Course Name : Sufism							
Course Code	**Course Type**	**Regular Semester**	**Lecture (hours/week)**	**Seminar (hours/week)**	**Lab. (hours/week)**	**Credits**	**ECTS**
ISC 314	B	Spring	4.00	0.00	0.00	4.00	5.00

Lecturer	Ledian Cikalleshi, Msc
Assistant	
Course language	Albanian, English, Turkish
Course level	Bachelor
Description	In this course, issues such as the definition of Sufism, the history of Sufi thought, the birth of tariqats in the light of the relations of the science of tasawwuf with other Islamic sciences, the great representatives of Sufism and their doctrines, the perception of Sufism for the education of the nafs (self) and human maturity and the position of tariqats in the tradition of Islamic thought.
Objectives	Knowing the doctrine of Sufism, literature and tariqats constitutes the foundation of this course.
Core Concepts	1. What is Sufism, the classical sources and its religious foundations 2. Terminology and main characteristics of Sufism 3. The formative period 4. The development of Sufism and the first Sufis 5. Theosophical Sufism and Ibn Arabi 6. Sufi psychology and terms of knowledge 7. Saints and miracles 8. The development of Sufi Orders 9. Sufi orders and institutions of Sufism 10. Literature and poetry in Sufism 11. Rumi and the Mawlawiyya Order 12. The Qadiriyya and Shadhiliyya Orders 13. The Naqshbandiyya and Khalwatiyya Orders 14. The Yesevi and Bektashi Orders

Course Outline

Week	Topic
1	What is Sufism, the classical sources and its religious foundations The Sufism-Islam report, whether thematically or methodologically, could not be properly established if we do not define Sufism with the definition that most closely corresponds to its essence. Islamic Mysticism represented in the verses of the Qur'an, the hadiths of the Prophet, peace be upon him. and in the meta-geographical and cosmo-historical tradition of scholars with existential wisdom it is also named differently as Islamic Mysticism. Although some of the scholars of Sufism are of the opinion that the term mysticism does not correspond to and does not fully encompass the experience of Sufism, here we have used mysticism with its philosophical and non-religious dimension. Based on what is seen from the wider Sufi literature, specifically from the basis of the definitions made by the great Sufis throughout history about Sufism, in the discipline of Sufism, God, Reality and Knowledge-Marifa are the basic foundations in clarifying the source and being of this science, and in particular Sufi knowledge and cognition. Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 3-12 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms related to the topic.
2	Terminology and main characteristics of Sufism Like any other theological and philosophical discipline, Sufism has developed ways and means through which it will be possible to approach this goal. Even in Sufi thought, as in Islamic aqeedah in general, God is the only reality of being. Sufis in observing and grasping the reality of being and in approaching God, as two primary goals of the discipline of Sufism, have developed a vigorous terminology, which at the same time represents the basic characteristics of Sufism. Within Sufism there are a variety of terms for people who deal with Sufism according to their hierarchy, such as Zuhd, Ascetic, Murshid, Murid, Dervish, Fakir, etc. Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 12-22 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.

3	The formative period In the first centuries, Sufism appears as a reaction of pious people against the luxurious and reckless life of the Muslim leaders of the Umayyad Dynasty. As a consequence, the first Sufi topics and discussions are mainly related to the issues of exemplary behavior and meticulous following of the Sunnah of the Prophet, peace be upon him. This is the period when other Islamic disciplines have not taken the systematized and codified form. The stage of asceticism. The form that Islamic spiritual life has taken in the time interval of the first two centuries after the Hijra is generally called zuhd, while its representatives are zahid, abid, nasika and kurra. Zahids such as Hasan Basriu, Waisel Karani, Rabi'atu'l-Adevijje and Malik b. Dinar. The most distinctive characteristics of this period are more importance for work (amel) than knowledge (marrifet), for worship (ibadet) than for inspiration (ilham), for morality (ahlak) than for discovery (Kashf), for istikamat than for Wonders, or, to put it briefly, more emphasis is placed on practice than theory. Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 23-41; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
4	The development of Sufism and the first Sufis The 3rd and 4th centuries Hijri were decisive in the systematization of Islamic disciplines, including Sufism. In this period, when the tariqats have not yet been established as Sufi institutions, in the Islamic world there are various Sufi centers in which special emphasis is placed on one of the approaches that will later present the entirety of Sufi metaphysics, cosmology, anthropology and eschatology. 1. Sukr sufism (experience of ecstasy or annihilation). A frequent metaphor to describe the condition of an advanced mystic's experience of ecstasy or annihilation. The prominent Sufis who lived in this period and contributed to the systematization of Sufism are as follows: Bayazīd al-Bistamī (d. 261/874), Ḥakim al-Tirmidhī (d. 285/898), Hallaj al-Manṣūr (d. 309/921). 2. Sahw sufism (sobriety; experience of returning from ecstasy to "normal" awareness) One's "natural" spiritual condition, prior to ecstatic experience, and, according to some, the optimal condition after such experience as well. The prominent Sufis who are considered to be the representatives of this new understanding are as follows: Junayd al-Baghdadī (d. 297/909), Hārith al-Muḥāsibī (d. 243/857), Sarrāj (d. 378/988), Abu Ṭālib al-Makkī (d. 386/996), Kalabazī (d. 380/990), Qushayri (d. 465/1072), Ghazali (d. 505/1111), and Imam Rabbani (d. 1034/1625). Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 42-97; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
5	Theosophical Sufism and Ibn Arabi Theosophical Sufism: Strictly speaking, a hybrid of theology and philosophy; in this context, a reference to Sufi thought of a more speculative bent. Theosophical Sufism has generally been associated with the work of Shihab ad-Din Yahya as-Suhrawardi and Ibn al-'Arabi and his school. Being, Ontological reality (wujud), a status ultimately belonging only to God, a concept of particular importance in theoretical and theosophical Sufism. If God alone is "the really real," all things beside God have no independent claims to existence. Mystical theologies vary as to precisely how they define the concept in relation to the human being who seeks union with the divine, a debate prominently exemplified in the wujudi controversy. wahdat ash-shuhud unity of experience/witnessing; experiential unity with God; wahdat al-wujud unity of being; ontological oneness of all things Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 249-274 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
6	Sufi psychology and terms of knowledge Sufi analysis of the inner faculties (sometimes called "subtle centers," latifa) and functions of the individual human person. Beginning in about the second/eighth century, major Sufis began sorting out key aspects of human personality, focusing especially on characteristic modes of relating to, or attempting to avoid, God. In the classical Sufi manuals that developed as a major mystical genre from the fourth/10th to early seventh/13th centuries, theorists organized these modes into typologies designed to assist seekers in identifying signs within their inner selves, the better to negotiate the spiritual path. Focusing on the centrality of the heart, these systematic observations on spiritual experience came to be known generically as the science of hearts. Enclosed within that is qalb, the locus of faith (iman), with its requirements of self-denial. At the next level inward, the fu'ad contains mystical knowledge (ma'rifa), which requires self-scrutiny. At the innermost center of the "heart" is the lubb (kernel, marrow, pith), home of the acknowledgment of the divine transcendent unity, which requires absolute fidelity to God. Tirmidhi developed a similar four-part model, further identifying each of the four elements with one of the four aspects of the soul/self: commanding evil (sadr), inspiring (qalb), blaming (fu'ad), and resting in tranquility (lubb). Most important, the heart is the seat not only of ethical virtue but of knowledge. Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 187-199 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.

7	Saints and miracles The concept of wilaya developed during the early centuries of Sufism. An authority of the early tenth century, Abu Abdallah as-Salimi, defined the saints as "those who are recognizable by the loveliness of their speech, and fine manners, and submission, and generosity, showing little opposition, and accepting the excuse of everyone who excuses himself before them, and perfect mildness towards all creatures, the good as well as the bad". Thus, the ideal Sufi is here called a wali. Sufi leader was his ability to work miracles. These marvels, known as karamat, run a wide gamut from fairly simple, homey acts, such as finding small lost treasures of value only to the owner, to altering the course of natural events. Islamic tradition early on developed a distinction between the “evidentiary miracles” vouchsafed only to prophets (mu‘jiza/-at) and deeds apparently wondrous of which an array of other persons seemed to be capable. Wonder-stories are an integral part of Sufi hagiographical traditions. Sufi authors and theorists have expressed a variety of views as to the importance of saintly marvels. Many influential spiritual guides caution their followers against being unduly impressed at an individual’s ability to perform amazing feats, for even Satan is capable of impressive pyrotechnic effects. The real marvel, some suggest, is that God brings about faith in the heart of one who had never before believed. Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 199-213 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
8	Midterm Exam
9	The development of Sufi Orders Sufism, which had been systematized in two different directions in the previous period, entered the process of institutionalization and organization as of the second half of the 6th (12th) century hijra and enjoyed mass popularity by the fifteenth or sixteenth century. The Sufis, who redefined some of the rules and methods of Sufism with some differences, established the Sufi Orders (ṭariqāt) under their own names. Thus, they enabled Sufism to spread more rapidly among the people. These have continued their existence in the entire Islamic world until today. Principal mode of formal Sufi organization most commonly referred to with the term tariqa (pl. turuq), “path” or “way.” The earliest focal points for the gathering of spiritual seekers and devotees were local mosques and the residences, or zawiyas, of men and women whose reputations for virtue and learning attracted followers. As these circles of disciples grew, so, gradually, did the need for institutional structures designed for accommodating larger and more diverse groups in more focused communities of purpose. Some of the orders had particularly close ties to futuwa, or chivalry-oriented, organizations. Many orders grew so expansively that they spawned branch foundations or “suborders” (often called tawa’if, sg. ta’ifa, “party, faction”). Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 228-241 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
10	Sufi orders and institutions of Sufism When Sufism and Sufi communities emerged, they needed places and buildings for their activities. In the early periods, places such as mosques, masjids, houses, and workplaces were the meeting, conversation, and discussion places of the Sufis. However, as the Sufi organizations expanded and grew, new places and buildings were needed. As al-Harawī stated in his Ṭabaqāt al-Ṣufiyya, the first Sufi institution was established in Syria in the city of Remle under the name of khankah. The number of these institutions increased rapidly over time. In various periods and regions, these institutions were given various names such as ribāt, takka, zāwiya, dargah, and asitanah. These became institutions where various religious and worldly sciences were taught, as well as Sufi instruction. They also carried out the duties of madrasahs, especially in the rural areas. Moreover, they became important social institutions where travelers and the poor found accommodation. In time, many foundations (waqf) were established for the needs of the dervish lodges through donations made by statesmen, benefactors, and members of the Sufi order. This enabled the Sufi orders to carry out their duties effectively. In addition, dervish lodges became cultural centers where many fine arts, especially poetry, literature, and music, originated and developed. Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 241-258 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.

11	Literature and poetry in Sufism A major medium of symbolic, metaphorical, and allegorical expression of Sufi concepts and values, beginning at least as early as the Arabic works of Rabi‘a al-‘Adawiya. Sufi poets have developed and adapted numerous genres of literature in over a dozen major Islamicate languages, and manuscript arts have adorned countless mystical poetic works with calligraphy and painting. It seems clear that many Sufi poets drew considerable inspiration from the tradition of pre-Islamic Arabic odes, which classically begin with lamentation at the traces of the lost beloved’s campsite. The lover goes on to describe at length the beauties of the beloved, often moving entirely into the realm of nature metaphors, before talking about the experience of embarking on the by no means promising journey to recover her. Sufi poets have drawn on many other linguistic and cultural traditions as well, in the centuries-long evolution of Islamic mystical verse. Their best works demonstrate an intimate link between mystical experience and the creative imagination. Major poets include ‘Attar, Ghalib, Hafiz, Ibn al-Farid, Jami, Nizami, Rumi, Sana’i, and Yunus Emre. A collection of poetry, often including two or more genres, such as the love lyric or ghazal, the lengthier ode or qasida, and the brief quatrain or ruba‘i form. The collection is typically of shorter lyric forms as distinguished from longer, freestanding didactic works such as the “couplets” or mathnawi genre. Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 287-309 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
12	Rumi and the Mawlawiyya Order Major Persian mystical poet widely popular through translation into many languages, perhaps best known as the original “Whirling Dervish.” He was born in Balkh (in northern Afghanistan) where his father, Baha’ ad-Din Walad, was a major religious scholar. After leaving Balkh, the family lived in various Middle Eastern cities for about a decade. Rumi was about 20 years old when they settled in the central Anatolian city of Konya, then under Saljuqid Turkish rule. Rumi inherited the position of religious scholar his father held at the Salju qid court, but he found that the academic formality of the work it entailed was uncongenial to his personal spiritual needs. His relationship with an itinerant dervish named Shams ad-Din of Tabriz (in northwestern Iran) proved to be a dramatic influence, leading Rumi to pursue a mystical course. He dedicated a diwan of some 35,000 verses of lyric poetry to Shams. He also authored an important book of discourses and a collection of letters, but perhaps his most famous work is the 25,000-verse didactic Spiritual Couplets (Mathnawi-yi ma‘nawi). He is credited with founding the Mawlawiya, and with originating a kind of paraliturgical dance that gave his order the nickname Whirling Dervishes. Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) p. 309-343 ; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
13	The Qadiriyya and Shadhiliyya Orders One of the oldest and most widespread orders, named after ‘Abd al-Qadir al-Jilani, who is traditionally credited with founding the first formally constituted order. In fact, the order did not assume any definitive organizational character until some years later. Early disciples of the shaykh in Baghdad received the cloak from him and were in turn given the authority to initiate others. In general the order’s many regional developments exhibit somewhat less uniformity than those of other orders. Its many foundations have typically operated independently and have followed the principle of hereditary succession to leadership. The history of its diffusion is less well documented than that of many other organizations. The order founded by Abu ’l-Hasan ash-Shadhili, a major organization across North Africa and into the central Middle East. As successor to the founder, Abu ’l-‘Abbas al-Mursi actively expanded the order through the founding of khanqahs, and the order’s third master, Ibn ‘Ata’ Allah, further developed its devotional legacy as well as its mystical theology through his very popular writings Among the Sufi founders profoundly influenced by the Shadhili spirituality are Darqawi, Jazuli, Wafa’, and Zarruq. Alexander Knysh, Islamic Mysticism_ A Short History, Brill (2010) p. 218-234, 264-271; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.

14	The Naqshbandiyya and Khalwatiyya Orders The Naqshbandiyya Order of Central Asian origin that eventually came to be active across a broader expanse of territory than any but the Qadiriya. It was particularly important also in the Balkans, Turkey, Persia, Afghanistan, and India, and there is evidence of its spread as far eastward as parts of present-day Indonesia. The organization has played a major role in the history of Sufism in China as well. Leaders of the order have traditionally been very concerned with maintaining a strictly observant compliance with all strictures of Islamic Law while still allowing some latitude of spiritual practice within the organization. One of the order's more distinctive ritual exercises involves visualizing one's shaykh while meditating. An order founded during the eighth/14th century and spread early on in northwestern Persia. A number of prominent initiates into the order went on to found separate branches, especially in Turkey, Middle Eastern and eastern European lands under Ottoman rule, and across North Africa as well. The name of the organization derives from a favored spiritual practice of "isolation" or "seclusion" (khalwa), a form of retreat. The Khalwati-Jarrahiya (or Helveti-Jerrahi) order, now very important in Turkey, resulted from a 12th/18th century split. Alexander Knysh, Islamic Mysticism_ A Short History, Brill (2010) p. 179-192, 207-218; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
15	The Yesevi and Bektashi Orders Yasawiya is an order of Central Asian origin arising from the teachings of Ahmad Yasawi. The organization's structures of governance were not as tightly centralized as those of some other orders, and this may have been a factor in its eventual loss of dominance to the Naqshbandiya across Central Asia. Research on the organization's history is currently reassessing the order's role and its relationships with other Sufi groups in the region. Hajji Bektash Wali, is the dervish said to have been the founder of the order that bears his name. He may have moved to the west around the time that the family of Rumi left home in advance of the Mongol invasion. Rich hagiographical accounts assert that he died in the year 738/1338, but 738 turns out to be the numerical equivalent of the letters of the Arabic alphabet in the name Bektashiya. Bektashiya Sufi order of Anatolian origin that arose after the seventh/13th century Baba'i rebellion. A certain Balim Sultan is often identified as the actual founder of the movement. The order eventually spread to the Balkans and was transplanted to parts of the central Middle East and Iran. Later Shi'i elements influenced the hagiographic traditions connecting the order's spiritual lineage to the line of imams. Alexander Knysh, Islamic Mysticism_ A Short History, Brill (2010) p. 272-280; John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005) terms and definitions related to the topic.
16	Final Exam

Prerequisites	The student must attend the course at a minimum rate of 75%.
Literature	• Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978) • Alexander Knysh, Islamic Mysticism_ A Short History, Brill (2010)
References	• John Renard, Historical Dictionary of Sufism, The Scarecrow Press, Inc., Lanham, Maryland - Toronto - Oxford (2005)

Course Outcome

1	The student is equipped with basic knowledge about Sufism.
2	The student gets to know the greatest Sufis closely and is introduced to their works.
3	The student will acquire the ability to make a summary..

Course Evaluation

In-term Studies	Quantity	Percentage
Midterms	1	40
Quizzes	0	0
Projects	0	0
Term Projects	0	0
Laboratory	0	0
Class Participation	0	0
Total in-term evaluation percent		**40**
Final exam percent		**60**
Total		**100**

ECTS Workload (Based on Student Workload)

Activities	Quantity	Duration (hours)	Total (hours)
Course duration (Including the exam week: 16x Total hours of the course)	16	4	64
Study hours outside the classroom (Preparation, Practice, etc.)	14	4	56
Duties	0	0	0
Midterms	1	2	2
Final Exam	1	3	3
Other	0	0	0
Total Work Load			**125**
Total Work Load / 25 (hours)			**5.00**
ECTS			**5.00**