History of Culture
Overview: Sufism Module

- Rabia al-Adawiyya of Basra
  - Her significance as the ‘first Sufi’
  - Her relationship with Hasan al-Basra
  - Her story: burn the gardens of Paradise and douse the flames of Hell so people don’t worship God for greed or fear but purely out of love

- Introduce the idea of love and how it is a quintessential component of Sufism – a theme that trickled through the entire Sufi module

- Verses from the Qur’an:
  - “When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?" - They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful".” (7:172)
  - “He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.” (3:7)

- The pain separation from God and ultimate urs or marriage of the soul with Him in death
  - Masnavi of Rumi
    - The reed being lifted from the reed-bed as a metaphor from a soul’s separation from God, its Beloved

- The relationship between Rumi and Shams Tabrizi

- The relationship between Amir Khusrau and Nizamuddin Awliya
  - Amir Khusrau as the pioneer of ghazls (as a form of dhikr)

- “Intoxicated” or “ecstatic” Sufism
  - Mansur al-Hallaj and his profession of ‘ana al-Haqq’
  - Saqiya aur Pila – drunken with love for God

- “Hadith of Jibra’il”
  - Islam – submission; shuhada, salaat, sawm, zakat, hajj
  - Iman – faith; belief in Allah, His Angels, His Books, His Messengers, and the Day of Judgement
  - Ihsan – to do what is beautiful; “To worship Allah as if you see Him or at least to worship him knowing that He always sees you.”
    - While islam and iman are important in Sufism, the level of consciousness that is involved with ihsan forms the core of mysticism

- Difference between the nafs and ruh, and importance of the qalb
  - Nafs – the ‘lower self’ that fuels carnal and worldly desires
  - Ruh – the soul; transcendental component of a person which communicates with the Divine
  - Qalb – the heart; the corporeal vessel for the soul
• Stations of spirituality with a specific focus on *fanaa’* and *baqaa*
  
  - *Fanaa’* – annihilation of the *nafs* and an absorption of the self in the Divine
    - When in a state of *fanaa’*, a Sufi has 100% spirituality and 0% of the *dunya*
  
  - *Baqaa’* – permanency; reaching a state of “life with God, through God, in God and for God” (Ibn Arabi)
    - When one reaches a state of *baqaa’*, they attain a certain clarity regarding the *dunya* and are able to see it from an entirely spiritual or Divine perspective
    - When in a state of *fanaa’*, a Sufi has 100% spirituality and 100% of the *dunya*

• The importance of a shaykh or pir in the Sufi practice, particularly in attaining *fanaa’* and *baqaa’*

• The importance of *dhikr* (remembrance of God) in the Sufi practice and the various forms it can take (*qawaali*, prayer, reading the Qur’an, *sama*)

• Poetry as a form of *dhikr*
  
  - Rabia al-Adawiyya of Basra – “Die Before You Die”
  
  - Hafiz Shirazi – “Just Sit There Right Now”
  
  - Kabir – “Professional Counselling”