

Cognitive Excavation in the Sufi Terminology of Nazla Al-Jubouri

Ikhlas Hassan Budaiwi Saeed¹, Dr. Ahmed Rashid²

¹Islamic faith and thought, College of Islamic Sciences, University of
Baghdad, aklashasan3000@gmail.com

²Islamic faith and thought, College of Islamic Sciences, University of
Baghdad

Abstract

Prof. Dr. Nazla Ahmed al-Jubouri (1956) is an Iraqi researcher and academic. She is a professor of philosophy, mysticism and comparative thought. She holds a Ph.D. from the Department of Philosophy at the College of Arts at the University of Baghdad in 1992. She joined the academic staff of the House of Wisdom (chief researcher) and a member of several advisory teams for the period 1997-2013. She has many books and research published in and outside Iraq, taught in many Iraqi universities, supervised and discussed many master's theses and doctoral dissertations, and currently she is a professor Postgraduate studies in the Department of Islamic Thought at Imam Al-Kadhim University (peace be upon him) for the University of Islamic Sciences and head of the Al-Baghdadi Sufism Forum.

Introduction

There is no doubt that Sufism is a spiritual revolution in the human soul because the spiritual human tendency searches deeply within itself; With the surrounding whims and desires that are like a cloud over the soul, one tries all the time to awaken it from its slumber to transcend it by the constant search for the Absolute (God). Therefore, Sufism received the spirit, the most profound and unique aspect of the human self, because of the spiritual mathematics such as renunciation and existence on which it was built, as a deep experience of the Sufi and an indication of the outstanding examples that ancient and contemporary Sufi thought enjoyed, which were concerned with serious academic research in important studies, in which Arab researchers dealt with a vital aspect. Effective among them: Dr. Abdul Halim Mahmoud, Dr. Abdul Rahman Badawi, Abu Al-Wafa Al-Taftazani and others. As it was for Iraqi researchers, such as: the experienced professor, Dr. Kamel Mustafa Al-Shaibi, and Dr. Irfan Abdel-Hamid, who have the largest share of this sweet source, as these researches focused on historical, ethical, social and cultural dimensions, on the one hand; On the other

hand, Professor Dr. Nazla Ahmed Al-Jubouri emerged as a pioneer of Sufism in contemporary Islamic thought, especially as she is the student of Dr. Kamel Mustafa Al-Shaibi, who praised her for being distinguished from her colleagues, predicting for her a bright future in the path of contemporary Islamic thought. and doctoral dissertations, and currently she is a professor of postgraduate studies at the Department of Islamic Thought at Imam Al-Kadhim University (peace be upon him) for the Islamic Sciences University and head of the Baghdadi Sufism Forum.

It was distinguished by its dictionary (Dictionary of the texts of the Sufi term in Islam), the focus of our research, which is unique to the previous dictionaries, as it is a dictionary of the Islamic Sufi term with the evidence of the Holy Qur'an.

Nazla al-Jubouri's introduction to the Sufi terminology

The term Sufi is of great importance in the study of Nazla al-Jubouri, as she gave it an important aspect in her book (Dictionary of the Texts of the Sufi Term in Islam).

Nazla Al-Jubouri introduced us to the Sufi terminology according to what Arab Sufism accomplished in the core of Sufi thought in language and expression, verbally and idiomatically, although she praised the contributions of a number of Arab researchers who have a background in establishing Sufi dictionaries, including Dr. Suad al-Hakim in (The Sufi Lexicon). However, she found that all of these dictionaries are incomplete on the one hand, and on the other hand, some of them are defined by late Sufi personal terms compared to our Arab Sufi heritage, as they depend entirely on the terms of the Great Sheikh Muhyiddin Ibn Arabi, defined by Nazla al-Jubouri in the treatise "Istihad al-Sufi" or "Conventions." Sufism) included in the (Letters of Ibn Arabi). Nazla Al-Jubouri monitors, according to her vision and with a clear indication, the existence of a mutation in the formulation of the Sufi term, from its specific meaning to the ancient Sufis, to its meanings and connotations in contemporary Sufi dictionaries.

This is what I agreed with Sharif al-Jurjani according to his definitions of the term. Nazla Al-Jubouri also believes that the research necessity necessitates the completion of dictionaries in a serious and valuable way that serves scientific research, and for this reason her dictionary is an important guide and an effort to be reckoned with, and its aim is to enrich Sufi Islamic thought with these dictionaries.

First: The Islamic Sufi Term

After defining the texts of the Sufi term, its spread, and what was accomplished in Arab Sufi thought of the term, and when the Sufi term settled in Islamic thought according to what was reported by the ancients, such as: Abu Nasr al-Sarraj al-Tusi (d. D. 465 AH), Ali bin Othman Al-Hajwiri (d. 465 AH), Shihab al-Din Omar bin Muhammad al-

Sahrauri (d. 632 AH), Mohiuddin bin Arabi (d. 638 AH), Ahmed bin Aloun (d. 665 AH), and Imad al-Din Muhammad al-Qurashi al-Umayyad (d. 773 AH). Nazla Al-Jubouri says that the importance of these texts comes in publishing them together because they constitute an objective unit for the formation and stability of the term, although each of these texts was originally considered a chapter in a book except for (Sufism Idioms) by Ibn Arabi, which is an independent message within (Ibn Arabi's letters); They have been arranged chronologically according to the history of the Sufi terminology and through comparison and comparison between Sufi sayings and their texts in order to achieve scientific knowledge of those terms.

Nazla Al-Jubouri says: "In order to clarify the scientific value in the unity of these texts, it is necessary to analyze the text." Chapter on the Explanation of the Current Problematic Words in Sufi Speech), it deals with (143) Sufi terms, of which (111) are singular or unilateral terms. She also indicated that the first person to verify the book (Brightness in Sufism by Abu Nasr al-Sarraj al-Tusi) was the English orientalist Reynolds Allen Nicholson.

Among these Sufi terms that Al-Sarraj mentioned in his glosses are: (the case), (the place), (the place), (the witness), (the lists), (the shining), (the truth), (the fortunes), (the investigation), (the truth), and (facts), (signal), (gesture), (symbol), (self), (sense), (exclusivity), (abstraction), (dialogue), (conversation), (name), and (drawing).) and (wasm) and (adjective) and (adjective) and (self) and (veil) and (choice) and (tongue) and (secret), and others. There are (17) binary or dual terms that include the terms: (purity of purity), (existent and lost), (awakening and drunkenness), (attack and victories), (annihilation and survival), (existence and intimacy), (capture and expansion), and (taken and dispossessed). And (existence and loss) and (unification of the public) and (unification of the private) and (singular concern and abstract secret) and others. Including (2) a triangular or plural term, including the terms: (right by right for right) and (from him by him to him). In addition to referring to Sufi phrases, the term was used by the Sufis, as Al-Sarraj was the first to draw the attention of those interested in Sufi thought and its terminology, which he defined in (13) phrases, which are (the purity of the conscience), (the owner of the heart), (the Lord of the state) and (the owner of the heart). Maqam) and (so and so without a soul) and (so and so has a sign) and (he is without him) and (cutting off ties) and (stopping without paddy) and (my time is eternal) and (a sea without a beach) and (the sacrifice of the crowd) and (attraction spirits) in a description, interpretation, or definition, in a complete linguistic formulation in the form of a sentence or a semi-sentence. Accordingly, (Al-Lum'a) is the first Sufi dictionary of terms that reached us, helping to understand Sufi thought in the era in which it was written. It is one of the most important books that researchers resort to and is indispensable in the areas of Sufi research "" which was developed in

Sufi shrines and struggles and what emerges from them in tastes and places "".

It is clear from the foregoing that the role of Al-Sarraj is “a contribution to the origin and formation of the Sufi terminology and to the value of the Sufi terminology that is included in it.” Nazla Al-Jubouri says that the role of Al-Sarraj cannot be overlooked in Sufism and the Sufi terminology.

While Nazla Al-Jubouri found that "" the text of Al-Kilabadi in the body of his author (Definition of the Doctrine of the Sufis) (chapter. The people have phrases that are unique to them, and conventions among them) revealing the meanings contained in the Sufi terminology that he mentioned in an accurate and detailed manner and according to what was said by the Sufi scholars.

Although he outlined terms that became popular in his time, or what he wanted to mention specifically, they totaled (8) terms distributed into (3) singular or unilateral terms, which are (existence), (dominance) and (intoxication), and (5) dual or double terms. (Abstraction and individualization), (occultation and witnessing), (plural and separation), (manifestation and concealment), and (annihilation and survival). Nazla al-Jubouri noticed another thing about al-Kilabadi that she expressed as remarkable, which is that al-Kilabadi referred to “the conditions of the Sufis and their shrines in an extensive manner, at a time when he did not classify them within the Sufi terminology he referred to or mentioned in his aforementioned chapter.

The text of the Sufi term of al-Qushayri was also mentioned in a chapter under the title (chapter on the interpretation of words revolving between this sect and explaining what constitutes it) in his book Al-Shahr (The Qushayri Letter) in which he dealt with (28) Sufi terminology, distributed between (10) individual and unilateral terms, including: (time), (subject), (subject), (self), (thoughts), (contained), and (14) binary, double, or genitive terms, including: (contracting and extending), (prestige and intimacy), and (plural and difference). And (annihilation and survival) and (occultation and presence) and (awakening and drunkenness), and (4) three or plural terms, define them as: (presence, presence, presence), (lecture, revealing, and witnessing), (regulations, omens, and glimmers) and (knowledge of certainty and eye). certainty and the truth of certainty).

It appears from Nazla al-Jubouri’s study of terminology in the book (Al-Risala al-Qushayriyya): It is one of the most important books of the Sufi heritage and has a special place in Sufi thought, especially in the first half of the fifth century AH. As ""it indicates an advanced phase of the development of terminology after Al-Sarraj, it reveals the accuracy of the development that took place in the Sufi language"", and confirms that Al-Qushairi possesses a decisive language, in terms of ""the

applicability of the meanings of words and their connotations, while citing Sufi sayings in his definitions of terms"".

Likewise, Nazla Al-Jubouri did not lose sight of the role of the Sufi terminology of Al-Hajwiri in his book (*Kashf Al-Mahijub*), which refers to the terms circulated by Sufis in terms of revealing the tenth veil and its content "" (in explaining their logic, the limits of their words, and the facts of their meanings) to complete Al-Qushayri's footsteps in the circulation and study of the Sufi term. And its verification, statement and significance "".

She also made her point in the comparison and approach between the terms of the two, since they are men of the fifth century AH, and by coincidence, the year of their death is (d. 465 AH).

It appears to us that Nazla al-Jubouri showed her accuracy and tracking of Sufi personalities in terms of the dates of their deaths, and their closeness in Sufi terminology, that is: she enumerated every Sufi and his contemporaries and those who shared with him in the Sufi approach in thought and terminology, and determined the approach between them and explained what was unique to al-Hajwiri from the Sufis who preceded him. They classified the Sufi terminology in the accuracy of the classification and classification of the Sufi term. Nazlah Al-Jubouri's classification of terms is almost close to the classification and arrangement of these terms, including: individual, single and double-double term. Collective and intended to indicate the features of overlapping, exchange, repetition, and even variation in the content of these terms that were mentioned in this idiomatic formulation.

According to the foregoing, Nazlah Al-Jubouri showed what Al-Hajwiri monitored from the Sufi terminology of his time by explaining the aspects of comparison and difference in what was proven from the terms, the number of which was (10) terms that included: (the situation and time), (the status and empowerment), (the arrest and extension), (the minutes and the disclosure) and (Intimacy and prestige), (oppression and kindness), (denial and affirmation), (companionship and conversation), (knowledge and knowledge), and (Sharia and truth). He singled out three terms that he agreed with those of the Sufis who preceded him, when he mentioned in the plural form the term (*Ilm al-Yaqin*, *Ain al-Yaqin*, and *Haqq al-Yaqin*), while he classified (71) singular terms, including: (the truth) and (the truth) and (the dangers) and (Patriots) and (obliteration) and (symbols) and (relationships) and (media) and (appendages) and (benefits) and (refuge) and (savior) and (university) and (old) and (eternal) and (eternal) And (self), (adjective), and (noun). Nazla Al-Jubouri monitored what al-Hijwiri included in texts in a number of philosophical terms, such as: (essence), (display), (body), (the world), (the updated) and (the old), as the great Sheikh Muhyi al-Din ibn Arabi had already mentioned it. Centuries ago, in addition to including the terms (question) and (answer) in ""Formulation of the Sufi

terminology and its expression, which will appear later in the Sufi terminology of Sheikh Ahmed bin Alwan, who will formulate its terminology in the form of a question and answer in the seventh century AH."

As for what appeared from Suhrawardi of Sufi terms (in explaining words referring to some conditions in the terminology of Sufism), he included it in a chapter in his book (*Aarif al-Ma'arif*), in which (16) Sufi terms were established, between a singular or unilateral term, a dual or double term, and a triple or plural term. In addition to the verbal approximations, as for the singular or unilateral term in the Suhrawardi text, it is defined in (4) terms: (dominance), (companionship), (time) and (soul); As for what was mentioned about him in the dual or double term, he included (7) terms that he defined as: (plural and distinction), (manifestation and concealment), (abstraction and individualization), (intoxication and awakening), (erasing and proving), (occultation and witnessing), and (coloring and empowerment). While Nazla Al-Jubouri defined the triangular or plural term for Suhrawardi in (4) terms: (existence, presence, existence), (*ilm al-yaqin*, *ain al-yaqin*, *haqq al-yaqin*), (tasting, drinking, and irrigation) and (lecture, disclosure, and viewing).

Nazla al-Jubouri says, "Al-Suhrawardi is unique in a number of Sufi terminologies, which I called (verbal approaches)." Some in the terminology "" (Tuareg, Bawadi, desert, reality, igniter, omens, luminaries, and regulations)."

It becomes clear to Nazla Al-Jubouri, in the event of dismantling the structure of these idiomatic verbal approximations, that they include in her classification of the term: the binary or double term as referring to opposite, antagonistic or heterogeneous terms, represented by: (the reality and the slanderer), and the triple or plural term as referring to terms that are organized on Synonymy or overlapping in content, and as a result, we will get (Tuareg, desert, desert) and (horoscopes, brights, and lists) from the triple terms, and added to the foregoing of the triple term from what was mentioned by Al-Suhrawardi in the content of his text. Likewise, Nazlah Al-Jubouri found "" in the text of Al-Suhrawardi the first explicit reference to the term (concept), and then the Sufis continued after him to rely on the explicit term in their texts "". It is noted that the comparison presented by Nazla al-Jubouri in terms of terminology is very clear in the terminology of Suhrawardi and his texts, as it became an advanced step referred to as Lebanon, where the terms were first defined and secondly coordinated "" and then settled in the texts of the later Sufis "".

It seems to us that Nazla al-Jubouri analyzed the terms intellectually when she collected them, then made a logical arrangement, then compared them and came up with this important dictionary that the researchers will discuss as evidence of Sufi terminology with the

accuracy of the intellectual and philosophical terminology. As it seems to me when I reviewed terminology books such as: Dr. Souad al-Hakim's book, I did not find the ease and precise organization that I found in the dictionary of Nazla al-Jubouri, so I prepare this achievement as a model guide for the researcher and easier for researchers than what preceded it from the Sufi dictionaries, and it was also distinguished as a dictionary of Islamic Sufi term texts according to When it came from the evidence of the Holy Quran.

While Nazla Al-Jubouri found the uniqueness of Ibn Arabi through his message in the text of the Sufi term Al-Mawsoo'ah (the term "Sufism"), a number of these terms (199) included (183) singular or singular terms, including: (the obsessive), (the seeker), (the traveler) and (travel), (the way), (time), (literature), (place), (attainment), (extension), (prestige), (intimacy), (existence), (existence), (existence) and (exaltation) And (beauty) and (plural) and (difference) and (survival) and (annihilation) and (absence) and (presence) and (awakening) and (intoxication) and (taste) and (drinking) and (irrigation). He also mentioned (12) binary or dual terms, according to the formulas of opposition, opposition, repetition, or addition, and these terms are: (plural plural), (lab-lab), (owner of the property), (secret of the secret) by repetition, and (eye of arbitration).) and (Ilm al-Yaqin) and (Ain al-Yaqin) and (Haqq al-Yaqin) and (Alam al-Amr) and (Alam al-Khalaq) by employment or addition, and (Arif wa'l-Ma'rifah) and (Knowledge and knowledge) by inflection. Nazla Al-Jubouri (4) also monitored Sufi phrases that were mentioned about him within his terminology in the form of a sentence or a semi-sentence that formed a Sufi term that has its meaning and significance in the words of the Sufi.

It also found that Ibn Arabi followed the approach of Al-Sarraj in his terminology contained in Luma, and was defined by: (justice and the right created by it), (the white pearl), (the veil of glory) and (the word of presence). This indicates that Ibn Arabi exerted an effort in clarifying the Sufi terminology and facilitating it according to fixed and accurate terms in their definition and content. Determining and fixing them in a coordinated and comprehensive Sufi lexicon, and at the same time, its text represents a dictionary of the language of Ibn Arabi, which is described with accuracy in defining words and their meanings. As it appears according to Nazla al-Jubouri, "Ibn Arabi was the first to address his text explicitly with the wording (convention) or (convention) in a private message." It appears from the foregoing that Ibn Arabi "will contribute to the stability of the Sufi terminology in his time in a clear, concise and precise Sufi language." He also mixed the terminology of Sufism with the terminology of philosophers, such as the terminology of nature: (place), (time), (light), (darkness) and (shadow), and the topics of philosophy (right), (existence), (beauty). And we found that Nazla Al-Jubouri agrees with Ibn Arabi in the logical arrangement as an idiomatic system of Ibn Arabi.

While Sheikh Ahmed bin Alwan puts his texts in the Sufi terminology in the form of (an answer to a question) which he included in his book "" (The Greatest Monotheism). The text (the answer) included (11) Sufi terms, including: (10) singular or unilateral terms: (presence), (empowerment), (connection), (intoxication), (standing), (watching), (transfiguration), and (struggle) and (the gnostic) and a dual or double term defined by: (existence and being) "".

That is why Nazla al-Jubouri saw that "the words with the meaning and the Sufi significance that Ahmed bin Alwan arranged in his text were not a dictionary, despite his contribution to defining them as Sufi terms. One of the most important pillars of Sufi understanding of monotheistic Islamic thought and a manifestation of the creative spiritual life. It can be said that Ahmed Bin Aloun was distinguished by a literary, intellectual and logical style, as he reached the conclusion easily and easily, "" and this is nothing but an expression of the sheikh's interaction with the various meanings of words and their implications. ""

Nazla Al-Jubouri says that Ahmed bin Alwan, in the text of his Sufi terminology, which he mentioned in building his Sufi idea of the terminology "" was not arranged or organized according to a specific approach, but rather it was arranged and organized according to the context of personal experience and personal experience to reach Sufi knowledge "". And in this place of saying, I found Nazla Al-Jubouri had arranged, organized and formulated the dictionary of texts, its author in a logical, mystical and philosophical manner, similar to (Ahmed Ibn Aloun).

The text of the Sufi terminology was also mentioned by Imad al-Din Muhammad ibn al-Husayn ibn Ali al-Qurashi al-Umayyad under the name "In Explanation of Words and Terminology that revolves among Sufis" and it is in fact a chapter from his book "The Life of Hearts in How to Reach the Beloved" printed in the year (1310 AH) on the sidelines of the book (the strength of hearts). Nazla Al-Jubouri says that the naming of the text is an explicit reference to the term (conventions). And that Imad al-Din al-Umayyad included in it a set of Sufi terminology, as he indicated (23) Sufi terminology, which he divided into (19) individual or monolithic terms, represented by: (time), (travel), (disciple), (intercourse) and (halal). And (omens) and (watching) and (freedom) and (the way) and (the truth) and (autism). And to (3) binary or double terms denoting opposition, opposition, or contrast, which are: "" (contained and risk), (annihilation and survival) and (plural and distinction), and he also mentioned one triple term, which is (ilm al-yaqin, ain al-yaqin, and haqq al-yaqin) "".

Imad al-Din al-Umayyad, says Nazla al-Jubouri, defined here the terminology of Sufism "" and restricted it to the proof provided for what it contained of ((honest facts and clear meanings)) and according to what he said, and his understanding of this, comes from the desire to

show his uniqueness and accuracy in defining the conventions in use in his era. ”.

Thus, we have mentioned the Sufi figures who established the term Sufi in the Islamic heritage.

Circles Islamic mystic term

Sufi terminology is considered to be at the heart of Sufi thought as a language and an expression of the experience of every Sufi, and permeated every experience of Sufi scholars, which led to its rooting in the Sufi heritage. This is why the Sufi circles came to confirm, follow, and extend Islamic Sufi thought. Among these departments:

First: In Language

What distinguishes the Sufi language in these terminology is accuracy in pronunciation and depth in expressing Sufi thought, after the Sufis adapted the language: words and phrases, “” and according to a double stylistic approach to wave at times, and at other times to express their thought, i. Objectivity (spoken) in describing the spiritual, emotional, and tasteful phenomena, in a clear indication of the depth and richness of the Sufi language because of the terms, methods, and expressive images it contained. Its source is the mind to express it, while the Sufi language, which was sometimes a gesture (sign), and sometimes a statement (the phrase), but its source is conscience and taste.

It seems that Nazlah al-Jubouri means that the Sufi disciple will be in a position close to God after he has trained himself on purification and piety according to special rituals from what is called the owner of a place represented in: “”repentance, piety, asceticism, patience, and so on””. “If he is known by the position in something of that, it is said to him: Sahib Maqam, and (So and so without a soul) that the morals of the soul do not appear on him, because the morals of the soul are anger, sharpness, arrogance, gluttony, greed, and envy. So if a slave has been safe from these pests and the like, he is told: without a soul, meaning as if he is without a soul. It appears that Nazlah al-Jubouri means the praiseworthy morals of the purity of the soul, for the soul will be the mirror that reflects one's morals, and the more it is lifted from the dirt of envy, sharpness and anger, it becomes closer to transparency, so it will be as a person sees his image in the mirror.

Nazla al-Jubouri believes that Ibn Arabi follows in the footsteps of al-Sarraj in the field of idiomatic language. In addition to the Sufi term's inclusion of linguistic terms, their linguistic connotations changed to idiomatic ones to describe the condition of this Sufi or the position of that one. The universe and creation are components of substantives that have themselves because they exist between the two extremes of non-existence “” and according to the expression of Al-Sarraj or “a reference

to truth without creation” and according to the expression of Ibn Arabi “”.

It seems to me that Nazlah al-Jubouri says: that (God) is the Truth, i.e. before the creation of the universe and the creation, and since they are in their subsistence creations, they need the Creator and He is (God), so they do not exist without the Creator, for He created the two components and their people after they were the two ends of non-existence. It appears that Al-Sarraj and Ibn Arabi participated in the interpretation of this phrase according to the researcher's vision.

Al-Sarraj, Al-Hajwiri, and Ibn Arabi each expressed the Creator with expressions and terminologies different from the other, and each one of them according to his defining Sufi experience, meaning that he knows himself first through his Sufi experience, and then he gets to know the Creator in the sense of “” (He who knows himself knows his Lord).

Second: In Prose

The mystics of Islam have formulated expressive linguistic formulations, making them symbols and signs, which have their presence in Sufi thought. They transformed them into prose phrases and became influential in the development and crystallization of Sufi thought throughout its ages to become an Islamic Sufi philosophical thought, so distinguishing them by prosaic expression, says Nazla al-Jubouri Thabit Al-Banani (d. 123 AH) is considered to have said: “I know when my Lord, the Mighty and Majestic, reminds me. According to what will have deep connotations in Sufi thought in Islam after him.

As for “Abu Yazid Al-Bistami (d. 261 AH) in his Sufi Mi’raj, which he wrote in precise prose to express a unique symbolic image.” Nazla al-Jubouri believes that Abu Yazid al-Bistami expressed his spiritual experience in “the mystical annihilation” with deep symbolic linguistic expressions: “Glory be to me, how great is my affair” and in his expression of his Sufi ascension, which he also formulated in accurate prose language to express a unique imaginary symbolic image. ”.

While Nazla Al-Jubouri sees what distinguished Abu Al-Qasim Al-Junayd Al-Baghdadi (d. 297 AH) in the Sufi letters (Al-Junayd) of deep language and what it contained of tastes, allusions, and high psychological and existential conditions.

While it refers to the uniqueness of “” Al-Hussein bin Mansour Al-Hallaj (309 AH) in his Sufi text (Al-Tawasin) in touching the reference with penetrating insight, because of the calamities he suffered in his heart and taste, at a time when Al-Hallaj had embodied through his mystical experience with the famous linguistic phrase (I am the Truth).) which was accepted in Sufi thought as an axiomatic union and an indication of the loss of distinction between the human self and the divine self of the Sufi in the state of existence.

It appears to me that Nazla al-Jubouri was certain that al-Hallaj, when he uttered his famous phrase (I am the Truth) through his mystical experience represented by the annihilation of al-Hallaj's self with the divine being, meaning the absence of sense and the presence of the heart, so he began to see with the insight of the heart itself represented by the same truth, or in other words, the embodiment of his human self with the divine self through the Sufi traditions.

Third: In Poetry

The Sufi takes another direction, which is the language of poetry, perhaps due to the inability of the language of prose to express the spiritual, emotional and taste suffering, to find in the language of poetry an expression, so that it is sometimes a spiritual outlet for the state of his experience, and at other times he is influenced by Sufism from his contemporaries or those who preceded his era, with images that he sees as vivid and emotional expressive that include his symbolic expressions And his references, which are certainly a result of the depth of his Sufi experience, so Nazla Al-Jubouri sees in Rabia Al-Adawiya (d. 180 AH) "" the first Sufi who passionately craved herself and her soul for the love of God Almighty, as Rabia loved God for His own sake, so she denied herself, and vanished in her beloved, until her love for God was counted as my taste. And an axis on which her mystical life revolves, and by that she has reached, with her divine love, the status of the aunt "", and from her famous quartet:

I love you with two loves, the love of passion, and the love of you
because you are worthy of that

As for what is the love of passion, keep me busy with your remembrance
of others

And as for what you are worthy of, your disclosure of the veils so that I
can see you

There is no praise in this or that for me, but praise be to You in this and
that

While Nazlah Al-Jubouri decided that Abi Al-Hussein Al-Nouri was the first to express his mystical experience in the Unity of Witnesses in verse, when he sang:

Don't you see my hegemony has displaced me from my homeland?

If you are absent, if you continue it, send me a break

Keep me up, even if I keep going, break me up

He says do not witness what you witness or me

Nazla al-Jubouri believes that al-Hallaj is considered "the first to utter symbolism in the language of poetry about the horizons of his love for the divine being, his presence in it, and his longing for it, and at the

same time he makes the language of divine love an expressive method for his condition, his taste, and his Sufi struggle.” He chanted in divine love, saying:

Love is in the eternity of eternity, whoever comes to it from it appears to my doctors

When the beginning began, he expressed his love for what appeared to be the sparkle of pearls

So I thought that they are the most wonderful verses by al-Hallaj, which Nazla al-Jubouri conveys to us through poetic simulation, by which al-Hallaj appeals to God when he supplicates for the lovers of truth, in which he chants:

How do I make love assigned to him? My lord, my doctors are sick of me

Nazla Al-Jubouri noted among the distinguished in Sufi poetry the poet "" Omar bin Al-Farid (d. 632 AH), who is known as: (Sultan of Lovers) or (Sultan of Lovers) in his diwan expressing in a double poetic formula "" From the image of identification in the divine self to the image of sublimation of the human self is employed in defining the features of this image, the language of spinning rich in its meanings and connotations.

Increase my bewilderment with excessive love for You, and have mercy on my stuffed animal by igniting your ardent desires

Fourth: In Symbolism

Under the hypothesis of analyzing the nature of the symbol, when we mean it is the disclosure of a feeling that stirs the Sufi’s interiority or his esotericism, which is surmounted by a state of absence from feeling, abandoning what is normal, and abandoning the truth. Sometimes due to the inability of the mind that controls the articulation device such as the tongue, and thus the absence of the objective language from it, and at other times the presence of the heart and its tools, which are insight, finding and inspiration, so the symbol is emanating from it.

It seems that the language of gesture or symbol dispenses the Sufi with the objective language because the Sufi needs it more than the objective language, and perhaps after what came in the Holy Qur’an, so it would be more expressive, as in the Almighty’s saying:

Fifth: In Philosophy

The term “Sufi” expanded and was not limited to the circle of Sufi thought, but achieved with its breadth idiomatic approaches to philosophical thought and its metaphysical, ontological and epistemological directives, to achieve clear terminological formulation, indicating thus mutual ranges at times affected and influential, and at other times overlapping between Sufi and philosophical thought in Islam

in general and in the formulation circle. The term in particular “”, this was reflected remarkably by Al-Sarraj, whose idiomatic formulation showed “”precursors to Sufism after him, especially in the field of formulating the Sufi term “”. As for what was reported by Nazla al-Jubouri in the concept of (existence), it is “what emerges from the realm of non-existence into the realm of existence”; And the concept of (non-existent) is “that which does not exist and can exist, so if something is non-existent and can exist, then that is missing and not non-existent”; And that “existence” in Sufi thought is an existing characteristic of the existent that persists with its survival. Accordingly, the existent cannot be realized except through the existent, whether it is the existence of God, the existence of the world, or the existence of man. Existence is the opposite of nothingness on the existential level. As for the idea of (amazement), which is “a power that shocks the lover’s mind from the prestige of his beloved if he meets him.” And the idea of (confusion) “is an axiomatic response to the hearts of those who know when they contemplate, attend, and think about it, blocking them from contemplation and thought.” The concept of (the universe) is “a general name for all that is formed by the component between kaf and noun.” It appears from the definitions of Nazla al-Jubouri that:

1. Existence: It is the non-existent that did not have time, space, or matter to have space in existence. It is He who created it out of non-existence, so Existence became Existence due to its newness, and He who created it from non-existence came forward.
2. The non-existent is the non-existent that has no existence from the origin and the existent (God). If the existent created it, it became from non-existence to existence, and since it became existent, then when it is absent, it becomes lost and not non-existent.
3. Astonishment: It is a feeling that overwhelms the mind of the lover of the prestige of the beloved when he meets him, and what is expressed by surprise.
4. Bewilderment: a type of tension that often occurs between two things, sometimes when something is present and the desire to access it. It is self-evident that it is mentioned in the conditions of those who know.

It turns out to me that she does not obscure thinking as she says: Nazlah al-Jubouri, rather, confusion is tension and anxiety in thought that results in a behavioral act in a person that prevents between the two things.

5. The Universe: It is the space of the components created by the Existent with causes (cause - for the effect) from non-existence between kaf and noun. So the universe was with the power of “Be, and it is.” God Almighty said: (His command, when He wills something, is to say to it, “Be,” and it is).

Sixth: In Terminology

Following the Sufi terminology in Sufi writings reveals conceptual formulations and intellectual connotations. From there, linguistic dictionaries of Sufi thought were formed, "" it was known and diagnosed through it, so the language circle expanded to the circle of prosaic formulation and the circle of poetic expression, and from the circle of symbolism to the circle of philosophizing "", it crossed Nazla al-Jubouri wrote about him in the first aspect, and as for the second aspect, I see in what the Sufis coined terms that reveal to us the diversity in their formulations. And just as I found Nazla Al-Jubouri added to the research an innovative circle to her efforts in the study of terminological circles, she called it the circle of conclusion, and since it is the circle of conclusion, I will summarize it with several features to include her efforts. In answer to my question:

Attributes of the closing circle when Nazla Al-Jubouri

First: Sufi terminology formed an integrated intellectual unit.

Second: These terms expressed through the Sufi experience in their philosophical content an intellectual concept and an Islamic approach.

Third: These terms expressed the literary content in language and symbolism, in prose and poetry.

Fourth: It included an educational approach and valuable behaviour.

Fifth: It established a spiritual, sentimental, and deep internal taste structure in Islamic Sufi thought.

Sixth: Sufi terminology crystallized with the crystallization of Sufi thought throughout the ages.

Seventh: The Sufi term is a language, a term, and a method (introspective-mystical) as a human phenomenon of Sufism and all nations and civilizations in a common general framework that unites them all, as it is a spiritual approach.

Results

I concluded in my research entitled (Cognitive Excavation in the Sufi Term of Nazla Al-Jubouri) the following:

- Nazla Al-Jubouri rooted for the Sufi reformer with the utmost methodology in time and place with purely Sufi thought according to her book *Studies in Ancient Iraqi Thought*.
- She gave the Sufi term in her book a new methodology according to what she found in her book *The Ancient Iraqi Thought in the Civilization of Mesopotamia*, which she methodized according to the vision of

Islamic thought in the book (Dictionary of the Texts of the Sufi Term in Islam).

- The dictionary of texts is a unique dictionary and is considered the first dictionary of Sufi texts in contemporary Islamic Sufi thought, as I found in its dictionary many Sufi terms that it counted, collected and defined.
- That is why the dictionary is a distinct step and a rich and contemporary heritage that will remain echoed in contemporary Islamic thought, which has few counterparts.
- Through my research, I found that the dictionary facilitates the researcher with a comprehensive knowledge of the Sufi term, which I did not find in other dictionaries, such as the Encyclopedia of Abdul Moneim Al-Hefni and the dictionary of Dr. Souad Al-Hakim.
- She also gave Sufism a great importance in Sufi circles, and this is what she found in her book (Sufi Thought Approaches in Terminology, Method and Language).

Bibliography

1. Dr. Nazla al-Jubouri, Dictionary of the Texts of the Sufi Term in Islam, 1st edition, Dar Nineveh for Studies and Publishing, Damascus 2008, p. 4.
2. Dr. Nazla Al-Jubouri, Studies in Ancient Iraqi Thought - The Cognitive Rooting of Concepts and their Connotations in Mesopotamia, 1st Edition, Dar Al-Jawahiri, Baghdad 2013 AD, p. 1.
3. Dr. Abdel Moneim El-Hefny, The Sufi Encyclopedia, 1st edition, Dar Al-Rushd, Cairo 1992 AD, p. 1.
4. Dr. Suad al-Hakim, The Sufi Lexicon, 1st Edition, Dar Nadra for Printing and Publishing, Beirut 1981, p. 1.
5. See: Nazla, Dictionary of Sufi Term Texts in Islam, p. 11.
6. See: Nazla, Dictionary of Sufi Term Texts in Islam, p. 11.
7. See: the same source, pg. 15.
8. Nazla, the same source, p. 15.
9. Brill Press, Leiden 1914; friendship. Nazla Al-Jubouri, her research (Orientalists and Sufi thought in Islam - an analytical reading of their intellectual products) within the book Sufism and Irfan, proceedings of the joint annual conference between the Department of Philosophical Studies and the Department of Religious Studies, 1st edition, House of Wisdom, Baghdad 2018, p. 11.
10. Nazla, Dictionary of Sufi Term Texts in Islam, p. 15.
11. Nazla, A Dictionary of Sufi Terminology Texts in Islam; p. 16; friendship. Nazla Al-Jubouri, Sufi Thought - Approaches to Terminology, Methodology and Language, 1st Edition, Dar and Library of Insights, Beirut 2014, p. 37-38.
12. Nazla, Dictionary of Sufi Term Texts in Islam, p. 16.
13. Nazla, Sufi Thought, p. 37; And the Dictionary of the Texts of the Sufi Term in Islam, p. 16.

14. Nazla, Dictionary of the Texts of the Sufi Term in the Sufi in Islam, p. 17.
15. Nazla, Sufi Thought, p. 37.
16. Nazla, Dictionary of Sufi Term Texts in Islam, p. 17.
17. Nazla, the same source, p. 17; Nazla, Sufi Thought, pp. 36-37.
18. Nazla, Dictionary of Sufi Term Texts in Islam, p. 17.
19. Nazla, Dictionary of Sufi Term Texts in Islam, p. 18.
20. Nazla, the same source, p. 18.
21. Nazla same source, p. 18; Nazla, Sufi Thought, p. 38.
22. Nazla, Sufi Thought, p. 38; Nazla, Dictionary of Sufi Term Texts in Islam, p. 18.
23. Nazla, the same source, p. 18; Nazla, Sufi Thought, p. 37.
24. Nazla, Dictionary of Sufi Term Texts in Islam, p. 19.
25. Nazla, the same source, pg. 19.
26. Nazla, Dictionary of Sufi Term Texts in Islam, p. 19.
27. Nazla, Sufi Thought, pg. 39.
28. Nazla, Dictionary of Sufi Term Texts in Islam, p. 19.
29. Nazla, the same source, pg. 19.
30. Nazla, the same source, pg. 19.
31. Nazla, Sufi Thought, p. 39; Nazla, Muhammed Texts of the Sufi Term in Islam, p. 19.
32. Nazla, the same source, pg. 21.
33. See: Nazla, Lexicon of Sufi Term Texts in Islam, p. 21.
34. Nazla, the same source, p. 21; Nazla, Sufi Thought, pg. 41.
35. See: Nazla, Lexicon of Sufi Term Texts in Islam, pp. 143-161; Nazla, Sufi Thought, pg. 41.
36. See: Nazla, Dictionary of Sufi Term Texts in Islam, p. 21.
37. Nazla, the same source, pg. 21.
38. Nazla, the same source, pg. 21.
39. Nazla, the same source, pg. 22.
40. Nazla, the same source, pg. 22.
41. Nazla, Sufi Thought, pg. 42.
42. Nazla, the same source, pg. 22.
43. Nazla, the same source, pp. 18 and 44
44. Nazla, Sufi Thought, pg. 19.
45. Nazla, the same source, pg. 19; Nazla, Dictionary of Sufi Term Texts in Islam, pp. 33, 49, 52, 54, 57.
46. Nazla, Sufi Thought, pg. 20.
47. Nazla, Sufi Thought, p. 22; friendship. Nazla Ahmed Al-Jubouri, The Characteristics of the Sufi Experience in Islam - Study and Criticism, 1st Edition, House of Wisdom, Baghdad 2001, p. 52; friendship. Ali Sami al-Nashar, The Genesis of Philosophical Thought in Islam, Alexandria 1969, Part 3, pg. 227-228.
48. Nazla, Sufi Thought, p. 53; And Abd al-Rahman Badawi, Excesses of Sufism - Abu Yazid al-Bistami, 2nd Edition, Kuwait, 1976.
49. Nazla, The Sufi Thought, pg. 23.
50. See: Nazla, Sufi Thought, p. 25; and Badawi, Shahat al-Sufism, pp. 111-112; Nazla, Characteristics of the Sufi Experience, pp. 384-T 385.

51. Nazla, Sufi Thought, p. 27; and Ali Hassan Abd al-Qadir, The Junaid Letters, London 1962.
52. Nazla, Sufi Thought, pg. 26.
53. Nazla, the same source, pg. 26.
54. Nazla, Sufi Thought, p. 28; Nazla, Characteristics of the Sufi Experience, pp. 55-56; Taha Abdel-Baqi Sorour, Rabia Al-Adawiya and Spiritual Life in Islam, Cairo 1957, pp. 93-95, 98-99, 77, 123-126.
55. Nazla, Sufi Thought, p. 28; and Abd al-Rahman Badawi, The Martyr of Divine Love, Rabia al-Adawiya, Cairo (Dr. T), p. 125; friendship. Kamel Mustafa al-Shaibi, The Link Between Sufism and Shiism, Baghdad 1963, pp. 322-323.
56. Nazla, Sufi Thought, pg. 29.
57. Al-Hussein bin Mansour Al-Hallaj, Diwan Al-Hallaj, published by: Kamel Mustafa Al-Shaibi, 2nd edition, Dar Afaq Arabia, Baghdad 1984, p. 27; Nazla, Sufi Thought, pp. 29 and 47.
58. Diwan Omar Ibn Al-Farid, investigation and presentation: Fawzi Atwi, Beirut 1969; Nazla, Sufi Thought, pg. 29.
59. Nazla, Characteristics of the Sufi Experience, p. 70; Nazla, Sufi Thought, pp. 30 and 47.
60. Nazla, Sufi Thought, pp. 31-32; And Surat Maryam / verse 29.
61. See: Nazla, Sufi Thought, pp. 32-49.
62. Nazla, the same source, p. 32.
63. See: Ahmed Ibrahim Mustafa and Hassan Al-Zayyat, Al-Mojam Al-Waseet, Cairo 1961, part 2, p. 1024; Nazla, Characteristics of the Sufi Experience, pg. 246.
64. Nazla, Sufi Thought, pp. 33-49.
65. Surah Yaseen / Verse 82.
66. See: Nazla, Sufi Thought, p. 35.
67. See: Nazla, Sufi Thought, pp. 42-43; Nazla, Dictionary of Sufi Term Texts in Islam, pp. 169-177.