

Methods of Sufism Between Determining The Apparent and Realizing The Inner

Dr. Adjdir Nasredine

¹ Abou Bakr Belkaid university – TLEMCEM- ALGERIA , Adjdir13500@yahoo.fr

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Abstract : (Do not exceed 150 words)

One of the graces that require praise is that Allah clears up the wise instructions that were included in his orders and inhibitions. He favored it as He made its instincts achieve the righteousness to be led to the orders and to avoid the inhibitions. Those instructions are drawn from the rightness texts that some view superficially while their knowledge did not enable them to dive into the core of the text to bring us its advantages and purity. The people there are ranks and those whom the Merciful singled out for understanding about the legal text.

Understanding the text from its apparent aspect is available to every beholder but that the Allah's care will bring you to be worthy of the property of understanding about Him and making others understand which makes effort for it. This was not meant except for those of pure souls; those who are oriented totally to the Creator, Glory be upon to Him.

Keywords: Sufism; the apparent; the inner.

ملخص:

إن من الرحمات التي تستوجب الحمد أن أبان الشارع للمكلف الحكم التي تضمنتها أوامره ونواهيته، وأحسن به إذ جعل فطرته تهوي إلى تحصيل صلاحه فينقاد إلى الأمر ويجتنب المنهي عنه بناهز باطني، وهاته الحكم تستقى من النصوص الشرعية التي نظرا ليها البعض نظرة سطحية ظاهرية ولم تمكنهم معارفهم أن يغوصوا في باطن النص ليجلبوا لنا درره ونفائسه، والناس في ذلك مراتب وممن خصهم الرحمن بالفهم عن النص الشرعي من تعلق بالله ولم يرد النص إلا لإرضاء الله أو لأنه منه ففهم النص من حيث ظاهره متاح لكل ناظر لكن أن تجتبيك العناية الربانية لتكون أهلا لخاصية الفهم عن الله والافهام فهذا مما يبذل فيه الوسع والجهد ولم يكتب ذلك إلا لمن صفت نفسه وتوجه بالكلية إلى الخالق سبحانه وتعالى

الكلمات المفتاحية: التصوف – الظاهر – الباطن – النص الشرعي – الحكم

Corresponding author: Adjdir Nasredine, E-mail: Adjdir13500@yahoo.fr

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1. The Introduction

Praise be to Allah who granted the pure and serene people a close hand, and made them affection and love. Prayers and peace be upon the imam of the saints, on his pious family and his loyal companions. From the perfection of Islamic law are its bounding aspects of beauty and taste that necessitate attachment to it and the pride of belonging to it, since its texts came to demonstrate the necessity of attachment even in the simplest life dealings with purity. This was established in a set of comprehensive texts of legislation, through which we beg to reach the supreme purpose.

The higher the means, the higher the obedience of the listener and the more they fell on his heart, and the most refined methods of education were what the signs, expressions, sayings and adverbs embraced, because the words are covered with the strength of the heart from which they emerged and their sweetness from his state. Because Sufism was one of the purest hearts and the most close and connected to the beloved, signs and conditions appeared to them that they were unable to conceal, so their tongues opened with phrases that spirited the souls to them and sang with monitors in which the tools of sight would be disrupted. Their minds stopped with him, and in order not to neglect the masters of behavior, it is necessary to clarify the rules of neglecting the clear meanings and turning to hidden meanings that achieve the intention and remove the ambiguity of the symbolism known as a hidden and the moral in that is what is recognized from its spirits and its inheritance of those sentiments and the firing of reunion with the greatest beloved..

2. First Main Title: Definition of Sufism.

The definition of Sufism differed in the past and present, so they differed in its origin and derivation, but they increased in contradiction a lot. Qutb al-Din Abu Mudaffar Mansur ibn Ardashira mentioned to Sanji al-Marazi, who died in 491 AD, more than 20 definitions, and also Siraj Al-Tusi, Al-Kalabadhi, Al-Sahrurdi and Ibn Ajiba Al-Hasani. As for Al-Qushayri, he mentioned in his paper more than fifty definitions of the advanced Sufis while the orientalist

Nicholson mentioned seventy-eight definitions, and this does not mean that this number is the last in the definition of Sufism, but Al-Sarraj mentioned that his definitions exceed one hundred definitions, where Al-Suhrawardi said: "The

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sayings of the sheikhs regarding the essence of Sufism exceed a thousand sayings” (IhssanIlahi, 1406 AH - 1986 AD, p. 36).

This difference is due to three main reasons:

1. Their difference in the derivation of the word "Sufism".
2. The difference of the parties that define it, between agreeing and contradicting the idea of Sufism, so that different trends affect its definition.
3. Sufism themselves differed in defining Sufism, due to their reliance on subjective factors and personal experiences in defining it.

2.1 First Subtitle: The concept of “Sufism” in terms of derivation

1. Some of them attributed it to “Suf,”(wool in Arabic) and among them: Al-Tusi, the author of the Lamaa, and Al-Sahrurdi, the owner of the Awarif Al-Maarif, and IbnTaymiyyah (SalehNuman, 1419 AH-1998 AD, pp. 126-128). and IbnKhalidun in Al Mukadima, where he said: “The more correct - if it is said by derivation - that it is of wool, and they are mostly specialized in wearing it, because they used to contradict people in wearing luxurious clothes to wearing wool (Khalidun, 1420 AH - 2004 AD, p. 225). However, he denied this relation in his book: “Chifaa Al Sail,” after mentioning the issue of the derivation of the word Sufism from wool, he said: “It was said about wearing wool, and the people did not specialize in it without clothing, but some of those who imitate them did that and imagined their clothing of wool. At times, they linked it to their asceticism, so he appreciated this thought until it led him to derive from it (al-Talili, 1418 AH - 1998 AD, p. 34).

And this doctrine went as well, - attributing Sufism to the word wool - most orientalist ... , and their goal in that is to attribute Sufism to Christianity (SalehNuman, 1419 AH-1998 AD, pp. 126-128).

2. And there are those who attributed it to the word "Safa of the mosque of the Prophet, may peace be upon him” likening it to the people of the Safa who devoted themselves to Allah and jihad, and were singled out for dwelling in Safa, and because their condition is similar to the condition of these people because they are a cooperative community close to each other for the sake

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of Allah, and they were the example of the companions in worship and performing legitimate duties. The Messenger of Allah, may God's prayers and peace be upon him, made them brothers with the Ansar, and he sheltered them to himself, and he dwelt in his mosque and commanded their consolation. Almighty Allah, Glory be to Him, mentioned them in saying: "To the poor who are trapped for the sake of Allah" (**surah el-baqara 273**). And he said: "And be patient with those who call upon their Lord in themorrow and in the evening" (**surah al-kahf**) (SalehNuman, 1419 AH-1998 AD, p. 128). al-Qushayri in Al Rissala excluded this derivation, so he said: "And whoever says that they are attributed to the mosque of the Messenger of Allah, may prayers and peace be upon him, then the relation to the adjective does not come in the manner of a Sufi (al-Karim, no, année, p. 2/440)

3. There are some attributing Sufism to "Safaa", serenity in Arabic, which is an indication of the conditions and behavior of the Sufis, since Sufism is the perpetual filtering, that is, the refinement of the heart from the impurities of the soul and distress, by indulging the soul with the Almighty in what he wants, and because the truth has cleared them and clarified the sincere understanding for them, which is a nearer meaning to the truth (SalehNuman, 1419 AH-1998 AD, p. 128). Al-Sahrurdi says: "Ascribing them to a matter from one of their traits or a place of their shrines is an inner matter, and the judgment by the apparent is more correct and primary" (Al-Kalabadhi, 1415 AH - 1994 AD, p. 5).

4. There are those who attributed Sufism to "Saf", the row in Arabic. Its companions see that the word "Sufism" is derived from the row relative to their place in the first row in their hearts in terms of their evoking of the Almighty, describing them from their position. It was said: "Sufism is the seriousness in behavior towards the king of kings," and this seriousness in behavior is achieved through striving and diligence in worship (SalehNuman, 1419 AH-1998 AD, p. 129).

Ibn Taymiyyah said in Majmoo Al-Fatawa: (... Because of what happened in many of them of diligence and dispute in it, people quarreled in their way, so a sect blamed "Sufis and Sufism." They said: They are innovators outside the Sunnah. They quoted a range of imams in that way from speech to what was

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known, as they were followed by communities of Fikh jurisprudence and speech. And a group that exaggerated them and claimed that they are the best mannered and perfected themselves after the prophets, and both sides of these matters are reprehensible. He who is among the people of the right and in each of the two types is someone who may strive hard and make mistakes, and among them someone who sins and repents or does not repent. Among those who are affiliated with them are those who are unjust to themselves disobeying their Lord. Sects of the people of heresy have been affiliated with them but they are never of Sufism (Taymiyyah, 1416 AH-1995AD, pp. 11/ 17-18).

Dr. Ali Jumaa, explaining the effect of the difference of doctrines and schools on different concepts and laying out terms, said: “The terminology of each science is defined by those who work in it, and these workers may have different schools and varied beliefs, according to which their treatment of each science or art differs and can differ in basic terms, art matters, or science entries (Muhammad, 1417 AH - 1996 AD, p. 18).

Second: The difference in the concept of “Sufism” due to reliance on subjective factors and personal experiences:

Sufis themselves differed in their definition of Sufism, for their dependence on their personal experiences in their understanding of Sufism and thus they define its concept. As came in Al-Qushayri letter: “people spoke of Sufism what it means, and of who is the Sufi just across what happened to him.

The investigation of all that sorts us out of the meaning of brevity and we will mention some of their articles, God willing (al-Karim, no, année, p. 2/440).

2.2 Second Subtitle: Prophetic Descriptions in the Definitions of Sufism

- **Hamdoun Al-Qassar** said: Accompany Sufis, for their ugly faces have excuses, and they have no great position for the beauty on which they honor you.

- **Al-Kharraz** was asked about the people of Sufism, he said: They are people who gave until they spread and forbade until they lost, then they wanted close secrets not to wait for us. Al -Junaid said: Sufism is a force; nothing id valid in it.

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- He also said: They are the inhabitants of one house, and no one else shall enter them.

- He also said: Sufism is speech in meeting and a sentiment in listening and an action in following.

- He also said: A Sufi is like the earth on which every ugly is thrown out, and only everyone who is good will come out of it.

- And he also said: It is like the earth upon which a righteous and an immoral tread, and as a cloud shades everything, and like the water irrigates everything.

- And he said, "If you see a Sufi being concerned with his appearance, then know that his interior is ruined".

- **Sahl bin Abdullah** said: A Sufi is a person whose blood is wasted and his possession is permissible.

- **Al-Nuri** said: The Sufi is the universe when it is non and the altruism when it exists.

- **Al-Kettani** said: Sufism is manners. Whoever exceeds you in manners has exceeded you in serenity.

- **Abu Ali Al-Rudhubari** said: Sufism is bending on the door of the beloved, even if one is expelled.

- And he also said: The clarity of proximity after the turbidity of distance.

- It was said: uglier than all ugly is a mean Sufi

- It was said: Sufism is an empty palm and a good heart.

- **Al-Shibli** said: Sufism is sitting with Allah without any.

- Abu Mansour said: The Sufi is the advocator on the authority of Allah, because the creation referred to His Almighty.

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-**Al-Shalabi** said: The Sufi is cut off from creation and is connected to the righteousness, as the Most High said: "And I made you for myself" (**surah Taha 41**). He isolates them off from everyone else, then said: "You will not see me " (surah ALA'raf 143) (al-Karim, no, année, p. 2/442).

It is noticed from these definitions that:

1. Although their expressions differ, their meanings are close.
2. The orders and prohibitions mentioned in it are divided into:
 - Inward qualities related to the inside and the heart, such as the order of being sincere, love for Allah and hatred for Him, hope for His forgiveness, fear of His punishment, reverence in prayer, remembrance, asceticism in worldly adornments, longing for Allah, and as forbidding arrogance, hypocrisy, and attachment to life adornments, and the whims of souls, And negligence of Allah...
 - Visible words and deeds, that is, what is related to the apparent deeds and sayings, such as the order to pray, fast, Hajj, spreading favors and forbidding what is evil, forbidding theft, murder, backbiting, and gossip (Saleh Numan, 1419 AH-1998 AD, p. 124) (19).
3. It is also noted that these definitions carry within them spiritual experiences for each one of them, and his own way of understanding Sufism, or an expression of one of the situations he tried.

Al-Kalabadhi said: "The sciences of Sufism are the sciences of circumstances, and circumstances are inheritances of actions, and only those who have correct deeds inherit good circumstances. The first correctness of actions is the knowledge of its sciences, which is the science of legal rulings from the fundamentals of Fikh jurisprudence, and its branches from acts of worship to dealings, and the science of monotheism (Al-Kalabadhi, 1415 AH - 1994 AD, p. 58).

And the science of Sufism is an incident science as mentioned by Ibn Khaldun in his Mokadima, he said: "This science is one of the sciences of Sharia that occur in the religion, and its origin is that the way of these people did not disappear with the ancestors of the and its elders among the companions and

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followers and after them the path of truth and guidance. Its origin is devotion to worship and discontinuity to Allah Almighty and turning away from the adornment of life, and asceticism in what the people accepts in terms of pleasures and money, and being isolated from the creation for worship. That was common among the companions and ancestor. In the second century and beyond, the tendency to the worldly adornments was revealed and people being drawn to the confluence for life; however, worshippers were specialized of Sufism and Sufis (Khaldoun, 1420 AH - 2004 AD, p. 225).

Some contemporaries defined the science of Sufism in terms of being a science or an act:

Defining it as a science: It is a knowledge of fundamentals; it defines the goodness of the heart and all the senses.

Defining it as an act : it is the adoption of the precaution of the orders, avoiding the prohibitions, and confining to the necessary from the licit (Issa, non année, p. 25).

Second: The Foundations of the Science of Sufism: The science of Sufism has foundations on which it has been built, and they are:

- The first foundation: knowledge of the beliefs of faith.
- The second foundation: knowledge of Fikhjurisprudential rulings.
- The third foundation : act according to knowledge.
- The fourth foundation: sincerity in action (Issa, non année, p. 14) .

Based on that: the true Sufi is a Muslim who knew the correct beliefs of faith, so he believed them, knew the Fikhjurisprudential rulings in acts of worship and dealings, so he acted with them, knew the various troubles of the heart, so he avoided them, and purified himself from all sins and vices, so he stayed away from them. He is loyal to his Lord in his deeds and maintains the obligatory and superfluous in all his circumstances... (Issa, non année, p. 95).

Avert the disagreement about the ambiguity of Sufism

Sheikh Al-Nadwi said in the felony of terminology sometimes on the facts: "The common terms and names among people for things are a felony over the facts, and this felony has a long story in every art and language, and in every

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literature and religion. It gives birth to another being, from which suspicions arise, disputes intensify around, and doctrines are formed upon which arguments and evidence are used, and the insecurities and strife in them come up. If we change these modern terms and the customary names, we will return to the past and to the words by which people express these facts in ease and simplicity, and to what was uttered by the men of the first era and the earliest predecessors, the knot will get dissolved and people become reconciled (Al-Nadwi, 1386 AH - 1966 AD, p. 11).

Then he mentioned several dilemmas about the word Sufism, so he said: "Among these terms and the customary names that have become common among people is "Sufism," and from here questions and research arose, and people asked what is the meaning of the word? And what is its point? Is it from Suf (wool in Arabic), or from Safaa (serenity in Arabic)? (Al-Nadwi, 1386 AH - 1966 AD, pp. 11-12)

Ibn Khaldun pointed to the difficulty of developing a comprehensive definition of Sufism, and stated that the attempt of many people to express Sufism in a comprehensive term that gives an explanation of its meaning did not explain any of their sayings, and he attributed this difficulty to two factors:

1. First: These definitions were not intended by Sufis as the comprehensive scientific definition that accommodates both its image and its components. However, they meant to express their own situations which are, at a given moment, limited; they are an expression of their conditions and norms. Every one of them took it through what was found and dictated by his position.

2. As for the second factor: it is represented in the word (Sufism), which acquired new meanings over time that gradually distract it from its meaning that it was known on the day it was found, and which we usually notice in the development that resulted from increasingly external factors as gradual and historical. It is gradual because it grows as influences that adapt and run life have grown, and it is historical because the growth of these influences is linked with the passage of time (al-Talili, 1418 AH - 1998 AD, p. 43).

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Thus, it could be said with Al-Qushayri and Al-Mustafa AbdAl-Razzaq that the term Sufism is not a derivative but rather rigid like the title, and Sufism is an authentic science that developed from the reality of Muslims and their beliefs (SalehNuman, 1419 AH-1998 AD, p. 130).

We find nothing more wonderful than what Al-Subki said: “Sufis may Allah greet them and be with them, and gather us in Heaven with them. The sayings in them have branched out stemming from ignorance of their truth .because of the large number of those who are confused and ignore it” (al-Din, 1407 AH - 1986 AD, pp. 93-94).

Izz al-Din ibnAbd al-Salam said about the Sufis and what may be like them and they are not among them, he said: “Knowing this is the so-called knowledge of the truth, and the truth is not outside the Sharia, but the Sharia is full of reforming hearts with knowledge, conditions, determination and intentions, and other than the actions of the hearts that we have mentioned. The knowledge of the apparent rulings is knowledge of the Sharia, and the knowledge of the rulings of the inners is the knowledge of the soundness of the Sharia. Nothing of them should be denied except for an infidel or immoral. There may be imitators of the people who are not among them and do not come close to them in any of the characteristics and they are worse than the bandits. Because they interrupted the way of those who go to Allah and used bad words to Allah and abused manners (Abi, 1414 AH - 1991 AD, pp. 2/ 212-213)

Al-Subki said in the same context: “if you know that the authority of creation are Sufis, then know that people who are not among them have imitated them, so it is necessary for them to imitate them with bad thinking. Perhaps this is from Allah Almighty, with the intention of concealing this sect, which affects idleness on the appearance...” (al-Din, 1407 AH - 1986 AD, p. 96).

And he said, in explaining the relationship between this cause and the disagreement in naming, “The sayings in them - Sufis - have diverged from ramifications arising from ignorance of their truth due to the large number of those who ignorant of it” (al-Din, 1407 AH - 1986 AD, pp. 93-94).

3. First Main Title: The Symbol for Sufism

3.1 First Subtitle: The Rooting of the Symbol in the Apparent of Legislation:

1 / From the appearances of the Holy Quran:

Al-Ghazali has excelled in rooting the symbol in the Holy Quran; thus, we find him explaining some of the words mentioned in the verse of Surat Nour: {Allah is the light of the heavens and the earth} etc. These terms are "Michkat", "lamp", "bottle", "tree", "oil" and "fire" as symbols indicating meanings hidden behind them. This explanation paves the way for two studies: the first on the nature of the symbol or (representation) and the methodology for its use, and the second on the degrees of human souls and the ranks of their lights, then he concludes that the aforementioned seven expressions are symbols of these human souls.

2 / By accompanying mental inferences

Its theory about the nature of symbolism is based on the assumption that there is a complete parallel between the world of witness and the world of the unseen: the physical world and the spiritual world; that there is nothing in the world of witness that it is not symbolized (or an example) of something in the realm of the unseen; and that the world of witness is an elevation to the realm of the unseen. Otherwise, our knowledge of the upper world becomes impossible and traveling to the deity and proximity to Allah. Only Allah is the one who has no example because the condition of likeness should be identical to a face, and Allah Almighty is not matched by anything, so nothing is like Him. And if this is the case, we must consider the expressions of representation mentioned in the Quran as tantamount to the keys to the secrets of the unseen. For this, we interpret them as the symbols of dreams interpreted. Just as the sun in the science of the interpretation of dreams is an example of the companion of the sultan, and the moon is an example of the minister who executes the wishes of the sultan, so the high spiritual objects are examples in the sensible world. Here, Al Ghazali narrates some examples borrowed from the Quran to clarify his theory. Hence, "At-Tur" is an example of the great fixed beings in the realm of the unseen, and "the valley" is an example of the superior entities that receive unseen knowledge, and from them this knowledge flows to human souls. And "The Right Valley" is an example of the first source of knowledge. Fire is an example to the soul of the

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prophet whom the Quran described as a lamp of illumination. And the "flame, grip, and meteor" are examples of those who follow the Prophet on clairvoyance rather than mere imitation (al-Ghazali, non année, p. 18).

3.2 Second Subtitle: Knowledge of Symbols about Allah:

Disowning View to Symbols and their Motives:

There is no offense that it is inherited that lot of appearance is invisibility, this is the reason for the lack of understanding, and as for the one whose insight is strong and his end is not weakened, in the case of his temperance only sees Allah Almighty and does not see and does not know anyone else except Him. He knows that there is nothing in existence except Allah and his actions are a trace of His power, they are subordinate to Him, there is no existence that has the truth without Him. The whole world classifies the Almighty whoever looks at Him in the sense that he is the action of Allah and knows him in terms of Allah's action and He loved him since it is the act of Allah; he was not looking at anything except in Allah and knowing nothing but Allah and not loving except for Him. He was the true monotheist who does not see but Allah, rather he does not look at himself in terms of himself, but as a servant of Allah. This is what is said in him that he perished for monotheism and that he perishes for himself and to him. Whoever said we were with us, then we perish for us, so we remained without us. These are things known to those with insights that were formed due to poor understanding of their awareness and the lack of scholars' ability to clarify and explain them in an understandable phrase that leads to the purpose to understanding or by their occupation of themselves and their belief that explaining this to others is something that does not concern them. This is the reason for the insufficiency of understanding and knowing about Allah Almighty (al-Ghazali, The Revival of Religious Sciences, non année, p. 4/ 322).

3.3 Third Subtitle: The Motives of Symbolism for Sufism:

Is coding a monopoly of meanings?

This meaning is evident from Sheikh Al-Qushayri at the beginning of his Rissala in order to pave the way for the motives for which this valuable and well-known publication among Sufis, saying: "It is known that each group of scholars has words through which they distinguish themselves from the others, so they have colluded with them for their purposes like facilitating for the people of this profession to stand on their meanings by launching it. This sect uses words among

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themselves, intending to reveal their meanings for themselves, and conceal, for those who oppose them, what they have in their way so that the meanings of their words are ambiguous to the foreigners, as their secrets are not shared by them. Rather, it is a meaning that Allah Almighty entrusted the hearts of some people and extracted for their truths the secrets of other people (al-Karim, no, année, p. 1/150).

4. The conclusion:

From the aforementioned, some results were evident and can be enumerated in view of the multiplication of the evidence useful for certainty and considering the prevalence of suspicion that remains in the circle of expectations:

1 / The symbolization according to Sufi is intended either as an interpretation for the people, so that the terms are not available for anyone.

2 / The one who knows about the higher status in the witnesses may be amazed, and he will quote a number of sayings in the case of being related to the Ahadhra or Ahmadiyya, and he will utter on their turn, which is stated as a denial to those who lean on the system of the people of the apparent.

3 / Basically, in Irfani there should be non-disclosure and what the Sufi have delivered are matters of backbiting, and the one who is firmly established in the Irfani is the one who conceals his imports and obscures the lights of illumination on it.

4 / The necessity of follow-ups to the people regarding the methods of achievement and education, which are indispensable for anyone, especially in the early stages of life.

5 / Sufism is the safe refuge to achieve the right person we want.

6 / Sufism is a behavior that has its apparent legal support from the texts of the Noble Quran and the Sunnah of the Prophet, and whoever troubles it, troubles in the Quran and Sunnah.

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