OUTLINE: The aim of the first four weeks of this course is to provide students with a competent understanding of the traditions of Islamic mysticism and Islamic theology from its beginnings in nascent Islam to the late medieval ages.

FORMAT: The course will meet weekly for a lecture on Mondays 10 am in Lecture Room One of the Oriental Institute and for a reading class of the set text on Thursdays 2-4 pm in the same place. Additionally, there are tutorials in weeks six and eight between 5 and 7 pm held in office 209 of the Oriental Institute.

REQUIREMENTS: Attendance of the lectures and the tutorials is required. Completion of the weekly assigned readings is likewise mandatory. Students will only arrive at the level of knowledge targeted in this course through independent reading. Lectures will merely provide a sense of guidance, complementary to the reading. All readings assigned should be available either in the Oriental Institute library or the Bodleian.

ESSAYS: Furthermore required is the submission of two essays. Please bring them along to the tutorials. Essays should be between 5-7 pages double spaced and use proper referencing (footnotes and bibliography). If in doubt, please consult the Oxford Style Manual or the Chicago Manual of Style, available in the Oriental Institute library or the Bodleian. For the essays, students are encouraged to draw on additional reading beyond the assigned sources. If in need for guidance in this, please come and ask.
Set Text:


General Reading:


Week 1: Early forms of piety and Baghdadi Sufism

Reading:

Chabbi, Jacqueline. ‘Remarques sur le développement historique des mouvements ascétiques et mystiques au Khurasan’, *Studia Islamica*, no 46 (1977), 5-72. P. 790 STU.


**Week 2: The Formalization and popularization of Sufism**

**Reading:**


Taylor, Christopher S. *In the vicinity of the righteous: ziyāra and the veneration of Muslim saints in late medieval Egypt*. Islamic history and civilization, studies and texts, 22. Leiden: Brill, 1999. BP188.8 E3 T39 TAY 1999.

Week 3: The growing importance of Persian and Poetry in Sufism and the school of Ibn 'Arabi

Reading:


Week 4 Islamic Theology

Reading:


Rudolph, Ulrich. *Al-Māturīdī and the development of Sunnī theology in Samarqand*. Translated by Rodrigo Adem. Islamic history and civilization, studies and texts, 100. Leiden: Brill, 2015. BP166.1 R83 RUD 1996 (German version). Also available electronically through SOLO.

Questions:

Discuss the spread of Sufism. What does it mean for Sufism to appear somewhere?

Why did Persian and poetry become such prominent features in Islamic mysticism from the 12th century onward?

In what ways did the life of a Sufi in the 10th century differ from the life of a Sufi in the 13th/14th century?

How do you account for the emergence of antinomian movements in mystical Islam?

What were the contributions of the Murji’a to later Sunni Islam?

What were the main debates that dominated early Islamic theology?