Sufism

الصوفية
تصوف

Exploring Muslim Societies in the Modern World

Gary R. Bunt



Sufism

Principles of Islam - L.8 Module

Gary R. Bunt



Sufism – suggested reading

Voll, John O. and Kazuo Ohtsuka. "Sufism." In The Oxford Encyclopedia of the Islamic World. Oxford Islamic Studies Online. http://www.oxfordislamicstudies.com/article/opr/t236/e0759.

The Encyclopaedia of Islam article ‘tarika’ provides an overview of Sufi orders in different regional contexts. "Ṭarīḳa." Encyclopaedia of Islam, Second Edition. Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Brill Onlinehttp://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/tarika-COM_1183

Berkey, Jonathan P. The Formation of Islam: Religion and Society in the Near East, 600-1800 (Cambridge: University Press, 2003)

Bunt, Gary R. Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments, (London, Pluto Press, 2003).

What is Sufism?

- The word ‘Sufi’ comes from the Arabic sufi - “an ‘adept of the mystical path’ of Islam.
- Sufi may be derived from Arabic for suf ‘wool’ or safa’ purity.
- The Arabic word tasawuf is used in relation to Sufism.



There are certainly many parallels between Sufism and other forms of mysticism, whilst they all have specific individualistic traits:

“Sufism is the knowledge whereby man can realize himself [sic] and attain permanency. Sufis can teach in any vehicle, whatever its name. Religious vehicles throughout history have taken various names.”

Sufism’s Islamic identity is heightened through the symbols applied as theophanies (‘manifestations of the divine’);

- the use of the Qur’an;
- the regard for Muhammad as an exemplary model;
- its use of Arabic;
- the fact that Sufis (theoretically) retain all Islamic practices and precepts.

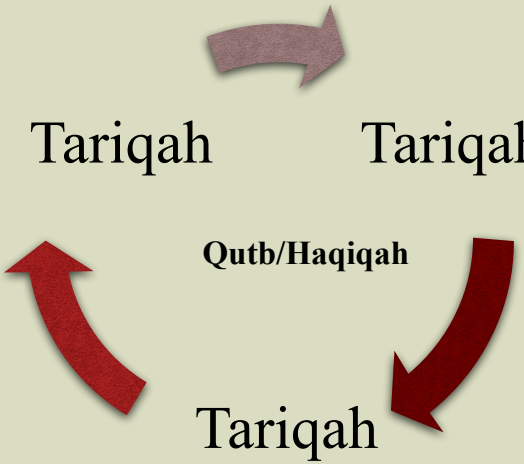
Sufi religious expression may ‘augment’ universal Islamic values with specific elements, such as:

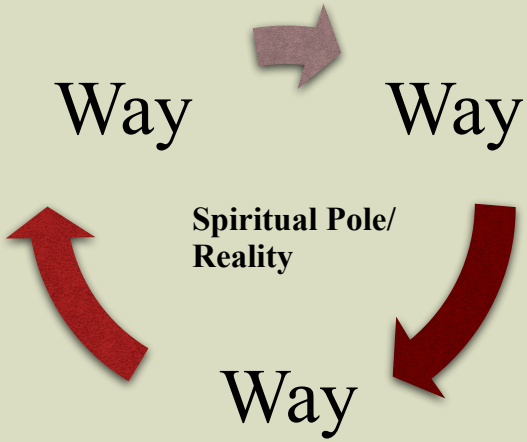
- extra prayers
- meditation
- music,
- different textual and other sources.

There is no denial of Islam by Sufis, although elements in so-called ‘orthodoxy’ may suggest that the Sufis’ actions alone are a sufficient ‘statement’ of withdrawal.

Islam has been described, in the context of Sufism, as a circle (symbolising Shari’ah) whose radius (tariqah) is the Way to the central spiritual pole (qutb) or Reality (haqiqah)







"To the Sufi, religion as understood by ordinary man is a coarse, external thing. Their symbols are indicative of certain states. They are legitimate as using the symbol 'God' for something which one does not know at all, apart from the illusion of it which is caused by emotion."

Idries Shah

According to many Sufi traditions, the tariqah path is not 'man-made', but created by Allah. It is not a 'physical' but a spiritual reality, beyond the senses.

Sufis may also claim to be 'orthodox' Muslims, following 'non-mystical' obligations within Islam. Additional sunnah ways of the Prophet and other Qur'anic practices (not necessarily incumbent upon non-Sufis) are practised.

"Sufis take for granted man's [sic] obligation to perform the pillars of Islamic practice."

(Rumi & Chittick, 1983, 150)

Sufism is described as "a body of teachings and methods having love and knowledge of God as their goal ..." and considers itself "the very essence of Islam - and even its spiritual heart."

(Ibn 'Ata'Allah al-Iskandari, Ansari, Danner, & Thackston, 1969, 9-10)

To Sufis, there can be three spiritual ‘lights’ of Faith:

islam - the light of the station of submission, which “resembles the faint light of stars”;

iman, the light of the station of faith;

and ihsan, “spiritual virtue”, “... like the light of the sun.”

This esoteric order of islam-iman-ihsan changes in exoteric Islam to iman-islam-ihsan because it was legal opinion that ‘faith’ precedes submission.
(Ibn 'Ata'Allah al-Iskandari et al., 142)

If the prospective Sufi cannot ‘find’ or join the tariqah, ‘exoteric’ action is recommended:

“So go before the teachers of conventional knowledge - busy yourself with jurisprudence and become a master of the science of ‘This is permitted and that is forbidden.’”

(Rumi & Chittick, 340)

Sufism has Islamic historical roots, applies the sacred texts of Islam, and is practised by people who call themselves ‘Muslims’.

The two principle doctrines of Sufism are:

wahdat al-wujud - Transcendent Unity of Being

al-insan al-kamal - Universal or Perfect Man.

There are ninety-nine Divine Names and Qualities, “[T]he most Excellent Names” (The Qur'an, Surah al-A'raf, 'The Heights', 7:180) [Qur’an 7:180] which derived their existence from the One Being who alone ‘is’ [the ‘Hidden’ Name]. God is ‘… closer to him [humanity] than his jugular vein” (The Qur'an, Surah Qaf, 50:15) **and** above “every form, thought or thing in the universe.”

(Ibn 'Ata'Allah al-Iskandari et al., 1969, 133)

The Names, and God's speech, have a creative element in them which is referred to in the Qur'an:

"He is the Originator of the heavens and the earth, and when He decrees something, He says only 'Be', and it is." (The Qur'an, Surah al-Baqara, 'The Cow', 2:117).

This has particular implications for Sufis: God is the Creator of all things.

His Essence is in all things: divine and non-divine; substantial and accidental; existent and non-existent; sole and undifferentiated; macro- and micro- cosmic.

A Sufi adept follows a spiritual journey, after initiation by a master who is part of the silsilah chain: this links back through other masters, the Prophets, and Adam by barakah grace - a 'substance of the soul' effected by hudur ('Divine Presence').

The process towards Unity requires passing through numerous maqam 'stations', cleansing the soul and stripping away the 'humanity' to distill the core divine-essence within the heart.

Ascetic practice and mystical techniques are applied [initiation, meditation (fikr), invocation (dhikr) and contemplation (shudud)] ultimately to reach annihilation in Allah (fana) via the 'stations' in between.

The human soul undertakes a journey in which it is transformed "from sensible to spiritual" and becomes "the spiritual Heart, the instrument of intuition."

(Maneri & Jackson, 9)

Attributes are acquired (maqamat) through inner-striving, whilst gifts (hal) are 'given' by God to those upon the Path. There are many Sufi schools, but only one path.

“The glance of divine Unity” is, perhaps, the ultimate Sufi ‘goal’. The Qur’an indicates a ‘separation’ between Humanity and God, both in this world and the next: the idea that humanity might somehow ‘join’ or become one with God is, perhaps, anathema to ‘orthodox’ Muslims.

The secretive nature of aspects of Sufism, the limited numbers of published texts, and the inherent difficulties in studying translated material means that additional ‘veils’ are drawn over the subject.

Experiences illustrated in Sufi texts are ‘exceptional’ rather than mundane: unwillingness or incapacity to write down mystical-encounters, and the loss to history of other texts, places further limitations on primary material.

Sufism can be interpreted as a mystical form that does not actively seek adherents: texts demonstrate Sufi masters dissuading individuals from joining ‘circles’ because the individual’s motivation was suspect.

In certain contexts, however, membership of a tariqa can be a common factor - part of everyday life and an expression of ‘being Muslim’.

“There is no such thing as Sufism and Islam, for such a concept creates a false dichotomy between mysticism and religion ... Yet, there is such a thing as Sufism in Islam, and indeed Sufism is considered by its authorities as the most profound nature of the Islamic Revelation.”

(Ibn 'Ata'Allah al-Iskandari et al., 9)

Daily prayers and recitation are one re-affirmation of the covenant between humanity and God, but Sufic practices upon the tariqah path towards tawhid indicate another.

The Sufi may present a challenge to the 'conventional order' of Islam, by this challenge.

The precepts of Islam should not be superseded or forgotten within the networks of Sufi knowledge.

The challenge of Sufism is that it offers a different 'non-orthodox' interpretation(s) of (elements of) the Qur'an, which 'conservative' scholars and interpreters had interpreted as being immutable and inviolable: commentaries were not open to major challenges on pertinent issues in the Qur'an.

Rationalistic, fatalistic - the mutazilah upheld the Shariah law as entirely without fault:

the suggestion that an individual might aspire to Unity in/ with God was anathema and illogical:

if Humanity is God is Humanity, then where does Muhammad fit into the equation?

If God can be reached through 'mystical techniques', what is the point of having a Law?

Taking the Qur'an at a literal level alone, orthodox theologians' knowledge and reputations are questioned when hidden 'secret' meanings of the Word of God are 'found'.

The diversity of interpretation is reflected in the variety of Muslim networks.

Certain prominent Sufis simultaneously held positions as doctors of Law, or came from legalistic backgrounds [i.e. Rumi, ibn al-Arabi, Maneiri].

There was clearly no discrepancy between one position and another, unless subterfuge was practiced.

Sufis have practised openly in many cultural and religious contexts.

The orders encouraged members to continue in trades and professions, in order that Sufism might permeate society.

Aspects of Sufism entered 'mainstream' Islamic culture, and became forms of Islamic expression (i.e. in art and music) or part of religious practices (especially in Shi'ism).

This can be seen as a two-way process.

The history of Sufi masters show many travelling, and being welcomed in some places, and endangered (or martyred) in others.

Some Muslims believe that Sufi practices and ideas have invigorated Islam throughout diverse networks, providing fresh approaches, and generating popular enthusiasm.

When attempting to 'find' and study Sufism, parallels might be drawn with Ibn al-Arabi's comment on finding 'True Reality':

"Of this there is no academic proof in the world,
For it is hidden, and hidden, and hidden."

(Ibn al-`Arabi & Austin, 1980, 107)

al-Hallaj (d.922), a mystic who visited India and Central Asia, becoming familiar with Hinduism, Buddhism, and Christianity].

He pronounced ana al-Haqq ("I am God"/truth/reality) and was 'martyred' in Baghdad for his blasphemy.



Abu Hamid al-Ghazali: (1058-1111), a well travelled Persian, a legal scholar who became a Sufi master, reconciling the shari'a and the tariqa of Sufism.

As a teacher in Baghdad, as an an expert in kalam ('theology') and falsafa ('philosophy'), he discussed the 'inconsistency of the philosophers' (Tahafut al-falasifa).

Eventually he left his teaching job, taking a Sufi path, travelling in the Hijaz, Syria, and Palestine.

He was highly regarded, for bringing disparate strands together, and was possibly the first to establish a 'brotherhood' - zawiya in Arabic - requiring strong allegiances between shaykh and disciple.

Several orders formed from this, which spread internationally, to influence modern Islam. Founders and descendants were revered, their lives celebrated as 'saints.'

Abd al-Qadir al-Jilani (1078-1166, a student of jurisprudence (Hanbali fikh) student and public preacher, who promoted a sober 'Sufism' with an emphasis on law.

He saw that asceticism was necessary to be devoted to God.

His work guides the development of the Qadiriyya Order(s).



Ibn al-`Arabi (1165-1240) as interpreted by stepson Sadruddin Qonawi, he was influential in his approach towards speculative theology and ideas surrounding 'divine unification', articulated in his work 'Bezels of Wisdom' or 'unity of perception'

Ibn al-'Arabi focused on the nature of 'knowledge', and the idea that human beings can travel on pathways to, from and into God

Ibn al-'Arabi's comment on 'finding' 'True Reality' was: "Of this there is no academic proof in the world, for it is hidden, and hidden, and hidden."

Sources: Ibn al-`Arabi & Austin, 290.
"Ibn al-Arabi" in Bearman, Bianquis, Bosworth, van Donzel, & Heinrichs, 2004.

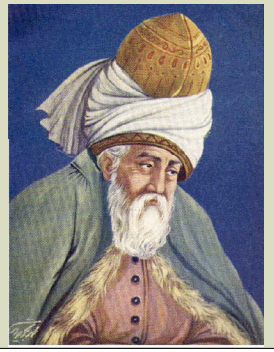


Jalal al-Din al-Rumi (1207-1273) was born in Afghanistan, the son of theologian.

He composed epic poetry, and lay the foundations for the Mawlawi order, famous for its 'dervishes'.

He believed that aspects of God are hidden and revealed.

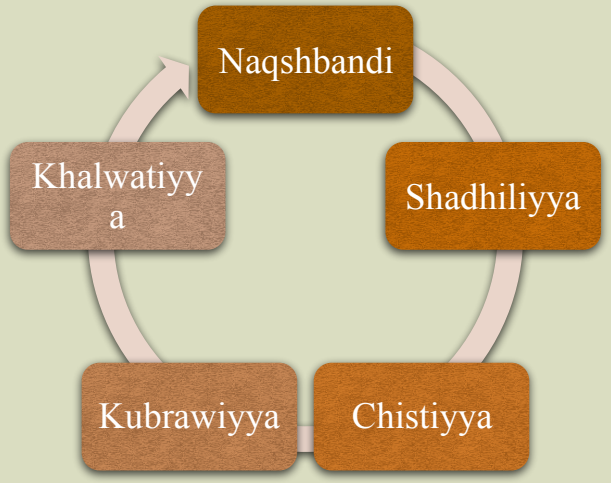
His encounters with spiritual guide Shams al-Din al-Tabrizi, seen as 'divine beloved', form the basis of some of his most famous work.





Religious ideas were transmitted through traditional relationships between spiritual guides and their disciples, across generations. The ‘authority’ could also be transmitted through genealogical ties.

Significant Sufi orders can be found in diverse locations, with branches reflecting a broad range of Sufi perspectives.



Examples of Sufi Orders

In some cases, Sufi traders contributed to the diffusion of Islam across the world, and their messages were well-received in contexts with a prior affinity to esoteric religious dimensions – for example in parts of the Indian subcontinent and South East Asia.

‘Sufi’ interpretations of Islam formed a significant element of the early networking process for Islam.

Sufi orders played an important role in anti-colonial movements in the 19th and 20th centuries, for example in the Maghreb, Libya, Somalia, Senegambia (Senegal and Gambia), Indonesia, Malaysia and Dagestan.

Sufism remains a dynamic force within contemporary Islam, with many orders and adherents across the world. In some cases, these have taken advantage of contemporary communications media to network effectively.

Their presence can be located in many 'minority' contexts too, and their message can have a resonance with those (potential) converts seeking to explore dimensions of personal spirituality on an Islamic pathway of knowledge.

The works of Rumi have acquired popularity in 'western' contexts, even appearing in 'bestseller' listings.

This has an important bearing on our understanding of contemporary Muslim networks, providing perspectives on Islam beyond the stereotypes presented in much of the popular media.

Qadiri Sufi Order

The **Qadiri Sufi Order** is another prominent example of an order presenting its activities online: this is part of a variety of networks and movements based on the principles established by the twelfth century scholar Abdul Qader Jeelani (1077–1166), which have spread worldwide.

The Qadari Order has posted a range of multimedia materials online. In terms of spirituality and religious experience, the dhikr ritual invocation of the names of Allah, Qur'an verses and other recitations has a performance element.

Qadiri Sufi Order. http://www.qadiriyya.com

Also see Qadiriyya Dhikr: https://youtu.be/



Member of Baye Fall Sufi order from the Qadiriyya Sufi School, Seneg



A Sudanese Sufi mystic attends a weekly Sufi religious ceremony at the tomb of Sheikh Hamed al-Nil, a 19th-century Sufi leader of the Qadiri Sufi order

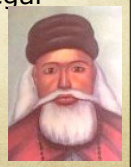


A Sudanese Sufi mystic dances during a weekly Sufi religious ceremony at the tomb of Sheikh Hamed al-Nil, a 19th-century Sufi leader of the Qadiri Sufi Order

Tidjaniya Sufi Order

The Tidjaniya Sufi Order has a strong presence in west and northern Africa, and is linked to diaspora communities and networks through online materials: one example is Tidjaniya Way, which highlights the life of the order's founder, Sidī 'Aḥmad al-Tijani (1737–1815) though a biography accompanied by an audio reading (Ahmad Tijani, 2012).

In terms of an understanding of the order's sacred spaces, an album depicts shrines in Senegal through video, photos and plans of religious sites. These include film of group dhikr (hadra) invocations in a shrine in the zaouiya (school) of Sidi Abdel Moutalib Tidjani Dakar, Senegal (Tidjaniya.com).



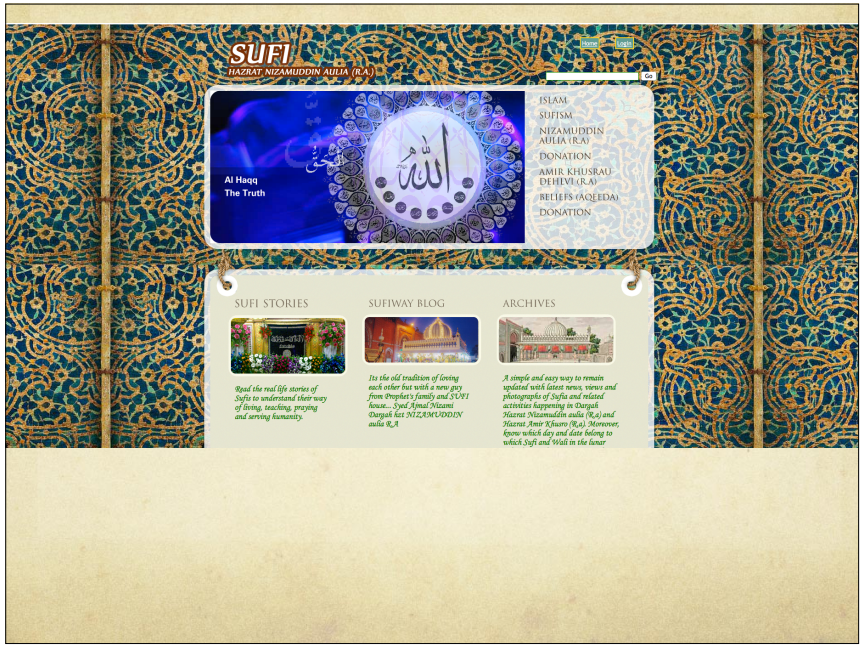
Ahmed Tidjani,
http://www.tidjaniya.com/en/ahmed-tijani.php

Key teachers of the order, such as El-Hadji Malick, also have busy Facebook pages -which link to video, information and networks (for example, in Tivaoune, Senegal).



In India, the Shrine of Hazrat Nizamuddin Aulia (d. 1325) has a web resource giving historical background, practical visitor information, and biographical data about this particular saint

(Shrine of Hazrat Nizamuddin Aulia).



Religious meetings and rituals are recorded and posted online from many shines: activities at Data Ganj Bakhsh shrine (honoring ʻAli Hujwiri, d. 1077) in Lahore, Pakistan, have been recorded and posted on YouTube by the Faizaneraza Network, which has a multimedia website, online TV channel, and presence on Facebook and other social media.

Bombers have in the past targeted this shrine, and after a 2010 terrorist attack, clips were also featured online. (Faizaneraza Network)



Another prominent Sufi site is the mausoleum of Mevlana Jelaluddin Rumi (d. 1273) in Konya, Turkey, has been turned into a museum: the virtual tours available online often reflect the touristic potential of the space, including ritual performances by the Whirling Dervishes as part of a sound and light show.

(Kale Pazarlama)

Whirling Dervishes of Damascus

The levels to which 'spirituality' can be measured in musical offerings may be open to question. There is clarity with performers such as Nusrat Fateh Ali Khan (1948-1997), well-represented online through video clips, fan sites, and music downloads - showing a range of styles ranging from his traditional devotional work through to recordings made with Peter Gabriel.

https://youtu.be/Fp9aPNSUCtM

Also see BBC News, New stars emerge in Qawwali music dynasty in Pakistan

The same could be said of Senegalese musician Youssou N'Dour, whose pop output (coincidentally including input from Peter Gabriel) can be found online alongside Sufi devotional tracks from his album 'Allah' (N'dour).

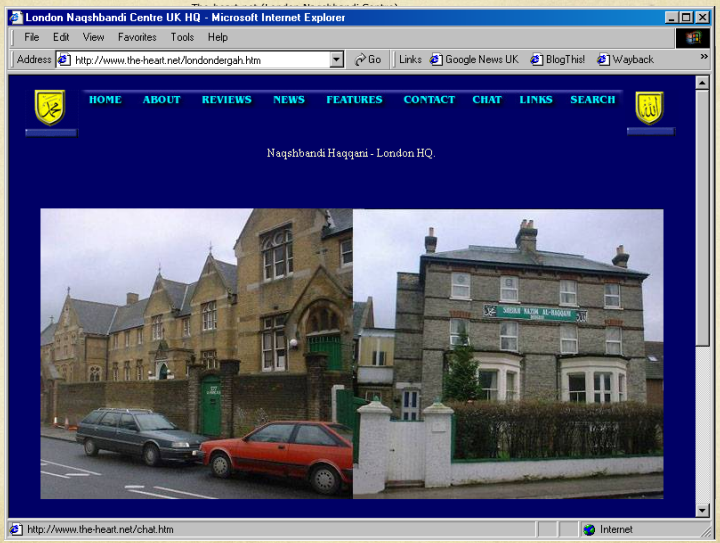
https://youtu.be/Y4b2ILlv5Mk?t=27s 'Allah'

https://youtu.be/_23oIEWgB_M 'Tidjania'

Networking:

Global <> local

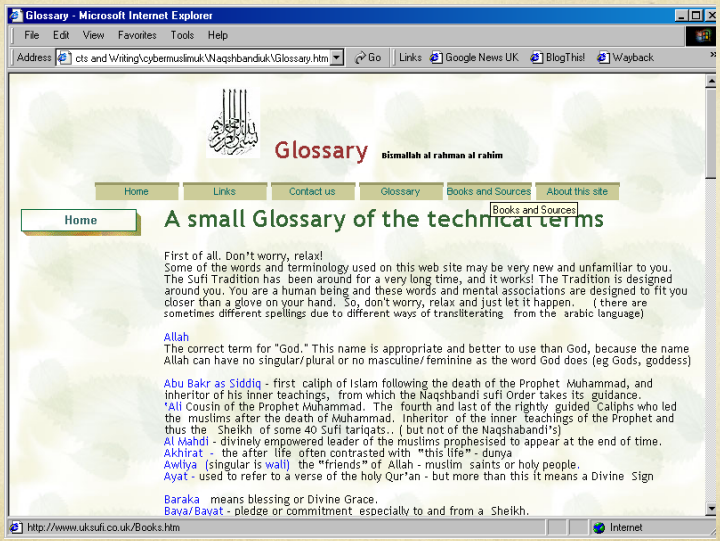
Naqshabandi

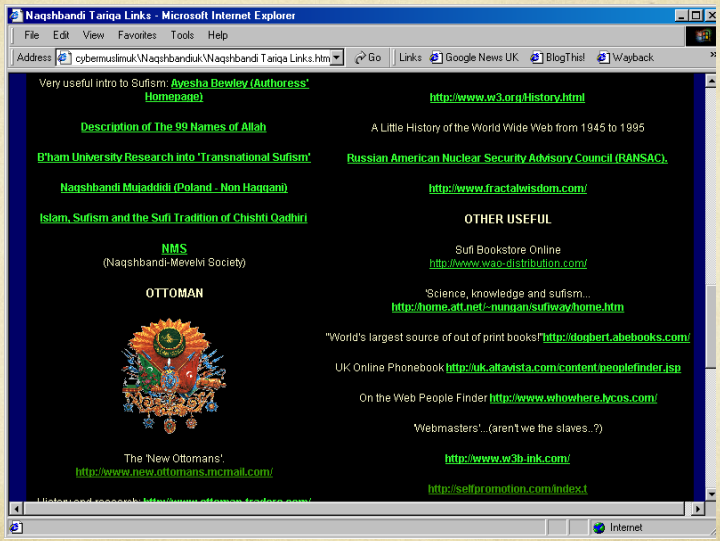


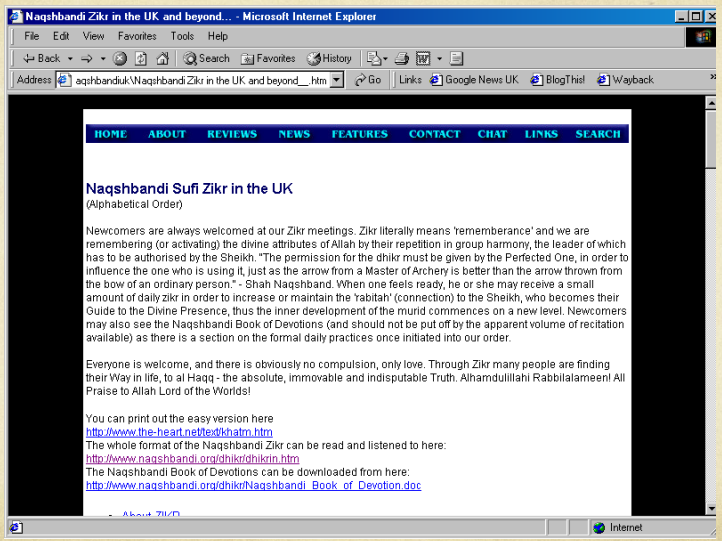
Peckham Mosque

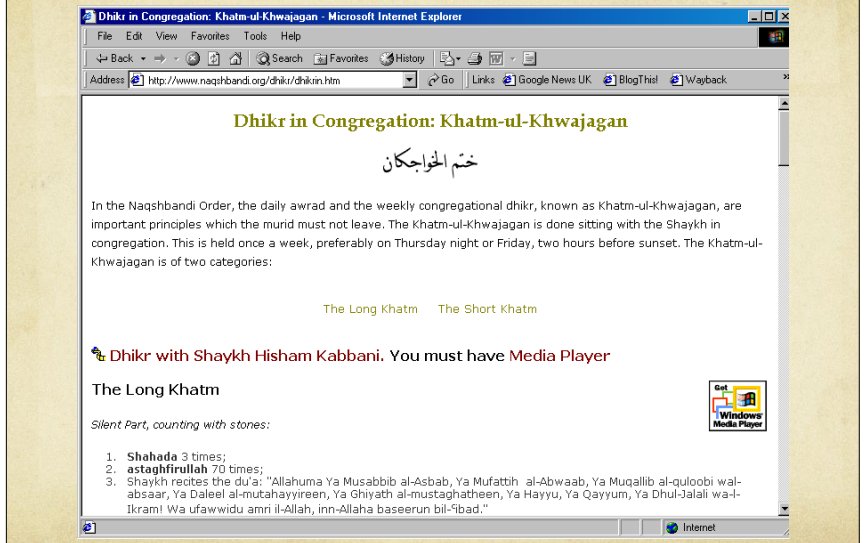


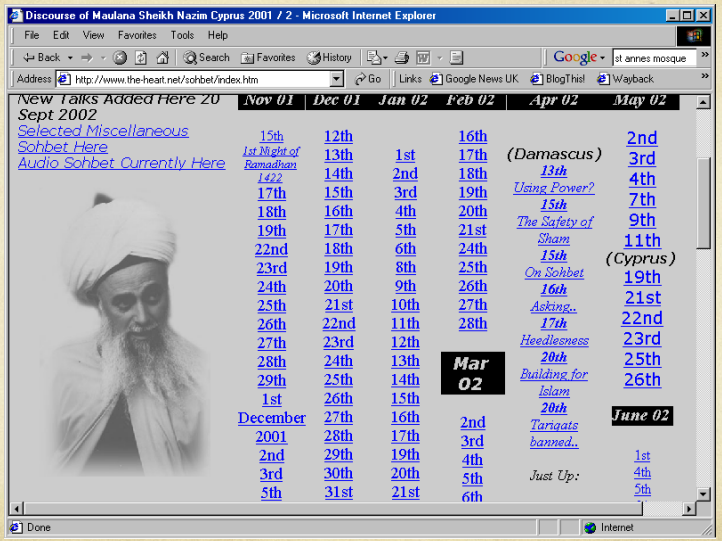




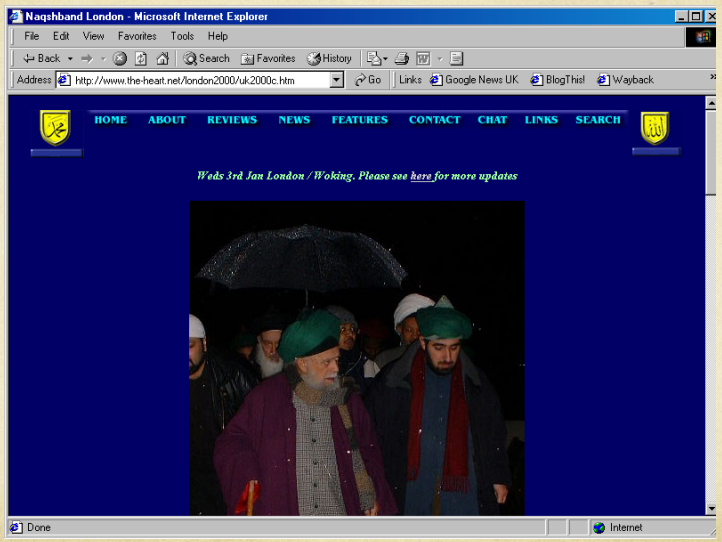


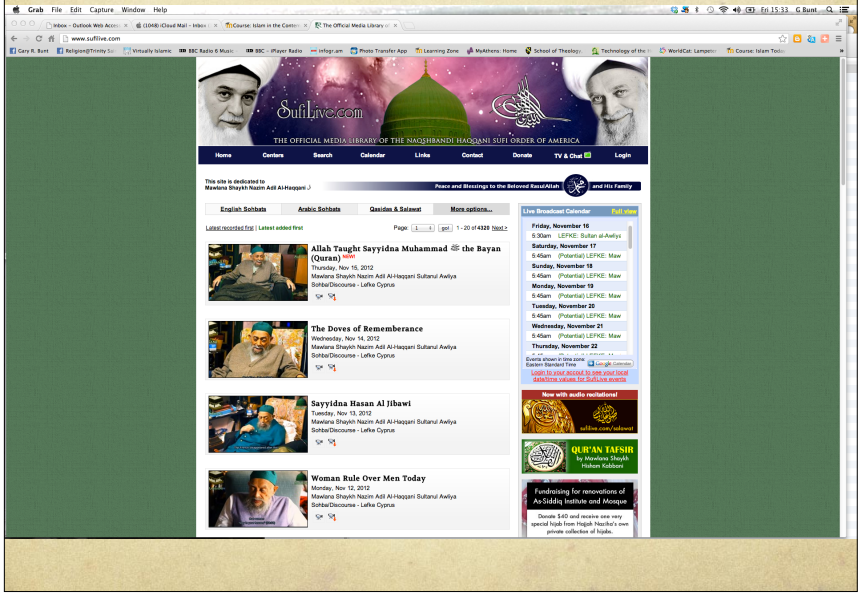

Naqshbandi Zikr in the UK and beyond... - Microsoft Internet Explorer
HOME ABOUT REVIEWS NEWS FEATURES CONTACT CHAT LINKS SEARCH
Naqshbandi Sufi Zikr in the UK
(Alphabetical Order)
Newcomers are always welcomed at our Zikr meetings. Zikr literally means 'rememberance' and we are remembering (or activating) the divine attributes of Allah by their repetition in group harmony, the leader of which has to be authorised by the Sheikh. "The permission for the dhikr must be given by the Perfected One, in order to influence the one who is using it, just as the arrow from a Master of Archery is better than the arrow thrown from the bow of an ordinary person." - Shah Naqshband. When one feels ready, he or she may receive a small amount of daily zikr in order to increase or maintain the 'rabitah' (connection) to the Sheikh, who becomes their Guide to the Divine Presence, thus the inner development of the murid commences on a new level. Newcomers may also see the Naqshbandi Book of Devotions (and should not be put off by the apparent volume of recitation available) as there is a section on the formal daily practices once initiated into our order.
Everyone is welcome, and there is obviously no compulsion, only love. Through Zikr many people are finding their Way in life, to al Haqq - the absolute, immovable and indisputable Truth. Alhamdulillahi Rabbilalameen! All Praise to Allah Lord of the Worlds!
You can print out the easy version here
http://www.the-heart.net/text/khatm.htm
The whole format of the Naqshbandi Zikr can be read and listened to here:
http://www.naqshbandi.org/dhikr/dhikrin.htm
The Naqshbandi Book of Devotions can be downloaded from here:
http://www.naqshbandi.org/dhikr/Naqshbandi_Book_of_Devotion.doc

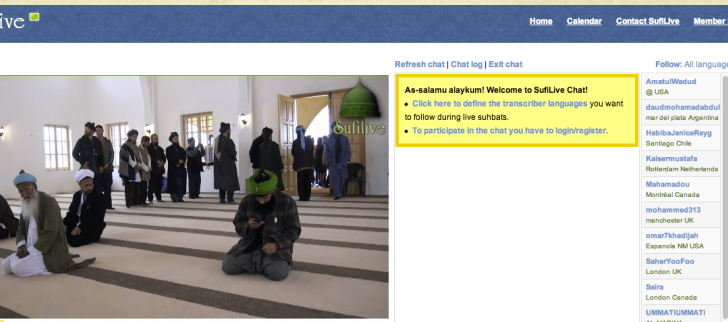

Dhikr in Congregation: Khatm-ul-Khwajagan - Microsoft Internet Explorer
Dhikr in Congregation: Khatm-ul-Khwajagan
ختم الخواجكان
In the Naqshbandi Order, the daily awrad and the weekly congregational dhikr, known as Khatm-ul-Khwajagan, are important principles which the murid must not leave. The Khatm-ul-Khwajagan is done sitting with the Shaykh in congregation. This is held once a week, preferably on Thursday night or Friday, two hours before sunset. The Khatm-ul-Khwajagan is of two categories:
The Long Khatm The Short Khatm
Dhikr with Shaykh Hisham Kabbani. You must have Media Player
The Long Khatm
Silent Part, counting with stones:
1. Shahada 3 times;
2. astaghfirullah 70 times;
3. Shaykh recites the du'a: "Allahuma Ya Musabbib al-Asbab, Ya Mufattih al-Abwaab, Ya Muqallib al-quloobi wal-absaar, Ya Daleel al-mutahayyireen, Ya Ghiyath al-mustaghatheen, Ya Hayyu, Ya Qayyum, Ya Dhul-Jalali wa-l-Ikram! Wa ufawwidu amri il-Allah, inn-Allaha baseerun bil-'ibad."

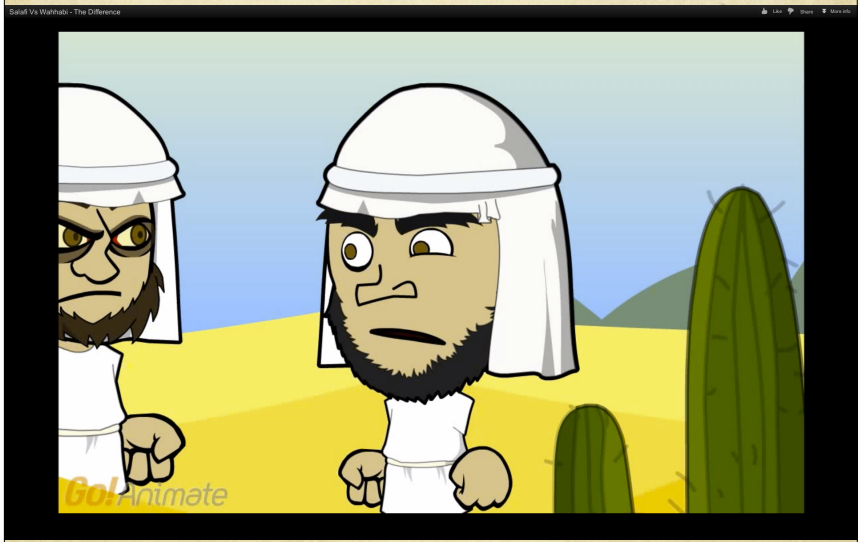

Discourse of Maulana Sheikh Nazim Cyprus 2001 / 2 - Microsoft Internet Explorer
New Talks Added Here 20 Sept 2002
Selected Miscellaneous Sohbet Here
Audio Sohbet Currently Here
Nov 01 Dec 01 Jan 02 Feb 02 Apr 02 May 02
(Damascus)
13th Using Power?
15th The Safety of Sham
15th On Sohbet
16th Asking..
17th Heedlesness
20th Building for Islam
20th Tariqats banned..
Just Up:
(Cyprus)
Mar 02
June 02


pro acad index - Microsoft Internet Explorer
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with the UK's favourite domain name registrar
welcome to
THE PROPHETS ACADEMY

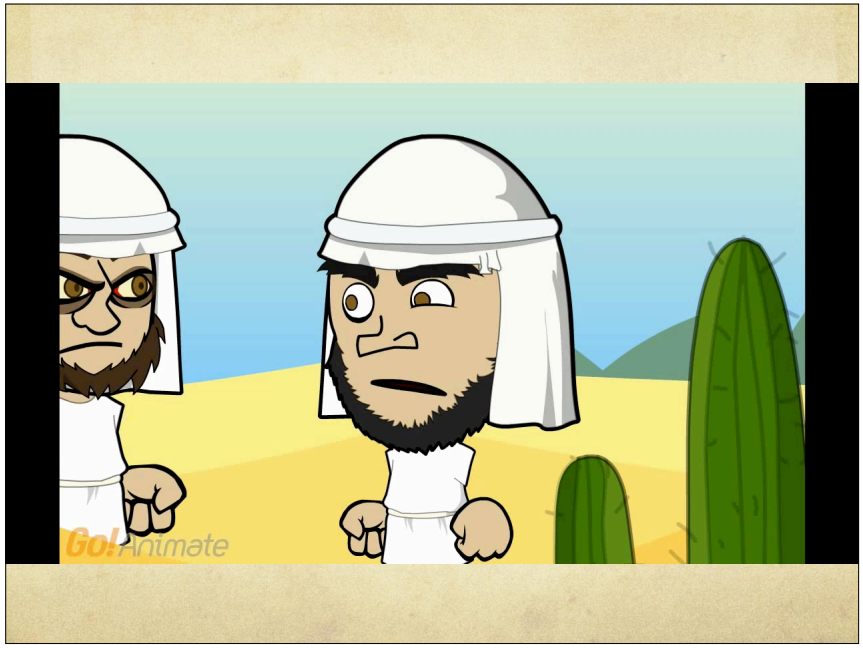








http://www.youtube.com/watch?v=kzlVODquxJ8





http://www.youtube.com/watch?v=0dMAt7oAe5E&feature=relmfu



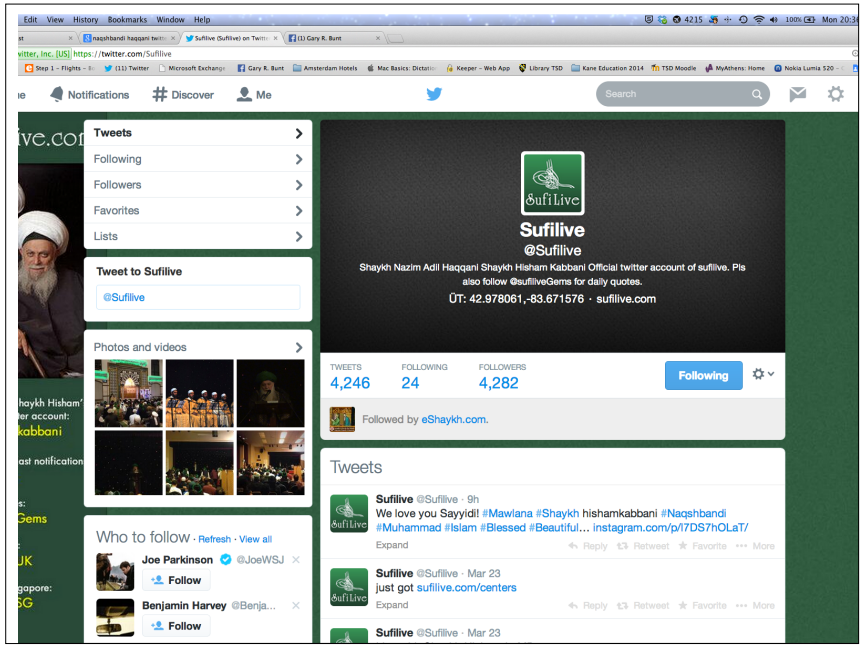


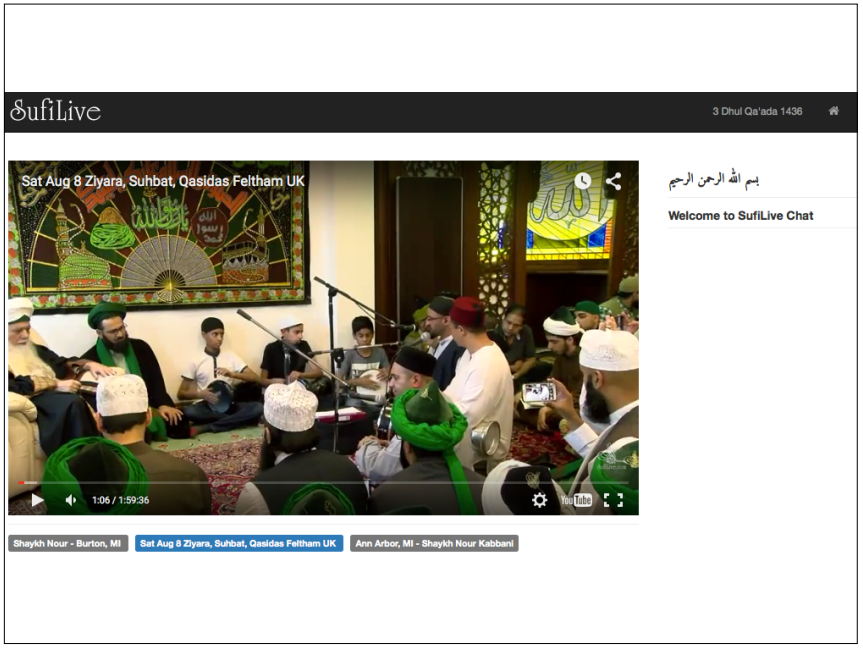

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"consult in your affairs those who fear Allah Almighty"
relevant answers to issues of creed, law, society, family and spirituality.
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Cheddar cheese
Posted on October 17, 2012 by Shaykh Gibril Fouad Haddad
English Français
Question:
As Salamu Alaikum wa rahmatullah wa barakatu,
Shaikh Gibril, Are all cheese halal regardless of ingredients? I've received some emails several years ago about how cheddar cheese in the USA contains pork products (enzymes) and it's not halal. Can you please give a detailed answer regarding this subject? JazakAllahu Khair.
Answer:
`Alaykum Salam,
Like lard in soap, the rennet used in cheese is processed and is no longer pork, and cheese by definition is a dairy product. To task people to look into it with a lab microscope makes life difficult for them and borders on waswasa. Nevertheless, for peace of mind, if a halal brand is not available one can use Kosher cheeses or those produced with vegetable or microbial enzymes, which is more and more widespread nowadays.
Hajj Gibril Haddad
Pillars of Islam
Shahada Bearing Witness
Salat Prayer
Zakat Charity
Siyam Fasting
Hajj Pilgrimage

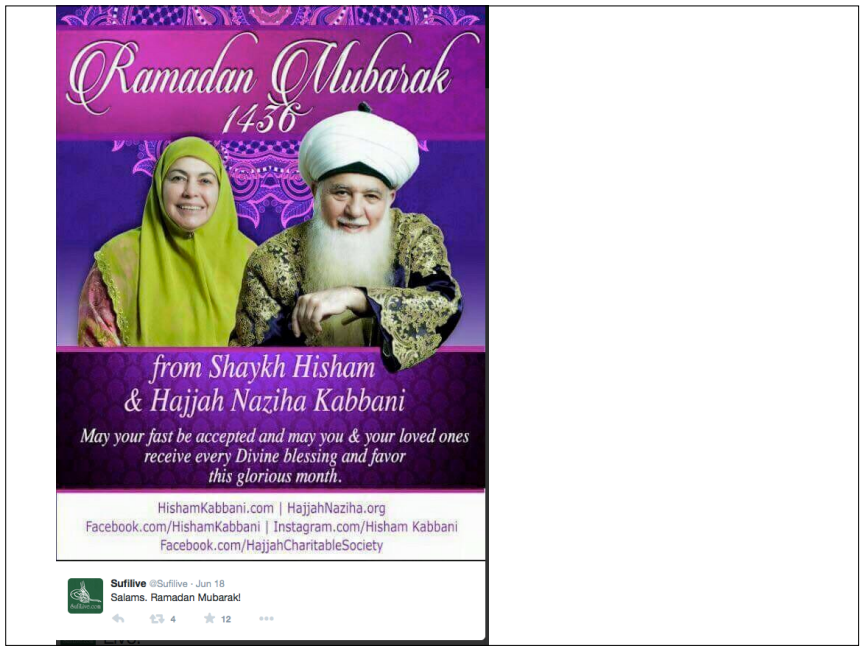

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Halal & Haram (556)
Women's Issues (230)
General (329)
Belief & Doctrine (408)
Sunnah (150)
Confusion about Approval of Internet Bayyat and getting Connection with the pious
Posted on January 11, 2011 by Taher Siddiqui
English Français
Question:
Assalamu alaikum Dear Sheikh Hisham
I Feel confused, before I took Bayat with Sheikh Nazim I took Bayat on 3 different Sheikh's hands (age 14 – 21). I know this is terrible to keep changing your Sheikh and I ask for forgiveness. I just wanted to be close to Allah so whenever I felt there was someone who could take me faster onto the spiritual Highway, I moved on. This is definitely a flaw within me because I am spiritually blind so how can I see who will take me to Allah faster.
Now (21) a few months ago I took INTERNET Bayyat but I do not know if my bayyat was accepted (i.t.o. above). I feel changing my spiritual teachers repeatedly could be an obstacle to reaching Allah's nearness & connection with Sheikh
Sheikh Please ask Allah for my forgiveness and His love and Connection with Sheik.
Shukran.
Answer:
Pillars of Islam
Shahada Bearing Witness
Salat Prayer
Zakat Charity
Siyam Fasting
Hajj Pilgrimage


Naqshbandi Sufi Way
This Site is Dedicated to Shaykh Nazim al Haqqani
La ilaha ill Allah Muhammadur Rasul Allah
[Home] [The Tariqa] [Activities] [Golden Chain] [Practices] [Teachings] [Multimedia] [Resources] [Donation]
Concepts Origins Living Masters Initiation In America
INITIATION
For those people who cannot reach one of our authorized representatives,
the Shaykh has granted permission to take initiation by reciting the Bayat text along with this recording.
Once you have done this, you must fill out the form with your detailed contact information in order
before we can inform the Shaykh of your initiation over the Internet.
Click on the hands to make Bay'a (initiation) with Mawlana Shaykh Nazim,
head of the Naqshbandi-Haqqani Order, by reciting along with Shaykh Hisham Kabbani.
Please fill in: Detailed Contact Form
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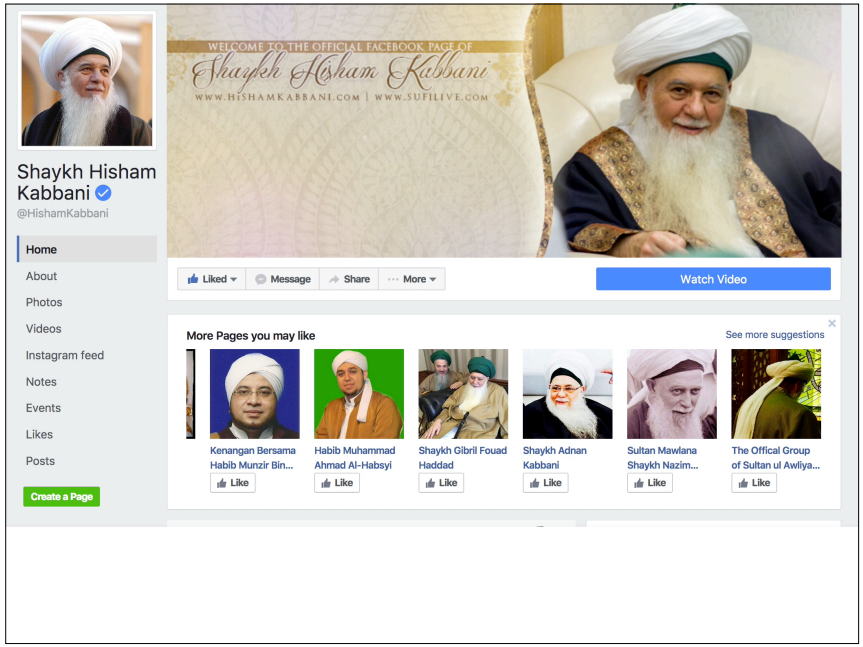

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FOLLOWERS 6,399
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As long as you belong to your idols, you cannot belong to your Lord.
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Do you think when you're eating,drinking,dancing that U're using your will? These are natural desires which... dlvr.it/5Cj9NT
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SufiLive
3 Dhul Qa'ada 1436
Sat Aug 8 Ziyara, Suhbat, Qasidas Feltham UK
1:06 / 1:59:36
بسم الله الرحمن الرحيم
Welcome to SufiLive Chat
Shaykh Nour - Burton, MI
Sat Aug 8 Ziyara, Suhbat, Qasidas Feltham UK
Ann Arbor, MI - Shaykh Nour Kabbani


Ramadan Mubarak
1436
from Shaykh Hisham
& Hajjah Naziha Kabbani
May your fast be accepted and may you & your loved ones receive every Divine blessing and favor this glorious month.
HishamKabbani.com | HajjahNaziha.org
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Facebook.com/HajjahCharitableSociety
Sufilive @Sufilive · Jun 18
Salams. Ramadan Mubarak!


Sufilive
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TWEETS 5,093
FOLLOWING 16
FOLLOWERS 5,784
Sufilive @Sufilive · Aug 8
Live with Ziyara!!
Sufilive @Sufilive · Aug 8
Live!
Sufilive @Sufilive · Aug 8
Salams. Alhamdulilah, we are now LIVE!
Sufilive @Sufilive · Aug 8
Salams, inshaAllah we are going live shortly! from London UK with Ziyara, Dhikr, Suhbat, Qasidas with Mawlana Shaykh Hisham!!
Sufilive @Sufilive · Aug 8
Alhamdulilah we are live w Shaykh Nour Kabbani from #AnnArbor MI


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