



ISSN: 2230-9926

Available online at <http://www.journalijdr.com>

IJDR

International Journal of Development Research
Vol. 5, Issue, 05, pp. 4543-4544, May, 2015

**International Journal of
DEVELOPMENT RESEARCH**

Full Length Research Article

ISLAMIC ILLUSIONISM, SUFISM AND TERRORISM

***Hassan Ajami**

6639 N 44 AVE Glendale, AZ 85301 United States of America

ARTICLE INFO

Article History:

Received 04th February, 2015
Received in revised form
03rd March, 2015
Accepted 19th April, 2015
Published online 31st May, 2015

Key words:

Arab-Islamic culture,
Article attempts,
Equality and justice.

ABSTRACT

How can Islam, as a religion which calls for peace, equality and justice, lead to terrorism? This article attempts to provide an objective answer to this question through relying on the essence of Islam and the Arab-Islamic culture.

Copyright © 2015 Hassan Ajami et al. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

INTRODUCTION

The Core of the Arab-Islamic Mind

According to most of the Muslims, God predetermined everything from eternity. Thus, the causal relations between events in our world are just illusions. Similarly, from the perspective of the Islamic mind, everything in this world is an illusion because everything is dependent on the constant intervention of God, in virtue of which every existing fact, event and object gains its existence, essence and properties. In other words, God is constantly creating everything, and thus everything in itself has no real existence, and only God is real. These beliefs were explicitly articulated by the influential Muslim theologian and philosopher Al-Ghazali. And most of the Muslims accept his theological and philosophical doctrines. All of this shows that, according to the Islamic mind, the world is an illusion, and hence only God really exists. This system of beliefs could be called Islamic illusionism, and it is the core of the Arab-Islamic culture and mind. Even most of the Sufis, i.e. Muslim mystics, believe that the whole world is an illusion, and only God is the real existent. For example, the great Sufi and poet Rumi said in one of his poems: "I am neither Christian, nor Jew, / nor Gabr, nor Muslim.

/ I am not of the East, nor of the West, / nor of the land, nor of the sea". These Sufi verses imply the process of transcending everything because everything is illusory. And they also imply the oneness of religions and cultures as well as the oneness of humanity. Rumi is neither from the East nor from the West, and he is not a Muslim, a Jew or a Christian because all religions, cultures and humans are one. And therefore, it is natural that one would transcend all of the deceptive distinctions between humans, cultures and religions.

The previous theological, philosophical and Sufi theories reflect the essence of Islam, which ultimately resides in Islamic illusionism. For instance, some verses of the Quran portray God as asking people in the afterlife: "How many years have you spent on Earth?" And they answered: "A day or a part of a day". Then God affirmed, according to these verses, that people stayed on Earth for just a very short period of time. These Quranic verses imply that our lives are illusions. We think that we are living for years and decades, but in fact our thoughts and perceptions of our lives are deceiving us. These verses are also written in the past tense, implying that time and our world are illusions.

In addition, many of the basic Islamic beliefs and principles follow from Islamic illusionism leading to the conclusion that Islamic illusionism is the core of the Arab-Islamic culture and mind. For example, since everything is an illusion, it follows that the distinctions between Arabs and non-Arabs as well as

***Corresponding author: Hassan Ajami**
6639 N 44 AVE Glendale, AZ 85301 United States of America

the distinctions between white and black people and males and females are illusions, and hence all people are equal, exactly as the prophet Muhammad said.

The Different Interpretations of Islamic Illusionism

Ideas are neither good nor bad in themselves; it all depends on one's interpretation. Islamic illusionism could be interpreted in radically different ways. One way of interpreting it is the following: since everything, besides God, is an illusion, it follows that all of the differences between us and the others, and between cultures and religions, are also illusions. Hence, there are no genuine differences between humans, cultures and religions. This leads to the belief that all humans, cultures and religions are in fact one. And this paves the way for highly moral conduct with respect to perceiving and treating others. Here, humanism is adopted in virtue of this specific interpretation of Islamic illusionism. But this same core of the Arab-Islamic culture and mind could be interpreted differently, leading to the acceptance of anti-humanism. Islamic illusionism could be interpreted in the following manner: since everything in this material world is just an illusion, it follows that one is entitled to free oneself and others from one's deceptive illusions through eliminating everything existing on the face of the Earth. This is certainly terrorism.

All of this shows that Islamic illusionism could be interpreted in such a way that it would turn out to support terrorism and its ideology. Islamic terrorism, in case this concept is consistent, is the result of this interpretation of Islamic illusionism. In conclusion, Islamic illusionism leads to contradictory consequences. It might lead to the acceptance of others or the rejection of others. It might establish highly moral codes and behaviors, based on the conception that all humans are one. Yet it might cause terrorism and the destruction of human civilization. It all depends on one's interpretation and inclinations. And what seemed to be unrelated, namely Sufism and Islamic terrorism, turned out to be closely related because both Sufism and Islamic terrorism are different interpretations of Islamic illusionism.

REFERENCES

- Al-Ghazali, Abu Hamid Muhammad: *The Incoherence of the Philosophers*. Second Edition. Michael E. Marmura (Translator). 2002. Brigham Young University.
- Rumi, Jalaluddin: *Selected Poems from the Divan-e Shams-e Tabrizi: Along With the Original Persian*. R. A. Nicholson (Translator). 2001. IBEX Publishers.
- The Holy Quran: *English Translation, Commentary and Notes with Full Arabic Text*. (English and Arabic Edition). By: Abdullah Yusuf Ali (Author). 2001. Kitab Bhavan.
