

“Sufism and Hasidism: The (Shared) Tales They Tell”

Although well-buried beneath contemporary enmities, narrow readings of history and geopolitical considerations, the roots between Jewish and Muslim thinkers, mystics and culture run deep and wide. In my work in this field, I have experienced this connection on numerous occasions. I gave a paper at the first Al-Azhar Interfaith Conference, back in 2009. The title was: “The Maimonides of Cairo: Jewish-Sufis.” When I handed the paper to the translator, he looked at the title and said to me: “Maimonides? He’s one of ours!” “Well,” I replied, “he’s one of ours, too.”

And when I have a talk at a mosque in 2011 on this general subject, the Imam approached me excitedly afterwards and exclaimed: “You should become a Muslim! The *Qur’an* is like 50% about the Jews!” Indeed, Moses is the most often mentioned historical figure in the Muslim holy book, appearing 137 times by name.

Given this strong interaction between the two Abrahamic religions, it should not surprise that medieval mystics took much sustenance and learning from each other, ultimately deeply influencing the exoteric, as well as esoteric paths of both religions. For Islam, this began immediately, as Abdullah ibn Salam was a Rabbi who became a companion of the Prophet Muhammad. He helped interpret Jewish scripture, life, and law for the Islamic prophet.

Additionally, so much of the *Qur’an* concerned Jewish prophets and stories, that Islamic scriptural exegetes developed the *Isra’iliyyat*, stories which explained Jewish and other non-Muslim material in the *Qur’an* and annals of history. According to Professor Steven Wasserstrom, this Islamic commentary is filled with Talmudic, *halakhic*, *aggadic*, *midrashic* and other Judaic material.¹

For Jews, as well, the interrelationship began from the inception of Islam. Medieval Spanish Jewish thinker Moses ibn Ezra (d. 1138; Spain) took no issue with citing the *Qur'an* in his exposition of Jewish law. In addition to studying Hebrew, the *Torah* and the Talmud, Jewish children attended *madrassas* (Muslim schools), studying everything from the Arabic language and grammar to the Koran and Muslim law.²

The relationship was so intertwined that Moses Maimonides was indeed considered an important Muslim thinker. When his *Guide for the Perplexed* was first circulated, his ideas were so influenced by Islamic thinking that Jews sought out Muslim teachers to explicate the novel ideas. And, as S. D. Goitein noted, Jewish citizens even extended invitations to their Muslim neighbors to attend drinking parties, which caused problems for both, as wine was forbidden within Islam, and sacramental for the Jews:

Muslims occasionally joined Jewish drinking parties, which caused some difficulty, because wine, due to its sacramental character, should according to law be handled only by those within the fold. When such newcomers would enter, sophisticated keepers of the law would drop honey into the wine. The use of honey was forbidden within the Temple service (Leviticus 2:11); consequently its admixture converted the taboo beverage into a regular soft drink. Moses Maimonides ruled that the Egyptian *nabidh*, which was [wine] diluted with honey, was not to be regarded as wine; the benediction pronounced for it was that pronounced over water. Thus, the Muslim visitors could freely partake of the beverage, as could the Jews.³

Given this long and deep interrelationship between the leaders of both religions — lasting from the founding of Islam in the early 7th century, through the fall of Islamic *Andalucia* and the exile of the Sephardic Jews at the end of the 15th century, it should come as no surprise that even something as seemingly discrete and personal as stories about individual Islamic mystics could be ingested by medieval Jewish thinkers, and then have these same stories resurface hundreds of years and many of thousands of miles distant, in the shtetls and villages of northern Europe.

Teaching tales originally told of Sufi masters around the Mediterranean, Middle East and Arabia in the eighth-fifteenth centuries appeared in the Jewish spiritual stream due to specific influence of Sufi-oriented medieval Jewish thinkers such as Moses Maimonides, Isaac of Akko, Bahya ibn Pakuda, Abraham Abulafia, Isaac Luria, Hayyim Vital and others. These shared tales further

highlight the strong connection between Jewish and Islamic spirituality, and the specific manner in which the one (Sufism) affected the other (Hasidism).

In some instances the ideas expressed in the original Sufi account were unknown in Rabbinic Judaism, or even ran contrary to certain historic Jewish ideals. Their movement from Islam into Judaism represents yet another manner in which the religions of Isaac and Ishmael became linked at their spiritual cores.

Equanimity

Moses Maimonides (d. 1204), considered by many to be the most important Jewish philosopher since the fall of the Second Temple (c. 70), also (as agreed upon by general scholarly consensus) converted to Islam for several years, after he was driven out of Cordoba by the Almohad invasion (c. 1145). His thought and writings, subsequently, were strongly influenced by Islamic ideas, and was a revered figure in Muslim society. His Muslim name was Abu Imran Musa ibn Maymun ibn Ubayd Allah or Servant of Allah.

It should come as no surprise, then, that the Jewish thinker utilized a Sufi tale to express the spiritual ideal of “equanimity.” This Sufi concept was novel within Jewish worship, and according to Professor Moshe Idel, even ran contrary to some Talmudic teachings.⁴ Conservative Judaism’s Rabbi Pamela Gottfried (b. 1967) also indicated that she could find no precursor for this spiritual ideal within Rabbinic Judaism.

However, Maimonides accepted it, advocating a “joyous equanimity in the face of the vicissitudes of life.”⁵ For Sufis, the attainment of disinterest in what other people think is a vital rung on the ladder of spiritual realization. Due in part to Maimonides’ acceptance of the Islamic ideal, the concept of equanimity (*hishtawwut* for Jews) became central to Jewish mysticism, as well.

Maimonides retold a story about the Sufi adept Ibrahim Bin Adham (d. 777) to illustrate the importance of equanimity. The story would be taken up by later Jewish thinkers to represent a new Jewish mystical station.

And it happened once that a sage and a great philosopher were traveling on a ship and sat in the place of the refuse, until one, that is, one of the people of the ship, came and urinated on him on the place of the refuse, and he lifted his face and laughed. And they asked him: “Why do you laugh?” He answered them: “Because is it now absolutely clear to me that my

soul is on the highest level, because I did not at all feel the disgrace of this thing” . . . And the philosophers have said that it is very rare to find a man whole and complete in both ethical qualities and wisdom, and if he is to be found, he is called a divine man, and certainly such a one as this is on the highest level.⁶

This story was also retold by Maimonides in his *Commentary on the Mishna*, as well as by his student Joseph ben Judah ibn Akin (12th century) and by the 16th century Safed Kabbalist Elijah da Vidas in his *Reshit Hokhmah* (Beginning of Wisdom).⁷ It should be noted that this last book was one of the important texts studied by 18th century Hasids. This lineage represents one clear manner in which Sufi tales migrated from medieval Sufism into modern European Judaism.

Bittul ha-Yesh or Fana (annihilation)

Another teaching tale, in this case told about the Hasidic Rabbi Aaron of Karlin (d. 1872), showed clear signs of having been inspired by the Sufis. This story treated the Sufi (and later Jewish) conception of emptying oneself of all but God (known as *Bittul ha-Yesh*: “annihilation of somethingness” for Hasids or *Fana*: “annihilation” for Sufis). This represented an Islamic mystical ideal that had been considered heretical within Judaism prior to medieval Sufi contacts, but by the 19th century had become completely Judaized.

Prior to the Jewish-Sufis of the 10th-13th centuries, Jewish worshippers believed that they could approach God, but never merge with Him through the “annihilation” of the personal ego in the “Divine Nought” which defined the universal essence. However, after sustained Sufi contacts, such Jewish thinkers as Abraham and Obadyah Maimonides (c. 13th century), Abraham Abulafia (13th century), Isaac of Acre (14th century) and others moved Jewish meditation ideals in the direction of the Sufis. Today, this Sufi ideal of “fusing” with God is sometimes considered the ultimate goal of Jewish meditation practice.

The tale, as it was told about 19th-century Hasidic leader:

A fellow disciple, returning from Mezhrich, came about midnight to Karlin, desiring to greet his friend Aaron. He at once went to Aaron’s house and knocked on the lighted window.

“Who are you?” asked a voice from within and, certain that Rabbi Aaron would recognize his voice, the friend answered, “I.”

No reply came, and the door was not opened, although he knocked again and again. At last he cried, “Aaron, why do you not open to me?” Then he heard from within, “Who is it that is so bold as to say, ‘I,’ as God alone may do?”

Then Aaron’s friend said in his heart, “I have not yet learned my lesson,” and returned immediately to his teacher.⁸

The same story was told by the great 13th-century Sufi saint Mowlana Rumi, though it most probably did not originate with him, initially being related about the ecstatic Sufi Mansur al-Hallaj (d. 922). Rumi’s version, which includes a bit more explanation of the meaning:

A man knocks at his friend’s door. The friend asks, “Who is there?” He answers, “I.” The friend sends him away. For a full year, the grief of separation burns within him, and then he comes and knocks again. To his friend’s question, “Who is it?” he replies, “Thou.” And at once the room is opened to him, wherein there is no space for two “I’s,” that of God (the “friend”) and that of the man.⁹

The Hasidic scholar Martin Buber speculated that this teaching entered Hasidism via Shabbetai Zevi (d. 1676),¹⁰ the Jewish heretic who was forced to convert to Islam by the Ottoman Sultan, as Rumi had spent the majority of his years in Turkey where Zevi lived and studied, some 400 years later.

Hidden Saints

A story told about the Hasidic Rabbi Elimelekh of Lyzhansk (d. 1786) clearly originated with an earlier Sufi source, being traced back to Abdul-Qadir Gilani (d. 1166), the founder of the Qadiriyya Sufi lineage.

The Hasidic version of this story went like this:

Rabbi Gabriel, a disciple of Rabbi Elimelekh’s, once went to visit his master in a carriage he had rented from a man of uncouth bearing who – to his annoyance – insisted on telling him coarse and improper jokes during the entire drive. When they came to the Rabbi’s house, Elimelekh ran towards the coachman, greeted him with great happiness, and scarcely noticed Rabbi Gabriel. On the way back, Gabriel wanted to perform services for the man who had been treated with such respect, but was rejected with a curt phrase.

A few months later, Rabbi Gabriel went to the city and there saw the coachman talking to a mason. He followed the two men to their inn, unobserved, and heard one say to the other:

“At Melekh’s you hear a bit of truth, but nowhere else.” And the other repeated: “At Melekh’s you hear a bit of truth!” Then they happened to see the Rabbi in the corner and shouted at him, “Get out! What are you doing among common folks?!” And there was nothing for it; the Rabbi had to go.¹¹

The Sufi version, which was told some seven hundred years prior about the Sufi sheikh who was also known as the “king:”

Such was the repute of Abdul Qadir that mystics of all persuasions used to throng to his reception hall, and the utmost decorum and consideration for traditional manners uniformly prevailed. These pious men arranged themselves in order of precedence – yet they vied with one another for the attention of the Sultan of the Teachers, Abdul Qadir.

His manners were impeccable, and nobody of low intelligence or lack of training was seen at these assemblies.

One day, however, the three sheikhs of Khorasan, Iraq and Egypt came to the Dargah, guided by three illiterate muleteers. Their journey from Mecca, where they had been on a pilgrimage, had been plagued by the inelegance and caperings of these men. When they saw the assembly of the Sheikh, they were made as happy to think of their release from their companions as they were by the desire to glimpse the Great Sheikh.

Contrary to the usual practice, the Sheikh came out to meet them. No sign passed between him and the muleteers. Later that night, however, finding their way to their quarters, the three sheikhs glimpsed by accident Qadir saying goodnight to the muleteers. As they respectfully left his room, he kissed their hands. The sheikhs were astonished and realized that these three, not they, were the hidden sheikhs of the dervishes. They followed the muleteers and tried to start a conversation. But the chief muleteer only said: “Get back to your prayers and mumblings, sheikhs, with your Sufism and your search for truth which has plagued us during 36 days’ travel. We are simple muleteers and want nothing of that.”¹²

The belief in hidden saints was of primary importance to the Sufis – many Sufis consider that the spiritual health of the world is dependent on these veiled adepts (called *qutb*, or “poles,” around which the axis of the world revolves). Jewish spiritualists agree, holding that hidden saints are the

foundation of the world. In both traditions, the hidden saints can be so well concealed that they themselves are unaware of their vital function!

Another interesting aspect of the Sufi tale was the inclusion of the number “36” – referring to the number of days traveled by the hidden Islamic saints with the “pious” sheikhs. The number 36 represents the exact number of hidden, righteous men that the Talmudic (Jewish, c. 2-5th centuries) masters claimed wandered the earth at all times. These two stories are strong testament to the intertwining of the Jewish and Islamic mystical streams, where the influence of ancient Jewish mysticism might have touched the development of Sufism – and then Islamic mysticism re-introduced these ideas to later Jewish thinkers!

This Too Shall Pass

Another tale concerning the impermanence of this world clearly migrated from Sufism into Jewish worship. Rabbi Michael Bernstein noted in the *Philadelphia Jewish Voice* (March 2008) that a tale attributed to King Solomon (c. 950 B.C.E.), actually can be traced to Sufis sources, and specifically Farid ad-Din Attar (d. 1221). This tale, like much original Sufi content within medieval and modern Judaism, was simply “back-dated,” and retroactively attributed to the ancient Jewish king.

The tale, as told within the Jewish tradition:

A king once asked his most trusted advisor to craft an artifact that would at the same time evoke solace in times of misfortune and humility in the face of great prosperity. After some time the advisor produced a ring on which was etched in Hebrew the following phrase: Gam zeh ya'avur: “this too shall pass.”¹³

Rabbi Bernstein notes:

This story, usually associated with King Solomon, has taken its place among the legends of the Jews. Its message, that neither suffering nor exultation is a permanent fixture in life, fits the basic tenor of Jewish traditions. Until the 19th century [however], there is no Jewish source for this tale, but it appears in Persian Sufi writings during the Middle Ages. Perhaps not coincidentally, it is the Chief Rabbi of Baghdad who cites this story as a well-known parable.¹⁴

The original Sufi tale as it is found in the writings of Attar:

A great king summoned his wise men. He ordered them: "Create for me a saying that will stabilize my inner state. When I am unhappy, it will bring me joy, and when I am happy, it will remind me of sadness. It cannot be too long, as I want to keep it with me always."

The wise men consulted and considered deeply the king's command. Finally, they returned to the king bearing a small box. In it was a ring, and inside the ring were the following words: "This too shall pass."¹⁵

This message achieved resonance beyond even the Jewish and Muslim spheres. In his Wisconsin State Fair Address (September 30, 1859), President Abraham Lincoln (d. 1865) attributed this same parable to "an Eastern King" and commented: "How much it expresses! How chastening in the hour of pride! How consoling in the depths of affliction!"¹⁶

Lincoln spoke during a very different era than our own, however: this iconic American president also honored an Islamic leader, the Algerian Abdul Qadir (d. 1883), a direct descendent of his namesake and 12th-century founder of the Qadiriyya Sufi order, for the Algerian's work in saving Druze Christians during an insurrection in Damascus in 1860. The city of Elkader, Iowa is named after this same Muslim Algerian leader in 1846, when the American founders, Timothy Davis, John Thompson and Chester Sage decided to name the new town for the young Algerian who was leading his people in resisting the French conquest of Algeria.¹⁷

The Necessity of Involvement

Another tale treats the Sufi and later Hasidic belief that one must be involved in life: that social action is a central aspect of spiritual practice. For Sufis and subsequently Jewish mystical practitioners, one could not simply remove oneself from society and live in a contemplative state, concentrating only on one's personal relationship with God. One vital aspect of mystical appreciation stems from interaction with the world as it is, with finding God in the everyday moment and with alleviating the pain of others.

The Sufi tale originated with Dhul Nun al-Misri (d. 860). The Sufi tale, "When the Waters Were Changed," is as follows:

Once upon a time Khidr, the Teacher of Moses, called upon mankind with a warning. At a certain date, he said, all the water in the world that had not been specially hoarded would disappear. It would then be renewed, with different water, which would drive men mad.

Only one man listened to the meaning of this advice. He collected water and went to a secure place where he stored it, and waited for the water to change its character.

On the appointed date the streams stopped running, the wells went dry, and the man who had listened, seeing this happening, went to his retreat and drank his preserved water.

When he saw, from his security, the waterfalls again beginning to flow, this man descended among the other sons of men. He found that they were thinking and talking in an entirely different way from before; yet they had no memory of what had happened, nor of having been warned. When he tried to talk to them, he realized that they thought he was mad, and they showed hostility or compassion, not understanding.

At first he drank none of the new water, but went back to his concealment, to draw on his supplies, every day. Finally, however, he took the decision to drink the new water because he could not bear the loneliness of living, behaving and thinking in a different way from everyone else. He drank the new water, and became like the rest. Then he forgot all about his own store of special water, and his fellows began to look upon him as a madman who had miraculously been restored to sanity.¹⁷

One of Hasidic Rabbi Nachman of Breslov's (d. 1810) stories is remarkably similar to the Sufi tale:

A king once told his prime minister, who was also his good friend, "I see in the stars that whoever eats any grain that grows this year will go mad. What is your advice?"

The prime minister replied, "We must put aside enough grain so that we will not have to eat from this year's harvest."

The king objected, "But then we will be the only ones who will be sane. Everyone else will be mad. Therefore, they will think that we are the mad ones. It is impossible for us to put aside enough grain for everyone. Therefore, we too must eat this year's grain. But we will make a mark on our foreheads, so that at least we will know that we are mad. I will look at your forehead, and you will look at mine, and when we see this sign, we will know that we are both mad."

As Rabbi Alan Brill (Cooperman/Ross Endowed Chair of Jewish-Christian Studies, Seton Hall University) notes: "The bottom line of both stories is the necessity of forgoing enlightenment to participate in the world."¹⁸

Morality

The aforementioned represent a few examples of individual tales that flowed directly from Islam into Jewish mysticism. There are further instances of Hasidic tales that show the clear influence of Sufi teachings, though an exact Sufi match has not yet been found. Sometimes, the message in the Jewish tale is clearly at odds with traditional Jewish religious law, though in line with Islamic precursors.

Acts that would have been considered sins in mainstream Judaism or Islam took on esoteric meaning for both spiritual paths. Since mystical practitioners viewed everything as belonging to God alone, they developed a vision of stealing that was unlike that stated by the exoteric laws of their respective religions. Additionally, the achievement of the mystical state of equanimity meant that a practitioner of either path would never take thievery in a “personal” way, as their ego had been completely effaced through prayer and correct living. The act of stealing had everything to do with the actor, and nothing to do with the “victim.”

This story was related about the Sufi Sheikh Sa’adi (d. 1292):

A thief entered the house of a Sufi and found nothing there to steal. As he was leaving, the dervish, sensing his disappointment, threw him the blanket on which he had been lying.¹⁹

A tale along the same lines was told about the Sufi al-Junayd (d. 910), who was also a qadi, or judge in the city’s law courts:

It is said that one night a thief entered Junayd’s house but found nothing to steal except a shirt, which he took. The next day, Junayd passed through a bazaar and saw his shirt being sold by an auctioneer. The prospective buyer was insisting that someone be provided who would testify that the seller really owned the shirt. Junayd stepped up and said, “I am ready to testify that it is his.”²⁰

Similarly, a short legend was related about the Hasidic Rabbi Zev Wolf of Zbarazh (d. 1800):

One night, thieves entered Rabbi Wolf’s house and took whatever they happened to find. From his room, the tzaddik watched them but did not do anything to stop them. When they were through, they took some utensils and among them a jug from which a sick man had drunk that very evening. Rabbi Wolf ran after them. “My good people,” he said, “whatever you have found here, I beg you to regard as gifts from me. I do not begrudge these things to

you at all. But please be careful about that jug! The breath of a sick man is clinging to it, and you might catch his disease!”

From this time on, he said every evening before going to bed: “All my possessions are common property,” so that – in case thieves came again – they would not be guilty of theft.²¹

Clearly at odds with the teachings of mainstream religious law (and perhaps even common sense), the compassion and lack of vindictiveness in all three of these tales bespeaks an attitude at odds with what we generally consider traditionally “religious.” They underscore the difference between exoteric views of “morality” and those of realized souls.

Sufi Scholar Titus Burckhardt noted how the sentiment expressed in these stories stems from a saying in the Qu’ran:

Instead of identifying himself with his empirical “I” he (the “perfect man”) fashions that “I” by virtue of an element that is symbolically and implicitly non-individual. The Qu’ran says: “We shall strike vanity with Truth and it will bring it to nought” (21:18) . . . To the extent that he is effectively emancipated the contemplative ceases to be such-and-such a person and “becomes” the Truth on which he has meditated . . . hence the incompatibility between the spirit of Sufism and the “moralistic” conception of virtue, which is quantitative and individualistic.²²

In these tales concerning thieves, the basis of Sufi (and, later, Hasidic) ideals – of true, forgiving, unbounded love and equanimity of the sort that would make it impossible for a person to feel “wronged” by any action of another person – were exhibited in a surprising manner.

The Sinless Sinner

An interesting pair of tales concerning an 8th-century Sufi, and then an 18th-century Hasid seem to offer a call and response, regarding ideas of sin, self-awareness and the true mystical path. First, the tale told about the female Sufi saint Rabi’a (d. 801):

It is said that Rabi’a met one of the Gnostics and asked him his state, and he replied: “I have trod the path of obedience and have not sinned since God created me,” whereupon she replied: “Alas, my son, thine existence is a sin wherewith no other sin may be compared.”²³

The Baal Shem Tov (d. 1760) addressed the issue of “sinners” in the following teaching tale:

I let the sinners come close to me, if they are not proud. I keep the scholars and the sinless away from me if they are proud. For the sinner that knows he is a sinner, and therefore considers himself base – God is with him, for He “dwelleth with them in the midst of their uncleanness.” But concerning him who prides himself on the fact that he is unburdened by sin, God says, as we know from the Gemara: “There is not enough room in the world for myself and him.”²⁴

These two tales are so closely linked that it almost appears as if the Baal Shem Tov is offering an explication of Rabi'a's slightly more cryptic utterance. Coupled with the two tales of the mystics' attitude towards the thieves, we begin to appreciate the depth of love and forgiveness of these systems – and how these paths didn't always square with either the shari'a of Islam or halakha of Judaism.

True Worship

While Sufis and Hasids value the exoteric practices of their respective religious paths, such as prayer, following the law, aiding the poor and other normative practices, they also feel that these rituals might become an end in themselves, at which time they can be another veil between a searcher and God. For instance, the Sufi Bayazid Bistami (d. 874) said: “The thickest veils between man and Allah are the wise man's wisdom, the worshiper's worship and the devotion of the devout.”²⁵ A traditional Sufi maxim also held: “A donkey with a load of holy books is still a donkey.”

A beautiful teaching tale concerning the Baal Shem Tov relates virtually the same message:

Once the Baal Shem stopped on the threshold of a House of Prayer and refused to go in. “I cannot go in,” he said. “It is crowded with teachings and prayers from wall to wall and floor to ceiling. How could there be room for me?”

And when he saw that those around him were staring at him and did not know what he meant, he added: “The words from the lips of those whose teaching and praying does not come from the hearts lifted to heaven, cannot rise, but fill the house from wall to wall and floor to ceiling.”²⁶

The intermingling of specific, spiritual ideas represented by these shared teaching tales shows how deeply intertwined the cores of these two religions have become. Though it is difficult to imagine in today's climate, with relations between the children of Abraham scarred and full of pain, the concurrences between the esoteric paths of the two religions are far stronger than the exoteric and political differences appearing to separate them.

One thousand years ago, Jewish thinkers sought out and studied with their Islamic compatriots, introducing the wisdom of Sufi teachings into the bosom of Jewish spirituality. In this way, later Jews, drawn to the unusual and beautiful ideas of these Islamic-inspired Jewish thinkers, sometimes unwittingly based their "fresh" ideas on the teachings of Sufi masters.

Bibliography

Baker, Rob and Henry, Virginia Gray (editors). *Merton & Sufism: The Untold Story*. Louisville, KY: Fons Vitae, 1999.

Bayat, Mojdeh & Ali Jamnia, *Mohammed. Tales from the Land of the Sufis*. Boston & London: Shambhala Publications, 2001.

Blumenthal, David. "Maimonides: Prayer, Worship and Mysticism." www.js.emory.edu/blumenthal.

Brill, Alan. *The Book of Doctrines and Opinions*. www.kavvanah.wordpress.com.

Buber, Martin. *Hasidism*. New York: Philosophical Library, 1948.

Buber, Martin. *Tales of the Hasidim I, II*. New York: Schocken Books, 1991.

Burckhardt, Titus. *Introduction to Sufi Doctrine*. Bloomington, IN: World Wisdom, Inc., 2008.

Ernst, Carl. *The Shambhala Guide to Sufism*. Boston and London: Shambhala Publishers, 1997.

Fadiman, James and Frager, Robert (editors). *Essential Sufism*. New York: HarperCollins, 1997.

Halkin, A.S. "Classical and Arabic Material in ibn Aknin's 'Hygiene of the Soul.'" (Proceedings of the American Academy of Jewish Research 14)1944: 27-147.

Idel, Moshe. *Hasidism: Between Ecstasy and Magic*. Albany, NY: SUNY Press, 1995.

Idel, Moshe. *Studies in Ecstatic Kabbalah*. Albany, NY: SUNY Press, 1988.

Shah, Idries. *Tales of the Dervishes*. New York: Penguin, 1970.

Smith, Margaret. *Studies in Early Mysticism in the Near and Middle East*. Oxford: Oneworld Publications, 1995.

Footnotes

¹ Wasserstrom, Steven. *Between Muslim and Jew: The Problem of Symbiosis Under Early Islam*. (Princeton, NJ: Princeton University Press, 1995), p. 174.

² Roth, Norman. *Jews, Visigoths and Muslims in Medieval Spain*, pg. 163

³ Goitein, S. D. *A Mediterranean Society: An Abridgement in One Volume*, pg. 215

⁴ Idel, Moshe. *Studies in Ecstatic Kabbalah*. (Albany, NY: SUNY Press, 1988), p. 124.

⁵ Blumenthal, David. *Maimonides: Prayer, Worship and Mysticism* (www.js.emory.edu/Blumenthal), p. 4.

⁶ Quoted in Idel, Moshe. *Studies in Ecstatic Kabbalah*, p. 146.

⁷ *Ibid.* p. 146.

⁸ Buber, Martin. *Tales of the Hasidim I* (New York: Schocken Books, 1991), p. 199.

⁹ Buber, Martin. *Hasidism* (New York: Philosophical Library, 1948), pp. 185-186.

¹⁰ *Ibid.* p. 186.

¹¹ Buber, Martin. *Tales of the Hasidim I*, p. 263.

¹² Shah, Idries. *Tales of the Dervishes* (New York: Penguin, 1993), p. 178.

¹³ Bernstein, Rabbi Michael. *The Philadelphia Jewish Voice*. March 2008.

¹⁴ *Ibid.*

¹⁵ Quoted in Fadiman, James and Frager, Robert (editors). *Essential Sufism* (New York: HarperCollins, 1997), p. 80. A much longer version of the tale can be found in Bayat, Mojdeh & Ali Jamnia, Mohammed. *Tales from the Land of the Sufis* (Boston & London: Shambhala Publications: 2001), pp. 67-71.

¹⁶ Bernstein, Rabbi Michael. *The Philadelphia Jewish Voice*. March 2008.

¹⁷ Shah, Idries. *Tales of the Dervishes*, p. 20.

¹⁸ Quoted in Brill, Alan. *The Book of Doctrines and Opinions*, www.kavvanah.wordpress.com.

¹⁹ Quoted in Fadiman, James and Frager, Robert (eds.). *Essential Sufism*, p. 143.

²⁰ *Ibid.* p. 189.

²¹ Buber, Martin. *Tales of the Hasidim I*, p. 161.

²² Burckhardt, Titus. *Introduction to Sufi Doctrine* (Bloomington, IN: World Wisdom, Inc., 2008), p. 11.

²³ Baker, Rob and Henry, Gray (editors). *Merton & Sufism: The Untold Story* (Louisville, KY: Fons Vitae, 1999), p. 172.

²⁴ Buber, Martin. *Tales of the Hasidim I*, p. 71-72.

²⁵ Quoted in Fadiman, James and Frager, Robert (eds.), *Essential Sufism*. p. 111.

²⁶ Buber, Martin. *Tales of the Hasidim I*, p. 73.