

**INSTITUTE**  
for **SUFI**  
**STUDIES**  
ÜSKÜDAR  
UNIVERSITY



## MESSAGE FROM THE DIRECTOR

*The Institute for Sufi Studies at Üsküdar University was established through the joint efforts of Üsküdar University's President Prof. Dr. Nevzat Tarhan and founder of Kerim Foundation Cemalnur Sargut in July 2014. The first thematic university in Turkey on behavioural sciences and health, Üsküdar University has undergraduate studies in philosophy, psychology, sociology, bioengineering, molecular biology, and genetics. The graduate programs established in the Health, Humanities, and Applied Sciences Institutes of the University conduct leading research in the fields of clinical and applied psychology, social services, behavioural sciences, and neuroscience.*

*The Institute for Sufi Studies aims to become an internationally renowned environment of science and art that will serve humanity in reaching peace and happiness. With this initiative, tasawwuf's teaching of beautiful conduct and the relations between religion and human behavior will be put forward in an interdisciplinary manner. It is the first institutional structure specialized on Sufi studies not emerging from Schools of Divinity in Turkey's modern university history. The Institute will provide the opportunity of graduate education on Sufi studies for all those interested from any background.*

*The Institute will develop joint graduate study programs and projects within the framework of international academic partnership initiated by the Turkish Women's Cultural Association and Kerim Foundation. These two NGOs have been working to foster scholarship on Sufism ranging from the endowment of a distinguished professorship at the University of North Carolina at Chapel Hill to establishment of the Islamic Studies chair of Peking University and to the Kenan Rifai Center for Sufi Studies at Kyoto University.*



*The Institute will also search for the answer to "what types of solutions" these values can bring to different problematic areas. Holding quarrels and conversations about conflict zones in a more level-headed manner will be made possible through the rich communication opportunities that will be gleaned from the depth of tasawwuf.*

*Istanbul is in a position to be regarded as the natural center of tasawwuf in Turkey and the world due to its distinguished Muslim Sufi culture, its multicultural structure as an imperial legacy, its treasure of Sufi manuscripts and primary sources, and its role to be a center of science, culture, and art in Turkey. We aspire that the institute will soon become a center of attraction for humanities, social sciences, religious studies, health sciences, and fine arts.*

**Elif ERHAN**

Founding Member of the Kerim Foundation  
**Director of the Institute for Sufi Studies**  
Üsküdar University



## AIMS AND OBJECTIVES

The purpose of the Institute is to create an environment of science and art based on interdisciplinary works using Sufism's holistic and in-depth view in order to serve humanity in reaching peace and happiness. With the programs that it will initiate as an institute of specialization, the aim is to raise individuals who have internalized humanistic and ethical values, who are sensitive towards art, who think, research, create, and know the value of time, who are hard-working and of great capacity for well-seeing. According to Sufism, the goal of science is to carry these values beyond simply knowing them and to actually apply them to one's life and to use them for the happiness and advancement of humanity.

**The Institute will be engaging in the following activities in order to fulfill its purpose**

Initiate graduate study programs

•

Organize educational programs that are open to the public

•

Actualize domestic and international research projects

•

Develop joint educational programs with both domestic and international universities

•

Engage in other academic activities

•

Arrange art performances, exhibits etc. on classical Islamic art and music

•

<http://tasavvuf.uskudar.edu.tr/en>



## GRADUATE STUDY PROGRAMS

### Sufi Culture and Literature MA Programs (Thesis/Non-Thesis)

Today, academic studies and research are quickly distancing from the understanding of being 'profession-focused.' Many disciplines are entering into a deeper relation with topics of religious studies and methodology. The area of tasawwuf encompasses a large extent of interest ranging from fundamental Islamic studies to literature and philosophy, history and sociology, psychology, music and architecture, other area studies and art, and from political philosophy to popular culture. As the result of a thousand years of Muslim civilizations, Sufi culture spread into the matter of everyday life; its capacity to add more to our world of culture and thought is only possible through the development of new programs and institutional activities.

The Institute for Sufi Studies began the "Sufi Culture and Literature" MA non-

thesis program in February of 2016 and matriculated its first students in the Spring Semester of the 2015-2016 academic year. The program provides the opportunity for all interested from different disciplines to be informed of tasawwuf and related subjects. Due to the interest in the program and based on the allocations it gained the Institute, Üsküdar University has officially begun the Sufi Culture and Literature MA Program with Thesis as of the Fall Semester of the 2017-2018 academic year.

The content of the MA program of Sufi Culture and Literature has been structured in a holistic manner by starting with the doctrine of tasawwuf considered alongside the history and literature of tasawwuf within the context of introductory Islamic studies, and related to the other areas of various social sciences and humanities through the main topics of Islamic thought and history of civilizations. At the same time, the program aims to contribute to the production of cultural works based on the perspective of "Muslim civilizations, tasawwuf thought and culture" that takes up a wide cultural geography as its base. When considered



more closely, it is observed that any work done on culture in this geography must inevitably apply to the area of tasawwuf. Area Studies and Religious Studies can offer new opportunities. Research on tasawwuf can also bring different viewpoints to those interested in sociology and human psychology today.

The program, with the teaching of Ottoman Turkish as among the main research languages of the area of tasawwuf, also provides supportive Arabic courses. The Arabic language teaching has been structured in accordance with classical Ottoman style in order to aid students' understanding of classical texts. Introduction to Persian language is among the elective courses.

The MA program with thesis includes a semester-long academic preparation part. Except for graduates of the Divinity School, all students are required to take the classes of the academic preparation. Those with the necessary language skills will be exempted from the academic preparation's language classes. The preparation includes Ottoman Turkish, Introduction to Arabic, and Introduction to Islamic Studies classes.

The student, if they so request, can also take a year-long preparatory Arabic program. The preparatory Arabic program is given within the framework of the special protocol the Institute has developed with the International Arabic Center for Education Implementation and Research of 29 Mayıs University.



## CURRICULUM

### Sufi Culture and Literature MA Programs

<http://tasavvuf.uskudar.edu.tr/en/page/sufi-culture-and-literature-masters-degree-content>

#### Prerequisites for MA Program with thesis

Introduction to Islamic Studies TSV 565  
Ottoman Turkish TSV 507  
Introduction to Arabic Language TSV 562

#### Mandatory Courses for MA with thesis

Sufi Thought TSV 533  
History of Sufism TSV 535  
Research Methodology TSV 531  
Sufi Culture and Art TSV 534  
Sufi Literature and Textual Analysis TSV 536  
Seminar TSV 566  
MA Thesis TSV 590

#### Mandatory Courses for MA without thesis

Sufi Thought TSV 533  
History of Sufism TSV 535  
Ottoman Turkish TSV 507  
Introduction to Arabic Language TSV 562  
Research Methodology TSV 531  
Sufi Culture and Art TSV 534  
Sufi Literature and Textual Analysis TSV 536  
Graduation Project TSV 581

#### Elective Courses

TSV 540 Sufi Texts in Arabic  
TSV 542 Sufi Texts in English  
TSV 544 Introduction to Rumi's Thought  
TSV 546 Significant Sufis in Turkish Literature  
TSV 548 Introduction to Ibn Arabi's Thought  
TSV 550 Sufism and Psychology  
TSV 552 History of Islamic Thought  
TSV 556 Introduction to Persian Language  
TSV 532 Sufi Classics  
TSV 538 Beautiful Conduct of Sufis  
TSV 526 Seminar on Sufi Texts  
TSV 528 History of Islamic Civilization  
TSV 558 Sufism and History of Religions  
TSV 563 Sufi Texts in Ottoman Turkish  
TSV 564 Tasawwuf and Poetry  
TSV 502 The Qur'an and Sunna in Light of Sufi Wisdom  
TSV 554 Post-19th Century Sufi Movements in Turkey and around the World



## EDUCATION PROGRAMS

### Continuing Education Programs on Tasawwuf

Continuing Education Programs are to provide information about Sufi Studies for those who have interest in Tasawwuf from different backgrounds and ages. These education programs are offered at daytime, evening, or weekend days for personal enrichment through lecture series and workshops. Upon completion, certificates are obtainable. Programs are listed below.

#### **Introduction to Sufism**

Introduction to Sufi Thought  
Introduction to History of Sufism  
Readings of Sufi Texts  
From Concepts to Contemplation  
Seminars on Sufism with Multidisciplinary Approach

*These courses are offered for 52 hours.*

#### **Ottoman Sufi Culture: Civilization, Knowledge and Art**

Muslim Civilizations  
Main Concepts of Tasawwuf  
Sufi Literature: Significant Sufis

#### **Ottoman Sufi Texts**

Seminars on Sufism with Multidisciplinary Approach

*These courses are offered for 52 hours.*

#### **Introduction to Religious Studies**

Principles of Muslim Faith  
Main Concepts of Muslim Religious Law  
Life of the Prophet Muhammad  
Main Topics in the Qur'an

*These courses are offered for 24 hours.*

#### **Sufi Masters' Readings of Texts**

Each term, a particular Sufi master's works are closely studied, analyzed, and interpreted. The program will follow Ibn Arabi's Fusus al-Hikam.

*These courses are offered for 24 hours.*

#### **Education Program on Allah, the Universe, and the Human in Sufi Texts**

Sufism has brought an explanation for humanity's oldest and most vital problem of the God-human, God-universe, and universe-human relations since the birth of religion and including the first periods where it was not referred to by this name. These explanations surround the entire worldview of Sufism. In order to explain this worldview



and demonstrate its main principles, Sufis have penned various works. In the history of Islamic thought, Sufism includes many original theories about the creation of the universe, the hierarchy within creation and humans' place within it, fate, human's free will, the hereafter, and humanity's salvation. Works that intensely focus on these theories will be analyzed in this program. Abd al-Karim Jili's *Insan al-Kamil* (Perfect Human Being) and *al-Kamal al-Ilahiyya* works will be the main focus of the program.

*These courses are offered for 20 hours.*

#### **Introduction to Research Methodologies in Religious Studies**

The goal of this program is to introduce the research methodology of religious studies pertaining to the theoretical problems and surrounding issues of the Orientalist approach. Particular attention is given to significant German scholars such as Hellmut Ritter (1892–1971) and Fritz Meier (1912–1998). The development of reading and writing skills are targeted through close study of their texts on Sufism.

*This program is offered for 14 hours.*

#### **Psychological Approaches to Self**

General View of Psychology: Development of Psychology from Historical Perspective  
Personality Analysis: To know ourselves

TA (Transactional Analysis): We are solving the codes of our relations

Social Psychology: General Human Tendencies

Transpersonal Psychology: Psychology of Ego

New Approaches in Psychology: Positive Psychology, NLP, EFT, EMDR, Neuro-Psychology

*This program is offered for 21 hours.*

#### **Seminar on Sufism and Cinema**

This program explores how Sufism and life can be viewed and interpreted through movies. Films are used as a platform for asking questions about various dimensions of life and Sufism.

*These courses are offered for 12 hours.*





### Introduction to Sufi Music

In this program, the place of Sufi music is explored as part of Sufi culture. Through music, the concepts of the Sufi lodge, forms of Sufi music, and composers and poets are studied. While learning about Seljukid and Ottoman Sufi music taste and understanding, the main target is to transmit this tradition to the present day.

*These courses are offered for 32 hours.*



### Online Education

Online Education Program is to provide information about Sufi Studies for those who have interest in Tasawwuf from different backgrounds and ages through Continuing Education Program.

This education program is broadcast live at the actual class time. Upon completion, certificates are obtainable.

Currently, the program of “Readings of Sufi Masters’ Texts” is available for online education.



## OUTREACH PROGRAMS

### THE PROJECT of THE BRIDGE OF TWO EASTS: SUFI CULTURE EDUCATION PROGRAM

The aim of this project is to enhance cultural and academic collaboration by gathering the available academic and research facilities of Turkey and Japan. This project helped to improve academic and cultural collaboration through the bridge established between the two countries by the possible Sufi studies.

Tasawwuf puts forward a doctrine in academic terms. Its cultural and ethical dimensions in social life entail a comprehensive field of interest regarding Turkey’s historical and cultural structure. In order to develop more understanding, researchers require the availability of and capacity to read and evaluate primary sources in their relevant contexts. Sufi texts written in Turkish are not well-known outside of the Turkish academic environment. Cultural, doctrinal, and ethical dimensions of Sufism have significant manifestations in Turkish society.

The Institute for Sufi Studies of Üsküdar University, the ASAFAS of Kyoto University,

and Kerim Foundation designed the Project of the Bridge of Two Easts: Education Program for Sufi Culture which operated for a year, beginning from September 2016 to October 2017. This project was partially funded by a grant of the Turkish Republic Prime Ministry, Presidency for Turks Abroad and Related Communities. Goals of the project have been mainly realized such as scholarly exchange, intensive education program for post-graduate and graduate students in Istanbul. There was an opening symposium which was held in Istanbul on October 22, 2016 at the Üsküdar University, hosted by the Institute for Sufi Studies. For this symposium three Japanese scholars came to Istanbul for their paper presentations. At the symposium, Prof. Yasushi Tonaga of Kyoto University Kenan Rifai Center for Sufi Studies, presented his edited volume of the *Bibliography of Sufism, Tariqa, and Saint Cult Studies in Japan* which brings into light that since the early 1900s up to present day there have been over a thousand works published. According to Tonaga’s *Bibliography*, among Japanese scholars’ works, Ottoman era Sufi Studies are not remarkable and this inventorial work idea was stimulated by the agenda of the project.



**Speakers of the opening symposium of the project:**

Yasushi TONAGA, Prof. Japan, Kyoto University, Director of Kenan Rifai Center for Sufi Studies, Graduate School of Asian and African Area Studies, “Past, Present, and Future of Sufi Studies in Japan: Three-Axis Framework of Sufism and Interdisciplinary Approach”

Masayuki AKAHORI, Prof. Japan, Tokyo, Dean of the Faculty of Global Studies, Sophia University in Tokyo, “Anthropological Understanding of the Three-Axis Framework of Sufism: With Comparison to Japanese Traditional Religion, Shintoism”

Daisuke MARUYAMA, Assoc. Prof. Japan, Tokyo, Department of Humanities at National Defense Academy of Japan, “The Interpretations of Sufism in Sudanese Tariqas: From the Perspective of “Three-Axis Framework of Sufism”

Mahmud Erol KILIÇ, Prof. Turkey, Istanbul, Advisor to Üsküdar University Chancellor Turkey, Istanbul, Marmara University, School of Divinity, Department of Tasavvuf, “Thoughts and Evaluation in the Context of the Project”

Osman Nuri KÜÇÜK, Prof. Turkey, Istanbul, Üsküdar University, Institute for Sufi Studies, “Place of Tasavvuf in Islamic Thought: Definitions by Early Sufis”

Ahmet Murat ÖZEL, Asst. Prof. Turkey, Yalova University, Faculty of Theology, Department of Tasavvuf, “A Finger Cut by Haqiqa Does not Hurt: Main Axis of Critiques towards Sufis Based on Early Classical Sufi Works”

On October 23 there was a workshop about “Structuring Translation Work on Sufi Texts in Turkish and Japanese.” The consensus of the workshop was to translate predetermined works collaboratively. It is anticipated that those translated works would foster the setting for academic capacity and advancement.

Üsküdar University, Institute for Sufi Studies offered an educational program on Sufi Culture to graduate students from Japan. The duration of the program was for 5 weeks; 180 hours of content theoretical courses and language classes (Modern Turkish and Ottoman Turkish) were offered. Five students at the graduate level from Kyoto University and Tokyo University attended the program. Courses on Ottoman Turkish and Paleography, introduction to Sufi thought, Islamic philosophy and



its primary sources, especially Turkish Sufi texts from the Ottoman period, were explored and analyzed. The collections of Sufi manuscripts in Turkey were introduced. This program can help young researchers learn about this society and culture rather than merely engage with the matter in an academic, literature-centered manner. Understanding Sufi themes in popular culture as fields of study provides significant clues for establishing cultural relations. Japan is representative of a significant academic tradition. It is highly expected that in the long run, young generation researchers’ prospective studies on Human and Social Studies will create a positive impact on both countries’ perspectives on society and contribute to the improvement of public diplomacy through these efforts. Turkish and Japanese researchers may also benefit from the project to explore new interests for their future studies.

The papers of the project’s opening symposium were published as the Kyoto Kenan Rifai Sufi Studies Series 2, *The Bridge of Cultures: Potentiality of Sufism* edited by Yasushi Tonaga, in May 2017, and was distributed at the closing conference at Kyoto University.

May 20-21, 2017, Conclusion Program of the Project

The project is completed by the Closing

Conference in Kyoto with a symposium titled “Islamic Studies and the Study of Sufism in Academia: Rethinking Methodologies,” that took place on May 20-21, 2017. This significant symposium was jointly organized by Kyoto University, Üsküdar University, Kerim Foundation, and the Istanbul branch of Turkish Women’s Cultural Association.

**Speakers of the Closing Conference of the project on May 20, 2017**

Cangüzel Güner ZÜLFİKAR Üsküdar University, “Searching New Horizons in Methodology of Sufi Studies”

Kotoko MADONO, Kyoto University, “Niyâzî-i Mısri’s Concept of Murshid and its Development based on the Theory of al-Insân al- Kâmil”

Qayyim Mashuk Naoki YAMAMOTO Kyoto University, “The Perfected Man in İbrâhîm Hakkı Erzurumî’s Ma’rifetnâme ”

Kie INOUE, The University of Tokyo, “The Theory and Practice in Sufism”

Makoto SAWAI, Kyoto University, “The Meaning of Spiritual Authority: Ibn ‘Arabi and Dawud Qaysari”

Kazunori MATSUDA, Kyoto University, “The Story of Prophet Muhammad’s Birth in the Urdu Writing of Shah Ahmad Sa’id Mujaddidi.”



The closing conference papers will be published by the Kyoto Kenan Rifai Sufi Studies Series in 2018.

“The Bridge of Two Easts: Education Program for Sufi Culture” sets an exemplary transnational, trans-regional, and seminal vision, with the hope to help foster future work around the globe.

Further information about the symposium can be found in the following link of the book review by Dr. Cangüzel Güner Zülfiyar:

<https://www.themaydan.com/2017/06/bridge-two-easts-sufi-culture/>

Project Director: Üsküdar University, Institute for Sufi Studies

Project Partners: Kyoto University, Graduate School of Asian and African Area Studies and Kerim Foundation

The Project granted by Turkish Republic Prime Ministry Presidency for Turks Abroad and Related Communities.

<http://tasavvuf.uskudar.edu.tr/en/project/67/the-bridge-of-two-easts-sufi-culture-education-program-project>

### PROJECT updated CALENDAR

The Bridge of Two Easts: Opening Symposium on Educational Project for Sufi Culture  
İstanbul, Üsküdar University  
October 22, 2016

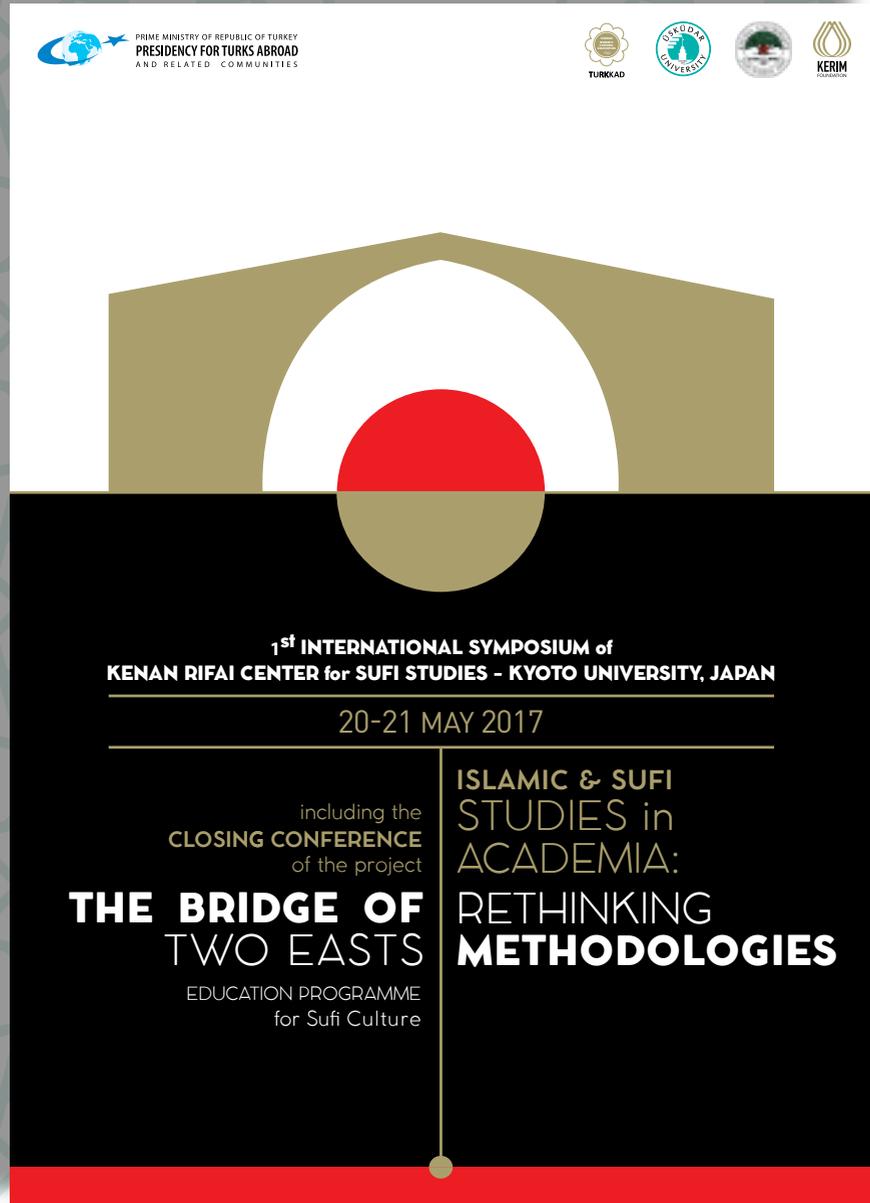
Workshop/Search Conference “Structuring Translation Work on Sufi Texts in Turkish and Japanese”  
İstanbul, Üsküdar University  
October 23, 2016

Educational Program for Sufi Culture  
İstanbul, Üsküdar University  
23 January-1 March, 2017  
*(Cultural excursions to İstanbul, Bursa and Konya organized for students participating from Japan)*

The Bridge of Two Easts: Closing Conference on Educational Project for Sufi Culture  
*under the Symposium of*  
Islamic Studies and Sufi studies in Academia:  
Rethinking Methodologies  
Kyoto, Kyoto University  
May 20-21, 2017

Project was finalized and outcome report was submitted on September 19, 2017





## ISLAMIC STUDIES AND THE STUDY OF SUFISM IN ACADEMIA: RETHINKING METHODOLOGIES SYMPOSIUM

Symposium took place at the “Kyoto University Kenan Rifai Center for Sufi Studies” on May 20-21, 2017.

### CONTENT OF THE SYMPOSIUM

How is Islamic studies configured as an academic field in different countries? Focusing on Sufi studies, presentations explored the institutional and intellectual history of Islamic studies in the US, China, Japan, and Turkey. Questions addressed included topics like the relationship of the study of Islam to academic disciplines, Orientalism, the state (Ministry of higher education etc.), and religious identity.

The field of Sufism was explored as an academic subject area, which does not simply replicate its sources, but analyzes the phenomenon in terms of categories derived from the humanities and social sciences.

The aim of the conference was to explore the implications of connecting academic work on Sufism in Islamic studies of different countries. How may scholars and centers from these countries assist each other, particularly during times of crisis? What sorts of programs should be planned for the future? How do scholars rethink methodologies?

### SYMPOSIUM ORGANIZERS

Kenan Rifai Center for Sufi Studies, Kyoto University, Kyoto

NIHU Area Studies Project for the Modern Middle East: Structural Comprehension of Islamic Mysticism: Investigation into Sufism–Tariqa–Saint Cults Complex (Grant-in-Aid for Scientific Research (A), JSPS); Anthropological Studies on Veneration of Saints and Relics in the Mediterranean World (Grant-in-Aid for Scientific Research (B), JSPS)

Institute for Sufi Studies, Üsküdar University, Istanbul

The Bridge of Two Easts: Educational Programme for Sufi Culture, the granted project of Turkish Republic Prime Ministry, Presidency for Turks Abroad and Related Communities

Kerim Education, Culture and Health Foundation, Istanbul

TURKKAD Turkish Women’s Cultural Association, Istanbul Branch

The symposium and closing conference papers will be published by the Kyoto Kenan Rifai Sufi Studies Series in March 2018.

*The symposium and closing conference papers will be published by the Kyoto Kenan Rifai Sufi Studies Series in March 2018.*

Ahmet Murat ÖZEL, Yalova University, TURKEY



## PARTICIPANTS

Ayako NINOMIYA, Aoyama Gakuin University, JAPAN

Bruce LAWRENCE, Duke University, USA

Carl W. ERNST, University of North Carolina at Chapel Hill, USA

Cemalnur SARGUT, TURKEY

Cangüzel GÜNER ZÜLFİKAR, Üsküdar University, TURKEY

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## UPCOMING EVENTS

### Lecture Series Calendar for 2017-18

**Lecture** by Sait Başer, “Submission and Witnessing of Muslims,” November 2, 2017 at Nermin Tarhan Conference Hall, Üsküdar University, Istanbul.

#### Understanding Tasawwuf

The first lecture will be a conversation with Cemalnur Sargut, advisor of Üsküdar University’s chancellor, moderated by Dilek Ömürlü Güldütuna, held on November 19, 2017 at Universität zu Köln with the cooperation of Üsküdar University Europe Center in Köln, Germany.



**Panel** Celebrating the Birth of the Prophet Muhammad by Mahmud Erol Kılıç on December 1, 2017 at the Nermin Tarhan Conference Hall.

**Panel** on Shab al-Arus of Rumi, Cemalnur Sargut, Emine Yeniterzi, Osman Nuri Küçük, December 12, 2017 at Nermin Tarhan Conference Hall, Üsküdar University, Istanbul.

#### In Memory of Meşkûre Sargut: Symposium on Woman and Sufism

February 10, 2018

#### Sufi Studies Week

9-11 March 2018

Sufi Music Concert 9 March 2018

1st International Sufi Studies Graduate Student Symposium 9-11 March 2018

#### Aprilmester by Bruce Lawrence and miriam cooke

TSV 558 - Sufism and History of Religions  
April 4-21, 2018

#### OPENING & PUBLIC LECTURES of APRILMESTER

		Opening Lectures
April 2 2018	13.00 - 15.00	<i>miriam cooke</i> , Narrating Transcendence: Muslim Exemplars in Contemporary Novels
		<i>Bruce Lawrence</i> , Translating Sufism: The Challenge of Barzakh Logic
April 11 2018	13.00 - 15.00	<b>Public Lecture</b> <i>miriam cooke</i> , Gendering Sainthood in Islam
		<b>Public Lecture</b> <i>Bruce Lawrence</i> , The Divine Names Remembered: Lessons from a Delhi Saint

This intensive course will be offered by Professors Bruce Lawrence and miriam cooke covering a wide range of topics from “Spirituality of Words and Letters” to “Performative Dimensions of Islamic Spirituality” and “Spirituality in Arts.” There will be a transregional, multi-disciplinary trajectory that the professors would examine with the students expressive and performative dimensions and mutually engage and interact with the students in 14 intensive sessions in between April 2 and 21, 2018.

In this course upcoming volume of The Wiley-Blackwell Companion to Islamic Spirituality, edited by Vincent J. Cornell and Bruce B. Lawrence will be assigned.



### Seminars Integrated to TSV 534 Sufi Culture and Art Coordinator of the Course-Assist. Prof. Cangüzel Güner Zülfikar

<b>February 17 2018</b>	13.00 - 15.50	Assist. Prof. <i>Cangüzel Güner Zülfikar</i>	Introduction to the course and source materials
<b>February 21 2018</b>	18.40 - 21.30	Assist. Prof. <i>Ercan Alkan</i>	How to follow up the culture of Tasawwuf?
<b>February 24 2018</b>	13.00 - 15.50	Prof. Dr. <i>Gülgün Yazıcı</i>	Tasawwuf and Poetry
<b>February 28 2018</b>	18.40 - 21.30	<i>Hakan Alvan</i>	Tasawwuf and Music
<b>March 3 2018</b>	13.00 - 15.50	<i>Yağmur Tunalı</i>	Tasawwuf and Contemporary Turkish Authors and Poets
<b>March 17 2018</b>	13.00 - 15.50	Assist. Prof. <i>Cangüzel Güner Zülfikar</i>	Tasawwuf and Classical Islamic Arts
<b>March 24 2018</b>	13.00 - 15.50	Prof. Dr. <i>Baha Tanman</i>	Tasawwuf and Architecture
<b>April 13 2018</b>	18.40 - 21.30	Prof. Dr. <i>Ahmed Güner Sayar</i>	Aesthetic of Love and Relation between Beauty and Love
<b>April 28 2018</b>	13.00 - 15.50	Dr. <i>Savaş Barkçin</i>	Music of the Sufi Lodges
<b>May 5 2018</b>	13.00 - 15.50	Assist. Prof. <i>Nurullah Koltaş</i>	Tasawwuf and West
<b>May 12 2018</b>	13.00 - 15.50	Prof. Dr. <i>Nurhan Atasoy</i>	Sufi and Material

### Intensive Summer Program on Sufi Studies

July 15 - July 30, 2018

This program will be open to those graduate, post-graduate students, and professionals who have interest in Sufi Studies. The concentrated program on Sufi Studies will be offered by internationally recognized experts of the field in Istanbul at the Institute for Sufi Studies of Üsküdar University.





I. ULUSLARARASI TASAVVUF ARAŞTIRMALARI  
LİSANSÜSTÜ ÖĞRENCİ SEMPOZYUMU  
9-11 MART 2018

1ST INTERNATIONAL SUFI STUDIES  
GRADUATE STUDENT SYMPOSIUM  
9-11 MARCH 2018

9 MART 2018  
Sempozyum Açılış Programı  
Symposium Opening  
Üsküdar Üniversitesi - İSTANBUL  
Nermin Tarhan Konferans Salonu

Selamlama Konuşmaları / Welcoming Remarks

Açılış Konuşmaları / Opening Speeches  
11.00 - 12.00  
Kenan Gürsoy, Prof. Dr.  
Atif Khalil, Doç. Dr.  
Mahmud Erol Kılıç, Prof. Dr.

14.30 - 15.15  
Juliane Hammer, Doç. Dr.

http://tasavvuf.uskudar.edu.tr/  
http://kerimvakfi.org/

## 1ST INTERNATIONAL SUFI STUDIES GRADUATE STUDENT SYMPOSIUM 9-11 March 2018

### About the Symposium

Today, scientific studies and research are quickly distancing themselves from an understanding of “vocational focus.” Many disciplines are engaging more and more with the topics and methodology of religious studies. Sufi Studies, aside from fundamental Islamic studies, comprises a large area of interest ranging from literature to philosophy, history to sociology, psychology, from music to architecture, to other areas of science and art, and from political philosophy to popular culture. The Sufi Studies Week has been planned in order to take up this wide net of interests and to bring together those who work on and are interested in these areas by carrying out activities of research and art.

Organized for the first time as part of this event, the 1st Sufi Studies Graduate Symposium aims – by bringing together subject experts and graduate students from various countries – to increase the multidisciplinary interaction among those conducting academic studies on Sufism in various fields and to create new opportunities of thought. This approach can contribute not only to the widening of areas of academic interest in Sufism but also deepen comparative studies about the field. The symposium will not only be able to provide a snapshot of the current research topics, content, and methodology conducted on the topic throughout the world, but it will also be a guide in terms of researchers’ orientation in the future as per its results. The symposium is organized by the graduate students of the Institute for Sufi Studies and with the support of the Institute and Kerim Foundation.

This symposium hopes that it will help in the maturation of value-adding studies, and thanks its participants for their contribution.



TAG

TASAVVUF  
ARAŞTIRMALARI  
GÜNLERİ  
SUFİ STUDIES  
WEEK

#2018TAG

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## INSTITUTE FACULTY AND STAFF

<http://tasavvuf.uskudar.edu.tr/en/page/academic-staff>

### CORE FACULTY

#### Elif ERHAN, Prof.

*Director of the Institute for Sufi Studies*



A founding member of Kerim Foundation, she has been the director of the Institute for Sufi Studies of Üsküdar University initiated by the Foundation since 2015. Her career is based on strategies of project development and management. Her academic background is in Environmental Engineering. She received her PhD from Ataturk University in 2000 and conducted her post-doctoral studies at the School of Chemical Engineering and Advanced Materials, University of New Castle. She was the faculty member at the department of Environmental Engineering, Gebze Technical University from 2003 to 2015. Her main research topics are clean technologies and biosensors. She gives consulting to firms on innovative processes and Environmental Management Systems.

#### Emine YENİTERZİ, Prof.

*Associate Director of the Institute for Sufi Studies*



Emine Yeniterzi graduated from the Department of Turkish Language and Literature at Selçuk University Faculty of Letters in 1981. She received her master's degree with her thesis, "The Names of Prophet Muhammad in Classical Turkish Literature" in 1983 and PhD degree with the dissertation of "Praising Poetry of the Prophet Muhammad [Na't] in Divan Poetry" in 1989, both in the field of Classical Turkish Literature. She continued her academic life at Selçuk University between 1981-2011, and Istanbul Medeniyet University between 2011-2015.

Currently she works at the Institute for Sufi Studies of Üsküdar University. Her major areas of study are: Classical Turkish poetry, text commentary, religious-moral-mystical masnavis, religious verse species and Jalâl al-Dîn Rûmî. She is the author of nine books and many articles in scholarly academic journals.

#### Niyazi BEKİ, Assoc. Prof.

He graduated from the School of Divinity, Erciyes University in 1984. He completed his Master degree in Hadith science at Marmara University with his thesis entitled, "es-Sülemî ve Kitâbu'l-Erbaîn li's-Sûfiyye" in 1990. He received his Ph.D. in Tafsir science at the School of Divinity, Sakarya University with "20. Asır Türkiye'sinde Tefsirde İşârâtü'l-İ'caz Örneği" dissertation in 1997. During his academic studies, he worked as a preacher in the Directorate of Religious Affairs. He taught Arabic Language courses at Sakarya University in 1993. He was the chairman of Arabic Language and Rhetoric Department between 1998-2003. He worked as a visiting scholar at Hartford Seminary in the US between 2003-2004. Beki has been working as an Associate Professor in Üsküdar University since 2015. He has publications about commentary on the Qur'an. He is fluent in Arabic and Persian.



#### F. Cangüzel GÜNER ZÜLFİKAR, Asst. Prof.

She graduated from Ankara University's Faculty of Literature, History and Geography's Department of History. She completed her PhD studies on the "Saint (Aziz) Mahmud Hudayi's [ca. 1543-1628] Shrine Complex: Sufi Impact in the Civil Society Organizations in Ottoman Religious, Socio-Cultural History" at the Department of History of Hacettepe University. She taught courses on Tasawwuf and Islamic civilization at the University of



North Carolina at Chapel Hill and Duke University. She was Associate Director (2006-2010) of the Carolina Center for the Study of the Middle East and Muslim Civilizations at UNC-Chapel Hill. She established the Turkish Studies Program at UNC-CH in 2009, and served as an instructor there until December 2013. Upon returning to Turkey in October 2013, she worked at Istanbul Commerce and Halic Universities. At present, she teaches at Üsküdar University's Institute for Sufi Studies.



### Arzu Eylül YALÇINKAYA

Graduated from Marmara University, Faculty of Divinity. In 2013, she finished her master degree with the thesis titled "Masnavi Courses of Kenan Rifai". She wrote several books in the field of Sufism and edited "Masnavi Memoirs of Kenan Rifai". Yalçinkaya is continuing her PhD studies in Bursa Uludag University in the School of Divinity and also finishing her second masters in Harvard University-Religious Studies. Alongside her studies, Yalçinkaya is working as a Teaching Assistant at the Institute for Sufi Studies at Üsküdar University.

## ADJUNCT FACULTY

### Cemalnur SARGUT

*Advisor to the Üsküdar University Chancellor*

She is the president of the Istanbul branch of the Turkish Women's Cultural Association. She has lead many national and international symposiums, Dost Award for the Service to Islam, and research of Islamic Studies. She established Kenan Rifai Distinguished Islamic Studies chairs at UNC-Chapel Hill (2009) and Peking University (2011) dedicated to her teacher's name. Then she founded an endowed Kenan Rifai Center for Sufi Studies in 2016 at Kyoto University. She initiated the Kerim Foundation of Education, Culture, and Health in 2013 in order to support academic research related to Sufism. Sargut and Üsküdar



University's Chancellor Prof. Dr. Nevzat Tarhan established the Institute for Sufi Studies at Üsküdar University in 2014 with the collaboration of Üsküdar University and Kerim Foundation. She teaches at Üsküdar University.

### Mahmud Erol KILIÇ, Prof.

*Advisor to the Üsküdar University Chancellor*

He graduated from the School of Political Sciences at Istanbul University. After the establishment of the "Department of Sufism" in Turkish universities, he was one of the first to defend his PhD dissertation entitled "Existence and its Ranks in Ibn Arabi." He has widely published articles in Turkish journals and abroad. The Writers Union of Turkey chose his book Sufi ve Şiir (Sufi and Poetry) as book of the year in 2004. His works include Sufi ve Şiir (Sufi and Poetry), Evvele Yolculuk (Journey to the Past), Şeyh-i Ekber (Shaykh al-Akbar), Hermesler Hermes (The Hermes of Hermes), Anadolu'nun Ruhu (The Spirit of Anatolia). He was appointed as chair of the Department of Sufism at Marmara University and director of the Istanbul Turkish and Islamic Art Museum. He was elected as the Secretary-General for the Organization of the Islamic Conference Member Countries' Parliamentary Union (2008). He is an honorary member of the Ibn Arabi Society at Oxford and chairman of the executive board of the Islamic Manuscript Association (TIMA).



### miriam cooke, Prof. Dr.

*Braxton Craven Professor of Arab Cultures, Duke University, USA*

Miriam cooke is Braxton Craven Professor of Arab Cultures at Duke University. She is the author of several monographs that include The Anatomy of an Egyptian Intellectual: Yahya Haqqi (1984); War's Other Voices: Women Writers on the Lebanese Civil War (1988); Women and the War Story (1997); Women Claim Islam: Creating Islamic Feminism through Literature (2001); Dissident Syria: Making Oppositional Arts Official (2007) and Nazira



Zeineddine: A Pioneer of Islamic Feminism (2010). Her examination of cultural production in the Arabian Gulf, Tribal Modern: Branding New Nations in the Arab Gulf, came out in 2014 from California University Press. Her latest book dealing with the Art of Syrian Revolution 2011–2016 is entitled Dancing in Damascus: Creativity, Resilience, and the Syrian Revolution [Routledge 2016].



### Bruce LAWRENCE, Prof. Dr.

*Center for Islamic Studies, Duke University, USA*

Born in New Jersey in 1941, Bruce Lawrence earned his undergraduate degree at Princeton University, his master's degree at Episcopal Theological School, and his doctorate at Yale University in History of Religions. Beginning to learn Arabic from age 17, Lawrence has been conducting research on Islamic history from that day to the present and has written numerous works. In 2012, he was awarded the "Service Award for DOST Islam" with his work entitled "Qur'an-ı Kerîm: A Biography". He speaks Arabic, Urdu, Persian and French. Dr. Bruce Lawrence taught Islamic history at Duke University for 40 years till his retirement in 2011.

### Carl W. ERNST, Prof. Dr.

*Department of Religious Studies, University of North Carolina at Chapel Hill, USA*

Carl W. Ernst is a specialist in Islamic studies, with a focus on West and South Asia. His published research, based on the study of Arabic, Persian, and Urdu, has been mainly devoted to the study of three areas: general and critical issues of Islamic studies, premodern and contemporary Sufism, and Indo-Muslim culture. He has received research fellowships from the Fulbright program, the National Endowment for the Humanities, and the John Simon Guggenheim Foundation, and he has been elected a Fellow of the American Academy of Arts and Sciences.



His current research projects include an edited volume on Islamophobia in America (Palgrave-Macmillan, 2013), studies of Muslim interpreters of Indian religions, and a translation of the Arabic poetry of al-Hallaj. His most recent book is How to Read the Qur'an: A New Guide, with Select Translations (UNC Press, 2011).

### James MORRIS, Prof. Dr.

*Department of Theology, Boston College*

James Morris was born in the US in 1949. He received his PhD degree in Near Eastern Languages and Civilizations from Harvard University in 1980 with a thesis "The Wisdom of the Throne: An Introduction to the Philosophy of Mulla Sadra". He received his B.A. in Civilizational Studies from University of Chicago. Morris has taught Islamic and religious studies at the Universities of Boston, Exeter, Princeton, and Oberlin. He lectures widely on Islamic philosophy and theology, Sufism, the Islamic humanities, and the Qur'an. Recent books include Ostad Elahi's Knowing the Spirit (2007); The Reflective Heart: Discovering Spiritual Intelligence in Ibn 'Arabi's 'Meccan Illuminations' (2005); and Orientations: Islamic Thought in a World Civilisation (2004); together with the forthcoming Openings: From the Qur'an to the Islamic Humanities.



### H. Dilek GÜLDÜTUNA, MD, PhD

*Frankfurt J. W. Goethe University Department of Religious Studies*

Güldütuna graduated from Güldütuna graduated from Istanbul University, Cerrahpaşa School of Medicine. She studied Islamic Science, Jewish-Christian Religious Studies and philosophy in Frankfurt J. W. Goethe University. She completed her MA on the "Symbolism of Letters in Ibn Arabi" and her Ph.D. on "Kenan Rifai and His View on Women" at the same university. She has been teaching at Frankfurt J. W. Goethe University and the Institute for Sufi Studies, Üsküdar University.





### Zeynep AKAY, Lecturer

Akay graduated from the School of Divinity, Marmara University. She completed her MA in Psychology in 2008 at Newport University. She teaches Arabic language courses at various universities. Akay is an adjunct faculty member of the Institute for Sufi Studies, Üsküdar University.

### Muhammed BEDİRHAN, Asst. Prof.

He graduated from the School of Divinity, Marmara University and completed his MA there. His PhD is from the Institute of Social Studies, Istanbul University. His research interests are in theoretical gnosis and Oneness of Being (Vahdat al-Wujud). He has publications of Arabic translations on Sufism and Islamic Philosophy. He is an Assistant Professor of Sufism at the School of Divinity of Çanakkale 18 Mart University. At the same time, he offers courses as an adjunct faculty member at the Üsküdar University Institute for Sufi Studies.

### Sema SÜVARIÖĞLU, PhD.

Sema Süvariöglü, is in the field of training and development for about 26 years. She got her degrees on Psychology (B.A.) and Clinical Psychology (M.A.) at Boğaziçi University. She started to work for corporate world, at Unilever.

Süvariöglü then started her studies in Ph.D. Program on Organizational Behavior at Marmara University while she was working as a trainer and consultant. During her Ph.D. program, she focused on Creativity and Innovation and completed her Ph.D. dissertation on “Creative Problem Solving”. Following her graduation she started to teach “Creative Thinking” at the same university as a part time lecturer and continued for 12 years. For 21 years she is giving service to the corporate world as an executive coach, trainer and consultant. She



has also been teaching courses at various universities including Koç University, Sabancı University, Bilgi University and Bahçeşehir University, İTÜ and Boğaziçi University. Currently, she is teaching “Facilitation and Consultation” at Organizational Psychology Department at Bilgi University.

She is also developing and giving training for coaches at Erickson School and coaching associations (ICF and EMCC) in Turkey.

## INSTITUTE STAFF

### Hülya DELİKTAŞ

*Secretary of Institute for Sufi Studies*

Hülya Deliktaş graduated from Department of Electrical and Electronics Engineering of Middle East Technical University (METU) in 1998. She worked as RF planning and optimization engineer at Nokia Networks and Avea, one of the GSM operators in Turkey, for more than six years. She worked at the Istanbul Branch of Turkish Women’s Cultural Association as a project assistant. Afterwards, she assisted the administration of Kerim Foundation. She has been working as the Secretary of Institute for Sufi Studies since March, 2015.

### Özge MUSTAFAOĞLU

*Assistant Secretary of Institute for Sufi Studies*

She was born in İstanbul in 1988. She graduated from the Department of Political Science, Bahçeşehir University. In 2011, she completed her MBA at the same university. Her professional career includes working as a media liaison at Nefes Publication for two years in İstanbul. She is the Assistant Secretary at the Institute for Sufi Studies.





## Appendix COURSE CONTENTS

### **TSV 502 The Qur'an and Sunna in Light of Sufi Wisdom**

As is known, the Qur'an and sunna are the fundamental sources of Islamic thought and civilization. Islamic thought presents with differences based on the perception and commentaries done on these fundamental sources. Theology, philosophy, jurisprudence and other disciplines have interpreted these sources according to their methods. Sufism giving place to the experience of deep discovery alongside intellect as a source of information set the stage for Sufis to see the deep meanings within these sources that had been apparent from the beginning but which could not be discovered through simple linguistics. Continued through centuries, these commentaries also contributed to the removal of monotony from religious thought. In this class, various examples of these commentaries by Sufis, their historical adventure, the principles they are based on, their conditions for validity, and the ontology, epistemology, and ethical values that appear from these comments will be considered. The place of these commentaries in Islamic thought will be examined.

### **TSV 507 Ottoman Turkish**

In this class on Ottoman Turkish, which is the Arabic alphabet used by Turks for nearly ten centuries in their texts for reading and writing, the rules on the writing of Turkish words and suffixes, and the Arabic and Persian elements in Ottoman Turkish will be considered through 19th and 20th century sample texts. Vocabulary will be developed by transferring prose and poetry written in Ottoman Turkish by building up a transcription capacity.

### **TSV 526 Seminar on Sufi Texts**

Sample classical and contemporary Sufi texts written in Arabic, Persian, and Ottoman Turkish will be followed in the class. The aim of the class is to increase the student's familiarity with Sufi concepts in their language of interest. Limited dictionary and terminology studies will also be done in order to find the correct English equivalent of Sufi terms.

### **TSV 528 History of Islamic Civilization**

In this class, the following topics will be considered: beginning from the culture of the Arabian Peninsula in the pre-Islam period, the belief of unity and the Prophet Muhammad's



prophecy, the Hijra (emigration) and Yathrib becoming Medina, the establishment of the first Muslim city-state through the Medina Constitution, the Prophet Muhammad's last sermon, the 4 Caliphs period, the division of Muslims as Sunnis and Shi'a, the expansion of Muslim lands, the rise of Muslim scholars and artisans, the Umayyad empire in Baghdad and Andalus, the Abbasids, Seljukids, Islamic Sufism, science and art, the three great Turkish empires: Ottomans, Safavids, Baburs, global economic movements and inter-ocean trade, loss of land, reforms and new awakenings, world history and civilization from a historical, political, social, and cultural angle and the place and importance of Islamic civilization within it. The content of the class will be examined through primary and secondary sources in 7 historical periods which are titled by late Marshall Hodgson: 1. "Formation and Orientation" period between 500-634, 2. "Transformation and Clarity" period between 634-870, 3. "Breaking Up and Success" period between 970-1041, 4. "Migration and Renewal" period between 1041-1405, 5. "Union and Expansion" period between 1405-1683, 6. "Restructuring, Dependence, and Liberation" period between 1683-our day, 7. "Islam and Globalization: Age of Circulation" period.

### **TSV 531 Research Methodology**

This class aims to explain the basics of the research methods which are used to understand and make useful the data coming from myriad sources to which giving a meaning has become increasingly difficult. In this course academic research and writing are taught. What is involved in this academic field as research? How and what to collect as primary documents? How to interpret these documents? Focusing on the methodology used in social sciences and humanities research, the class will give information through relevant examples on how the stages of planning the research, a research model, data gathering, and data analysis are done. Later, information will be provided on the method to be used in writing an article on the topic of Sufi culture and literature by way of sample articles, and trial articles will be written. Through these articles, the aim is for students to learn the fundamental terms and to understand the thought structure required for advanced research application.

The class will function as a way of preparing the ground for the graduation project and thesis by establishing the research paper around the facts, developing the thesis statement, and supporting arguments.



### **TSV 532 Sufi Classics**

Every discipline has its own historical adventure, concepts specific to that discipline, and classical works that put forward the views of its main representatives. In this class, the process of Sufism becoming its own independent discipline and classical works written afterwards and their contents will be examined. The contents of Sufi literature, its place and contributions to the tradition of religious and Sufi thought, and its influence on thoughts coming after it will be examined.

### **TSV 533 Sufi Thought**

The class will take up the main themes of Sufi metaphysics that have formed throughout the centuries on the human – universe – Allah relationship. Sufism's place among Islamic studies, its methodology in comparison to philosophy and theology, the main topics that are based on this methodology, and the influences of this ancient wisdom's teachings and practices about human life on Islamic thought and practice will be examined.

The main themes in the teachings of Sufi thinkers such as Ahmed Yesevi, Ibn Arabi, Rumi, and Yunus Emre, the place of these teachings in the individual and social life of

the human today, and their contributions to humans' "search for meaning" are among the main topics of the class.

### **TSV 534 Sufi Culture and Art**

The discipline of Sufism is a holistic one comprised of parts such as doctrine, culture, and history. Sufism's cultural content is formed through the cultural products it creates as well as the established cultural structures it influences and transforms. On one hand, Sufism has created its own cultural values, while on the other hand it has been involved in the cultural structures and values already prevailing within society. The class will examine the cultural factors that have been created by and involved in Sufism. Alongside this, it will attempt to clarify the mindset behind this cultural production. The poetics of the art created within Sufi life, its views and development will also form part of the content of the class. The purpose of the class is to consider the discipline of Sufism's reflections and productions in social and cultural life as well as to clarify the fact that Sufism is a lived and culture-creating structure in the minds of participants.



### **TSV 535 History of Sufism**

The history of Sufism is in transaction with many important disciplines of history such as the history of Islamic science, Islamic culture, and Islamic thought. A view that begins the history of Sufism from the life of the Prophet Muhammad and which finds the core of Sufism in the lifestyle of the Islamic community in this period will demonstrate that Sufism is a perspective attached to Islam's notions of belief and practices rather than a parvenu and historical discipline. When this view is followed through, one will be met with the teachings of Sufism which have remained the same at their core but whose outer shell has changed through commenting on the transformations experienced throughout the history of Islam. While the class aims to formulate a perspective that will supply a reading of the shell changes in that period's social and political context, it will also trace the teaching that gets transferred through generations without change and with coherence. The purpose of the class is for the student to understand the history of Sufism as a whole, to be aware of its important turning points, while also allow for the student to see the background on the contemporary issues and areas of discussion on Sufism.

### **TSV 536 Sufi Literature and Textual Analyses**

The beginning, development, sources, traditions, place in Turkish literature, specialties of type and content, verse types, Sufi terminology of Turkish Sufi literature and the important representatives of Sufi literature will be considered. Through textual analyses, the relationship of religion, Sufism, and beautiful conduct with literature will be presented through the Sufi content of literary texts. The capacity to research and evaluate Sufi knowledge reflected in literature will be gained.

### **TSV 538 Beautiful Conduct of Sufis**

In order to evaluate the influence of Sufism on beautiful conduct, the aim is to examine theoretical and practiced beautiful conduct. Examples of beautiful conduct from the life of the Prophet Muhammad is studied. Focusing on concepts such as piety, devotion, compassion, submission, modesty, and the understanding of work is emphasized. Sufis' method of beautifying the conduct is explored.



### **TSV 540 Sufi Texts in Arabic**

Ottoman Turkish, Arabic, and Persian occupy an important place in Sufi literature. It is necessary to know Arabic to a great extent in order to understand the Ottoman Turkish texts. Arabic textual analysis is conducted. Sufis and their works are examined by close and distant readings. Texts will be from the following sources: al-Luma' of Sarraj; Ihyâ u Ulûm al-Dîn, Imam Gazâlî; al-Taarruf, al-Kalabâzî; The Treatise of Kushayriyya, al-Kushayrî; Adab al-Din ve al-Dunya, al-Mâverdü; Ahlâk al-Nabî, Ebu Shaykh al-Asbahânî; Hilyat al-Avliyâ, Abu Nuaym.

### **TSV 542 Sufi Texts in English**

In this class, English Sufi texts from the classical period will be studied. The most important aim of the class is for the student to read and understand Sufi texts in English and to develop the skills to prepare research papers using academic English. The texts to be read will be closely evaluated through content analysis. The themes used, symbols, and concepts will be examined in depth. While making the effort to open a window into the world of Sufis through primary and secondary sources in English, parts from Jafar al-Sâdiq's

Qur'ân Commentary, Rabia Adawiyya's poetry, Kushayrî Treatise, Sarraj's al-Lumâ, the chapter of "the beautiful conduct of the lover and the beloved" from Ruzbihan Bakli's Abhar al-âshiqîn, the "Prophet Muhammad as Eternal Light" part from martyr to the love of Allah Hallâj al-Mansur's Kitâb al-Tavâsîn, Fariduddin Attar's Tazkirat al-Awliyâ, and Rûmî's Masnavi will be read.

### **TSV 544 Introduction to Rumi's Thought**

Rumi is one of the exceptional people raised by Islamic Sufism. Due especially to his views on love, he has been regarded as the qutb (pole) of lovers in the history of Sufism. The Mawlawiyya path established in his name has functioned for centuries as a fine arts academy, raising many artisans in the Seljukid and Ottoman periods. In this class, the sources of Rumi's thoughts which have been made the matter of many a research project in both the East and West, the main themes, its place in the tradition of Sufi thought, and the fundamentals of the culture of Mawlawiyya that are inspired from Rumi are considered. The topics that Rumi lived and gave space to in his works and how they create solutions for the human and the problems of our day will be examined.



### **TSV 546 Significant Sufis in Turkish Sufi Literature**

In order to learn about the content, tradition, and sources of Turkish Sufi literature, the works by Sufi poets who lived between the 13th and 19th centuries will be taken up. The main goals of the poets at the top of Sufi literature, the Qur'anic and hadith culture which forms the content of this literature, and the beautiful conduct and Sufi thought will be revealed.

### **TSV 548 Introduction to Ibn Arabi's Thought**

Muhyiddin Ibn Arabi is among the most important Sufis of Sufi history due to his explanations of the tradition of Islamic thought that came before him through the data of Sufi experience in a systematic manner. Considered the most important sage on this topic by many Sufi thinkers, he is referred to as "Shaykh al-Akbar."

Many Sufi thinkers who have shaped the fundamental basics of Sufi thought in the areas of ontology, epistemology, and ethics have grown up in the "tradition of Akbari wisdom" that is attributed to him. It is estimated that he has around 550 works and that around 245 of these have reached our day. The basics of this thought have affected all Sufi thinkers in the

East and many thinkers and thought systems in the West from Dante to Voltaire. This effect continues today. In the class, the fundamentals of Ibn Arabi's thought, its main concepts, its views on existence, its influence on the periods coming after it, and Ibn Arabi researches of our day will be considered.

### **TSV 550 Sufism and Psychology**

Moving off of the idea that the spirit and the body affect each other, this class has the purpose of widening and developing the information and possibilities on how the human should consider the spirit-body entity based on the disciplines of Sufism and psychology.

The class takes up the contributions made by the science of psychology which examines human behavior through an experimental method and Sufism's 14 century-long experience, wisdom, and sagacity on the relevant topics through a multi-disciplinary approach. The class will be given by two lecturers who are experts in the fields of Sufism and psychology based on the similarities and differences of the intersecting topics of both areas. Through the works that are taken up in the class and the examined texts, humans' basic psychological problems and behavioral disorders, the solutions that



can be presented through the perspective of Sufism, and the practical solutions that can be offered by psychology to the theoretical topics of Sufism will be examined.

### **TSV 552 History of Islamic Thought**

This is a class aimed at understanding the tradition of Islamic thought in a holistic manner. Rather than providing an approach that presents philosophy, theology, and Sufism in opposition to each other, the class seeks instead to understand the history of Islamic thought in a comprehensive manner. It examines the various Islamic thought currents within their own dynamics. Taking up first the approaches of Muslim philosophers such as Kindi, Farabi, and Ibn Sina to the topics of philosophy, religion, and metaphysics through the translations of texts from the Ancient Greek period, the class then continues with the manifestations of the theological approach in Ghazzali and Ibn Rushd, and ends with how Sufis such as Ibn Arabi coming after all of this considered similar topics through the method of discovery by evaluating it in the whole of and place within the history of Islamic thought.

### **TSV 554 Sufi Movements in Turkey and the World After the 19th Century**

Students who will have learned about the appearance of Sufism, its formative and development periods, and the main Sufi tariqas from the Sufi history class will in this class learn about the general situation of the topic in Turkey in particular and the world in general in the aftermath of the 19th century. Students will be informed of the penetration and influence of Sufi movements in the West and in the Islamic geography as well as its role in conversion movements. Students will find the opportunity to make comparisons and comment on the currents present today and the topics they focus on with currents from the classical period.

### **TSV 556 Introduction to Persian Language**

In this class, the aim is to teach the basic grammar of the Persian language which takes up an important space in classical Turkish literature and to aid in the understanding of Persian words and concepts that pass in Turkish poetry. By readings sample texts from classical Persian poetry and by providing



an opportunity to compare it with Turkish literature, the main grammatical issues are taken up and applied through sample texts.

#### **TSV 558 Sufism and History of Religions**

Religions and religious beliefs come at the head of factors that lead human behavior and activity from the most primitive tribes to the most developed societies. Among these are the monotheistic religions based on a tradition of revelation while there are also human religions and religious traditions that have appeared in different periods, geographies, and cultures. To the question of what is the essence of religion, some thinkers state that the answer to this question should be sought in the mystic side where the divine is directly experienced. In this class, rather than focusing on the phenomenological specifics of religions that are considered in the discipline of the history of religions, topics under consideration will be the mystical aspects of current world religions and their contact with Sufism, their similarities and differences, their place in the tradition of ancient wisdom, and the reality beyond the geographical and cultural needs of religion.

#### **TSV 562 Introduction to Arabic Language**

Found within the tradition of Islamic thought, Sufism is an area requiring Arabic language both due to its sources as well as its literature. The content of the class has been organized in a manner appropriate to the content and aims of the graduate program. Accordingly, the class will begin by providing an introduction to those who have had no Arabic language study, followed by the classical method used during the Ottoman period. There will also be an examination and debate of some modern Arabic texts by an expert linguist whose mother tongue is Arabic. The purpose of the class is for participants to gain the language capacity to be knowledgeable and aware of the examined religious and Sufi terms' pointers in the original language.

#### **TSV 563 Sufi Texts in Ottoman Turkish**

The aim of this class is to advance reading skills of Ottoman Sufi texts. 19th and 20th century sample of Ottoman Sufi texts is practiced through analytical and critical thinking. Sufi terminology is studied by close readings.



#### **TSV 564 Tasawwuf and Poetry**

In this course Sufi poetry is examined and evaluated thematically to develop analytical and critical thinking skills. Influential poetry of Yunus Emre and Niyazi Misri is analyzed.

#### **TSV 565 Introduction to Islamic Studies**

Foundational Islamic religious studies will be the main subject of this course. Topics to be covered include tafsir, hadith, fiqh, qalam, tasawwuf, and Islamic philosophy, introduced within the historical context of their formation along with the formalization of Islamic studies. Their interconnection will also be examined. This course will form the preparatory groundwork for students from various backgrounds interested in tasawwuf. The topics introduced in each class session will be taught in order to ensure students gain the necessary fundamental terminology, the main issues of the topic within its historical development, and the connections among them.

#### **TSV 566 Seminar**

In this class, paying particular attention to the methodology used in social sciences and

humanities research, students will be provided research, writing and presentation preparation experience. Students will be expected to write articles on the topic of Sufi culture and literature by close readings of sample articles. Through these articles, the aim is for students to prepare the ground for their projects and/or thesis writing.

#### **TSV 581 Graduation Project**

Required criteria is defined by the advising faculty.

#### **TSV 590 MA Thesis**

Required criteria is defined by the advising faculty.

<http://tasavvuf.uskudar.edu.tr/en/page/sufi-culture-and-literature-masters-degree-course-content>

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