

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 subject, issues such as the definition of Sufism, the history of tasawufic thought, the birth of tariqats in the light of the relations of the science of tasawuf 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 To know the doctrine of Sufism, literature and tariqats is the foundation of this subject.							
Core Concepts 1. What is Sufism, its written sources and its religious foundations 2. Terminology and basic characteristics of Sufism 3. Zuhd and the first zahids 4. The development of Sufism and the first Sufis 5. From Sufism to Tariqs 6. Tarikats and sects as institutions 7. Ibn Arabi and "Wahdati Wujud" 8. Institutions of Sufism in the Balkans 9. Rumi and the Mevlevi Sufi Order 10. Nakshibendi and Halveti Sufi Orders 11. Kadiri and Rifai Sufi Orders 12. Sadi and Melami Tariqat 13. Bektashi Sufi Order 14. Social relations of Sufi Orders in the Balkan societies							
Course Outline							
Week	Topic						
1	1. What is Sufism, its written sources and its religious foundations Report between Sufism and Islam, 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 Sufism represented in the verses of the Qur'an, the hadiths of the Prophet, peace be upon him. and in the metageographical and cosmohistorical 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, Hakikah and Marifa are the basic foundations in clarifying the source and being of this science, and in particular Sufi knowledge and cognition. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:15-37. Annemarie Schimmel, Mystical Dimensions of Islam (1978)						
2	Terminology and basic characteristics of Sufism Like any other theological and philosophical discipline, Tasawwuf 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. The Sufis in observing and grasping the reality of being and getting closer to God, as two primary goals of the discipline of Tasawwuf, have developed a vigorous terminology, which at the same time represents the basic characteristics of Tasawwuf. 1. Psychological terms of Tasawwuf: a) Akl (Reason); b) Rot (Heart); c) Ruh (Soul); d) Nefs (Uni) 2. Terms of Sufic states and positions (makams and haless): a) Dhikr (Remembrance); b) Tawba (Repentance); c) Zuhd (Asceticism); d) Mehabbet (meaningful love); e) Hawf (Fear); f) Vejd (Ecstasy). Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:38-62. Annemarie Schimmel, Mystical Dimensions of Islam (1978)						

3	<p>Zuhdi and the first zahids In the first centuries, Tasawwuf 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, Vejsel 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 (Keshf), for istikamat than for Keramet, or, to put it briefly, more emphasis is placed on practice than theory. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:38-62; Annemarie Schimmel, Mystical Dimensions of Islam (1978)</p>
4	<p>The development of Sufism and the first Sufis The 3rd and 4th centuries of the Hijri were decisive in the systematization of Islamic disciplines, including Tasawwuf. 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 . The phase of tasawwuf: The mature movement of zuhd, in the year 200)815 gave birth to the stream of tasawwuf. This current brought knowledge ('ilm), knowledge (marifet) and ecstasy (vajhd) to the fore and deed (amel), respect (ta'ah) and asceticism (zuhd) to the fore. Marruf Kerhi (d. 200815), Bishr Hafijj (d. 2277841), Abu Suleiman Darani (d. 215/830), Dhunnun Misri (d. 245/859), Bayezid Bistami (d. 234/848 or 261/874) , Junayd (d. 297/909), Abu Said Harraz (d. 272/885), Seri Sakati (d. 257/870), Hamdun Kassar (d. 271/884), Hakim Tirmidhi (d. 285/898) , Sahl Tusteri (d. 273/885), Abu Hussein Nuri (d. 295/907) and Abu Hafs (d. 260/873) are the Sufis who lived in the 3rd century and who founded tasawwuf. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:62-71; Annemarie Schimmel, Mystical Dimensions of Islam (1978)</p>
5	<p>From Sufism to Tariqs Starting from the VI/XII century, it began to be institutionalized in specific mystical paths named as tariqats. The belief of the Sufis that the ways of approaching God are countless, has been socialized through their various tariqas and methods. Tarikat is an Arabic word which means path to be followed, method to be followed, state and position. In the beginning, the tariqat had the meaning of leaving the world to gain the hereafter and the path that would be followed in the education of the spiritual powers, the control of the drives of the self and of the human character. While later, tariqa meant the set of rules and ethical-social principles followed by persons who receive spiritual education under the control of a sheikh and within a certain teqeah. The purpose of the tariqat is to highlight the spiritual values of divine origin hidden inside the follower of the tariqat (murid) and help them find Allah. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:72-84; Annemarie Schimmel, Mystical Dimensions of Islam (1978)</p>
6	<p>Tarikats and tekke as institutions A large number of tariqats present in the Islamic world belong to one of the aforementioned groups, but they are mainly named after their founder or after the name of senior sheikhs within a particular tariqat who made changes in the form of rituals and special manifestations for Tasawwuf, such as dhikr, sejr-i suluk, etc. The temples are places where Sufi Islamic thought was worked on, analyzed, experienced and from where it was later presented to the population. As institutions of Tasawwuf and an integral part of Islamic civilization, they represent charitable institutions in which the adherents of the tariqat (Murids, Muhibs) live or stay, who under the subject and meaning control of a certain sheikh try to embellish their morals and ethics in basis of Islamic Sufi principles. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:72-84. Annemarie Schimmel, Mystical Dimensions of Islam (1978)</p>
7	<p>Ibn Arabi and "Wujhud Wahdat" The question of being and the relations between existing segments on the physical and metaphysical platform have been among the main problems discussed in religious and philosophical circles in the four corners of the world. Since the essence of being is not known by anyone other than Allah, various thinkers, based on their philosophical, apologetic or mystical systems, have developed different theories about the essence of being. Vahdet-i vujhud i.e. acceptance of God's Person (dhat) as transcendent, while His names and qualities (esma ve's-sifat) as immanent. Rejection of any real existence other than God, but considering them as reflections (tajhel-liyat) of the names and qualities of God and verifying all this not in a speculative way but through esoteric experience and discovery (mukashefe). According to Sufis, wahdat-i wujudi represents the most perfect form of tawhid. This theory is present in the sayings of certain Sufis since the early days of mystical activities within Islamic society, but it was systematized by the doyen of the philosophical Tasawwuf Muhjuddin ibn Arabi. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:67-72; Annemarie Schimmel, Mystical Dimensions of Islam (1978)</p>

8	Midterm exam
9	<p>Tasawwuf institutions in the Balkans The Balkans is considered by a large number of historians and culturologists as a crossroads of confrontation between Eastern and Western civilizations. It has been a bridge for the transfer of Eastern culture, civilization and religious ideas to the West, but also vice versa. The geostrategic position of the Balkans is such that it has attracted all the big states to settle there and have it under control. After the flood of the Islamic religion from the Arabian Peninsula and its passage to Europe and Asia Minor, Muslims also thought about the transmission of the Islamic idea to the Balkan countries. In the pre-Ottoman period, even though in a more individual way, the existence of Muslims in the Balkan countries is encountered. During the period of the Ottoman State, the Halvetiyye, Mevleviyye, Rifaiyye, Sadiyye, Nakshibendiyye, Kadiriyye and Bektashiyye tariqas had the most vigorous activity. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:67-72:85-115. Annemarie Schimmel, <i>Mystical Dimensions of Islam</i> (1978)</p>
10	<p>Mevlana and the Mevlevi Order The Mevlevi sect was founded at the end of the 12th century in Konjë and its surroundings by Mevlana Xhelaluddin Rumi (d. 672/1273), while it took its final form at the time and with the activity of Mevlana's son, Sultan Veledi (d. 712/1312). In the formation of Mevlana as a Sufi and in his tariqat later, several people have had an important influence, at the head of which is undoubtedly Shemsî Tebrizî. Mevlana Xhelaluddin Rumi and his work "Mesnevi" have had a special place both among other Balkan peoples and among Albanians. Some of the Albanian poets in the Ottoman period as well as in the post-Ottoman period wrote poems in which they were directly inspired by the works of Mevlana. For example, the doyen of Albanian literature, Naim Frashëri, in "Dhembjet e Fyelli" was directly inspired by the first eighteen verses of "Mesnevia" dedicated to Nej. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:67-72:116-129. Annemarie Schimmel, <i>Mystical Dimensions of Islam</i> (1978)</p>
11	<p>The Nakshibendi and Halveti sects The Nakshibendi sect got its name from the well-known Sufi of Bukhara in the 14th century Sheikh Hajje Bahauddin Muhammed Nakshibend Bukhari (d. 791/1389). The distinguishing characteristics of this tariqat are: following the "middle path" in Sufi views; the meticulous application of the principles of Islamic Sharia. The Halveti sect, starting from the 16th century, has been the most widespread mystical path in the Islamic world. This tariqat was founded by the student and murid of Ibrahim Zahid Gejlani, Omar al-Halveti (d. 750/1349). Halvet (solitude) was one of the most preferred forms of self-purification and education by the Sufis from the earliest periods and was accepted as one of the fundamental principles of ascetic life. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:67-72:130-157. Annemarie Schimmel, <i>Mystical Dimensions of Islam</i> (1978)</p>
12	<p>The Kadiri and Rifai sects The Kadiri Tariqat together with the Rifai (Rufai) Tariqat are among the first and oldest tariqats. The founder of the Qadiri Tariqat is Abdu'l-Qadir Gejlani, whose fame has been achieved by few people in Islamic history. The founder of the Qadiri Order, Abdu'l-Qadir Gejlani, was born in 470/1077 and died in 561/1165, that is, he lived 91 years. The Kadiri sect penetrated into Anatolia from the middle of the 15th century through Eshrefoglu Abdullah Rumi (d. 874/1469), while in Istanbul and the Balkans in the 17th century through Ismail Rumi (d. 1041/1631-32). The founder of the Rifai Tariqat is Ahmed b. Ali al-Mekki b. Yahya ar-Rifai (512-578/1118-1182). Ahmed er-Rifai, died only a few years after Abdu'l-Kadir Gejlani. The sect founded by Ahmed er-Rifai has spread over a very wide territory even in the Balkans. In the 19th century, the dervishes of the Rifai Order were mostly spread in Kosovo and Macedonia, very few in Albania and almost none in Bosnia and Serbia. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:67-72:158-171. Annemarie Schimmel, <i>Mystical Dimensions of Islam</i> (1978)</p>
13	<p>The Sadi and Melami sects Among the tariqats which have been active and with their activity have influenced the formation of religious, cultural and social life in the Balkans, especially in the 18th and 19th centuries, the Sadi Tariqat also belongs. This tariqat was founded in Damascus by Saduddin Muhammed al-Jibawi (d. 700/1300). During the life of the founder and after him, the tariqat spread in Syria and Egypt, while in the Ottoman State, the Sadi Tariqat penetrated at the beginning of the 18th century. The thought of melamet, conceived in the form of "Presenting goodness and not concealing evil", in Islamic Tasawwuf has been encountered by almost all ascetics and Sufis within the Islamic territory. Starting from the 8th century until the end of the 19th century, Melamija is found in three main periods. 1. Melamijja of the first period or Kassarijja. 2. Melamijja of the second period or Bajrami-Melamijje. 3. Melamijje of the third period or Melamijje Nurijje. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:67-72:172-176, 189-195. Annemarie Schimmel, <i>Mystical Dimensions of Islam</i> (1978)</p>

14	Bektashi sect The history of the Bektashi Tarikat begins with the life and work of its founder, Haxhi Bektash Veliu. Haxhi Bektash Veliu is a great Sufi who was brought up and educated by the sheikhs and fathers of the Jesevi Tariqat. We know very little about the life of this person who will leave an important mark on Islamic history from the 13th century onwards. The second leader of the Bektashi Tariqat is Ballëm Sultani. He also made some changes in the way of implementing Bektashi rites and erkan; systematized and disciplined the organization of taqs and formed the group of mujherreds (unmarried), who would dedicate their whole lives to the tariqat. After Ballem Sultan, the Bektashi Order, with the blessing of the Great High Gate, has spread to Anatolia and the Balkans. Since then, the janissaries have been included in the Bektashi teke. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:67-72:177-188. Annemarie Schimmel, Mystical Dimensions of Islam (1978)
15	Social relations of tariqats with Balkan societies In the Ottoman period, Tasawwuf spread not only among the common people but also among local administrators and scholars. The forms of social behavior established with the different social strata by the Sufis and the unity of the goals of the Sufis, administrators and scholars, even more brought these strata of society closer to each other. In the beginning, shrines were built on the outskirts of cities and settlements, in places chosen by the traveling dervishes themselves, while later, with the special help of the High Gate, they were built in places that were more suitable for the practice of obligations. of guidance (irshad). Both in the rest of the Islamic world and in the Balkans, the Taqqa have had a wide field of action. During the Ottoman period, they have served as schools, places for treatment, places for recreation, vacations, centers for fine arts, literary buildings, shrines, etc. Izeti, Metin, Kllapia e Tesavvufi, FSHI, Skopje 2004:67-72:196-208 Annemarie Schimmel, Mystical Dimensions of Islam (1978)
16	Final Exam
Prerequisites	The student must attend the course at a minimum rate of 75%.
Literature	• Izeti, Metin, Kllapia e Tesavvufit, Fakulteti i Shkencave Islame, Shkup, 2004.
References	• Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Press (1978)
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	30	
Quizzes	0	0	
Projects	1	20	
Term Projects	0	0	
Laboratory	0	0	
Class Participation	0	0	
Total in-term evaluation percent		50	
Final exam percent		50	
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	1	3	3
Midterms	1	2	2
Final Exam	1	2	2
Other	0	0	0
Total Work Load			127
Total Work Load / 25 (hours)			5.08
ECTS			5.00