Chapter 11   Medieval visions of Islam

Useful studies of intellectual trends in the medieval period are to be found in Gerhard Endress and Abdou Filali-Ansary (eds), *Organizing Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Islamic World*, Leiden, Brill, 2006.

**Tendencies in medieval exegesis**


**Counter-tendencies in exegesis**


**Developments in Sufism**


On the mixing of Ṣūfī masters and orders see the example provided in the documentary film *Souhait d’extase: Dhikr de la Rifa’iyya de Damas (Syrie)*, a CNRS film directed by Jean-Claude Penrad, Paris, 1997, in which the silsila of the group incorporates ‘Abd al-Qādir al-Jilānī and al-Rifāʿī. Mortification of the flesh, perhaps more commonly noted among the Qādiriyah, is also displayed. The appeal to Ḥusayn, son of ‘Alī, which occurs at one point in the film, may not be so much a matter of classical syncretism as a result of the contemporary environment of Syria. The film is available via [videotheque.cnrs.fr/index.php?urlaction=doc&id_doc=825&rang=2](http://videotheque.cnrs.fr/index.php?urlaction=doc&id_doc=825&rang=2).


**Purification movements**


A version of Ibn ‘Abd al-Wahhāb’s *Nawāqid al-Islām* is found in English translation on [http://islamicweb.com](http://islamicweb.com) under the title “What Negates One’s Islam” ([http://islamicweb.com/beliefs/creed/what_negates_Islam.htm](http://islamicweb.com/beliefs/creed/what_negates_Islam.htm)). The significance of the text in contemporary times is dealt with in chapter 15 below and in Andrew Rippin, “Islam and the Politics of Violence: Defining the Muslim Community,” in David J. Hawkin (ed.), *The Twenty-

The birthday of Muḥammad


The official character of the mawlid celebration, apparent likely from Fāṭimid times, is the emphasis of M. E. Combs-Schilling, Sacred Performances: Islam, Sexuality, and Sacrifice, New York, Columbia University Press, 1989, pp. 160–74, where the Moroccan monarchy is argued to be legitimized through its association with Muḥammad.

For a classical text used at a mawlid see the poem by al-Barzanjī (d. 1765), an extract of which (on the birth of Muhammad) is translated in Andrew Rippin and Jan Knappert, Textual Sources for the Study of Islam, Manchester, Manchester University Press, 1986, section 3.2.1.

Reactions against the *mawlid*