connotation of patron or protector when referring to God; also Syrian term for shrine noted for miracles
wali songo (J)	Nine Friends of God, chief group of Indonesian saints
waqf	pious endowment; support in perpetuity for religious institutions
waqfa	standing, staying; an aspect of ecstatic experience
waqīʿa	happening, spiritual experience
wāqif	one who experiences "standing" before God
waqt	moment; mystical time symbolizing the eternal now
waraʿ	abstinence; spiritual reticence
wārid(-āt)	spiritual oncoming; form of mystical enlightenment
waṣīla	mediation; term used by some critics of Friend veneration as more acceptable than *shafāʿa*
waṣīya (*waṣāya*)	testament; *shaykh*'s final instructions to students or successor
waṣl (*wuṣūl*)	arrival; attainment of mystical union with God
watad	anchor; synonymous with *ṣāliḥ* in Morocco; sg. of *awtād*
waẓīfa (*waẓāʾif*)	daily office prescribed for *murīd* by *shaykh*
wilāya	spiritual office or authority to rule, often used (imprecisely) as synonymous with *wilāyāt*
wilāyāt	saintly domains, provinces of authority
wirātha	spiritual heritage or legacy
wird (*awrād*)	litanies, often unique to an order, bestowed at initiation
wisāṭa	intervention; mediation by a holy person
wujūd	being; term related to those used for ecstasy
xian (C)	"worthy"; common term for Friend of God, as distinct from *shen*
yaqīn	certitude; divine gift of conviction, central to Sufi epistemology

yār (P)	friend, whether human or divine; Abū Bakr is called the "Friend of the Cave"
yichan (C)	Chinese equivalent of Persian *īshān*, "they" (Sufi leading figures)
yuanjing (C)	Chinese Sufi practice of reciting whole Qurʾān at one session
zāhid (*zuhhād*)	one who practices asceticism, renunciation
ẓāhir(-ī)	outward, apparent; as opposed to the hidden and inward meaning
zaʿīm	leader, guide; honorific given to some North African national heroes
zāʾir (zuwwār)	visitor; devotee at tombs of holy persons
zandaqa	freethinking; doctrinal deviation, a charge often leveled at Sufis
zār	East African rituals dealing with spiritual "possession"
zāwiya (*zawāyā*)	corner; cell, small residence of *shaykh*, superseded by larger institutions
zhanxian (C)	writing saintly lineages on dead person's burial clothes
zhencheng (C)	*ḥaqīqa*; third and highest level of Chinese Sufi progress
zhenren (C)	"real beings" (i.e., Prophets/Friends), those who have fulfilled their purpose in cosmos
zhisheng (C)	"Utmost Sage"; title of Muhammad
zindīq	person judged guilty of *zandaqa*, charge leveled at some Sufis
ziyāra(-āt)	visitation; regional or local pilgrimage to holy person's tomb
zuhd	asceticism; self-discipline after the model of the Prophet

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INTRODUCTION

During the decade since this volume's first edition, published research on Sufism in English as well as a host of Western and Eastern European languages has burgeoned. Though the present bibliography is approximately double the size of the original, it remains biased toward relatively recent works in English, but includes representative older works as well as many recent studies written in Western European languages. For reasons of space, however, and because fewer readers will have access, works in Eastern European and Asian languages have not found room even in this expanded edition, and far more is now available in German, French, Spanish, and Italian than I could include. On the other hand, for the benefit of specialists in Sufism, the collection includes a section of selected texts and editions of primary-source material in Arabic and Persian. Space limitations required many other difficult choices in the final editing. Many score fine entries by Islamic studies scholars in standard reference works had to be left out (as in the first edition). The important work of those scholars, many of whose other studies are included here, are gratefully acknowledged. Also for reasons of space, articles and chapters published in volumes clearly dedicated entirely to Sufism, such as the *Journal of the History of Sufism*, have generally not been listed separately. In a few instances, where full citation information was not available, or where individual works were "forthcoming" as of this writing, citations were nevertheless included in the list for the sake of near-

completeness, and I was not always able to determine exact pagination of shorter pieces. In the following summary overview of the main sections, I include several examples among the more recent publications.

This bibliography begins with a variety of general and comparative works—including among the more recent, Chittick's *In Search of the Lost Heart: Explorations in Islamic Thought*, Ridgeon's *The Cambridge Companion to Sufism*, and Lobel's *A Sufi-Jewish Dialogue: Philosophy and Mysticism in Baḥya ibn Paqūda's Duties of the Heart*. Then there is a selection of texts in Arabic and Persian, some of which include translations. Large sections of (mostly English) translations follow, including works of single authors as well as anthologized or excerpted material, including the very recent translation of Ghazālī's *The Condemnation of Pride and Conceit*.

Slotting individual works into the various large organizational categories offered here very often involved judgment calls: many hundreds of titles could as easily have found a useful place in any of several subsections. In the category of "Focused Studies" are works that either investigate individual Sufis and their works in depth or analyze major themes and concepts across a broader spectrum of Sufi sources and historical data. Recent works include, for example, McAuley's *Ibn ʿArabi's Mystical Poetics*, Nguyen's *Sufi Master and Qur'an Scholar: Abū 'l-Qāsim al-Qushayrī and the* Laṭā'if al-Ishārāt, and Todd's *The Sufi Doctrine of Man: Ṣadr al-Dīn al-Qūnawī's Metaphysical Anthropology*. Three new subsections in this category are "Friends of God, Sainthood, and Hagiography"; "Shrines, *Ziyāra*, Related Ritual, and Architecture"; and "*Karāma* and *Baraka*—Marvel, Blessing, Power." Important recent works in these areas include Mojaddedi's *Beyond Dogma: Rumi's Teachings on Friendship with God and Early Sufi Theories*, Boivin and Delage's *Devotional Islam in Contemporary South Asia: Shrines, Journeys and Wanderers*, and Yürekli's *Architecture and Hagiography in the Ottoman Empire: The Politics of Bektashi Shrines in the Classical Age*.

The largest single category is labeled "Historical Studies by Geographical Region." Here the possibilities are immense, and the reader has to begin by choosing an area of interest. A sample of more recent studies includes Bang's *Islamic Sufi Networks in the Western Indian Ocean (c. 1880–1940): Ripples of Reform*, Diouf's *Tolerance, Democracy, and Sufis in Senegal*, Dickson's *Living Sufism in North America: Between Tradition and Transformation*, Frank's *Bukhara and the Muslims of Russia: Sufism, Education, and the Paradox of Islamic Prestige*, Hofer's *The Popularisation of Sufism in Ayyubid and Mamluk Egypt, 1173–1325*, Spevack's *The Archetypal Sunni Scholar: Law, Theology, and Mysticism in the Synthesis of Al-Bājūrī*, and Aščerić-Todd's *Dervishes and Islam in Bosnia: Sufi Dimensions to the Formation of Bosnian Muslim Society*.

A goal of the bibliography in these sections has been to offer a geographical and chronological balance, moving well beyond those areas and periods that typically get most attention in studies of Sufism. Finally, a large segment on "Society, Politics, the Arts, and Gender" includes subsections on institutions and ritual (the largest); literature; visual arts, music, and architecture; and women and gender. Recent works include Gobillot and Thibon's *Les maîtres soufis et leurs disciples des IIIe–Ve siècles de l'hégire (IXe–XIe s.)*, Aminrazavi's *Sufism and American Literary Masters*, Keshavarz's *Lyrics of Life: Sa'di on Love, Cosmopolitanism and Care of the Self*, Fella's, *Les femmes mystiques: Histoire et Dictionnaire*, and Shaikh's *Sufi Narratives of Intimacy: Ibn ʿArabi, Gender, and Sexuality*.

New in this edition is a section devoted to websites. An Internet search on "Sufism" turns up hundreds of sites, including many that provide lengthy lists of links. There are far too many to offer even a substantial sample of them here, but most could be said to fall into several occasionally overlapping categories. In **general**, the website format does not allow for in-depth information, and, on the whole, sites tend to advocate views espoused by specific groups rather than offering broad coverage. I include several under this heading about Sufi women. A notable exception is my second category, encompassing a relatively small number of **academically** oriented sites intent on providing solid scholarly background on a full range of topics, works, and historical figures. One of the best and most reliable of these is that of Professor Alan Godlas (http://islam.uga.edu/), and http://www.ibnarabisociety.org/ is a more specialized academic site. Authors of a number of the sites in this category are themselves Sufis, generally members of specific orders, but the most useful sites are those that strive for balance. In a third category are sites sponsored by particular Sufi **orders**, such as http://www.jerrahi.org/ and http://www.sufiway.net/ar_SidiHamzaQadiriBoutchichi.html, including those with significant presences in America (e.g., that of the Bawa Muhaiyaddeen Fellowship, http://www.bmf.org). Some announce themselves as authoritative voices of Sufism as a whole, and web surfers should in general be aware that such claims have very limited credibility. A subcategory of order-sponsored sites is those whose primary purpose is to advocate the works of particular Sufi authors, such as http://sajadaliuk.blogspot.com/2012/10/the-life-of-shadhili-from-ibn-al.html . Many of these are sponsored by Sufi publishing houses and function much like online bookstores for books by authors such as Idries Shah (see http://www.sufis.org). Finally, some sites are organized around **anti-Sufism** polemics of various kinds, most based on the belief that Sufism has from the outset represented a distortion and aberration of the core beliefs and values of the Islamic tradition.

Finally, as large as this bibliography has become—over twice the size of the first edition's collection—it could have been four time this size again and still not come close to doing justice to all the fine scholarly work on the subject.

Abbreviations

AA	*Artibus Asiae*
AI	*Annales Islamologiques*
AIr	*Acta Iranica*
AO	*Ars Orientalis*
ASK	*L'autorité des saints*, ed. Kerrou
BJMES	*British Journal of Middle Eastern Studies*
BSOAS	*Bulletin of the School of Oriental and African Studies*
CHMI	*Constructions Hagiographiques dans le monde indien*, ed. Mallison
CSMM	*Le culte des saints dans le monde musulman*, eds. Chambert-Loir and Guillot
DI	*Der Islam*
DSME	*The Development of Sufism in Mamluk Egypt*, eds. McGregor and Sabra
HI	*Hamdard Islamicus*
HR	*History of Religions*
HS1	*The Heritage of Sufism*, vol. 1, ed. L. Lewisohn
HS2	*The Heritage of Sufism*, vol. 2, ed. L. Lewisohn and D. Morgan
HS3	*The Heritage of Sufism*, vol. 3, ed. L. Lewisohn
IA	*Islamic Art*
IC	*Islamic Culture*
IFAO	*Institut français d'archéologie orientale*
IJMES	*International Journal of Middle East Studies*
IL	*Islamic Literature*
IQ	*Islamic Quarterly*
IrS	*Iranian Studies*
IS	*Islamic Studies*
JA	*Journal Asiatique*
JAAR	*Journal of the American Academy of Religion*
JAL	*Journal of Arabic Literature*
JAOS	*Journal of the American Oriental Society*
JAS	*Journal of Asian Studies*

JCR	*Journal of Comparative Religion*
JFIS	*Journal for Islamic Studies*
JHS	*Journal of the History of Sufism*
JIS	*Journal of Islamic Studies*
JMBRAS	*Journal of the Malayan Branch of the Royal Asiatic Society*
JNES	*Journal of Near Eastern Studies*
JPHS	*Journal of the Pakistan Historical Society*
JRAS	*Journal of the Royal Asiatic Society*
JSS	*Journal of Sufi Studies*
JTS	*Journal of Turkish Studies*
KO	*Kunst des Orients*
LI	*Lieux d'Islam*, ed. Amir-Moezzi
MEJ	*Middle East Journal*
MES	*Middle Eastern Studies*
MIDEO(C)	*Mélanges d'Instutut Dominicain des Études Orientales (au Caire)*
MK	*Miracles et Karāma*, ed. Aigle
MSI	*Manifestations of Sainthood in Islam*, eds. Smith and Ernst
MSIT	*Muslim Shrines in India*, ed. Troll
MW	*Muslim World*
PD	*The Potent Dead*, eds. Chambert-Loir and Reid
REI	*Revue des Études Islamiques*
REMMM	*Revue d'Études du Monde Musulman et de la Méditeranée*
RHR	*Revue de l'Histoire des Religions*
RS	*Religious Studies*
SHMC	*Saints et Heros du Moyên-Orient Contemporain*, ed. Mayeur-Jaouen
SI	*Studia Islamica*
SM	*Le saint et son milieu*, eds. Chih and Gril
SO	*Saints orientaux*, ed. Aigle
SUNY	State University of New York Press
WI	*Die Welt des Islams*
WO	*Die Welt des Orients*
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*

I. GENERAL AND COMPARATIVE STUDIES

A. Sufism and Mystical Spirituality

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VI. WEBSITES ON SUFISM

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http://sufism.org
http://www.samasufimusic.com
http://www.britannica.com/EBchecked/topic/571823/Sufism

B. Sites on Women

http://sufism.org/articles/women-and-sufism-by-camille-adams-helminski-2
http://iramz.wordpress.com/2006/10/07/early-sufi-women/
http://folkpunjab.org/abida-parveen/

C. Academic

http://www.ibnarabisociety.org/
http://sufijournal.org/
http://www.tasavvufdergisi.net/
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D. Order-Sponsored

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E. Anti-Sufi

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http://www.jstor.org/stable/4311388
http://www.sjsu.edu/people/shantanu.phukan/courses/157/s1/Sirriyeh%20-%20Sufis%20and%20Their%20Critics%20.pdf
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About the Author

John Renard received a PhD (1978) in Islamic studies from Harvard University's Department of Near Eastern Languages and Civilizations, specializing in medieval religious literature in Arabic and Persian. His dissertation was on the prophetology of the great 13th-century Sufi Jalāl ad-Dīn Rūmī and was later published as *All the King's Falcons: Rūmī on Prophets and Revelation* (SUNY Press, 1994). He is a professor in the Department of Theological Studies at Saint Louis University, where he has taught on Islamic studies, history of religion, religious arts, and comparative theology since 1978. He has previously published 19 books, including *Ibn 'Abbād of Ronda: Letters on the Sufi Path* (Paulist Press, 1986) and *Knowledge of God in Classical Sufism: Foundations of Islamic Mystical Theology* (Paulist Press, 2004)—both volumes in the translation series Classics of Western Spirituality; *Seven Doors to Islam: Spirituality and the Religious Life of Muslims* (University of California Press, 1996) and its companion anthology, *Windows on the House of Islam: Muslim Sources on Spirituality and Religious Life* (University of California Press, 1998); *Islam and the Heroic Image: Themes in Literature and the Visual Arts* (University of South Carolina Press, 1993; paperback, Mercer University Press, 1999); *Understanding the Islamic Experience* (Paulist Press, 2002), previously published as *In the Footsteps of Muhammad* (Paulist Press, 1994); volumes on Islam (1998); Hinduism (1999), Buddhism (1999), and Daoism, Confucianism, and Shinto (2002), in the Paulist Press 101 Questions series; *The Handy Religion Answer Book* (Visible Ink Press, 2001; revised/expanded edition, 2012); *Friends of God: Islamic Images of Piety, Commitment, and Servanthood* and the companion anthology *Tales of God's Friends: Islamic Hagiography in Translation* (University of California Press, 2008 and 2009); *Islam and Christianity: Theological Themes in Comparative Perspective* (University of California Press, 2011); *Fighting Words: Religion, Violence, and the Interpretation of Sacred Texts* (University of California Press, 2012); and *Islamic Theological Themes: A Primary Source Reader* (University of California Press, 2014). He enjoys music and art of all kinds and lives with his wife of 25 years, Mary Pat, in St. Louis, Missouri.