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## Note on Transliteration and Translation

I have adopted phonetic transliteration for the frequently used Arabic, Farsi, and Turkish words. For example, I refer to the two oft-cited Sufi figures as Mevlana Rumi and Ibn Arabi, instead of writing their full names. For frequently appearing terms, I use the most recognized form, for example, *dhikr*, instead of the multiple forms (*zikar*, *zikir*, *ziker*). On the first appearance of Sufi terms, I have included the standard Arabic transliteration followed by other forms relevant to my field settings. For example, I mention the Arabic words, *samā'* and *suhba*, and the Turkish words, *sema* and *sohbet*, as they were related and often synonymous. More often, I have chosen the Turkish spelling commonly used in my field settings. I have adopted the Brill transliteration system from the *Encyclopaedia of Islam Online Edition* for Arabic, Farsi, and Turkish terms and historical figures, as well as the rather rare Bangla terms. For the cited Qur'anic verses, I have consulted English translations from *The Study Quran* (Nasr 2015). For stylistic purposes, I have chosen "you" instead of "thou" in these translations. I mention "Allah" instead of "God" to do justice to the invocation of the Divine name in my field settings. English translations are provided in parenthesis for all non-English terms and phrases and/or with endnotes on their first appearances. The glossary at the end of the book provides brief explanations for the most significant and recurring terms and acronyms. For the German words, I followed the standard usage in the *Langenscheidt* German-English-German lexicon. For the translation of Arabic, Farsi, and Turkish terms, I consulted the Brill *Encyclopaedia of Islam Online Edition*. The English spellings follow standard US usage, except for the direct quotations and the titles of cited works. When in doubt, I checked with the native speakers of the languages mentioned above. All translations are mine unless otherwise specified.