The Doctrines Of Sufism

Perfecting The Religious Experience

Unity Of Existence

Annihilation

Improving The Spiritual Self

Wali: Spiritual Guide/sainthood

Kashf: Enlightenment
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 Aaqil as its medium, and subjects reason to revelation.
- **Philosophy**: Emphasizes reason, ilm leading to understanding of God, uses the Aaqil as its medium.

The Goals Of The Spiritual Journey

- **Taqwa**: Piety

The Origins Of Annihilation

- **QAF**: AL BAQARA
- **QAAF**: AL HADEED
- **QAF**: AL RAHMAN

The Consequence Of Annihilation

- **Sobriety**
- **Intoxication**
- **Paradox and bewildernent**
- **Annihilation By Examples**
- **Al Junayd**
- **Al Hallaj**

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)
  - Be witness to the divine reality, and eliminate the egocentric self

- **Living the Tawheed**
  - Start as a stone
  - Be shuttered by the divine light of the divine reality you witness
  - Emerge restructured as a jewel

- **Salt transformation**

Annihilation

- **Paradox and bewildernent**
  - Abu Bakr (RAA): Incapacity to perceive is perception

- **Perplexity**
  - Abu Bakr (RAA): Incapacity to perceive is perception

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**Biography:**

Born and Raised in Baghdad (died in 910 or 198 H)

His education focused on Fiqh and Hadith

He studied under the Jurist Abu Thawr:

An extraordinary jurist started as a Hanafi, then followed the Shafi school once Imam Al Shafi came to Baghdad.

Abu Thawr was equally skilled in Fiqh and Hadith

The strength of Al Junayd in classical studies was Fiqh

Although he distinguished himself early enough as a gifted mystic he refused to teach as a sign of respect for his teacher Sari As Saqqal.

He was a silk merchant by trade.

Maintained a balanced lifestyle: No excessive material life and no extreme austerity.

He was also balanced in character.

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.

The Writings Of Al Junayd

*Kitab Amthal Al Quran*

*Kitab Al Rasail*

Other historians and biographers have attributed to Al Junayd many more books

The Doctrines Of Al Junayd

**Unification (Tawheed):** Using his famous definition: "Unification is the separation of that which has from that which was originated in time."

Separate and fix the Eternal Essence of God and reject all others

Separate and fix the attributes of God and disapprove all others

Separate the actions of God and refute all others

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**Preventing Excess And Insuring The Supremacy Of Sharia**

Baqa: Subsistence. This is the prescription against pantheism

Saher. This is the prescription against libertinism and antinomianism

Fana: of natural qualities in one's motives when one carries out religious duties. This is moral and objective.

Fana: of pursuit after pleasures to eliminate intermediation with God. This is mental and subjective.

Fana: of consciousness. This is where Al Junayd restore the Baqa. When this stage is attained the worshipper should recover sobriety after intoxication

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Mithaq: Covenant

Understand the relationship between God the creator and the Human the created, and the realization by the human of his/her place before God; Surah Al Ahzab

Fana: Annihilation/Obliteration

"true" Tawheed can only achieved once the created human loses his/her individually and asserts only the divine presence.

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Details Of Fana In Al Junayd's Theory

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AL HALLAJ

Biography

Born and Raised in Tur, southwestern 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 Makki
He was a wool carder by trade
He was a social activist 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
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The Writings of Al Hallaj
Diwan
Diwan Al Hallaj
Tawassin

Example A
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.

Example B
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.

The Doctrines of Al Hallaj
Unification (Tawheed)
Fana: Annihilation/Obliteration
Fana for Al Hallaj’s: Devotion and Martyrdom

The Reactions to His Death
Suicide, Spanish Martyrs, Martyrdom

The Martyrdom of Al Hallaj, Baghdad 17th century mini painting (Alahabadi)
It depicts Al Hallaj’s martyrdom (Allahabad, 1017 A.D.)

Later generations of Muslims
His inquisitors
His contemporaries

Al Hallaj - 3/5/2006 - Mindjet Team