

# The oneness of god - tawheed

*Mr. Pahary S. M. Yasser (Islamic Studies)*

*Website: [www.islamimanihsan.com](http://www.islamimanihsan.com)*

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.



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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 Qur'an (1)**

(3: 7) He It Is Who Has Revealed Unto Thee (Muhammad) The Scripture Wherein Are Clear Revelations (آيَاتٌ مُّحْكَمَاتٌ). They Are The Substance Of The Book. And Others Allegorical (مُتَشَابِهَاتٌ). But Those In Whose Hearts Is Doubt Pursue, Forsooth, That Which Is Allegorical Seeking (To Cause) Dissension By Seeking To Explain It. None Knows Its Explanation Save Allah. And Those Who Are Of Sound Instruction Say: We Believe Therein; The Whole Is From Our Lord; But Only Men Of Understanding Really Heed.



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(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.'"



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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 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)
- b. **Imam Mâlik Said:** 'Allâh Said About Himself That He's Attributed With Istiwa' Which Befits Him. It Is Invalid To Say 'How' ; And 'How' Does Not Apply To Him.'
- 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`.



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### Views Of 'Ulama

Imam Ibn Rajab Al-hanbaliyy (736 - 795 AH) Explained The Term Al-istiwa', In Surat Taha, Âyah 5: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ 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.



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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 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 Âyat 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:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

This Verse Means: « Do Not Attribute To Allâh The Attributes Of His Creation. » [Sûrat An-nahl / 'Âyah 74]



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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 Qur'an (6)**

### **Views Of 'Ulama**

Forgetting : "Today We Forget You As You Have Forgotten This Day Of Yours" (Qur'an 45:34),

Ibn Jarir Al-tabari (D. 310/922); Who Explains The Above Verse As Meaning: "'This Day, Resurrection Day, We Shall Forget Them,' So As To Say, 'We Shall Abandon Them To Their Punishment'" [Emphasis Mine] (Tabari, Jami' Al-bayan [Beirut: Dar Al-fikr, 1405/1984], 8.202).

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.



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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 Qur'an (7)**

### **Views Of 'Ulama**

Hands : And The Sky We Built With Hands; Verily We Outspread [It]" (Qur'an 51:47),

Al-tabari Ascribes The Figurative Explanation (Ta'wil) Of With Hands As Meaning "With Power (Bi Quwwa)" Through Five Chains Of Transmission To Ibn 'Abbas (D. 68/687), Mujahid (D. 104/722), Qatada [Ibn Da'ama] (D. 118/736), Mansur [Ibn Zadhan Al-thaqafi] (D. 131/749), And Sufyan Al-thawri (D. 161/778) (Jami' Al-bayan, 27.7–8).



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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 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),

Al-Tabari Says, "A Number Of The Exegetes Of The Companions (Sahaba) And Their Students (Tabi'in) Held That It [A Day When Shin Shall Be Exposed] Means A Dire Matter (Amr Shadid) Shall Be Disclosed [Emphasis Mine] [N: The Shin's Association With Direness Being That It Was Customary For Arab Warriors Fighting In The Desert To Ready Themselves To Move Fast And Hard Through The Sand In The Thick Of The Fight By Lifting The Hems Of Their Garments Above The Shin. This Was Apparently Lost Upon Later Anthropomorphists, Who Said The Verse Proved 'Allah Has A Shin,' Or, According To Others, 'Two Shins, Since One Would Be Unbecoming']" (Jami' Al-bayan, 29.38). Al-Tabari Also Relates From Muhammad Ibn 'Ubayd Al-muharibi (D. 245/859), Who Relates From Ibn Al-mubarak (D. 181/797), From Usama Ibn Zayd [Al-laythi] (D. 153/770), From 'Ikrima [Ibn 'Abdullah Al-barbari] (D. 104/723), From Ibn 'Abbas (D. 68/687) That Shin In The Above Verse Means "A Day Of War And Direness (Harb Wa Shidda)" [Emphasis Mine] (Ibid., 29.38). All Of These Narrators Are Those Of The Rigorously Authenticated (Sahih) Collections Except Usama Ibn Zayd, Whose Hadiths Are Well Authenticated (Hasan).



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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 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,"

Imam Al-bayhaqi (D. 458/1066) Records That [Muhammad Ibn Yusuf] Al-farabri (D. 320/932) Related From The Hadith Master Imam Al-bukhari (D. "The Meaning Of Laughter In It Is Mercy" [Emphasis Mine] (Bayhaqi, Kitab Al-asma' Wa Al-sifat [1358/1939. Reprint. Beirut: Dar Ihya' Al-turath Al-'arabi, N.D.], 298).

- Coming. The Hadith Master (Hafiz) Ibn Kathir (D. 774/1373) Reports That Imam Al-bayhaqi (D. 458/1066) Related From Al-hakim (D. 405/1014), From Abu 'Amr Ibn Al-sammak (D. 344/955), From Hanbal [Ibn Ishaq Al-shaybani] (D. 273/886), The Son Of The Brother Of Ahmad Ibn Hanbal's Father, That "Ahmad Ibn Hanbal (D. 241/855) Figuratively Interpreted The Word Of Allah Most High,

"And Your Lord Shall Come . . .' (Qur'an 89:22),

"As Meaning 'His Recompense (Thawab) Shall Come'" [Emphasis Mine]. Al-bayhaqi Said, "This Chain Of Narrators Has Absolutely Nothing Wrong In It" (Ibn Kathir, Al-bidaya Wa Al-nihaya [Beirut: Dar Al-kutub Al-'ilmiyya, 1985/1405], 10.342).



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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 Qur'an (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."

In Surat-ul-baqarah, Ayah 115, Allah Said: (فَأَيْنَمَا تُؤَلُّوْا فَتَمَّ وَجْهُ اللَّهِ) Imam Mujahid, The Student Of Ibn ^Abbas, Said That The Word Wajh Means 'Qiblah,' I.E., The Direction Of Prayers During The Voluntary Prayers While Traveling And Riding On An Animal. Yet, The Mushabbihah Insist On Taking The Literal Meaning; They Say The Term, Wajh, Means 'Face.'



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### Views Of 'Ulama

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

- a. Ahmad Ibn Hanbal : [An Indication Of The Power Of Allah Has Come.] In His Book, Manaqib ahmad, Hafidh Imam Al Bayhaqi, Established That The Sanad (Chain) Of Narrators Is Sahih (Authentic).
- 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 Mushabbihah Insist On Taking The Literal Meaning And Say That Ja'a Means "Your Lord Comes" (I.E., From One Place To Another.)



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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 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 رسول الله صلى الله عليه وسلم: ينزل ربنا كل ليلة. رواه البخاري. أي ينزل بأمره. 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.

Ibn Hajar Al Asqalaniyy (773 H- 852 H), In His Book, Al Fath ul Baariy (An Explanation Of The Meaning Of Swahih Al bukhariyy), Volume 6, Page 39-40, Said: " ..... In Reference To Al Bukhariy's Saying That The Attribute Of Allah, Ad-dwahik, Means 'Mercy,' It Is Closer To Say That It Means 'Acceptance Of Deeds.' Yet, The Mushabbihah Insist On Taking The Literal Meaning, And They Say That Allah Smiles, Or Laughs.



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## 2. The Statement Of Faith And The Position Of 'Ali For Shi'i 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



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

- a. (Ibn Majah Vol. 1, Book 1, Hadith 154) The Messenger Of Allah, Peace Be Upon Him, Said, "The Most Merciful Of My Ummah To My Ummah Is Abu Bakr. The Most Severe Of Them In The Religion Of Allah Is 'Umar. The Most Shy Of Them Is 'Uthman. And The Best Judge Among Them Is 'Ali B. Abi Talib."
- b. (Ibn Majah Vol. 1, Book 1, Hadith 119) It Was Narrated That Hubshi Bin Junadah Said: "I Heard The Messenger Of Allah Say: 'Ali Is Part Of Me And I Am Part Of Him, And No One Will Represent Me Except 'Ali.'"



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

- a. (Ibn Majah Vol. 1, Book 1, Hadith 120) 'Abbad Bin 'Abdullah Said: "'Ali Said: 'I Am The Slave Of Allah And The Brother Of His Messenger. I Am The Greatest Teller Of The Truth (Siddiq Akbar), And No One Will Say This After Me Except A Liar. I Prayed Seven Years Before The People."
- b. (Ibn Majah Vol. 1, Book 1, Hadith 145) Zaid Bin Arqam Said: "The Messenger Of Allah Said To 'Ali, Fatimah, Hasan And Husain: 'I Am Peace For Those With Whom You Make Peace, And I Am War For Those With Whom You Make War.'"



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## 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. (مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ)" 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."



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## 3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (1)

- a. (19: 15) (وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا) Peace On Him The Day He (Yahya) Was Born, And The Day He Died And The Day He Shall Be Raised Alive!
- b. (19: 33) (وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَأُبْعَثُ حَيًّا) (Peace On Me The Day I (Isa) Was Born, And The Day I Die, And The Day I Shall Be Raised Alive)
- c. (14:5) (وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ) We Verily Sent Moses With Our Revelations, Saying: Bring Your People Forth From Darkness Unto Light. And Remind Them Of The Days Of Allah (وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ). Lo! Therein Are Revelations For Each Steadfast, Thankful (Heart).



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## **3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (2)**

- a. (Bukhariy Vol. 6, Book 60, Hadith 202) Narrated Ibn `Abbas: When The Prophet (S) Arrived At Medina, The Jews Were Observing The Fast On 'Ashura' (10th Of Muharram) And They Said, "This Is The Day When Moses Became Victorious Over Pharaoh," On That, The Prophet (S) Said To His Companions, "You (Muslims) Have More Right To Celebrate Moses' Victory Than They Have, So Observe The Fast On This Day."
- 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.



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## 3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (3)

- a. (10: 58) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ (Say: In The Bounty Of Allah And In His Mercy: Therein Let Them Rejoice (فَلْيَفْرَحُوا)). It Is Better Than What They Store
- b. (21:107) وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (We Sent Thee Not Save As A Mercy For The Peoples.)
- 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)]



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## 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. (93: 11) (وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ) Therefore Of The Bounty Of Thy Lord Be Thy Discourse

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## 3. The Opinions Regarding The Celebration Of The Birthday Of The Prophet (S) (5)

### Food For Thought

- a. Muharram = 10<sup>th</sup> – 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 Hudaibiyah / Bay’atur Ridwaan + Umrah
- l. Dhul Hijja = Hajj / Qurbani / Ibrahim (As) / Islam’il (As)



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# The oneness of god - tawheed

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## 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 ?)



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

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

(Nasa'i 1578) Jabir Bin 'Abdullah Said The Prophet Said: 'The Worst Of Things Are Those That Are Newly Invented; Every Newly-invented Thing Is An Innovation And Every Innovation Is Going Astray, And Every Going Astray Is In The Fire.'

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 عُمَرُ نِعَمَ الْبِدْعَةُ هَذِهِ) ('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) (قَالَ عُمَرُ نِعَمَ الْبِدْعَةُ هَذِهِ) (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 Replied, "I Love This Surah." The Prophet (S) Said, "Your Love For This Surah Will Make You Enter Paradise."



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## 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."

Response: (Tirmidhi Vol. 4, Book 11, Hadith 2457) At-tufail Bin Ubayy Bin Ka'b Narrated From His Father Who Said: "When A Third Of The Night Had Passed, The Messenger Of Allah (s) Stood And Said: 'O You People! Remember Allah! Remember Allah! The Rajifah Is Coming, Followed By The Radifah, Death And What It Brings Is Coming, Death And What It Brings Is Coming!'" Ubayy Said: "I Said: 'O Messenger Of Allah! Indeed I Say Very Much Salat For You. How Much Of My Salat Should I Make For You?' He Said: 'As You Wish.'" [He Said:] "I Said: 'A Fourth?' He Said: 'As You Wish. But If You Add More It Would Be Better For You.' I Said: 'Then Half?' He Said: 'As You Wish. And If You Add More It Would Be Better [For You].'" [He Said:] "I Said: 'Then Two-thirds?' He Said: 'As You Wish, But If You Add More It Would Be Better For You.' I Said: 'Should I Make All Of My Salat For You?' He Said: 'Then Your Problems Would Be Solved And Your Sins Would Be Forgiven.'"



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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.**

### **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 Flesh 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.



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### **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."



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

Rabi'a Al '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.

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

Dhun-nun Abu Faid Thawban Ibn Ibrahim Al-misri (180 – 245 H H):

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



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### 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.



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

Husayn Al Nuri (225 – 294 H)

I Had Supposed That, Having Passed Away  
From Self In Concentration, I Should Blaze  
A Path To Thee, But Ah! No Creature May  
Draw Near Thee, Save Thy Appointed Ways.  
I Cannot Longer Live, Lord, Without Thee;  
Thy Hand Is Everywhere: I May Not Flee.

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.



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### 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?

Whether The Night Of Separation Should Be Short Or Long,  
My Closest Friend Is My Hope Of You, Remembering You.

I'm So Happy If It Makes You Happy To Be Destroying Me  
Because Whatever You Choose, My Killer... I Choose Too!



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### 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.



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### 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?



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### 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.



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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.”



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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.**

### **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



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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."



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## 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).
- b. But Junayd Said To Him, "Beloved Al-Hallaj, Be Careful About The Secret Of Allah. Do Not Give It To Those Who Cannot Understand It." Then He Added, "The Time Will Soon Come When You Will Set Fire To A Piece Of Wood."
- 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.



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

Food For Thought

- (9: 117) (إِنَّهُ بِهِمْ رُؤُوفٌ رَحِيمٌ) Allah = Compassionate, Merciful  
(9: 128) (بِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ) Muhammad = Kind, Affectionate, Merciful
- (59: 23) (هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ) ... Allah Is Al Jabbar  
(28: 19) (إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ) .... Musah = Jabbar
- (59: 23) Allah = Al Malik, Al Mu'min  
Human Being And Muslims Also Earn Such Title But With Different Implication
- (82: 6) (بِنَا أَيْهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ) .... Allah = Al Kareem  
(44: 17) (وَجَاءَهُمْ رَسُولٌ كَرِيمٌ) ... Prophet = Kareem  
(12: 31) (إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ) .... Angel = Kareem  
(56: 77) (إِنَّهُ لَفُرْقَانٌ كَرِيمٌ) ... Qur'an = Kareem  
(23: 116) (هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ) ... 'Arsh = Kareem  
(27: 29) (إِلَيَّ كِتَابٌ كَرِيمٌ) ... Letter = Kareem



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