

# **Disbelieving Sufis**

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Number of pages: 10

Last updated: 1 January 2015 (edited title page)

## **Introduction:**

This document sheds light on the cancerous Sufi beliefs as expounded by leading Sufis, who for centuries have been misleading and unintentionally corrupting the Umma (global Muslim population) from within.

Cancer is a killer disease but it is not a virus. Cancer is the corruption of normal health cells. When a lung cell in the body becomes cancerous it begins to grow abnormally in a way that it is unable to function, in conformity to other neighbouring cells, as the lung is supposed to in the body. In time the cancer spreads to other neighbouring cells until the lung becomes non-functional and eventually a person can die from the cancer. Cancer is also a rogue disease. It can spread undetected in the body for months and years.

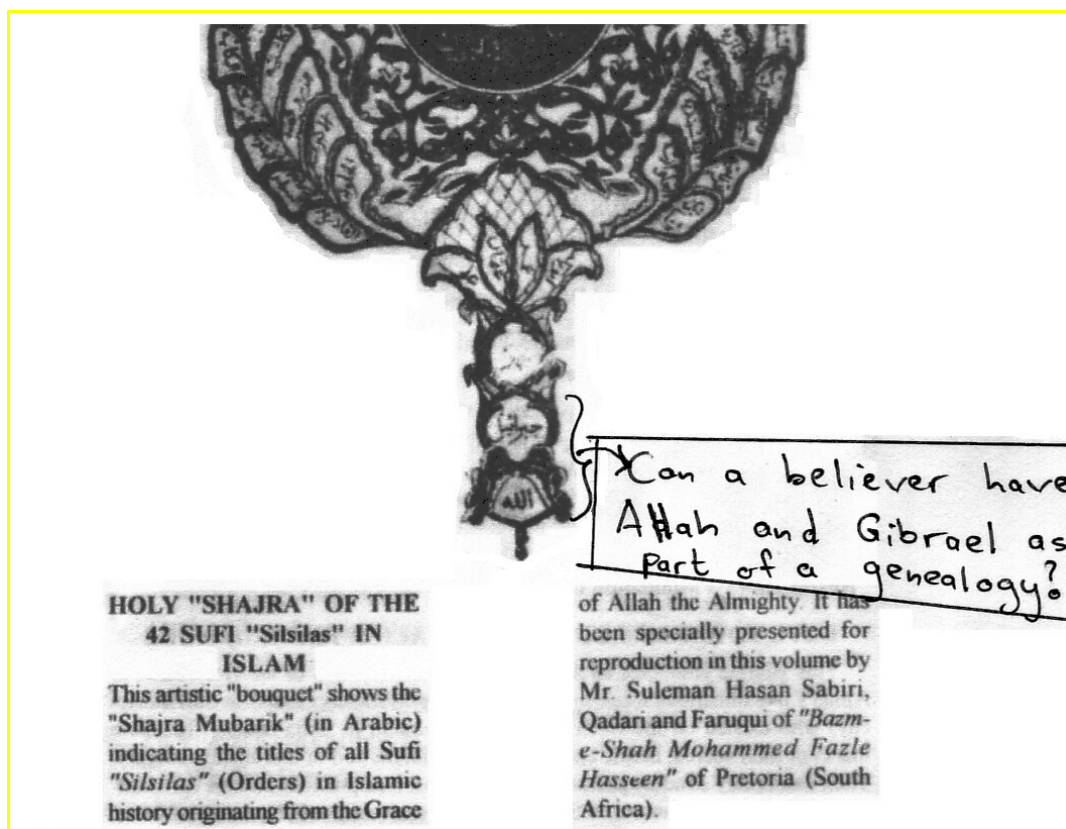
Just as a cancerous cell is corrupt, likewise there are some teachings of Sufism that corrupts the Iman (belief/faith) of a Muslim to the extent that he/she becomes a disbeliever and when it spreads entire communities are lost to disbelief (kufr) and the result is that the Muslim Umma is weakened and if we are not vigilant the Umma can be destroyed to the fire of Hell from within.

## **Sufism in India and Pakistan:**

Many books on Sufism have been written over the past centuries and by these books Sufi beliefs have spread to many places around the world including India, Arabia, Europe, North America, Asia and Australia. For hundreds of years India has been a repository for Sufism's claimed mystical wisdom. People seeking mysticism have travelled to India to experience its intensely esoteric ideology. They would come to visit and learn from prominent Sufi personalities who had been conferred to the rank of saint by their peers and followers. And even after the so-called saint had died the people would return to pay homage at their burials places, which over the ensuing years have been embellished and lavishly decorated. And amidst all this commotion many books have been written about Sufism in India and Pakistan. One such book is WD Begg's **The Big Five Sufis of India and Pakistan** which was published in July 1972. Page 10 of the book begins with the following heading:

**THE GENEALOGICAL "BOUQUET" OF ALL SUFI "Silsilas"  
ORIGINATING FROM THE GRACE OF ALLAH, THE  
ALMIGHTY**

After this subheading is a copied image of the Shajra Mubarak, with Arabic text, showing the names of 42 Sufi orders (silsilas). The author of the book, WD Begg obtained this artistic shajra from a Suleman Hasan Sabiri of Pretoria, South Africa. Reproduced here is a partial rendering of this Shajra - the bottom half of the image – to show the reader just how UNHOLY this Sufi deceit really is.



As you have read above from page 10 of the book *'The Big Five Sufis of India and Pakistan'*, the Author, WD Begg, says that **ALL** Sufi silsilas have a genealogical origination from Allah.

The Encarta dictionary defines genealogy as follows:

## genealogy

**genealogy** [je'eni álłəji]

(plural **genealogies**)

noun

1. **study of the history of families:** the study of the history of families and the line of descent from their ancestors
2. **family history:** a pedigree or line of descent that can be traced directly from an ancestor or earlier form, especially that of an individual or family
3. **family tree:** a chart or table that shows the line of descent from an ancestor or earlier form, especially that of an individual or family
4. **BIOLOGY study of plant or animal development:** the study of the line of development of a plant or animal from earlier forms

[14th century. Via French *généalogie* from, ultimately, Greek *genealogia*, from *genea* 'race, generation'.]

The common thread of words found in the first 3 definitions is **'the line of descent'**. In simpler words genealogical or family descent begins with fatherhood. Any man's claim to fatherhood is only by virtue of his emission from his penis. There is no other way for a man to be the father of a begotten son or a begotten daughter except through the extraction of sperm from his body.

If anyone claims that ANYTHING, be a beam of light, an aspect of Noor (light), or whatever, is emitted, extracted, or taken from Allah then it is the equivalent of saying that Allah Begets. It also implies that within creation there is some likeness or association to Allah. But Allah says very clearly in 2 verses from surah Ikhlas (112<sup>th</sup> surah):

3. He neither begets, nor is born.

#### 4. Nor is there to Him any equivalent.

Note: Quran Translations are by Saheeh International.

Despite Allah saying he does not beget, implying, that there is no God species and therefore that Allah does not have any descendant children, neither boys nor girls, Begg appears to suggest the opposite. Is Begg trying to tell his readers that there are those amongst humans (the Sufis) that are descendants of Allah and that these descendants enjoy divinity with Allah?

### **The Leading and Intoxicated Sufis:**

Sufis comprise a wide pantheon of philosophical thinkers. Sufi thought developed partly from interpretations of the Quran and sayings of prophet Muhammad, from the study of Greek philosophies of the classical era, personal introspection, and from genuine scientific inquiry. The confluence of these intellectual pathways created a potent mixture of Gnostic practices and mystical approaches to life's challenges. The Sufi quest was as much spiritual as it was at times scientific. Many Sufis believed that their introspective searches and mystical experientialism as both spiritual and scientific advancement that would advance the Muslim Umma and this has been a great boon for Sufism. Abdul Kadir Gilani is amongst the most celebrated of Sufi teachers. He is the founder of the Qadiri Sufi order. His contribution to Islamic jurisprudence is well known in the Muslim world. Rumi is perhaps the most lovable of all past Sufi masters. Rumi's poetry is celebrated in both the east and the west. Al Ghazali is celebrated for his outstanding contributions to philosophical thought and meta-physics.

But what has been a boon for Sufism is also a Trojan Horse for the Umma. It's not that Sufism started off as a bona fide religious discipline that over the centuries slowly drifted off into the error of association to Allah. The heretical labelling of Sufism originates from its early days. Here below are selected extracts of page 15 from the same book *'The Big Five Sufis of India and Pakistan'*. From page 15 I have underlined 4 important Sufi revelations beginning with the words **'Imam Ghazali says:'** and the last Sufi revelation in this paragraph is the phrase **'Sufi believer like Mansur Al-Hallaj who proclaimed "Anal haq" (I am god).'**

Emphasising upon the necessity of his work, Imam Ghazali says: "The theologians (fuqiha) have not dealt with the vagaries of the path, the obstacles which lie in the spiritual itinerary and how they are to be overcome in order to gain high spiritual experience, purgation, illumination and the ultimate vision of God." He says: "practice or 'mujaheda' is the first important and indispensable act on the path of spiritual ascendancy and not mere theological knowledge as imparted by the theologians (Ulema)." He supports his claim by the Traditions (sayings and the exemplary ways of life of the holy prophet) and the awe inspiring spiritual experiences and practical lives of the great Sufi dervishes who actually merged their identity into the 'Light of God' and thus realised His Oneness. He thus gives to the world a vast and most wonderful knowledge emanating from the Divinely blessed prophets and great saints. This is the greatest contribution to Sufism by Imam Al-Ghazali for which he stands alone, singularly distinguishable, as one of the greatest thinkers, writers, Sufis and enlightened souls against theologians who depended on mere orthodoxy and rituals. He combines characteristic firmness with sublime introspection and unchallengable logic acquired by his own personal mystical experiments and experiences. he thus won for himself an honourable and accredited place in official Islam. Before his, the theologians had not enriched their lives with renouncement and austerities and had no personal experience of the 'Divine Light' but had strictly adhered only to the 'letter' of the Quran in preference to its 'spirit' or the underlying esoteric wisdom. They, therefore, passed dicta of heresy on many a sincere and innocent Sufi believer like Mansur Al-Hallaj who proclaimed "Anal haq" (I am god) and whom they hanged under the Laws of Shariat.

Whether it is true that al Ghazali (1058 CE – 1111 CE) subscribed to and died with the belief like that of Mansur Al Hallaj, who, as you see in the last underlined text above, said, “**Anal Haq**” I don’t really know. But this is what Begg appears to suggest. Clearly, for any man to say he is divine or that He is God is outright Kufr (disbelief). As far as the statement of Mansur al Hallaj (c. 858 – March 26, 922) is concerned it is a well known fact that he was indeed executed for the heretical declaration “Anal Haq”. Encyclopedia Britannica’s article on Mansur al Hallaj states the following:

'Al-Hallāj has been identified as an “intoxicated” Sūfī in contradistinction to a “sober” one. The former are those who, in the moment of ecstasy, are so overcome by the presence of the divine that awareness of personal identity is lost and who experience a merging with ultimate reality. In that exalted state, the Sūfī is given to using extravagant language. Not long before his arrest al-Hallāj is said to have uttered the statement “Anā al-Haqq” (“I am the Truth”—i.e., God), which provided cause for the accusation that he had claimed to be divine. Such a statement was highly inappropriate in the view of most Muslims.'

Encyclopedia Britannica’s References:

By: J.W. Fiegenbaum (Emeritus Professor of Religion, Mount Holyoke College, South Hadley, Massachusetts.)

"Ḥallāj, al-." Encyclopædia Britannica. Encyclopædia Britannica 2009 Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2009.

Bayazid Bastami (804-874 CE), like al Hallaj, is a perfect example of what is known in Sufi literature as an intoxicated Sufi. Wikipedia (dated 26 April 2010) quotes him as follows:

### **Intoxicated Sufi**

An intoxicated Sufi is one that expresses their feelings openly without disregarding the social consequences in doing so. Bayazid was most famous for openly expressing himself. Unlike the sufi Junayd who was a sober sufi, meaning that he reserved his feelings within himself and not allowing for such expressions to be observed to the outside world....

...

These sayings are some of Bayazid's famous sayings that caused him to be labeled as an intoxicated Sufi.

"Glory be to me! How great is My majesty!"

"Thy obedience to me is greater than my obedience to Thee"

"I am the throne and the footstool"

"By my life, my grasp is firmer than His"

"I saw the Kaba walking round me"

"Moses desired to see God; I do not desire to see God;He desires to see me"

"I am I; there is no God but I; so worship me!"

His followers understood his sayings because they comprehended something that most sufis at the time did not. They understood that Bayazid, "has reached a stage of mystical self consciousness so thoroughly infused with the divine that there is no room neither fo(r) the human self nor for God but only for the ultimate and absolute "I," called God as the object of faith but "I" as the subject of mystical experience (Ritter, pg.2).

## Wikipedia's References:

Ritter, H. "Abū Yazīd (Bāyazīd) Tayfūr B. Īsā B. Surūshān al- Bistāmī." Encyclopaedia of Islam, Second Edition. Edited by: P. Bearman , Th. Bianquis , C.E. Bosworth , E. van Donzel and W.P. Heinrichs. Brill, 2009. Brill Online. Augustana. 28 September 2009  
[http://www.brillonline.nl/subscriber/entry?entry=islam\\_SIM-0275](http://www.brillonline.nl/subscriber/entry?entry=islam_SIM-0275)

Source: [http://en.wikipedia.org/wiki/Bayazid\\_Bastami](http://en.wikipedia.org/wiki/Bayazid_Bastami) (dated: 26 April 2010)

While Sufi intellect cannot be denied it is also common to find ambivalence in Sufi literature. Sufis who followed in the mystical path of the likes of al Hallaj were well aware of the shariah (Islamic Law) implications of their beliefs and so were cautious not stir their passions too vigorously lest they found themselves in the same fate as al Hallaj. Contrasted to the intoxicated Sufi is the sober Sufi. The sober Sufi is one who after having intoxicated his/her mind and senses in their mystical practices returns back to their former self. Such person would publicly/externally comply with the Shariah but in private their practices may have been outside of the shariah. Junayd Baghdadi (830-910 AD) is an example of a sober Sufi and though his teachings are popular in Sufi circles his ideology and teachings are not universally accepted by all Muslims. Al Hallaj was one of Junayd's students. The following excerpt from Encyclopedia Britannica's article titled 'Islamic World' (sub heading: Cultural flowering in Iraq) shows how a love for God can become the infection of disbelief.

The mystics Abū Yazīd Bisṭāmī (died 874) and al-Junayd (died 910) had begun to pursue the experience of unity with God, first by being "drunk" with his love and with love of him, and then by acquiring life-transforming self-possession and control. Masters (called shaykhs or pīrs) were beginning to attract disciples (murīds) to their way. Like other Muslims who tried to go "beyond" the Sharīah to inner truth, the Sūfīs practiced concealment of inner awareness (taqīyah). Al-Hallāj, one of al-Junayd's disciples, began to travel and preach publicly, however. His success was disturbing enough for the authorities in Baghdad to have him arrested and condemned to death; he was tortured and beheaded, and finally his body was burned. Yet his career had shown the power of Sūfism, which would by the 12th century become an institutionalized form of Islāmic piety.

## Encyclopedia Britannica's References:

By: Marilyn R. Waldman (Professor of History and Comparative Studies, Ohio State University, Columbus. Author of Toward a Theory of Historical Narrative: A Case Study in Perso-Islamicate Historiography.)

"Islāmic world." Encyclopædia Britannica. Encyclopædia Britannica 2009 Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2009.

But how were these Sufis becoming intoxicated? What was being taught by Sufi teachers that lead to open kufr (disbelief), arrest and execution by the authorities? When individuals like al-Hallaj stated '*anal haq*' it meant association to Allah, which effectively negated Iman (the true belief of a Muslim). What lead to this false declaration was the Sufi practise of attaining *Fana*. Wikipedia's article on the life of Junayd Baghdadi (dated 23 April 2010) explains the Sufi concept of *Fana* as follows:

**Teachings**

Junayd's contributions to Sufism are many. His basic ideas deal with a progression that leads one to "annihilate" oneself (fana) so as to be in a closer union with the Divine. People need to "relinquish natural desires, to wipe out human attributes, to discard selfish motives, to cultivate spiritual qualities, to devote oneself to true knowledge, to do what is best in the context of

eternity, to wish good for the entire community, to be truly faithful to God, and to follow the Prophet in the matters of the Shari'a" [7]. This starts with the practice of renunciation (zuhd) and continues with withdrawal from society, intensive concentration on devotion (ibadat) & remembrance (dhikr) of God, sincerity (ikhlas), and contemplation (muraqaba) respectively; contemplation produces fana [8]. This type of "semantic struggle " recreates the experience of trial (bala) that is key in Junayd's writings [9]. This enables people to enter into the state of fana. Junayd divides up the state of fana into three parts:

- "1) the passing away from one's attributes through the effort of constantly opposing one's ego-self (nafs);
- 2) passing away from one's sense of accomplishment, that is, passing away from 'one's share of the sweet deserts and pleasures of obedience'; and
- 3) passing away from the vision of the reality 'of your ecstasies as the sign of the real overpowers you'"

All of these stages help one to achieve fana. Once that has been attained, a person is in the state of remaining, or baqa. It is through the stage of baqa that one is able to find God - or rather, have God find him / her. Reaching baqa is not an easy thing to do though; getting through the three stages requires strict discipline and patience. There is even debate amongst scholars as to whether or not the third stage is even possible to reach. Junayd helped establish the "sober" school of Sufi thought, which meant that he was very logical and scholarly about his definitions of various virtues, Tawhid, etc. Sober Sufism is characterized by people who "experience fana [and] do not subsist in that state of selfless absorption in God but find themselves returned to their senses by God. Such returnees from the experience of selflessness are thus reconstituted as renewed selves," just like an intoxicated person sobering up [11].

Wikipedia's References:

- [7] Ansari, Muhammad Abdul Haq. "The Doctrine of One Actor: Junayd's View of Tawhid." *The Muslim World* 1(1983): 33-56. Electronic.
- [8] Ansari, Muhammad Abdul Haq. "The Doctrine of One Actor: Junayd's View of Tawhid." *The Muslim World* 1(1983): 33-56. Electronic.
- [9] Sells, Michael A.. *Early Islamic Mysticism: Sufi, Koran, Mi'raj, Poetic and Theological Writings*. Mahwah, New Jersey: Paulist Press, 1996. Print.
- [10] Sells, Michael A.. *Early Islamic Mysticism: Sufi, Koran, Mi'raj, Poetic and Theological Writings*. Mahwah, New Jersey: Paulist Press, 1996. Print.
- [11] Karamustafa, Ahmet T.. *Sufism: The Formative Period*. Edinburgh, UK: Edinburgh University Press, 2007. Print.

Source: [http://en.wikipedia.org/wiki/Junayd\\_Baghdadi](http://en.wikipedia.org/wiki/Junayd_Baghdadi) (dated 23 April 2010)

## **Sufism as Sophism:**

The following extract is from page 1 of a 2-page article called 'LOVE' and was published in 1994 in newsletter called **Soofie Quarterly** published by the Habibia Soofie Aastana of Riverside, Durban North, South Africa. It is included in this document for its ambivalence and paradoxical illusions.

# 'LOVE'

*"When I am in Love, I am ashamed of all  
I have said about love.  
Although a commentary in words makes things  
clear,  
Wordless Love is yet clearer and more  
illuminating,*

*Like the pen which was busily writing,  
until it came to Love and then split apart."*

Moulana Jalaluddin Rumi (rahmatullahi alaihi)  
further states in his Mathnawi:

*"The religion of Love from other religions stands  
apart-  
The religion and creed of Lovers is Allah and  
Allah alone..."*

The words 'Hama ust', "Everything is He"  
perhaps sums up the Goal of Sufism. To know him, to  
Love Him. Unlike instinctive love where a lover longs  
for his beloved for his own sake, as well as the beloved,  
Divine Love, however, sees the lover longing for the  
beloved - not for himself - but for the sake of the  
Beloved. Here, the lover's will ceases to exist, and all  
that is, is the Beloved:

*"Everything is the beloved, the lover a veil,  
Living is the beloved, the lover dead"*

The realisation of the purpose by Him - knowing  
Himself - behind creating creations, is what the lover of  
God strives towards - in keeping with the Divine will.

The beloved Allah Himself states in a Hadith-e-  
Qudsi: "I was a hidden treasure and I loved to be  
known, so I created creation". In the light of this Hadith,  
the last stations of the path to Allah are love and gnosis -

Muhabba and Ma'rifa. True Realisation of Allah (Al-  
Ma'rifa) and Love for Allah are the goals of every true  
Sufi. What is it to attain Ma'rifa (gnosis) and what it is  
to love Allah? Ma'rifa (gnosis) and love (ishq/muhabba)  
are considered Complementary in Sufism as Imam  
Ghazalli holds: *"Love without ma'rifa (gnosis) is  
impossible - one can only love what one knows"*; and the  
famous dictum: *"One can know something only insofar  
as one loves it"*. Perhaps the most touching statement on  
both was given by Hazrat Junayd Baghdadi (rahmatuallai  
alaihi) who stated: *"Gnosis...(Ma'rifa - knowing Allah)  
is the hovering of the heart between declaring God too  
mighty to be comprehended, and declaring Him too  
Mighty to be perceived"*. Knowing Allah (Ma'rifa) and  
loving Allah is awe, bewilderment, intoxication,  
amazement, overwhelming surrender, ecstasy, annihilation  
and subsistence. In this state life, death, day, night, good,  
bad, sin, virtue, heaven, hell all become non-existent, save  
He. Even knowledge of one's own being seemingly  
becomes the greatest sin! When I said: *"What have I  
sinned?"* There came an answer: "Your existence is a  
sin with which no sin can be compared".

The 1<sup>st</sup> and 3<sup>rd</sup> underlined texts in the 1<sup>st</sup> column: **"Everything is He"** and **'Everything is the beloved'** reveals the Sufi mystic belief that Allah and his creation form an integrated whole. The writer claims that the realisation of the oneness of Allah with his creation is **'the Goal of Sufism'** (2<sup>nd</sup> underlined text), but this is a false belief and it is nothing short of kufr (belief) because Allah clearly says in the 4<sup>th</sup> verse of Surah Iklaas (112<sup>th</sup> surah):

112:4 Nor is there to Him any equivalent.

Now look at the last sentence in the first paragraph of the second 2<sup>nd</sup> column. It says **'Your existence is a sin with which no sin can be compared'**. Since the writer of this article and his existence is created by Allah then he implies that Allah's creation is sinful. But how can he make this statement when in fact before this statement he quotes a saying of Prophet Muhammad (the last underlined text in the first column, and which may or may not be authentic), which states that Allah created creation because He **loved to be known**. How does this Sufi writer claim that Allah's creation comes from LOVE and that a seeker of Allah deems his (Allah's) creation (including his own existence) to be sinful?

The fact of the matter is that Allah is the intelligent design architect of this mathematically constructed universe. Everything can be enumerated. There is no room for paradoxes in Islam. It is the hallmark of many Sufis to use long-winded specious sentences crafting the most absurd paradoxes in the history of literature. Their aim is to intoxicate the mind.

The servants of Allah, whether they are prophets, sages or lay people, cannot be equated to Allah. In the following verse of the Quran [verse 28 of Surah ar-Rum (30<sup>th</sup> surah)], which was recited to the Arabs of Mecca, Allah says:

30:28 He presents to you an example from yourselves. Do you have among those whom your right hands possess [i.e., slaves] any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason.

The example given here is to show that Allah owns creation just as the Quraysh of Mecca owned their slaves who were not treated as equals to their Qurayshi masters. No one shares in the Sovereignty of Allah and no one maintains and preserves the universe with Allah.

**Note:** Quraysh is the name of one of the Arab tribes that lived in the city of Mecca.

Allah says in ayat-al-kursi that *'To Him belongs whatever is in the heavens and whatever is on the earth'* (2:255). You and your soul are on this earth. He (Allah) owns you. In the 4<sup>th</sup> verse of Surah Iklaas Allah says: *'Nor is there to Him any equivalent'* (112:4). If Allah has no equivalent anywhere in creation and there is no likeness to Allah whatsoever anywhere in creation then everything (including us, his creation) is NOT He. Rather it is befitting to say that everything is owned by Allah. Everything that exists besides Allah is his creation and he owns all of his creation and all of his creation eternally depends on Him.

Then how untrue it is for Sufis to seek fana and communion with Allah. To dissolve the nufs (self) of man into the oneness of Allah is False because creation (including the body and soul [ruh] of man), like the slaves of the Quraysh, is not equivalent to Allah. Allah is the master and owner of creation. The fallacy of fana is the worst crime. It is association (shirk). It is baseless.

Fana is rooted in the misinterpretation of the Quran. The written style of the Quran is quite different from any other book in the world. There are many discourses in the Quran that can become confusing very quickly without understanding the proper context in which the verses were revealed. For this reason a good commentary is recommended for most readers. In the following verse of Quran Allah has explained how the Quran should be understood:

3:7 'He it is Who has revealed the Book to you; **some of its verses are decisive**, they are the basis of the Book, and **others are allegorical**; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.'

In this verse Allah is saying very clearly that **the letter of the Quran** is the basis of the Quran. Sufi writers like W. D. Begg have followed the deviant path of misinterpreting the allegorical verses as the *'spirit or the underlying esoteric wisdom'* (see page 15 of his book, above) of the Quran. The first human being, Adam was moulded into shape. These verses from surah Sād of the Quran explains:

38:71 [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.

38:72 So when I have proportioned him and breathed into him of **my** [created] soul, then fall down to him in prostration."

The word '**my**' in verse 72 of surah Sād is a possessive pronoun. In this context '**my**' indicates, as in other parts of the Quran, a possession of ownership and not of self. If I say '*I am holding **MY** pen in **MY** right hand.*' the first '*my*' is possessive to the pen, an object which is not part of the self, and the second '*my*' is possessive to the self. Unfortunately, specious Sufis have fallen into the trap that the soul of man is taken from the self of the Creator, Allah. This is not true.

On the creation of Adam we are told in the Quran:

3:59 Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.

And on the creation of Jesus the Quran says:

19:35 It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.

4:171 O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

The word of Allah mentioned in verse 4:171 above was 'Be'. From the word of Allah both the body and soul of Jesus were created. And verse 4:171 ends with the same reminder that was given to the Quraysh in 30:28 of the Quran: 'To Him belongs whatever is in the heavens and whatever is on the earth.'

### **Sufis Deceived With Hypnotic Trance:**

Fana is experiential and experience implies knowledge. From the earliest experimental Sufi ascetics the inner spiritual stages of Sufis were not pursued until after they asked questions about the nature of the soul and about the nature of God. When answers were not forthcoming from the physical world they turned inward and a pathway opened up in the depths of their minds which they called intuition (ilm al-Mukashafa). Often what they learnt in this inner realm was indescribable to their physical senses. Here was a seeming fountain of knowledge that was unworldly in every respect and to their selves it was greater than the material external world. They became so engrossed in this inner pathway that they began to separate the spiritual from the material. The true reality for them (the intuitive realm) was superior and it pointed the way for their corrupted interpretation of tawhid (Islamic monotheism), which was to attain unity WITH God. To them the illusion was the lower material world that most uninitiated humans belonged to. They came to these conclusions with best of knowledge that was available to ancient and medieval society but we now know today, from the 20<sup>th</sup> century onwards, that the ancient and medieval best was very much lacking. The vital knowledge that was missing from their ancient and medieval mindset was of trance and that the human brain has a natural inclination to slip in and out of trance states. Because the brain has this inbuilt ability trance can also be manipulated externally through hypnosis. Hypnosis can produce strange experiences that can be unworldly to the person trapped in the hypnosis. If a person under hypnosis does not know that hypnosis had been administered to his mind he/she could be made to believe that whatever they see or experience is real. A manipulative hypnotist can even command the hypnotised to like or dislike certain things made by suggestion and their minds can be reprogrammed to proceed along complex looped pathways that make it nearly impossible for the victim to be reasoned with. They become stuck in their minds and yet they think that their stance is superior when in fact it could outright kufr (disbelief). This is what happened too many a Sufi initiate. The initiation and so called spiritual pathways was manipulated by hidden hypnotic whisperers, in a structured way, using covert

hypnosis, that the initiate becomes lost in a complex mental loop. They were made to believe that the trances state is the superior reality but in fact it was the illusion of Shaitan (the devil). I have great respect for Al-Ghazzali's intellect and I believe that if he was shown the administration of hypnosis on a person he would have instantly dropped his Sufi pursuits and would have written more books to help people turn away from illusive and dubious Sufi practices but alas this never came to pass. He died young.

Above, I have referenced trance and covert hypnosis and to explain to readers more about the reality of trances and covert hypnosis I ask you to read the collection of documents that I have prepared and published at the following website:

<http://www.scribd.com/collections/4070327/Collection-B-Hypnosis-NLP-Therapy-and-Evil-Jinn>. There are 5 documents in this Collection B, all concerning hypnosis. The 1<sup>st</sup> document in the collection is a short introduction to trance and hypnosis. The 2<sup>nd</sup> document in the collection explains covert hypnosis and its application in alternative therapies and the 5<sup>th</sup> document discusses hypnosis as evil whisperings and the organisation of evil Jinn.

#### Document History:

##### Current Version:

1 Jan 2015 – 9<sup>th</sup> version (edited the title page)

##### Previous Versions:

12 Aug 2013 – 8<sup>th</sup> version (Edited the Sufism in India Pakistan section, Added section about hypnotic trances)

30 Oct 2012 – 7<sup>th</sup> version (Updated the introduction; minor editing of text.)

3 Sep 2012 - 6<sup>th</sup> version (shortened the title.)

18 Jun 2012 – 5<sup>th</sup> version (changed the layout; minor editing of text.)

20 Nov 2011 – 4<sup>th</sup> version (Added more information)

16-17 Nov 2011 – 2<sup>nd</sup> and 3<sup>rd</sup> versions (corrected some errors)

15 Nov 2011 – 1<sup>st</sup> uploaded to scribd.com.