1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an
2. The Statement Of Faith And The Position Of ‘Ali For Shi’i Muslims
3. Opinions Regarding The Celebration Of The Birthday Of The Prophet (Pbuh)
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-Hallaj.
1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur'an (1)

1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (2)

(Bukhariy Vol. 6, Book 60, Hadith 70) Narrated `Aisha: Allah's Messenger (S) Recited The Verse:-- "It Is He Who Has Sent Down To You The Book. In It Are Verses That Are Entirely Clear, They Are The Foundation Of The Book, Others Not Entirely Clear. …….." (3.7) Then Allah's Messenger (S) Said, "If You See Those Who Follow Thereof That Is Not Entirely Clear, Then They Are Those Whom Allah Has Named [As Having Deviation (From The Truth)] 'So Beware Of Them."
1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (3)

Views Of ‘Ulama

a. Abu Hanifa Said: ‘He Added To Himself Meanings Of Yad (Literal Meaning Is A Hand), Wajh (Literal Meaning Is Face), And Nafs (Literal Meaning Is Self); As Allah Ta’ala Mentioned In The Qur’an. Hence, What Allah Ta’ala Mentioned About The Yad, Wajh, And Nafs, Are Meanings He Added To Himself, Without A ‘How’ (Modality). ’ (Fiqh Akbar of Imaam Abu Hanifa)


c. Imam Ash-shafi`iyy Said: ‘The One Who Attributes To Allâh Bodily Characteristics Blasphemes.’ This Was Narrated By Al-hafidh As-suyutiyy In The Book Al-ashabah Wa Anatha’ir.

d. Imam Ahmad Ibn Hanbal Said: ‘The One Who Says Allâh Is A Body Not Like Other Bodies Blasphemes.’ This Was Narrated By Abu Muhammad Al-baghdadiyy In His Book Al-khisâl And Badr Adîn Azzarkashiyy In His Book Tashnîf Al Masami`.
1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (4)

Views Of ‘Ulama

Imam Ibn Rajab Al-hanbaliyy (736 - 795 AH) Explained The Term Al-istiwa’, In Surat Taha, Âyah 5:

\[\text{الرَّحْمَن عَلَى الْعَرْش اسْتَوَى} \]

As Al-istiwâ', Which Means Subjugating. When Al-istiwâ' Is Used To Explain This Âyah It Means That Allâh Subjugated The `Arsh With A Subjugation That Is Without A Beginning, Like All Of The Attributes Of Allâh.
1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (5)

Views Of ‘Ulama

In His Book, Al-mu’taqad, Imam Al-Bayhaqiyy Related In A Chain Back To Al-’awza’iyy And Imam Mâlik And Sufyan Ath-thawriyy And Al-layth Ibn Sa’d That When They Were Asked About The Ayat And The Hadîth That Are Mutashabihat, They Said:

« Accept Them As They Came Without Applying A ‘How’ To Them. »

Al-Qushayriyy Explained The Meaning Istiwa In This Ayah As To Preserve, Subdue And Maintain. It Cannot Be Believed That Allâh Sits On The Throne As This Belies:

 فلا تصرّبوا الله الأمثال

This Verse Means: « Do Not Attribute To Allâh The Attributes Of His Creation. » [Sûrat An-nahl / ‘Âyah 74]
1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (6)

Views Of ‘Ulama

Al-tabari Ascribes This Interpretation, Through His Chains Of Transmission, To The Companion (Sahabi) Ibn ‘Abbas (Allah Be Well Pleased With Him) (D. 68/687) As Well As To Mujahid [Ibn Jabr] (D. 104/722), Ibn ‘Abbas’s Main Student In Qur’anic Exegesis.
1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (7)

Views Of ‘Ulama

1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (8)

Views Of ‘Ulama

3. Shin: "On A Day When Shin Shall Be Exposed, They Shall Be Ordered To Prostrate, But Be Unable" (Qur’an 68:32),

1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (9)

Views Of ‘Ulama

- Laughter. Of The Hadith Related In Sahih Al-bukhari From Abu Hurayra That The Prophet (Allah Bless Him And Give Him Peace) Said: "Allah Most High Laughs About Two Men, One Of Whom Kills The Other, But Both Of Whom Enter Paradise: The One Fights In The Path Of Allah And Is Killed, And Afterwards Allah Forgives The Killer, And Then He Fights In The Path Of Allah And Is Martyred."


THE ONENESS OF GOD - TAWHIEED

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1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qurʾan (10)

Views of ‘Ulama

In The Chapter, Tafsir Alqur’an, (Explanation Of The Meaning Of The Qur’an), Imam Al-bukhariyy Says That The Term "Wajhahu" In Surat Al Qasas,ayah 88, Means "His Dominion." However, Those Mushabbihah Who Liken Allah To The Creation Say, "We Do Not Interpret, But Rather We Go By The Literal Meaning," And Hence (They Say) Wajhahu Means "His Face."

1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (11)

Views Of ‘Ulama

Ayah 22 In Surat Al fajr: (وجاء ربك) If Taken Literally, It Would Mean: "Your Lord Comes."!!


b. Ibn Al-jawziyy Al Hanbali Related That Imam Ahmad Assigned Specific, Acceptable Meanings To The Ayat Which Are Mutashabihat. He Also Said This Is A Proof That Imam Ahmad Did Not Believe That The Maji'ah (A Noun For The Verb Ja'a) In The Ayah Is That Of Movement From One Place To Another. Imam Ibn Al Jawziyy Also Said: "It Is Not Possible That Allah Would Move." Yet, The Mushabbiyah Insist On Taking The Literal Meaning And Say That Ja'a Means "Your Lord Comes" (I.E., From One Place To Another.)
1. Interpretation Of The Anthropomorphic References To God: Literal And Metaphorical Perspectives And The Implications Of This For The Authority Of The Qur’an (12)

Views Of ‘Ulama

The Hadith Of The Prophet Related By Al Bukhariy (Hadith An-nuzool) Was Explained And Affirmed By Imam Malik (قال رسل الله صلى الله عليه وسلم: ينزل بسره كل ليلة. رواه البخاري. أي ينزل بامرها.): As A Descent Of Mercy And Not That Of Movement. However, The Mushabbihah (The Assimilators) Insist On Taking The Literal Meaning And They Say The Nuzul In The Hadith Means A Descent Of Movement And Going From One Place To Another.

2. The Statement Of Faith And The Position Of ʿAli For Shiʿi Muslims (1)

Elements Of Faith For Shia:

a. To Believe In The Oneness Of Allah.

b. To Believe In All His Angels.

c. To Believe In All His Books.

d. To Believe In All His Prophets.

e. To Believe In The Day Of Resurrection.

f. To Believe In The Imaamate Of The Infallible Imams
2. The Statement Of Faith And The Position Of ‘Ali For Shi‘i Muslims (2)


2. The Statement Of Faith And The Position Of 'Ali For Shi'i Muslims (3)


2. The Statement Of Faith And The Position Of ‘Ali For Shi’i Muslims (4)

(Ibn Majah Vol 1 Book 1 Hadith 121) Sa`d Bin Waqqas Said: "Mu`awiyah Came On One Of His Pilgrimages And Sa`d Entered Upon Him. They Mentioned `Ali, And Mu`awiyah Criticized Him. Sa`d Became Angry And Said: 'Are You Saying This Of A Man Of Whom I Heard The Messenger Of Allah (S) Say: "If I Am A Person's (Mawla) Close Friend And Leader, `Ali Is Also His (Mawla) Close Friend And Leader. يَسْتَفْنَى مَوْلاَهُ مَوْلاَهُ" And I Heard Him Say: "You Are To Me Like Harun Was To Musa, Except That There Will Be No Prophet After Me." And I Heard Him Say: "I Will Give The Banner Today To A Man Who Loves Allah And His Messenger."
3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (1)

a. (Peace On Him The Day He (Yahya) Was Born, And The Day He Died And The Day He Shall Be Raised Alive!)

b. (Peace On Me The Day I (Isa) Was Born, And The Day I Die, And The Day I Shall Be Raised Alive)

c. (We Verily Sent Moses With Our Revelations, Saying: Bring Your People Forth From Darkness Unto Light. And Remind Them Of The Days Of Allah. Lo! Therein Are Revelations For Each Steadfast, Thankful (Heart).)
3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (2)


b. (Muslim 1162 ) Abu Qatada Ansari (Ra) Reported That Allah's Messenger (S) Was Asked About Fasting On Monday, Whereupon He Said: It Is (The Day) When I Was Born And Revelation Was Sent Down To Me.
3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (3)

a. (Say: In The Bounty Of Allah And In His Mercy: Therein Let Them Rejoice) 
(قُلْ يَقْلِ لِلَّهِ وَيَرَخْيُهُ فِي بَيْتِهِ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ (10:58))

b. (We Sent Thee Not Save As A Mercy For The Peoples.)

(وَمَا أَرْسَلْنَاكَ إِلَىٰ رَحْمَةٍ لِلْعَالَمِينَ (21:107))

c. Imam Ibn Al-jawzi (Rah) Explains 10:58 In His Tafsir: 
(أن فضل الله: العلم، ورحمته: محمد صلى الله عليه) Ad-dwahak Narrated From Ibn Abbas (Ra) That Bounty Mentioned In This Verse Means Knowledge (That Is Of Qur'an And Tawhid) Whereas Mercy Means Muhammad (Salallaho Alaihi Wasalam) [Ibn Jawzi Z'ad Al Maseer Fi Ilm At Tafsir, (4/40)]
3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (4)

a. (Sunan An-nasa'i 5426) Abu Sa'eed Al-khudri Said: "Mu'awiyah, (May Allah Be Pleased With Him,) Said: 'The Messenger Of Allah [SAW] Went Out To A Circle - Meaning, Of His Companions - And Said: 'What Are You Doing?' They Said: 'We Have Come Together To Pray To Allah And Praise Him For Guiding Us To His Religion, And Blessing Us With You.' He Said: 'I Ask You, By Allah, Is That The Only Reason?' They Said: 'By Allah, We Have Not Come Together For Any Other Reason.' He Said: 'I Am Not Asking You To Swear To An Oath Because Of Any Suspicion; Rather Jibril Came To Me And Told Me That Allah, The Mighty And Sublime, Is Boasting Of You To The Angels.'"

b. (ورَأَاً يَنْبِعُكَة نَبِيًا فَحَرَّكُ ۖ) (93:11) Therefore Of The Bounty Of Thy Lord Be Thy Discourse
3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (5)

Food For Thought

a. Muharram = 10th – Ashurah / additional Fast
b. Swafar = Hijrah Started / Prophet Illness / Nikah Of Ali And Faatima
c. Rabi’ul Awwal = Abu Bakr As Caliph / Birth Of The Prophet (S)
d. Rabi’ Ul Aakhir = Battle Of Furu’
e. Jamadul Awwal = Nikah Between Prophet (S) And Khadijah (Ra) / Battle Of Mu’tah
f. Jamaadul Aakhir = Battle Of Salaasil
g. Rajab = Isra Wal Mi’raj / Battle Of Tabuk
h. Sha’baan = Change Of Qiblah / Battle Of (Banu) Mustaliq / Nisfush Sha’baan
i. Ramadwan = Lailat Ul Qadr / Battle Of Badr / Conquest Of Macca
j. Shawwal = ‘Id Ul Fitr / Zakaat / Battle Of Uhud / Nikah Prophet (S) With Aisha (Ra) And Umm Salamah
k. Dhul Qa’dah = Battle Of Khandaq / Treaty Of Hudaibiyyah / Bay’atur Ridwaan + Umrah
l. Dhul Hijja = Hajj / Qurbani / Ibrahim (As) / Islam’il (As)
3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S)

Criticism Against Milaad / Yawm Un Nabi (S) (1)

a. No Birthday In Islam – (Response: Gratitude To Allah)
b. Imitation Of Jews And Christians (Response: How ?)
c. Not In Sunnah (Response: Fasting Of Prophet As Gratitude / Gathering Of Swahabah)
d. Ikhtilaaf On Date Of Birth (Response: Is It Not In Rabi’ul Awwal ?)
3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S)

Criticism Against Milaad / Yawm Un Nabi (S) (2)

Milaad Is Bid’ah And Not In Islamic Shari’ah


Response: (Muslim 1017) Jaabir Bin Abdullah Said The Prophet Said: ‘He Who Introduced Some Good Practice In Islam Which Was Followed After Him (By People) He Would Be Assured Of Reward Like One Who Followed It, Without Their Rewards Being Diminished In Any Respect. And He Who Introduced Some Evil Practice In Islam Which Had Been Followed Subsequently (By Others), He Would Be Required To Bear The Burden Like That Of One Who Followed This (Evil Practice) Without Their's Being Diminished In Any Respect.’

(Bukhariy 2010) (قَالَ عُمَّارُ نِعْمَ الْبِدْعَةِ َهَذِهُ (‘Umar Said, 'What An Excellent Bid'a This Is’)}
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3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S)

Criticism Against Milaad / Yawm Un Nabi (S) (3)

Bid’ah From Swahabah

a. (Bukhariy 2010) (On Taraweeh: 'Umar Said, 'What An Excellent Bid’a This Is')

b. (Bukhari 1149) Abu Huraira: At The Time Of The Fajr Prayer The Prophet (S) Asked Bilal, "Tell Me Of The Best Deed You Did After Embracing Islam, For I Heard Your Footsteps In Front Of Me In Paradise." Bilal Replied, "I Did Not Do Anything Worth Mentioning Except That Whenever I Performed Ablution During The Day Or Night, I Prayed After That Ablution As Much As Was Written For Me."

c. (Bukhari 774) Anas Said: One Of The Ansar Used To Lead The Ansar In Salat In The Quba' Mosque And It Was His Habit To Recite Qul Huwal-lahu Ahad Whenever He Wanted To Recite Something In Swalat. When He Finished That Surah, He Would Recite Another One With It. He Followed The Same Procedure In Each Rak'a. His Companions Discussed This With Him And Said, “.........”…. The Prophet (S) Said To Him And Said, "O So-and-so, What Forbids You From Doing What Your Companions Ask You To Do ? Why Do You Read This Surah Particularly In Every Rak'a ?" He Repiled, "I Love This Surah." The Prophet (S) Said, "Your Love For This Surah Will Make You Enter Paradise."
3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S)

Criticism Against Milaad / Yawm un Nabi (s) (4)

Exaggerating In Praising Prophet

(Bukhari 3445) ‘Umar: I Heard The Prophet (S) Saying, "Do Not Exaggerate In Praising Me As The Christians Praised The Son Of Mary, For I Am Only A Slave. So, Call Me The Slave Of Allah And His Apostle."

4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

1. Spiritual Relationship With God (1)

a. (Hadith Swahih Bukhari Hadith 52, Swahih Muslim Hadith 1599) Hazrat An-nu’man Bin Bashir (Ra) Said That The Holy Prophet (S) Said That Beware! There Is A Piece Of Fleshd In The Body If It Becomes Good (Reformed) The Whole Body Becomes Good But If It Gets Spoilt The Whole Body Gets Spoilt And Beware That Is The Heart.”

b. (Muslim 2675) Abu Huraira Reported Allah's Messenger (S) As Saying That Allah, The Exalted And Glorious, Thus Stated: I Am Near To The Thought Of My Servant As He Thinks About Me, And I Am With Him As He Remembers Me. And If He Remembers Me In His Heart, I Also Remember Him In My Heart, And If He Remembers Me In Assembly I Remember Him In Assembly, Better Than His (Remembrance), And If He Draws Near Me By The Span Of A Palm, I Draw Near Him By The Cubit, And If He Draws Near Me By The Cubit I Draw Near Him By The Space (Covered By) Two Hands. And If He Walks Towards Me, I Rush Towards Him.
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

1. Spiritual Relationship With God (2)

(Bukhari 6502, Hadith Qudsiy 25)Narrated Abu Huraira: Allah's Messenger (S) Said, 'Allah Said, 'I Will Declare War Against Him Who Shows Hostility To A Pious Worshipper Of Mine. And The Most Beloved Things With Which My Slave Comes Nearer To Me, Is What I Have Enjoined Upon Him; And My Slave Keeps On Coming Closer To Me Through Performing Nawafil (Praying Or Doing Extra Deeds Besides What Is Obligatory) Till I Love Him, So I Become His Sense Of Hearing With Which He Hears, And His Sense Of Sight With Which He Sees, And His Hand With Which He Grips, And His Leg With Which He Walks; And If He Asks Me, I Will Give Him, And If He Asks My Protection (Refuge), I Will Protect Him; (I.E. Give Him My Refuge) And I Do Not Hesitate To Do Anything As I Hesitate To Take The Soul Of The Believer, For He Hates Death, And I Hate To Disappoint Him.'
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (1)

Rabi’u’l Adawiyyah (Al Basri) (94 – 185 H):

"O God, Another Night is passing away,
Another Day is rising —
Tell me that I have spent the Night well so I can be at peace,
Or that I have wasted it, so I can mourn for what is lost.
I swear that ever since the first day You brought me back to life,
The day You became my Friend,
I have not slept —
And even if You drive me from your door,
I swear again that we will never be separated.
Because You are alive in my heart.

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If I adore You out of fear of Hell, burn me in Hell!
If I adore you out of desire for Paradise,
Lock me out of Paradise.
But if I adore you for Yourself alone,
Do not deny to me Your eternal beauty."

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4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (2)


He Who Tasted The Everlasting Love
Shall Be The Sincere Friend To All The Slaves

He Who Tasted The Everlasting Love
Shall Belittle Himself To All The Slaves

He Who Tasted The Everlasting Love
Shall Be The Solace On The Paths Of The Slaves

He Who Tasted The Everlasting Love
Shall Be Intimate With The Lord Of The Slaves
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (3)

Sahl Al-Tustari (203 – 283 H)

The Gnostics' Hearts With Eyes Are Blest
That See What Other See'ers See Not;
And Tongues Whose Discourse Is Of Secrets
Beyond The Recording Angels' Ken,
And Wings That All Unfeathered Fly
To His Dominion, Lord Of The Worlds.
We Have Inherited The Draught,
Sciences Of Hidden Secret,
Rarer Than All Lore Of Old.
Their Samples Speak For Them As Signs
And Nullify Impostors' Claims.
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (4)

Husayn Al Nuri (225 – 294 H)


Some Have Desired Through Hope To Come To Thee, And Thou Hast Wrought In Them Their High Design: Lo! I Have Severed Every Thought From Me, And Died To Selfhood, That I Might Be Thine. How Long, My Heart's Beloved? I Am Spent: I Can No More Endure This Banishment.
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (5)

Mansour Al Hallaj (243 – 309 H):

You Live Inside My Heart; In There Are Secrets About You: Your House Is Good; No, Good Is The One Found By You!

The Only Secret In There Is You, There's No Other I Know: With Your Vision Look, Other Than You Is One There Too?


I'm So Happy If It Makes You Happy To Be Destroying Me Because Whatever You Choose, My Killer... I Choose Too!
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (6)

Abu Sa’id Abil Khair (356 – 440 H)

If You Do Not Give Up The Crowds
You Won't Find Your Way To Oneness.
If You Do Not Drop Your Self
You Won't Find Your True Worth.
If You Do Not Offer All You
Have To The Beloved,
You Will Live This Life Free Of That Pain Which Makes It Worth Living.
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (7)

Qushayri (375 – 466 H):

My Ordeal In You Is That
I Take No Heed Of My Ordeal.
Your Nearness Is Like Your Farness.
When Is The Moment Of My Rest?
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (8)

Sheikh Muslihud-din, Known As Sa’di (579 – 690 H) Was Descended From Ali (Ra)

In Love There Are No Days Or Nights,
For Lovers It Is All The Same.
The Musicians Have Gone, Yet The Sufis Listen;
In Love There Is A Beginning But No End.
Each Has A Name For His Beloved,
But For Me My Beloved Is Nameless.
Sa’di, If You Destroy An Idol,
Then Destroy The Idol Of The Self.
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

2. Spiritual Relationship With God As Expressed In Mystical Poetry (9)

Rumi (603 – 671 H):

“Lovers Share A Sacred Decree –
To Seek The Beloved.
They Roll Head Over Heels
Rushing Toward The Beautiful One
Like A Torrent Of Water.”

“Love Is The Attribute Of God, Who Has No Need Of Anyone.
To Be In Love With Other Than Him Is Metaphorical Love.
And Love, Be It Real Or Metaphorical,
Ultimately Takes Humans To God.”

Love Came And It Made Me Empty,
Love Came And It Filled Me With The Beloved.
It Became The Blood In My Body
It Became My Arms And My Legs,
It Became Everything!
Now All I Have Is A Name,
The Rest Belongs To The Beloved.”
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al Hallaj.

3. The Controversy Regarding The Claims Of Mansur Al-hallaj (1)

a. Husayn Ibn Mansur Al-hallaj (243 – 309 H) In Fars (Southern Persia)
b. Older Than His Master Al-junayd Al Baghdadi By 2 Years.
c. Al Junayd's Way = Perfect Sobriety + God's Love To Be Kept Secret.
d. In Al Hallaj = Intoxicated Way + God’s Love To Be Revealed.
e. Al-junayd Counselling Al Hallaj To Seek Solitude And Silence For Himself
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

3. The Controversy Regarding The Claims Of Mansur Al-hallaj (2)

"I Saw My Lord With The Eye Of My Heart,
And I Said: Truly There Is No Doubt That It Is You.
It Is You That I See In Everything;
And I Do Not See You Through Anything (But You).
You Are The One Who Owns All Places.
And Yet No Place Is You.
And If There Were A Place Given By You For The Place,
That Place Would Know Where You Are.
And If There Were An Imagination For The Imagining Of You.
That Imagination Would Know Where You Are.
I Understand Everything, And Everything That I See
In My Annihilation Is You.
My Lord, Bless Me And Forgive Me,
For I Seek No One But You."
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

3. The Controversy Regarding The Claims Of Mansur Al-hallaj (3)

a. He Left Baghdad For Hajj And When He Returned To Baghdad, He Immediately Went To See Al-Junayd. It Was Said That When He Knocked On The Master's Door, Junayd Asked, "Who Is There?" And The Reply Came, "I Am The Truth." (Ana Al-haqq).


c. Al-Hallaj Replied, "The Day When I Set Light To That Piece Of Wood, You Will Be Wearing The Clothes Of The Orthodox." And So In Fact It Happened As Will Be Seen Later, If Allah Wills.
4. The Extent To Which Muslims May Develop A Spiritual Relationship With God As Expressed In Mystical Poetry And The Controversy Regarding The Claims Of Mansur Al-hallaj.

3. The Controversy Regarding The Claims Of Mansur Al-Hallaj (4)

Food For Thought

- (9:117) Allah = Compassionate, Merciful
- (9:128) Muhammad = Kind, Affectionate, Merciful
- (59:23) Allah = Al Malik, Al Mu'min
  Human Being And Muslims Also Earn Such Title But With Different Implication
- (6:82) Allah = Al Kareem
- (17:44) … Prophet = Kareem
- (31:12) … Angel = Kareem
- (77:56) … Qur’an = Kareem
- (116:23) … ‘Arsh = Kareem
- (116:27) … Letter = Kareem

Allah Is Al Jabbar

(بِلَآ إِلَٰهٖ إِلَّا هُوَ الْمَلِكُ الْكَرِيمُ أَلْبَارُ الْمُتَّقِينَ) (23:9) … Allah Is Al Jabbar

(إِنَّا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ رَبّكَ الْكَرِيمُ) (6:82) … Allah = Al Kareem