

Annihilation

The Context: (The Approaches To Faith And Understanding)

- Sufism: Emphasizes perception, maarifa leading to direct knowledge of Self and God, and uses the heart as its medium
- Kalam: Emphasizes reason, ilm leading to understanding of God, uses the Aaql as its medium, and subjects reason to revelation
- Philosophy: Emphasizes reason, ilm leading to understanding of God, uses the Aaql as its medium

The Goals Of The Spiritual Journey

- Taqwa: Piety
 - AL BAQARA: وَأَتَّقُوا اللَّهَ وَيُعَلِّمِكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾
 - وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلِمُ مَا تُوسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾
- QAAF: وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾
- AL HADEED

The Origins Of Annihilation

- AL RAHMAN: كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢١﴾ وَيَتَّبِعْ وَجْهَ رَبِّكَ ذُو الْجَلْدِ وَالْإِكْرَامِ ﴿٢٧﴾
- فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

Annihilation By Examples

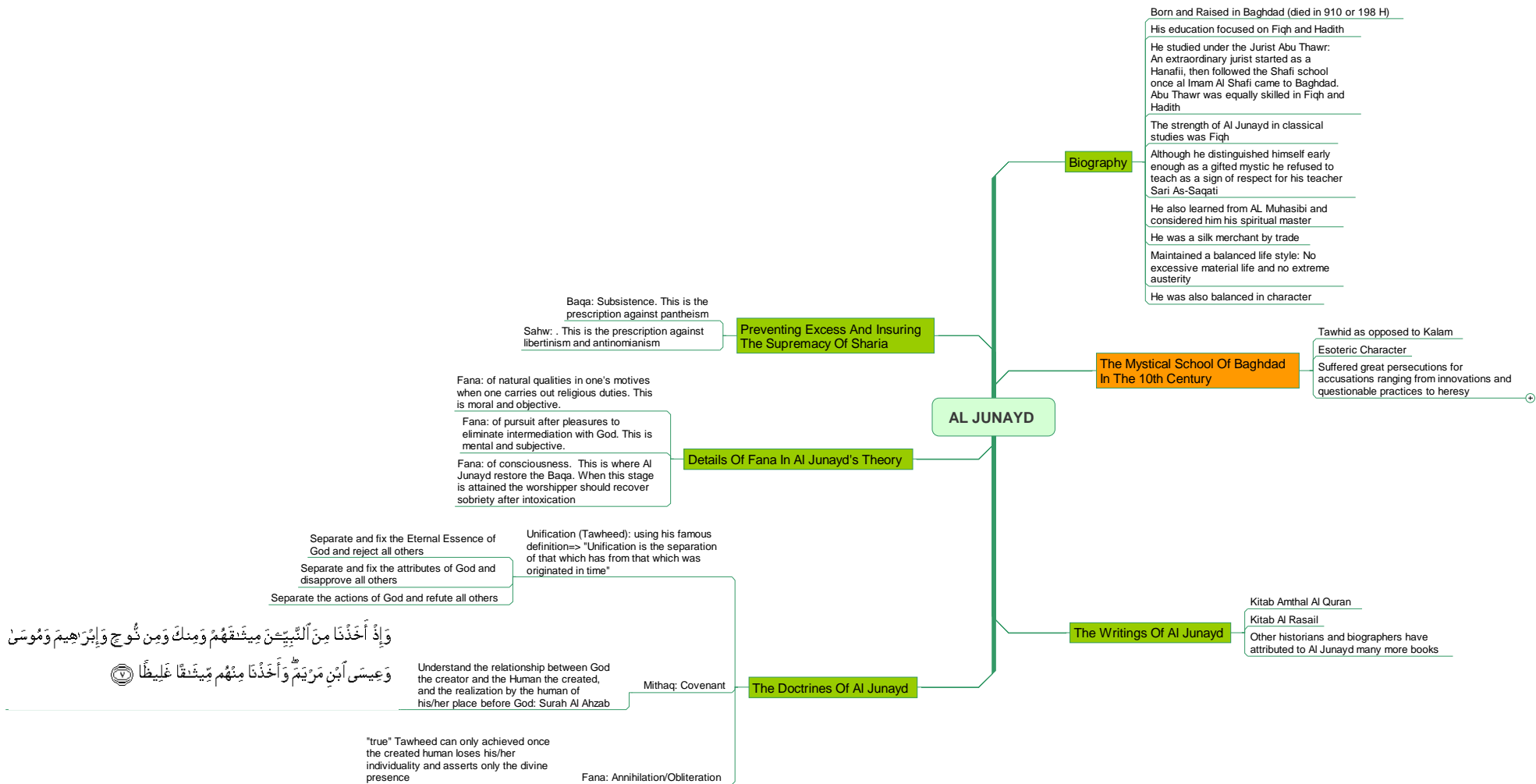
- Al Junayd
- Al Hallaj

The Consequence Of Annihilation

- Sobriety
- Intoxication
- Paradox and bewilderment
- Perplexity
- Abu Bakr (RAA): Incapacity to perceive is perception

The Motivation For Annihilation

- Living the Shahada:
 - Results from the negation in the first part of the Shahada (fana)
 - And from the affirmation of the subsistence in the second part of the Shahada: (Baqa)
- Living the Tawheed:
 - Be witness to the divine reality, and eliminate the egocentric self
- Self transformation:
 - Start as a stone
 - Be shuttered by the divine light of the divine reality you witness
 - Emerge restructured as a jewel



AL HALLAJ

Biography

Born and Raised in Tur south-western Iran (in 858 or 244 H)
 His education focused on Fiqh
 Although a Sunni he found himself in Shiite milieu
 The strength of Al Hallaj was Hanbali Fiqh
 Prior to his focus on sufism he was known as a preacher
 Al Hallaj came under the influence of Al Junayd and Amr Al Makkī
 He was a wool carder by trade
 He was a social activists who denounced injustice and became a voice for the weak and the oppressed in Basra



After his death his mutilated body was laid to rest in Karkh

The Mystical School Of Baghdad In The 10th Century

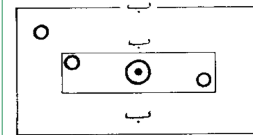
Tawhid as opposed to Kalam
 Esoteric Character
 Suffered great persecutions for accusations ranging from innovations and questionable practices to heresy



Diwan

Diwan Al Hallaj

The Ta-Sin of the Circle



1. The first door represents the one who reaches the circle of Truth. The second door represents the person who reaches it, who after entering it comes to a closed door. The third door represents the one who goes astray in the desert of the Truth-Nature of the truth.
2. He that enters the circle is far from the Truth because the way is blocked and the seeker is sent back. The point on high represents his yearning. The lower point represents his return to his point of departure, and the middle point is his bewilderment.
3. The inner circle does not have a door, and the point which is in the center is Truth.
4. The meaning of Truth is that from which externals and internals are not absent, and it does not tolerate forms.

The Ta-Sin of the Point

1. Finer still than that is the mention of the Primordial Point, which is the Source, and which does not grow or decrease, nor consume itself.
2. The one who denies my spiritual state denies it because he does not see me, and he calls me a heretic. He charges me with evil, and seeing my glory he calls for help, and it is to the sacred circle which is beyond the beyond that he cries.
3. He who reaches the second circle imagines me to be the Inspired Master.
4. He who reaches the third circle thinks that I am at the bottom of all desires.
5. And he who reaches the circle of Truth forgets me and his attention is distracted from me.

The Writings Of Al Hallaj

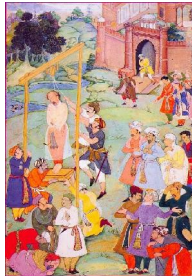
Tawassin

Example A

Example B

The Reactions To His Death

Massigoun and Mison (BU)
 His inquisitors
 His contemporaries
 Later generations of Muslims
 The ambivalence continues to this day



The Martyrdom of al-Hallaj, Baghdad 17th century Indian painting (Allahabad, 1017a) from Diwan, by Amir Najm-ad-din Dihlavi (Walters Art Gallery, Baltimore)

Fana For Al Hallaj's: Devotion And Martyrdom

Fana: Total and complete annihilation leading to intoxication with sobriety

The Doctrines Of Al Hallaj

Unification (Tawheed)
 Fana: Annihilation/Obliteration