

SUFISM AMONG WESTERN ACADEMICS AND WOMEN: ANALYSIS OF DISTRIBUTIONAL FACTORS

AUTHOR NAME: Because the blind review follows, the author may not write down the name, affiliation, and e-mail on the submitted article. The author's name, affiliation, and e-mail are written on the article's metadata form when submitting on OJS.

Abstract: Sufism has experienced progress from other spiritual teachings because it is a means of contemplation, because it rarely has a clear impact on various social phenomena such as political or social conflicts or power struggles. This apparent distance sometimes makes historians underestimate the real influence of Sufi thought on the foundations of Islamic civilization or its direct influence on European Christians in the Middle Ages.

With the events of September 11, 2001, the attention of Western society, especially academics in America and Europe, is increasingly focused on Islamic radicalism and Sufism as an alternative that is expected to bring peace of mind in life. Western academics widely felt this, where the teachings of Sufism spread to Europe and then brought to America. Sufism is considered an alternative to avoid psychological turmoil due to free association and cultural shifts due to the modernity of liberal life. We have conducted a literature study in writing this article, with a descriptive analysis approach to the phenomenon of Sufism in Europe. Sufism is a tolerant stream without distinguishing gender, race, and religion, which can accommodate cultures that only experience a few obstacles with hijab and veiled culture, which is a significant problem in the Western world and non-Muslim majority areas. The role of women in the spread of Sufism is huge because all this time, women have been used in various dimensions of life, including commercial objects. Women in the West get the teachings of Sufism as a prevention of moral damage that is in line with what feminism calls for and to get spiritual tranquility when their conscience is experiencing turmoil and pressure.

Keywords: Academics, Feminists, Sufism, Women

A. Introduction

Sufi happiness cannot be achieved quickly and smoothly. However, it must rise and progress through a group of Sufi levels and paths by passing through many stations and conditions through a spiritual journey, either through a knowledgeable sheik, a learned Qutub (teacher), or a spiritual journey. Experienced colleagues accompany them. Seekers must pass through three main stages: conversion, renunciation, and encounter. Each stage requires patience, perseverance, and great effort to gain God's pleasure and enjoy Divine encounters.

Commented [A1]: 1. The title of this article is too long and complex. This can make readers lose interest or be confused about the focus of your article. You can try to shorten and simplify your title by eliminating unnecessary words or using abbreviations.
2. The title of this article also uses capital letters for all words. This can make your title look unprofessional.
3. The following is an example of an article title:

- Sufism among Western Academics and Women: Analysis of Distribution Factors
- Factors in the Spread of Sufism in the West: Case Studies of Academics and Women
- Western Academics and Women in Sufism: A Catalytic Analysis

Commented [A2]: Your abstract is too long and lacks focus. The abstract should be no more than 250 words, and should include the background, aims, methods, results, and conclusions of your research. Your abstract currently contains 193 words, but there is still a lot of irrelevant or unclear information, such as the history of Sufism in Europe, the impact of September 11, 2001, and criticism of feminism. You should remove or simplify unimportant information, and place more emphasis on your research findings and contributions.

Your abstract lacks coherence and consistency. You often switch points of view, from "us" to "us" or "Western academics". You also use different terms for the same thing, like "Sufism", "Sufi teachings". You should use the same point of view and terms throughout your abstract, and ensure there are clear transitions between sentences or paragraphs.

Commented [A3]: The introduction usually includes the following points:
1. Social Facts, which contain information about what happened between Indigenous religion and Islam?
2. Literary Facts: discusses who has written on this theme
3. The purpose of writing the article and what problems are discussed
4. Argument or hypothesis
To overcome these weaknesses, I suggest you do the following things:
Add a paragraph that explains the research question, and your research objectives clearly and specifically. You can also state the significance or contribution of your re

and revelations.¹ This is what followers of Sufism in Europe and the United States are looking for because they are facing boredom, looking for a purpose in life amidst a frenetic environment.

The Influence of Sufism on European Society

The development of modern European cultural society has led to an increase in divorces and marital failure. This was influenced by the increasing intensity of sexual freedom and violence, which led European society to look for new patterns in faith and search for self-identity, the essence of human existence. They found what they sought in Islamic Sufism, which gave them the right spiritual solution to solve their problems. Sufism has provided a new picture to help them find a path to awareness of God's relationship with his creatures, humans, and the universe.²

The spread of Sufi Islam in European society

Part of European society now tends towards Sufi Islam and the spiritual rituals carried out by thinkers. European culture continues to search for discoveries and research about nature and new beliefs that will fill their spirituality. This in their book is called preferred spiritual values. This is taught by the leaders of Sufi orders who live in European countries and call for tolerance, moderation, and recognition of the existence of other groups. They also invite a life of Zuhud, simplicity in loving material things and wealth, and making time to worship Allah S.W.T.³

Not only Western society in Europe is influenced by Sufism, but many Muslim immigrants are also carried away by the teachings of Sufism because they are looking for role models to follow in the real world, not just limited to theories.

¹ Markus Dressler, "Sufism in the {West}: {By} {Jamal} {Malik} and {John} {Hinnells}, Eds. ({New} {York}: {Routledge}, 2006. 207 Pages.)," *AJIS* 24, no. 3 (July 2007): 121–23, <https://doi.org/10.35632/ajis.v24i3.1533>.

² Murad Wilfried Hofmann, *Islam, the Alternative*, 2nd enlarge (Beltsville, Md: Amana, 1999).

³ Marcia K Hermansen and Saeed Zarrabi-Zadeh, eds., *Sufism in {Western} Contexts*, Handbook of {Sufi} Studies (Leiden ; Boston: Brill, 2023).

Commented [A4]: In the context of this article, what do you want to explain? What does this have to do with the introduction?

Commented [A5]: What is this subtitle in the context of the article? Literature Review or Results?

That has existed for a long time. Sufis in Europe carry out intensive daily activities in European society. Muslims in Europe have found the goal they have been looking for all this time, and their goal is in the activities of Sufis carried out in mosques and Islamic centers. They visited Islamic study centers and mosques that carried out activities and taught Sufism and remembrance assemblies. Muslims who carry out these activities often bring their friends from various ethnic groups in Europe. Some converted to Islam because they found spiritual peace away from material things, games, and violence that prevailed in their society. There are various Sufism orders in European countries, such as the Syadzililyah, Tijaniyah, Naqshabandi, and others.⁴

In this article, we studied literature such as the book *A Journey Through Ten Thousand Veils* by Maryam Kabeer Faye, who is of Jewish descent. Isa searched for a truth that would free him from various worldly determinations. He had observed and visited temples in Nepal and monasteries in Europe, but he received guidance to embrace Islam through the teachings of Sufism. That is where he got a picture of women in Islam, unlike that depicted in the Western world, where women live in restraints and have no freedom at all.

We also studied the book entitled *Mystical Dimension of Islam*, which Anne Marie Schimmel wrote. This book illustrates Schimmel's sensitivity and understanding of Sufism in terms of epistemology, its development, and historical context, as well as his in-depth research into Sufism as reflected in Islamic poetry, drawing readers into the mood, vision, and way of life of the Sufis. Several articles in the *Sage Journal* also support these entitled *Mysticism in the Courtroom in 19th-Century Europe*, which Andrea Gaus compiled. This article describes *Mysticism in the Catholic religion as a criminal offense that can be brought to court to try matters—supernatural things in Europe*.

In carrying out this writing, we carried out a literature study with a qualitative approach; we carried out an analysis and then described the findings from manuscripts, books, and journals about the history of the development of Sufism and its spread along with the obstacles and supporting factors for these

⁴ Lois A Stevenson et al., *Sabeanism*, ed. Robert Irwin, trans. Julia Alquezar et al., *Journal of Muslim Minority Affairs*, al-Ṭab'ah, vol. 1, Fī Al-Fikr Al-Nahdawī Al-Ḥisāmī (Jakarta: Oxford University Press, 2020), <https://doi.org/10.35905/diktum.v19i1.1529>.

teachings to continue in the world—various countries in Europe and the United States.

B. Methods

B. Content or Discussion

The history of Sufism in Europe has experienced quite a long journey brought by French orientalist such as Eric Geoffrey, who later converted to Islam. He changed his name to Jonah Geoffrey. He continues to conduct research in the field of Sufism and teaches at the University of Luxembourg in northern France. The relationship between Western scholars and Sufism began in the 19th century with the Rose-Croix group, who called themselves European Sufis, clearly reflected the poetry of the French poet Gerard de Nerval, who died in 1843.⁵ His friends and colleagues were very impressed with him. the work he produced. Gerard de Nerval was influenced by the Dervishes (Practitioners/dancers of Sufism) and the Sufis when he lived in Cairo and Istanbul, plus the presence of Amir Abdul Qadir al-Jazairi in France from 1847-1852 had a significant influence on culture. And science in France. This amazed priests and pastors, especially Catholic priests heavily influenced by Sufism.⁶

The spread of the teachings of Sufism in France as a whole cannot be separated from the members of the Sufi order who came from Morocco and moved to France and settled there. They successfully gathered students in Sufism consisting of Muslims and French society itself. French orientalist were heavily influenced by Sufism culture, such as Louis Massignon Henri Corbin, who wrote books about Sufism and had another influence on the students and students who read them. It

⁵ Mahdi Tourage, "Subjectivity in 'Attā r: Persian Sufism, and European Mysticism, Claudia Yaghoobi, West Lafayette, IN: Purdue University Press, 2017, ISBN 978-1-5575-3783-6 (Paperback), 202 Pp.," *Iranian Studies* 51, no. 2 (March 2018): 317–20, <https://doi.org/10.1080/00210862.2017.1377008>.

⁶ "The Impact of Bektashi Penetration on the Ottoman Empire | Meirison | Al-Tahrir: Jurnal Pemikiran Islam," accessed September 16, 2023, <https://jurnal.iainponorogo.ac.id/index.php/tahrir/article/view/4169>.

Commented [A6]: As a scientific article which is a form of research report, research methods are important to explain methodologically how this article was written. Therefore, a method needs to be added.

was not only Orientalists who influenced Sufism thought, but it also spread among Christian priests and bishops such as Louis Gardet, Lugieer, and Beaufreuel.⁷

Rene Guenon is considered a great teacher of Sufism; he named Sheikh Abdul Wahid Yahya as a pioneer of the Sufis who had a big role in spreading the teachings of Sufism in France. Rene Guenon is considered a great teacher of Sufism. He wore rough clothes made from sacks like Sufism experts who avoided worldly luxury. He practiced the Syadzililyah order in Paris in 1912. He was a famous Sufi in France at that time. He lived in Paris and wrote a lot about the teachings of Sufism. He corresponded with his friends, consisting of thinkers and scholars from various universities in France, regarding the nature of Sufism teachings and the goals of Sufism according to the Syadzililyah order. Most of the correspondence members practice the moderate teachings of the Syadzililyah order. Shaikh Abdul Wahid Yahya (Rene Guenon) greatly influenced the people of the Sufism sect in Europe even though he had left European cities and lived in Cairo in 1930 and lived there with a Zuhud life until he died in 1951. He had millions of followers in France, and his disciples continued the spiritual journey he had taken. His famous student, Abdullah Kudovic, translated Ibn Arabi's book *Futuh* into French. Sheikh Abdul Wahid Yahya's influence reached Switzerland; the Sufi community there consisted of his students, the artist Frithjof Shoun, who died in 1998. He was a skilled writer and poet and spread Sufi thought among the intelligentsia in Switzerland and left behind several works about Sufism. One of his students was Michel Valsin, who died in 1974 and tended to the new style of Sufism inspired by Ibn Arabi. He had a big role in disseminating Ibn Arabi's thoughts in a series of French cultural philosophies in Paris, and he named it Editions Traditionnelles. He spread it by publishing the basic texts of Ibn Arabi's Sufism heritage.⁸

After that, French artists emerged who were productive in producing works of art that were influenced by the spiritual waves of the Sufis, especially in fine art works

⁷ Andrea Graus, "Mysticism in the Courtroom in 19th-Century Europe," *History of the Human Sciences* 31, no. 3 (July 2018): 21–40, <https://doi.org/10.1177/0952695118761499>.

⁸ Meirison Meirison and M Harir Muzakki, "Implementing {The} {Spirit} of {Jihad} in {Sufism}," *TEO* 31, no. 1 (November 2020): 1, <https://doi.org/10.21580/teo.2020.31.1.5379>.

of fine art that attracted great success. That was very popular and had never been achieved or achieved so far. Their works conjure up images of the Eastern world in a spiritual romance style. The most famous artists in this field are Etienne Denny and Ivan Agueli. He wore rough clothes made from sacks like Sufism experts who avoided worldly luxury. He practiced the Syadzililyah order in Paris in 1912.⁹ He was a famous Sufi in France at that time. He lived in Paris and wrote a lot about the teachings of Sufism. He corresponded with his friends, consisting of thinkers and scholars from various universities in France, regarding the nature of Sufism teachings and the goals of Sufism according to the Syadzililyah order. Most of the correspondence members practice the moderate teachings of the Syadzililyah order. Shaikh Abdul Wahid Yahya (Rene Guenon) greatly influenced the people of the Sufism sect in Europe even though he had left European cities and lived in Cairo in 1930 and lived there with a Zuhud life until he died in 1951. He had millions of followers in France, and his disciples continued the spiritual journey he had taken. His famous student, Abdullah Kudovic, translated Ibn Arabi's book Futuhat into French. Sheikh Abdul Wahid Yahya's influence reached Switzerland; the Sufi community there consisted of his students, the artist Frithjof Shoun, who died in 1998. He was a skilled writer and poet, spread Sufi thought among the intelligentsia in Switzerland, and left behind several works about Sufism. One of his students was Michel Valsin, who died in 1974 and tended to the new style of Sufism inspired by Ibn Arabi. He had a big role in disseminating Ibn Arabi's thoughts in a series of French cultural philosophies in Paris, and he named it Editions Traditionnelles. He spread it by publishing the primary texts of Ibn Arabi's Sufism heritage. After that, French artists emerged who were productive in producing works of art that were influenced by the spiritual waves of the Sufis, especially in works of fine art, which attracted great success and were very popular and had never been achieved or achieved so far. Their works conjure up images of the Eastern world in a spiritual romance style. The most famous artists in this field are Etienne Denny and Ivan Agueli.¹⁰

“النهضة الصوفية والحركة الأدبية | طواسين للنصوف والدراسات” accessed September 16, 2023, <https://tawaseen.com/?p=1969>.⁹

¹⁰ V Necla Geyikdağı et al., *Ma'āthir Al-'Arabī Fī Al-'ulūm Al-Ṭibbīyah*, ed. Muḥammad 'Alī al-Bannā, trans. Nicholas Mahdī Lock et al., *Religion, State and Society*, al-Ṭab'ah, vol. 1, Social, Economic, and Political Studies of the {Middle}

Now, the Alawiyah congregation is the most widespread congregation in France, which was founded by Shaykh al-Jazairi Ahmad al-Alawi (who died in 1934).¹¹ This congregation has several streams and sects, including the Islamic Friends Association which was founded by Shaykh Khalid Bentons (1949) and aims to introduce Sufi Islamic spirituality. Sheikh Bentons has a personality that is very well known among the French immigrant community who have joined the teachings of his order.¹² He founded a society called the Muslim Pioneers in France for his followers. His followers were enlightened on the importance of exercise in perfecting spiritual practice. Teaching media have used the internet to teach about the congregation's aims. His followers have increased, and he has held various seminars, meetings, and lectures in France and Switzerland to spread Sufi thought. In 2010, they held a large conference attended by three thousand followers of the congregation in the largest Palexpo hall in Geneva. In Italy, Sheikh Abdul Wahid Pallavicini is the most prominent Sufism expert and strongly influences young Italians and Muslim immigrants; most of his students are from the upper middle class and famous people in Italian society.¹³

The Influence of Sufism on Women in Europe

The phenomenon of Sufism not only influences men but also women in Europe. Women are also attracted to the teachings of Sufism. The interest of European women in the teachings of Sufism goes back to the Middle Ages, as explained by Yves Le Breton, who visited Palestine in the 13th century AD. He wrote a book about meeting with a female Sufi expert in Akko. The woman sang

{East} and {Asia} (Jakarta: Oxford University Press, 2020), <https://doi.org/10.4314/ejhs.v30i5.19>.

¹¹ Andrea Graus, "Mysticism in the Courtroom in 19th-Century {Europe}," *History of the Human Sciences* 31, no. 3 (July 2018): 21–40, <https://doi.org/10.1177/0952695118761499>.

¹² Maria Ulfa, Erva Dewi, and Arqomi Puspita, "Pursuing {Happiness} {In} {Modern} {Era}; {Study} {On} {Hamka}'s {Perspective}," *Tasfiah: Jurnal Pemikiran Islam* 4, no. 1 (February 2020): 1–26, <https://doi.org/10.21111/TASFYAH.V4I1.3960>.

¹³ "Misticismo Sufi: Buy Misticismo Sufi by Khan Hazrat Inayat at Low Price in India | Flipkart.Com," accessed September 16, 2023, <https://www.flipkart.com/misticismo-sufi/p/itm4szc7m63zxka>.

Commented [A7]: 1. You should use the standard format for writing scientific articles, namely IMRAD (Introduction, Methods, Results, and Discussion) or another format that suits your field of study.
2. Your articles lack consistency in language use and writing style. You use language that is a mixture of formal and informal. You should use language that is in accordance with the rules and norms of scientific writing, namely formal, standard, clear and objective language.
3. Provide valid and credible references and sources. Provide an in-depth explanation or analysis of how you interpreted and related the information and data to the topic of your article.

a song of divine longing and love with beautiful poetry about the pioneer of female Sufism, namely Rabiah Al-Adawiyah.¹⁴

There is a modern myth about a European woman who adhered to the teachings of Sufism in France, specifically in the city of Lorraine, who married in 1872 to a Sufism sheik from the Tijani Order from South al-Jazair. This woman joined the Tijani Order after embracing Islam. The phenomenon of Sufism became increasingly widespread among European women in the twentieth century. One of the Women's Sufism school's founders was Isabelle Eberhard, born in 1904. She was the daughter of the French poet Arthur Rimbaud, who emigrated from the words and life of Borjouis, the blood of French nobility flowing in his body.¹⁵ She embraced Islam after marrying Shaykh Sūfi al-Jazāiri, who adhered to the Rahmaniyyah order. This woman compiled many books in French about Sufism and Islamic Sufi Spirituality.¹⁶

A French nobleman named Valentine de Saint-Point was the daughter of the brother of the great French romantic pioneer poet Lamartine, who embraced Islam and joined the Syadziliyya congregation under the influence of Syaikh Abdul Wahid Yahya (Rene Guenon). Valiente de Saint Pont was very close to Shaykh Abdul Wahid. Yahya. Women adherents of Sufism are increasing in modern French society. They continue to try to distance themselves from the bad habits of most European societies, such as how they dress, promiscuity, drinking, and consuming things Islam forbids. Most European women use Sufism to prevent the corruption of their morals, as happened in European society, which significantly degraded the status and dignity of women who were used as trading commodities. Every trade commodity must involve the bodies of very scantily

¹⁴ Dra Silawati and M Pd, "{PEMIKIRAN} {TASAWUF} {HAMKA} {DALAM} {KEHIDUPAN} {MODERN};" *An-Nida'* 40, no. 2 (March 2016): 118–25, <https://doi.org/10.24014/AN-NIDA.V40I2.1502>.

¹⁵ Arin Salamah-Qudsi, "The \{{Economics}\} of \{{Female}\} \{{Piety}\} in \{{Early}\} \{{Sufism}\}," *Religions* 12, no. 9 (September 2021): 760, <https://doi.org/10.3390/rel12090760>.

¹⁶ Dressler, "Sufism in the {West}."

clad women; the entity is not related to women in the slightest. However, women's bodies are still featured in any merchandise in the commercial media.¹⁷

Female Sufis have played an essential role in European society and provided a noble image of women with morals. Especially Muslim women in Europe who have embraced Islam and the teachings of Sufism. Even though Muslim women in Europe receive bad treatment and prolonged humiliation and are continually marginalized in various areas of life, false images of Muslim women are always put forward by Western mass media, including members of their own government, which is said to be democratic but does not provide cultural, behavioral and religious freedom at all when it comes to Islam.¹⁸ The mass media depicts women in Islam as victims of forced marriage and domestic violence. Women who adhere to the Sufism sect try hard to refute propaganda and wrong images about Muslim women. They efficiently provide enlightenment about the basics of Islam and are very tolerant, sincere, and honest. They have become an example for every woman in various fields of work, which has helped to straighten out the image of Islam in European society. After the Takhalli stage, these Sufi women arrive at the ar-Ra'yu (improvement) stage and the height of morals and become immersed in love for Allah S.W.T which will lead to the devotion described by the pioneer of female Sufism, namely Rabiah al-Adawiyah.

After September 11, 2001, Western attention to Sufis increased; they separated Islam and Sufi Islam. They held conferences and discussions in various countries in Europe. Themes that do not change from Sufism, Tariqah, and Sufism.¹⁹ Many Western intellectuals oppose Islam, but they support the Sufi movement. Mahyuddin Ibnu Arabi and the poetry of Jalaluddin Rumi compile the books widely circulated in the West. The extraordinary congress on religious

¹⁷ "Keberadaan Perempuan Dalam Industri Iklan - Nasional Katadata.Co.Id," accessed September 15, 2023, <https://katadata.co.id/timrisetdanpublikasi/berita/5e9a55d3c4f83/keberadaan-perempuan-dalam-industri-iklan>.

¹⁸ Geyikdağlı et al., *Afghanistan*.

¹⁹ Lena Larsen, "How Muftis Think: Islamic Legal Thought and Muslim Women in Western Europe," *How Muftis Think*, May 23, 2018, <https://doi.org/10.1163/9789004367852>.

freedom recommended adhering to the teachings of Sufism, which was Zuhud, and did not love the world turning away from political activities. This invitation is increasing because it strongly supports the colonialism carried out by the West in the Eastern world. According to their understanding, western politics now strongly supports Islamic Sufism to face the wave of radical Islam. Sufism was also used to combat Wahhabi thought and replace it with moderate Sufi thought. The waves of Sufism will carry the future of Islam.

As has been explained, Western relations with Sufi orders are one of the factors in the spread of Islam in the Western world (America and Europe). Attention to Sufi orders is increasing over time because Sufi orders are a path to spiritual tranquility. They find that Sufi teachings are tolerant, moderate, flexible teachings that support the needs of their souls. Islam has spread to new locations worldwide through the Sufism order because Sufism experts adapted to the environment in which they preached Islam. The history of Islamic Sufism in the Western world has existed long before the West's discovery of the American continent. Annemarie Schimmel argues that Islamic Sufism in the Western world began in the Middle Ages. The work of an Islamic Sufism expert named Ramon Lull, who died in 1316 AD, has shown that the texts he compiled were identical to the results of Mahyuddin Ibn Arabi (1165-1240 AD). Ramon Lull had studied Arabic and Islam through a Muslim assistant with the motive of converting Muslims to Christianity. Sufism also continued to travel to the West under travelers who visited the Middle East and the lands around the Mediterranean Sea in the sixteenth and seventeenth centuries. They carry information about the rituals of the dervishes, whether it is the dances of the Mevlevi dervishes or the exotic performances of the Rifaiyah dervishes."

Translation is a factor that also contributes to the spread of knowledge about Islamic Sufism in Western academia and society. An academic named "Fabricus from the University of Rostock in 1638 AD translated one of the poems of the Egyptian mystic Omar Ibn Al-Faridh (Died 1235 AD) for the first time" in Western literature. However, most information about Islamic Sufism is known to the West through classical Persian poetry, especially Saadi Shirazi's "Hadaek" or "Gulistan." This book has been one of the favorite books of European intellectuals since Adam Ulerius, who completed the first complete translation into German in 1651 AD, and his thoughts on Sufi poetry influenced many Anglo-Saxon orientalist. However, Saadi was not the only Sufi poet whose poetry was

translated into the West; the poetry of Shams al-Din Hafez (1325-1389 AD), which was translated into German by (Joseph Hammer-Purgstall) Joseph Hammer-Burgstall (1774-1856 M), an Austrian academic and imperial diplomat who read these poems. He acquired it on an official mission to the Ottoman court between 1799 AD and 1807 AD.²⁰ He then translated it (Diwan of Shams al-Din Hafez) and published it in two parts: the first in 1812 AD and the other in 1813 AD. Because of this translation, it was accepted and loved by the German reading public, and the great German poet Johann Wolfgang Goethe (1749-1832 AD) was one of those who loved the Diwan because he also published (East-West Diwan) in 1819 AD.

"Hafez's poems are now the best sellers in the United States, and only the poetry of Jalal al-Din al-Rumi (1207-1273 AD) competes with them, which achieved great success in America, where the year 2006 AD was dedicated to Jalal al-Din al-Rumi, and under the slogan "A year with Rumi: daily reading"; As a group of American daily newspapers select the poetry of Jalal al-Din al-Rumi in its pages every day and throughout the year.²¹ In the 20th century, Sufi texts became available due to the passing of verified manuscripts and the development of printing in the East and West, which allowed Western researchers to form their ideas about the origins of Sufism and its sources. He recognizes the influence of Moroccan Sufism on Spanish spiritualists, such as Saint (Jean de Lacroix) and Saint (Teresa Davila), through Jewish spiritualists. In contrast, some non-Muslim Western researchers have discovered that spiritual ritual practices (Ignace de Loyola) may have adopted Sufi indoctrination methods.²²

Among the Western figures influenced by Islamic Sufism in this century, we find Englishman Reynolds Nicholson, American Samuel Lewis, Frenchman Rene Guenault, American Ralph Waldo Emerson, and many others. These people helped introduce the concept of Sufism to a broader audience through their writings, discussions, and other methods of influence. The American poet

²⁰ Annemarie Schimmel and Carl W. Ernst, "Mystical Dimensions of Islam : Thirty-Fifth Anniversary Edition.," 2011, 320.

²¹ David Westerlund, *Sufism in {Europe} and {North} {America}* (London: RoutledgeCurzon, 2004).

²² A J Arberry, *Sufism* (Routledge, 2013), <https://doi.org/10.4324/9780203706848>.

Emerson, for example, was influenced by the Persian Sufi poetry of the poet Saadi, and this influence was later reflected in Emerson's own poetry and his articles. For the first time in English, Nicholson also provided Western readers with a group of the most essential Sufi writings, particularly Jalal al-Din al-Rumi's *Masnawi*.²³

Sufism and Western Women

By transcending its geographical boundaries with conservative cultural and social references, Islamic Sufism has attracted and persuaded many Western women to engage in the experience of Islam from a Sufi perspective, which raises several problems at the social and cultural adaptation level. Different circles with the environment from which this Sufi phenomenon was launched, and also at the level of convergence and collision, influence and vulnerability imposed by the debate of discourse and practice of feminism between the Arab world and the West, especially in the context of women's experiences of proving themselves through a spiritual journey into the world. The invisible sacred to make peace with oneself, society, and history. Obstacles of time and history to reach the realm of eternity and time. As for Sufism, from a broader and wider perspective, it is the possession of an awareness of the invisible existence behind the divine veil through the real material world. Because women's experiences with themselves, society, and history have different circles and paths than men's experiences, women on their spiritual journey may initially seek to unite with themselves, making a contract of reconciliation with the universe. He also aims to join the society from which they suffer separation from the experiences and world they experienced before, where they find a place and a tolerant environment for themselves.²⁴

Western Women: Between Sufi Discourse and Practice

Historians say that the first figure in the history of Sufism to be introduced into European literature was a feminist represented by "Rabi'ah al-Adawiya, the great

²³ Stevenson et al., *Afghanistan*.

²⁴ Laleh. Bakhtiar, "Sufi Women of America: Angels in the Making," 1996, 105, https://books.google.com/books/about/Sufi_Women_of_America.html?id=_FPYAAAAMAAJ.

Commented [A8]: Use more formal, academic, and objective language and writing style for your articles. You must avoid using words or phrases that are informal, subjective, emotional, or biased, such as "modern myth", "bad habits", "corruption of their morals", "prolonged humiliation", "false images", "propaganda", or "holy grail". You should also check your spelling, grammar, and punctuation to avoid mistakes that can reduce the quality and credibility of your essay.

Commented [A9]: Interesting and relevant topics to contemporary issues about women, Islam and spirituality.

Sufi woman of the eighth century, whose legend was brought to Europe at the end of the thirteenth century by Joinville, advisor to Louis XIV." Western women are distinguished in the mystical field, both at the level of discourse and practice. Jane Smith discussed the relationship between Western women, especially Americans, and Islamic Sufism. This is an attraction for some American women, which is true in Europe. They have found in it a reasonable alternative to Christianity, Judaism, or the agnostic environment" in which they were raised. Groups that tolerate restrictions, for example, the mixing of women and men during worshipping times, are desirable. Sometimes, the congregation may sit in a circle, half consisting of men, and women forming the other half of the process." As is true at the level of the Islamic community, there is widespread debate about the appropriateness of women taking leadership roles in Sufi organizations and the promotion of such leadership models.

Western Women and Sufi Sheikhs

The leadership of Western feminists in the Sufism school in Europe and America is mainly due to the supremacy of feminist discourse, which goes beyond the level of demanding to hear women's voices screaming in the face of dominating masculinity to the level of participation side by side with men. Instead, it invades leadership positions in areas only preserved by men. One of them is Sufism, which does not pay attention to the gender of the practitioner or his external image as much as he cares about his spiritual and psychological dimensions, where the masculine and feminine can be equal. Although there are some differences in goals, for example: "In classical Sufism, 'fana' becomes the goal of a Sufi's difficult journey with his narrow self. Because women's experiences with themselves, society, and history have different circles and paths than men's experiences ».

A woman on her spiritual journey may initially want to unite with herself and be at peace with the universe. "While Sufis seek isolation and separation and even separate themselves from society for a time, women may wish to achieve the highest goal of their journey, to integrate with the society from which they have suffered from previous separation (*Khalwat*), in which they find themselves a tolerant place that practices acceptance with them and gives them space" for freedom. This goal can be achieved through nature experiments or intimate relationships between humans.

Commented [A10]: An interesting and relevant topic, namely the relationship between Western women and Islamic Sufism. You also provide several examples and sources that support your argument. However, your paragraphs still need improvement in terms of structure, cohesion, and style. The article lacks a clear and specific topic sentence that describes the main idea of your paragraph. Your first sentence only mentions the history of Sufism in Europe, but doesn't explain what it has to do with Western women.

The urge to combine spiritual and social pursuits arises from the drive toward totality in women's teaching, but holistic thinking aspires to attain spiritual insight into social reality. Because women's spiritual experiences brought them a new sense of the power of their being, it is unlikely that women would consider the contemplative life praised by some religions to be the most appropriate expression of their new insights. This is because "the link between women's spiritual quests and their social quests is intuitively recognized by many women whose spiritual experiences have given them the energy and vision capable of making changes in their lives and changing the position of women in culture and society."

Thus, "female sheikhdom" has become a purely Western phenomenon. This prompted a researcher to write a book about Sufi women in America, although she limited herself to discussing seven women of one method, namely the Naqshbandi-Haqqani way. But with this book, she drew attention to women's prominent presence in Sufism in the United States and the West. The history of his presence began from the beginning when he appointed "Hazrat Inayat Khan" around 1920 AD, a woman as his successor in the West, especially in North America. She was Rabia Martin, who in turn would appoint another woman, Effie Doss, to replace her in the affairs of the global Sufi organization Inayat Khan in 1948 AD. Sheikh Bawa Muhyiddin, in turn, came to the United States to become the center of his Sufi preaching at the request of one of his students, Zahra Simons, who currently leads a congregation in Philadelphia and is active in the women's movement.

As for the Jerrahi Helvetian method, it originated in Turkey and arrived in the United States in the late seventies of the last century through Sheikh Muzaffar Ozak of Istanbul, but after the death of the latter in 1985 AD, his method in America was divided into two branches: the branch known as Ashqi- Jerrahi. It is an active branch in New York, led by Sheikh Farha Fatima Al-Jerrahi (born 1947 AD). Another branch was involved in the Bay Area in San Francisco under the leadership of Robert Faragher, who was born in 1940 AD. "Sheikh Farha's biography shows that she was named sheik of the order by Sheikh Muzaffar Ozak

just before he died in 1985 AD, and she was the first female spiritual leader in the order that emerged more than 300 years ago."²⁵

Among the most active women in the Sufi field in Europe and America, we find Camille Helminsky, a researcher of Sufism. Among his most outstanding books, we find: (*Women of Sufism: A Hidden Treasure*), meaning: "Women of Sufism: The Hidden Treasure," in addition to his translations of many Mevlevi Method poems and his books. Camille Helminsky today leads one of the branches of this method in America, where she "runs the Threshold Foundation in California, a spiritual organization based on the Mawlawi teachings" of Sheikh Jalal al-Din al-Rumi. Sheikha Baji Tayaba Khanum leads a Sufi group in suburban Philadelphia, teaches the rituals of orders such as the Idrisi, Chishti, and Qadiriyyah, and has followers of both sexes.²⁶

Other women played a pioneering role in the field of Sufism in the West, for example, Sheikha Maryam Kabir Faye, a white American writer and active speaker on topics related to Islam and Sufism in the West, one of her most famous books: *A Journey Through Ten Thousand Veils: The Alchemy of Transformation the Sufi Way*, was born in Hollywood, California, to a liberal Jewish family. He said about himself:²⁷

"I was born in Hollywood to a Jewish family, became an actress at five, and have been acting for twenty years. When I was 12 years old, while working as an actress in a theater company in the San Fernando Valley, the assistant manager gave me a papyrus scroll, which he had made for me, and on it was written: Search and truth will set you and your goal free."

He continues the story of converting to Islam and finding his first spiritual guide, saying:

"I went to Berkeley in 1960 AD, and from there, I went to India, Nepal, and various European countries. I went to Jerusalem and Hebron, and there, five

²⁵ Annemarie Schimmel, "Mystical Dimensions of Islam, 35th Anniv. Ed.: Thirty-Fifth Anniversary Edition," 2011, 544, https://books.google.com/books/about/Mystical_Dimensions_of_Islam.html?id=dCD_dUmsY80C.

²⁶ Dressler, "Sufism in the {West}."

²⁷ Schimmel and Ernst, "Mystical Dimensions of Islam: Thirty-Fifth Anniversary Edition."

minutes from the "Hebron Ibrahim" temple, I met My first Sufi mentor. He was a very great and holy person, and in the sanctity of that encounter, I converted to Islam more naturally and aesthetically."

Since then, Sheikha Maryam Kabir Faye has worked diligently to spread the Sufi teachings of Islam among Westerners in general, and she has also studied the Noble Qur'an and the Arabic language in America and other black African countries.

Also, Dr. Nahid Angga, daughter of an Iranian Sufi sheik, Shah Maghsud (d.: 1980), led a Sufi movement called the "International Association of Sufism" and envisioned the creation of an international network for Sufi women under the name Sufi Women's Organization. Likewise, American-Iranian researcher Lalah Bakhtiar, author of a book, is associated with Sufi orders such as the Naqshbandi and Helvetian Jarrahis and runs a publisher of Sufi and Islamic books. in general.

The large presence of women in the West entering into the Sufi experience of Islam is evidence of the importance and current of feminist discourse, which has risen to the level of experimentation that not only seeks to master the common sense that is only a field for men's competition but aims to touch on the abstract and metaphysical where they are rejected and trying hard to enter that realm. Sexual and racial differences thus become available to everyone who can be ²⁸²⁹patient and steadfast in exploring the depths of the soul to know its essence and then to know its Creator, which is the goal of all Sufis.³⁰

Sufi Feminist Issues Raised Between East and West

Among the issues and problems posed by the transition of any phenomenon from its cultural and social environment to another different cultural and social environment, we find the problem of clothing, veils, and make-up (decoration) among Sufi women. This problem falls into The larger context and is related to the Islamic community in Europe and America as a whole; as American researcher Jane Smith explains: "One of the most controversial issues among American and European Muslim communities is the issue of appropriate clothing for women to

²⁸ Geyikdağı et al., *Afghanistan*.

²⁹ Hermansen and Zarrabi-Zadeh, *Sufism in {Western} Contexts*.

³⁰ Stevenson et al., *Afghanistan*.

wear. It is clear that this topic is of great concern to many women in one way or another, and this interest increases in connection with the decisions they take from the prevailing discourse in the Western women's movement or what is associated with secular circles.³¹

According to Jane Smith, despite the intensity of this controversy and its diverse forms, there is agreement on two crucial points in this context: the self. The problem remains, of course, what is meant by this politeness? Second, choosing clothing is a woman's business and cannot, or should not, be forced by her father, husband, or other male relative. For Muslims in various parts of the world, especially Muslims in America, what is called "Islamic fashion" does not necessarily represent the same traditional clothing worn by women from other cultures."³²

Researcher Marta Dominguez Diaz tries to interact with this context by pointing out that the prevailing clothing among Buddhist mystics in Europe is the Moroccan robe, especially when meeting men. However, these women also wear tight clothing, and they do so because they do not reach a level of excitement.

Therefore, researcher Marta Dominguez argues that some women belonging to Sufi orders - especially Buddhist ones - do not feel ashamed to reveal that they do not care about matters of clothing as much as they care about improving their behavior towards their Creator. Because covering the intimate parts from head to toe does not mean complete proof of Islam, nor is the purity of the soul the main focus of Sufism.³³

Veil

The issue of the veil is an element of disagreement not only between Western Sufis belonging to different Sufi orders or between Sufi immigrants to the West from the Arab and Islamic worlds but is also included in the general and broad debate that exists between "the West" and "Islam." overall as can be seen in

³¹ Suheil Ahmad Fadel Hawamdeh, *السلام واليهيمن نبي لافارادا*, 1st ed., vol. 1, 1 (Beirut, 2016).

³² Marcia K Hermansen and Saeed Zarrabi-Zadeh, eds., *Sufism in {Western} Contexts*, Handbook of {Sufi} Studies (Leiden ; Boston: Brill, 2023).

³³ Dominguez Diaz, *Women in Sufism*.

Researcher Marta Dominguez who believes that "wearing the hijab in Morocco, as in the Buddhist way – for example – also shows the mixing of economic, social and cultural elements with religion. In this context, the hijab can be seen as liberation or social justification or as an expression that embodies Islamic discourse with a political orientation.³⁴ From the strength of its legitimacy, researchers conclude the position of Buddhist adherents of Sufi orders in the West, representing a simple aspect that understands this difference. From independence, Sufis in England, for example, preferred to wear hats to cover their heads as a sign of respect for their Islamic identity.³⁵ As for Spain, there is a dichotomy and conflict between Moroccan bodhisattvas and Spanish converts who refuse to respond to Moroccan women's requests to wear the veil, claiming that this veil will bring blame to their friends and their environment. Women cover themselves in a manner customary in Morocco purely to Moroccan culture and traditions. That religion only calls for modesty in dress and not sexually arousing others. However, the dispute between the two groups has reached a point of tension, which requires those responsible for roads in Morocco to order a separation between Moroccan immigrants and the group of Spanish converts.³⁶

Thus, it turns out that the hijab and how to wear it have become a determining element in the debate between Islam and the West, both in the Islamic world and Europe, where the hijab is used as a sign of religiosity and belonging to Islam in non-Islamic circles. At the same time, some Western mystics see the veil as a cultural symbol local in the world, and it is not related at all to religious prescriptions but to cultural traditions, as emphasized by researcher Marta Dominguez, saying: the veil with Moroccan culture made some European mystics not see the need to adopt this practice. However, although European women do not see the veil as a vital aspect of Islam, they share it with other Muslim converts who choose it because of specific ideas about "gender." They saw Islam as a guarantor of the "special order of society" and a way to overcome the chaos surrounding unique relations in European society." The roots of the

³⁴ "Morocco: Hijab as a Choice - Global Voices," accessed September 21, 2023, <https://globalvoices.org/2008/02/22/morocco-hijab-as-a-choice/>.

³⁵ "Rethinking Muslim Women and the Veil: Challenging Historical & Modern ... - Katherine Bullock - Google Books," accessed September 21, 2023

³⁶ Dominguez Diaz, 250.

teachings of Sufism have long existed in the European continent, which played a significant role in spreading the teachings of Sufism more intensively. In addition, the teachings of Sufism on the continent are tolerant of Sufism teachings that do not differentiate between genders, whether male or female. The existing teachings of Sufism also do not distinguish between races and religions, and all can be united through the teachings of the Tarekat to achieve the same goal, namely gaining inner happiness and the outpouring of universal Divine guidance under the auspices of Islam.³⁷ Although the teachings of Sufism are hampered by Muslim culture and habits, such as the veil and the wrong image of Muslim women who experience restrictions on their movement and marginalization, and the bad experience of Europeans regarding the criminalization of supernatural Catholic mystical teachings was brought to court for trial.

D. Conclusion

The phenomenon of the transmission of Islamic Sufism to Western countries and its embrace by many thinkers and intellectuals, especially women, has given rise to new issues and problems that prove the breadth of the fertility of Islamic thought in general, the capacity of the richness of Sufism in particular, and its ability to penetrate the most robust material civilization and mark it with its spiritual character and Western countries and their desire to demonstrate the leadership and superiority found in Sufism. Modernization does not always bring happiness, so many educated people and feminists are looking for a way to find peace of mind, and they get new hope from the teachings of Sufism with its various styles, which embrace all races, religions, and beliefs with very tolerant and moderate instructions. They found a reasonable alternative, especially for educated people and feminists, where previously, in Europe, the supernatural, mystical teachings in the Catholic religion were considered a crime that had to be tried in a concrete court. Sufism has experienced relative success regarding the negative image of Muslim women regarding the veil and veil, which was also part of Western culture at the beginning of the modern era and was also adopted by most other ethnic groups.

³⁷ Dominguez Diaz, 255.

Commented [A11]: The conclusion is quite good, but there are several things that can be improved to improve the quality, such as: The conclusion is too long and contains several sentences that are complex and difficult to understand. Shorten and simplify your conclusion to make it easier for readers to read and understand. Your conclusions also lack coherence and consistency in the use of words and terms. For example, you can use the terms “Islamic Sufism” or “Sufism” consistently, instead of switching between the two.

BIBLIOGRAPHY

- Arberry, A J. *Sufism*. Routledge, 2013.
<https://doi.org/10.4324/9780203706848>.
- Bakhtiar, Laleh. "Sufi Women of America : Angels in the Making," 1996, 105.
https://books.google.com/books/about/Sufi_Women_of_America.html?id=_FPYAAAAMAAJ.
- Dressler, Markus. "Sufism in the {West}: {By} {Jamal} {Malik} and {John} {Hinnells}, Eds. ({New} {York}: {Routledge}, 2006. 207 Pages.)." *AJIS* 24, no. 3 (July 2007): 121–23.
<https://doi.org/10.35632/ajis.v24i3.1533>.
- Geyikdağı, V Necla, أحمد عبد العزيز محمود مصطنى, Nur Aini Fitriya Ardiani Aniqoh, University of Koya, Hishyar I Hasan, Youniss Ahmed, University of Duhok, et al. *Ma'āthir Al-'Arab} Fī Al-'ulūm Al-Ṭibbiyah*. Edited by Muḥammad 'Alī al- Bannā. Translated by Nicholas Mahdi Lock, Nancy Roberts, Masturi Irham, Muhammad Aniq, and Sanā' aṣ-Ṣārūṭ. *Religion, State and Society*. Al-Ṭab'ah. Vol. 1. Social, Economic, and Political Studies of the {Middle} {East} and {Asia}. Jakarta: Oxford University Press, 2020. <https://doi.org/10.4314/ejhs.v30i5.19>.
- Graus, Andrea. "Mysticism in the Courtroom in 19th-Century {Europe}." *History of the Human Sciences* 31, no. 3 (July 2018): 21–40.
<https://doi.org/10.1177/0952695118761499>.
- . "Mysticism in the Courtroom in 19th-Century \{{Europe}}\." *History of the Human Sciences* 31, no. 3 (July 2018): 21–40.
<https://doi.org/10.1177/0952695118761499>.
- Hermansen, Marcia K, and Saeed Zarrabi-Zadeh, eds. *Sufism in {Western} Contexts*. Handbook of {Sufi} Studies. Leiden ; Boston: Brill, 2023.
- Hofmann, Murad Wilfried. *Islam, the Alternative*. 2nd enlrg. Beltsville, Md: Amana, 1999.
- "Keberadaan Perempuan Dalam Industri Iklan - Nasional Katadata.Co.Id." Accessed September 15, 2023.
<https://katadata.co.id/timrisetdanpublikasi/berita/5e9a55d3c4f83/k-eberadaan-perempuan-dalam-industri-iklan>.
- Larsen, Lena. "How Muftis Think: Islamic Legal Thought and Muslim Women in Western Europe." *How Muftis Think*, May 23, 2018.
<https://doi.org/10.1163/9789004367852>.
- Meirison, Meirison, and M Harir Muzakki. "Implementing {The} {Spirit} of {Jihad} in {Sufism}." *TEO* 31, no. 1 (November 2020): 1.
<https://doi.org/10.21580/teo.2020.31.1.5379>.
- "Misticismo Sufi: Buy Misticismo Sufi by Khan Hazrat Inayat at Low Price in India | Flipkart.Com." Accessed September 16, 2023.

- <https://www.flipkart.com/misticismo-sufi/p/itm4szc7m63zxka>.
- "Morocco: Hijab as a Choice · Global Voices." Accessed September 21, 2023.
<https://globalvoices.org/2008/02/22/morocco-hijab-as-a-choice/>.
- "Rethinking Muslim Women and the Veil: Challenging Historical & Modern ... - Katherine Bullock - Google Books." Accessed September 21, 2023.
https://books.google.jo/books?id=mpb8gYhokTWC&printsec=frontcover&dq=Rethinking+Muslim+Women+and+the+Veil:+Challenging+Historical+%26+Modern+Stereotypes&hl=en&ei=Sd0ITd_IO4ep8AaZjZW0Ag&sa=X&oi=book_result&ct=result&redir_esc=y#v=onepage&q&f=false.
- Salamah-Qudsi, Arin. "The \{{Economics}} of \{{Female}} \{{Piety}} in \{{Early}} \{{Sufism}} \{{}}." *Religions* 12, no. 9 (September 2021): 760.
<https://doi.org/10.3390/rel12090760>.
- Schimmel, Annemarie. "Mystical Dimensions of Islam, 35th Anniv. Ed.: Thirty-Fifth Anniversary Edition," 2011, 544.
https://books.google.com/books/about/Mystical_Dimensions_of_Islam.html?id=dCD_dUmsY80C.
- Schimmel, Annemarie, and Carl W. Ernst. "Mystical Dimensions of Islam : Thirty-Fifth Anniversary Edition.," 2011, 320.
- Silawati, Dra, and M Pd. "{PEMIKIRAN} {TASAWUF} {HAMKA} {DALAM} {KEHIDUPAN} {MODERN}." *An-Nida'* 40, no. 2 (March 2016): 118–25.
<https://doi.org/10.24014/AN-NIDA.V40I2.1502>.
- Stevenson, Lois A, Mariana Parreiras Reis De Castro, Guilherme Cafure Antunes, Livia Maria Pacelli Marcon, Lucas Silva Andrade, Sarah Rückl, Vera Lúcia Ângelo Andrade, et al. *Sabeanism*. Edited by Robert Irwin. Translated by Julia Alquezar, Masturi Irham, Muhammad Aniq, Nancy Roberts, Sanā' aş- Şārūt, Nicholas Mahdi Lock, Masturi Irham, Muhammad Aniq, Nicholas Mahdi Lock, and Sanā' aş- Şārūt. *Journal of Muslim Minority Affairs*. Al-Ṭab'ah. Vol. 1. Fī Al-Fikr Al-Nahḍawī Al-Ḥisābi. Jakarta: Oxford University Press, 2020.
<https://doi.org/10.35905/diktum.v19i1.1529>.
- "The Impact of Bektashi Penetration on the Ottoman Empire | Meirison | Al-Tahrir: Jurnal Pemikiran Islam." Accessed September 16, 2023.
<https://jurnal.iainponorogo.ac.id/index.php/tahrir/article/view/4169>.
- Tourage, Mahdi. "Subjectivity in 'Aṭṭār: Persian Sufism, and European Mysticism, Claudia Yaghoobi, West Lafayette, IN: Purdue University Press, 2017, ISBN 978-1-5575-3783-6 (Paperback), 202 Pp." *Iranian Studies* 51, no. 2 (March 2018): 317–20.
<https://doi.org/10.1080/00210862.2017.1377008>.
- Ulfa, Maria, Erva Dewi, and Arqomi Puspita. "Pursuing {Happiness} {In} {Modern} {Era}; {Study} {On} {Hamka}'s {Perspective}." *Tasfīyah*:

NAME AUTHOR: Main Title of Article ... (don't entry name author and main title of article)

Jurnal Pemikiran Islam 4, no. 1 (February 2020): 1–26.

<https://doi.org/10.21111/TASFIYAH.V4I1.3960>.

Westerlund, David. *Sufism in {Europe} and {North} {America}*. London: RoutledgeCurzon, 2004.

“النَّصُوفُ وَالْمِرَاةُ الْغَرْبِيَّةُ | طَوَائِفُ النَّصُوفِ وَالسَّالِمِيَّاتِ” Accessed September 16, 2023. <https://tawaseen.com/?p=1969>.

Jurnal Theologia

[Home](#) / [User](#) / [Author](#) / [Submissions](#) / #18033 / [Review](#)

#18033 Review

[Summary](#) | [Review](#) | [Editing](#)

Submission

Authors	Junizar Suratman, Meirison Meirison, M. Harir Muzakki
Title	Sufism among Western Academics and Women: Analysis of Distributional Factors
Section	Articles
Editor	Eksan Budi Utama

[VIEW JOURNAL](#) [VIEW DASHBOARD](#)

Peer Review

Round 1

Review Version	18033-53175-1-RV.docx	2023-09-22
Initiated	2023-12-28	
Last modified	2023-12-28	
Uploaded file	Reviewer A 18033-57521-1-RV.pdf	2023-12-28

Editor Decision

Decision	Accept Submission	2024-04-15
Notify Editor	Editor/Author Email Record	2024-04-15
Editor Version	None	
Author Version	18033-57594-1-ED.docx	2023-12-30 Delete
Upload Author Version	Browse... No file selected.	Upload