

PalArch's Journal of Archaeology of Egypt / Egyptology

SUFISM BETWEEN THE MODERATION OF THE ANCIENTS AND SUPERFICIALITIES OF THE MODERNS: ABU AL-HASAN AL-SHUTARI'S POETIC PHILOSOPHY AS A MODEL

Dr. Mohammed Abdulkareem Yaseen

Vozgatbozok University, Faculty Of Theology, DEPARTMENT OF BASIC ISLAMIC
SCIENCES, Department Of Arabic Language.

Email: mohammed.yaseen@yobu.edu.tr

<https://orcid.org/0000-0002-3206-9884>

Dr. Mohammed Abdulkareem Yaseen, Sufism between the moderation of the ancients and superficialities of the moderns: Abu AL-Hasan AL-Shushtari's poetic philosophy as a model-Palarch's Journal Of Archaeology Of Egypt/Egyptology 17 (07), 15738-15760. ISSN 1567-214x. Published October, 2020.

Keywords: Sufism, superficialities and moderns

ABSTRACT

Were the historical discussion of the foundations and legitimacy and intellectual upon which the research and what are the most important topics covered and what is the methodology adopted and which are most prominent flags of Sufism from both directions quietism ancient and Sufism modern and involved the study in this section on the historical extrapolation according to the periods that appeared in them. This section addressed the most important differences and the differences between the direction of Sufism and ancient moderate between modern quietism abnormal and the statement of assets adopted by the directions and months of ideas that were prominent in the orientation of both directions owners and adopted the descriptive approach in this section. We reviewed in this section on the urgency of the normative judgment on the way in the sense any direction won acceptance and satisfaction degree among Islamic societies and which carry a valuable artistic and aesthetic. Then search the most important recommendations and findings of the research and inflicted a conclusion with a list of the most important sources and references seal.

Introduction

By checking the old studies and modern found it difficult to determine the definition of the linguistic meaning of Sufism linguistically as worked hard writers and researchers to put an end to know this trend, some of them attributed to Greece and from it attributed to people in ignorance and went some of them accounted for the people of the characteristics of early Muslims. The closest define language of Sufism is what came in language dictionaries including, but is not limited what came in the lexicon the language of IbnFaris standards in the definition of material (Wool) through research and found the earliest definition of a comprehensive language for the term.

(Wool) Al-Saad, Al-Waw, and Al-Wafa are one sound original, and it is well-known wool. And the whole door is returned to it. It is said: a ram of wool, wool, a fleece and a net, all of this is to be abundant in wool. And they say: He took his back of the neck when he took the liquid poet in its click. Sufa: A people who were in the Jaahiliyyah, they used to serve the Kaaba and allow the pilgrim. And it was narrated on the authority of Abu Ubaidah that they were the annihilation of the tribes, who gathered together and intertwined, as the knits of wool. He said:

And they do not see in the definition their position ... until it is said, Let us pass our sofas

As for saying: pure evil, if justice, it is a matter of cannibalization, it said: Sabah, if money. And it was mentioned in its chapter.

The most comprehensive idiomatic definition of this Islamic direction is the ethical definition that reflected the behaviours of the one we mention in the way. AbuHafs Al-Haddad (d.265) says Sufism is perfect ¹.

As Abu Sarraj narrated on the authority of Muhammad Al-Jarri that Sufism is the entry into all Sunni creation and the exit from every worldly creation. The origin of Sufism is to recommend morals and uplifting the human soul for every worldly creation and to adhere to virtuous and noble morals. It is worth noting that not everyone who says poetry is a Sufi mystic, so Sufism in the definition of scholars and researchers is a behaviour, thought, and methodology pursued by the one who walks in the places of residence. It has appeared in the Islamic Ages poets ate issues topics of Sufism and their poet have a Sufism experience and the experience of poetry enabled this to meet owners of the opposite meanings of Sufism on poetry and thoughts vantage have a product of my poet emerged in which meanings of poetry and new values and dealt with by poets methods of poetry and themes have influenced the literary side In ancient Arabic poetry.

What are the intellectual foundations on which Sufism is based? And on what did he depend on in the resurrection of his being?

The researcher Sufism founded by historical references and periods experienced by concludes one on which the building of Sufism, or the structure of Islamic Sufism, to speak as the overall structure of Sufism focuses on the spiritual side away from the material life that guides the words of months Sufis, a Junaid Baghdadi as saying (I heard Sheikh Abu Abdul Rahman peaceful says: I heard Mohammed bin Abdullah Al-Razi says: I heard Abu Muhammad Jerira says: I heard Junaid say what we take Sufism about gossip but about hunger and to leave the world and cut familiarity and desirability.²

Sufism of the elders and Sufism of the Hadiths: Its definition, foundations and flags.

Has emerged Sufism as a way of religion knew Muslims in the middle of the second century as the opposite aspects of the thought Islamic religion among some of his supporters marched on the methodology approved in the blueprints Koran methodology and the Sunnah but continues to be presented in the historical career of these to the vagaries and whims of those, tended by about non-spiritual and compassionate purposes of introducing a complimentary it is not part of it and we are in this article, as we are exposed to this spiritual side, differentiate between the two teams of people have walked this road team agreed to his ideas and arguments of Islamic legislation upstream the book and the Sunnah and the team deviated by the souls and the whims and desires proper approach to this drink The origin of what has called many to press accusations against this original approach of exaggeration one day and of contravention of other times Cultivation and clarification of intent in a solid scientific study by which your path becomes clear, so that the sacrifice of the truth is revealed to all who seek it and seek it.

Curricula and trends of Sufism in general

The directions of the Sufi experience varied in several directions:

1. A philosophical intellectual direction

(Like Hallaj and IbnArabi) have sought refuge in Hallaj and IbnArabi for the use of the language of the code in Charisma and a lot of it and contrary to the phenomena of Arabic language and its implications idiomatic and claimed that the meanings and signals that their destination in their poetry are not understanding the language proper and incapable language to absorb their knowledge and make them understand Sufism as they claim under the pretext of spiritual taste And sentimental. This talk is in our opinion, is not true and contrary to Sharee'ah and is not evidenced by the saying of Allah: '((We sent down the Quran Arabs that you understand))³ of Glory revealed the great Koran and his wise language of the Arabs, a Creator, how the Arabic language to be unable to carry the tastes of a group of the creatures and their expressions and their ideas and we all know that language is a

pot of thought and the sense of taste and carried the language of the book of Allah and its meanings are surely capable of carrying perceptions and minds of a group of people.

I have tended Sufism here grants intellectually Philosophically has emerged as a way for many of the Sufis have been represented in this Hallaj approach IbnArabi As long as the classification of trends Sufism must refer to Sufism classifications from a historical perspective as seen Ali Al-Khatib that Islamic Sufism has passed multiple time⁴.

- The first stage: between the years 100 AH -200 AH is Dr Ali Al Khatib that Sufism at this stage was in the period of growth and composition, and he itself has highlighted the are Sufis this a fourth era Altip (T. 185 e).
- The second stage: included the third and fourth centuries AH and considers DrKhatib is the stage of the growth and prosperity of the approach of Sufism and the most prominent poets like Abu Turab Al-Hussein Bin AskarAlnkhshabi and Abu Hamza concrete.

As well as the most famous mystics of that time accounting Abu Abdullah Al-Harith bin Asad Al-Baghdadi .⁵And also senior Sufi sheikhs in that era secret bin AmolsAlskotai Imam, Al-Kidwa, Shaykh al-Islam, Abu Al-Hassan al-Baghdadi. Third stage: The fifth and sixth centuries AH and which tended of Sufism divine love and praise of the Prophet Muhammad 'and longing to the holy land and notes in this period, the emergence of literature mystic and the Persian who excelled in it (known Balkhi, and Basti) Among the most prominent poets of Sufism during that period Suhrawardi and Abdul QadirGilani and Abu Abdul Muhammad bin Ahmad Andalusy His poem obtuse and Abd Al-Rahim El-Borai and others.

- The fourth stage: It includes the seventh century of the Hijri, during which Sufi poetry reached its peak and revival. Among the most prominent fields and figures Ibn Al-Farid and Jalal Al-Din Rumi and IbnArabi and Busayri and Ibn Ata Alexandria ⁶ and others (Sufism has been taken in this era two areas literary it is Sufis in that period took a prose trend in Sufis tender Alexandria and some of them were his experience of Sufi poetry purely as a son Fared Abu Hassan Al-Shushtari.
- The fifth and final stage: It is from the beginning of the eighth century AH, and until this day and one of the most prominent poets of this period)

This is the historical level, but on the trends mentioned by the authors and researchers have represented these trends, which classified them Sufism in the following:

2. The direction of my contract

Al-Junaid⁷ and Al-Ghazali represented him in reviving the sciences of religion, the Sahrawardi, the Roman religion, and the human of Al-Hafi.

3. The popular trend

Represented by Shadhiliyya, Al-Qadiriya, Rifa'i, Al-Dusuqi, and the various tendencies branched from them.

4. Poetic Direction.

Like Ibn al-Farid Abu Hassan AL-Shushtari (a poet mystic who will be the orbiting research and its associated problems of intellectual and dogmatic philosophy and poetry).

5. The most prominent themes of Sufism

We made a survey of the themes of Sufism in general Primitiveness we have the following topics, which mentioned the ancient scholars and scientists Endowed interested in the topics of Sufism which is generally limited to the following matters:

- The topic of good and evil.
- The subject of mortality and eternity.
- The topic of self-struggle and distance from the pleasures of the world.
- The issue of Hebron's crust and its blame for its difference.
- The topic of observing Allah in private matters.
- The issue of the fluctuation of worldly conditions from one to one, and the departure of its people to those with wealth and power.
- The topic of delegating and repentance to Allah, Glory be to Him.
- The subject of the mental and intellectual conflict between the materiality of life and the sublime of the human self.
- The issue of the life of minds, the death of their companions, and the minds that have died, and they have life in them.
- The topic of describing the last moments before the parting of the world, the descent to the grave, and the transition to a new life, which is the life of the shaft.
- The topic of optimism and looking at things inside and not outwardly.
- The issue of associating with people with reason, thought and narration.
- The issue of avoiding bad people and avoiding mixing with them.
- The issue of transcendence in the lineages and neglecting piety and asceticism in the world.
- The topic of contemplation of the creatures of Allah that testified to him of his absolute oneness, majesty and loudness.

- The issue of addressing the people of wrongdoing and talking of death about what is going on in the inner part of the soul.
- The issue of insecurity for us, no matter what the circumstances of the day are.
- The issue of satisfaction and submission to the judgment and destiny of Allah.
- The issue of accelerating days of age and the speed of their passing away, and a person of them is negligent and preoccupied.
- The issue of preferring silence over speech is that it is safer for people from the citizenry of aberration and the ugliness of speech.
- The topic of addressing the deceived, the worldly people, and those who forget death through the pleasures of this world.
- The topic of wisdom in the death sermon.
- The issue of avoiding eagerness, greed and observance of piety.
- The issue of accompanying the brothers in charity and being far from the friends of negligence and bad.
- The topic of self-dialogue by addressing others.
- The topic of literature with Allah.
- The topic of divine love and attachment to Allah.

After the historical timeline and systematic review of the history of Sufism and Sufis must shed light on the personality and philosophy of the mystic and poet Abu Al-Hasan AL-Shushtari poetic focus of research and here was inclined we have some questions you had the philosophy of Abu Al-Hasan AL-Shushtari special poetry? Was this philosophy distinguished by an approach that had features that distinguished it from other Sufi people who preceded it? Did his Sufism experience add anything distinct from the others? To answer all the questions, we explain them in the following from the following paragraph:

6. Philosophy of poetry in the experience of Abu al-Hasan al-Shushtari

It is clear to the eyes that the topics of the poetry of AL-Shushtari were confined to the following poetic contents:⁸

- a. Love and attachment to the divine self to the degree of annihilation and absence from the world of this world and the transition to the realm of the Sufism spiritual unseen, As he is concerned about the manifestations of the spiritual and emotional unseen that he transcends in the worlds of the divine unseen over his claim and the disclosure of the hindrance of advancement from him, he tries to convey what he feels of this spirituality and promotions in the folds of his poetry to express by this artistic images that he transmits to those around him from among the common people and his companions by photographing my poetry in The world of the unseen is only perceived by the one who attained those degrees and rises in the ladder of

revealing the divine veils according to his description, which is clearly stated in the poems of the Divan.

b. The winery said the divine and martyrdom have the cup and sommelier, and the deacon and dragging in his poems he has mentioned in them live up to the shrines of promotion and open to him by blocking the spiritual knowledge of the unseen. The concept of wine in the philosophy of Abu al-Hasan al-Shushtari is liberation from everything earthly and fear of everything that is heavenly and superior, while the poets' propositions of the thought of wine in their poetry were limited to the worldly wine and the description of its majlis, its companions, its cup, its regret, and everything that revolves around its description as achieving physical ecstasy. It makes the human mind absent from the awareness of everything that revolves around it, so Al-Shushtari tried to invest this concept in his Khmer poems to convey the image of the divine wine according to his claim that it opens the divine veil for him and elevates him in the ranks of emotional taste and knowledge of Allah and this is what was the approach of those who preceded him, so we see in this The philosophy that Abu Al-Hasan Al-Shushtari tried to portray for us is nothing but a traditional image inspired by the poetry of Ibn al-Farid, who preceded him in the poetic and Sufism experience. However, the rhetorical and rhetorical style in the poems of Ibn al-Farid was more eloquent in the argument and more used for graphic and subtle aspects that we may not see in the diwan of Abu Al-Hassan Al-Shushtari, his office, was devoid of many of these graphical aspects, as the office was characterized by simplicity, weakness, and weakness of words at times and lack of expression in some others. From the rhetorical and linguistic side, the cases of Abu Al-Hasan Al-Shushtari's office are quickly covered.

c. Stand at the ruins of the beloved said home and praising them and here is mimics his philosophy Sufi poems of ancient from the poems of ignorance and the era of the Umayyad and Abbasid from the mentioned ruins and the breeze and tickets eras of love and love between loving and sweetheart has been popularized said Leila in his poems, recalled Leila in the philosophy of Sufism is him as a holy of holies Sufism and promoted out to the shrines of sophistication gustatory and affective in the worlds of Sufism experience that are not able to grasp what they were only in those shrines of Sufis modernists who were like him, we see that AL-Shushtari did not come with something new all have it presented a head start on the other, both at the level of poetry philosophy In terms of reciting and theorizing new poetic ideas, or even at the level of innovative ideas in Sufi poetry, everything that comes with it is not presented in it. Walled or innovation was preceded so bin seventy and before Ibn al-Farid, who see it quoted him as many of the ideas and philosophies of the poetry of Sufism in the famous and perhaps his bureau where something renewal has received popular among the intellectuals of the Sufis, but he blamed for the use of the vernacular and the emergence of melody in many of them, which violates the

Arabic language sound, which we found present in the poems of Diwan and perhaps the environment of Andalusia and the period in which the starch effect in weakening the language of those and concerning Sufism experience did not differ from his predecessors of the Sufis, but he overstated his poems in the male yard winery And on the night of all those matters, it was a reason for making him one of the great Sufi scholars who invented ideas and philosophies of the narrators I do not have Sufism in anything.

7. The differences between ancient Sufism and modern Sufism

(Intellectual and lumpy level) The Sufism of the ancients tends to adhere to the principles of Islamic Sharia and what came in the year of the Prophet Muhammad 'For example, a fourth quietism Altip and Junaid al-Baghdadi and Abu Hamid Al-Ghazali and secret Alskotai while we see that quietism modern tends to generation, innovation and invent ideas and things far about the focus of recourse religion after it was known Sufism as the behaviour to recommend ethics and sophistication humanity in the spirit of the shrines of charity to believe solutions and involvement in Allah and the use of the creatures and the introduction of the Islamic is not part of religion is commonly reported among the poetry mentioned things many Calder and church deacon and the alliance without Allah, one of the Christians' beliefs and was That is clear in the poem of Aba Al-Hassan Al-Shushtari titled (What a Saad, tell the priest) when he says.⁹

*What happened to tell the priest who is inside the monastery ... more joyful burning,
or a cup of wine*

We slept for him, let him a fire that blazed ... au courant until the dawn

I say to my friend the fire ran out ... They wave and hide as-and-these going

*If it were a star, it would not have been standing ... I was puzzled about this as I
was about my matter*

Until I came, I rolled over it ... Glass, and I do not know in which I do not know

*In the truth of Christ have assured us what has perished ... So he said to us, The
wine of the air, so keep my secret*

It was raised by Seth to Tariq ... He came to the monastery in the dark, Applies

*So we told him who desires sugar with what ... You sell it from him, and he said,
"Let's buy."*

*But by giving life and money it is its right ... With humiliation for the veil, praise
and thanksgiving*

*So we told him, "Take to you and give us a drink." ... So whoever blames or persists
is on the side of patience*

*It still watered us well ... And he intercedes until he brought intercession and
tendon*

*When we were bold, our souls were satisfied ... We were afraid of the bogus in the
case of drunkenness*

*I feel that we have wine and he told us to drink ... And they are good, so there is no
one else in the monastery*

*Walk if you like, and draw others along ... On us and covered the matter without a
stone*

*The chest of Al-Shushtari was narrowed by his silence ... With waking after erasing
and widening in the chest*

*So let me pull the tail wandering around... And aspiring to the parable of the jurist
Abu Bakr*

*Ha, Al-Faqih has united with innocence... She opened a jaw to her jaw from the
grave*

*His great power surrounds the forces... A ship of meaning contained all that he
knew*

*And swim in the sea of existence and its ambush ... A wind of relaxation shook the
horizon of thought*

*And that is for specification and our attraction... And he who has gone astray will
not be joined even if he is a grandfather in the path*

You walked to the house of great patience ... To harm, the benefit is in that patience

*Our thick family returns a veil ... And the breach of the proceeds torn him apart by
the palace*

*And when taking off the sandals what you have heard... The denominator, but
devoted to the creation and the command*

*The mystery of the treasure of the universe is the solution of our mind... From the
mind, and it is what is learned throughout the ages*

*The breaking of the talisman was fulfilled with humiliation....And that is an elixir
called a fracture*

*And a secret key to the letters and their symbol...Unscrewing the hard blind is
dissolved with ease*

8. (On the level of behavioural) tends Sufis ancient to the behaviour of tolerance and coexistence with the community and get away from the collision with scholars and scientists while Sufis modern (Sufism ecstasy) tend to collide society and create problems and differences with the imams and scholars of what invent behaviours were the cause of the aversion of scholars of them was He was prominent in the poetic philosophy of AL-Shushtari when he used to permit speaking about the divine in his poetry, which was a call to attack the jurisprudence of him when he says.¹⁰

It is good to drink the blood in the cells ... Water me, Nadeem, with utensils.

A wine that was left to us forbidden... There is no wrongdoing or suspicions in it.

*It was set free in the world before Adam...Its origins are good and from good
things.*

O jurist, and tell me...Is it permissible to drink it at Arafat?

*Or it is permissible to perform Tawaf and Sa'i...With it, and fed and discarded with
wine.*

*Or it is permissible for the Qur'an and remembrance of it...Or it is permissible to
praise in prayers.*

The jurist answered if it was wine...Grapes have some intoxicating effect.

It is forbidden for us to drink it...There is some suspicion in it.

Oh, O Faqih, if you had tasted of it...And you heard the melodies in the cells.

*To leave the world while you are in it...And you shall live wandering on the day of
death.*

9. (At the level of stylistic) that quietism modern tends to be more of prose poetry because the nature of the poet quietism modern in which kind of displacement and manipulation of the language, it is noticeable that the Sufism appeared at first in poetry as a notification Rabi'a and Abu Alatahep before it appears written Lapar and prose styles shaped pieces of prose, for example, examples of books and prose pieces of the male are not limited to (Harith accounting books, and the letter

Alqhirih, book Lamah for Siraj al-Tusi, and the ornament of Naim Abu al-Isfahani, a recipe for elite Ibn al).

Examples of Sufism moderate message Alqhirih to its owner Abdul Karim bin Hawazin bin Abdul Malik bin Talha bin Mohammed Alnisabure aka Pazin Islam ¹¹ message Alqhirih has addressed topics in Sufism, among them being alone and the place and arrest, rugs, psychology, law and other Sufism topics tended to prose and clarification Disclosure at its very beginning if the expression is correct. Among the most prominent examples of prose, Sufism is what came in the section of literature in the Qusayri message, saying:

Allah says ((His) sight never swerved, nor did it go wrong!)And Allah says((O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded)).Tell us Ali bin Ahmed Ahwazi said: Tell us Abu Hasan Al-Basri Al-Saffar said: Tell us Ghannam said: Tell us Abdul Samad bin Numan said: Tell us Abdul Malik bin Hussein Abd Al-Malik ibn Amir for Musab bin Shaybah, Aisha, the Prophet ', he said: The right of the child over his father to improve his name, improve his breastfeeding, and improve his etiquette.

It is said Saeed bin Musayyib, he said, who did not know what Allah , in himself and did not his command and prohibitions was literature in the isolated and narrated from the Prophet ', he said: Allah , Odbna so well literary and the fact that literature good qualities meeting Valodab in which the qualities met good Among them, for a collector. I heard Mr Abu Ali ileum says: slave up obedience to heaven and in obedience to Allah, and I heard him say I saw wanted to stretch out his hand in prayer on his nose He seized on his hand)),¹² We note here in this section and the clarity of the mystic method in subtraction and ease of uptake and clarity spirit and the statement of the idea, as well as support in many of it to base his ideas and themes to a Koranic verse or talk is true or good or statements companions or followers but Sufism deviant is not found mostly only in poetry otherwise Sufism ancient moderate as a sponsor of the principle of commitment basically the more it can be near From the legal text we see him moving away from poetry and getting closer to prose.

Among the examples of poetry Sufism of the Hadiths by Abu Al-Hasan Al-Shushtari:

*Drink and crunch, and do not recite to anyone... And do not come to the one who
tasted and then sober*

*And he sold your clothes in his groups with passion... And make your regards one
of your thoughts*

*So if you are very arrogant, then the silence is here...It is not necessary for
drunkenness, but from superficiality*

The only one who has an opinion of the Qur'an and the Sunnah of the Prophet Muhammed 'shall say these words.

10.The Sufism felt modernists whole was and expensive as in poetAL-Shushtari, but we find verses talking about adherence to Sunnah or recommend to fear Allah and forbidding contrary to shari'ah also recommends the commitment year and recommends the necessity for ritual worship, for example, poetAL-Shushtari, Say it:

*And he intended to attain the truth...And whoever intended Al-Wahab undoubtedly
to be given*¹³

11.The Sufism felt modernists who like him AL-Shushtari is part and not the whole approach of the Court because both have taken the approach of Sufism came from one crucible, a Sufism and moderate them Ural and their worship and their Retreats was named Scattered because it is beyond the customary pattern, which is the basis of this and evidence that AL-Shushtari his poems Adhere to the Sufism of the ancient.

He has expressions in which he talks about attachment to Allah and his alone and detachment from self-righteousness, where he says:

*Deviate from jealousy in word and deed... And he fabricated the diaspora of the
branch with the plural of origin*

*And do not turn around a family and say to them: Stay ...So, the requirement for a
shortened fire is left to the people*

*And purify the houses of Allah from every form... The house is but the heart if you
are of a mind*¹⁴

12.Sufism moderate adopts style report direct and clarity of the idea while quietism modern depends on poetic techniques as a method of code and suggest mentioned speech with gestures and lack of authorization and commitment of puns and the reference dimension to provide the gateway to the recipient concatenate style concept does not accept the interpretation, but walked the opposite of this approach because it is the surface and the manipulation of language this is the nature upon

which the quietism approached the more modern Sufism of the moderation method of using the permit and the words smooth understood visible while using modern poet quietism style and salting and the signal. The example of moderate Sufism in the determination method is the saying of Junaid in the love of Allah Almighty and Exalted. ((Junaid said: People in Allah's love , public and private. loved him for the many blessings and time his kindness, but loving them less abound, and the properties when they knew of the qualities and names beautiful, and deserved to love them, because the people of her, even if removed from them all the blessings))¹⁵, Whereas among the examples that poets resorted to, Where Abu al-Hassan Al-Shushtari says:

*It is nocturnal; it has not been seen alive in the neighbourhood...Ask when
everything has resulted from her*

Everything has a secret in it...So then everything should be praised

He said who witnessed the meaning of her beauty...It is spread and all fold

She is like the sun, her hills...Whenever there is a term, he returned in

She is like a mirror showing pictures...She met her and nothing resolved

It is like an eye, it has no colour...And in it, the colours show every outfit

As the Laila has also stated in the Court is the absolute presence and the irregularities recognized in the poetry of Sufism modern and Dowry visible if you ask them about the reason for the use of these words took refuge for interpretation contrary to the customs of the Arabic language and approach the book and the Sunnah of the Prophet, even if they walked on the moderate trend of Sufism It would have been better for them and closer to the right path.

13.(On the level of life applications in the life of the mystic) of the important differences between Altsoufi that Sufism moderate topics addressed by the recipient are practical ideas of the book and the year to rise in the place of charity subjects asceticism, devotion and piety and similar issues of origin in the book and the Sunnah which when the mystic fairway to serve as charity spiritual and emotional values, there is no in this approach is to increase the Sharia Islamic Sharia fully immune to the shortage and aberration and cite the words of Almighty Allah in this section by saying the Almighty ((today I have perfected your religion for you and completed My favour upon you and chosen for you Islam as a religion)) .¹⁶

Examples include the words of Sheikh Abu Hamid al-Ghazali :(If he took the command of Allah heart burst upon mercy, and shone the light in the heart, revealed to him the secret of the kingdom, and is clear from the face of heart veil forelock

gently compassion ... and overflowed on the chests of light It is not through learning, studying and writing for books, but with asceticism in the world, absolving those who are related to it, emptying the heart from its concerns and embracing it). Whereas the poetry of the Sufis of the Hadiths, who looks at the basic issues that they contain, finds that it is dominated by the themes of love, passion, and behaviour to Allah from the door of love. He is dominated by the themes of love, passion, exorcism, wine, cup and sugar.

And from that what Abu Al-Hassan Al-Shushtari said:

*The darkness of the separation has passed away and scattered...And before the
Friday morning, after Shatt*

*I refute the light of mankind, the sidewalk of my dog...I became not complaining of
a difference or a lack*

*The armies of intercession died when they met him...As he does Zinj Thursday when
he sees Copt.*

*I drank a cup to fill it with a secret...So here I am, and I have not tasted a sponge
A mission is in the dimension and proximity and the nucleus...I don't like an arrest,
nor do I want a simple thing*

*And I was with the same that was between me and her...Out of illusion, a sea, for
which I found a coast*

*Let someone else sail when it was cut off by a brother...He was wrapped in
drowning*

*How much of loving has turned back with a wave?...Martyrs, and how many heads
there have ever been*

*O Shia, allow you to leave a healer...We find, and do not mourn, nor is there a
mistake*

*And if he intended for the truth, you would enjoy it...And whoever intended Al-
Wahab, there is no doubt that he would be given*

*It is the truth, and then the ice and the ace are all things...Otherwise, I see not but
covered*

*I see nothing more if I noticed it...And whoever notices the delusions will not
witness the instalments*

Just as Allah and mortality abound in the divine self, And from that was the saying
of Abu Al-Hassan Al-Shushtari:

*I looked, but I saw nothing but loved him...And without you, there would be no
pleasure for the whims of the one who loves*

*And when possessing thought in the retreat of consent...And I was absent. People
said: I stayed with me*

*For your life what is the shadow of the lover...But when they blinded, the fatwa was
mistaken*

*And if they saw the meaning of your beauty, as you have seen...In the eyes of the
heart they did not deny the claim*

*I put off my virgins in pleasure, and who is it?... Offsetting the excitement of the
passions the secret of escapism*

And the garments of dignity were torn apart...On you, and in your pitiful love

*There is no complaint in the air, even if the stuffing is torn...Shame on the lovers in
your love of complaining*

We find here AL-Shushtari frequently mentioned in his poet adoration, love and passion and love and the yard in the divine love, which is not found in Sufi poetry, although moderate came Board politeness with the divine self. Compared with other Sufism poetic mild, we find a big difference and a big difference between quietism TahirAfif and between quietism exceeded the limits of Shara and the Arabic language limits are closer to irregularities and passions felt quietism modern in which the loss of the same and the decline in the abysses of ignorance and backwardness of intellectual, A good witness to a moderate Sufism.

Rabi'a Al-Adawia says:

*I knew love since I knew it...And I closed my heart to those who are familiar with
you*

And I stood praying to you, whoever you see...The hidden hearts, we do not see you

I love you love...And love because you care for that

As for that which is a love of love...So keep your memory busy with others

As for whom you are worthy of...I do not see the universe until I see you

*Praise is neither for me nor for me...But you have the praise for that and that*¹⁷

Watching the fourth say in these verses find that it owes to Allah 'doctrine of the Book and the Sunnah and these verses are far from poet quietism modernists seen the mystic abnormal to the divine perspective of wine and Lily cup and sommelier Almighty Allah for what they describe great tyrants. This poetic orientation has emerged as Ibn Fared and al-Hallaj and IbnArabi and Ibn seventy and followed them in that AL-Shushtari though his poems in Sufism a few moderate but see sometimes leaning here and there tend many times.

The Sufism of moderate nature did not constitute around enemies of the majority of Muslim scholars it was to reconcile with them to match the fresh approach and spring netbook year but quietism felt modernists led to the occurrence of an intellectual war and the creation of a collision and a break and accuse limit of atonement and the form of opponents from the other party as supporters of the form of this party and the clear evidence Accordingly, the poem of Al-Shushtari in the response to the Fiqh's in his famous poem (Good to drink a madam in the Retreats) that we mentioned above, we mention several verses:

It is good to drink blood in the cells...Give me water, Nadim.

A wine that was forbidden to us...There is no wrongdoing or suspicions in it.

It was emancipated from the world before Adam...Its origins are good and from good things.

O jurist, and tell me...Is it permissible to drink it at Arafat?

Or it is permissible to perform Tawaf and Sa'i...With it, and fed and discarded with wine.

Some people quarrelled accused scholars and people wrote letters and defended poet quietism modernists, which led to a bit of controversy and confusion, and in particular, it has emerged that the dispute when he spoke about the winery and their descriptions described their boards and sommelier under the pretext of code under the pretext of the language that governs them have claimed that the Arabic language is not able to absorb the taste Sufis who carry it in their thoughts and emotionslanguage is not able to transmit their emotional, emotional and intellectual feelings and feelings in their eyes and minds.

14.The prevalence of symbolism in Sufi poetry abnormal phrasing, in contradiction to the adverbial language and the article, and who accepted the Hanif Islamic law

Watching the poetry of the Sufis who walked in their poetry grants homosexuality and away from the tongue of the case and the article of the Arab tongue under the pretext that the Arabic language cannot bear the meanings of ideas and philosophy

of Sufism owned by those under the pretext of emotional taste and the other hand, how could the Arabic language over the centuries to convey to us Arab and Islamic heritage of the smallest detail that stands unable to describe the meanings of conscience are available in the minds of some people claimed the inability of that language from carrying their ideas and their meanings so they start to refer to the divine and the divine love and the cup and the sommelier is not that is hyperbole specific and ecstasy ask Allah wellness of those conditions.

Sufism senior depends transportation law The poet quietism modern depends on the taste of emotional says that there are things have obtained as a result of personal experience generated by the knowledge of particular divine non-inability to understand the experience of poet quietism modern purely personal is not taken from the book and the year they differ from one person to another According to his Sufi experience, for example, the experience of al-Shushtari differs from Ibn al-Farid, and the experience of IbnSaba'in differs from that of al-Hallaj and Ibn Arabi.¹⁸

For example, Ibn al-Farid describes his experience with Alcohol in a way that differs from the experience of AL-Shushtari, as he says:

*We drank on the memory of the beloved while we were drunk... We were drunk with
it before generosity was created*

*The full moon has a cup, and it is the sun that turns it... Crescent and how much it
appears when mixed with a star*

*Were it not for her anomaly, I would not have guided her melody... If it were not for
its age, it would not be imagined by an illusion*

*And not an age was left of it but a weed... As if its concealment in the issuance of the
prohibition was silent*

*If it is mentioned in the neighbourhood, it becomes its people... There is no shame
on them, and no sin*

*And from between the bowels of the liver, they ascended... Nothing remains of it is
the truth, except for a name*

*And that one day occurred to someone's mind... The joys were settled in him, and
the worry departed*

*And if the regret looked, its vessel sealed... To make them intoxicates without it that
seal*

*If they sacrificed from it the grave of a dead...The spirit returned to him and the
body revived*

*And if they were thrown in the vineyard wall...He is sick and has cured sickness for
his part*

*And if they approached the one who had a seat, he would walk...And the
remembrance of its taste shall utter mute*

If she breathed her kindness in the east...In the West, the sniff returned to him

*And if one of her cups is drips a palm, he will touch it...He didn't stray in the night
with the star in His hand*

While we find that Abu al-Hasan narrates his Sufi experience as a result of his claim with alcohol in his poem (The drink of water in the virginity).

Oh, O Faqih, if you had tasted of it...And you heard the melodies in the cells

*To leave this world while you are in it...And you shall live wandering on the day of
death*

Likewise, what added to the problems in their poems was the similes that were mentioned in their poems for the divine manifestations with the word deacon, monastery, when the poet said the children of the poet.

Attention, the sun of Al-Aqar has appeared...The ray prevailed over the day

Slavs are described as old and thin...Manage it with kids and adults

It was not squeezed and was not made a body...Her bottle was not cast with fire.

We drank it in a monastery where only...Hallaj taking off the shame

Glorified old, our commitment to sugar...The boy's drunkenness is a shame

A pleasant deacon arose in the people...The tail is dragged in a robe of dignity

*So I could understand it from them, and they declared it...They are not watered by
the drinking of the seas*

You see them looking out of heart...And they were robbed without choice

And when they entered the monastery, cast them...Their stick when they hit nearby

As the Klim threw his stick at it...He ran in fear to flee
And they left the head of what they had fun with...There and accept lack of need
Wasting their money is obligatory on them...The question was also required
The tongue of the buyer has a passion...And from them a bitter state of distress

Judgment is in both directions

The one who looks at the Sufism of the Old Testament and the Sufism of the Hadiths has an important question in his mind. Is it which Sufism is the most beautiful and closest to artistic and literary taste? In the sense of any Altsofin may carry moral meanings that came out of Islamic law by, and also encompassed arts literary and rhetorical and creative on the other hand, it has affected the Arab and Islamic literature new creative ideas at him out of the classic familiar context.

The answer to this question lies in the following point if we look at the mystic thought anomaly which has emerged in most of the like poets of this trend is the fact that poetry was pot ideas and stable emotions compassionate if we look at it as the poet as the text of the artistic and literary aspects of regardless of what he brought from the thought of crooked and quaking surface, we say that talcum poems have a whale of a statement plunge rhetorical and separation arrived and palace and metaphors and similes aesthetic parallels in their poet senior poets of different Islamic eras to some extent.

The door of love in Allah and love of Allah 'from the top of the shrines of charity and the closest to Allah' even if AL-Shushtari exceeded his poet from these vagaries of won acceptance at all, and to combine the two-way without hyperbole or extravagant, or contrary to the provisions of the law and did not constitute a people who objected to this approach, which form a runner when some went that hostility to the abuse of Sufism itself in the sense of over-thing, which called for some people and scholars and intellectuals to wage war on the general Sufism, and was the first to avoid these vagaries have moved away many people from Sufism but has become some people cursing Sufism himself and does not accept him because of this Turning the dispute vagaries of the door of diversity to the door of lumpy thought this created by modern poetry quietism, which has brought us to him, and Abu al-Hasan AL-Shushtari it was before him and walked on his approach after him and who were the cause of the receipt of Some curb extremism and income Sufism between overeating and inattentive in his sentence or position of it and take a hostile attitude and found people because of the Sufis who Slough off headed AL-Shushtari overwhelmingly slander and alienate people from Sufism .¹⁹

We find people who left the basics of shari'ah any basics of acceptance and become a party against them, and they began to overstate the defence and justification for surface bred our two-way of Sufism: The first trend justification for the surface and stream a second became the atonement and holds the doctrine saying that the indefinite and denial folk, and was behind all AL-Shushtari and walked on his approach, had AL-Shushtari and was on his approach had walked in his poems on the Sufism ancient approach was the closest and safest to serious right language, which was able to carry the book immortal Koran was unable to absorb its meaning and significance are if capable of carrying and absorb the meanings of ideas and emotional large body in the minds of a group of The Muslims had spiritual ideas and sentimentality, even if they used the words of that language well in the correct literary form and colour.

Conclusion

1. The Sufism is the spiritual and behavioural experience pure in its origin built on the foundations of the law intact in its early stages, but the hyperbole Algalin and surface ignorant make Sufism in the eyes of some approach warped contrary to what was approved by shari'ah that resulted in the division of the people of the two teams: OK supporter, and paradoxically critic.
2. Cannot ignore the positive side of Sufism and the need for studies and research of academic excellence from the quietism of the surface and Ghali must be quietism senior moderate is the origin Primitiveness Sufism rich ancient much of prose and poetry than the texts approved by the ethics and chips urged by the shari'ah.
3. The beholder previous studies that redress for quietism ancient finds have been the writings of Dr Abdel MoneimHefny, in his book (Rabi'a imamate lovers and sorrowful) in differentiating between the two-way has been a response to some of the proposals and ideas of Dr Abdul RahmanBadawi, in his accusations for some moderate Sufis and the proportion of Sufism and origin in his book (Islamic Sufism until the end of the second century AH), despite what this book is of great importance in being one of the historical references of this approach has mastered the writer Emma proficiency but we found it some proposals that bucked the foundations of the old mystic approach and authentic it is at the end of all A human endeavour and does not protect from error by the work of a worker or his good behaviour, for perfection is for Allah and His alone is glorified. Master's and doctoral theses that dealt with Sufism historical, artistic, aesthetic, poetic, intellectual and monetary dimensions and extend to all those who preceded us thanks and we owe them beholden precession May Allah everyone about us the best reward.
4. We emphasize that future studies should carry new topics in Sufism differ in their platforms on the approach of the above, and by studying the dimensions of the

plastic of the text of prose mystic intellectual and aesthetic dimensions in the poetic side of it.

5. It was visible and clear approach quietism senior moderate and he on the foundations agreed to serve as al-Shara religion, reason and logic and the origins of the Arabic language and the other party a range of Sufism modern or abnormal, which like Abu Hassan AL-Shushtari, in which the role of Abu al-Hasan AL-Shushtari emerged as Sufi philosophy of which has tried to convey to us a poetic experience mixed with a Sufism experience approached with blueprints traditional ideas for those who preceded Sufis modernists it is one of the elders of this trend, which invented and the foundations and sat methodology was far removed from the curriculum quietism of the ancients, which was closer to Islam and the encroachment of human sound was clear to all they violated and the righteous path and their departure from Al-Sawab Street and their departure from the sound approach and the pure spring on which the moderate Sufism of the Ancients is based.

6. Fast hurriedly stood at a two-way major general trends and the broader Islamic Sufism, a Sufism ancient private narrowest and direction, namely quietism modernists who like Abu Hassan AL-Shushtari in his experience of poetry and who combine them meet the poetic experience and the depth of Sufism experience and has produced our tag budget produced in the course of research many The new meanings of those Sufism ideas, which tried to supporters of two-way transfer from a range of verbal limited to the horizon emotional open and we have produced connotations spirits were not familiar before we have analyzed the experience of poetry and Sufism, including her and what it according to what we found from the artistic and literary data, we say that Ancient Sufism Poetry depends in its literature on the foundations of a sober law extending from the boldness of the Compassionate Law and the Sunnah of the Noble Prophet Muhammad. for poet quietism modernists in which Ghali, his companions and the right path and this allowed clarification and the statement in order to avoid confusion and to avoid injustice approved the True and the good of what we quote in this conclusion, approach the words of Dr. Abdul RahmanBadawi, in the description of Islamic Sufism, he says ((Sufism part of the most fertile aspects of spiritual life in Islam because it represents a deepening of the meanings of faith and reflection phenomena of poetry, and hopes for the conditions of man in this world, and the interpretation of symbols and rituals gives it a valuable deep-rooted secrets, and the triumph of the spirit of the character, and is known that the spirit pays homage, character dies)) and the interpretation of the character here we have is the passions of the soul the results have reached its desires in this research to judge the legitimacy of being a moderate ancient Sufism closer to the logic of reason and the origins of language and religion Shara on the other hand carry poet quietism modernists who like It's in the poetic

side of Abu al-Hasan AL-Shushtari in his philosophy of poetry of Sufism, which carried with it the literary texts, whether prose or poetry involving rhetorical and graphical methods comparable to the quality of some of the texts of poetry and prose of senior poets and writers of Islamic ages at various ages, even though the pioneers of poetry Sufism modern (and on top of AL-Shushtari) devoid of Exaggerations and their whims and ideas retort to ascend to the ranks of senior ascetics and the people and Sufis such as Imam Al-Ghazali and Al-Junaid al-Baghdadi and Rabi'a and other senior pioneers of ancient Sufism.

References

1. Borini, Badr al-Din (d. 1024) and Nabulsi, Abdul Ghani (d. 1134): Explanation of the Court of Ibn al-Farid: JumaMr Rashid Bin Ghalib Lebanon (T. 1306) caught and corrected Mohamed Abdel-KarimNimeiri, Dar scientific books, Beirut, Lebanon, i 1, 2003.
2. Al-Jawhari, Abu Nasr (d. 393): SahihTaj Al-Lugha and Sahih Al-Arabic: Uh: Ahmad Abdel-Ghafour Attar, Dar Al-Elm, 4 million, 1990.
3. Al-Hophni, Abd Al-Moneim: Fourth Eddie, the Imamate of the Lovers and the Afflicted (Al-Abedah Al-Kushiaa), Dar Al-Rashad, Cairo, 2nd Edition, 1996 AD.
4. Al-Hakim, Sa'ad: The Sufi Dictionary: Dandara Printing and Publishing, Beirut, 1st Edition, 1981 AD.
5. Al-Hakim, Sa'ad: The Crown of Knowledgeable Junaid Al-Baghdadi, Dar Al-Shorouk, Cairo, 2nd Edition, 2005 AD.
6. Al-Khateeb, Ali: Trends of Islamic Sufism between IbnArabi and Al-Hallaj, House of Knowledge, Egypt, 1st Edition, 1984 AD.
7. Al-Thahabi, Shams al-Din (d. 784): The scale of moderation in criticizing men, under Ali Muhammad al-Bedjaoui, House of Knowledge, Beirut.
8. Al-Razi, Muhammad (d. 666): Mukhtar As-Sahih: Under Yusuf Sheikh Muhammad, Modern Library, Beirut, 5th Edition, 1999 AD.
9. Al-Zarkali, Khair Al-Din (d. 1396): Al-Alam, Dar Al-Alam for Millions, Beirut, 15th Edition, 2002 AD.
10. Al-Sassi, Amara: The Concept and Development of Sufism, Al-Wadi University, Journal of the Sciences of Arabic Language and Literature, Volume 4, Issue 4, Pages 74-95.
11. Al-Shushtari, Abu Al-Hassan (d.668): The Court of Abi Al-Hassan Al-Shushtari, U: Muhammad Al-Adlouni Al-Idrisi, House of Culture for Publication and Distribution, Dar Al-Bayda, 1st Edition, 2008 AD.
12. Al-Ajam, Rafiq: Encyclopedia of the Terminology of Islamic Sufism, Library of Lebanon Publishers, Beirut, Edition 1, 1999 AD.
13. Badawi, Abd al-Rahman: The History of Islamic Sufism from the Beginning to the End of the Second Century Hijri, The Kuwait Agency, Al-Mutant, 1975.

14. Al-Ghubrini, Abu Al-Abbas (d. 704): The title of the know-how among the seventh-century scholars known in Baja's.
15. Al-Ghazali, Abu Hamid (d. 505 AH): Reviving the Sciences of Religion, House of Knowledge, Beirut, 1st Edition, 2004 AD.
16. Ibn Faris, Ahmad (d. 395): Dictionary of Standards of Language: Under Abd al-Salam Harun, Dar Al-Fikr, Beirut, 1st Edition, 1979 AD.
17. Al-Firouzabadi, Muhammad (d. 817): The Surrounding Dictionary under The Heritage Verification Office, The Resala Foundation, Beirut, 8th Edition, 2005 AD.
18. Al-Qushayri, Abu Al-Qasim (d. 465 AH): Al-Qusayri's message on the science of Sufism, under: Abd Al-Halim Mahmoud, Dar Al-Shaab Foundation, Cairo, 1989.
19. Ibn Manzoor, Muhammad (d. 711), the tongue of the Arabs, under Abdullah Ali Al-Kabir and Muhammad Ahmad, according to Allah, and Hashem Muhammad Al-Shazili, Dar Al-Qahirah.