

HIST210Z
Saints, Dervishes and Society in the Islamic World
09:00AM-12:00PM & 01:00PM-02:00PM
Tentative Syllabus – Subject to Change

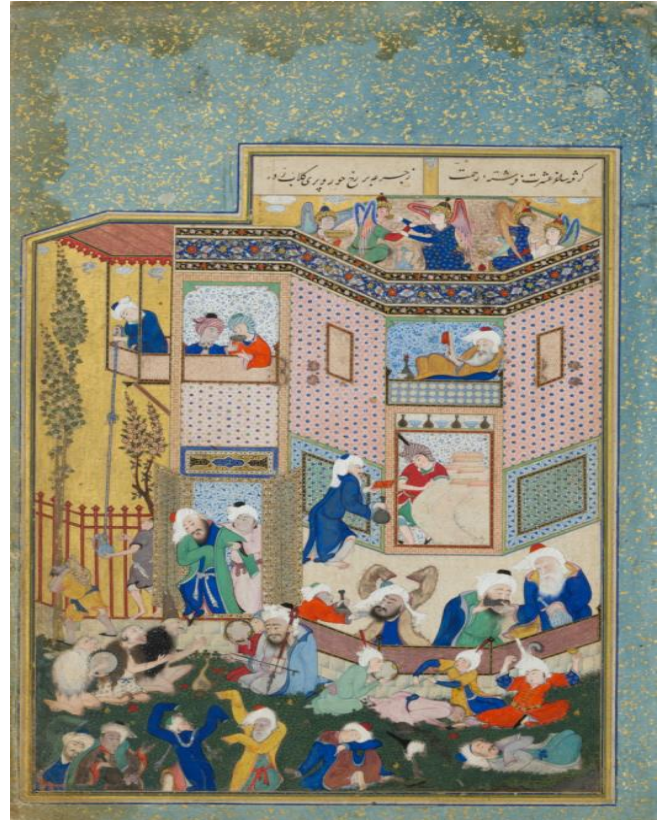
Hasan Karatas
Office: PAC #316

Student Hours:

Tuesdays & Thursdays, 12-1pm or by
appointment.
hkarata@wesleyan.edu

Course Description:

This course will introduce students to the history, culture, and basic tenets of Islamic Mysticism from its beginnings till the modern period. In addition to major concepts, institutions and textual tradition of Sufism, the course will focus on the social and historical condition that gave rise to them. Chronological order will be followed when treating the evolution of Sufism from the origins of Sufism with extraordinary ascetics in 8th century to full-fledged Sufi institutions today.



Learning Objectives:

- a.) To teach basic methods of historical inquiry and analysis of sources
- b.) To increase knowledge of the mysticism in the Islamicate World;
- c.) To develop research, written, and oral expression skills.

Textbooks:

- Knysh, Alexander. *Islamic Mysticism: A Short History*, BRILL, 1999. ProQuest Ebook Central, <https://ebookcentral.proquest.com/lib/wesleyan/detail.action?docID=1092439>.
- Schimmel, Annemarie. *Mystical Dimensions of Islam*, University of North Carolina Press, 1977. ProQuest Ebook Central, <https://ebookcentral.proquest.com/lib/wesleyan/detail.action?docID=3039486>.
- Other readings and the primary sources will be uploaded in Moodle.

Grading:

| | |
|-----------------------------------|------|
| Attendance and Participation..... | 20 % |
| Free Form Daily Reports..... | 60 % |
| Final Essay (Take Home) | 20 % |

Grades are based on the standard scale available here:

https://www.wesleyan.edu/registrar/general_information/GPA_calculation.html

Assessment:Attendance & Participation (20%)

This course is designed as a platform for a collective learning experience through active participation. Active participation involves daily reports, joining all discussions by asking questions, making creative speculation, and responding to one another's comments. THERE IS ABSOLUTELY NO SILLY COMMENT OR QUESTION in the classroom as long as you respect other's viewpoints. You are encouraged to use knowledge from your background. Students who do not participate as outlined above will not receive an A, even if they have perfect attendance.

Please attend regularly and on time. Attendance will be taken from the first day till the end of the classes.

Free-From Daily Reports (60%)

Most of the learning in this course will take place through regular writing exercises. You are expected to write 250 words (min.) long pieces with a list of two questions and five key terms, due midnight before the class day. Daily reports will be submitted via Moodle. These exercises will;

- a) Help you cope with the confusion caused by encountering an unfamiliar field and culture,
- b) Prepare yourself for the class by organizing your thoughts and raising questions,
- c) Help me to build an effective classroom session by informing me about your interests and the parts where you struggle.

Final Exam (35%)

There will be a take-home final, in which I will ask essay questions about larger historical patterns and look for your ability to synthesize the material and see the bigger picture. I plan to pick the final exam questions from those provided by you in your daily reports. Your final paper are expected to be 1200-1500 words long.

You are always welcome to rewrite your daily reports.

Time Commitment

While the exact time commitment for the class will vary individually and over the semester, I recommend that you budget approximately three out-of-class hours for every class hour to complete the reading, assignments, homework, and project. I have designed the class so that it should be feasible to satisfactorily complete the requirements with approximately twelve hours per week of time commitment. If you are spending more time than this regularly, I encourage you to check in with me.

Students with Disabilities

Wesleyan University is committed to ensuring that all qualified students with disabilities are afforded an equal opportunity to participate in, and benefit from, its programs and services. Since accommodations may require early planning and generally are not provided retroactively, please contact Accessibility Services as soon as possible.

If you have a disability, or think that you might have a disability, please contact [Accessibility Services](#) to arrange an appointment to discuss your needs and the process for requesting accommodations. Accessibility Services is located in North College, rooms 024/218, or can be reached by email at accessibility@wesleyan.edu.

Religious/Spiritual Observance Resources

If you anticipate that your religious/spiritual observance may conflict with academic obligations such as attending class, taking examinations, or submitting assignments, you can work directly with your professor to make reasonable arrangements. Should you require additional support or guidance, please feel free to reach out to Rabbi David Teva, Director of the Office of Religious and Spiritual Life at dleipzig@wesleyan.edu or any of the chaplains in the Office of Religious and Spiritual Life at <https://www.wesleyan.edu/orsl/index.html>.

For a list of religious holidays celebrated by members of the Wesleyan community, go to Wesleyan's Multifaith calendar which can be found at: <https://www.wesleyan.edu/orsl/multifaith-calendar.html>.

Title IX Resources

If past trauma inhibits your ability to fully participate in class, please contact Debbie Colucci, Deputy Title IX Coordinator, at dcolucci@wesleyan.edu, or your class dean. Additionally, and if you are comfortable, you can work directly with your professor to make reasonable arrangements. If you would like to talk with a confidential resource about all of your options for care and support under Title IX, you can contact Johanna DeBari (SHAPE Office Director) at jdebari@wesleyan.edu.

Classroom Behavior

Students and faculty each have responsibility for maintaining an appropriate learning environment. Those who fail to adhere to such behavioral standards may be subject to discipline. Professional courtesy and sensitivity are especially important concerning individuals and topics dealing with differences of race, color, culture, religion, creed, politics, veteran's status, sexual orientation, gender, gender identity, gender expression, age, ability, and nationality. Class rosters are provided to the instructor with the student's legal name. I will gladly honor your request to address you by an alternate name or gender pronoun. Please advise me of this preference early in the semester so that

I may make appropriate changes to my records. For more information, see the policies on [the student code](#).

Discrimination and Harassment

Wesleyan University is committed to maintaining a positive learning, working, and living environment and does not tolerate identity-based [discriminatory harassment](#) and/or [sexual misconduct](#) against students, faculty, staff, trustees, volunteers, and employees of any university contractors/agents. For purposes of this Wesleyan policy, identity refers to one's race, color, religion, national or ethnic origin, age, disability, veteran status, sexual orientation, gender, gender identity, and gender expression. The Office for Equity and Inclusion serves students, faculty, and administrators and develops policies and procedures regarding issues of diversity and equal opportunity/affirmative action. Individuals who believe they have been discriminated against should contact the [Office for Equity and Inclusion](#) at 860-685-4771.

Honor Code

All students of Wesleyan University are responsible for knowing and adhering to [the Honor Code](#) of this institution. Violations of this policy may include cheating, plagiarism, aid of academic dishonesty, fabrication, lying, bribery, and threatening behavior. All incidents of academic misconduct shall be reported to the Honor Code Council – Office of Student Affairs. Students who are found to violate the academic integrity policy will be subject to both academic sanctions from the faculty members and non-academic sanctions (including but not limited to university probation, suspension, or expulsion). The [Office of Student Affairs](#) has more information.

COURSE CALENDAR

Prework: Complete the reading for the first day of class. An assignment will be posted via Moodle shortly after New Year's Day.

January 9 **What is Sufism? Literature, approaches and origins.**
Schimmel, p. 3-42
Knysh, 1-32

January 11 **Systematization of the Sufi Tradition**
Schimmel, p. 42-77
Knysh, p. 116-140

January 12 **The Path: Major Concepts and Institutions**
Knysh, p. 301-326
Schimmel, p. 187-227

January 13 **Rise of Tariqah Sufism**
Knysh, p.169-239
Schimmel, p. 244-259

January 15 **Antinomianism & Theosophy in Sufi Tradition**

Schimmel, p. 259-286
Knysh, p. 163-169

January 16 **Sufi Architecture**

Ephrat, Daphna, and Paulo G. Pinto. "Chapter 5 Şūfī Places and Dwellings". In *Sufi Institutions*, (Leiden, The Netherlands: Brill, 2020)

Karataş, Hasan. "An Idiosyncratic Building in Amasya? Early Ottoman Architecture and the Waqfiyya of the Yakub Pasha Çilehane-Mosque." *Muqarnas* 37, no. 1 (2020): 291–313.

January 17 **Sufi Literature**

Schimmel, p. 287-328

Knysh, p. 150-169, 264-280

January 18 **Sufism in the Subcontinent**

Knysh, p. 280-289

Schimmel, p.344-383

January 19 **Sufism in Africa, Caucasia**

Knysh, p. 245-264, 289-301

January 22 **Sufism in the West**

Sedgwick, Mark, 'Introduction', *Western Sufism: From the Abbasids to the New Age* (New York, 2016.)

Acim, R. (2018). The Reception of Sufism in the West: The Mystical Experiences of American and European Converts. *Journal of Muslim Minority Affairs*, 38(1), 57–72.

SYLLABUS SUBJECT TO CHANGE