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### KEY=TEXTS - LEVY NOELLE

### THREE EARLY SUFI TEXTS

Some of the earliest, most rare, formative, and concise examples of Sufi methodology to appear in translation, these works examine the inherently defective nature of the soul, the roles it must assume, the path it must travel towards purification, and how to best manage that itinerary while avoiding the pitfalls and obstacles of the journey.

### THREE EARLY SUFI TEXTS

### CHINESE GLEAMS OF SUFI LIGHT

### WANG TAI-YU'S GREAT LEARNING OF THE PURE AND REAL AND LIU CHIH'S DISPLAYING THE CONCEALMENT OF THE REAL REALM. WITH A NEW TRANSLATION OF JAMI'S LAWA'IH FROM THE PERSIAN BY WILLIAM C. CHITTICK

**SUNY Press** The first study in English of Islamic thought in China, this book shows that this tradition was informed by both Sufism and Neo-Confucianism; translations of two classic works are included.

### AL-GHAZALI AND THE QUR'AN

### ONE BOOK, MANY MEANINGS

**Routledge** This book is the first of its kind to focus entirely on the Qur'anic interpretation of Abu Hamid al-Ghazali (1058-1111), a towering figure of Sunni Islam. Martin Whittingham explores both al-Ghazali's hermeneutical methods and his interpretations of particular Quranic texts, and covers al-Ghazali's mystical, legal and theological concerns. Divided into two parts: part one examines al-Ghazali's legal and Sufi theoretical discussions part two asks how these theories relate to his practice, analysing the only three of al-Ghazali's works which are centrally concerned with interpreting particular Qur'anic passages: Jawahir al-Qur'an (The Jewels of the Qur'an); Al-Qist as al-mustaqim (The Correct Balance); and Mishkat al-anwar (The Niche for Lights). Providing a new point of access to the works of al-Ghazali, this book will be welcomed by scholars and students of Islamic studies, religious studies, hermeneutics, and anyone interested in how Muslims understand the Qur'an.

### IFTA' AND FATWA IN THE MUSLIM WORLD AND THE WEST

**IIT** During the formative classical period of Islamic jurisprudence, wellknown scholars possessed not only the intellectual skills required for analytic reasoning, but also a broad general knowledge of the fields relevant to the cultural contexts in which they issued their edicts. A viable fatwa requires knowledge of the Shari'ah as well as local customs, cultural realities, individual and communal implications, and related matters. The original juristic tradition was formulated and fixed during the first three Islamic centuries, a time of widespread sociopolitical turmoil. Of course, the jurists' legal outlooks and thinking processes could not have escaped this reality. While Muslims of the prophetic and rāshidūn periods adhered closely to the authentic texts due to their sincerity, piety, prophetic training, and proximity to the revelation, the changing environment in which their descendants functioned gradually started to impact how the authentic texts were understood, interpreted, paraphrased, and implemented. Both the Muslim and the non-Muslim worlds have drastically changed since that time. The new geopolitical and scientific realities of our rapidly changing world demand a fresh look at some aspects of the established juristic tradition. The way forward involves a systematic fresh look at and reevaluation of the old fatwas, as well as the issuance of new ones with a maqāsidī outlook that can deal successfully with today's ever-changing global realities. In this edited volume, papers on fatwa and iftā' point to an approach that is both rooted in the Islamic legacy and committed to meeting the challenges of the modern world.

### INCLUDING THE EARTH IN OUR PRAYERS

### A GLOBAL DIMENSION TO SPIRITUAL PRACTICE

**The Golden Sufi Center** Including the Earth in Our Prayers tells a story of love and prayer, how spiritual practice is not just for ourselves, our own journey, but for life itself. It steps back to reclaim the wisdom of our ancestors, including the "Original Instructions" of Indigenous peoples—instructions that describe how we need to "get along" with all of creation—and relates these teachings to the need of our present time. With our ecosystem in crisis and our culture increasingly divisive, it suggests ways in which the energy and transformative potential of our spiritual nature can be applied to these critical issues, and reconnects us with a spiritual understanding of the living Earth. The simple premise of this book is that there is a vital need to shift our collective culture from a story of separation and exploitation into a new story of living oneness, and that spiritual practice, and the love and light it generates, have an essential part to play in this shift. (Including the Earth in Our Prayers is a revised and updated edition of Awakening the World: A Global Dimension to Spiritual Practice, which was originally published in 2006.) "The call of the soul in our time is to become loving partners with our world in manifesting the potentials of blessing and wholeness innately within us and within the Earth. In this wonderful book, Llewellyn eloquently shows us that we each have within us the power to answer this call and embody this partnership. In a time when we are beset with fear and divisiveness, he offers a vision of wholeness and healing, hope and empowerment. It is definitely a book whose time has come." —David Spangler, author of Journey into Fire "Llewellyn Vaughan-Lee is a rare mystic who honors the eternal truths of the wisdom traditions while recognizing the ever-evolving ways that these truths must be accessed and lived... this book opens our eyes and hearts to the true potential of spiritual practice to go beyond self-transformation to play a vital role in the well-being and awakening of the Earth as a whole. He suggests that ours is a time when new pathways are being revealed that use spiritual practice as a way of nourishing the whole of life, pointing the way to a form of spiritual service that belongs to the future." —David T. Nicol, author of Subtle Activism: The Inner Dimension of Social and Planetary Transformation "... this luminous book shows us the way to navigate these tumultuous times with a clear mind, a hopeful heart, and a renewed relationship with holy awe. In Including the Earth in Our Prayers, Vaughan-Lee, one of the great wisdom teachers of our age, invites us to participate in nothing less than the radical rebirth of all that is." —Mirabai Starr, author of God of Love and Wild Mercy "The Earth is luminous. From being a dark and degraded "thing," the earth is in reality an angelic being. Our relationship with the Earth, not one of domination but one grounded in harmony, adoration, and contemplation is a powerful indicative of our relationship with the Divine, with the feminine, and ultimately with the entire realm of the Spirit. Llewellyn Vaughan-Lee opens up this connection in a lucid and luminous way. Highly recommended for devotees of spiritual pursuit and ecological sustainability." —Omid Safi, author of Radical Love: Teachings from the Islamic Mystical Tradition; Professor, Duke University; Leader, Illuminated Tours "As we enter the Anthropocene era when no part of the world remains untouched by the human imprint, the need for action is urgent. Any talk now of contemplation or spirituality might appear to be self-centered, and much of what passes for spirituality has fallen into this quagmire. But as Llewellyn Vaughan-Lee shows us, 'Real spiritual practice is never for oneself alone, but always for the whole, always for the sake of the Beloved.' Drawing on the deep tradition of Sufi wisdom, Including the Earth in our Prayers is a call to place the wellbeing of the Earth at the center of our spiritual practice. With lucidity, grace, and wisdom, Vaughan-Lee has given us a cleverly disguised resistance manual for our time." —Fred Bahnson, author Soil & Sacrament: A Spiritual Memoir of Food and Faith, and director of the Food, Health, and Ecological Well-Being Program at Wake Forest University School of Divinity

### PROPHETIC NICHE IN THE VIRTUOUS CITY

### THE CONCEPT OF HIKMAH IN EARLY ISLAMIC THOUGHT

**BRILL** Analyzing the concept of hikmah in early Islamic texts, this book brings earliest scholarly materials to the service of modern readers and thus offers a comprehensive contextualization of this subtle and elusive notion in the collective usage of early Muslim authors, especially in the works of lexicographers, exegetes, philosophers, and Sufis.

### CONTEXTUALIZATION OF SUFI SPIRITUALITY IN SEVENTEENTH- AND EIGHTEENTH-CENTURY CHINA

### THE ROLE OF LIU ZHI (C. 1662-C. 1730)

**ISD LLC** Liu Zhi (c1662-c1730), a well-known Muslim scholar writing in Chinese, published outstanding theological works, short treatises, and short poems on Islam. While traditional Arabic and Persian Islamic texts used unfamiliar concepts to explain Islam, Liu Zhi translated both text and concepts into Chinese culture. In this erudite volume, David Lee examines how Liu Zhi integrated the basic religious living of the monotheistic Hui Muslims into their pluralistic Chinese culture. Liu Zhi discussed the Prophet Muhammad in Confucian terms, and his work served as a bridge between peoples. This book is an in-depth study of Liu Zhi's contextualization of Islam within Chinese scholarship that argues his merging of the two never deviated from the basic principles of Islamic belief.

### FAITH AND PRACTICE OF ISLAM

### THREE THIRTEENTH-CENTURY SUFI TEXTS

**State University of New York Press** William C. Chittick is Associate Professor of Religious Studies at State University of New York, Stony Brook. His other books include A Shi'ite Anthology: The Sufi Path of Knowledge: Ibn al-Arabi's Metaphysics of Imagination; and The Sufi Path of Love: The Spiritual Teachings of Rumi, all published by SUNY Press.

### SUFISM AND THEOLOGY

**Edinburgh University Press** Sufism and Theology are two major currents in Islamic thought and religious culture, and over the centuries they have displayed immense diversity and intellectual richness.

This book takes a flexible and inclusive approach to these trends, revealing both how Sufis approached theological traditions and themes and practised theology themselves, and how theologians approached different aspects of Sufism. Comprising chapters by leading specialists in the field, this volume is the first to explore the historically complex interface between these two major currents, highlighting key points of tension and interaction. Taking us through an array of subjects, including hermeneutics, psychology and metaphysics, light is shed on major intellectual trends and figures from the 12th century up to the modern period. These range from al-Hallaj, Ibn 'Arabi and Ibn Sab'in, to Fakhr al-Din al-Razi, Ibn Taymiyya, Haydar Amuli and Ibn Kemal Pasha, from the Ottoman context to the Safavid, and from Sunnism to Shi'ism

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### REASON, SPIRIT AND THE SACRAL IN THE NEW ENLIGHTENMENT

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#### ISLAMIC METAPHYSICS REVIVED AND RECENT PHENOMENOLOGY OF LIFE

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**Springer Science & Business Media** Rationality in its various expressions and innumerable applications sustains understanding and our sense of reality. It is traditionally differentiated according to its sources in the soul: in consciousness, in reason, in experience, and in elevation. Such a functional approach, however, leaves us searching for the common foundation harmonizing these rationalities. The perennial quest to resolve the aporias of rationality is finding in contemporary science's focus on origins, on the generative roots of reality, tantalizing hints as to how this may be accomplished. This project is enhanced by the wave of recent phenomenology/ontopoiesis of life, which reveals the workings of the logos at the root of beingness and all rationality, whereby we gaze upon the prospect of a New Enlightenment. In the rays of this vision the revival of the intuitions of classical Islamic metaphysics, particularly intuition of the continuity of beingness in the gradations of life, receive fresh confirmation.

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#### LIVING SUFISM IN NORTH AMERICA

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#### BETWEEN TRADITION AND TRANSFORMATION

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**State University of New York Press** Offers an overview of Sufism in North America. In this book, William Rory Dickson explores Sufism as a developing tradition in North America, one that exists in diverse and beguiling forms. Sufism's broad-minded traditions of philosophy, poetry, and spiritual practice infused Islamic civilization for centuries and drew the attention of interested Westerners. By the early twentieth century, Sufism was being practiced in North America. Today's North American Sufism can appear either explicitly Islamic or seemingly devoid of Islamic religiosity. Dickson provides indispensable background on Sufism's relation to Islamic orthodoxy and to Western esoteric traditions, and its historical development in North America. The book goes on to chart the directions that North American Sufism is currently taking, directions largely chosen by Sufi leaders. The views of ten North American Sufi leaders are explored in depth and their perspectives on Islam, authority, gender, and tradition are put in conversation with one another. A more detailed picture of North American Sufism emerges, challenging previous scholarly classifications of Sufi groups, and highlighting Sufism's fluidity, diversity, and dynamism. William Rory Dickson is Assistant Professor of Islamic Religion and Culture at the University of Winnipeg.

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#### SUFI HEIRS OF THE PROPHET

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#### THE INDIAN NAQSHBANDIYYA AND THE RISE OF THE MEDIATING SUFI SHAYKH

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

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#### HISTORY AS PRELUDE

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#### MUSLIMS AND JEWS IN THE MEDIEVAL MEDITERRANEAN

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**Rowman & Littlefield** This collection of essays by seven scholars is a straightforward narrative of real world—intellectual, commercial, spiritual, philosophical, scientific, esthetic—creative engagement among Jews, Muslims, and some Christians in daily life in Spain and around the Mediterranean. History as Prelude is a major contribution to the Israeli-Arab peace process because it undermines—in fact, blows away—the efforts of propagandists who serve governments or political movements to negate the reality of the Arab-Jewish relationship in the medieval Mediterranean. The contributors, in unassuming, well-researched scholarship have erected a wall protecting historical reality from distortion, providing irrefutable—and often delightful—examples of creative coexistence.

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#### SUFI

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#### THE MAGAZINE OF KHANIQAHI NIMATULLAHI

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#### SUFI WOMEN OF SOUTH ASIA

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#### VEILED FRIENDS OF GOD

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

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#### SUFISM

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#### A GLOBAL HISTORY

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**John Wiley & Sons** Since their beginnings in the ninth century, the shrines, brotherhoods and doctrines of the Sufis held vast influence in almost every corner of the Muslim world. Offering the first truly global account of the history of Sufism, this illuminating book traces the gradual spread and influence of Sufi Islam through the Middle East, Asia, Africa, and ultimately into Europe and the United States. An ideal introduction to Sufism, requiring no background knowledge of Islamic history or thought Offers the first history of Sufism as a global phenomenon, exploring its movement and adaptation from the Middle East, through Asia and Africa, to Europe and the United States of America Covers the entire historical period of Sufism, from its ninth century origins to the end of the twentieth century Devotes equal coverage to the political, cultural, and social dimensions of Sufism as it does to its theology and ritual Dismantles the stereotypes of Sufis as otherworldly 'mystics', by anchoring Sufi Muslims in the real lives of their communities Features the most up-to-date research on Sufism available

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#### COMPARATIVE MYSTICISM

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#### AN ANTHOLOGY OF ORIGINAL SOURCES

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**Oxford University Press** This collection of primary texts introduces readers to the mystical literature of the world's great religious traditions. Beginning with an introduction by Steven T. Katz, a leading scholar of mysticism, the anthology comprises poetry, prayer, narrative, and other writings from Jewish, Christian, Muslim, Hindu, Buddhist, Taoist, Confucianist, and Native American traditions. This collection provides readers not only with the primary mystical texts from each religious tradition, but with an explanation of the context of the source and tradition. Comparative Mysticism shows how the great mystical traditions of the world are deeply rooted in the religious traditions from which they originated. The contextual methodological approach taken throughout the anthology also addresses the critical question of what these mystical traditions, at their highest level, have in common. Despite the prevailing view that mystical traditions throughout the world are essentially similar, the presentation of the sources in this volume suggests that, in fact, the various traditions have distinct teachings and different metaphysical goals. The writings collected in Comparative Mysticism address the most fundamental and important methodological, epistemological, and hermeneutical questions regarding the study and interpretation of mysticism and mystical sources across cultures. This anthology will be an invaluable resource to students and scholars of mystic tradition for years to come.

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#### THE RELIGIONS OF INDIA

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#### A CONCISE GUIDE TO NINE MAJOR FAITHS

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Penguin Books India

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#### THE REPOSE OF THE SPIRITS

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#### A SUFI COMMENTARY ON THE DIVINE NAMES

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**State University of New York Press** Major new translation of a unique and important Persian treatise on divine names in the Islamic tradition. The *Rest of the Spirits* is a translation of one of the earliest and most comprehensive treatises on Sufism in the Persian language. Written by Ahmad Sam'āni, an expert in Islamic law from a famous Central Asian scholarly family in about the year 1135, it is one of the handful of early Sufi texts available in English and is by far the most accessible. It also may well be the longest and the most accurately translated. Ostensibly a commentary on the divine names, it avoids the abstract discourse of theological nitpicking and explains the human significance of the names with a delightful mix of Quranic verses and sayings of the Prophet and various past teachers, interspersed with original interpretations of the received wisdom. Unlike the usual books on the divine names (such as that of al-Ghazali), *The Rest of the Spirits* reminds the reader of the later poetical tradition, especially the work of Rumi. The prose is richly embroidered with imagery and interspersed with a great variety of Arabic and Persian poetry. What is especially remarkable is the manner in which the author speaks to his readers about their own personal situations, explaining why they are driven by a love affair with God, a God who is full of compassion and good humor, whether they know it or not. William C. Chittick's masterful new translation brings this work to an English-language audience for the first time. William C. Chittick is SUNY Distinguished Professor at Stony Brook University, State University of New York. He is the author of several books, including *Faith and Practice of Islam: Three Thirteenth Century Sufi Texts* and *The Self-Disclosure of God: Principles of Ibn al-'Arabi's Cosmology*, both also published by SUNY Press.

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## JAWANMARDI

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**Edinburgh University Press** The first English translation of 3 major texts in medieval Sufi ethics.

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## PSYCHOLOGY OF EARLY SUFI SAMĀ`

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### LISTENING AND ALTERED STATES

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**Psychology Press** Avery explores the psychology of altered states among the early Sufis. It examines samā` - listening to ritual recitation, music and certain other aural phenomena - and its effect in inducing unusual states of consciousness and behaviours. The focus is on the earliest personalities of the Islamic mystical tradition, as mediated by texts from the tenth to the twelfth centuries C.E. These unusual states are interpreted in the light of current research in Western psychology, and also in terms of their integration into historical Islamic culture. A Psychology of Early Sufi Samā` provides new insights into the work of five Sufi authors, and a fresh approach to the relation between historical accounts of altered states and current psychological thinking.

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## INDIAN SUFISM SINCE THE SEVENTEENTH CENTURY

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### SAINTS, BOOKS AND EMPIRES IN THE MUSLIM DECCAN

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

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## A PSYCHOLOGY OF EARLY SUFI SAMĀ`

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## AHMAD AL-GHAZALI, REMEMBRANCE, AND THE METAPHYSICS OF LOVE

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**SUNY Press** Discusses the work of a central, but poorly understood, figure in the development of Persian Sufism, Aḥmad al-Ghazālī. The teachings of Aḥmad al-Ghazālī changed the course of Persian Sufism forever, paving the way for luminaries such as Rūmī, Attār, and Ḥāfīz. Yet he remains a poorly understood thinker, with many treatises incorrectly attributed to him and conflicting accounts in the historiographical literature. This work provides the first examination of Aḥmad al-Ghazālī and his work in Western scholarly literature. Joseph E. B. Lumbard seeks to ascertain the authenticity of works attributed to this author, trace the development of the dominant trends in the biographical literature, and reconstruct the life and times of Aḥmad al-Ghazālī with particular attention to his relationship with his more famous brother, Abū Hamid al-Ghazālī. Lumbard's findings revolutionize our understanding of Aḥmad al-Ghazālī's writings, allowing for focus on his central teachings regarding Divine Love and the remembrance of God.

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## RECTIFYING GOD'S NAME

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### LIU ZHI'S CONFUCIAN TRANSLATION OF MONOTHEISM AND ISLAMIC LAW

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**University of Hawaii Press** Islam first arrived in China more than 1,200 years ago, but for more than a millennium it was perceived as a foreign presence. The restoration of native Chinese rule by the Ming dynasty (1368-1644), after nearly a century of Mongol domination, helped transform Chinese intellectual discourse on ideological, social, political, religious, and ethnic identity. This led to the creation of a burgeoning network of Sinicized Muslim scholars who wrote about Islam in classical Chinese and developed a body of literature known as the Han Kitab. Rectifying God's Name examines the life and work of one of the most important of the Qing Chinese Muslim literati, Liu Zhi (ca. 1660-ca. 1730), and places his writings in their historical, cultural, social, and religio-philosophical context. His Tianfang danli (Ritual law of Islam) represents the most systematic and sophisticated attempt within the Han Kitab corpus to harmonize Islam with Chinese thought. The volume begins by situating Liu Zhi in the historical development of the Chinese Muslim intellectual tradition, examining his sources and influences as well as his legacy. Delving into the contents of Liu Zhi's work, it focuses on his use of specific Chinese terms and concepts, their origins and meanings in Chinese thought, and their correspondence to Islamic principles. A close examination of the Tianfang dianli reveals Liu Zhi's specific usage of the concept of Ritual as a common foundation of both Confucian morality and social order and Islamic piety. The challenge of expressing such concepts in a context devoid of any clear monotheistic principle tested the limits of his scholarship and linguistic finesse. Liu Zhi's theological discussion in the Tianfang dianli engages not only the ancient Confucian tradition, but also Daoism, Buddhism, and even non-Chinese traditions. His methodology reveals an erudite and cosmopolitan scholar who synthesized diverse influences, from Sufism to Neo-Confucianism, and possibly even Jesuit and Jewish sources, into a body of work that was both steeped in tradition and, yet, exceedingly original, epitomizing the phenomenon of Chinese Muslim simultaneity. A compelling and multidimensional study, Rectifying God's Name will be eagerly welcomed by interested readers of Chinese and Islamic religious and social history, as well as students and scholars of comparative religion.

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## IN SEARCH OF THE LOST HEART

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### EXPLORATIONS IN ISLAMIC THOUGHT

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**State University of New York Press** Renowned scholar William C. Chittick explores the worldview of Islam in a series of essays written over thirty-six years. In Search of the Lost Heart brings together twenty-six essays by William C. Chittick, renowned scholar of Sufism and Islamic philosophy. Written between 1975 and 2011, most of these essays are not readily available in Chittick's own books. Although this is a collection, its editors have crafted it to be a book "sufficient unto itself, which, when taken as a whole, can be said to explore the underlying worldview of Islam." Chittick draws upon the writings of towering figures such as Ibn al-'Arabī, Rūmī, and Mullā Ṣadrā, as well as other important, but lesser-known thinkers, as he engages with a wide variety of topics, such as the nature of being and knowledge, the relationship between love and scriptural hermeneutics, the practical and theoretical dimensions of Islamic mysticism, the phenomenon of religious diversity, and the ecological crisis. William C. Chittick is Professor of Religious Studies at Stony Brook University, State University of New York. He is the author and translator of numerous books and articles on Islamic thought, Sufism, Shi'ism, and Persian literature. His books include The Self-Disclosure of God: Principles of Ibn al-'Arabī's Cosmology; Imaginal Worlds: Ibn al-'Arabī and the Problem of Religious Diversity; Faith and Practice of Islam: Three Thirteenth-Century Sufi Texts; The Sufi Path of Knowledge: Ibn al-'Arabī's Metaphysics of Imagination; The Sufi Path of Love: The Spiritual Teachings of Rūmī; and A Shi'ite Anthology, all published by SUNY Press. Mohammed Rustom is Assistant Professor of Religious Studies at Carleton University. Atif Khalil is Assistant Professor of Religious Studies at the University of Lethbridge. Kazuyo Murata is a doctoral candidate in Islamic Studies at Yale University.

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## THE OXFORD HANDBOOK OF ISLAMIC THEOLOGY

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**Oxford University Press** Within the field of Islamic Studies, scientific research of Muslim theology is a comparatively young discipline. Much progress has been achieved over the past decades with respect both to discoveries of new materials and to scholarly approaches to the field. The Oxford Handbook of Islamic Theology provides a comprehensive and authoritative survey of the current state of the field. It provides a variegated picture of the state of the art and at the same time suggests new directions for future research. Part One covers the various strands of Islamic theology during the formative and early middle periods, rational as well as scripturalist. To demonstrate the continuous interaction among the various theological strands and its repercussions (during the formative and early middle period and beyond), Part Two offers a number of case studies. These focus on specific theological issues that have developed through the dilemmatic and often polemical interactions between the different theological schools and thinkers. Part Three covers Islamic theology during the later middle and early modern periods. One of the characteristics of this period is the growing amalgamation of theology with philosophy (Peripatetic and Illuminationist) and mysticism. Part Four addresses the impact of political and social developments on theology through a number of case studies: the famous miḥna instituted by al-Ma'mun (r. 189/813-218/833) as well as the miḥna to which Ibn 'Aqil (d. 769/1367) was subjected; the religious policy of the Almohads; as well as the shifting interpretations throughout history (particularly during Mamluk and Ottoman times) of the relation between Ash'arism and Maturidism that were often motivated by political motives. Part Five considers Islamic theological thought from the end of the early modern and during the modern period.

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## THE SUFI PARADIGM AND THE MAKINGS OF A VERNACULAR KNOWLEDGE IN COLONIAL INDIA

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### THE CASE OF SINDH (1851-1929)

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**Springer Nature** This book demonstrates how a local elite built upon colonial knowledge to produce a vernacular knowledge that maintained the older legacy of a pluralistic Sufism. As the British reprinted a Sufi work, Shah Abd al-Latif Bhattai's Shah jo risalo, in an effort to teach British officers Sindh, the local intelligentsia, particularly driven by a Hindu caste of professional scribes (the Amils), seized on the moment to promote a transformation from traditional and popular Sufism (the tasawuf) to a Sufi culture (Sufiyani saqafat). Using modern tools, such as the printing press, and borrowing European vocabulary and ideology, such as Theosophical Society, the intelligentsia used Sufism as an idiomatic matrix that functioned to incorporate difference and a multitude of devotional traditions—Sufi, non-Sufi, and non-Muslim—into a complex, metaphysical spirituality that transcended the nation-state and filled the intellectual, spiritual, and emotional voids of postmodernity.

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## A SUFI SAINT OF THE TWENTIETH CENTURY

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## SHAIKH AHMAD AL-'ALAWI : HIS SPIRITUAL HERITAGE & LEGACY

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On the life and works of the Algerian poet and Sufi.

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## WHAT IS SUFISM?

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Univ of California Press

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## SCM CORE TEXT RELIGION AND MODERN THOUGHT

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**SCM Press** Written specifically for level 2 undergraduates, this textbook introduces readers to the extremely wide range of forms of religious thought, and the responses of religion to modern ideas, cultural phenomenon and events of the 20th century

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## THE NATURE OF THE SUFI PATH

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**Bilquees Press** The material in *The Nature of the Sufi Path* consists of 70 commentaries on a book entitled *Sufism: A Short Introduction* by Professor William C. Chittick. Many, if not most, of the paragraphs that comprise the 163 pages (preface plus text) of Professor Chittick's book contain problems, errors, misleading statements, and/or incorrect understandings concerning Islam, in general, and the Sufi path, in particular. This is both surprising and disturbing since the author is someone who, apparently, enjoys a considerable reputation in North America -- and, perhaps, elsewhere in the world -- as an expert on, and scholar of, the Sufi mystical tradition. I do not claim that what I say in this book is a definitive, exhaustive, 'incapable-of-being-improved-upon' treatment of the Sufi path. Rather, my hope is that the present book might move a person closer to the truth concerning the nature of that path than Professor Chittick's aforementioned introduction to Sufism does and, as such, would represent an improvement over his work.

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## SUFISM

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### THE FORMATIVE PERIOD

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**Edinburgh University Press** This book is a comprehensive historical overview of the formative period of Sufism, the major mystical tradition in Islam, from the ninth to the twelfth century CE. Based on a fresh reading of the primary sources and integrating the findings of recent scholarship on the subject, the author presents a unified narrative of Sufism's historical development within an innovative analytical framework. Karamustafa gives a new account of the emergence of mystical currents in Islam during the ninth century and traces the rapid spread of Iraq-based Sufism to other regions of the Islamic world and its fusion with indigenous mystical movements elsewhere, most notably the Malr cultural context

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### EARLY ISLAMIC MYSTICISM

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### SUFI, QUR'AN, MIRAJ, POETIC AND THEOLOGICAL WRITINGS

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**Paulist Press** This volume makes available and accessible the writings of the crucial early period of Islamic mysticism during which Sufism developed as one of the world's major mystical traditions. The texts are accompanied by commentary on their historical, literary and philosophical context.

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### THE GROVE ENCYCLOPEDIA OF ISLAMIC ART AND ARCHITECTURE

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Oxford University Press is proud to present the most up-to-date and comprehensive encyclopedia in this field. In three illustrated volumes with more than 1,500 entries, the Encyclopedia deals with all aspects of this important area of study, ranging from the Middle East to Central Asia to Southeast Asia and Africa as well as Europe and North America. The Grove Encyclopedia of Islamic Art and Architecture covers all subject areas including: artists, ruler, writers, architecture, ceramics, sculpture, painting, calligraphy, coins, textiles, and much more. The Encyclopedia offers fully-updated articles and bibliographies that draw upon the expansive scholarship of *The Dictionary of Art*, as well as more than 500 plans, maps, diagrams, illustrations, and color plates. This exciting reference work is accessible to scholars, students, and general readers, making it a reliable and essential resource covering this topic of burgeoning importance in world history and the visual arts.

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### SUFISM AND SOCIETY

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### ARRANGEMENTS OF THE MYSTICAL IN THE MUSLIM WORLD, 1200-1800

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**Routledge** In recent years, many historians of Islamic mysticism have been grappling in sophisticated ways with the difficulties of essentialism. Reconceptualising the study of Islamic mysticism during an under-researched period of its history, this book examines the relationship between Sufism and society in the Muslim world, from the fall of the Abbasid caliphate to the heyday of the great Ottoman, Mughal and Safavid empires. Treating a heretofore under-researched period in the history of Sufism, this work establishes previously unimagined trajectories for the study of mystical movements as social actors of real historical consequence. Thematically organized, the book includes case studies drawn from the Middle Eastern, Turkic, Persian and South Asian regions by a group of scholars whose collective expertise ranges widely across different historical, geographical, and linguistic landscapes. Chapters theorise why, how, and to what ends we might reconceptualise some of the basic methodologies, assumptions, categories of thought, and interpretative paradigms which have heretofore shaped treatments of Islamic mysticism and its role in the social, cultural and political history of pre-modern Muslim societies. Proposing novel and revisionist treatments of the subject based on the examination of many under-utilized sources, the book draws on a number of disciplinary perspectives and methodological approaches, from art history to religious studies. As such, it will appeal to students and scholars of Middle East studies, religious history, Islamic studies and Sufism.

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### AMERICAN JOURNAL OF ISLAMIC SOCIAL SCIENCES 31:3

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**International Institute of Islamic Thought (IIIT)** The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

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### WESTERN SUFISM

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### ORIGINS AND DEVELOPMENT, 833-1968

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**Oxford University Press** Western Sufism is sometimes dismissed as a relatively recent "new age" phenomenon, but in this book Mark Sedgwick argues that it has deep roots, both in the Muslim world and in the West. In fact, although the first significant Western Sufi organization was not established until 1915, the first Western discussion of Sufism was printed in 1480, and Western interest in Sufi thought goes back to the thirteenth century. Sedgwick starts with the earliest origins of Western Sufism in late antique Neoplatonism and early Arab philosophy, and traces later origins in repeated intercultural transfers from the Muslim world to the West, in the thought of the European Renaissance and Enlightenment, and in the intellectual and religious ferment of the nineteenth century. He then follows the development of organized Sufism in the West from 1915 until 1968, the year in which the first Western Sufi order based on purely Islamic models was founded. Western Sufism shows the influence of these origins, of thought both familiar and less familiar: Neoplatonic emanationism, perennialism, pantheism, universalism, and esotericism. Western Sufism is the product not of the new age but of Islam, the ancient world, and centuries of Western religious and intellectual history. Using sources from antiquity to the internet, Sedgwick demonstrates that the phenomenon of Western Sufism draws on centuries of intercultural transfers and is part of a long-established relationship between Western thought and Islam.

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### EMOTION IN CHRISTIAN AND ISLAMIC CONTEMPLATIVE TEXTS, 1100-1250

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### CRY OF THE TURTLEDOVE

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**Springer Nature** This book offers a comparative study of emotion in Arabic Islamic and English Christian contemplative texts, c. 1110-1250, contributing to the emerging interest in 'globalization' in medieval studies. A.S.Lazikani argues for the necessity of placing medieval English devotional texts in a more global context and seeks to modify influential narratives on the 'history of emotions' to enable this more wide-ranging critical outlook. Across eight chapters, the book examines the dialogic encounters generated by comparative readings of Muhyiddin Ibn 'Arabi (1165-1240), 'Umar Ibn al-Farid (1181-1235), Abu al-Hasan al-Shushtari (d. 1269), Ancrene Wisse (c. 1225), and the Wooing Group (c. 1225). Investigating the two-fold 'paradigms of love' in the figure of Jesus and in the image of the heart, the (dis)embodied language of affect, and the affective semiotics of absence and secrecy, Lazikani demonstrates an interconnection between the religious traditions of early Christianity and Islam.

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