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26. Michaela Özsel’s books, for example, circulated widely and gained popularity among the Sufi audience and readers of popular psychology, to the extent that religious studies scholars analyzed her life (and work) consistently as a conversion narrative. She was accused of pseudo-reasoning and considered *not* representative of the converted Muslim woman (Wieringa 2009). In an early polemic against Sufism in “the West,” Herbert Hayes lamented how Inayat Khan’s Sufism found acceptance among “ladies of suffragette tendencies” who supported Khan’s “propagandist work,” and Hayes accused the Sufi movement of “sensualism” (1917, 31).
27. Such arrangements include the cost of everyday living, rent, cost of organizing events, seminars, retreats, etc.