**The Chosen in Faith: Religious Professionals in Islam and Christianity from the Medieval Times to the Advent of Modernity**

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**General**

The course material consists of three distinct sections. During the first four weeks, we will discuss readings that help sociologically and anthropologically define the priestly sodality in Islam and Christianity. We shall try to identify the religious orders’ functions in Western Europe and the Middle East. Following the initial discussions, the course will commit to the presently still inadequately filled gap in the studies of religion – the history of thaumaturgical belief and practice. Thaumaturgy (causing of wonders) represented an exclusive monopoly of religious professionals both in Islam and Christianity. During the final section of the course, participants will discuss the Protestant reforms, as well as the premodern Muslim rigorist streams of thought in a diachronic comparative perspective, illustrating the processes of change and developments in Islam and Christianity over the course of time. The goal of the course is to establish a comparative framework for analyzing topics such as religious authority, the relationship between religion and magic, and the streams of rigorist “revivalism” in scriptural religions.

**Learning Outcomes**

Through discussions and analyses of the suggested material, students should gain more awareness of the function of religious professionals in Christianity and Islam throughout the medieval and early modern period. The processes of institutionalization of these groups, as well as their function as ministers for the common people will be emphasized and frequently brought into comparison. Results of class discussions contain potential to greatly enrichen the broader field of comparative religious studies. Themes of the course will on the one hand bring complexity to the already well-researched function of the Christian priestly sodalities in Western Europe, prior to the emergence of Protestantism. On the other hand, the material is intended to inspire discussions which would help identify priestly sodalities in Islam and illustrate their comparative potential with Christian priesthoods, even though Muslim sources do not contain a theological equivalent of this function.

**Assessment**

Instead of the traditional lecturing model, the course sessions will assume the form of open class discussions. Active participation is strongly encouraged. Students should attend each session and demonstrate good handling of the reading material (10%). The course will include student presentations (10-20%) during which the participants will ask meaningful questions about the theme of the given week, focusing on comparisons, methodology and approaches. In addition, each student will write three brief thematic response papers (1000-1500 words each) which will refer to each of the three parts of the course (60-70%), combining the readings from the previous four weeks. Papers should be submitted one week after the last session of a given course section (the first paper on February 10th, the second on March 10th, and the third on April 7th, by midnight).

Class Attendance

Regular attendance is mandatory in all classes. A student who misses more than two units (two 100 min sessions) in any 2 or 4 credit class without a verified reason beyond the student's control must submit an 8-10 page paper assigned by the Professor which as a rule should cover the material in the missed class. The paper is due no later than 3 weeks after the missed class.

***PART 1: RELIGIOUS FIELD AND ITS PROFESSIONALS AMONG THE MUSLIMS AND CHRISTIANS OF MEDIEVAL AND EARLY MODERN PERIODS***

**Week 01: Theorizing Religious Authority**

*Mandatory Reading*

Bourdieu, Pierre. “Genesis and Structure of the Religious Field,” *Comparative Social Research,* Vol. 13 (1991): 1-43.

Weber, Max, “Gods, Magicians, and Priests,” 20-31. In *Sociology of Religion.* In *Economy and Society 1.* Boston: Beacon Press, 1993.

*Further Reading*

Weber, Max, “The Prophet,” 46-59. In *Sociology of Religion.* In *Economy and Society 1.* Boston: Beacon Press, 1993.

**Week 02: Authority of the Christian Office**

*Mandatory Reading*

Taylor, Charles. “Clericalism,” *CrossCurrents,* Vol. 10, No. 4 (Fall, 1960): 327-336.

Von Stockhausen, Annette. “Insights into the Christian Office in Late Antiquity,” 41-54. In *Rabbi-Pastor-Priest: Their Roles and Profiles Through the Ages.* Edited by Walter Homolka and Heinz-Günther Schöttler. Berlin&Boston: De Gruyter, 2013.

Morris, Colin. “The Government of the Church in the Twelfth Century,” 205-236. In *The Papal Monarchy: The Western Church from 1050 to 1250.* Oxford: Clarendon Press, 1989.

*Further Reading*

Homolka, Walter, and Schöttler, Heinz-Günther, eds. *Rabbi-Pastor-Priest: Their Roles and Profiles Through the Ages.* Berlin&Boston: De Gruyter, 2013.

Macy, Gary. *The Hidden History of Women’s Ordination: Female Clergy in the Medieval West.* Oxford: Oxford University Press, 2008.

**Week 03: Religious Authority in Islam**

*Mandatory Reading*

Ephrat, Daphne. *A Learned Society in a Period of Transition: The Sunni Ulama of eleventh-century Baghdad.* SUNY Press, 2003. Pp. 125-148.

Zilfi, Madeline C. “Introduction: Islam and the Ottoman Empire,” 23-42. In *The Politics of Piety: The Ottoman Ulema in the Postclassical Age (1600-1800).* Minneapolis: Bibliotheca Islamica, 1988.

*Further Reading*

Moin, Azfar. *The Millenial Sovereign: Sacred Kingship and Sainthood in Islam.* New York: Columbia University Press, 2012.

Yilmaz, Husayn. *Caliphate Redefined: The Mystical Turn in Ottoman Political Thought.* Princeton University Press, 2018

**Week 04: Institutionalization of Christian Monasticism, and Sufism in Islam**

*Mandatory Reading*

Melville, Gert. “The Institutionalization of Religious Orders,“ 783-802. In *The Cambridge History of Medieval Monasticism in the Latin West.* Edited by Alison I. Beach, and Isabelle Cochelin. Cambridge: Cambridge University Press, 2020.

Green, Nile, “Origins, Foundations and Rivalries (850-1100),” 15-62. In *Sufism: A Global History.* Oxford: Wiley-Blackwell, 2012.

*Further Reading*

Beach, Alison I, and Isabelle Cochelin, eds. *The Cambridge History of Medieval Monasticism in the Latin West.* Cambridge: Cambridge University Press, 2020.

Caner, Daniel. *Wandering, Begging Monks: Spiritual Authority and the Promotion of Monasticism in Late Antiquity.* Berkeley: University of California Press, 2002.

Ohlander. Erik. *Sufism in an Age of Transition: ‘Umar al-Suhrawardī and the Rise of Islamic Mystical Brotherhoods.* Leiden: Brill, 2008.

***PART 2: DIVINE GRACE AMONG THE MUSLIMS AND CHRISTIANS***

**Week 05: Wonder-working in Christianity and Islam**

*Mandatory Reading*

Weddle, David L. “Preliminary Considerations,“ 1-34. In *Miracles: Wonder and Meaning in World Religions.* New York University Press, 2010.

Bartlett, Robert. “Miracles,“ 333-409. In *Why can the Dead do Such Great Things? Saints and Worshippers from the Martyrs to the Reformation.* Princeton&Oxford: Princeton University Press, 2013.

Asatrian, Mushegh. “Ibn Khaldun on Magic and the Occult.“ *Iran & the Caucasus,* 2003, Vol. 7 No. 1/2 (2003): 73-123.

*Further Reading*

Frazer, Sir James George. *The Golden Bough: A Study of Magic and Religion.* The Floating Press, 2009.

Emile Durkheim. *Elementary Forms of Religious Life.* Trans. Karen E. Fields. The Free Press, 1995.

Ibn Khaldūn, Abū Zayd. *The Muqaddimah: An Introduction to History,* 3 volumes. Translated by Franz Rosenthal. London: Routledge, 1958.

**Week 06: Ministers to the People**

*Mandatory Reading*

Thomas, Keith. “The Magic of the Medieval Church,” 27-57. In *Religion and the Decline of Magic.* Penguin Books, 1991.

Grehan, James. “Magic Men,“ 62-84. In *Twilight of the Saints: Everyday Religion in Ottoman Syria and Palestine.* Oxford: Oxford University Press, 2014.

*Further Reading*

Geoffroy, Eric. *Introduction to Sufism: The Inner Path to Islam.* Trans. Roger Gaetani. World Wisdom, 2010.

Klaniczay, Gábor. *The Uses of Supernatural Power: The Transformation of Popular Religion in Medieval and Early-Modern Europe.* Princeton: Princeton University Press, 1990.

**Week 07: Cults of Saints and Tomb Pilgrimages**

*Mandatory Reading*

Bartlett, Robert. “Pilgrimage,“ 410-443. In *Why can the Dead do Such Great Things? Saints and Worshippers from the Martyrs to the Reformation.* Princeton&Oxford: Princeton University Press, 2013.

Taylor, Cristopher Schurman. “The Ziyāra,“ and “Baraka, Miracle, and Mediation,“ 62-79, 127-168. In *In the Vicinity of the Righteous: Ziyāra and the Veneration of Muslim Saints in late medieval Egypt.* Leiden: Brill, 1998.

*Further Reading*

Schöller, Marco. *The Living and the Dead in Islam: Studies in Arabic Epitaphs II* Wiesbaden: Harrasowitz Verlag, 2004.

Swanson, R.N. *Religion and Devotion in Europe c. 1215- c. 1515.* Cambridge University Press, 1995. Pp. 191-224.

Walsham, Alexandra. *The Reformation of the Landscape: Religion, Identity, and Memory in Early Modern Britain and Ireland.* Oxford: Oxford University Press, 2011.

**Week 08: Contested Practices**

*Mandatory Reading*

Styers, Randall. “Introduction,“ 3-24. In *Making Magic: Religion, Magic and Science in the Modern World.* Oxford University Press, 2004.

Bailey, Michael D. “The Medieval Condemnation of Magic, 1000-1500,“ 107-140. In *Magic and Superstition in Europe: A Concise History from Antiquity to the Present.* Rowman&Littlefield Publishers, Inc., 2007.

Burnett, Charless. “The Three Divisions of Arabic Magic,“ 43-56. In *Islamicate Occult Sciences in Theory and Practice.* Edited by Liana Saif and Francesca Leoni.Leiden: Brill, 2020.

*Further Reading*

Mauss, Marcel. *A General Theory of Magic.* Translated by Robert Brain. London: Routledge, 1972.

Melvin-Koushki, Matthew “Magic in Islam between Religion and Science,“ *Magic, Ritual, and Witchcraft* Vol. 14, Nr. 2 (2019): 256-287.

Neusner, Jacob, Ernest S. Frerichs and Paul Virgil McCracken Flesher, eds. *Religion, Science and Magic: In Concert and In Conflict.* New York: Oxford University Press, 1989.

Page, Sophie. *Magic in the Cloister: Pious Motives, Illicit Interests and Occult Approaches to the Medieval Universe*. Pennsylvania: Pennsylvania State University Press, 2013.

***PART 3: RELIGIOUS RIGORISM AMONG THE CHRISTIANS AND MUSLIMS***

**Week 09: The Emergence of the Protestant Thought**

*Mandatory Reading*

McGrath, Alister. “The Gathering Storm,“ and “The Accidental Revolutionary: Martin Luther*,*“ 17-60. In *Christianity’s Dangerous Idea: The Protestant Revolution – A History from the Sixteenth Century to the Twenty-First.* London: SPCK, 2007.

*Further Reading*

Dixon, Scott. *Protestants: A History from Wittenberg to Pennsylvania 1517-1740.* Wiley-Blackwell, 2010.

Weber, Max. *The Protestant Ethic and the Spirit of Capitalism,* trans. Talcott Parsons. Dover Publications Inc., 2003. Pp. 95-154.

Wolffe, John, ed. *Protestant-Catholic Conflict from the Reformation to the Twenty-first Century.* Hampshire: Palgrave MacMillan, 2013.

**Week 10: Protestants and Divine Grace in Europe**

*Mandatory Reading*

McGrath, Alister. “Believing and Belonging: Some Distinctive Protestant Beliefs,“ 243-276. In *Christianity’s Dangerous Idea: The Protestant Revolution – A History from the Sixteenth Century to the Twenty-First.* London: SPCK, 2007.

Thomas, Keith. “The Impact of the Reformation,“ 59-89. In *Religion and the Decline of Magic.* Penguin Books, 1991.

*Further Reading*

Decock, Wim, Jordan J. Ballor, Michael Germann, and Laurent Waelkens. *Law and Religion: The Legal Teachings of the Protestant and Catholic Reformations.* Göttingen: Vandenhoeck & Ruprecht, 2014.

Legath, Jenny Wiley. *Sanctified Sisters: A History of Protestant Deaconesses.* New York: NYU Press, 2019.

Muller, Richard A. *Grace and Freedom: William Perkins and the Early Modern Reformed Understanding of Free Choice and Divine Grace.* Oxford University Press, 2020. Pp. 97-154.

**Week 11: Muslim Rigorist Thought**

*Mandatory Reading*

Terzioğlu, Derin. “Sufis in the Age of State-Building and Confessionalization,” 86-103. In *The Ottoman World.* Edited by Christine Woodhead. London&New York: Routledge, 2012

Baer, Gabriel. “A Decade of Crisis,“ and “Enjoining Good and Forbidding Wrong,“ 39-80. In *Honored by the Glory of Islam: Conversion and Conquest in Ottoman Europe.* Oxford University Press, 2008.

*Further Reading*

Chih, Rachida. “Discussing the Sufism of the Early Modern Period: A New Historiographical Outlook on the *Tariqa Muhammadiyya,*“ 104-128. In *Sufism East and West: Mystical Islam and Cross-Cultural Exchange in the Modern World.* Edited by Jamal Malik, and Saeed Zarrabi-Zadeh. Leiden&Boston: Brill, 2019.

Evstatiev, Simeon. “The Qadizadeli Movement and the Spread of Islamic Revivalism in the Seventeenth- and Eighteenth-Century Ottoman Empire,“ *CAS Working Papers Series,* No. 5 (2013): 3-34.

**Week 12: Muslim Premodern Rigorism, the Sufis, and the Advent of Modernity**

*Mandatory Reading*

Baer, Gabriel. “Islamizing Istanbul,“ and “Conversion to Piety: Mehmed IV and Preacher Vani Mehmed Efendi,“ 81-104. In *Honored by the Glory of Islam: Conversion and Conquest in Ottoman Europe.* Oxford University Press, 2008.

Commins, David. “Islam Began as a Stranger and will Return as a Stranger,“ 7-40. In *The Wahhabi Mission and Saudi Arabia*. London: I.B. Tauris, 2006.

Hourani, Albert. “Sufism and Modern Islam: Rashid Rida,” 90-102. In *The Emergence of the Modern Middle East.* University of California Press, 1981.

*Further Reading*

Al-Azmeh, Aziz. “The Discourse of Cultural Authenticity: Islamist Revivalism and Enlightenment Universalism.” In *Islams and Modernities*. Verso, 1993.

Commins, David Dean. *Islamic Reform: Politics and Social Change in Late Ottoman Syria.* Oxford University Press, 1990. Pp. 104-123.