The SAGE Encyclopedia of the SOCIOLOGY OF RELIGION

Editors
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**Volume 2**

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Highly Influential Books

*Economy and Society*, by Max Weber
*The Elementary Forms of Religious Life*, by Émile Durkheim
*The Protestant Ethic and the Spirit of Capitalism*, by Max Weber

International Professional Associations

Association for the Sociology of Religion
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Agnosticism
Atheism
Civil Religion
Humanism
Mindfulness
Secular Spirituality
Transformative Phenomenology

Post–World War II Researchers and Theorists

Acquaviva, Sabino
Azevedo, Thales
Bastide, Roger
Bataille, Georges
Baudrillard, Jean
Bellah, Robert N.
Berger, Peter
Bourdieu, Pierre
Caillois, Roger
Carrier, Hervé
Clarke, Peter
de Certeau, Michel
Desroche, Henri
Douglas, Mary
Dumont, Fernand
Eisenstadt, Shmuel N.
Eliade, Mircea
Fanfani, Amintore
Fichter, Joseph
Foucault, Michel
Geertz, Clifford J.
Greeley, Andrew
Gustafsson, Göran
Hadden, Jeffrey K.
Hammond, Phillip E.
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Houtart, François
Lambert, Yves
Le Bras, Gabriel
Leclercq, Jacques
Lévi-Strauss, Claude
Luckmann, Thomas
Maduro, Otto
Martin, David
Mol, Hans
Neal, Marie Augusta
O’Dea, Thomas F.
Parsons, Talcott
Séguy, Jean
Shariati, Ali
Tomka, Miklós
Vaillancourt, Jean-Guy
Wallis, Roy
Willems, Emilio
Wilson, Bryan R.
Yinger, J. Milton

Other Disciplines in the Study of Religions

Anthropology of Religion
Cultural Studies
Philosophy of Religion
Psychoanalysis
Psychology of Religion
Religious Studies
Social Psychology
Theology
Visual Sociology
Religious Activities, Beliefs, and Places

Adorcism
Alternation
Ancestor Worship
Apostasy
Asceticism
Astrology
Atonement
Beliefs
Believing Without Belonging
Blasphemy
Brainwashing
Canon Law
Celibacy
Chaplaincy
Clergy
Conjure
Contemplation
Conversion
Creationism and Intelligent Design
Deprogramming
Ecstasy and Ecstatic Religion
Engaged Buddhism
Exorcism
Fundamentalism
Ghosts and Spirits
Halal
Hijab
Integrism
Intentional Communities
Interfaith Dialogue
Islamic Finance
Islamic Jihad
Islamization
Magic
Mana
Marian Apparitional Movements
Martyrdom
Mecca
Meditation
Millennialism
Missionization
Monotheism
Mysticism
Monstrosity
Musical Performance
Music
Organization
Ordination
Papacy
Paranormal
Piety and Pietism
Pilgrimage and Tourism
Possession, Spiritual
Prayer
Predestination
Procession
Prophecy
Prosperity Gospel
Religious Entrepreneurship
Religious Experience
Religious Healing
Resacralization
Revivalism
Ritual
Sacred
Sacrifice
Sangha
Shamanism
Shari’a
Sound
Totemism
Ulama
Ummah
Vatican
Vatican II
Virtuoso
Vocation
Yoga

Religious Groups and Movements

African Christianity
African Diaspora: Religious Practices
African Religions
Alevism
Amish
Anabaptist
Anglican Church
Animism
Anti-Cult Movement
Apocalyptic Movements
Aum Shinrikyo
Baha’i Faith
Baptist Church
Boko Haram
Brahma Kumaris
Branch Davidians
Buddhism
Calvinism
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Zionism
Zoroastrianism

Research Methods
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Case Study
Census
Comparative–Historical Methods
Content Analysis
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Adam Possamai is professor of sociology and Deputy Dean at the School of Social Sciences, Western Sydney University, Australia. Born in Belgium, he completed his undergraduate studies at the Catholic University of Leuven and his PhD in Melbourne at LaTrobe University. He is the (co)author and (co)editor of a dozen academic books, 5 novels, and close to 90 refereed articles and book chapters. He is a past president of the International Sociological Association’s Committee 22 on the Sociology of Religion and of the Australian Association for the Study of Religion. He has been a visiting professor at the City University of New York and the École des Hautes Études en Sciences Sociales in Paris. His latest books are *The I-zation of Society, Religion, and Neoliberal Post-Secularism* (2018, Palgrave Macmillan), *Sociology of Exorcism in Late Modernity* (with Giuseppe Giordan, 2018, Palgrave Macmillan), *Religions, Nations and Transnationalism in Multiple Modernities* (edited with Patrick Michel and Bryan Turner, 2017, Palgrave Macmillan), *Religion and Non-Religion Among Australian Aboriginal Peoples* (edited with James Cox, 2016, Routledge), *The Sociology of Shari’a: Case Studies From Around the World* (edited with James Richardson and Bryan S. Turner, 2015, Springer), and the novels *La réflexion de Borgia* (2018, Rivière Blanche) and *L’histoire extraordinaire de Baudelaire* (2017, Rivière Blanche).

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Naqshbandiya, also written as Nakşibendi (Turkish) or an-Naqlshbandiyyah (Arabic), is one of the major Sunni spiritual orders of Sufism. Whereas most of the other tariqat (Sufi order) genealogies (silsila) are linked to the Prophet Muhammad through Ali bin Abi Thalib, the Naqshbandiya genealogies are connected to the Prophet Muhammad through Abu Bakr, the first Caliph. Naqshbandiya is the largest and one of the oldest Sufi orders in the world.

History and Figures

The founder of the Naqshbandiya was Muhammad bin Muhammad Baha ‘al-Din al-Uwaisi al-Bukhari al-Naqlshbandi (1318–1389). His childhood was spent studying from Sufi masters before he institutionalized his own “Sufi order” (tarekat). The development of this tarekat began in Central Asia and then spread to Turkey, Syria, Afghanistan, India, and then later to America, Europe, and the Far East. In many cities, a zawiyah (Sufi shrine) was established.

The second important figure is Ahmad Sirhindi (1564–1624), a spreader and reformer of the Naqshbandiya of the second millennium (mujaddid alf ats-tsani) from India. In his time, the name Sirhindi was said to be a reference to the Naqshbandiya Sufi order on the Southern Asia Peninsula, the Ottoman region, and much of Asia. He followed the basic doctrine of the Naqshbandiya tariqat, but he discarded the concept of “unity of being,” which had been put forward by Ibn Arobi and accepted by many shaykhs in the Naqshbandiya order such as Bahaduddin, Ubaidillah Ahrar, and Maulana Jami.

Another Sufi who was also very instrumental in the development of Naqshbandiya was Maulana Khalidi al-Baghdadi (d. 1827). He was a 19th-century Naqshbandiya sheikh who developed Naqshbandiya in areas deemed unimportant or unknown, including Ceylon, Mozambique, and above all Sumatera (Indonesia). From Sumatera, it spread to the North to the Malay peninsula and East to Borneo, the Sulu archipelago, and Southern Mindanao, the Philippines. In that area, the branches and successors of the Naqshbandiya Sufi order grew and developed.

Ritual

To join in the Naqshbandiya tariqat, a person must perform and take rabitha or baiat (the oath of allegiance). Rabitha literally means a connection (between a Sufi master and his students). It is also a Sufi pledge (sign of loyalty and obedience) of a person who wants to become a member of Sufi schools (tariqat). The practical application of this rabitha within the Naqshbandiya is given to connect a student to the Sufi master. In other Sufi traditions, as in the more popular Indonesian Sufi tradition, this term is well known as baiat (Indonesian) or al-bay’ah (Arabic).
In addition, the Naqshbandiya devotees are asked to get used to reciting silent dhikr (remembering) and dhikr of the “heart” (qalb), as opposed to vocal dhikr and dhikr of “the tongue” (al-lisan). The silent dhikr also distinguishes Naqshbandiya from most other Sufi orders, which generally perform dzikir by reading aloud.

**Recent Developments of the Naqshbandiya: Global and Local**

Sheikh Muhammad Hisyam Kabbani (1945–), the founder of Naqshbandiya Haqqani, a branch of the Naqshbandiya, has been very active in spreading his tareqat in the world and now has transnational branches in America and Canada. This group has been instrumental in using advanced technology as an effort to provide human enlightenment through Sufi paths. This even allows the future devotee of the Naqshbandiya Haqqani to do ba'at (allegiance) online.

Meanwhile, there is a Naqshbandiya branch that is very localized and even disconnected from the global Naqshbandiya networks. Naqshbandiya Bayanullah was established in Lombok, Indonesia. This congregation has lived for about a century. Contrary to Naqshbandiya Haqqani, the Naqshbandiya Bayanullah Sufi order shows a negative response to modernization and globalization. Nevertheless, Naqshbandiya Bayanullah remains a tareqat that helps one find God and not be trapped in the worldly life.

Another unique development of the Naqshbandiya Sufi order is the merger with the Qadiriya Sufi order. Sheikh Achmad Khotib Al-Syambasi (1803–1875) was a Sufi master who originally came from Indonesia and took up Islamic studies in Saudi Arabia in the 19th century. He studied from different Sufi sheikhs and then combined two large Sufi orders into one tareqat known as Tareqat Qadiriya wa Naqshbandiya in Mecca. Currently, Tareqat Qadiriya wa Naqshbandiya is the biggest Sufi order in the most populous Muslim country, Indonesia.

**Roles of Naqshbandiya**

Naqshbandiya for centuries has played a pivotal role in society. In the context of the spread of Islam, the sheikhs and Sufi scholars were said to be the ones who were key actors in spreading Islam to various countries and places. In modern times, Kabbani, for example, is said to have been very active in disseminating Sufi teachings together with his sheikh in the Middle East, Europe, and the Far East.

The sheikhs of the Naqshbandiya Sufi orders have also played an important role in the social and political fields. In the understanding of the Shaykh of Naqshbandiya, Sufis must live obediently to Allah with consideration of the social context. Therefore, if one sees oppression, he or she is called to play a role in society in order to obey God. In that regard, one sees, for example, that there are Sufis who are active in politics, in leading protests against colonialism, in developing education, and so on.

Firdaus Wajdi

See also Globalization; Islam; Sufism; Transnationalism; Ulama

**Further Readings**


**Narrative Analysis**

The cultural turn in sociology in the 1980s led to a renewed interest in the use of narrative materials. Such materials can consist of an autobiography (written by the person herself or himself), a biography (written by somebody interpreting another person’s life), a life story (the product of a biographical interview), and life history (include information from other persons or factual documents, in addition to the informant’s own story). Life stories and life histories can be complete or