

The Epistemological and Psychological Dimension of Sufi Knowledge

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Introduction *

The Sufi proposition in dealing with some of the concepts and terminology related to them - the symbol - we find is not without the psychological wrench that indicate that they are psychologists before they are a religious or slaves, and psychological studies have overlooked this experience, and we in this article try to highlight the psychological side Through their literary production and their educational activities, which are not devoid of psychological literature, as in the search for knowledge or description of psychological cases experienced in their world Sufi, and the first thing we start is :

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The knowledge of the people - as they claim - is certain, and beyond doubt because of its reliance on the intuition and riches that come after the revelation, and whether these issues can be subject to the studies of epistemology? And in the same way as natural and human sciences?

* - **الملخص** : البعد النفسي والإبستمولوجي للمعرفة الصوفية ن هي معرفة ذوقية لا يرقى إليها الشك ، وتقوم على الغموض الذي يكتنفها ولتجاوز هذا المر يسعى الصوفي إلى تحديد مجموعة من الخصائص التي تشكل المعرفة الصوفية عنده وهي : الرؤية الكاشفة ، معرفة لا تقبل الانقسام ولا التجزئة لأنها بعيدة عن وهم الحواس ، أن هذه المعرفة تبديت في زمن واحد ليس فيها ماضٍ أو حاضر أو مستقبل ، كما أن الفوارق الوهمية التي تملئها اللحظة الراهنة تزال عنها ، في هذا يلجأ الصوفي إلى إعطاء معانٍ متعددة وبديلة عن الدلالة اللفظية أو حذف كلمة أو حرف مكملين للمعنى حسب بيان اللغة و إدخال عناصر ذاتية في التعريف ، الجمع بين أفكار غير متصلة . كل هذه الضفة هي عبارة عن أعراض لحالة نفسية غريبة.

الكلمات المفتاحية:

religious ; experience ; Epistemological ; Sufi ; educational ; intuition ;
obstacles ; rupture ; characteristic ; Knowledge

In fact, answering this question requires identifying common factors between mental and taste sciences

This leads us to ask the following questions:

What is the nature of taste science?

What are their obstacles?

There are a number of problems we face in this regard, including the ambiguity and sufism that surrounds Sufi knowledge per se, including the method of interpretation that is highly dependent upon them in the construction and analysis of knowledge, including the vision (dreams) on which much depends in the issuance of judgments, including the method of fabrication, which some resort to complete the missing links in the conclusion of the provisions, including ambiguity, including the language of expression, which often refers to their work as ideas without language. I believe that the answer to all of these questions can be found in the nature of the epistemological rupture that sufism knowledge draws upon. This estrangement between reason and taste experience, a rupture that ends with the student to consider Sufi knowledge from two sides, a poetic point of view and a metaphysical.

Those who separated with the mind and removed the evangelistic movement in the transition from the introductions to reach the results, they have no movement, because knowledge begins with the Sufism view of the sense of the void or that the veil has been removed from them to discover the truth behind it, see a direct vision cannot doubt, From the rest of the worlds, and they see - as they say - with insight, not by sight, followed by the stage of expression of that experience passed by the Sufi in the pronunciation to be moved to others.

In the next case, we say with ZakiNadjib Mahmood: "Every writing has a pen and every word is spoken or heard. For him, he wanted to transfer his

spiritual experience to others is like poetry, which comes out of the field of speculation, whatever his artistic value in the literary field" ¹

This view is borne on the fact that what the Sufi feels from the revelations may evoke a shiver of fear and imagine that the brilliant truth is that he saw it in the form of a bright light that is difficult to grasp fully, because it shows and celebrates whenever he thinks he is about to catch it. And in this case, he blames himself for the suspension of the world's dregs and returns to diligence again to remove those blocking sport and fighting. Thus, we can say that Sufi knowledge is characterized by four characteristics:

1. **The first characteristic:** is the vision of what is hidden from all people
2. **The second characteristic:** that this knowledge is unified and can not be divided and not fragmented and not analyzed because it is far from the illusion of senses, which leads us to believe that we live in many worlds.
3. **The third characteristic:** that this knowledge appeared at a time when there is no past, present and future, it is a knowledge that appeared as a flash or a flash that includes the truth from eternity to eternity.²
4. **The fourth characteristic:** the imaginary differences dictated by the present moment, and the Sufi feels the pleasure of the usual feelings in humans, anger and satisfaction and sadness and joy and otherwise.

These characteristics have led us to apply other approaches with a psychological dimension. In this context, we include an attempt to apply a psychological tool, the Wekesler test, to measure the intelligence of adults and adolescents. Note that this attempt is not aimed at the personality of the governor, as the owner says, but is just a modern monetary movement trying to read the heritage inherited from several aspects of the

¹ - Z.mobarak:p378.

² - Z.mobarak:p379

achievements of human scientific and strive to shed more light on the advantages of vague heritage¹.

The purpose of applying the Wexler test is to know the psychological significance of the combination of responses, in particular the answers related to emancipations and concepts that came from Ibn Arabi.

If the answers to schizophrenia during the definition of some vocabulary are characterized by the abnormality of moving away from the known language reference and the usual concepts that the wording of the words:

- 1 - Giving multiple meanings and alternative to the usual verbal connotation
- 2 - The definition of a college or character complementary to the meaning according to the language statement
- 3- Introducing self-explanatory elements that represent details that reflect personal concerns.
4. Combining related ideas².

These qualities are indicative of the symptoms of an unusual psychological condition, which is classified as a list of diseases, but it is not like diseases that require diagnosis and clinical treatment, but is a psychological condition that falls under the framework of the stranger. This case is recognized by the Sufis themselves. It is mentioned in the Book of the conquests of Makkah on the tongue "Ibn Arabi "that he lived an experience is not described only in the framework of the disease, where he says in the concept of "Bahalil" about the experience lived by himself:"There are people whose minds were blocked by the cost of them, so he went with their minds to take care of him, and kept his animal spirit to eat and drink, acting in its animal necessities, the animal behaved on

¹ - K.Al kashaani:1995,page XIV

² - G.E. Lessing:1981

the science of its tangible benefits and its harm without management and no narration and no thought.

He speaks wisdom and is not aware of it, they have no minds to accept it and do not understand it, you see them and do not see you, and they call the wise minds.

And Ibn Arabi goes on to say: "I have lived this place according to what was said: I was tired people and come kneeling and doing and prostration and I do not know anything about it.

And in describing the "Seri EsSokti" for the Sufi says: eat them eat the sick and sleep dormant sleep and talk of the words of the dead, "and described the words of both idiots because they say ambiguity and ambiguity, and this is what the question of some speakers to the father of Abbas Ibn Atta: "You may have misunderstood the words that you have spoken about, and you have come out of the usual tongue."¹ Part of the answer may be found in AbdAl-WahabAl-Sharani, who says: "One of the qualities of lovers is that they speak in the language of love, not in the language of science, reason and investigation"²

The trend in this direction may be considered a violation of the right of the people, and this study would not take this turn if the objectivity requires to turn the matter in several ways, because the discussion of the door of knowledge among the people we must look at them in several ways and ways and science psychology.

Psychological subtraction of the tools that we use to illuminate the subject from a certain angle and may have some of the characteristics related to knowledge in Sufism.

¹ - I.M Ibn Al Arabi:1985,v2,p247

² - A.W Al Chaarani:1988,p171

This leads us to talk about psychological cases experienced by many Sufis, a situation caused by sadness and adoration.

Sufis know their love for the divine and are in the place of simple. And the experience of love experienced by some of them many of the knowledge, indicate that the owners of sensitive and taste, and that the state of escalation or sublimation of love to the world of spirituality was the result of an experience passed in the world of the senses, where says, "Zaki Mubarak": " Sensitive increases the sense of humanity in the world of reason, those who knew Leila in the world of sense are pictured Babe in the world of reasonable.¹

Sufism in essence is a kind of sublimation in spirituality, and the Sufis of choice were originally lovers of sensual images and then narrowed their sense of the world to the world of the soul, a world full of knowledge and spiritual meanings.

And the psychological glimpse mixed with instinctive love we see in the research Ibn Arabi is the branch of meanings fork branches, as if heals lust lusted to breathe, and was the psychological desires chasing him wherever he went, and was reading in the form of condolences with attempts, was seeking the director to hang on the ears of interpretations.²

In a vision he saw immersed in the stream of lusts in terms of not knowing, his instincts were depressing his powerful worlds in the feminine, he said about himself, saying: "I saw the night that I violated the stars of the whole sky, The stars fucked, I was given the characters and I made them characters.³

¹ - Z.mobarak:1938,p40

² - Z.mobarak:1938,p140

³ - I.M Ibn Al Arabi:1985,v2,p842

Where is this acrobatic vision of the vision of Joseph peace be upon him?
He said to his father: "Father, I saw eleven stars and the sun and the moon
I saw them prostrate to me"¹

This sublimation or escalation may transcend borders, causing serious cognitive problems.

And the comparison of Ibn Arabi with Abu Hamid al-Ghazali, we find that the Book of the Makkah conquests echo the book revival of the sciences of religion, but the difference between the two men is that al-Ghazali is restricted in all stages of his book in the Sharia, Ibn Arabi is a ravenous figure to introduce jurisprudence in the act, The pages of revival enlightenment of mind and heart, the Book of conquests contains only the ambiguity and the thumb as the knowledge is moving towards unity of existence.

The psychological side has a great impact on the knowledge of Sufism, and the proof that most of the terms of interest are only an expression of the vacations or psychological situations preceded by a sense of love or fear or hope.

And fear is the status of the arrest, which is a tremor occur in the heart of a disliked thought may be given to individual.² and is on three degrees:

Fear of the commoners of the punishment of God

Fear of separation from God

Fear most of God.

The Sufi puts fear in the folds of mattresses, so how can fear be a source of knowledge?

They say: "From the fear of Abdullah sinking into the seas of ideas³, and Abu Hamid Al-Ghazali said in his book revival of the science of religion:"

¹ - sourat youcef: aya 4

² - A.M Al Mostaghanmi:1988,p239

³ - K.Al kashaani:1995,page 244

Everything that indicated the virtue of science delineated the virtue of fear, "and the head of wisdom fear of God, for it is a proof of all good and a door of wisdom."¹

How is fear a source of psychological knowledge? Because fear occurs in isolation from the world and away from sin and closeness to God worship, and this arises sublimation or escalation, because the desire that healed does not occur Sublimation.

And fear is one of the poles that generate special psychological situations, and when you meet love, which is one of the doctrines of the people, it generates distinct knowledge, I do not think that the search is able to discover the secrets, especially if we adopted their approach and terminology.

But the destiny which we refer to is that, regardless of the Sufi orientation, we find that most of the scholars in all walks of life and their beliefs, who reached the top of science, were playing the desire to achieve desires. Their main concern was to find solutions to the issues that they thought about. As is the case with Newton, the law of gravity, Archimedes, the law of pressure, etc. If we did not know how to walk, we would think that these laws were thrown directly into their minds without going through stages. The first one discovered the law is under a tree lying on its back after a piece of apples fell on it. I found it, so people thought it crazy.

If these incidents cause the emergence of such laws, it is because the matter concerns the continuous preoccupation of the researcher and carried him for many years until the idea fermented and prepared for verification through these minor incidents, which some believe to be the direct inspiration of knowledge.

¹ - A.H Al Ghazzali:1989,p50

The psychological state that disappears behind this inspiration is the urgent desire that gives rise to constant concern, as in the case of problems which puts the student in a position of imbalance. For this reason, some scholars said that Sufism is the sincere desire

This is the ruling on the words of Zaki Mubarak: "Sufism should be accompanied by any honest tendency of emotional tendencies, and the basis to complement honesty and prevail salvation, so that the soul can not give up what I believed in and reassured him, in the world of meanings, and Sufism is in many forms: be in love, be loyal, and be in politics when they are based on principles related to spirit and conscience.

¹

Hence the fear is the rise of the gravity of the consequences, standing in duty, and does not bite himself to Zig, do not avoid the stay in a country is about to predict in the evil and corruption.

From the sufism point of view, fear is a movement that moves upward until its owner moves from sensual fear to spiritual fear, a trait known to the close.

And from here will be the rudeness of them with the motivation that they do not ask the soul with hope or will. And in this they say: "Beware of the supplies of fear and its fruits, because the fear of the continued confusion in what is his loyalty."²

In this regard, they said: "If fear dwells less, it burns the places of lust and expels the desire of the world from him." Fear in this regard is one of the means of fighting and one of the methods of knowledge because the sign of fear is puzzling and in this sense approaches the pragmatic approach, Confusion and anxiety prompting the question and facing problems. In

¹ - Z.mobarak:1938,p19

² - A.H Al Ghazzali:1989,p51

this regard, they say: "The sign of fear is confusion and standing on the door of the unseen."¹

The other side, which gives a balanced dimension of fear, is hope, and the believer as much as afraid of God, he hopes for his mercy and no hope to kill the people, and in this regard they say:

Without my tears my burning would have burned me, and if I had not, my tears would have drowned me

It means the slave's fluctuation between fear and hope. And in them, Abu Ali al-Rabawi said: "Fear and hope are like birds' wings, if they level the birds and fly, and if one of them is broken, then it falls in the vow, and if they are gone, the bird is at death's end Breathtaking."²

In this context, the philosophy of progressive education is based on the education of the distant hope, a sense of the future employed by the communist education to develop the political sense in children, as its leader, Simonovitch Antoine Makarenko, says: "The formation of such hope is very important for the broad political education, Because it is a natural and practical transition to a broader hope"³.

"This trend was deepened by the owner of a prophet's son when he called for hope to be raised in the concept of hope by extending the temporal dimension of the distant future. This is what is called the man of faith, which is characterized by a constant, unending activity at the biological or psychological satisfaction level. It is the result of the faith that provides the human with a tremendous card of work and struggle and provides him with the constant readiness that the owner of the reward in the Hereafter.

Psychological dimension:

¹ - A.K al-Kacheiry:1987,p161

² - A.K al-Kacheiry:1987,p161

³ - S.A Makaenko:p174

The literary or intellectual production of Sufism is not without the psychological smear that appears in the form of distinct theories that are scattered here and there in their writings.

And their talk about the self is found mixed between saying and doing, where Zaki Mubarak: "... And what we saw one of them thought about Sufi books about the desires and desires and the assets of good and harm and benefit, and if they return to revive the science of religion or the rule of Ibn Atallah they knew that there are sources for the lesson suitable for transfer and quotation¹.

Psychological or psychological projection finds an impact in all of their writings, regardless of their type, scientific, doctrinal or sufism, and the origin of this is that most of their research revolves around the self as is the case at the school behavioral and analytical, is a parallel trend in parallel with these schools and deepen it Same time.

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The psychological effects of Sufi production appear in three faces and dimensions, from the soul to the soul and the soul.

A- of the soul: The contemplator in the symptoms that the Sufi preoccupied with treatment, are symptoms indicative of heart disease, such as jealousy and envy and self-love and love of desires ... etc. of the symptoms known under the title of the pests of the soul, and are many and have been numbered Abu Hamed al-Ghazali in his book Revival of the Sciences of religion under the chapter of self-sport and the refinement

¹ - Z.mobarak:1938,p27

of ethics and the treatment of heart disease, and found about thirty-thirty of the twenty, including the curiosity of curiosity. Through the study and contemplation of these qualities and their consequences, the judgments and rules for the treatment of these things, which was the starting point of reflection is self. The Sufi cares only about things that concern himself from a satisfactory point of view, and can not be exposed to the defects of others unless he cares for himself.

B- to self: study sufi conditions of the soul is not intended to fill the pages of books as much as is a diagnostic work aimed at treating the psyche of diseases. And before that describe the conditions, and in this context, we find that the people have a special dictionary distinguished from all those engaged in the field of thought and philosophy. Among the descriptions commonly used:

Love, freedom, confusion, ignorance, danger, astonishment, malevolence, complacency, generosity, indifference, jealousy, honesty, serenity, alienation, etc., from terms that take a psychological dimension or titles for psychological situations, that the statements are in the pro chapters.

C- **Self-sufficiency:** The Sufism of these diseases did not develop the pharmacology and suggested drug treatment. It is estimated that the treatment of self-sacrifice and sport by adopting the verse: "God does not change what people change until they change themselves." ¹

For this reason they were said to be psychologists before they were Sufis. And the impact of the self as a method and source and emitter of knowledge is not related to the science of pests of the breath, but also find an extension to other areas may be innovative, including the experience, "Ahmed bin Mustafa Alawi," he says:..... I was before underlining for this book is on my way and I am busy in the upper worlds so I felt myself as if I

¹ - sourat raad: aya 11

was in the depths of the eye and I see the eyes of the eye, and then include my sense returned to myself and I am surprised confused, and when he overcame This is the case, and he repeatedly repeats his transmission to the sheikh and told him what happened to me in detail. He said to me, may Allah be pleased with him: Put him in a book that will make him comfortable. I wrote this book, and when I finished his draft, I was relieved of what I had been subjected to. Thanks to God and God and to the righteous¹.

We note the psychological cycle how it was completed in the process of writing this book and examples of this many, including what Mahieddine Ibn Arabisaid on the reason for the author of the book of the ruling classes, which was motivated by a view he saw in a dream.² It is self-motivation that generates a state of anxiety causing movement and loss of balance that does not end only to find a solution or answer, which is the same direction that John Dewey went into the problem approach.

Sufi texts recommend many examples, this circuit draws from the self to the soul in the form of superstructures such as thinking, reflection, imagination and dreams to study this self and then re-boiled after ignoring the desires of the self as a way of knowledge

In analyzing some of these texts, we find that the relationship between knowledge and experience and the demonstration of the words expressed or the reference are produced by the ego, challenging the objective contradiction between phenomena and the ego in the sense of the conflict between objective truth and subjective truth.

The author of the Encyclopedia of Sufism, citing the opinion of "Merloponete": who sees that the self does not express itself but the

¹ - A.M Al Mostaghanemi:1989,p11

² - I.M Ibn Al Arabi:1981, p21

activation of signs sedimentary and available, the language within this signification of the structure of the unconscious. And we mean here the process of referral is actually separated feeling of the world or the subject to establish itself and the existence becomes meaning for the sense and related to language and mode, then the other derives from the original composition of I think Ego Cogito¹.

The bottom line is that Sufi experience no matter how far away from us, it represents the secular reality of the Sufi, which has no doubt, and is a transcendent knowledge of the whole existence. And do not understand only those who lived this experience and in a psychological framework and thank to God.

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