

CURRICULUM VITAE

ALEXANDER D. KNYSH

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EDUCATION:

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

The 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

2012 (May-June)-Visiting Professor of Islamic studies, The Eurasian National University named after L.N. Gumilyov, Astana, Khazakhstan

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

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

2007-2008 Fellow, the 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 The 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, The University of Michigan, Ann Arbor, Michigan
- 1993–1994 Assistant Professor of 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, The College of Religion and Philosophy, St. Petersburg, Russia
- 1988–1991 Senior Researcher 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, The State University of Leningrad/St. Petersburg, Russia
- 1986–1989 Member, Soviet-Yemeni Historical and Archeological Mission, The Peoples Democratic Republic of Yemen (South Yemen)
- 1984–1988 Junior Researcher, The Department of Middle East Studies, Institute for Oriental Studies, The USSR Academy of Sciences, Leningrad, USSR
- 1980–1984 Graduate Student/Research Assistant, The 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 1993–2012:

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;
4. Islam and Europe: Myth and Reality;
5. Themes in Middle Eastern History;
6. Islamic Theology and Law;
7. Qur'an and Its Interpretations
8. Classical Islamic Civilization;
9. Islamic Mysticism
10. History of the Modern Middle East (pro-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. The Qur'an and Its Interpretations (an entry-level undergraduate course).

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

ACADEMIC HONORS and FELLOWSHIPS:

Academic Director (2011-2013) "Islam: Religious and Social Practices. Universality and

Locality”; Higher Education Support Program (Regional Seminar for Excellence in Teaching); Open Society Foundations; Budapest. Responsible for leading a series of workshops for 26 instructors in the field of religious and Islamic studies from Eastern Europe and the former Soviet republics.

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

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

Organizer, fundraiser and conductor, a follow-up workshop for the participants of the three-year Institute mentioned below, April 2009.

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.

A 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).

A John R. and Betty B. Edman Award for 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;

Honorary awards for the best series of articles and papers by young scholars, The USSR Academy of Sciences, Leningrad, 1986, 1988, 1989.

SERVICE TO THE PROFESSION:

Executive Editor, *The Encyclopedia of Islamic Mysticism*, E.J. Brill, Leiden and Boston (2013-present)

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

Section editor (“Sufism”), Editorial Board of the 3rd edition of the *Encyclopedia of Islam*, 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:

President, Central Eurasian Studies Society, 2006-2007

Member, Middle East Studies Association of North America

Member, American Institute for Yemeni Studies

Member, American Oriental Society

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 trip to Yemen was in Oct.-Nov., 1999. Research trips to Algeria, Morocco, Central Asia, Egypt and the Northern Caucasus in 2003-2010.

PUBLICATIONS:

BOOKS:

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

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

Islamic Mysticism: A Short History, E.J. Brill, Leiden-Boston-Köln, First edition 2000; Second edition (paperback), 2010 (358 pp.) (in English).

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

The second, slightly revised and updated, paperback edition of the book was published by E.J. Brill, Leiden, in November 2010.

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

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

Al-Qushayri’s Epistle on Sufism: An annotated translation, Garnet/Ithaca Press, Reading, UK, 2007 (460 pp.).

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

Dreams and Visions in Islamic Societies (co-editor with Özgen Felek), SUNY Press, Albany, NY, 2012, 322 pp. “Introduction,” pp. 1-11 (334 pp.)

In progress/soon-to-be published:

Islam and Empire in the Caucasus, 1800 to the Present, commissioned by the Princeton University Press; in progress.

Sufism in Modern Times, under contract with the Princeton University Press, in progress.

Al-Suyuti’s Itqan fi ‘ulum al-Qur’an, vol. 2; commissioned by the Center for Muslim Contribution to Islamic Civilization, Doha, Qatar, in progress.

BOOK SECTIONS IN ENGLISH:

“Arabic and Islamic Studies in Russia and the Soviet Union: An Insider’s View,” in Stephan Conermann and Michael Kemper (eds.), *Interactive Orientologies/Interlocking Orientalisms*. Routledge, Asian Studies Series (submitted to the editor in March 2013; revised in June 2013).

“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.

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.

“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.

ARTICLES and BOOK REVIEWS IN ENGLISH:

- “Islam and Arabic as the Rhetoric of Insurgency: The Case of the Caucasus Emirate,” *Studies in Conflict and Terrorism* (Routledge), vol. 35 (2012), pp. 315-337.
- “Virtual Jihad in the Twenty-First Century: The Case of the Caucasus Emirate,” *Ab imperio: Studies of New Imperial History and Nationalism in the Post-Soviet Space*, Kazan/Moscow, vol. 1 (2010), pp. 183-211.
- “The Caucasus Emirate: Between Reality and Virtuality”, *Keyman Program in Turkish Studies Working Papers, The Roberta Buffett Center for Comparative and International Studies*, Northwestern University, June 2009, pp. 1-29.
- “Contextualizing the Sufi-Salafi Conflict (From the Northern Caucasus to Hadramawt)”; in *Middle Eastern Studies*, vol. 43/4 (2007), pp. 503-530.
- “Historiography of Sufi Studies in the West and Russia,” in *Pis'mennye pamiatniki Vostoka (Written Monuments of the Orient)*, Vol. 1 (4), Spring-Summer 2006, pp. 206-238.
- “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.
- “A Clear and Present Danger: ‘Wahhabism’ as a Rhetorical Foil,” *Die Welt des Islams*; vol. 44/1 (2004), pp. 3-26.
- “The Realms of Responsibility in Ibn ‘Arabi’s *Futuh al-makkiya*,” *Journal of the Muhyiddin Ibn ‘Arabi Society*, vol. 31 (2002) Oxford, UK, pp. 87-99.
- “Sufism As An Explanatory Paradigm: The Issue of the Motivations of Sufi Movements in Russian and Western Historiography,” in *Die Welt des Islams*, vol. 42/2 (2002), pp. 139-173.
- “The *tariqa* on a Landcruiser: The resurgence of Sufi movement in Yemen,” in *Middle East Journal*, (Washington, D.C.), vol. 55/3 (Summer 2001), pp. 399-414.
- “Teaching Islamic History on the American Campuses: Challenges and theoretical dimensions”, in: *Proceeding of the First International Bilingual Conference: Arabic Language and Culture in a Borderless World*. Ed. by Lafi M. Alharbi and Hani A. Azer, The University of Kuwait, Faculty of Arts, 2000, pp. 27-38.
- “The *Sada* in History: A critical essay on Hadrami historiography,” in *Journal of the Royal Asiatic Society (JRAS)*, London, vol. 9/2 (1999), 215-222.
- An Italian version of this article titled “*I sadat nella storia: saggio critico sulla storiografia Hadramita*” was published in a special issue of *Oriente Moderno*, vol. 18, new series, 1999, pt. 2, pp. 501-511)
- An Arabic translation entitled “*Al-Sada fi 'l-ta'rikh: maqala naqdiyya li-l-ta'rikh al-hadrami*” was published in Lucine Taminian (ed. and trans.), *Tahaddi 'l-ma'luf. Al-Yaman: dirasat uthnughrafiyya wa-ta'rikhiyya*, American Institute for Yemeni Studies, Sanaa, 2006, pp. 227-241.

- “Western Approaches to the Study of Islamic Societies,” in *Europe and Central Asia in the Timurid Period*, Tashkent, 1998, pp. 30-32.
- “The Cult of Saints and Religious Reformism in Early Twentieth-Century Hadramawt,” in *New Arabian Studies*, vol. 4 (1997), 139-167.
- “Sufi Motifs in Contemporary Arabic Literature: The Case of Ibn ‘Arabi,” in *The Muslim World*, vol. 86/1 (1996), 33-49.
- “Ibrahim al-Kurani (d. 1690), an apologist for *wahdat al-wujud*,” in *Journal of the Royal Asiatic Society*, vol. 5/1 (1995), 39-47.
- “The Cult of Saints in Hadramawt: An Overview.” In: *The New Arabian Studies*. Ed. by R. B. Serjeant, R. L. Bidwell, and G. Rex Smith, Exeter University Press, vol. 1 (1993), pp. 137-152.
- “‘Orthodoxy’ and ‘Heresy’ in Medieval Islam: An essay in reassessment.” In: *The Muslim World*, vol. 1, (January 1993), 48-67.
- (Translated into Turkish by Mehmet Kalayci as “Otraçağ isam’ında ‘Orthodoxy’ ve ‘Heresy’ Yeni Bir Yaklaşım Denemesi”, in : *İlâhiyat fakültesi dergisi* vol. 45/1 (2004), pp. 285-305).
- “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.
- “Ibn ‘Arabi in the Yemen: His Admirers and Detractors.” In: *Journal of the Muhyiddin Ibn Arabi Society*, Oxford, vol. 11, 1992, 38-63.
- “*Irfan Revisited: Khomeini and the Legacy of Islamic Mystical Philosophy.*” In: *Middle East Journal*, Washington D.C., vol. 46, autumn 1992, 631-653.
- (Translated into Persian by Muhammad Amjad in *Naqd va Nazar*, vol. 6/1-2 (2000), pp. 2-30, Qumm, Iran).
- “The Soviet-Yemeni Mission in South Arabia: 0Nine years of fruitful research.” *Yemen Update: Bulletin of the American Institute for Ye0meni Studies*, Westbury, NY, vol. 3, Summer/Fall 1993, 12-14.
- Encyclopaedia of Islam, Second edition:*
- “Ramz” (“symbol”), *The Encyclopedia of Islam, 2d edition, (EI²)*, E.J. Brill, Leiden, 1960–2004; vol. 8, 1994, pp. 135-138.
- “Sadjjāda” (“prayer rug”), in *EI²*, vol. 9, 1995, pp. 741-745.
- “Shāmil,” *EI²*, vol. 9, 1996, pp. 283-288.
- “Şidk” (“sincerity”), in *EI²*, vol. 9, 1997, pp. 548-549;
- “Ushurma, Shaykh Mansūr,” in *EI²*, vol. 9, 2000, pp. 920-922.

“al-Ḳabk” (“The Caucasus”): From 1800 up to the present,” in *EF² (Supplement)*, fasc. 7-8, 2003, pp. 486-501.

Encyclopedia of the Qur’an:

“Courage [in the Qur’an],” *The Encyclopaedia of the Qur’an*, vol. 1, ed. J. McAuliffe, E.J. Brill, 2001, pp. 458-462.

“Months [in the Qur’an],” *ibid.*, vol. 3, 2003, pp. 408-414.

“Possession and Possessions [in the Qur’an],” *ibid.*, vol. 4, 2005, pp.184-187.

“Power and Impotence [in the Qur’an],” *ibid.*, vol. 4, 2005.

“Sufism and the Qur’an,” *ibid.*, vol. 5, 2006, pp. 137-159.

“Orthodoxie (Islam)” in *Religion in Geschichte und Gegenwart*, Tübingen, 4th edition, 2003, pp. 712-715 (in German).

“Orthodoxy. IV. Islam,” *Religion: Past and Present*, E.J. Brill, Leiden, vol. 9, 2008, pp. 416-418.

“Al-Junayd,” *Encyclopedia of Religions*, 2nd edition; *Encyclopedia of Religion*, Thompson and Gale, Detroit, New York, Boston, etc., 2005, vol. 7, pp. 5029-5031.

“Ibn ‘Arabi,” *Medieval Islamic Civilization: An Encyclopedia* (ed. by Josef Meri), Routledge, New York and London, 2006, vol. 1, pp. 349-351.

Entries for the Encyclopaedia of Islam, 3rd edition (*EF³*):

“‘Awlaqī” and “[Bā] ‘Alawī, Muhammad b. ‘Alī”, *EF³*, fasc. 1 and 3 (2006-2008) and on-line at <http://www.brillonline.nl/public/>.

“‘Abbādān,” “Ahmad b. Abī ‘l-Hawārī,” and “Ahmad b. ‘Āsim al-Antākī,” *EF³*, fasc. 1, (2010) and on-line at <http://www.brillonline.nl/public/>.

“Bā Makhrama, ‘Umar,” *EF³*, fasc. 2, (2010) and on-line at <http://www.brillonline.nl/public/>

“‘Abd al-Wāhid b. Zayd”; “Abū Hāshim al-Sūfī,” *EF³*, fasc. 2, (2011) and on-line at <http://www.brillonline.nl/public/>

The I.B. Tauris Biographical Dictionary of Islamic Civilization

“‘Abd al-Hadi al-Sudi”

“Ba Makhrama, ‘Umar”

“Ibn al-‘Arabi.”

BOOK REVIEWS:

- Rev. of: R. Gramlich. *Das Sendschreiben al-Qušayri's über das Sufitum*. Stuttgart, 1989. In: *Journal of the Royal Asiatic Society of Great Britain*, vol. 33/2, 386-388.
- Rev. of: J. Baldick. *Mystical Islam: An Introduction to Sufism*. London, Tauris, 1989. In: *Journal of the Royal Asiatic Society*, vol. 1/ 2, (1991), 289-292.
- Rev. of: R. Gramlich. *Schlaglichter über das Sufitum*, Stuttgart, 1990. In: *Journal of the Royal Asiatic Society*, vol. 2/2 (1992), 270-272.
- Rev. of: C. Addas. *Ibn 'Arabi ou la quête du soufre rouge*. Gallimard, Paris, 1989. In: *Der Islam*, Stuttgart–Berlin, vol. 70/2 (1993), 326-329.
- Rev. of: W. C. Chittick. *The Sufi Path of Knowledge: Ibn 'Arabi's Metaphysics of Imagination*. The State University of New York Press, Albany, 1989. In: *Journal of the Muhyiddin Ibn 'Arabi Society*, vol. 9 (1991), 72-75.
- Rev. of: J. D. McAuliffe. *Qur'anic Christians: An Analysis of Classical and Modern Exegesis*. Cambridge University Press, Cambridge, 1991. In: *Journal of the Royal Asiatic Society*, vol. 3/1 (1993), 112-114.
- Rev. of: Abu Hamid al-Ghazzali. *The Alchemy of Happiness*. Translated by Claud Field. Revised and Annotated by Elton L. Daniel. London, 1990. In: *Middle East Journal*, vol. 47/1, winter 1993, 151-152.
- Rev. of: *Adab al-muluk. Ein Handbuch zur Islamischen Mystik aus dem 4./10. Jahrhundert*. Ed. by Bernd Radtke. Beirut/Stuttgart, 1991. In: *Journal of Semitic Studies*, Oxford U.P., vol. 38/2, autumn 1993, 330-332.
- Rev. of: Carl W. Ernst. *Eternal Garden: Mysticism, History, and Politics at a South Asian Sufi Center*. SUNY Press, N.Y., 1992. In *Journal of the Royal Asiatic Society*, vol. 4/1, 1994, 77-81.
- Rev. of: J. Baldick. *Imaginary Muslims. The Uwaysi Sufis of Central Asia*. London and New York, I.B. Tauris, 1993, in *Journal of the Royal Asiatic Society*, vol. 5/1 (1995), pp. 103-106.
- Rev. of: Massignon, Louis. *The Passion of al-Hallaj, Mystic and Martyr of Islam*, trans. and edited by H. Mason, Princeton University Press, 1994; in *Al-Masaq: Studia Arabo-Islamica*, Cambridge, vol. 8 (1995), pp. 207-209;
- Rev. of: Paul Dresch, *Tribes, Government, and History in Yemen*, Oxford, 1993, *MESA Bulletin*, vol. 27 (1994), pp. 43-45;
- Rev. of: Esther Peskes, *Muhammad B. 'Abdalwahhab (1703-92) im Wiederstreit*, Stuttgart, 1993, *MESA Bulletin*, vol. 29 (1995), pp. 258-259;
- Rev. of: Marietta Stepaniats, *Sufi Wisdom*, SUNY, Albany, 1994, in *The Journal of Religion* (Chicago), vol. 75/4 (1995), pp. 606-607;
- Rev of : John Renard, *All the King's Falcon's: Rumi on Prophets and Revelation*, SUNY Press, NY, 1994, in *Journal of the Royal Asiatic Society*, vol. 7/1 (1997), pp. 123-124;

- Rev. of: A. Banani, R. Hovannisian, and G. Sabagh (eds), *The Heritage of Rumi*, Cambridge University Press, 1994, in *ibid.*, pp. 124-126;
- Rev. of: A. G. Ravan Farhadi, 'Abdullah Ansari of Herat (1006-1089 C.E.): An early Sufi master, Curzon Press, 1997, *JRAS*, vol. 8/2 (1998), pp. 270-271.
- Rev. of: Leonard Lewisohn (ed.), *The Legacy of Medieval Persian Sufism*, Khaniqahi Publications, London and New York, 1993, in: *JRAS*, vol. 9/3 (1999), 434-438.
- Rev. of: Elizabeth Sirriyeh, *Sufis and Anti-Sufis: The Defence, Rethinking and Rejection of Sufism in the Modern World*, Curzon Press, Richmond, Surrey, 1999, in: *The Middle East Journal*, vol. 54/2 (2000), pp. 322-324.
- Rev of: G. Rex Smith, *Studies in the Medieval History of the Yemen and South Arabia*, Variorum, Aldershot, Hampshire, 1997, in *Journal of the Royal Asiatic Society*, vol. 10/1 (2000), pp. 102-103.
- Rev. of: William Chittick, *Self-Revelation of God*, SUNY Press, Albany, NY, 1998, *JRAS*, vol. 11/2 (July 2001), pp.257-260.
- Rev. of: Lutz Berger, *Geschieden von allem ausser Gott: Sufik und Welt bei Abu 'Abd al-Rahman al-Sulami*, Georg Olms Verlag, Hildesheim-Zuerich-New York, *Journal of the Royal Asiatic Society*, vol. 12/1 (April 2002), pp.95-97.
- Rev. of: Anna Zelkina, *In Quest of God and Freedom: The Sufi response to the Russian advance in the Northern Caucasus*, Hurst and Company, London, 2000, *Journal of the Royal Asiatic Society*, vol. 12/1 (April 2002), pp. 92-95.
- Rev of: Jawid Mojaddedi, *The Biographical tradition in Sufism: The tabaqat genre from al-Sulami to Jami*, Curzon Press, Richmond, Surrey, 2001; in *Bulletin of the School of Oriental and African Studies*, London, vol. 65/3 (October 2002), 576-578.
- Rev of: William Chittick, *Sufism: A Short Introduction*, Oneworld, Oxford, 2000, in *Islam and Christian-Muslim Relations*, Washington, D.C. and Birmingham, UK, vol. 13/2 (April 2002), pp. 231-232.
- Rev of: Edward Badeen, *Zwei mystische Schriften des 'Ammar al-Bidlisi*, Franz Steiner Verlag, Stuttgart, 1999; in *Journal of the Royal Asiatic Society*, vol. 13/3 (2003), pp. 385-387.
- Rev. of: Linda Boxberger, *On the Edge of the Empire: Hadhramawt, Emigration, and the Indian Ocean, 1880s-1930s*, SUNY Press, Albany, NY, 2002, in: *MESA Bulletin*, vol. 38/2 (December 2004), pp. 236-237.
- Rev of: Patricia Crone, *Medieval Islamic Political Thought*, Edinburgh: Edinburgh University Press, 2004; in *Journal of the Economic and Social History of the Orient*, vol. 48/2 (2005), pp. 333-336.
- Rev. of: Frederick de Jong and Bernd Radtke (eds.), *Islamic Mysticism Contested: Thirteen centuries of controversies and polemics*, Leiden, E.J. Brill, 1999, *JRAS*, vol. 15/3 (2005), pp. 364-366.
- Rev. of: Ebrahim Moosa, *Ghazali and the Poetics of Imagination*, The University of North

- Carolina Press, Chapel Hill and London, 2005; *International Journal of Middle Eastern Studies*, vol. 39 (2007), pp. 294-296.
- Rev. of : Babich, Irina and Yarlykapov, Akhmet, *Islamskoe vozrozhdenie v sovremennoi Kabardino-Balkari: perspektivy i posledstviia (Islamic Resurgence in Contemporary Kabardino-Balkaria: Prospects and consequences)*, Moscow, 2003, in *Central Eurasian Society Review*, vol. 5/2 (2006), pp. 63-64.
- Rev. of: Engsang Ho, *The Graves of Tarim: Genealogy and Mobility Across the Indian Ocean*, University of California Press, Berkeley, 2006 in *International Journal of Asian Studies*, vol. 5/1 (2008), pp. 116-119.
- Rev. of: Moshe Gammer, *The Lone Wolf and the Bear: Three Centuries of Chechen Defiance of Russian Rule*, Hurst and Co., London, 2006; *Die Welt des Islams*, vol. 50/2 (2010), pp. 304-305.
- Rev. of: John Renard, *Friends of God: Islamic Images of Piety, Commitment, and Servanthood*, University of California, Berkeley, Los Angeles, London, 2008; *Journal of the American Oriental Society*, vol. 139/2 (2010), pp. 315-316.
- Rev. of: Samer Akkach, *Letters of a Sufi Scholar: The Correspondence of 'Abd al-Ghani al-Nabulusi (1641-1731)*, E.J. Brill, Leiden, 2010; *International Journal of Turkish Studies*, Fall 2012, vol. 18 nos. 1 and 2, pp. 176-179.
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PAPERS and PRESENTATIONS:

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