

Sufism as a Divine Method: Abd Al-Salam Yassin's Poetry as a Model

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Abstract

Objectives: Yassin is an Islamic thinker and a significant contributor to modern Islamic ideas, as demonstrated by his poetry. In accordance with teachers like Sheikh Abd al-Wahhab Al-Sha'rani and Hujjat al-Islam Imam al-Ghazali, he constructed a divine methodology. Yassin's poetry and the Sufi holy method as a model for soul elevation and purification are examined in this study. All of Yassin's writings exhibit this strategy, but his novel *Al-Ihsan* stands out in particular.

Methods: Yassin's writings on purification were analysed using a deductive analytical method, which fully revealed the fundamental ideas, underlying meaning, and crucial elements of the Qur'anic and prophetic techniques as they are represented in his poetry.

Results: The results show that Yassin adopts and demonstrates a Qur'anic perspective in his writings. Beyond spiritual elevation and self-discipline, his idea of purification includes opposing oppressors and unfair rulers as well as resisting colonialism. The Sunnah and the Qur'anic commandments serve as the foundation for these ideas.

Conclusions: Abd al-Salam Yassin's method of purifying was based on prophetic and Qur'anic techniques. He placed a strong emphasis on the teachings of the Holy Qur'an and the Sunnah, substituting the terms "Tazkiyah" or "Ihsan" for "Sufism" in order to properly reflect these teachings. He admitted that the word "Sufism" has caused disagreement between various groups.

Keywords: Abd Al-Salam Yassin; poetry; purification; Sufism

التصوف كمنهج إلهي: شعر عبد السلام ياسين كنموذج

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ملخص

الأهداف: يكشف شعر ياسين عن كونه مفكراً إسلامياً، ومصدراً ثميناً للفكر الإسلامي المعاصر. لقد وضع منهجاً إلهياً يتماشى مع العلماء مثل حجة الإسلام، الإمام الغزالي، والشيخ عبد الوهاب الشعراني. تبحث هذه الدراسة في شعر ياسين كأحد نماذج المنهج الصوفي الإلهي لتطهير ورفع النفس. يتجلى هذا المنهج في كتاباته بشكل عام، مع التركيز بشكل خاص على كتابه "الإحسان".

المنهجية: تم استخدام المنهج التحليلي الاستنباطي في هذه الدراسة من خلال استكشاف كتابات ياسين حول التطهير، مما كشف عن معنى وأسس ومكونات المنهج القرآني والنبوي.

النتائج: كشفت النتائج عن تبني ياسين وبيانه للمنهج القرآني في كتاباته. وأظهرت الدراسة أن مفهوم ياسين للتطهير يتجاوز الانضباط الذاتي، ورفع النفس؛ ليشمل المقاومة ضد الاستعمار والوقوف في وجه الظالمين والحكام. جميع هذه الأفكار مستمدة من الأوامر القرآنية والسنة.

الخلاصة: كان منهج عبد السلام ياسين في التطهير متجذراً في المنهج القرآني والنبوي، حيث أكد على تعاليم القرآن الكريم والسنة. وقد اختار استبدال مصطلح "الزكية" أو "الإحسان" بـ "التصوف" من أجل التماشي مع تعاليم القرآن والسنة، معترفاً بأن مصطلح "التصوف" قد أثار الجدل بين الطوائف المختلفة.

الكلمات الدالة: عبد السلام ياسين، الشعر، التطهير، التصوف

1. Introduction

Abd al-Salam Yassin is an Islamic thinker and a significant contributor to modern Islamic thinking, as demonstrated by his writings. In accordance with experts such as Sheikh Abed Al-Wahab al-Sharani, Imam al-Ghazali, and Hujjat al-Islam, he devised a divine technique. Abd al-Salam purified the soul and raised it to a state of thankfulness through worship, salvation, transactions, and destruction. His ideology holds that the only way to achieve thankfulness and purity is to abide by the teachings of the Prophet and the divine precepts. He did not keep quiet about what he saw as unfair actions by Sufis who strayed from the Prophet's teachings, and he was unhappy with people who only adopted Sufism as a way of life and education (Yassin, 2001).

He therefore did not hold back from confronting rulers' transgressions. He carried out his responsibilities as an Islamic scholar without worrying about the consequences from the ruling class. Based on the teachings of the Holy Quran, the Prophet's methodology, and the examples of righteous rulers in Islamic history, such as Umar ibn Al-Khattab and Umar ibn Abdul Yassin, he gave God's commands top priority and counselled rulers while pointing them in the correct direction. Even if it meant being imprisoned, placed under house arrest, or isolated from his audience, he was not scared of criticism or possible repercussions (Yassin, 2001). He denounced those who abandoned Jihad because they accepted colonialism as Allah's will and the marginalised role that was given to them.

According to Yassin, every capable Muslim has a personal responsibility to carry out Jihad in order to protect Islam's territory from outside threats. Following in the footsteps of academics such as Al-Izz Bin Abdul Salam and others who made the Quran and the Sunnah their guiding principles, he so underlined the significance of integrating knowledge and action after purifying oneself. It is clear from reading his poetry that Yassin based his exaltations on the Quran and the Sunnah, the two main foundations of Islam. Justice and generosity were at the heart of his appeal (Alatoom et al., 2022; Aljedayah et al., 2022; Rababa et al., 2025). In his view, Sufism was far from wishful thinking, and purification was a divine practice rather than a monastic one. Instead, he viewed Sufism as devotion, Jihad, knowledge, action, and charitable education based on the prophetic method. Consequently, he satirized those who disagreed with his perspective, stating:

كَذَّبْتَكَ نَفْسُكَ بِالْأَمَانِيِّ وَالْأَمَانِيِّ مَحْزَقُهُ
لَا لَنْ تَفُوزَ بِقُرْبِهِ وَتَرَى الْقَنُوحَ الْمَشْرِقَةَ
إِلَّا بِعَزْمٍ صَابِرٍ وَبِهَمَّةٍ مُتَعَشِّقَةٍ

You deceived yourself with wishes and dreams that led to disappointment.

You will not succeed in attaining his closeness, nor will you witness his radiant victories.

Only through determination and passionate enthusiasm will you achieve it.

1.1 The Significance of the Study

With an emphasis on Yassin's definition of "purification," the study seeks to clarify Islamic Sufism as a heavenly approach. The researchers' goal is to present a comprehensive grasp of Yassin's heavenly approach, noting that his thoughts have received little attention. They carry out a thorough and impartial research, examining the influence of Yassin's methodology on modern reality by consulting his writings, especially Al-Ihsan.

2. Abd Al-Salam Yassin's Life

A peasant man who fled persecution in his hometown and relocated to Marrakesh, Morocco, gave birth to Abd Al-Salam Yassin in Rabi' Al-Thani in 1347 AH (1928 AD). He came from a respectable Idrisi family that was well-known throughout the Arab Maghreb. Yassin's social and environmental perspective was shaped by his childhood in the desert city of Marrakech. He was educated in Sheikh Muhammad Al-Mukhtar Al-Sousi's school, where he studied scientific texts and committed the Holy Quran to memory. Following his teacher Al-Susi's lead, he also joined the Independence Party, which promoted Morocco's independence from French colonisation.

At the age of twelve, Yassin's lyrical ability became apparent. He then attended in the University of Al-Qarawiyyin's

Ibn Yusuf Institute, where he achieved academic success. He became fluent in French, Russian, and English after mastering other languages. After teaching Arabic and translating, Yassin went on to become a primary and secondary school administrator. He was one of the first generations to take on academic and administrative roles in the Ministry of Education following Morocco's independence in 1965. Yassin faced the pervasive corruption in the nation because of his integrity and experience.

2.1 Abd Al-Salam Yassin's Sufism

Abd Al-Salam Yassin's life changed drastically when he started reading Sufi texts extensively as he got closer to forty. His spiritual experience while studying with purification scholars included intense worship, suffering, and soul purification. He devoted his life to solitary worship, surrender to God, prayer, tears, and contemplation of God's attributes and names. He realised that the ultimate goal and the rationale behind creation was to get to know Allah and have a spiritual relationship with Him. He came to see that the focus should be on God's character rather than his actions. Yassin adopted the path of Budshisheh Al-Qadriyyah after six years of adhering to Sheikh Hajj Al-Abbas.

Yassin praised his sheikh's deep grasp of the Quran and Islam, saying that he was the best guide and spokesperson of God despite his lack of formal education. He admitted that the frustrated were ignorant of the inner world of the soul, the mysteries of the heart, and God's choice of servants to mend hearts as He saw fit. Abd Al-Salam Yassin was accused of lying and giving bad advice because of his Sufism and devotion to the purifying path. He fiercely denied these charges, though, and criticised people who called him a misguided person.

He questioned how individuals who criticised him could claim incredulity and misguidance while lacking the tenacity and courage to give up their worldly pursuits for enlightenment, highlighting his decades-long commitment to spiritual practice and learning. Some people mistook Yassin's works for an attack against Sufism, but he explained that his goal was to draw attention to the necessity for Sufism to conform to the Sunnah and the teachings of the Quran. However, he chastised modern Sufism for deviating from its founding principles and separating itself from the issues that Muslims now confront, including injustice, oppression, and world events. Yassin questioned the absence of concern for these issues among Sufis and urged for the inclusion of charitable education within the context of jihad without compromising its essence. He stated:

أهل التصوف قد مضوا صار التصوف مخرقه
صار التصوف مخرقة وتواجدا ومطابقة
حتى تكون بعين من عنه العيون المخرقة
تجري عليك صروفه وهموم سرك مطرقه
وقلت جعلني الله وإياك من الإخوان أهل القرآن
كذبك نفسك بالأمانني والأمانني مخرقة
لا لن تفوز بقربه وترى الفتوح المشرقة
إلا بعزم صابر وبهمة متعشقة

The Sufis have passed, and Sufism has become hollow.

It has become a mere appearance and imitation.

Until it becomes apparent to whom the keenest eyes behold,

Its ranks fall upon you, and your secrets are pounded with worries.

I said, "May Allah make you and me among the brethren of the Quran."

"You deceived yourself with wishes and dreams that led to disappointment.

You will not succeed in attaining his closeness, nor will you witness his radiant victories.

Only through determination and passionate enthusiasm will you achieve it.

It has been observed that Abd al-Salam Yassin turned to da'wah when he discovered that the world had infiltrated the corners of Sufism and neglected some religious duties. His two books, "Al-Islam bain Al-dawah wa-Al-dawlah" (1971) and "Al-Islam ghadan" (1972), reflected his break with the Zawiya school of thought. The character of the mujahid preacher

appeared in his message “Al-Islam” or “Al-ṭūfān” to King Hassan II of Morocco in 1974. Here, we find a scholar who worked on the method of Sufism based on the Book and the Sunnah, far from nonsense and superstition, without favoritism towards the rulers. This led to his imprisonment after he sent his message “Al-Islam or Al-Afn,” which is full of political language fraught with violence and treason and advises the king, who is afraid for his kingdom, to repent and return to Islam and its laws, and to follow the path of the rightly guided caliphs, such as Omar Bin Abdul-Aziz, with whom God glorified Islam, revealing its Jihadist face. In 1981, Abd al-Salam Yassin established the Justice and Charity Group and issued the magazines Al-Jama’ah, Al-Subh, and Al-Khittab, which led him back to prison, where he was under house arrest for more than ten years. He also sent a letter to the current King of Morocco, entitled “Memorandum to Whom It May Concern,” in which he advises him as he did with his father before.

2.2 The Writings of Abd al-Salam Yassin and Their Major Sources

Abd al-Salam Yassin is an encyclopedic author who has written on many topics discussing politics, education, society, the Qur’an, the divine approach, justice, charity, dialogue, women, jurisprudence, history, economics, reform, the caliphate, and prophecy. He also wrote about Islam, secularism, nationalism, Islam and Marxism-Leninism, and Islam and modernity. He also has poetry collections: fragments, The Preaching System, and Qutouf 1, 2, and 3. By browsing these titles, we find that they show a scholar with a reform enterprise, based on the two primary sources of Islam, “the Qur’an and the Sunnah,” on which he founded his enterprise and directed his followers towards them.

3.3 The Purification in His Poetry and Writings

3.3.1 Purification: Linguistically and Terminologically

Linguistically, the origins of purification, zakat, and zakaah revolve around several meanings, namely purity, growth, increase, blessing, praise, and righteousness. All of these have been used in the Qur’an and Hadith. As for praising the person himself, which is one of the meanings of purification, God has condemned it, whereas the rest of the meanings are included in the sense of “praised purification.” This includes two aspects: the aspect of purification and the element of growth, increase, and advancement, which are factors in human righteousness. Terminologically, purification means purging the soul of reprehensible qualities, perfecting it, embellishing it with righteous deeds, and adorning it with the beauty of glorifying the Almighty God. In this way, the terminological meaning of purification does not depart from its linguistic one. Purification is a person's purity, righteousness, and elevation of goodness. If a person is purified with holiness, purity, height, and ascent, then their promotion is to the extent of their purification. This purity also includes their outward

Abd al-Salam Yassin has an opinion on the terminological meaning of Sufism. He follows the Qur'anic approach in defining it and considers purification or charity as synonyms for Sufism. He says, “What is Sufism, and what is its relationship to the Qur'anic prophetic terms such as Ihsan, praising, loyalty, being close to God, forerunners, close ones, lovers, and loved ones?” Is it after what God said and the Messenger of God said, demanding an explanation from scholars? Abd al-Salam Yassin believes that Sufism, with its rules and morals that emanate from the Qur'an and Sunnah, is an obligation. “Sufism is an action,” he says, “and knowing what Sufism is obligatory for every self-adviser who does not care about what rationality describes as heresy, misguidance, blasphemy, and deviation.” He also said, “It is not our business, nor should it preoccupy us, to defend the mistakes of those who erred, to establish the positions of those who went astray, and to remind the forgetful of what they have forgotten.” With this, he presents the matter of Sufism in a way that stems from deep thought and reasonable contemplation. He does not view things from a comparative perspective but instead looks at the origins from which Sunni Sufism emerged. These are the things that are called for by the Holy Qur'an and the purified Sunnah. He is not concerned with the errors made by those who made mistakes or the deviations of those who deviated from the principles of Islamic Sufism (Abumelhim et al., 2023; Aljedayah et al., 2022; Alkhaldi et al., 2023; Essa et al., 2024; Rabab’a et al., 2022; Rababah et al., 2-23). Similarly, the specific terminology does not concern him much, nor does the ambiguity in the terminology, whether it is called Sufism, purification, charity, divinity, or love, as long as this term

does not deviate from Islamic teachings, concepts, and principles. This is the opinion of a critical thinker who is not swayed by appearances and decorations. Therefore, he says:

“Know, my brother, first, that I am the most ascetic in terminology since the hearts and minds of people are pure, and also know that those who have been called Sufis throughout history come in different shapes, colors, and types; some of them are truthful and others are not. Know that I do not desire anyone other than the mujahideen companions who emigrated for the sake of God and His Messenger and supported them in their place.”

Abd al-Salam Yassin perceives the nature of the soul as man being not a single entity but composed of a soul and a body. He believes that man has all his needs, and Islam has organized and balanced them between the two, making each complement the other. He argues that philosophers and psychologists have disagreed on this matter. Aristotle saw the soul as a subjective quality within the body, while Plato saw it as an essential component of man and an independent entity. On the other hand, Socrates considered it a self-contained spiritual entity, the essence of the actual human being, with the body serving as a tool for it (Qasim, 1969).

The Muslim philosophers, including Ibn Sina, divided the soul into three sections: vegetal, animal, and human. Humanity represents the first perfection of a natural, mechanical body in terms of its comprehension of universal things, speech, and both its outward and inward powers, unity, abundance, antiquity, and occurrence. Other studies have also been influenced by the philosophies of Aristotle and Plato (Badawi, n.d. p. 52). Imam Al-Ghazali and some Ash'aris argued that the soul is neither a body nor a thing present in a body; rather, it is an abstract, self-contained, unbiased essence. Its attachment to the body is only through movement and management. Miskawayh believed that the problem of morals lies in the soul and that self-knowledge is the most effective way to attain virtuous behavior. A person must understand what purifies the soul in order to succeed and what brings disgrace to it, leading to disappointment (Miskawayh, 1911, p. 4).

Al-Kilani (2005) understands purification in the light of the noble Qur'anic and prophetic directives as a comprehensive process that encompasses life itself. Based on these directives, he defines purification as a process of comprehensive purification and development aimed at eliminating the debilitating elements that hinder human potential, such as weakness, corruption, backwardness, and loss. It also involves the complete development of elements that contribute to humanity and the resulting righteousness, progress, and prosperity in individuals' lives. According to this definition, purification can be categorized into two types: moral purification, which encompasses beliefs, values, and culture, and material purification, which encompasses systems and applications. Al-Kilani places the content of this approach in two main domains: self-purification and the general environment.

Concrete physical practices manifest through the body's actions, and the focus of self-purification in Islamic education is on these three types of heart and bodywork. In the Noble Qur'an, the mind is considered a function of the heart rather than an independent existence, as some scholars believe. An Islamically educated person reaches the stage of mental maturity or rationality when they are aware of what is good and right. These mental abilities are susceptible to factors that affect physical abilities, such as health, illness, and death. They can be healthy through knowledge and action and become sick through illusions and superstitions. Complete ignorance can lead to the death of these mental abilities. The Holy Qur'an refers to the awareness and negligence, reassurance and denial, belief and disbelief of the heart, which is the home of mental abilities. Purifying mental abilities is achieved by purifying the path of thought, the forms of thinking, and the thinking methods.

Similarly, volitional abilities need purification. Volitional abilities are the second power of the heart, defined as the power of will and choice. They are a force created by God in humans to guide them towards achieving their goals, as witnessed by their mental abilities. Purifying auditory, visual, and sensory abilities occurs when the external practices of the body integrate with mental and volitional abilities. Since humans possess freedom of choice and thought, their behavior is related to balancing the tools of choice and thought: the will, the mind, and the purification of the general environment. The general environment refers to the broadest sense, including the natural environment and the human activities that take place within it, as well as the network of social relations and institutions produced and nurtured by civilization over time and space. The importance of this purification lies in the impact of the general environment on individuals' behavior,

whether for good or corruption. Therefore, behavior is the result of the interaction between individuals and the general environment that surrounds them at a particular moment. This purification is accomplished by purifying the religious environment from manifestations of idolatry inherited from previous generations, such as developing monotheism and its applications in various aspects of life.

Furthermore, in reality, monotheism implies the unification of God through submission and loyalty. Submission is manifested in real-life applications through the upbringing of young people, the establishment of youth traditions, the systems governing their lives, arts, and activities, and the network of social relations that lead them to submit to none other than God. Monotheism sharply contrasts with blind, negative subordination cultures. Loyalty, on the other hand, is embodied in the love and praise of God alone, prioritizing these connections over any other fanatical attachments. The same principle applies to the promotion of the cognitive environment. Man is a creature that lives and strives to discover new meanings, and therefore, the main focus in promoting the knowledge environment is the development of intellectual freedom that enables individuals to explore the edges of the observable universe and engage in *ijtihad* (legal reasoning based on interpretation) and explore the unknowns of the hidden universe and engage in renewed discoveries.

3.3.2 Purification of the Political Environment

The political environment has a significant influence on individual and group behavior, as well as the formation of psychological trends and social morals. If the political environment is characterized by righteousness and wisdom, practices become upright, trends become positive, and relationships improve. The acclamation curriculum emphasizes justice as the first element of the political environment because it is a significant goal in divine messages. God revealed His books and guided the scales to establish justice as an organizational tool in practical life. Justice ensures that things are in their rightful place, while injustice disrupts the proper order. Therefore, justice represents the collection of good deeds, while injustice encompasses the accumulation of evil deeds. The acclamation method aims to sweeten the political environment with the values of justice and purify it from the values of injustice. It starts by purifying the souls of the oppressed from the effects of injustice and adorning them with the effects of justice.

Another basis of Islamic education is loyalty to God, His Messenger, and the believers. Consequently, loyalty can be demonstrated towards the systems operating within the orbit of the Islamic message. This loyalty stems from faith and its practical applications. Additionally, the acclamation method aims to develop awareness of the importance of planning, preparation, and order in order to counteract manifestations of improvisation and chaos in the environment.

3.3.3 Purification of the Social Environment

Regarding the purification of the social environment, it is essential to purify the economic environment and endorse the academic and artistic environment. Like the social environment, the academic and artistic environment must be continuously purified and its content evaluated throughout generations in order to be in line with the general objectives of the acclamation curriculum in Islamic education. This procedure seeks to uphold acceptable integrity and get rid of any deviations that might creep in. The first component of the scholarly and creative atmosphere is poetry. Poetry needs a noble aim to be used, just like everything else in life. Poetry can be used to further the whims and desires of others if it is not connected to this goal. When the Quran says, "And the deviators are only following [false] poetry," it alludes to this feature. Do you not see that they roam through every valley and that they say what they do not do? Except for those who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what kind of return they will be returned" (Al-Shu'ara, verses 224–227). The Prophet Muhammad's interpretations and applications of poetry during his time demonstrate that poets who believed in Islam used poetry as a means to convey the message of Islam. However, if poetry is disconnected from the message, it can become a tool for seduction. Therefore, it is necessary to purify the souls of the educated from the effects of seductive poetry and its methods of distorting facts and creating blindness and deception.

3.3.4 Purification in the Thought of Abd al-Salam Yassin

Abd al-Salam Yassin, who based his works on the Qur'anic method of the Prophet, built his books in the light of the Qur'an and the Sunnah. His Sufi experience had a noticeable impact on his book "Al-Ihsan," particularly in his poetry and writings in general. Jihad and self-sacrifice are simple acts that require sincere intentions for purification, while the highest degree of sincerity is known to the Sufis as the greatest jihad. Engaging in sincere self-sacrifice on the battlefield, extinguishing oneself completely during a moment of sincerity, is an act of worship through which God elevates the fighter to the rank of martyrdom. It represents an excellent degree for the honorable, surpassing the level of friendship that requires effort over a lifetime. Abd al-Salam Yassin devoted his life to developing and perfecting this sincerity, keeping it from transgressing God's prohibitions, chastising and stifling it, and directing it to obey and bow to the majesty of God. Commitment to God's glory, acknowledging its weakness in the presence of His might, humbling itself before His ability, contentment with His decree and destiny, patience in the face of His trials, dread of His tyranny, hope in His forgiveness, and a desire to meet Him are the characteristics that define his existence. It displays tenderness towards His creation, humility towards believers, dignity in the face of unbelievers, and hostility towards devils and their followers. These are manifestations of praiseworthy purification mentioned in the following verse: "He has certainly succeeded who purifies himself and mentions the name of his Lord and prays" (Surat Al-A'la, verses 14–15).

Abd al-Salam Yassin aligns with the views of Abu Al-Hassan Al-Nadawi, Sheikh Saeed Ramadan Al-Bouti, and Saeed Hawa regarding the "purification" of Islamic Sufism. He commends their teachings on purification and references them in his work (Yassin, 2001). He quotes Al-Nadawi, stating, "Sheikh Al-Nadawi wrote about the art of Sufism in the history of Muslims. Al-Nadawi says, 'God has decreed for Muslims in every age and generation those who repudiate this religion as "the distortion of the valiant, the impersonation of the false, and the interpretation of the ignorant," and they call for purification from the impurities of foreignness and philosophy and to "charity" and "the inner jurisprudence"' (Al-Nadawi, p. 17). Yassin conveys this message without distorting, plagiarizing, or interpreting it.

Furthermore, these Muslims continue to renew this prophetic medicine for every era. They infuse a fresh spirit of faith and benevolence into the community, revive the connection of hearts with God, unite bodies with souls, harmonize society with morals, and link scholars with the divine. They also find the strength to resist desires, the allure of wealth and material possessions, and the temptations of worldly pleasures in public. In private, they possess the fortitude to withstand the prayers, threats, and coercions of unjust rulers, fearlessly speaking the truth. They do not yield to the influence of kings and princes, disregarding their appearances, adornments, and superficial contentment. One of them may even respond to the request to kiss the hand of the king of his country by saying, 'Oh, poor soul! By God, it would please him to kiss my hand. Let him kiss his own hand alone! O my people, you are on one path, and I am on another!' (Yassin, 1998, pp. 16–17).

Additionally, Abd al-Salam Yassin quotes Al-Bouti in an article titled "Ibn Taymiyyah's stance towards Ibn Arabi," where he states that "the elite say: the absence of Sufism is responsible for most of our problems today." Al-Bouti further explains that Sufism should be blamed for the heresies and deviations that have corrupted its essence and reality. Sufism's central idea would be the purification of souls from their passions, frivolity, and extremism. However, the lack of soul purification—as God has intricately mandated—caused rifts among Muslims when Sufism was exploited by its rulers to pursue fame, riches, and prestige, or to rebel against knowledge and discipline by disobeying their rules and regulations. Among various groups, these divisions frequently lead to blasphemy, insults, and defamation. Driven by their thirst for Islamic knowledge and virtue, the Muslim young, who are abundantly present across large areas by God's favour, are always looking for solutions to the question, "How can I transcend myself and my desires in these challenging times amidst overwhelming temptations?"

These thirsty Muslim adolescents look for solutions, but they can't find any since those who should be giving them are busy eradicating heresies. It is not hyperbole to say that the lack of this emotional education, which is fundamental to Islam, is the primary cause of the majority of issues facing our Islamic societies today (Qasim, 1969). When young people ask questions, they are met with intellectual terrorism and a deafening silence. One of the most well-known preachers, Sheikh Saeed Hawwa, has broken this silence, though, by starting a massive campaign against Shiite

Muslims. A well-known member of the Muslim Brotherhood, Sheikh Saeed has recently made a dramatic shift in his perspective by returning to Sufism in his writings.

Muhammad Al-Hamid, his own Sheikh, disclosed that Imam Al-Banna read Ibn Ata Allah's teachings, which struck a deep chord with him. As a result, Sheikh Saeed committed himself to writing and publishing books on Sufism that people with refined tastes and artistic sensibilities acknowledge as a jurisprudence of blessings, emphasising spirituality and separating it from knowledge, spiritual attainment, and behavioural standards. Sheikh Saeed's appeal to uphold Al-Banna's values and continue the tradition of "divine revival" is heartfelt. In addition, he has suggested a framework for the "Association of Lords" that would enable the divine will to emerge, surpassing simple spontaneity and helping the current Islamic generation, which he feels is plagued by a spiritual emptiness that he is better able to comprehend than others.

The significance of purifying and achieving divinity—which he characterises as a heavenly gift and favor—is emphasised by Abd al-Salam Yassin. He raises an interesting query: If one is not among those who genuinely know God, how can one identify them? He states:

أحن بأطراف النهار صباية وفي الليل يدعوني الهوى فأجيب
وأيامنا تفنى وشوقي زائد كأن زمان الشوق ليس يغيب
بزمزم بالأركان بالججر بالصفاء بمشعره بالركن بالبركات
بحجاج بيت الله من كل جانب بخصب حجج الله بالجمرات
أجزني من الإعراض والمصد والجفا فلي كبد تنفث بالحسرات
ولي كبد تنفث بالحسرات تجن لذاك الربع بالجمرات
وقلت غفر الله لي وأجارني
وللهبني شوقي لأعشيف الفلا وأركب مثن البحر في العمرات
تصرم عمري والطريق طويلة فيا رب أدركني أقل عثرات

I long for the edges of the day, pouring forth, and in the night, desire calls me, and I respond.

And our days pass by, and my longing increases as if the time of yearning never fades away.

With Zamzam, through the pillars, through the Hajar, through Safa, in its sacred place,

With the Rukn, with blessings,

With the pilgrims of the House of Allah from every side, with the pebbles, with the pilgrims of Allah, with the Jamarat.

Reward me for turning away, rejection, and betrayal, for I have a liver consumed by regrets.

And I have a liver consumed by regrets, yearning for that quarter with the Jamarat.

And I said, May Allah forgive me and grant me a reward.

And my longing intensifies to wander in the expanse of the wilderness, and I embark on the sea amidst the waves.

My life is dwindling, and the road is long, so O Lord, help me overcome stumbling.

3.3.5 The Journey of Purification through the Educator Sheikh

Abd al-Salam Yassin acknowledges the Sheikh's pivotal function as a divine mentor. Inspired by the way the Prophet's companions approached him and their reverence for him, he highlights the importance of the Sheikh in cleansing the souls of their followers. Even in cases like accepting unjust conditions set by the Quraysh in the Treaty of Hudaibiyyah, Yassin emphasises their loyalty to the Prophet. Yassin says, "It may happen through something extraordinary, but it is a command that God grants to the learner when they appear before the Sheikh," while describing how blessings and wisdom are acquired in front of the Sheikh.

In issues pertaining to Sufism, the literature of education and purification, the science of the heart, and the art of intuition, Yassin attacks those who contest the Sheikhs' hierarchical system. He claims that the battle of the soul is superior to all other types of jihad and is the pinnacle of the altruistic experience. Yassin is adamant that the country's decline may be traced back to its disregard for purification. The main focus of Islamic education is the internal conflict of the self, which leads to important actions that influence the history of the Islamic nation. He says, "If we look at the self and the changing

will, we see that they come from the heart, thoughts, actions, and all of the individual's energies" (Yassin, p.m1998, p. 78). Individuals' innate potential is unleashed via the establishment of order and cohesive leadership, as well as their distinct roles, resulting in noteworthy accomplishments. Yassin highlights the distinctions between collective mobilisation, intellectual training, physical activity, and superficial education and charitable religious education. It provides true education by encompassing all of these elements while surpassing them.

Abd al-Salam Among Yassin's literary creations are the three-part Diwan of Qutouf, the Preaching System, and the Diwan Shatharat (Fragments). As he notes in the preface to his book *Al-Ihsan*, he frequently uses poetry that stirs feelings in his writings. "In my book, I start each paragraph with the basmalah (in the name of Allah); each word has meaning, and I punctuate each paragraph with a Qur'anic or prophetic prayer, or both, or with emotionally stirring poetry," he says. About a thousand verses in Abd al-Salam Yassin's book *Al-Ihsan* describe the seeker's behaviour towards God at different points in time, from the beginning to the middle and the finish. His poetry, which seeks to arouse the soul, has a rhyme system akin to jurists'. He sees poetry as a means of knowledge, education, and thought. According to Yassin, poetry is a form of writing that exemplifies the finest literary qualities and moral virtues. He skillfully employs poetry for these elevated purposes, earning him recognition as a professional and experienced author who masters his craft. He said:

سَطَا عَلَيْكَ الْهَوَىٰ يَا نَفْسُ فَايْتَدْرِ رُجْعَىٰ إِلَى اللَّهِ فِي تَصْمِيمٍ مُّقْتَضٍ
لَوْذِي بِذَيْلِ أَمِينِ الْوَحْيِ سَيِّدِنَا مُحَمَّدٍ خَيْرِ خَلْقِ اللَّهِ كُلِّهِمْ
وَاسْتَمْسِكِي بِكِتَابِ اللَّهِ عَلَّمَهُ رَبُّ الْبَرِيَّةِ لِلْمَحْبُوبِ بِالْقَلَمِ
وَاسْتَعِصِمِي بِمَتْنِ الْهَدْيِ سُنَّتِهِ وَمَا تُبَيِّنُ مِنْ مَعْنَىٍّ وَمِنْ كَلِمٍ
صَلَّى عَلَيْهِ إِلَهَ الْعَرْشِ مَا انْتَصَرَتْ كِتَابَتُ الْحَقِّ، لَمْ تُزَمْ بِمُزْدَحَمٍ

Desire has attacked you, O soul, so hasten your return to Allah with a determined resolve.

Take shelter under the wing of the trustworthy messenger, our master Muhammad, and the best of all creation.

Hold firmly to the Book of Allah, which the Lord of all creation has taught, to the Beloved with the Pen.

Seek refuge in the firm guidance of his Sunnah and what it clarifies in meaning and word.

May the God of the Throne send blessings upon him, as long as the battalions of truth have not surrendered to the crowded masses?

Abd al-Salam Yassin makes a self-reflective argument about the appearance of evil in this discourse. By controlling impulses, confessing his sins to God, and confronting it head-on, he vehemently denies its effect, declaring, "There is no path for you except to follow God and His Messenger, adhere to the Book of God, and cling to His Sunnah." Additionally, he chastises his own desire for prestige and higher knowledge in a different discussion, asking sharply, "How dare you?"

He reprimands his inner self, which longs for material success and rises in the hierarchy of knowledge, saying, "How dare you make such demands while you still remain in a state of failure and spiritual ailment?" in another conversation. But in order to discipline himself, follow his Sunnah, and show obedience to him, he looks to the Prophet's gateway. Yassin understands that love for the Prophet, allowing God's blessings and tranquilly to enter his heart, and imitating the Prophet's admirable traits are the only ways to heal the ailments of the heart. Only through the Chosen One's gateway can one enter the realm of wisdom, and Yassin calls for peace and prayer for him. We take comfort in the following verse by adhering to the Sunnah and using the prophetic methodology in light of this Sunni mysticism and divine Qur'anic guidance: "Follow me and God will love you if you love God," you say.

كَيْفَ تَرْفُقِينَ مَا ارْتَقَى الْأَوْلِيَاءُ نَفْسُ! أَنْتِ الْمَرِيضَةُ الْعَجْفَاءُ
مَا لِمَثَلِي وَقَدْ أُجِيفَ عَلَيْهِ كُلُّ بَابٍ وَفَاتَهُ الْفُرْنَاءُ
غَيْرُ بَابِ الْحَبِيبِ يَغْكُفُ فِيهِ خَيْرُ بَابٍ يُؤْمُهُ الْعُقْلَاءُ
أَحْمَدُ الْمُصْطَفَى بِشِيرٍ يَنْجَلِي مِنْ شُرُوقِهِ الظُّلُمَاءُ
وَيُرَوِّي قُلُوبَنَا مِنْهُ حَبٌّ قَدْ أَقْلَنَتْهُ دِيمَةُ وَطْفَاءِ
دِيمَةُ الْخَبِّ إِنْ سَقَتْ جَنْبَ أَرْضٍ كَانَ مِنْهَا لِمَوْتِهَا إِحْيَاءُ

صَلِّ يَا رَبَّنَا وَسَلِّمْ عَلَى مَنْ حُبُّهُ رَحْمَةٌ لَنَا وَسِقَاءٌ

How can you ascend to what the saints have ascended, O feeble and ailing soul?

No door is open to someone like me, for whom every door is closed.

Except for the door of the Beloved, in which resides the best of doors, attended by the wise.

Ahmad, the Chosen One, is a bearer of glad tidings, with a dawn that dispels darkness.

And he nourishes our hearts with a love that is perpetual and gentle.

The perpetuity of love, if it were to descend upon a barren land, would bring it back to life.

O our Lord, send prayers and peace to the one whose love is a mercy and a source of sustenance for us.

Abd al-Salam Yassin continues to question whether he has achieved what pleases God and His Messenger in terms of love, intimacy, knowledge, and adherence to the prophetic example, even after chastising the soul, holding it accountable, and discouraging it from pursuing its desires and straying from the divine path. We will not come across a single term that departs from the teachings of the Quran and Sunnah, even if we try to understand his remarks in a way that links him to Sufism and fits with their language and approach.

Yassin was adamant that the Quran and Sunnah provide enough information, and that truth-seekers don't need to deal with complicated interpretations and imprecise terminology that could incite animosity amongst them. We can infer from the foregoing that Professor Abd al-Salam Yassin was a remarkable Sufi who advocated for reforming mystical behavioural and educational methods. While assiduously avoiding any moral or linguistic violations against the teachings of the Quran and Sunnah, both in appearance and in substance, he created a unique system that elevated him and his followers to the greatest levels of spiritual guardianship.

He was satisfied with adhering to the ambiguities that other Sufism adherents, both past and present, fell into, which resulted in criticism and misinterpretation. The majority of his methodology was based on a divine and prophetic educational approach. His method's clarity could be a defining characteristic for people who are looking for the truth but may not fully understand other people's ambiguous language. Yassin emphasized the building of his purification method on the Holy Quran and the Sunnah, adhering to the divine and prophetic approaches:

أَتَرَى الصَّبَّ قَضَى وَطَرَهُ مِنْ حَبِيبٍ يَقْتَفِي أثرَهُ ؟

أَمْ تُؤَوِّمُ أَنْتَ فِي خَدَرٍ وَتُرْجِي تَحْتَذِي سِيرَهُ ؟

أَحْمَدُ الْهَادِي مُعَلِّمُنَا تَوَجَّ اللَّهُ بِهِ قَدَرَهُ

نِعْمَةٌ مَنْ عَلَيْنَا بِهَا أَنْفُسُ الْقَوْمِ بِهِ عَطَرَهُ

حُبُّهُ طِبُّ لَذِي غَيْرِ ضَيَّعَتْ عَقْلُهُ عُمَرَهُ

يَنْصُرُ اللَّهُ بِهِ زُمْرًا يَنْصُرُ الرَّحْمَانُ مَنْ نَصَرَهُ

وَصَلَاتِي سُرْفٌ لَهُ فِي رِيَاضٍ غَضَّةٍ خَضِرَهُ

Do you see how fate has determined the course of love for a beloved who follows in his footsteps?

Or are you lost in confusion, hoping to emulate his path?

Ahmad, the guide for us all, whom Allah has honored with his destiny,

A blessing bestowed upon us, through which the hearts of the people are perfumed.

His love is a remedy for those lost in neglect, rejuvenating their lives.

Allah grants victory through him to the masses, and the Most Merciful aids those who support him.

And my prayers will be offered to him in flourishing gardens, lush and green.

4. Conclusions

Because he placed a strong emphasis on the teachings of the Holy Quran and the Sunnah, Abd al-Salam Yassin's technique of cleansing was based on the Quranic and prophetic approach. Given that the term "Sufism" has generated disputes among many sects, he decided to substitute it for "Tazkiyah" or "Ihsan" in order to conform to the teachings of the Quran and the Sunnah. He acknowledged Islamic Sufism based on the Holy Quran and the Sunnah without giving it too

much credit, even if he did not like those who advised him to give up Sufism. He valued the spiritual mentor, the Sheikh, and stressed the significance of the path to Allah. He elevated the companions to the status of his disciples and considered Prophet Muhammad to be the first teacher and Sheikh.

Abd al-Salam Yassin is in harmony with other scholars, including Sheikh Saeed Hawwa with his series on education and purification, Dr. Muhammad Saeed Ramadan Al-Bouti with his explanation of *Alhikam Ala'ataiyih*, and Abi Al-Hasan Al-Nadawi. In contrast to other Sufis' hostile attitude, he valued Ibn Taymiyyah's perspective on Sufism and his favourable opinions on Sufis. Regarding the topic of purification, Abd al-Salam Yassin and Professor Majid Arsan Al-Kilani have comparable educational philosophies. According to Yassin, purification encompassed thorough purification in the areas of politics, the economy, humanity, and the environment in addition to personal spiritual development and mystical encounters. The goal of self-purification is to help pupils develop the ideal Islamic personality—like the Prophet's companions—that is advantageous for both religious and secular issues.

Abd al-Salam Yassin was a model Sufi who was active in his neighbourhood. He passionately promoted reform and went beyond seclusion. He founded a reforming school called "The Justice and Charity Group," which he felt ought to be opened to the whole Islamic world because of its all-encompassing strategy that integrated action and knowledge. He saw acts of cleansing in opposing colonialism, confronting oppressors, and correcting injustices perpetrated by rulers. In his scholarly discussions with Salafists, he boldly called out their mistakes and encouraged them to consult the views of their own teachers, including Ibn Taymiyyah.

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