

## CURRICULUM VITAE

ALEXANDER D. KNYSH

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### *EDUCATION:*

Institute for Oriental Studies, USSR Academy of Sciences, Leningrad (presently St. Petersburg),  
Ph.D. in Islamic Studies, 1980-1986

State University of Leningrad (presently St. Petersburg), Department of Oriental Studies,  
B.A./M.A. in Arabic Literature and Culture, 1974-1979 (Honors)

### *ACADEMIC POSITIONS:*

1997-present, Professor of Islamic Studies, University of Michigan

May-June 2017, Visiting Professor/Researcher, Forschungszentrum “Bildung und Religion”,  
Georg-August-Universität, Göttingen, Germany, <http://www.uni-goettingen.de/de/das-zentrum/110217.html>.

2014-2015, European Association of Institutes for Advanced Study (EURIAS); Senior Fellow  
([http://www.2018-2019.eurias-fp.eu/fellows?promotion=89&city=Helsinki%2C+Finland&fellowship\\_category=All&discipline=All](http://www.2018-2019.eurias-fp.eu/fellows?promotion=89&city=Helsinki%2C+Finland&fellowship_category=All&discipline=All)), The Helsinki Collegium for Advanced Studies, Helsinki, Finland.

2013-2023, Project Director, *Political Islam/Islamism: Theory and Practice in Comparative and Historical Perspective*. St. Petersburg State University, Russian Federation

2012 (May-June), Visiting Professor of Islamic Studies, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan

2011 (December), Visiting Professor of Islamic history, Kazakh National University named after al-Farabi, Almaty, Kazakhstan

2008-2009, Associate Director, Center for Middle Eastern and North African Studies, University of Michigan

Winter 2008, Visiting Professor of Islamic studies, Georgetown University, Washington, D.C.

2007-2008, Fellow, Woodrow Wilson International Center for Scholars, Washington D.C.

2006-2010, Co-Director, Islamic Studies Initiative, interdisciplinary program funded for the

Office of the Provost, the Dean of the College of Literature Science and the Arts, and the International Institute, University of Michigan.

1998-2004, Co-Director, Program on Study in Religion, University of Michigan

1998–2004, Professor of Islamic Studies and Chairman, Department of Near Eastern Studies, University of Michigan

2000–2001, Interim Director, Center for Middle Eastern and North African Studies, University of Michigan

1997–1998, Sharjah Chair of Islamic Studies and Director of the Post-Graduate Program, Department of Arabic and Middle East Studies, The University of Exeter, Devonshire, UK

1994–1997, Assistant Professor of Islamic Studies, Department of Near Eastern Studies, University of Michigan, Ann Arbor, Michigan

1993–1994, Assistant Professor of Middle Eastern History, Department of History, University of Northern Colorado, Greeley, Colorado

1992–1993, Rockefeller Fellow in the Humanities, Center for the Study of Islamic Societies and Civilizations, Washington University, St. Louis, Missouri

1991–1992, Member, Institute for Advanced Study, School of Historical Studies, Princeton, NJ

1990–1991, Special Lecturer on History of Islamic Civilization, College of Religion and Philosophy, St. Petersburg, Russia

1988–1991, Research Associate and Academic Secretary, The Islamic Studies Group, Institute for Oriental Studies, Leningrad/St. Petersburg, Russia

1988–1991, Visiting Lecturer on Middle Eastern History and Islamic Studies, State University of Leningrad/St. Petersburg, Russia

1986–1989 Member, Soviet-Yemeni Historical and Archeological Mission, Peoples Democratic Republic of Yemen (South Yemen)

1984–1988, Junior Researcher, Department of Middle East Studies, Institute for Oriental Studies, The USSR Academy of Sciences, Leningrad, USSR

1980–1984, Graduate Student/Research Assistant, Institute for Oriental Studies, Department of Middle Eastern Studies, Leningrad, USSR

#### *TEACHING COMPETENCE:*

Arabic Language (Classical);

History of Islamic Thought: Theology, Law and Philosophy;

Theological Polemic in Islam: Islamic Doxography/Heresiography;

Islamic Mysticism;

Religious and Political History of Yemen and South Arabia;  
 Islamic Resistance Movements in the Caucasus (past and present);  
 Modern Islamic Movements in Comparative Perspective;  
 Islam in Yemen;  
 Classical Arabic Literature and Poetry;  
 Medieval and Modern Sufi Literature;  
 Historiography of Islamic Studies in the West and in Russia;  
 Social and Cultural Anthropology (Arabian Peninsula);  
 Islam in the Russian Empire and the Former Soviet Union;  
 Islam and Christendom: Interactions and Confrontations;  
 The Qur'an and Qur'anic Studies;  
 Modern Islamic Movements in Historical Perspective;  
 History of Western Civilization.

#### COURSES TAUGHT IN 1993–2019:

1. Islamic Civilization: From the Rise of Islam to Present, pts. 1 and 2;
2. History of Western Civilization: Since 1600;
3. Introduction to Islam (undergraduate course);
4. Islam and Europe: Myth and Reality;
5. Themes in Middle Eastern History;
6. Islamic Theology and Law;
7. Qur'an and Its Interpretations (first-year seminar and undergraduate course);
8. Classical Islamic Civilization (undergraduate course);
9. Islamic Mysticism: Sufism in Time and Space (undergraduate/graduate seminar);
10. History of the Modern Middle East (graduate seminar);
11. Introduction to Qur'anic Arabic, parts I and II;
12. Classical Islamic Texts (graduate seminar);
13. Issues in Islamic Studies (upper-level undergraduate/graduate);
14. Islamic Intellectual History (upper-level undergraduate/graduate seminar);
15. Classical Arabic Literature (graduate seminar);
16. Qur'anic Studies (graduate seminar);

17. Islamic Movements in Comparative Perspective (seminar for undergraduate Islamic/Middle East studies concentrators and graduate students specializing in area studies).

18. Islam in/and Russia (upper-level seminar).

LANGUAGES: Arabic (Classical, Modern Standard, Yemeni vernaculars), Russian (native), English (native-level proficiency), French, German, some Spanish, some Persian.

#### ACADEMIC HONORS and FELLOWSHIPS:

**Principal Investigator.** Project title: **In the Presence of Sanctity: The Sacred Geography of Yemen.** A five-year project administered by **Program in the Study of Mysticism (PRISM)**, Tampere University, Finland: <https://www.tuni.fi/en/research/mysticism>. Funded by **Templeton Religion Trust (TRT)**: <https://templetonreligiontrust.org/>.

**Member-at-Large, Board of Directors; American Institute for Yemeni Studies:** <https://www.aiys.org/board>.

**Winner of the 2019 I.R. Iran World Award for Book of the Year, Islamic Republic of Iran Book of the Year Award (Sufism) in Iran, 2019:** <http://www.2018-2019.eurias-fp.eu/news/alexander-knysh-receives-2019-ir-iran-world-award-book-year>.

**Visiting Professor/Researcher**, Forschungszentrum “Bildung und Religion”, Georg-August-Universität Göttingen, Germany. <http://www.uni-goettingen.de/de/das-zentrum/110217.html>, May-June, 2017.

**Senior EURIAS fellow**, *The Helsinki Collegium for Advanced Studies*, Helsinki; the grant was provided by the *EURIAS* (European Association of Institutes for Advanced Studies, Paris); September 1, 2014–July 1, 2015. <http://www.2018-2019.eurias-fp.eu/fellows/alexander-knysh>.

**Academic Director** (2011-2014) “Islam: Religious and Social Practices. Universality and Locality”. Higher Education Support Program (Regional Seminar for Excellence in Teaching). Funded by Open Society Foundation; Budapest (on a competitive basis). Responsible for leading a series of workshops for 26 instructors in the field of religious and Islamic studies recruited from Eastern Europe and the former Soviet republics.

**Organizer, fundraiser and convener**, a follow-up workshop for the participants of the three-year project “Teaching Islam in Eurasia” (mentioned below), April 2009, Ann Arbor, MI.

**Fellow** (2007-2008), Kennan Institute, *Woodrow Wilson International Center for Scholars*, Washington D.C.

**President Elect and President** (2005-2007), *Central Eurasian Studies Society*.

**Resource faculty and moderator**, “Teaching Islam in Eurasia,” a three-year summer institute (2005-2007) organized by the *Social Science Research Council*, Washington D.C. and funded by the *Open Society Institute*, Budapest and the Mellon Foundation; Kazan, 2005; Bishkek, 2006; and Simferopol, 2007.

**Project director and recipient** (together with Michael Fahy and Ron Stockton) of a NEH grant (\$150,000) to organize and conduct a summer workshop for high school teachers on the topic “The Arab World and the West,” University of Michigan (July 7-August 2, 2002).

**John R. and Betty B. Edman Award** for excellence in Faculty Scholarship and Teaching, College of Literature, Science and the Arts, University of Michigan, 1997–2002;

**Rackham Summer Research Fellowship**, University of Michigan, June-August, 1995;

**Fellow**, Center for the Study of Islamic Societies and Civilizations; supported by a grant of the Rockefeller Foundation in the Humanities, Washington University, St. Louis, MO, 1992–1993;

**Member**, Institute for Advanced Study, School of Historical Studies, Princeton, NJ, 1991–1992.

#### SERVICE TO THE PROFESSION:

Board Member, Board of Directors of the American Institute for Yemeni Studies:

<https://www.aiys.org/board>.

Editor-in-Chief, *The Encyclopedia of Islamic Mysticism* and the book series *Handbooks of Islamic Mysticism*, E.J. Brill, Leiden and Boston (2014-present):

<https://brill.com/display/serial/HO1-HSUF?language=en>.

Member of the editorial boards of the following academic journals:

*Al-Abhath* (Beirut), *Journal of Islamic Studies* (Oxford), *Vestnik Sankt Peterburgskogo Universiteta* (Saint Petersburg), *Al-Farabi* (Almaty), *Islamovedenie* (Makhachkala, Dagestan, Russian Federation), *Islam v sovremennom mire* (Moscow); *Essays on Religious Studies (Islamic Studies)*, Kyiv (<https://ers.mar.in.ua/en/editorial-boardm>) .

Member of the Advisory Board of the *Journal of Sufi Studies* (edited by my former doctoral student Erik Ohlander), E.J. Brill, Leiden.

Sectional editor (“Sufism”), Editorial Board of the *Encyclopedia of Islam Three*, E.J. Brill, Leiden; 2005-present.

Member, the Advisory Board of *Archiv für Religionsgeschichte*, K. G. Saur, München and Leipzig; 1999-present.

President, Central Eurasian Studies Society of North America (2006-2007).

#### MEMBERSHIP IN PROFESSIONAL ORGANIZATIONS:

Central Eurasian Studies Society

Member, Middle East Studies Association of North America

Member, American Institute for Yemeni Studies

Member, American Oriental Society

Board Member, American Institute for Yemeni Studies

## FIELD RESEARCH EXPERIENCE:

Member of the Soviet-Yemeni Archeological and Historical Mission, the Historical and Anthropological Team. Conducted field research in the Peoples Democratic Republic of Yemen (presently, Yemeni Republic), 1986–1989. Topics studied: social and religious history of South Arabia with special reference to the cult of saints, local manuscript tradition, transmission of knowledge, teaching institutions, social stratification, and tribal organization. The last research trips to Yemen were in October-November 1999 and November 2000. Field and archival research in Algeria, Morocco, Central Asia, Egypt, Senegal, and the North Caucasus in 2003–2015.

## PUBLICATIONS:

### **BOOKS in ENGLISH:**

*Ibn 'Arabi in the Later Islamic Tradition: The making of a polemical image in medieval Islam*, SUNY Press, 1998 (449 pp.).

*Islamic Mysticism: A Short History*, E.J. Brill, Leiden-Boston-Köln, First edition 2000; Second edition, revised (paperback), 2010, 358 pp. (<https://brill.com/view/title/6723>)

A Russian translation of the book (with the author's additions and revisions) was published in St. Petersburg in 2004 as Кныш, А. Д. *Мусульманский мистицизм: краткая история*. Пер. с английского М. Г. Романов. Санкт Петербург, Издательство «Диля», 2004.

A Turkish translation of the book entitled *Tasavvuf tarihi* (trans. İhsan Durdu) was published in Istanbul by the Yayın Yılı Publishing House (2011).

An Uzbek translation by Professor Kodirkul Ruzmatzoda was published in Tashkent as *Мусулмон тасаввуфи. Қисқача тарих*. Тошкент: “Фан зиёси”, 2022; 448 pp.

*Judaism, Christianity and Islam: A sourcebook*. Written and compiled by Yaron Eliav, Alexander Knysh, and Ralph Williams, Kendall-Hunt Publishing Company, Dubuque, Iowa, 2005; 2<sup>nd</sup> revised edition, 2007.

*Al-Qushayri's Epistle on Sufism: An annotated translation*, Garnet/Ithaca Press, Reading, UK, 2007 (460 pp.): <http://www.garnetpublishing.co.uk/index.php/2015/09/10/al-qushayris-epistle-on-sufism-al-risala-al-qushayriyya-fi-ilm-al-tasawwuf/>.

*Islam in Historical Perspective*, Prentice Hall and Pearson Publishers, Upper Saddle River, NJ. First edition. 2011 (534 pp.).

*Islam in Historical Perspective*. Routledge, Taylor&Fransis Group, New York and London. Second, revised edition, 2017 (533 pp.): <https://www.routledge.com/Islam-in-Historical-Perspective-2nd-Edition/Knysh/p/book/9781138193703>

*Islam in Historical Perspective*. Third, revised and updated edition, with new texts, illustrations, discussion questions and a revised index and bibliography. Routledge, Taylor&Francis Group, New York and London, 2025 (666 pp.): <https://www.routledge.com/Islam-in-Historical-Perspective/Knysh/p/book/9780367715809?srltid=AfmBOopN88YfpaX6z0CCMoCQqdi9Z AQMPqYcLVtXcXrNi84Hw5HQjEro>.

*Dreams and Visions in Islamic Societies* (co-editor with Özgen Felek), SUNY Press, Albany, NY, 2012, “Introduction,” pp. 1-11 (334 pp.): <http://www.sunypress.edu/p-5317-dreams-and-visions-in-islamic-s.aspx>.

*Sufism: A New History of Islamic Mysticism*, Princeton and Oxford: Princeton University Press, 2017 (390 pp.): <http://press.princeton.edu/titles/11199.html>. This book was awarded “A Book of the Year in Iran” Award (in the category “Islamic Studies”) on February 5, 2019 in Tehran: <http://www.2018-2019.eurias-fp.eu/news/alexander-knysh-receives-2019-ir-iran-world-award-book-year>.

*Sufi Cosmology*, co-editor with Christian Lange. *Handbook of Oriental Studies*. Section 1. The Near and Middle East, Volume: 154/2; *Handbook of Sufi Studies*. Volume: 2 (Leiden and Boston, E.J. Brill, 2022), 1–11: <https://brill.com/display/serial/HO1-HSUF>.

## **PUBLICATIONS IN RUSSIAN:**

*Ibn al-‘Arabi’s “Meccan Revelations”: Man, Metaphysics and Mysticism* (Мекканские откровения) St. Petersburg Center for Oriental Studies, St. Petersburg, 1994.

*Islam in Historical Perspective: The Beginnings and Principal Sources* (Ислам в исторической перспективе: начальный этап и основные источники), Kazan University Publishing House, Kazan, the Russian Federation, 2015, 192 pp. (Available online: <http://kpfu.ru/imoiv/islam/uchebno-metodicheskaya-literatura>).

Chief Editor (in collaboration with Denis Brilyov and Oleg Yarosh), *Sufism and the Muslim Spiritual Tradition: Texts, institutions, ideas and interpretations* (Суфизм и мусульманская духовная традиция: тексты, институты, идеи и интерпретации), Peterburgskoe vostokovedenie (Петербургское востоковедение), St. Petersburg, Russia, 2015, 336 pp. Edited, and contributed “Introduction” and one chapter.

*Islam: History, Culture and Practice. An Introductory Course*, with Anna Matochkina (Ислам: история, культура и практика. Вводный курс. А.Д. Кныш и А.И. Маточкина), Prezidentskaia biblioteka, Sankt-Peterburg, 2015, 159 pp. ISBN 978-5-905273-72-8.

*Shii Islam*. With Anna Matochkina (Шиитский ислам. Учебное пособие. А.Д. Кныш и А.И. Маточкина) Prezidentskaia biblioteka, Sankt-Petersburg, 2016. 183 pp. ISBN 978-5-905273-98-8.

*Muslim Reformism and Political Islam* (Мусульманское реформаторство и политический ислам. Учебное пособие. А.Д. Кныш). Saint Petersburg: Saint Petersburg State University Publishing House, 2019. 143 pp. ISBN 978-5-288-05934-6.



Editor with Olga Bernikova. *Innovations and Traditions in Arabic and Islamic Studies: Festschrift in Honor of Professor Oleg Redkin*. Saint Petersburg: Saint Petersburg University Publishing House, 2019, 340 pp. ISBN 978-5-288-05919-3.

Chief Editor with co-editors Olga Bernikova and Oleg Redkin, *Thesaurus of History and Culture of Islam* (Тезаурус по истории и культуре ислама). Saint Petersburg: Saint Petersburg University Publishing House, 2019). 266 pp. ISBN 978-5-288-06044-1.

Editor-in-chief of the Russian translation of Haggag Ali, *Mapping the Secular Mind: Modernity's Quest for a Godless Utopia* (London and Washington: The International Institute of Islamic Thought, 2013). Published in Russian as Хаггаг Али, Картография светского разума: эпоха модерна в поисках атеистической утопии (Saint Petersburg: Peterburgskoe Vostokovedenie, 2020), 252 pp., ISBN 978-5-85803-545-9.

Editor (together with Igor Pankov and Sergei Abashin), *Sufism after the USSR/Суфизм после СССР* (Moscow and St. Petersburg: Marjani Foundation and al-Maqam, 2022). Author of "Introduction. Post-Soviet Sufism as an Object of Academic Study Today and in the Near Future" («Постсоветский суфизм как предмет научного исследования сегодня и в ближайшей перспективе»), 13–27. <https://mardjanishop.ru/ru/productdisplay/sufizm-posle-sssr>; <https://www.goodreads.com/book/show/63917576>.

### **BOOK CHAPTERS IN ENGLISH:**

"Islam and Islamic Asceticism-Mysticism: Definitions, Themes, and Approaches." In: *The Path of Scholarship: Festschrift in Honour of the 80th Anniversary of Academician Mikhail Piotrovsky*. Ed. by Aleksandr Matveev, Saint Petersburg: The Russian Christian Academy for the Humanities named after Fyodor Dostoevsky, 2024, 369–407. ISBN 978-5-907855-61-8.

"Degrees of Human Perfection and Sainthood: Between Ibn al-‘Arabī and Ibn Taymiyya." Submitted for publication in the Brill memorial volume dedicated to Michel Chodkiewicz in October 2022. Ed. Denis Gril, CNRS.

"Ibn al-‘Arabī's Quranic Universe and Its Enchanted Explorers." In *Esotericism and the Qur'an / L'ésotérisme et le Coran*. Ed. by Bruce Fudge and Wissam Halawi. Submitted for review and publication in December 2022.

"Conceptualizing Islam: From Dynasties, Societies and Civilizations to Anthropology and Discursive Formations." In I.F. Popova, A.A. Khismatulin, I.A. Alimov et al. (eds.), special issue of *Peterburgskoe Vostokovedenie*, Saint Petersburg, 2022; chapter 21, pp. 332–361. DOI 10.34887/PV.2022.49.60.021.

"Introduction," together with Christian Lange, in Christian Lange and Alexander Knysh (eds.), *Sufi Cosmology*, Handbook of Oriental Studies. Section 1. The Near and Middle East, Volume: 154/2; Handbook of Sufi Studies. Volume Two (Leiden and Boston, E.J. Brill, 2022), 1–11: <https://brill.com/display/serial/HO1-HSUF>.

"Internal Peace versus Being in Society: Sufi Dilemmas." In: Juan Cole (ed.), *Peace Movements in Islam*. London: IB Tauris/ Bloomsbury Academic, 2022, Chapter 4, 63–73: <https://www.bloomsbury.com/us/peace-movements-in-islam-9780755643202/>.



“Sufism in Yemen: A Struggle for Purity and Authenticity.” In: *Tarihten Günümüze Sufi-Siyaset İlişkileri/Sufism and Politics: Past and Present*. Ed. by Salih Çift and Takyettin Karakaya. Istanbul: Ensar Neşriyat, 2020, 311–334. ISBN: 9786057619990.

“Sufi Commentary: Formative and Later Periods.” In *The Oxford Handbook of Qur’anic Studies*. Ed. by Mustafa Shah and Muhammad Abdel Haleem. Oxford and New York: Oxford University Press, 2020, 746–765. <https://www.amazon.co.uk/Oxford-Handbook-Quranic-Studies-Handbooks/dp/0199698643>; DOI: 10.1093/oxfordhb/9780199698646.013.4.

“When Two Worldviews Meet: Promoting mutual understanding between ‘secular’ and religious students of Islamic studies in Russia and the United States” (in collaboration with Anna Matochkina, Daria Ulanova, Philomena Meechan, Todd Austin). In Turula, Anna; Kurek, Malgorzata; Lewis, Tim (Eds). (2019). *Telecollaboration and Virtual Exchange Across Disciplines: In Service of Social Inclusion and Global Citizenship*. Research-publishing.net. <https://doi.org/10.14705/rpnet.2019.35.9782490057429>. Link to the chapter: <https://doi.org/10.14705/rpnet.2019.35.940>; DOI: 10.14705/rpnet.2019.35.940.

“Secularization or Desecularization in Kazakhstan: A Case for Religious Literacy,” in *Innovations and Traditions in Arabic and Islamic Studies: Festschrift in Honor of Professor Oleg Redkin*. Edited by Olga Bernikova and Alexander Knysh. Saint Petersburg: Saint Petersburg University Publishing House, 2019, pp. 175–308.

“Definitions of Sufism as a Meeting Place of Eastern and Western ‘Creative Imaginations’,” in *Sufism East and West: Reorientation and Dynamism of Mystical Islam in the Modern World*, ed. by Jamal Malik and Saeed Zarrabi-Zadeh, Leiden and Boston, E.J. Brill, 2019, pp. 53–75. doi:10.1163/9789004393929\_004.

“Between Europe and Asia: Arabic and Islamic Studies in Imperial Russia,” in *Ways of Knowing Muslim Cultures and Societies: Studies in Honor of Gudrun Krämer*. Ed. by Bettina Gräf, Birgit Krawietz and Schirin Amir-Moazami. Leiden and Boston, E.J. Brill, 2019, pp. 3–26. doi:10.1163/9789004386891\_002.

“Islamic Studies in the American Classroom: Between pedagogy and scholarship”, *Ars Islamica, A Festschrift for S.M. Prozorov*. Ed. by Alikber Alikberov and Mikhail Piotrovsky, Moscow: Institute for Oriental Studies, 2016, pp. 105-127.

“A Tale of Two Poets: Sufism in Yemen During the Ottoman Epoch,” in R. Chih and C. Mayeur-Jaouen (eds.), *Le soufisme à l’époque ottomane/Sufism in the Ottoman Era*, Institut Français de Archéologie Orientale, Cairo, 2010, pp. 337-367.

Chapter 2. “Sufism,” Michael Cook (ed.), *The New Cambridge History of Islam*, vol. 4, Cambridge University Press, Cambridge, 2010, pp. 60-104 and 774-776. Online version: <https://doi.org/10.1017/CHOL9780521838245.004>.

Chapter 10. “Multiple Areas of Influence [of the Qur’an],” Jane McAuliffe (ed.), *The Cambridge Companion to the Qur’an*, Cambridge University Press, Cambridge, 2006, pp. 211-229.

Chapter 6. “Historiography of Sufi Studies in the West,” *A Companion for the History of the Middle East*. Ed. by Youssef M. Choueiri, Blackwell, Oxford, 2005, pp. 106-131.

“Was Early Sufism Esoteric?” *Arabia Vitalis: Arabskii Vostok, islam, drevniaia Araviia* (A

Commemorative Volume for Professor Vitalii Naumkin), Institute for Oriental Studies, Moscow, 2005, pp. 207-213.

“Ibn al-‘Arabi” and “Ibn al-Khatib,” in M.R. Menocal, M. Sells, R. Scheindlin (eds.), *Cambridge History of Arabic Literature: The Literature of al-Andalus*. Ed. by Maria R. Menocal, Raymond P. Scheindlin and Michael Sells, Cambridge University Press, 2000, pp. 331-344 and 358-372.

24 contributions to the *Encyclopedia of Arabic Literature*, vols. 1 and 2, Routledge, London, 1998.

“The Cult of Saints and Religious Reformism in Hadhramaut,” in U. Freitag and W. Clarence-Smith (eds.), *Hadhrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s-1960s*, E.J. Brill, Leiden, 1997, pp. 199-216.

Chapter 70 “Islamic Philosophy in Russia and the Soviet Union,” in S.H. Nasr and O. Leaman (eds.), *History of Islamic Philosophy*, Routledge, London and New York, 1996, vol. 1, pt. 2, pp. 1156-1161.

“Ibn ‘Arabi in the Later Islamic Tradition,” in: *Muhyiddin Ibn ‘Arabi (A.D. 1165-1240): Volume of Translations and Studies Commemorating the 750th Anniversary of His Life and Work*. Ed. by S. Hirtenstein and M. Tiernan. Element Book, Shaftesbury, Dorset/Rockport, Massachusetts, Brisbane/Queensland, 1992, 307-327.

#### ARTICLES AND BOOK REVIEWS IN ENGLISH:

Knysh, A. كنيش, أ. “One Classroom, Different Perspectives: Promoting Mutual Understanding between “Secular” and “Religious” Students of Islamic Studies in Russia and the United States [فصل دراسي واحد، وجهات نظر مختلفة: تعزيز التفاهم المتبادل بين طلاب الدراسات الإسلامية في روسيا والولايات المتحدة]. *Islamic Studies Journal* (Abu Dhabi, UAE). Vol. 1, issue 1 (2024), pp. 78-85.  
<https://doi.org/10.1163/29502276-20240006>.

“Sufism in Post-Soviet Russia: Searching for Enchantment and a Paradigm Shift,” in *Die Welt des Islams*. Volume 63 (2023): Issue 2 (March 2023) pp. 145–183.  
<https://doi.org/10.1163/15700607-20220007>; <https://brill.com/view/journals/wdi/63/2/wdi.63.issue-2.xml>.

“Studying Sufism in Russia: From Ideology to Scholarship and Back,” in *Der Islam*, vol. 99, no. 1 (2022), pp. 187-231. <https://doi.org/10.1515/islam-2022-0008>.

“Tasting, Drinking and Quenching Thirst: From Mystical Experience to Mystical Metaphysics,” in *Manuscripta Orientalia* (St. Petersburg), vol. 26, issue 2 (December 2020), pp. 37-43. DOI: 10.31250/1238-5018-2020-26-2-37-43.  
[https://www.academia.edu/44962281/Tasting\\_Drinking\\_and\\_Quenching\\_Thirst\\_From\\_Mystical\\_Experience\\_to\\_Mystical\\_Metaphysics](https://www.academia.edu/44962281/Tasting_Drinking_and_Quenching_Thirst_From_Mystical_Experience_to_Mystical_Metaphysics).

“The Role of Religious Literacy in Counteracting New Islamist Movements in Kazakhstan,” in collaboration with Nagima Baitenova, Azamat Nurshanov, Dias Pardabekov. *Central Asia and the Caucasus*. English Edition. Vol. 20/1 (2019): 89–97: [https://www.cac.org/journal/2019/journal\\_eng/cac-01/08.shtml](https://www.cac.org/journal/2019/journal_eng/cac-01/08.shtml).

“L’Islam entre Soufisme et djihad,” in *Fellows. Le regard de chercheurs internationaux sur l’actualité. Réseau français des instituts d’études avancées Aix-Marseille • Lyon • Nantes • Paris*, No. 41, May 15, 2018: <http://fellows.rfiea.fr/dossier/le-recit-de-l-islam-soufisme-et-djihad> (in French).

“Arabic Manuscript Author Verification Using Deep Convolutional Networks,” with Andrei Boiarov and Alexander Senov, in *2017 IEEE International Workshop on Arabic Script Analysis and Recognition (ASAR)*: <http://ieeexplore.ieee.org/document/8067750/?reload=true>. DOI: 10.1109/ASAR.2017.8067750. October 16, 2017.

Knysh, Alexander; Hussain, Ali. “Ibn al-‘Arabī.” In *Oxford Bibliographies in Islamic Studies*. Ed. by John O. Voll. New York: Oxford University Press, 2016: <http://www.oxfordbibliographies.com/view/document/obo-9780195390155/obo-9780195390155-0206.xml?rskey=ApEPqk&result=62>.

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## ONLINE COURSES:

*Islam: History, Culture and Practice*. Together with Mikhail Piotrovsky, Efim Rezvan, Anna Matochkina and Daria Ulanova: <https://openedu.ru/course/spbu/ISLCUL/>. Also available on COURSERA: <https://www.coursera.org/learn/islam-istoriya-kultura>.

## **PAPERS and PRESENTATIONS:**

Too numerous to be listed.

## *ADMINISTRATIVE DUTIES:*

Organizer, Faculty Seminar, The University of Northern Colorado, 1993–1994;

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Member of the Admissions Committee, Center for Middle Eastern Studies, The University of Michigan, 1994–1997;

Member of the Fellowship Committee, same as above, 1994 and 1996;

Chair, Fellowships and TA-ships Committee, The Department of Near Eastern Studies, The University of Michigan, 1996–1997;

Director, Admissions Committee, same as above, 1996–1997;

Post-Graduate Admissions Tutor, Department of Arabic and Middle East Studies, The University of Exeter, 1997–1998;

Chair, Student-Faculty Liaison Committee, Department of Arabic and Middle East Studies, The University of Exeter 1997–1998;

Modular Degree Coordinator, Department of Arabic and Middle East Studies, The University of Exeter, 1997–1998;

Chair, Department of Near Eastern Studies, The University of Michigan, 1998-2004.

Director, Center for Middle Eastern and North African Studies, The University of Michigan, 2000–2001.

Co-Director, Program on Studies in Religion, The University of Michigan, 2001–2004.

Co-Director and Director, Islamic Studies Initiative (currently Islamic Studies Program) Interdisciplinary and Interdepartmental Program, The University of Michigan, 2006-2009.

Associate Director, Center for Middle Eastern and North African Studies, University of Michigan, 2008-2010.

Academic Director (2011-2013) “Islam: Religious and Social Practices. Universality and Locality.” Regional Seminar for Excellence in Teaching (Higher Education Support Program);

Open Society Foundations; Budapest. A series of workshops for teachers of Islamic and religious studies from Eastern Europe and the republics of the former Soviet Union. Annual budget: \$125,000.

2013-present, Project Director, *Political Islam/Islamism: Theory and Practice in Comparative and Historical Perspective*. Saint Petersburg State University, Russian Federation (<http://islab.spbu.ru/>).