

UNLOCKING ALLAH'S SECRETS,
IS IT TRUE ACCORDING TO THE FAITH OF SHIAH
ALI, THE PROPHET MUHAMMAD SAW WITH ALI
BIN ABI THALIB BECOME ONE AND ONE SOUL

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Stockholm - SWEDEN
February,16 2022

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DOES ANFUSANA REALLY IN ALI IMRAN 3:61 MEANING THE RASULULLAH SAW WITH ALI BIN ABI THALIB ONE SOUL

Before I write down the question of whether it is true that according to the Shia belief of Ali, the Prophet Muhammad saw and Ali bin Abi Talib are united and of one soul, first the author asks forgiveness from Allah SWT. Here I am trying to open the veil that covers the secret about whether it is true that according to the Shia belief of Ali, the Prophet Muhammad saw and Ali bin Abi Talib are one and one soul.

Now, we are still focusing our minds on uncovering the secrets that are hidden behind the verse: *"Whoever argues with you about the story of Jesus after the arrival of knowledge, then say: "Come on, let us call our children and your children, our wives and our wives. -your wife, ourselves and you; then let us turn to Allah and ask that the curse of Allah be upon those who lie (Ali Imran: 3:61)*

Apparently, here Allah has declared "...ourselves...(Ali 'Imran: 3:61) which according to Ali's Shia belief concerns anfusana or "...ourselves...(Ali 'Imran: 3: 61) which is interpreted by the Prophet Muhammad saw with Ali bin Abi Talib as soul or Ali bin Abi Talib is part of the Prophet Muhammad saw himself.

Now the question is,

Is it true according to the Shia belief of Ali Anfusana or "...ourselves...(Ali 'Imran: 3:61), the Prophet Muhammad saw and Ali bin Abi Talib were one soul or Ali bin Abi Talib was part of the Prophet Muhammad saw himself?

Now, the definition of anfusana or "...ourselves...(Ali 'Imran: 3:61) is the Prophet Muhammad saw and Ali bin Abi Talib who have the same attitude, action and belief in converting with the Najran Christian delegation. Where the Prophet Muhammad saw and Ali bin Abi Talib unite the same attitude and action in converting with the Najran Christian delegation.

So the notion of "...ourselves...(Ali 'Imran: 3:61) is not interpreted by the Prophet Muhammad saw with Ali bin Abi Talib one soul or Ali bin Abi Talib is part of the Prophet Muhammad himself in terms of changing with the parties. Najran Christian delegation.

Furthermore, anfusana or "...ourselves... (Ali 'Imran: 3: 61) which is defined by having the same attitude, action and belief is also stated in verse 130 of Surah Al-An'am although it is interpreted by the similarity in testifying. about the faults of each: *"O class of jinn and humans, have there not yet come to you apostles from your own class, who conveyed to you My verses and warned you against your meeting with this day? They say: "We bear witness against ourselves", the life of the world has deceived them, and they bear witness against themselves, that they are disbelievers." (Al-An'am: 6:130)*

Now, the notion of anfusana or "...ourselves...(Al-An'am: 6:130) shows the similarity in testifying to each other's guilt as a result of being deceived by the life of this world. Where our own testimony is between humans and jinn, between jinn and jinn and between humans and humans.

So by sharing the bodies of different beings, it is impossible for them to be said to be one self or a soul or part of a soul from another.

Also this anfusana or ourselves which is defined by similarity in attitude, act of bermubalah or similarity in testifying to each other's faults, is also found in verse 23 of Surah Al-A'raf which is defined as the similarity of persecuting oneself by following the temptations of the devil in heaven. : **"Both said: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy on us, surely we will surely be among the losers. (Al-A'raf, 7:23)**

Well, the prayer of Prophet Adam and Siti Eve stated in the words anfusana or **"...ourselves...(Al-A'raf, 7:23)** shows that there are similarities in the actions or actions of Prophet Adam and Siti Eve who violated the law. Allah's prohibition by following the temptations of Satan.

So, by digging anfusana or **"...ourselves...(Ali 'Imran: 3:61), "...ourselves...(Al-An'am: 6:130), "...ourselves...(Al-A'raf, 7:23)** shows that anfusana or our selves does not indicate the understanding of one soul or part of the soul from another, but rather describes the similarity of attitudes, actions, deeds and testimonies.

Therefore, if the word anfusana **"...ourselves...(Ali 'Imran: 3:61)** it is interpreted that the Prophet Muhammad saw Ali bin Abi Talib as one soul or Ali bin Abi Talib is part of the Prophet Muhammad saw himself is not true and not true. in accordance with the content of the verse **(Ali 'Imran: 3: 61)** which concerns the matter of changing.

Precisely what is true and in accordance with the context of the content and intent of the verse **(Ali 'Imran: 3:61)** regarding anfusana or ourselves about bermubalah is the Prophet Muhammad saw and Ali bin Abi Talib who have the same attitude, action and belief in changing mubalah with the delegation Najran Christians.

Where the Prophet Muhammad saw and Ali bin Abi Talib unite the same attitude and action in converting with the Najran Christian delegation.

IS THE REALITY OF NISAA'ANA IN ALI IMRAN 3:61 MEANING THE RASULULLAH SAW WAS ONE SOUL WITH ALI BIN ABI THALIB WHO WAS WIFE FATIMAH ZAHRAH

Now, whether nisaa'ana or **"...our wives...(Ali 'Imran: 3:61)** referred to in verse 61 of Ali Imran's letter shows the Prophet Muhammad saw who is united or united with Ali bin Abi Talib whose wife is Fatimah Zahrah?

Well, the word nisaa'ana or **"...our wives... (Ali 'Imran: 3: 61)**, it turns out that in its realization when a mubalah will be carried out with the Najran Christian delegation, it is only represented by Ali bin Abi Talib's wife, namely Fatimah Zahrah , is not represented by the wives of the Prophet Muhammad saw.

Now the question is,

Whether by not representing the wife of the Prophet Muhammad saw in the context of carrying out mubalah then it is interpreted as nisaa'ana or **"...our wives... (Ali 'Imran: 3: 61)** become one or the union of the Prophet Muhammad saw himself with Ali? bin Abi Talib whose wife is Fatimah Zahrah?

So, interpreting the word nisaa'ana or "...our wives...(Ali 'Imran: 3:61) without the presence of the wives of the Prophet Muhammad saw, at the time of mubahalalah with the Christian delegation of Najran by being united or unifying themselves. Prophet Muhammad saw with himself Ali bin Abi Talib who is married to Fatimah Zahrah, then this interpretation is an interpretation that does not have a strong textual grip.

Why ?

Because in the absence or not representing the wives of the Prophet Muhammad saw when they are about to change, then these situations and circumstances do not change the word of Allah SWT regarding nisaa'ana or our wives becoming our two single wives or united souls.

So it can be said that the wife of the Prophet Muhammad saw who was united or united with Ali bin Abi Talib was Fatimah Zahrah. Because the Prophet Muhammad saw was united or united with Ali bin Abi Talib who was married to Fatimah Zahrah.

Well, this is where the error in interpreting the word nisaa'ana or our wives is not represented by the presence of the wives of the Prophet Muhammad saw, but only by the wife of Ali bin Abi Talib by turning towards unity or the union of the Prophet Muhammad saw with Ali bin Ali. Abi Talib.

Or in other words approach the conception of the oneness or the conception of Christian teachings with the concept of the Holy Trinity. If Christian teachings use the concept of the most holy trinity, while the teachings of those who interpret Nisaa'ana or our wives in verse 61 of Ali Imran's letter with a singular interpretation or the union of the Prophet Muhammad saw with Ali bin Abi Talib, or in other words the concept of the dual self of the Prophet Muhammad saw and Ali bin Abi Talib with one wife Fatimah Zahrah.

Or it could also be called one in two and two in one. Where is almost the same as the concept of the holy trinity of Christianity, namely three in one and one in three.

Then what is still being questioned, why is it possible that the nisaa'ana or our wives in verse 61 of Ali Imran's letter which in reality is not represented by the wives of the Prophet Muhammad saw, but only by the wife of Ali bin Abi Talib is interpreted as oneness or unification of the self. Prophet Muhammad saw with Ali bin Abi Talib?

Well, it seems that here the people who interpret this do not understand and do not understand that in the word nisaa'ana or our wives do not have to or absolutely must be present, represented by their respective wives when they are doing mubahalalah, but it is enough to declare Prophet Muhammad saw with "ta'alau nad'u" or "...Let us call...(Ali 'Imran: 3:61)

Then after each knows that it will change, then each of those who have different opinions pray to Allah SWT in earnest, so that Allah SWT will curse those who lie.

Furthermore, from the facts and evidence shown by the Prophet Muhammad saw when he was about to change with the Najran Christian delegation, Ali bin Abi Talib, Fatimah Zahrah, Hasan bin Ali bin Abi Talib and Husen bin Ali bin Abi Talib proved that the Prophet Muhammad's side was ready. sacrificed his family and blood descendants to do mubahalalah about Prophet Isa (as).

Where the way the Prophet Muhammad saw displayed his family and blood descendants in the context of converting had made the Najran Christian delegation back and withdraw their intention to convert.

With the argument that how is it possible and unreasonable if the Prophet Muhammad saw wanted to sacrifice his own family and blood descendants cursed by Allah SWT due to mubahalah, if the side of the Prophet Muhammad saw regarding Prophet Isa as was on the side of the wrong or on the side of a liar.

If the Prophet Muhammad saw was not sure that Allah SWT would grant his prayer to bring down the curse, surely the Prophet Muhammad saw would not have brought with him his family and descendants of his own beloved blood.

If the Prophet Muhammad saw was not sure about the Islamic message he brought, so that the true religion of the Najran Christian delegation was, then surely the Prophet Muhammad saw would not have sacrificed Ali bin Abi Talib, Fatimah Zahrah, Hasan bin Ali bin Abi Talib and Husen bin Ali bin Abi Talib to change with the Najran Christian delegation.

CONCLUSION

The conclusion that can be drawn from the explanation above is that the word anfusana or ourselves in verse 61 of Ali Imran's letter is not the Prophet Muhammad saw with Ali bin Abi Talib soulful or Ali bin Abi Talib is part of the Prophet Muhammad saw himself in converting, but the Prophet Muhammad saw with Ali bin Abi Talib had the same attitudes, actions and beliefs in converting with the Najran Christian delegation.

With the absence or not representing the wives of the Prophet Muhammad saw when they are about to change, then these situations and circumstances do not change the word of Allah SWT concerning nisa'ana or our wives becoming our wives who are single or united in spirit. So it can be said that the wife of the Prophet Muhammad saw who was united or united with Ali bin Abi Talib was Fatimah Zahrah, because the Prophet Muhammad saw was united or united with Ali bin Abi Talib who was married to Fatimah Zahrah. This is what is diverted towards the unification or union of the Prophet Muhammad saw himself with Ali bin Abi Talib.

Or in other words approach the conception of the oneness or the conception of Christian teachings with the concept of the most holy trinity.

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