

## Course Syllabus

**Course:** Mysticism

**Study Program:** Islamic Theology

**ECTS points:** 4

**Course Status:** Obligatory

**Course Code:** 413

**Schedule of Classes:** 2+0

**Academic Year:** 2026/2027

**Semester:** VIII

**Teacher:** Prof. ass. Dr. Abdylkader Durguti, **e-mail:** [abdulkaderdurguti@gmail.com](mailto:abdulkaderdurguti@gmail.com)

### **Short Course Summary**

This course will give an introductory insight into the inner dimensions of morality and spirituality as reflected in the Islamic mystic also known as Sufism. It will be taught about theory, practice, history and leading figures in this field. At the same time, the role of mysticism in popular Islam and the challenges faced by this spiritual experience in the modern world are explored. The main themes of mysticism will be considered, ranging from the variety of definitions, rituals and orientations, to the examination of the ways in which Islamic Mysticism is expressed - in theology, poetry and art. Topics in this subject include early asceticism, medieval Sufism and later rituals, especially those found in Albanian lands. The study will contain definitions, worldview and processes of the development of mysticism, from its present to the present, as well as the relation of this subject with other sciences, and in particular focus on the similarities and differences between the mystical Islamic field.

### **Expected learning outcomes and objectives:**

- Equipping students with basic knowledge in the field of mysticism in general and Islamic in particular. The student will explore the concept, origin and stages of development, its structure, its relationship with other sciences, different worldview.
- Developing skills to analyze the data of various mystical concepts which includes the study program so that it can draw conclusions for them.
- Advancing the critical sense in terms of assessing arguments based on relevant facts from Islamic sources. Because the development of mystical thought is an unstoppable issue, it requires the attention of each generation to achieve sounder knowledge.

### **Expected learning outcomes (knowledge, skills and competences)**

**By the end of the course students will be able to:**

1. Knowledge for setting up bases of history of religion by the Muslim scientists and those from the Demonstrate an understanding of the main topics of Mysticism;
2. Describe the development processes, prevailing practices, beliefs and perspectives;
3. Identify the characteristics of Islamic mysticism, prominent figures and personalities, as well as the impact of the field on other disciplines.
4. Compare between the various mystical currents that they study during the course.
5. Discuss topics of mysticism based on their arguments, reaching clearer and objective conclusions.
6. Defend the positions of various mystical orders, as the founders conceived.
7. Submissive critical thinking on each of them, ending with the most sound arguments.
8. Apply the knowledge gained in their religious and fellowship relations

**Teaching methodology:**

Teaching/Learning Methodology :

The lesson will be held in the form of lectures, through the projector, which helps students understand the lecture more clearly, stimulate them in interactive discussions, asking questions and analyzes within the lecture held. Also, various seminars and essays will be held, which will be presented individually as well as group and self-evaluation tests. Students also have the opportunity to contact the professor during the preparation of the course and receive guidance in order to achieve the best quality and results.

**Course content:**

**Week One: Introduction, representing of the syllabus, methodology, organization and general reviews: Mysticism as a whole human phenomenon, not just religious.**

**Week Two: What is Mysticism? What characterizes it? Was it different from Sufism?**

**Interactive conversation, comparing these concepts with each other. Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, (pp. 14-27).**

**Week Three: The Historical Development of Islamic Mysticism - Sufism: Sources, Subject and Purpose.**

**Discussion of the Need for Islamic Mysticism.**

**Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, p. (pp. 48-61)**

**Week Four: The relationship of Islamic Mysticism with other areas of knowledge. Her relationships with Islamic sciences, natural sciences, and philosophy, literature and fine**

arts. Proposal of seminar topics - Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, (pp. 51-62). Osman Nuri Topbash, Tasavvufi or Islamic Mysticism, (pp. 66-90).

**Week Five: Epistemology inspired (Sufis). Ways of Knowledge in Inspiring Methodology. Ontology. The Meaning of Ontology and Metaphysics. The debate about inspirational epistemology and between different currents.**

**Literature: Zija Abdullah, Introduction to Philosophy, (pp. 68-85). Sulejman Ulludag. The Structure of Islamic Thought, (pp. 148-166 & 232-248).**

**Week Six: The History of Islamic Mysticism: The Three Periods; asceticism, tesavvufi, tarikati. Analysis of the results of the test conducted, and interactive talk about the introduction of tarikat in Albanian lands. Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, (pp. 65-123).**

**Week Seven: The Terminology of Islamic Mysticism; moral terms. The first test. Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, (pp. 129-151)**

**Week Eight: The Terminology of Islamic Mysticism; the terms of ethics in Sufis learning. The debate about the views of co-religion in various sufite currents.**

**Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, (pp. 152-167).**

**Week Nine: The Terminology of Islamic Mysticism; terms of mood and knowledge.**

**Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, (pp. 168-190).**

**Week Ten: Institutions of Islamic Mysticism; teques and vows.**

**Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, (pp. 190-230).**

**Week Eleven: Islamic Mysticism in the Balkans: Penetration and Social Relationships.**

**Discuss about their contribution to mystics and other Islamic sciences. Literature: Metin Izeti, Tesavvufi Class, (pp. 85-115 & 196-206)**

**Week Twelve: Islamic Mysticism in the Balkans: Representative Currents (Tarikatet). Repetition from previous hours.**

**Literature: Metin Izeti, Tesavvufi Class, (f.116-195)**

**Week Thirteen: Issues of mystical Islamic thought and practice: Being, knowledge, and man. Tevessuli, Teberruki, Kerameti, Rabita and visit the graves.**

**Literature: H. Kamil Yilmaz, Introduction to Tesavvuf, (pp. 231-250 & 251-269).**

**Week Fourteen: Ihsani: Qur'anic roots, rising levels and manifestations. Literature: S. Murata and W. Chittick. *The Vision of Islam*, (pp. 369-423).**

**Week Fifteen: Positives and criticisms about Islamic mystics.**

**Literature: Sulejman Ulludag. *The Structure of Islamic Thought*, (pp. 166-200).**

**The final test, students are divided into two groups to hold this test**

### **Evaluation criteria and components:**

- Attendance and engagement in lectures 10%
  - Seminar works 20%
  - Intermediary test 30%
  - Final exam 40%
- Total 100%

### **Required reading:**

1. H. Kamil Yilmaz, *Hyrje në Tesavvuf*. Tetovë: 2002
2. Metin Izeti. *Kllapia e Tesavvufit*. FSHI, Shkup: 2004
3. Sulejman Ulludag. *Struktura e Mendimit islam: selefizmi, kelami, tesavvufi, filozofia*
4. Zija Abdullahu, *Hyrje në filozofi*. (f. 68-85)
5. Sachiko Murata dhe William C. Chittick. *Vizioni i Islamit*. Prof. dr. Sokrat Ahmetaj (përkth.)

### **Optional reading:**

1. Martin Lings. Çfarë është sufizmi? Edin Lohja (përkth.), Shkup: Logos-A, 2010. <https://www.logos-a.com/online/book/74/read>.
2. Selçuk Eraydin. *Tesavvufi dhe tarikatet*. Metin Izati (përkth.), Tetovë: 2001.
3. Sejjid M. Nakib el-Attas. *Hyrje në metafizikën e Islamit: paraqitje e elementeve themelore të botëkuptimit islam*. Urim Poshka (përkth.), Shkup: Logos-A, 2011.
4. Muhammed el-Gazali. *Arti i dhikrit dhe i lutjeve të pejgamberit të fundit*. Sadush Tahiri (përkth.), Shkup: Logos-A, 2008.
5. William C. Chittick. *Kërkime për zemrën e humbur*. Sokrat Ahmetaj (përkth.), Tiranë: Eneas, 2012.
6. Fazlur Rrahman. *Islami*. Eqrem Kryeziu (përkth.), Shkup: Logos-A, 2010.
7. Annemarie Schimmel. *Sufism*. Encyclopædia Britannica. Encyclopædia Britannica Online. <https://www.britannica.com/topic/Sufism>.
8. Lloyd Ridgeon. *The Cambridge companion to Sufism*. US: Cambridge University Press, 2015.
9. John O. and Kazuo Ohtsuka. Sufism. In *The Oxford Encyclopedia of the Islamic World*. *Oxford Islamic Studies Online*,

<http://www.oxfordislamicstudies.com/print/opr/t236/e0759>.

10. William C. Chittick. *Sufism-A beginner's guide*. Oxford, oneworld pub.: 2008.