

# Sufism Ap World History

Student Name: \_\_\_\_\_ Sunni, Shia, Sufi Islam- Period 4

Prompt: Explain the extent to which Sunni and Shia Islam differ.

Sunni and Shia: Islam's ancient schism- British Broadcast Company 4 January 2016

The divide between Sunnis and Shia is the largest and oldest in the history of Islam.

Members of the two sects have co-existed for centuries and share many fundamental beliefs and practices. But they differ in doctrine, ritual, law, theology and religious organization. Their ancient rift often seems to be in competition. From Lebanon and Syria to Iraq and Pakistan, major recent conflicts have exploded at the sectarian divide, leaving communities apart.

Who are the Sunnis?

The great majority of the world's more than 1.5 billion Muslims are Sunni - estimates suggest the figure is somewhere between 85% and 90%. In the Middle East, Sunnis make up 80% or more of the population of Egypt, Jordan and Saudi Arabia. Sunnis regard themselves as the orthodox branch of Islam.

The name "Sunnī" is derived from the phrase "Ahl al-Sunnah", or "People of the Tradition". The tradition in this case refers to practices based on what the Prophet Muhammad said, did, agreed to or condemned.

All Muslims are guided by the Sunnah, but Sunnis give it primacy. Shias are also guided by the wisdom of Muhammad's descendants through his son-in-law and cousin, Ali. Sunni life is guided by four schools of legal thought, each of which strives to develop practical applications of the Sunnah.

Who are the Shias?

Shias constitute about 10% of all Muslims, and globally their population is estimated at between 154 and 200 million.

Shia Muslims are in the majority in Iraq, Iran, Bahrain, Azerbaijan and, according to some estimates, Yemen. There are also large Shia communities in Afghanistan, India, Kuwait, Lebanon, Pakistan, Qatar, Syria, Turkey, Saudi Arabia and the UAE.

The distribution of Shia & Sunni Muslims in the Middle East



In early Islamic history the Shias were a movement - literally "Shi'at Ali" or the "Party of Ali". They claimed that Ali was the rightful successor to the Prophet Muhammad's leadership (imam) of the Muslim community following his death in 632.

Ali was assassinated in 661 after a five-year caliphate that was marked by civil war. His sons, Hassan and Hussein, were denied what they thought was their legitimate right of accession to the caliphate.

## Sufism AP World History: A Mystical Current in the Islamic World

Sufism, a mystical branch of Islam, often gets overlooked in traditional AP World History curricula, yet understanding its impact is crucial for a comprehensive grasp of the Islamic world's development and cultural exchange. This blog post will delve into the significance of Sufism within the broader context of AP World History, exploring its origins, core tenets, spread, and lasting legacy. We'll examine its role in shaping societies, influencing art and literature, and facilitating cross-cultural interactions - all essential elements for success in your AP World History studies. This post is designed to help you not only understand Sufism but also to effectively integrate this knowledge into your essays and exams.

## H2: The Origins and Core Tenets of Sufism

Sufism, derived from the Arabic word "ṣūfī," meaning "wool-wearer," referencing the simple attire adopted by its early practitioners, emerged within the first few centuries of Islam. Unlike the scholarly focus of many Islamic theologians, Sufis emphasized a more direct, experiential path to God. This involved practices like:

### **H3: Dhikr (remembrance):**

This involves the repetitive chanting of God's name or attributes, aiming to achieve a state of spiritual union. This practice is central to Sufi identity and profoundly shapes their devotional lives.

### **H3: Sama (listening to music):**

Musical performances often accompany Sufi rituals, believed to induce spiritual ecstasy and facilitate a closer connection with the divine. This aspect often clashes with more conservative interpretations of Islam, leading to ongoing debates throughout history.

### **H3: Muraqaba (meditation):**

This meditative practice allows for introspective reflection and the cultivation of inner peace, crucial for spiritual advancement within the Sufi framework.

These core tenets, although seemingly simple, provide a framework for understanding the diverse expressions of Sufism across various regions and time periods.

## **H2: The Spread of Sufism: A Transnational Movement**

Sufism wasn't confined to a single region. Its appeal transcended geographical boundaries, adapting and evolving as it spread across the vast Islamic world and beyond.

### **H3: The Role of Sufi Orders (Tariqas):**

The organization of Sufism into various orders, each with its unique practices and leadership structure, facilitated its spread. These tariqas, like the Chishti, Naqshbandi, and Qadiri orders, established networks across continents, attracting diverse followers and adapting their practices to local contexts. The establishment of these orders had profound implications for the dissemination of Sufi beliefs and practices.

### **H3: Sufism and Syncretism:**

Sufism's spread often involved interactions with pre-existing local beliefs and traditions. This resulted in syncretic practices, blending Sufi ideals with indigenous spiritual elements. This syncretism significantly impacted the religious landscape in many regions, enriching Sufi practice and creating unique cultural expressions. For example, the integration of elements of local shamanistic traditions in some parts of Africa significantly shaped the local Sufi expression.

## **H2: Sufism's Impact on Art, Literature, and Culture**

The influence of Sufism extends far beyond religious practice. It profoundly shaped artistic and literary expressions throughout the Islamic world.

### **H3: Sufi Poetry:**

Sufi poets like Rumi and Hafiz produced works filled with mystical imagery and evocative language, conveying the essence of Sufi experience. Their poetry continues to resonate with people worldwide, transcending religious boundaries.

### **H3: Sufi Architecture:**

The construction of shrines (mazars) and mosques associated with Sufi saints became important pilgrimage sites, showcasing distinct architectural styles and reflecting local cultural influences. These sites often served as centers of learning and social activity, furthering the reach and impact of Sufism.

### **H3: Sufi Music:**

The use of music in Sufi rituals resulted in the development of unique musical traditions, characterized by their evocative melodies and spiritual intensity. This musical heritage continues to inspire musicians and listeners today.

## **H2: Sufism in the Context of AP World History**

Understanding Sufism is critical for AP World History because it illuminates several key themes:

Religious and Cultural Exchange: Sufism showcases the dynamic interplay between different religious and cultural traditions.

Social and Political Influence: Sufi orders played significant roles in shaping social structures and political landscapes.

The Spread of Ideas: Sufism demonstrates the transnational nature of religious and philosophical movements.

Cultural Adaptation and Syncretism: Sufism illustrates how religious beliefs and practices adapt and evolve in different cultural contexts.

## Conclusion

Sufism's rich history and multifaceted influence make it an indispensable topic in AP World History. Its impact on the cultural, social, and political landscape of the Islamic world and beyond is undeniable. By understanding its core tenets, spread, and lasting legacy, you can gain a richer, more nuanced understanding of the complexities of the Islamic world, equipping you to excel in your studies and beyond.

## FAQs

1. How did Sufism differ from mainstream Sunni and Shia Islam? Sufism, while a branch of Islam, focused on mystical experiences and direct union with God, unlike the more orthodox legalistic approaches of Sunni and Shia schools of thought.
2. What are some examples of Sufi saints who had significant influence? Rumi, Al-Ghazali, and Ibn Arabi are prominent examples of Sufi saints whose writings and teachings significantly impacted the development of Sufism.
3. How did Sufism contribute to the spread of Islam? Sufi missionaries, often traveling across vast distances, effectively spread Islamic teachings through their approachable methods and emphasis on personal spiritual experience. Their tolerance also fostered peaceful conversions.
4. Were there conflicts between Sufis and other Islamic groups? Yes, there were instances of tension and conflict between Sufis and more orthodox Islamic groups, particularly regarding practices like sama (music) which some viewed as religiously inappropriate.
5. How is Sufism relevant to contemporary society? Sufi principles of tolerance, peace, and self-reflection continue to resonate with people globally, offering a path toward spiritual growth and interfaith understanding in an increasingly interconnected world.

**sufism ap world history: Sufis** Idries Shah, 2020-06-20 The Sufis is the best introduction ever written to the philosophical and mystical school traditionally associated with the Islamic

**sufism ap world history:** Revival of Religion's Sciences (Ihya Ulum ad-din) 1-4 Vol 1 Abi Hamed al Ghazali, 2010-01-01

**sufism ap world history: Sufism in Central Asia** , 2018-08-13 Sufism in Central Asia: New Perspectives on Sufi Traditions, 15th-21st Centuries brings together ten original studies on historical aspects of Sufism in this region. A central question, of ongoing significance, underlies each contribution: what is the relationship between Sufism as it was manifested in this region prior to the Russian conquest and the Soviet era, on the one hand, and the features of Islamic religious life in the region during the Tsarist, Soviet, and post-Soviet eras on the other? The authors address multiple aspects of Central Asian religious life rooted in Sufism, examining interpretative strategies, realignments in Sufi communities and sources from the Russian to the post-Soviet period, and social, political and economic perspectives on Sufi communities. Contributors include: Shahzad Bashir, Devin DeWeese, Allen Frank, Jo-Ann Gross, Kawahara Yayoi, Robert McChesney, Ashirbek Muminov, Maria Subtelny, Eren Tasar, and Waleed Ziad.

**sufism ap world history:** *Islamic Exceptionalism* Shadi Hamid, 2016-06-07 In *Islamic Exceptionalism*, Brookings Institution scholar and acclaimed author Shadi Hamid offers a novel and provocative argument on how Islam is, in fact, exceptional in how it relates to politics, with profound implications for how we understand the future of the Middle East. Divides among citizens aren't just about power but are products of fundamental disagreements over the very nature and purpose of the modern nation state—and the vexing problem of religion's role in public life. Hamid argues for a new understanding of how Islam and Islamism shape politics by examining different models of reckoning with the problem of religion and state, including the terrifying—and alarmingly successful—example of ISIS. With unprecedented access to Islamist activists and leaders across the region, Hamid offers a panoramic and ambitious interpretation of the region's descent into violence. *Islamic Exceptionalism* is a vital contribution to our understanding of Islam's past and present, and its outsized role in modern politics. We don't have to like it, but we have to understand it—because Islam, as a religion and as an idea, will continue to be a force that shapes not just the region, but the West as well in the decades to come.

**sufism ap world history: Civil Democratic Islam** Cheryl Benard, Andrew Riddile, Peter A. Wilson, Steven W. Popper, 2004-03-25 In the face of Islam's own internal struggles, it is not easy to see who we should support and how. This report provides detailed descriptions of subgroups, their stands on various issues, and what those stands may mean for the West. Since the outcomes can matter greatly to international community, that community might wish to influence them by providing support to appropriate actors. The author recommends a mixed approach of providing

specific types of support to those who can influence the outcomes in desirable ways.

**sufism ap world history: Biographical Encyclopaedia of Sufis** N. Hanif, 2000

**sufism ap world history: Sufism** Deepshikha Shahi, 2020-06-22 In an effort to attain a 'global' character, the contemporary academic discipline of International Relations (IR) increasingly seeks to surpass its Eurocentric limits, thereby opening up pathways to incorporate non-Eurocentric worldviews. Lately, many of the non-Eurocentric worldviews have emerged which either engender a 'derivative' discourse of the same Eurocentric IR theories, or construct an 'exceptionalist' discourse which is particularly applicable to the narrow experiential realities of a native time-space zone: as such, they fall short of the ambition to produce a genuinely 'non-derivative' and 'non-exceptionalist' Global IR theory. Against this backdrop, *Sufism: A Theoretical Intervention in Global International Relations* performs a multidisciplinary research to explore how 'Sufism' - as an established non-Western philosophy with a remarkable temporal-spatial spread across the globe - facilitates a creative intervention in the theoretical understanding of Global IR.

**sufism ap world history: Sufism** Alexander Knysh, 2017-10-31 A pathbreaking history of Sufism, from the earliest centuries of Islam to the present After centuries as the most important ascetic-mystical strand of Islam, Sufism saw a sharp decline in the twentieth century, only to experience a stunning revival in recent decades. In this comprehensive new history of Sufism from the earliest centuries of Islam to today, Alexander Knysh, a leading expert on the subject, reveals the tradition in all its richness. Knysh explores how Sufism has been viewed by both insiders and outsiders since its inception. He examines the key aspects of Sufism, from definitions and discourses to leadership, institutions, and practices. He devotes special attention to Sufi approaches to the Qur'an, drawing parallels with similar uses of scripture in Judaism and Christianity. He traces how Sufism grew from a set of simple moral-ethical precepts into a sophisticated tradition with professional Sufi masters (shaykhs) who became powerful players in Muslim public life but whose authority was challenged by those advocating the equality of all Muslims before God. Knysh also examines the roots of the ongoing conflict between the Sufis and their fundamentalist critics, the Salafis—a major fact of Muslim life today. Based on a wealth of primary and secondary sources, *Sufism* is an indispensable account of a vital aspect of Islam.

**sufism ap world history: Sufism East and West** Jamal Malik, Saeed Zarrabi-Zadeh, 2019-07-15 In *Sufism East and West*, the contributors investigate the redirection and dynamics of Sufism in the modern era, specifically from the perspective of global cross-cultural exchange. Edited by Jamal Malik and Saeed Zarrabi-Zadeh, the book explores the role of mystical Islam in the complex interchange and fluidity in the resonance spaces of "East" and "West." The volume challenges the enduring Orientalist binary coding of East-versus-West and argues instead for a more mutual process of cultural plaiting and shared tradition. By highlighting amendments, adaptations and expansions of Sufi semantics during the last centuries, it also questions the persistent perception of Sufism in its post-classical epoch as a corrupt imitation of the legacy of the great Sufis of the past.

**sufism ap world history: AP World History** Kirby Whitehead, 2012 The only study guide to offer expert, customized study plans for every student's needs You've had a year to study...but also a year to forget. As the AP test approaches, other guides reexamine the entire year of material. But only one guide identifies your strengths and weaknesses, then points you directly to the review you need most. My Max Score, a new concept developed by AP teachers and exam graders, offers separate review materials for long-term prep and last-minute cram sessions--no matter when you start studying, This is just what you need--plus strategies, sample essays, and full-length practice tests to bring out your best on test day.

**sufism ap world history: Ways of the World, Volume 1** Robert W. Strayer, Eric W. Nelson, 2015-09-25 *Ways of the World* is one of the most successful and innovative textbooks for world history. The brief-by-design narrative is truly global and focuses on significant historical trends, themes, and developments in world history. Authors Robert W. Strayer, a pioneer in the world history movement with years of classroom experience, along with new co-author Eric W. Nelson, a popular and skilled teacher, provide a thoughtful and insightful synthesis that helps students see the

big picture while teaching students to consider the evidence the way historians do.

**sufism ap world history:** *Sufi Institutions* Alexandre Papas, 2020-11-30 This volume describes the social and practical aspects of Islamic mysticism (Sufism) across centuries and geographical regions. Its authors seek to transcend ethereal, essentialist and “spiritualizing” approaches to Sufism, on the one hand, and purely pragmatic and materialistic explanations of its origins and history, on the other. Covering five topics (Sufism’s economy, social role of Sufis, Sufi spaces, politics, and organization), the volume shows that mystics have been active socio-religious agents who could skillfully adjust to the conditions of their time and place, while also managing to forge an alternative way of living, worshiping and thinking. Basing themselves on the most recent research on Sufi institutions, the contributors to this volume substantially expand our understanding of the vicissitudes of Sufism by paying special attention to its organizational and economic dimensions, as well as complex and often ambivalent relations between Sufis and the societies in which they played a wide variety of important and sometimes critical roles. Contributors are Mehran Afshari, Ismail Fajrie Alatas, Semih Ceyhan, Rachida Chih, Nathalie Clayer, David Cook, Stéphane A. Dudoignon, Daphna Ephrat, Peyvand Firouzeh, Nathan Hofer, Hussain Ahmad Khan, Catherine Mayeur-Jaouen, Richard McGregor, Ahmet Yaşar Ocak, Alexandre Papas, Luca Patrizi, Paulo G. Pinto, Adam Sabra, Mark Sedgwick, Jean-Jacques Thibon, Knut S. Vikør and Neguin Yavari

**sufism ap world history: A Culture of Sufism** Dina Le Gall, 2013-01-03 A Culture of Sufism opens a window to a new understanding of one of the most prolific and enduring of all the Sufi brotherhoods, the Naqshbandiyya, as it spread from its birthplace in central Asia to Iran, Anatolia, Arabia, and the Balkans between the fifteenth and seventeenth centuries. Drawing on original sources and carefully aware of the power of modern paradigms to obscure, Le Gall portrays a Naqshbandiyya that was devotionally sober yet not demysticized and rigorously orthodox without being politically activist. She argues that the establishment of this brotherhood in Ottoman society was not the product of political instrumentality. Instead the Naqshbandī dissemination is best explained in reference to a series of little-appreciated organizational and cultural modes such as proclivity to long-distance travel, independence from specialized Sufi institutions, linguistic adaptability, commitment to writing and copying, and the practice of bequeathing spiritual authority to non-kin.

**sufism ap world history:** *Encyclopaedia Britannica* Hugh Chisholm, 1910 This eleventh edition was developed during the encyclopaedia's transition from a British to an American publication. Some of its articles were written by the best-known scholars of the time and it is considered to be a landmark encyclopaedia for scholarship and literary style.

**sufism ap world history: The Sufi Doctrine of Rumi** William C. Chittick, 2005 There are almost no authoratative books readily available for the general reader that provide, in clear and accessible language, an introduction to the spiritual perspective illuminating Rumi's magical poetry. In this beautifully illustrated work, William C. Chittick, a leading scholar of Sufism and Rumi, opens doors that give us access to the inner sanctum of Rummi's thought.

**sufism ap world history: The Sense of Unity** Nader Ardalan, Laleh Bakhtiar, 1973 Despite its extraordinary richness, Islamic architecture has rarely been studied for its conceptual and symbolic significance. In the *Sense of Unity*, a handsomely illustrated volume and the first extended work of its kind, Nader Ardalan and Laleh Bakhtiar examine the architecture More... of Persia as a manifestation of Islamic tradition and demonstrate the synthesis of traditional Persian thought and form. The most fundamental principle of Sufism, the inner, esoteric dimension of Islam, is that of unity in multiplicity. This view sees in every aspect of reality a reflection of a transcendent source which is given symbolic expression through all of man's activities, most directly and importantly through his works of art. The authors of *The Sense of Unity* show how all the elements of the Islamic architecture of Persia from the simplest architectural unit to a complex urban environment are woven around this central doctrine and thus are best understood as multiple manifestations of unity. The *Sense of Unity* is illustrated with photographs, drawing, charts, and tables which are an integral part of its argument and which exemplify, in abundant and striking detail, the principles discussed in the

text. Presenting to the Western reader for the first time the insights of the Iranian cultural tradition, the book also offers a stimulating new way of thinking about man and his relationship to his milieu. -- BOOK JACKET.

**sufism ap world history:** *The Heart of Islam* Seyyed Hossein Nasr, 2009-03-17 As the specter of religious extremism has become a fact of life today, the temptation is great to allow the evil actions and perspectives of a minority to represent an entire tradition. In the case of Islam, there has been much recent confusion in the Western world centered on distorted portrayals of its core values. Born of ignorance, such confusion feeds the very problem at hand. In *The Heart of Islam* one of the great intellectual figures in Islamic history offers a timely presentation of the core spiritual and social values of Islam: peace, compassion, social justice, and respect for the other. Seizing this unique moment in history to reflect on the essence of his tradition, Seyyed Hossein Nasr seeks to open a spiritual and intellectual space for mutual understanding. Exploring Islamic values in scripture, traditional sources, and history, he also shows their clear counterparts in the Jewish and Christian traditions, revealing the common ground of the Abrahamic faiths. Nasr challenges members of the world's civilizations to stop demonizing others while identifying themselves with pure goodness and to turn instead to a deeper understanding of those shared values that can solve the acute problems facing humanity today. Muslims must ask themselves what went wrong within their own societies, he writes, but the West must also pose the same question about itself . . . whether we are Muslims, Jews, Christians, or even secularists, whether we live in the Islamic world or in the West, we are in need of meaning in our lives, of ethical norms to guide our actions, of a vision that would allow us to live at peace with each other and with the rest of God's creation. Such help, he believes, lies at the heart of every religion and can lead the followers of the Abrahamic religions (Judaism, Christianity, and Islam) as well as other religious and spiritual traditions to a new future of mutual respect and common global purpose. *The Heart of Islam* is a landmark presentation of enduring value that offers hope to humanity, and a compelling portrait of the beauty and appeal of the faith of 1.2 billion people.

**sufism ap world history:** *The Travels of Ibn Batūta* Ibn Batuta, 1829

**sufism ap world history:** *Sufism and the Way of Blame* Yannis Toussulis, 2012-12-19 Gold Winner of the 2012 Benjamin Franklin Award and the 2012 Independent Publisher Book Award! This is a definitive book on the Sufi "way of blame" that addresses the cultural life of Sufism in its entirety. Originating in ninth-century Persia, the "way of blame" (Arab. *malamatiyya*) is a little-known tradition within larger Sufism that focused on the psychology of egoism and engaged in self-critique. Later, the term referred to those Sufis who shunned Islamic literalism and formalism, thus being worthy of "blame." Yannis Toussulis may be the first to explore the relation between this controversial movement and the larger tradition of Sufism, as well as between Sufism and Islam generally, throughout history to the present. Both a Western professor of the psychology of religion and a Sufi practitioner, Toussulis has studied *malamatiyya* for over a decade. Explaining Sufism as a lifelong practice to become a "perfect mirror in which God contemplates Himself," he draws on and critiques contemporary interpretations by G. I. Gurdjieff, J. G. Bennett, and Idries Shah, as well as on Frithjof Schuon, Martin Lings, and Seyyed Hossein Nasr. He also contributes personal research conducted with one of the last living representatives of the way of blame in Turkey today, Mehmet Selim Ozic.

**sufism ap world history:** *Contextualization of Sufi Spirituality in Seventeenth- and Eighteenth-Century China* David Lee, 2016-07-28 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.

**sufism ap world history: Sufi Martyrs of Love** C. Ernst, B. Lawrence, 2016-04-30 Sufism is a religion which emphasizes direct knowledge of the divine within each person, and meditation, music, song, and dance are seen as crucial spiritual strides toward attaining unity with God. Sufi paths of mysticism and devotion, motivated by Islamic ideals, are still chosen by men and women in countries from Morocco to China, and there are nearly one hundred orders around the world, eighty of which are present and thriving in the United States. The Chishti Sufi order has been the most widespread and popular of all Sufi traditions since the twelfth-century. Sufi Martyrs of Love offers a critical perspective on Western attitudes towards Islam and Sufism, clarifying its contemporary importance, both in the West and in traditional Sufi homelands. Finally, it provides access to the voices of Sufi authorities, through the translation of texts being offered in English for the first time.

**sufism ap world history: Afghanistan's Islam** Nile Green, 2017 This book provides the first ever overview of the history and development of Islam in Afghanistan. It covers every era from the conversion of Afghanistan through the medieval and early modern periods to the present day. Based on primary sources in Arabic, Persian, Pashto, Urdu and Uzbek, its depth and scope of coverage is unrivalled by any existing publication on Afghanistan. As well as state-sponsored religion, the chapters cover such issues as the rise of Sufism, Sharia, women's religiosity, transnational Islamism and the Taliban. Islam has been one of the most influential social and political forces in Afghan history. Providing idioms and organizations for both anti-state and anti-foreign mobilization, Islam has proven to be a vital socio-political resource in modern Afghanistan. Even as it has been deployed as the national cement of a multi-ethnic 'Emirate' and then 'Islamic Republic,' Islam has been no less a destabilizing force in dividing Afghan society. Yet despite the universal scholarly recognition of the centrality of Islam to Afghan history, its developmental trajectories have received relatively little sustained attention outside monographs and essays devoted to particular moments or movements. To help develop a more comprehensive, comparative and developmental picture of Afghanistan's Islam from the eighth century to the present, this edited volume brings together specialists on different periods, regions and languages. Each chapter forms a case study 'snapshot' of the Islamic beliefs, practices, institutions and authorities of a particular time and place in Afghanistan--Provided by publisher

**sufism ap world history: Early Islamic Mysticism** Michael Anthony Sells, 1996 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.

**sufism ap world history: Striving for Divine Union** Qamar-ul Huda, 2005-08-08 In this examination of the Suhraward sufi order from the thirteenth to fifteenth centuries, the book discusses ways of thinking about the sufi hermeneutics of the Qur'an and its contribution to Islamic intellectual and spiritual life.

**sufism ap world history: The Man of Light in Iranian Sufism** Henry Corbin, 1978

**sufism ap world history: Examining Islam in the West** Alwi Shihab, 2011

**sufism ap world history: Global Sufism** Francesco Piraino, Mark Sedgwick, 2019 Sufism is a growing and global phenomenon, far from the declining relic it was once thought to be. This book brings together the work of fourteen leading experts to explore systematically the key themes of Sufism's new global presence, from Yemen to Senegal via Chicago and Sweden. The contributors look at the global spread and stance of such major actors as the Ba 'Alawiyya, the 'Afropolitan' Tijaniyya, and the Gülen Movement. They map global Sufi culture, from Rumi to rap, and ask how global Sufism accommodates different and contradictory gender practices. They examine the contested and shifting relationship between the Islamic and the universal: is Sufism the timeless and universal essence of all religions, the key to tolerance and co-existence between Muslims and non-Muslims? Or is it the purely Islamic heart of traditional and authentic practice and belief? Finally, the book turns to politics. States and political actors in the West and in the Muslim world are using the mantle and language of Sufism to promote their objectives, while Sufis are building

alliances with them against common enemies. This raises the difficult question of whether Sufis are defending Islam against extremism, supporting despotism against democracy, or perhaps doing both.

**sufism ap world history: Words of Ecstasy in Sufism** Carl W. Ernst, 1985-01-01 This is the first in-depth study in English of the import and impact of ecstatic utterances (shathiyat) in classical Islamic mysticism. It makes available an important body of mystical aphorisms and reveals not only the significance of these sayings in the Sufi tradition, but also explains their controversial impact on Islamic law and society. This study describes the development and interpretation of shathiyat in classical Sufism and analyzes the principal themes and rhetorical styles of these sayings, using as a basis the authoritative Commentary on Ecstatic Sayings by Ruzbihan Baqli of Shiraz. The special topic of mystical faith and infidelity receives particular emphasis as a type of ecstatic expression that self-reflectively meditates on the inadequacy of language to describe mystical experience. The social impact of ecstatic sayings is clarified by an analysis of the political causes of Sufi heresy trials (Nuri, Hallaj, and 'Ayn al-Qudat) and the later elaboration of Sufi martyrologies. This study also examines the attitudes of Islamic legal scholars toward shathiyat, and concludes with a comparison of Sufi ecstatic expressions with other types of inspired speech.

**sufism ap world history: Tales of the Dervishes** Idries Shah, 1982 A mysterious chest is buried unopened. A wondrous caravan brings fortune to a simple cobbler. An outcast princess creates a new life in the wilderness. Some of the 78 tales in this remarkable book first appeared in print over a thousand years ago; others are medieval classics. Yet each has a special relevance for us at the dawn of the 21st century. All are told with Idries Shah's distinctive wit and grace and the author's own commentary notes. These are teaching stories in the Sufi tradition. Those who probe beyond the surface will find multiple meanings to challenge assumptions and foster new ways of thinking and perceiving. Tales of the Dervishes is essential reading for anyone interested in Sufi thought, the significance and history of tales, or simply superb entertainment.

**sufism ap world history: Slaves on Horses** Patricia Crone, 1980 An explanation of the Muslim phenomenon of slave soldiers, concentrating on the period AD 650-850.

**sufism ap world history: Sufism and the 'Modern' in Islam** Martin Van Bruinessen, Julia Day Howell, 2013-03-19 Sufism has not only survived into the twenty-first century but has experienced a significant resurgence throughout the Muslim world. Sufism and the 'Modern' in Islam offers refreshing new perspectives on this phenomenon, demonstrating surprising connections between Sufism and Muslim reformist currents, and the vital presence of Sufi ideas and practices in all spheres of life. Contrary to earlier theories of the modernization of Muslim societies, Sufi influence on the political, economic and intellectual life of contemporary Muslim societies has been considerable. Although less noticed than the resurgence of radical Islam, Sufi orders and related movements involve considerably larger numbers of followers, even among the modern urban middle classes. This innovative study brings together new comparative and interdisciplinary research to show how Sufis have responded to modernization and globalization and how various currents of Islamic reform and Sufism have interacted. Offering fascinating new insights into the pervasive Sufi influence on modern Islamic religiosity and contemporary political and economic life, this book raises important questions about Islam in the age of urbanism and mass communications.

**sufism ap world history: Islamic Mysticism Contested** F. de Jong, Bernd Radtke, 1999 This collection of papers provides a comprehensive survey of controversies and polemics concerning Islamic mysticism from the formative period of Islam till the present. It adds substantially to our knowledge of the history of Islamic mysticism, and of present-day anti-Sufi fundamentalist orientations.

**sufism ap world history: Sufism** Nile Green, 2012-02-20 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

**sufism ap world history: The Book of Sufi Healing** Abu Abdullah Ghulam Moinuddin, 1989

**sufism ap world history: Aisha al-Ba'uniyya** Th. Emil Homerin, 2019-08-13 Aisha al-Ba'uniyya (c.1456–1517) was one of the greatest women mystics in Islamic history. A Sufi master and an Arab poet, her religious writings were extensive by any standard and extraordinary for her time. In medieval Islam a number of women were respected scholars and teachers, but they rarely composed works of their own. Aisha al-Ba'uniyya, however, was prolific. She composed over twenty works, and likely wrote more Arabic prose and poetry than any other Muslim woman prior to the twentieth century. The first full-scale biography of al-Ba'uniyya in the English language, this volume provides a rare glimpse into the life and writings of a medieval Muslim woman in her own words. Homerin presents her work in the wider context of late-medieval Islamic spirituality, examining the influence of figures such as Ibn al-'Arabi, al-Busiri and Ibn al-Farid, and emphasising the role of the person of the Prophet Muhammad in her spirituality. Aisha al-Ba'uniyya is a fascinating introduction to a figure described by a sixteenth-century biographer as 'one of the marvels of her age'.

**sufism ap world history: Men in Charge?** Ziba Mir-Hosseini, Mulki Al-Sharmani, Jana Rumminger, 2014-12-10 Both Muslims and non-Muslims see women in most Muslim countries as suffering from social, economic, and political discrimination, treated by law and society as second-class citizens subject to male authority. This discrimination is attributed to Islam and Islamic law, and since the late 19th century there has been a mass of literature tackling this issue. Recently, exciting new feminist research has been challenging gender discrimination and male authority from within Islamic legal tradition: this book presents some important results from that research. The contributors all engage critically with two central juristic concepts; rooted in the Qur'an, they lie at the basis of this discrimination. One refers to a husband's authority over his wife, his financial responsibility toward her, and his superior status and rights. The other is male family members' right and duty of guardianship over female members (e.g., fathers over daughters when entering into marriage contracts) and the privileging of fathers over mothers in guardianship rights over their children. The contributors, brought together by the Musawah global movement for equality and justice in the Muslim family, include Omaima Abou-Bakr, Asma Lamrabet, Ayesha Chaudhry, Sa'diyya Shaikh, Lynn Welchman, Marwa Sharefeldin, Lena Larsen and Amina Wadud.

**sufism ap world history: Making Space** Nile Green, 2012-02-16 How could settlement emerge in an early modern 'world on the move'? How did the Sufis imprint their influence on the cultural memory of their communities? Weaving together investigations of architecture, ethnography, local history, and migration, Making Space offers bold new insights into Indian, Islamic, and comparative early modern history. Nile Green explores the tensions between mobility and locality through the ways in which Sufi Islam responded to the cultural demands of moving and settling. Central to this process were the shrines, rituals, and narratives of the saints. Tracing how different Muslim communities located their sense of belonging, this book shows how Afghan, Mughal, and Hindustani Muslims constructed new homelands while remembering different places of origin.

**sufism ap world history: Muslim Lives in Eastern Europe** Kristen Ghodsee, 2009-07-27 Muslim Lives in Eastern Europe examines how gender identities were reconfigured in a Bulgarian Muslim community following the demise of Communism and an influx of international aid from the Islamic world. Kristen Ghodsee conducted extensive ethnographic research among a small population of Pomaks, Slavic Muslims living in the remote mountains of southern Bulgaria. After Communism fell in 1989, Muslim minorities in Bulgaria sought to rediscover their faith after decades of state-imposed atheism. But instead of returning to their traditionally heterodox roots, isolated

groups of Pomaks embraced a distinctly foreign type of Islam, which swept into their communities on the back of Saudi-financed international aid to Balkan Muslims, and which these Pomaks believe to be a more correct interpretation of their religion. Ghodsee explores how gender relations among the Pomaks had to be renegotiated after the collapse of both Communism and the region's state-subsidized lead and zinc mines. She shows how mosques have replaced the mines as the primary site for jobless and underemployed men to express their masculinity, and how Muslim women have encouraged this as a way to combat alcoholism and domestic violence. Ghodsee demonstrates how women's embrace of this new form of Islam has led them to adopt more conservative family roles, and how the Pomaks' new religion remains deeply influenced by Bulgaria's Marxist-Leninist legacy, with its calls for morality, social justice, and human solidarity.

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