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ABOUT THE JHS

For the last fifteen years many edited volumes, generally aimed at the international scholarly community, have considerably enriched our understanding of sufism and its varied lineages. During this period, more and more scholars in fields outside the disciplines of Islamic studies, philosophy, and history of religion have been getting involved in the investigation of sufism. Although many continue to study sufism as a mystical, philosophical or intellectual current, more and more researchers are focusing on sufi lineages as social organizations which involve social action, politics, art, music, and architecture. It is for these reasons that academics from anthropology, ethnology, sociology, literature, philosophy, history of art, and ethnomusicology have found the study of sufism and its lineages to be exceptionally rewarding. It is from these multiple perspectives that the *Journal of the History of Sufism* [JHS] proposes to engage scholarship of sufism in its manifold diversity. Our goal is to enhance our understanding of this influential socio-intellectual heritage in general and to increase our appreciation of Muslim culture in particular.

The JHS is the outcome of numerous collective scholarly endeavors. Alexandre Popovic (CNRS - Paris) and Marc Gaborieau (CNRS / EHESS - Paris) were among the first to initiate international gatherings which brought together specialists in sufism to focus on specific topics. *Les Ordres mystiques dans l'islam. Cheminements et Situation actuelle*, eds., Alexandre Popovic et Gilles Veinstein (Paris: EHESS, 1985), with a common theme of relating sufi lineages to historical processes, was the first publication to result from these meetings. The next set of publications, sponsored by the ESA group 8032 (Turkish and Ottoman Studies) of the Centre National de la Recherche Scientifique focused on individual lineages and their particular doctrines and practices in a specific historical context : 1) *Naqshbandis. Cheminement et situation actuelle d'un ordre mystique musulman*, eds., Marc Gaborieau, Alexandre Popovic, Thierry Zarcone (Istanbul : Éd. Isis, 1990); 2) *Études sur l'ordre mystique des Bektachis et les groupes relevant de Hadji Bektach*, eds., A. Popovic, G. Veinstein (Istanbul: Éd. Isis, 1995); and 3) *Mélamî et Bayramî. Études sur trois mouvements mystiques musulmans*, eds., Nathalie Clayer, A. Popovic, Th. Zarcone (Istanbul: Éd Isis, 1998). Two colleagues, Klaus Kreiser and Frederick de Jong, in addition to participating in conferences held in Paris, Strasburg, and Istanbul, organized two colloquia at Bamberg and Utrecht. The proceedings of the Bamberg colloquium were published in a special issue of *Osmanlı Araştırmaları* (Istanbul, XIV, 1994). They deal with the history of the Mevleviyya and their sufi lodges (*mevlevihâne*). The Mevleviyya has received much attention in the past few decades due to the interest of Turkish scholars and institutions who have organized a number of colloquia and who have published multiple volumes of the proceedings, e.g., a special issue of *Türkiyat Araştırmaları Dergisi* (2/2 [1996] Selcuk Üniversitesi, Konya) which concerns Mevlevi sufi lodges in the Ottoman Empire.

After the breakup of the Soviet Empire many cultural exchanges occurred between Central Asian scholars of sufism and their colleagues in the rest of the world. Reclaiming the heritage of the famous Central Asian sufi Ahmad Yasawî became the occasion for many international conferences whose proceedings include: 1) *Milletlerarası Ahmed Yesevî Sempozyumu Bildirileri (26-27 Eylül 1991, Ankara)* (Ankara: Kültür Bakanlığı, 1992); 2) *Milletlerarası Hoca Ahmed Yesevî Sempozyumu Bildirileri (26-29 Mayıs 1993)*, eds., A. Yuvalı, M. Argunşah, Ali Aktan, (Kayseri : Erciyes Üniversitesi, 1993); 3) *Ahmed-i Yesevi. Hayatı, Eserleri, Tesirleri*, eds., M. Şeker, N. Yılmaz (Istanbul : Seha Neşriyatı, 1996); and 4) *Jasauî Taghylymy*, Kozha Akhmet Jasauî (Khalkaralyk: Kazak-Turik Universiteti, 1996).

Certain proceedings of conferences deal with sufism and sufi lineages located in particular regions of the Islamic world. At the initiative of the Swedish Research Institute of Istanbul, organized by M. Elisabeth Özdalga, a recent international round table was organized to discuss the Naqshbandiyya. The proceedings will be published as *The Naqshbandis in Western and Central Asia: Change and Continuity*, ed., E. Özdalga (London: Curzon Press, 1999). *Iz Istoria sufizma: Istochniki i socia'naja praktika (Concerning the History of Sufism: Sources and Social Practice)*, ed., M.M. Khayrullaeva (Izdatel'stvo: Fan Akademii Nauk Respubliki Uzbekistan, 1991) was the first collection of Uzbeki articles on sufism to break from the Marxist historical tradition. *Anatolia Moderna / Yeni Anadolu* (Vol. IV/1992) dedicated a special issue to Balkan sufi lineages, "Derviches des Balkans, Disparitions et Renaissances" while *Le Temps des marabouts. Itinéraires et Stratégies islamiques en Afrique occidentale française v. 1880-1960*,

éds., David Robinson et Jean-Louis Triaud (Paris, 1997) deals with African sufism.

Two edited volumes on Persian sufism have resulted from two international conferences sponsored by the Khaniqah-i Nimatullahi of London : 1) *Classical Persian Sufism: From its Origins to Rumi*, ed., Leonard Lewisohn (London: Khaniqahi Nimatullahi Publications, 1993) and *The Legacy of Mediaeval Persian Sufism*, ed., Leonard Lewisohn (London : Khaniqahi Nimatullahi Publications, 1992). A volume dedicated to the initiatic voyage is *Le Voyage initiatique en terre d'islam. Ascensions célestes et itinéraires spirituels*, éd., M. A. Amir-Moezzi (Louvain: Peeters, 1996).

There are also several edited volumes organized around certain issues in sufism. *Anatolia Moderna / Yeni Anadolu* dedicated a special issue to sufi cemeteries as a source of Ottoman history entitled *Derviches et cimetières ottomans*, II (Paris: Jean Maisonneuve, 1991). Other special topics include: 1) *Shi'a Islam, Sects and Sufism*, ed., F. De Jong (Utrecht, 1992); 2) *Modes de transmission de la culture religieuse en islam*, éd., Hassan Elboudrari (Cairo: Institut Français d'Archéologie Orientale, 1993); and 3) *Islamic Mysticism Contested. Thirteen Centuries of Controversies and Polemics*, eds., F. de Jong and B. Radtke (Leiden: Brill, 1999).

The practice of visiting the holy tombs overlaps considerably with sufism and sufi lineages. Historically most Muslim "saints" have been sufis and their tombs have been controlled by descendants of sufis. Many edited volumes have stressed this theme: 1) *Muslim Shrines in India. Their Character, History and Significance*, ed., C.W. Troll (Delhi: Oxford University Press, 1989); 2) *Manifestations of Sainthood in Islam*, eds., G.M. Smith, C.W. Ernst (Istanbul: Isis Press, 1993); and 3) *Le Culte des saints dans le monde musulman*, éds., Henri Chambert Loir et Claude Guillot (Paris: École Française d'Extrême-Orient, 1995). For an overview of hagiography there is *Histoire et Hagiographie* (Rabat: Publications de l'Association marocaine pour la recherche historique, n.d.). Comparative studies on sainthood in Islam and Christianity include *Saints orientaux*, éd., Denise Aigle (Paris: De Boccard, 1995) and "Les Voies de la sainteté dans l'islam et le christianisme", a special issue of *Revue de l'histoire des religions*, ed. Gilles Veinstein (215/1 Jan-March, 1998). A comparative study of miracles is *Les Miracles de saints à travers la littérature hagiographique chrétienne et islamique médiévales*, éd., Denise Aigle (Paris, Brepols Publishers, forthcoming). For so-called popular sufism and interactions with animistic-shamanic practices there is *Domusul'manskie verovanija i obrjady ve Srednej Azii [Islamic Rites and Beliefs in Central Asia]* (Moscow: Nauka, 1975). The International Congress of the Society for Shamanic Research (Chantilly, France, September, 1997) has a section devoted to the exchanges between Muslims and shamans which will appear in the proceedings edited by Roberte Hamayon (Publications du Laboratoire d'ethnologie et de sociologie comparative, Université Paris X Nanterre).

Alevism in Turkey has received much scholarly attention, e.g., *Syncretistic Religious Communities in the Near East*. eds., Krisztina Kehl-Bodrogi, Barbara Kellner-Heinkele, Anke Otter-Neaujean (Brill: Leiden, 1997) and *Alevi Identity : Cultural, Religious and Social Perspectives*, eds., Tord Olsson, Elisabeth Özdalga, Catharina Raudvere (London, Curzon Press, 1998). Recent studies have also investigated interactions of sufism in the domains of economics and politics. For example, there is a section entitled "Renouveau des sociabilités religieuses" in *Modernisation et Nouvelles formes de mobilisation sociale, Egypte - Turquie* (Cairo: Dossier du CEDEJ, 1992) and a special section of *Les Cahiers de l'orient* entitled "Les Soufis à l'assaut de l'islam" (50/2 1998).

There are also edited studies dealing with sufism and sufi lineages in terms of art, architecture, and music, e.g., *The Dervish Lodge: Architecture, Art, and Sufism in Ottoman Turkey*, ed., R. Lifchez (Berkeley, 1992) and *Sufism, Music, and Society in Turkey and the Middle East*, eds., Anders Hammarlund, Tord Olsson and Elisabeth Özdalga (Istanbul: Swedish Research Institute, forthcoming). Two edited volumes for a general audience have been written by specialists on sufism: *Les Voies d'Allah. Les Ordres soufis dans le monde musulman*, eds., A. Popovic, G. Veinstein (Paris: Fayard : 1996) and *Lieux d'islam. Cultes et cultures de l'Afrique à Java*, ed., M. A. Amir-Moezzi (Paris: Éditions Autrement, 1996).

This lengthy list of edited volumes does not include the numerous monographs published over the last years that have discussed sufism, sufi lineages, popular Muslim practice and ritual tomb activity. The intention here has not to present an overview of sufi studies but instead to show how colloquia and round tables have contributed to research on sufism. The effect of stimulating discussion through these conferences has enabled scholars to work on common subjects and produce in-depth articles in various fields of investigation. At the same time these gatherings have brought forth state-of-the-art publications such as *Naqshbandis* (Istanbul: Éd. Isis, 1990) which resulted from a 1985 colloquium in Sèvres, and *Islamic Mysticism Contested* (Leiden: Brill, 1999), the outcome of a 1995 colloquium in Utrecht. JHS intends to promote a systematic regularity in the collective academic endeavors of those in sufi studies

by providing a venue for scholars to publish their work on sufism. In addition, JHS intends to keep scholars of sufism abreast of current research by publishing book reviews and a bibliography of recent publications dealing with sufism. This latter enterprise is facilitated by the gracious collaboration of our international editorial board and others who wish to contribute.

We would like to thank ESA 8032 (Turkish and Ottoman Studies) at the Centre National de la Recherche Scientifique (Paris), based in the École des Hautes Études en Sciences Sociales, for their support in creating JHS. Also we would like to extend our appreciation to the numerous specialists who have accepted our invitation to be members of our Editorial Board. One of the principles of the JHS is to represent the international academic community. As a result JHS has three editors from three different continents who work in consultation with specialists on the Editorial Board. Paris is the base for editing while the journal itself is published in Istanbul. İbrahim Yılmaz, director of Éditions Simurg in Istanbul, has enthusiastically accepted to assist JHS with his financial support, thereby bringing the project to fruition.

Alexandre Popovic, director of research at CNRS, both an Arabist and Turkologist specializing in Balkan Islam, has been without doubt one of the leading pioneers of the academic study of sufism and sufi lineages. He continues to be a valuable guide for younger scholars who seek to follow in his footsteps. For this reason JHS considers Alexandre Popovic to be a major inspiration for its mission. It is an honor and a great pleasure to dedicate this first issue on the Qadiriyya to this renowned scholar and rare friend.

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