

WOULD YOU BE MY FRIEND?

**SUFISM AND HOW TO BUILD
FELLOWSHIP WITH GOD**

Where did we come from and where are headed to?

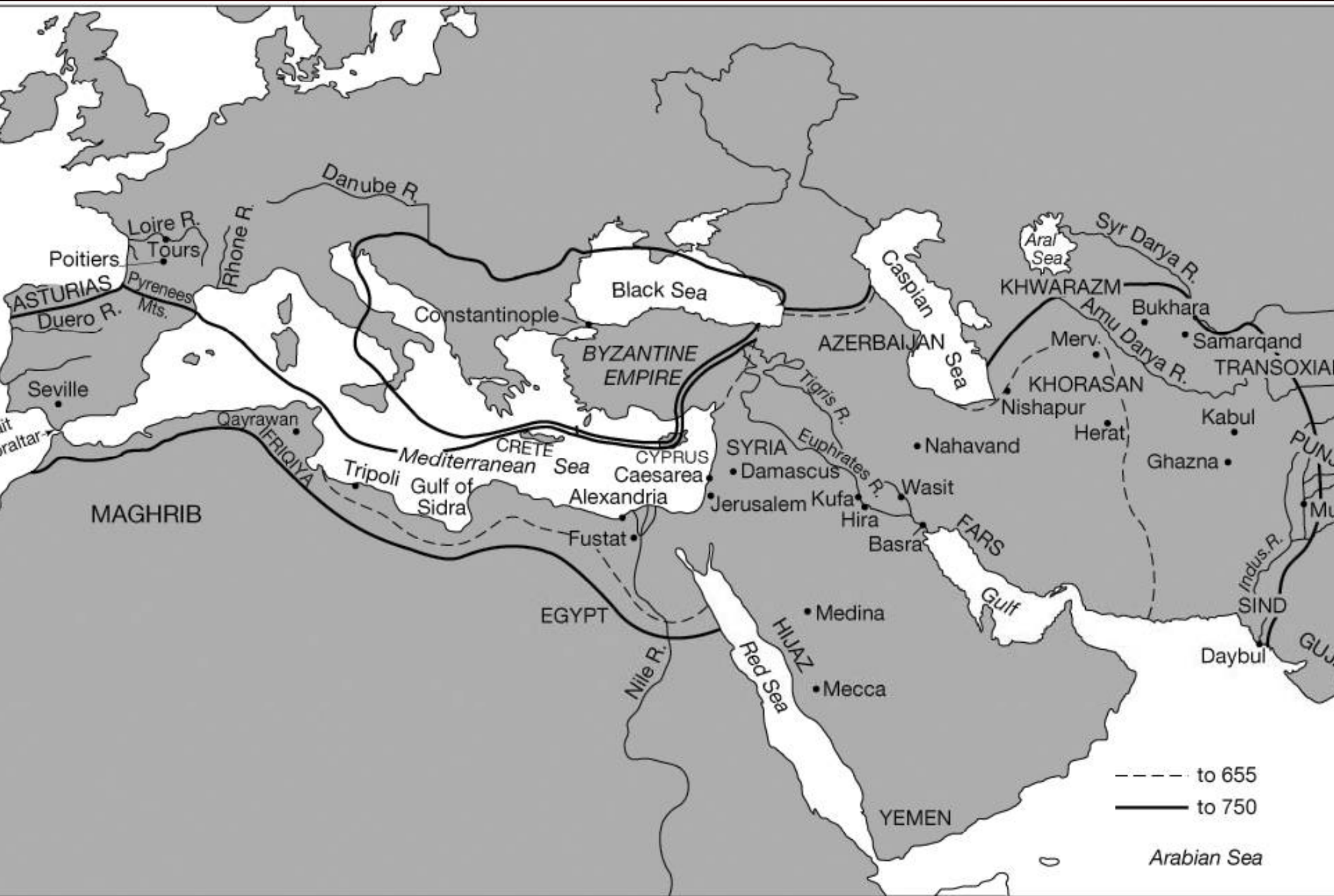
- Muhammad of Mecca
- Muhammad of Medina:
 - Learning to be community
- Mecca of Muhammad
- Arabian peninsula of Muhammad:
 - Learning to be a state
- Rashidun (632-661):
 - Conflict and heterogeneity: The Battle of the Camel, the Battle of Siffin
 - Learning to be an empire from the Fertile Crescent, to the Nile Valley, to the Iranian Plateau...

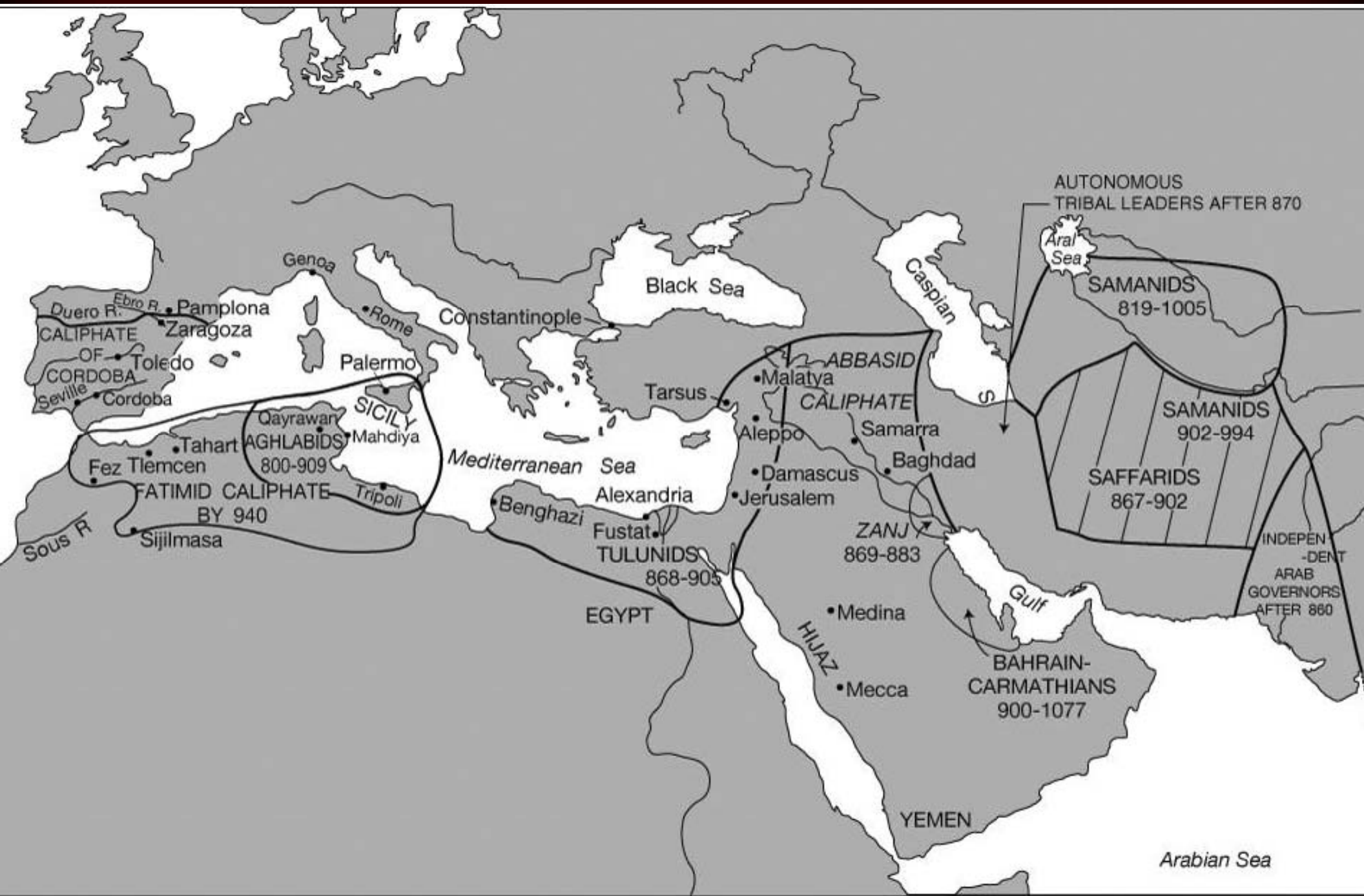
Where did we come from and where are headed to?

- Umayyad Caliphate (661-745)
 - Territorial expansion (Iberian peninsula)
 - Oppression (Massacre at Karbala, 680)
 - Reaction (articulation of the Shi'a of Ali)
 - Crystallization of a Sunni Empire (the Dome of the rock, 691)
 - Battles of succession: legitimacy of the caliph
 - Learning to suppress resistance

Where did we come from and where are headed to?

- Abbasid Caliphate (745-1258)
 - Administrative cosmopolitanism
 - Mercenaries
 - Local governors
 - Resistance
 - Administrative legitimacy (uprisings)
 - Caliphal legitimacy (different caliphates)
 - Battles of succession
 - Theological explorations
 - Judicial debates (schools of law, *madhabs*)
 - Learning to live with fragmentation





- Out of the numerous schools that emerged during the early period, four continued into the modern era to represent the majority of Muslims. The tradition from Kufa was named after one of Ja'far al-Sadiq's students, Abu Hanifa (d. 767), and was called the Hanafi school. It dominated in Iraq and Syria, and later spread to Anatolia, Central Asia, and India. The school in Medina was named after one of its greatest early scholars, Malik ibn Anas (d. 796), and is known as the Maliki school. It became paramount in North Africa and the Iberian Peninsula, and it spread into West Africa. The Shafi'i school, claiming descent from the original disciples of al-Shafi'i, prevailed in Egypt, Yemen, East Africa, certain coastal regions of India, and in Southeast Asia. The Hanbali madhhab derives its name from Ibn Hanbal, who was known for his theological disputes with the Mu'tazilites. Over the years after his death, however, his followers developed a madhhab that argued for the primacy of the Qur'an and Hadith literally understood. The Shi'ites and Kharijites developed their own distinctive madhhabs, although they share much in common with the four discussed above.

Sufism: “a wide variety of devotional practices and ways of life ... [that] sought a personal relationship with God through a combination of asceticism, a concern for ethical ideals, and a mystical form of worship.”

The significance of

detachment from this worldly concerns

fana' (annihilation) and *baqa'* (survival)

selflessness and unification

dhikr

master-apprentice relationship

shaykh or *pir*

being one with the transcendent

wali

Detachment from Qur'an and the Hadith?

Al Junayd al-Baghdadi (d. 910 CE):

“*Tasawwuf* means that Allah causes you to die to your self and gives you life in Him.”

“Our *madhab* is the singling out of the transcendent from the contingent, the desertion of human brotherhood and homes, and obliviousness to past and future.”

Significance of Qur'an and the Hadith

“Whoever does not memorize the Qur'an and write hadith is not fit to be followed in this matter. For our science is controlled by the Book and the Sunna.”

What are the common concerns of Shari'a Sufism?