

## The mind and its position in Sufi knowledge

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### *Abstract*

*Knowledge in Sufism is a spiritual revelation and an emotional feeling that is represented in a sacred dimension. The realities of existence are incomprehensible, which separates from the perception of the senses. (Religion) It is dangerous to refer it to (specialists) to give them confidence to act on your behalf in deciding your worldly and hereafter fate, as those who are related to the slave's relationship with the Creator - Glory be to Him - and it is not logical that the slave is a party to this relationship participating in making his eternal destiny, and for that reason this entailed The relationship in the experiences of the Sufis on many of the epistemological secrets so that such secrets are not lost in the relationship with its people, and this is a brief research to find out the content of those secrets.*

*Keywords: the mind, its location, Sufi knowledge.*

### **Introduction**

Sufism sought to build a transcendent society through the construction of the individual self, so that the transcendence of this individual became directly linked to the transcendence of society as a whole and indivisible.

The Sufi purists confirmed this fact by refuting the idea of throwing asceticism for the sake of asceticism, but asceticism has a path leading to the manifestations of the right Almighty continuing to shine on the selves of individuals throughout their lives, and accordingly, the essence in the movement of Sufism, is the social movement, it was necessary and this case of secreting intellectual theorizing parallel to social mysticism, this intellectual theorizing faced and still the difficulty of transferring the experiences of Sufism and disclosing their mind with the Creator - Glory be to Him - and this is what the research reviews briefly and success is only From God Almighty.

Although the concept of the mind is one of the most common concepts in the research of philosophy and science, but in all walks of life, but it

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remains one of the most ambiguous and ambiguous concepts, every day scientific and philosophical development gives a new understanding of the mind, and this means the depth of its significance and functions, which necessitates the entry of new meanings to it in the field of human thought constantly, and this difference in determining the concept of reason is due to two concerted reasons in the opinion of the researcher: -

The first is to define what is meant by reason, this vague concept that is like a puzzle.

Second: is the role or function that is given to this mind when this or that and we will try to the need for the topic to display the most important meanings taken by the mind through the different stages of the history of human thought in order to be able to answer these two reasons, because our use of the concept of reason when this or that other than the intended meaning does not lead to the injustice of those attributed to him only, but leads to move away from the right and the truth demanding proof and that we are looking for.

First : the first meaning that was used to denote the mind and is still common, is that it is "an intellectual faculty that distinguishes man from animals (), and Aristotle describes it as " eternal paradox (), in the sense that it is the divine Qabas in man, and this view, although it increases the concept of reason ambiguity, it seems surprising when Aristotle, as he is like other philosophers - Greeks - sees that the mind is part of the soul, and the soul of Aristotle is the image of the body perishing in its annihilation, but he distinguished in this case Reason and called it "the effective mind, and that it is eternal immortal, followed by Arab philosophers such as Al-Farabi, Ibn Sina and others.

The researcher believes that this definition on its apparent hardness does not lead to an accurate understanding of the mind and does not withstand criticism, because the word queen is a mysterious word in turn, and needs to be explained and clarified, just like the concept of force in physics or - X - in mathematics, and it dates back to the pre-scientific stage, where it was attributed to man different faculties, including the mind, but the phrase "distinguish man from animals" does not specify the direction or content, because man was also distinguished by amazing inventions, also distinguished by the production of methods Insulting human beings, and mastering crime from wars, collective massacres, genocide and

The ethnic cleansing in which I descend to the lowest of animals, the Almighty said:

"They are not like cattle, but they are the slightest way."

If we add to the previous definition the phrase:

"in such a way as to enable it to create knowledge".

Other problem questions arise from this statement, such as: How does the mind obtain knowledge? The way we determine the acquisition of knowledge determines our understanding of its nature, and this leads us back to determining the meaning of reason:

"This is the first meaning introduced into the Western philosophical tongue by Lucris and Cicero , and we find in Arabic that the first to use this meaning was Al-Kindi in the treatise "The Limits and Drawings of Things".

Where the mind knows:

"A simple essence that is aware of the facts of things, and being simple is incorruptible, that is, immortal.... This is what Aristotle sees and Al-Farabi and Ibn Sina say."

And the mind, as Descartes' queen, is:

"Queen of good governance".

Likewise, he is a faculty by which the soul attains knowledge of eternal and absolute truths.

As when - Sufism -, and in this regard says - Leibniz:-

"The knowledge of necessary and eternal truths is what distinguishes us from simple animals and makes us distinguish between reason and knowledge, because it elevates us to the knowledge of ourselves and the knowledge of God, and this is called the rational soul in us or the soul."

Sharif Al-Jurjani believes that:

"The intellect is an abstract essence of matter, a spiritual essence is said, a light in the heart that knows truth from falsehood, it is said that it is the power of the speaking soul, it is said that the mind and the soul and the mind are one, and it is said that it is replaced by the head and it is said that it is replaced by the heart, which is the pure readiness to perceive the reasonable, and it is a pure force devoid of action - the Heolan mind and the mind is taken from the camel's headband, and the mind by the queen is the knowledge of the necessities and the readiness of the soul to acquire theories and the learned mind is to attend to it that the mind has already realized so that it is not lost on it." (Sharma et al., 2022)

Second: The mind is a binding force: This meaning we find in the Arabic language is linked to sensory facts such as our saying:

"The mind of the camel, that is, its binding, which is taken from the camel's headband".

But linking the mind here goes beyond linking the camel to linking the facts.

Ideas, such as linking the cause to the reason, and the principle of the attic from its foundation, and the cause is as useful to the cause as it means the end or the result .

Third: the mind as thinking or thought", which we refer to as a set of mental processes conducted by man, enabling him to move from the unknown to the known based on previous knowledge, and may mean the principles of certainty at which the wise meet.

Fourth: It may be referred to - the mind - to denote the various psychological processes that enable man to acquire knowledge such as perception, Ibn Rushd says in his response to Al-Ghazali: "The mind is nothing more than the perception of the system of existing things and their arrangement".

Fifth: The mind is an experience, says Abu Nasr al-Farabi: "The mind is nothing but experiences, and no matter how many of these experiences, the soul is more complete and reasonable."

Experiments are intended to apply the provisions of the mental totality in the practical aspects of humanity, and it is fair to point out that the definition of reason in these formulas by philosophers and others, calls for reference to its theoretical and practical types, bearing in mind that among the ranks of the mind "the Heolan mind, the actual mind, and the learned mind, all these ranks branch off from the theoretical mind".

Very briefly, it can be said:

"The function of the theoretical mind is theoretical knowledge, while the practical mind is its function

directing the practical and ethical aspect, which manages the relationship of the theoretical mind to the body."

Based on the foregoing, "the sciences are divided into theory, such as the first philosophy - metaphysics - and nature and mathematics, and into practical - political and moral sciences, and this division - theoretical and practical - is ancient due to Greek philosophy and adopted in the modern era - Kant - in his Critique of Pure Theoretical Reason and Critique of Practical Reason".

Here is an important issue that we need to research, which is that:

"Muslim philosophers reject the existence of what is called or what is termed "total mind" outside the soul and its perceptions, as well as the existence of with this total mind

They use the term "the mind of the whole" to confirm their rejection of the term "total mind ."

It seems to me that the only meeting point in this subject, despite its multiple connotations, is the recognition of the role of the mind in the intellectual processes that take place in theoretical and practical life and determine its choices, whether it is a philosopher or a merchant, and the questions remain many: about the relationship of the mind to the body, including: Why does the mind grow with the growth of the body if there is a relationship between them? Does hostility really exist between the soul or the mind on the one hand and the body on the other? What is the secret of this entrenched hostility that some insist on? Since this is not the subject of our consideration now, we exempt ourselves from entering into such a debate that seems to never be resolved, and I see in such a resource - the introduction of complementarity .

It is that the mind is all these meanings that human research has observed, and those that it will discover later and add to its dictionary, and it means only steps in the ladder of mental knowledge, and it does not cancel the unity of mind for the philosopher who believes: "The unity of mind is manifested directly in our sense of ourselves, or our pure self-awareness .

Here we come to our basic question related to the research: What is the relationship of Sufism and Sufis to reason?

The follower of the position of Sufism from the mind does not find a vast difference from the position of jurists in general, and this is natural, because the Sufi is the one who has pledged himself to God Almighty, and therefore it is assumed that he adheres to religion, revelation, transmission and the unseen - more than the jurist himself, but it is certain that he has become famous for dividing the knowledge that is the product of reason into three degrees, namely "the science of certainty, the eye of certainty, the right of certainty, which are words derived from the Holy Qur'an".

The lowest of these divisions is the science of certainty, that being by sight and inference, and the highest is the right of certainty, which is: "to see the unseen as he sees the visuals by eye". Sufism views the eye of certainty as a minimum degree within Sufi knowledge, and this is evident by their saying, "The knowledge of certainty is the case of separation, the eye of certainty is the case of combination, and the right of certainty is the plural of the plural in the tongue of monotheism".

This means that the difference for them is between the science of certainty, which depends on consideration and inference, and between the eye of certainty and the right of certainty based on the

abolition of the distinction expressed in the plural and the plural of the plural, and on this basis, this knowledge adopted by the Sufis overturns the principle of theoretical inference based on the inference of the universe on the component through the direct contact of the mystic with the absolute truth, the mystic is:

"He who is guided to the component, then defines the universe by the component".

Because of this, the Sufi transcends the methods of reason and transmission together, because people have:

"As for the owners of transmission and impact, but the lords of reason and thought, and the Sufis rose from this sentence, for what people are absent is for them the appearance of understanding the people of connection, and the people of inference."

It should be noted that the Sufi views the mind as conducive to disruption where it makes the issue of divinity - metaphysical principle - devoid of absolute effectiveness and at the same time governed by the performance of a certain act, for example: from the evidence of the rational doctrine of the sequence argument - or sequence of ills - to the first final bug, such an argument is categorically rejected by Sufism, and Ibn Arabi describes it on the tongue of Al-Hallaj as: "Ignorant saying".

Ibn 'Arabi explains the issue of Sufism's criticism of reason in saying:

"Minds know God in terms of His being and in terms of negation rather than in terms of proof, for minds have a limit at which they stand in terms of their power of intellectual conduct."

No one denies that the mind can infer the existence of the truth, but it is certain that it cannot subject the divine existence to its provisions and logic, and because the mind may exceed those limits in inference, you find it restricts the divine effectiveness through - the descriptive method - by which the absolute act is restricted, and this is what the first Sufi media aware, where one of them says:

"The intellect is incapable and can only indicate a powerless person like him."

Nor is the intellect able to transcend the limits of occurrence and change, so it cannot resolve the question of the relation of the Creator to the world unless he confers on the absolute self a characteristic of occurrence "because he - the intellect - is modern, and the modernizer can only indicate his ideals".

For this reason, the Sufis responded to the method of inference by witness to the absent famous among the speakers, where one of them says:

"How can the qualities of those who have a parable and a peer be inferred from those who have no likeness or peer"?

Thus they decided that the evidence of his existence "swt" is "Allah swt" alone:

"The Mu'tazilites exalted Allah Almighty in terms of reason, and they sinned."

Since they view reason with this view in its perception of the knowledge of monotheism, "they do not arise from a lack of culture or a lack of knowledge of the methods of logical thinking ", but from spiritual experience, practical experience that led them to say that the rational doctrine is incapable of realizing this.

"... When I finished the science of philosophy and its achievement. I knew that it was inadequate to the perfection of purpose and that the mind was not independent of enclosing all the lengths nor revealing the cover of all muscles."

This is not surprising as Tusi, in one of the oldest works, says:

"The science of facts is the fruit of all sciences, and the end of all sciences."

The idea of the inability of reason among Sufis stems from their idea of monotheism, says Linkelson:

"Consider monotheism to be one of the things that reason cannot comprehend."

On the basis of that, the statement of the inability of the mind of the Sufis was at the heart of their principles in the matter of the unification of the truth Almighty, because they considered the mind a tool in knowledge, and because it is also based on the division of the self and the subject, and in this, a duality with which monotheism becomes a report of the unified self, not the reality of the absolute self, and this thing violated the essence of monotheism, and for this: "The Sufi attributes all knowledge of God to God himself, because God Almighty is the one who lifts from the knower the veil of heterosexuality and ethnicity so that the knower becomes In addition, what the mind decides: "It is a metaphysical principle and not a god over the truth" () Al-Qushayri quotes from Shibli in the letter what summarizes the principle of Sufism in monotheism, which can only be achieved by abolishing the sense of discrimination, as he says: "Whoever answers monotheism with the phrase is an atheist, and whoever refers to it is

a dualist, and whoever nods to it is an idol worshipper... All that you have distinguished with your illusions and realized with your minds in the fullest sense is an expense of return to you, an updated made like you."

The researcher believes that the term reason when Sufism is synonymous with the term upper pen and tablet preserved, as well as synonymous with the term truth Muhammadiyah - the perfect human being, says Dr. Ajam:

"From the ranks of existence is the first intellect, he said ( ) : The first thing that God created is the mind... And the mind is the supreme pen: He said ( ) : The first thing that God created was the pen. The pen is the Muhammadan spirit, he said ( ) : The first thing that created the light of your Prophet, O Jaber, he knew these three hadiths that the mind, the supreme pen, and the soul is one thing God Almighty has deposited all the sciences in the first mind, and if you want I said in the supreme pen, and if you want I said in the Muhammadan spirit... " ( ) .

Dr. Suad goes to:

"This nominal multitude is not a verbal sophistry based on complete synonymy, but arises from a different view of this truth, and from the connection of these faces with other aspects of reality."

On the one hand, the first mind took a total of his Lord without a mediator, he was called the first mind because he was the first to reason for his Lord, and the first clutch of the abundance of his existence, and in terms of detailing what he took in total in the preserved tablet called a pen, and on the one hand being the bearer of the rule of the first manifestation and attributed to its appearance, it was called the Muhammadan spirit ( ) ( ) .

Thus, the mind of the Sufis - in its positive sense - becomes a tool for fixing the Sufi in his way and experience, not for consideration and reasoning, but for declaring the inability of the mind to realize what he perceives through Sufi experience, for "whoever does not take care of his mind from his mind to his mind perishes with his mind".

It is noticeable that the rejection of reason and its conclusive proof is not limited to mystics and theologians of any religion, but it is widespread in philosophical circles as well, Karl Jaspers believes that "God has established a conclusive proof that is not God" ( ) It seems that the justification of Sufism

The basis for rejecting reason, is that it uses evidence, which is suspicious, says Ibn

Arabic "It is indicated that faith is a light thrown by God into the heart of whomever He wants from His servants, not for the eye of the



evidence, so the evidence is not required, faith is a necessary science that the believer finds in his heart that he cannot pay, and whoever believes in evidence does not trust his faith, he is exposed to suspicion in it because my theory is not necessary."

This justification for Sufism harms the good intention directed to God Almighty, so what is the sin of this one who did not throw this light into his heart?! It seems to me that the truth that was not expressed by anyone, but rather covered up, is, if the possibility of knowing God Almighty through reason was recognized, there would be those who say: What is the need for revelation, prophets and messengers as long as reason guides to the truth of knowing God without Him?! In my opinion, this is the reason that is unspoken or not stated by many, and an important question remains in the end, is the mind addressed by the Christian religion or the Islamic religion in their times the same mind that we know today? Or were these peremptory judgments in the rejection of reason commensurate with their understanding of the mind of that stage?!

#### Second Requirement

Sensory and taste reasons

Sense—Defined in the philosophical lexicon, as:

"A natural force in the body, by which man and animals perceive things outside of the body, and the changes that occur in their body, and the senses in the general custom are five: sight, smell, taste, touch and hearing".

Islamic thinkers and researchers did not stop limited to the use of the term "senses" to express the five senses, but used it to express feelings (), and the senses (), although the famous is the word senses.

As for the subconscious senses, a number of scholars have argued that they are inventions of philosophers, al-Baghdadi says:

The senses of our companions and the most wise five perceive the sensory sciences."

The researcher believes that the philosophers did not say other than the five senses within the limits of the apparent sense, with the exception of the philosopher Ibn Sina, who did not say a sixth sense other than the five senses, but he returned to divide the sense of touch into four forces, so I think accordingly the possibility that the five senses are eight senses ().

Dr. Albert Nasri adds:

"The Mu'tazilites agreed to deny the existence of a sixth sense, except for Al-Jahiz, who said: If it exists, it must be of the sex of the five senses."

There are those who said that the sense of taste is among the sense of touch (), and cuts off the insults

Briefly elaborate on the subject by saying:

"I know that the wise men and theologians said: The mind is necessarily governed by the existence of the five senses that are apparent, not by limiting them to the five, because it is permissible to achieve in the same matter another sense of some animals, even if we do not know them, just as the sleeve does not know the power of sight."

Ibn Sina detailed the work of the senses and the function of each sense in wonderful detail, which was the reference for those who came after him .

What is important in this whole is the emphasis of all those who have written on the subject of the senses as "instruments of perception".

In the matter of the formation of science, the senses take on the role of machine alongside the perceptive mind , and in this regard also "the sense is the perception of something with one of the senses".

The regime says, referring to this meaning:

"The senses are the sources of knowledge of the external world and its tangible components, and they — the soul — perceive the senses of these breaches, which are the ear, mouth, nose, and eye..."

Since perception comes through the soul - as the regime says - they have declared an uncompromising war on it, as it is the first and most dangerous enemy in their eyes, and despite the reward and punishment that has come from it, they refused to reconcile it because it stands between them and their ultimate goal .

Because perception comes from the senses, they considered that:

"The place of good-hearted descriptions, and the place of self-reprehensible descriptions."

Therefore, it is not possible to trust the self that deceives man, pushes him to pursue desires, and adorns him with vices, lost:

"The elders are unanimous that the soul does not believe, and that the heart does not lie."

Man must beware of slipping in following the demands of the soul, and he likes that the goal of every soul in his life is the unification of God Almighty, otherwise it is to nothingness:

"And they said, God created hearts and made them metals of knowledge, and created secrets and made them objects.

For monotheism, every soul that has come without the sign of knowledge and the sign of monotheism on the carpet of necessity is dead and its owner is responsible for it."

This is why the heart is specialized in knowing Him, says Al-Junaid:

"He clarified his knowledge of the heart and his unification in the mystery."

As for the soul, according to Al-Junaid:-

"It is a vile and mean sensuality that will walk in the kingdom of mortality, and the Spirit is a holy spiritual one that will run in the kingdom of presence and encounter."

But modern science looks at the soul differently from these arbitrary divisions, the soul is each one is indivisible as the soul is present in all its operations, it is not possible to remember without awareness and attention, for example, and it is not possible to perceive without feeling, as summarized by Al-Tahanawi by saying:

"Sensation is the perception of the object in the present substance by the apparent senses."

In order to achieve the feeling, they have set three conditions for it:

"The presence of matter, the confinement of bodies — quantity, quality, where, situation — and the being of the partially perceived."

The author of the book Sensory Perception quotes Ibn Sina that:

"The phenomenon of sensation according to Ibn Sina entails the participation of three necessary elements that are indispensable to any of them: the external sense, the emotion of the sense and the medium."

And custom is the one that creates his knowledge by penetrating deep into the material - tangible - down to the abstract quantitative, it is created by exceeding the sensible wholesale down to the absolute, and these senses are only receivers or receiving devices prepare the subject no more either his mental and psychological faculties to arise and do not, and in this regard the language is not able to surround it and transfer and express it, nor the mystic was able to adapt the language or find a language that expresses its meanings and endure and then transferred by others despite the use of Icon:

"Language is a substance - a quantity - necessarily incapacitated by its nature in the world of qualitative knowledge - and its capacity is limited to signing, and it remains for every man to arrive at meaning according to his abilities and aptitudes, and perhaps according to his talent in understanding meaning."

Therefore, muteness was required, which is one of the signs of the Sufi experience, as expressed in their texts in this regard, such as: "One of the signs of the knower is muteness, so that if he wanted to pronounce what he saw, he could not", or as they say:

"Whoever knows Allah, may He be exalted, is cut off, but mute and suppressed" ( ) and here the questions of reason are useless, since: "Whoever knows the truth in monotheism has fallen from him, why, and how".

Some of them were asked about the fact of arrival, and he said:

"Minds are gone".

Sufis agree that these sciences cannot be translated into sentences and concepts - mental and logical, as Al-Ghazali believes:

"And these sciences that are not written in the books..."

Or as Eckhart describes:-

"It is knowledge that is useless to explain all that scientists have taught based on their minds."

This makes sense if we believe with the Sufis that:

"Those who know have treasuries which they have deposited strange sciences and wondrous news in which they speak in the tongue of eternity and tell about them in the words of eternity, which is from the unknown knowledge."

So what happens from the senses are all obstacles, or as "Maturidi" says.

"What happens to the senses is all known by the senses."

This means that sensory knowledge from this side - you deceive the senses through the senses, and on the other hand these following Almqwat can be traced through the senses to an error in the perceptions of the perceiver, whether it is the product of what the mind does or what happens from the illusions through the imaginary existing in the human self, and here Al-Farabi describes this situation by saying: "The imaginary that separates and synthesizes the perceptible images gives combinations and preferences, some of which are compatible with the perceived, and some contrary to the perceived."

In the sense that the five senses are not the source of error or deceptive cases, as they are - at the same time - not responsible for that, and on this basis, the system - the error of the sense is due to the imagination, the sense has "never mistake", as well as the fact that Ibn Sina refers these cases to "imagination and illusion and not the five senses phenomenon".

This detail is summarized by Judge Abdul-Jabbar, who says: "Perception in fact did not make mistakes, but errors of perception in belief", for the reason that "the senses do not deal with whether something is true or corrupt, for that is a matter of mentality and not of perception".

On this division in the error of the senses and the lack thereof, Sufism distinguished between the thing and the existence of the thing in question, Hamdani says: "They do not mean by fading the absence of the thing in itself, but its concealment in relation to the perceived", and this explicitly refers to the difference between the unity of witnesses or monotheism (), and to the existential annihilation or the difference between the subject and the subject.

The Sufi becomes in his ranks of monotheism does not feel or feel the multitude and multiplicity, but only feels the universal truth that appears through the lights of the kingdom, which was expressed by Tusi the Great. By saying: "Like the madman of Bani Amer: if he looked at the beast, he said Layla, and if he looked at the mountains, he said Layla, and if he looked at people, he said Layla, even if he was told, 'What is your name, what is your situation?' he would say, 'Layla'."

Thus, the knowledge stemming from the question of monotheism sees all things with the signs of monotheism, which determines the mystic's vision of himself, others and things, and this is what William James intended in his conviction of the issue of self-monotheism by saying:

"lies first of all in mystical personal experiences".

This means that the same mystic - with the absolute universal truth, and the lights of Jerusalem shone on his soul, and the radiance is addressed by Corbin - by saying:

"Just as in the sensual world this term means the splendor and splendor of the morning and the first glitter of the star, so it means the ideal sky of the soul at the moment of the manifestation of knowledge ."

On the basis of that, the position of Sufism from the senses is the position of the essence of science mainly, the world deals with the tangible and expresses itself subject matter and tool quantum - measurement - it is therefore restricted by the limits of the quantum

world and its standard laws logic, mathematics, language, it interacts with density, and the greater - density - "quantity" the greater the accuracy of standard science while Sufi knowledge is the opposite of this, because it is heading to the extent of the absolute - not the infinite because the infinite is a quantitative change and does not find itself except by liberation from these restrictions, It overthrows these tools, logic, quantity and even language .

These tools are not only superfluous here, but also hinder the knowledge of the truth, it has been developed for the amounts of quantity, so it creates a veil that hinders the self from reaching its subject, and knowledge in Sufism is how and the more the density diminishes, the knowledge is purer and purer, even if it is absent and the veil is removed, the knowledge is the truth, knowledge on the basis of that is higher than science, because the quality is a subject - nice and transparent perceives with the heart based on love, can anyone measure love??? As for science, its means of proof and its queen of reason, and Sufi knowledge rejects measurement and outside the proof, and its only proof is detection, viewing and crossing, science puts itself at the disposal of tools, but the knower is the master of his tools, but it can be said that after the struggle and hard sports, he only has to surrender to his subject and receive inspiration.

### Third Requirement

#### " Taste"

The question of taste in Sufi experience is essentially due — as al-Ghazali summarizes it — to "pure purification on your part, purification and evacuation, then preparation and waiting only".

He also says, "The slave has only to prepare for abstract liquidation, complete thirst and constant waiting." On this basis, the function of the mystic to obtain this issue is to prepare his heart and soul to be the object of taste knowledge that cannot be obtained by studying books and the pen, and if the path taken by the mystic in his experience does not necessarily lead to knowledge, but the acquisition and collection of taste entails the need for purification:

"As much as impartiality and resistance to the sense and its concerns be the purity of perception and the power of radiance, and here has become the follow-up of the systems of the walkers and the people of the way and Sufi struggles a necessity necessary to snipe the lists of knowledge and the glimmers of divine overflow" () and the issue of Sufi taste is characterized by the fact that it creates a new language with almost every Sufi experience, especially if it comes to the expression of Sufi experiences with extreme specificity, the language cannot express the owners of the cases originally when they are examined: " Realizing this situation is not through receiving it through

language, but rather by experiencing it, but language has no way to express it who reached -the case- dispensed with language in terms of is the delivery tool" () and this remains part of the Sufi experience outside the boundaries of language with all its human possibilities, which pushes Sufism to the horizons of linguistic possibilities, the problem of language has formed a real symptom" in front of the attempts of the Sufis to express their taste experiences, which prompted them to collide with its wall and rules and work on blow it up and reconstruct it semantically".

Sufism is a subjective experience that is not achieved by reading and studying, but by suffering, striving and patience until new worlds unfold in particular, and it is not something common to all people, and one of the anecdotes of what is told about Sufi taste "that a student of the famous Sufi Ibn Arabi came to him one day and said to him: that people deny us our sciences - Sufism - and demand evidence of them!! Ibn 'Arabi said to him, advising him: If anyone asks you for evidence of it and proof of divine sciences and secrets, say to him: What is the evidence for the sweetness of honey? He must say to you, 'This is something that can only be obtained by taste,' and tell him, 'This is like that.'"

This answer from Ibn Arabi describes - Abu al-Wafa al-Taftazani - as "indicating the depth of his analysis of the conditions of Sufism, he wants to decide that Sufism is related to the beauty of human emotions, which is not subject - in the language of modern psychologists - to quantitative measurement, and the way to know it is suffering and nothing else, as it is also not subject to the logic of reason and its reasoning" () and the meaning of this "if you want to be a Sufi you have to put aside the mental proofs because they will not reach you to the divine truth that Sufism seeks to reach, They have attained it by taste and revelation, not by the known senses, not by reason."

This high taste gives science is extracted from the words, not from the mouths of men, nor from the stomachs of notebooks, and the meaning of the fact that this science gets through taste leads us to an important conclusion is that the Sufi experience is subjective get - with heartburn not with rag and that he - Ibn Khaldun - has criticized the Sufis of his time when he saw that it is a burning disease and ended a rag, means an appearance that does not informant behind it ().

The difference between the taster and the other is the same between the wailing and the bereaved Al-Ghazali says:

"Between knowing the truth of asceticism and its conditions and causes, and between being ascetic and the reluctance of the soul from the world, it is necessary to suffer the conditions, and this is something

that can only be reached by the way of Sufism because they are lords of conditions not lords of words, but they are the owners of full verification of the status of the companions of the Messenger of Allah (ﷺ) and their walk in the shrines of Islam, faith and charity.... This taste is above science, because science is a measure and taste is conscience, and science is its proof in itself, so its claimant is certified by testing it is a lie with its imbalance, and taste is its knowledge limited to taste, so its claim is fixed by evidence of its condition, false by it... ( ).

Ibn Arabi has differentiated in - the positions of the stars - between the official science derived from the drawing and the impact, which is the impact and the ruin, including the sciences of consideration and the sciences of algebra and legal rulings terms of beliefs, and between the science of taste, which is the science of the results of transactions and secrets, which is a light thrown by God Almighty in your heart and stand by the facts of emotional meanings, and the secrets of the right in his servants, and the judgment deposited in things, and this is the science of the situation, which is the origins of his lords that they do not speak except what they see ( ).

Has facilitated -imams of Sufism- through the definitions that they put on those who came after them to understand the Sufi terms by approximating their meanings, they are the result of a subjective taste experience, they are not insurmountable to act at all, says -Abu Ela Afifi-: "The language of logic is short of expressing those meanings of taste that he perceives for the Sufi in the conditions of his grandfather, he has only the language of sign and symbol and the language of imagination and emotion nods by a nod to those meanings that are not realized for what they are only from the taste The taste of the people and the experience of their conditions, and this saying is contrary to two things:

1. Language is incapable of containing Sufi taste.
2. The necessity of Sufi language is gesture and complexity, plus a third thing is that taste is a subjective matter, and the way to it is experience alone."

In his speech on the Sufi expression, Al-Yafi asks:

How can a mystic say what is not said and describe what is indescribable? He mentions in the course of simplifying the experience, and analyzing its moments: that the mystic realizes that the secrets of his experience involve the tastes of the methods of the hands, and difficult for the richest means of expression, and rise above the yen faces of saying, and then speak, if he hardly shows and speaks, then he is to the eye and understanding closer than to eloquence and eloquence and tries to translate, then he slows down and mutters and cares about them .



This humming language is related to the rejection of the methods of the statement because it is closed without what the mystic feels the desire to say, as it relates on the other hand to the search for a special language of its nature silence about the phrase, and here the problem of the Sufi experience towards language is determined in terms of necessity and obstacle at the same time:

"There is no doubt that the Sufi experience emanates from such suffering and it is difficult to express and express it, to the extent that the owner of the situation stands amazed, aware and unable to do so, but most of the experiences and cases of Sufis are of this type."

There is no doubt that the mystic believes that by taste he obtains absolute knowledge and the place of revelation but obtains for him if:

"A class in the whole appears - in it - the infinite worlds, the veil of time and space is raised, and the news of the past, the conditions of the future and the hidden things are obtained ."

Thus, it is knowledge that is not subject to the conditions of time and place, and is based on the perception of the world through the concept of absolute being", and one of the things that the mystic is provided with in his experience (), taste obtains him the place of revelation or inspiration or what is termed by them as physiognomy or what is called in the modern term telepathy or supernatural power "telepathy", which is as mentioned by Nicholson in writing Sufism in Islam, where he says about it:

"The possibility of knowing what is going on in the minds of others without the mediation of sense or reason, and the possibility of prediction as well, and Al-Junayd made it a description of the knower who described it: Whoever utters your secret while you are silent."

This physiognomy, which is the product of taste experience, is reflected in the mystical heart as the image of things is reflected in the woman, to be the ultimate goal of this:

"The Sufi should realize the taste of the unity of the knower and the known", and the Sufis described this situation with a variety of words that all converge in meaning, such as: annihilation, finding, attraction, taste, drinking, backbiting, drunkenness (), and Al-Satlam, as each of them uses the expression that suits his privacy, and confirms this meaning - Gold Watcher - he says:

"... With this disparity in preference, it is not possible to rely on conclusive distinctions between the meanings of these words and the knowledge they indicate, especially since there are few texts that clearly indicate the correspondence between the meanings of these different words ."

Among these examples referred to in the text are:

"But taste is like watching."

Sahl al-Tastari said:

"Disclosure certainty".

As he said:

"The sightings of the secrets are the revelations of the hearts".

On the basis of the foregoing indication of the similarity of the meanings of taste and their verbal difference, this does not negate that these words are specific characteristics when this Sufi or others

But this difference does not mean anything if the researcher tries to provide a description - absorbed by the mind - of this taste knowledge from outside the scope of the Sufi experience, but what Sufism confirms is that this knowledge shines on the hearts on multiple occasions, such as seeing in a dream or in the case between waking and sleeping until it takes the form of a phone "and speech from behind a veil of inspiration, phones, dreams and other things." This is why al-Ghazali describes the occurrence of the issue of disclosure according to Sufis by saying, "Such revelation will take place sometimes in a dream, so that he will know what will happen in the future... It is also revealed in the darkness and shines in the hearts from behind the cover of the unseen, something of the strangeness of knowledge, sometimes like lightning flash, and others in succession to some extent."

Here we emphasize an important issue, that these cognitive conditions resulting from Sufi taste, which result in revealing accompanied by the annihilation of the Sufi or his absence, because they are beyond the capacity of human endurance, where followed by the cover-up of God - the Almighty - the Sufi returns to his first nature and his sense of the difference between absolute existence and the existence of his creatures and the discernment of things, says the author of the book of the message, the great Sufi - Al-Qushayri, "If it were not for the fact that he covered them up what reveals them, they would have faded at the authority of the truth, but as he appears to them, he covers them up".

Finally, the question of taste is something that cannot be translated into sentences and concepts of speech and mentality, or as Eckhart puts it:

"It is knowledge that is useless to explain all that scholars have taught based on their minds and inferences.

The end:

The most prominent thing that the research sought to highlight two results:

1- The inefficiency of relying on the sense, or the so-called - experimentation- as well as the inadequacy of relying on reason or the so-called investigations - philosophy - with non-denial by the Sufis of the importance of reason and the consolidation of its knowledge, but its role remains limited, and then comes the role of intuition in penetrating the worlds beyond the mind.

2- The secrets in Sufi knowledge depend on the pillar of the subjective experience of each Sufi, knowledge when Sufis are ways with multiple directions for each Sufi, until some knew it, that knowledge is "a set of subjective experiences of Sufis" and yet this did not eliminate the existence of links of convergence, communication and understanding among them at all spiritual, intellectual and behavioral levels within the framework of experience and its general logic.

3- The memory of the Sufi movement prevented it from turning into a verbal group to facilitate for its followers from the general assimilation of the essence of Sufism, as is the case famous in the easy way - relative to Sahl bin Abdullah Al-Tastari - and the soldier - relative to the Sheikh of the Baghdadi order Al-Junaid Al-Baghdadi, and others.

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That is, there is no continuous or renewed creation and other theological and philosophical concepts of the conception of the universe.

It has been common in the writings of many researchers to use the term "mystical experience" and this spread goes back to William James, who used the term experience in a mystical connotation in his book: the experience religious of varieties Which means: Difference Religious experience, and what is important in Issue Is it correct to call the term experience on the conditions of the Sufis as the experience uses tools and ends to prove that this thing exists or not, knowing that this includes criticism of the Sufi Shakf as an exceptional way and individual sentimental can not be verified by others, and the truth that the word Sufi experience reports Sufism spiritual experience any direct and suffering conditions and tastes sentimental considered by the mystic knowledge and considered by the psychological critic illusions, it is an experience very similar to the spiritual crisis that happened to the



French philosopher - Pascal - which ended up to interrupt to God Almighty because he was singing according to his text: "Lord of Abraham, Isaac and Jacob, not the Lord of philosophers" See: Badawi, Encyclopedia of Philosophy, vol. 1, Pascal's article, p. 435 "acted".

كِنِيكِرْس, child aLen, Sufism in Islam, edited by: Nur al-Din Shariba al-Khanji Library, Egypt, 1951, p. 55, and see Qul al-Junayd, al-Risalah, al-Qushayri, vol. 2, p. 480, as well as al-Salami, al-Tabaqat, p. 157.

Likening the heart to a woman is frequently used in the sayings of Sufis and Masad. For Sufism, two things can be learned from this analogy:

First: The refinement of this woman from the echo and dust above her is the result of the purity of the soul from her desires and desires, and this is the function of the Sufi way.

Second: The reflection of images in women is equivalent to inspiration that is not acquired by sight, reasoning, sense or apparent senses. Consider: كِنِيكِرْس Sufism in Islam, edited by: Nur al-Din Shariba, published: Al-Khanji, Egypt, 1951, p. 52.

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