



SHAIKH
AL GHAZALI

رحمة الله عليه

PART - II

SHAIKH MIR ASEDULLAH QUADRI

SHAIKH AL-GHAZALI

(رحمته الله عليه)

PART - II

**AL-GHAZALI'S CONTRIBUTION TO
THE REVIVAL OF ISLAMIC TEACHINGS**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

1. AL-GHAZALI'S CONTRIBUTION TO THE REVIVAL OF ISLAMIC TEACHINGS

Shaikh Al-Ghazali was a prolific writer. He is reported to have written many books on various Islamic subjects, out of which 70 are reported to have survived. Most of his books were revolutionary in nature, based on his research and personal observations. The gist of his explanations in these books as to what he wanted to explain are described below.

2. CHILDREN'S EDUCATION

Al-Ghazali wrote, early childhood development should be focused to develop a program to mold the young minds of children in the Madrasas. Schools are the places for socialization and development of cultural bonds between students belonging to different regions and cultures. Schools play a central role in the achieving expertise in language, morality, and collective behavior.

He emphasized incorporating physical fitness programs into the curricula, such as games and physical exercises that were important in the development of young minds. In addition, the understanding of sharing cultures in the classrooms is important to achieve a civic harmony that would be expressed outside the classroom in the shape of kindness to one another. In this context, the role of teachers is important. The education should be centered on Islamic laws, knowledge about Allah (عَزَّ وَجَلَّ) and His attributes and memorizing the Qur'an, etc. The respect of teacher by students and kindness of teachers towards their students should be the hall mark of the schools. He stressed that the teachers needed to pay attention to the individual learning paces of their students so that they could be helped to achieve academic success and personal development at their own pace.

3. INTEGRATION OF ISLAMIC SUFISM WITH ISLAMIC SHARIA

Al-Ghazali played an important role in spreading Islamic Sufism and Islamic Sharia side by side. He was, perhaps the first scholar who tried to consolidate Islamic Sufism and the laws of Sharia together. He described that Islamic Sufism compliments Islamic Sharia, and both these subjects cannot be separated.

Al-Ghazali succeeded in gaining widespread acceptance for Sufism and rejection of philosophy in Muslim society. He also refuted the beliefs of Batiniya (Islamaili) sect. He wrote many books criticizing their beliefs in the light of Quran and Ahadith. This sect had emerged in Persian territories and were powerful during Al-Ghazali's time. Nizam al-Mulk was assassinated by the members of this sect. With his efforts, their influence on Muslims was significantly reduced.

4. THEOLOGICAL WORKS

Al-Ghazali wrote two books titled 'The Middle Path in Theology (الاقتصاد في الاعتقاد), and (ii) 'The Jerusalem Epistle' (الرسالة القدسية). The former was composed towards the end of his stay in Baghdad, the latter soon afterwards in Jerusalem. The theological position expressed in both his books are based on Ash'ari school of thought.

The followers of Muatazila Sect denied the existence of the attributes of Allah (عَزَّ وَجَلَّ). Al-Ghazali refuted Muataliza's beliefs and wrote many books explaining various issues in this context. Al-Ghazali's explanations are scholarly, detailed, and complex. I have provided below the jist of these in simple terms for people's understanding.

(a) Allah (عَزَّ وَجَلَّ) and His attributes

Allah's (عَزَّ وَجَلَّ) person (Zaat) is the source of all existence in this Cosmos. It is the essence of all. He is there from the beginning and will remain there forever. He is the antecedent and recourse of all existing things.

It is in Quran - قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ - [O'Prophet - صلى الله عليه و آله وسلم , say, Allah is one (and one all the way. His Being does not contain elements. He is not a compound). Allah is independent (everybody is dependent upon Him). He does not have children (He has not given birth to anyone). Nobody has given birth to Him. (Allah is there from the beginning and no one precedes Him). No one can match Him or can equal Him.] (**Al-Ikhlās 1-4**).

The State of 'Divinity' (Martaba Uloohiyat - مرتبه الوحيه) is the epitome of all perfection; and all attributes are its details. The state of divine attributes is called 'Divine Radiance' (Jabaroot - جبروت).

The Divine attributes are 'precise unity', in context of 'intention and derivative'; meaning, these are derived from one Unity (ذات), and are different from Unity in context of their meanings. They have different appellations (names), and their traces and meanings are different from each other.

See the logicians say that Zaid's person is outside but the human mind analysis it and extracts and derives many aspects like 'Zaid's being rational, intentionally active, having name and three-dimensional body. Whereas the intention and external existence of all these (derivations) are precise person of Zaid.

In the same way, the divine attributes are derivable, not contiguous. The contiguous attribute exists outside, in association with the 'mentioned person'. Like the paint of the wall. Since 'Being' is the precise unity of the independent Almighty, nothing can ever emerge out of it. Whether these are the attributes and epithets (names) of the 'Independent Almighty' or the 'persons of possibilities' (creatures). Therefore, whatever is there other than Allah is derivable. And 'Divine Unity' is encircling everything is proven (meaning nothing is outside divine unity).

It is in Quran - أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ - [Do they not know that He encompasses all things?] (**Fussilat - 54**)

All 'Divine attributes' are distinct from each other. Each has different meaning. Each has different traces. However, the plentifulness of epithets (names), attributes does not entail external existence of numerous unities because 'divine epithets' are the derivable aspect of one and the same 'Unity' which is 'Independent Unity'.

(b) Allah (عَزَّ وَجَلَّ) creates human beings with His prior knowledge

From the tiny invisible particles (like proton, electron) to the mighty stars and heavens, everything is known to Allah (عَزَّ وَجَلَّ) prior to their creation. He created them with His prior knowledge. He was aware of their individual facts and characteristics before their creation.

When Allah (عَزَّ وَجَلَّ) wants to create a thing, He looks at its 'fact' which is there in His knowledge and commands 'Be', and there it comes into existence. This is external existence of that fact (thing).

It is in Quran - إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ [A thing We want to create, We only say 'Be', and there it is (it comes into existence)] (An Nahl - 40).

Before the command of 'Be', the things were in internal existence or in Allah's (عَزَّ وَجَلَّ) knowledge as individual facets or units of His Knowledge. Internal or external existence, both are within the Knowledge of Almighty. Nothing can come out of Allah's Unity.

It is in Quran - وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ [And they (Humans) will never compass anything of His Knowledge except that which He wills.] (Al-Baqara - 255).

Allah (عَزَّ وَجَلَّ) created everything as per its fact. Meaning Allah (عَزَّ وَجَلَّ) knew before creating every single human being, how he is, what is expected of him and how he will behave in the world.

You cannot question and why the tiger does not eat grass or why the goat does not eat meat. It is their individual nature.

Similarly, Allah (عَزَّ وَجَلَّ) creates human beings and since he is Wise, he creates the opportunities for every human being to act the way he wants. Allah (عَزَّ وَجَلَّ) will not make a good-natured man to go and steal. Therefore, every person is responsible for the acts he is doing, even though his actions are created by Allah (عَزَّ وَجَلَّ). Allah (عَزَّ وَجَلَّ) has provided limited free will to everyone to choose between good and bad. The one who does good, is rewarded and the one who does bad is punished. This is the requirement of justice.

The followers of Muatazila sect emphasize on human reasoning to an extent that they keep reasoning ahead of revelation.

Human reasoning has limitations as the mental capacities of human beings to grasp things are limited. This is the reason, there should be fine balance between the revelation and reasoning. We need to pray Allah (عَزَّ وَجَلَّ) to expand our chest to know more about Him and His commandments within the parameters of the teachings of the Quran and Sunnah because these are the ultimate sources available.

Muatazila believed that Allah (عَزَّ وَجَلَّ) cannot be seen by human beings. Al-Ghazali said that vision of Allah is a knowledge which is beyond the comprehension of corporeal mind which can only be perceived spiritually with the eyes of the heart.

I have explained this issue below in simple language which can be understood by anyone who reads it carefully.

(c) The sighting of Allah's (عَزَّ وَجَلَّ) Tajalli

Absolute Existence of Allah (عَزَّ وَجَلَّ) cannot be manifested in a shape, body, form of any kind - exclusive, divine or creature like. Allah (عَزَّ وَجَلَّ) is free from time, place, form, and composition, physical or spiritual. He does not live in a place and is not made up of parts like hands, eyes, face, etc. He is pure from the consideration of any kind of body; physical, spiritual, visible, or invisible. His Unity (Zaat-e-Elahi) cannot be expressed within the limitations of time, space, and dwelling. Therefore, it cannot be seen by human beings, from their physical eyes or the eyes of their hearts or spiritual eyes. No one can see Allah (عَزَّ وَجَلَّ), including Prophets, Awliya Allah or anyone, in this world, or in Hereafter, or beyond. This is the meaning of the following Quranic verses that negate the vision of Allah.

It is in Quran - لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ [Nothing is like Him, and He is the Seer and Hearer.] (Ash-Shura - 11).

It is in Quran - لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ [Peoples' eyes (be it physical eyes or heart eyes or spiritual eyes) cannot see Him, He sees their eyes (them). He has minute vision and is aware of everything. (Al-An'aam - 103).

It is in Quran - وَمَا كَانَ لِنَبٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ [It is not fitting for a human being that Allah should speak to him except by inspiration, or from behind a veil, or by sending of an Apostle to reveal, with Allah's permission, what Allah wills, for He is Most High, All Wise.] (Ash-Shura - 51).

Whoever has seen Allah (عَزَّ وَجَلَّ), has either seen His Tajalli-e-Zaati (نور) or Tajalli-e-Sifaati (in the shape of His creatures).

When Allah (عَزَّ وَجَلَّ) reflects His Tajalli-e-Zaati, everything vanishes and only a bright white light is witnessed.

When Musa (عليه السلام) requested Allah to see Him, Allah (عَزَّ وَجَلَّ) reflected his Tajalli-e-Zaati on the mountain, it vanished and what Musa (عليه السلام) could witness was a bright light. The reflection of Tajalli-e-Zaati also affected Musa (عليه السلام) and he went into the state of annihilation (فنائيت). After some time, he came back into his senses.

In the state of Fana, Tajalli-e-Zaati overtakes, and the human being ceases to exist momentarily even though his body remains at that place. After some time when this state is over, the human being comes back to his existence (senses).

The state of Fana is different from the state of physical unconsciousness. When a person is unconscious, he becomes unaware of what is happening to him or around him, but he exists in his body in an unconscious state.

In the state of Fana, the existence of Allah (عَزَّ وَجَلَّ) overtakes the existence of the servant and the servant disappears from the Cosmos momentarily. After sometimes, when he comes back to his dependent existence, he can visualize things in the cosmos.

(d) The meaning of Vision of Allah (عَزَّ وَجَلَّ)

We believe in all Quranic verses, in all Ahadith that have reached to us from authentic sources. We also believe in sayings of Sahaba, the interpretations of Imams of Fiqh and Theology and our Shuyook of Ihsan. We have also been commanded to strive to understand issues in the light of Quran and Sunnah.

It is in Quran - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [The people who strive in Our way, We (Allah) show and put them on the right path' (**Al-Ankaboot - 69**).

When we consider this issue, we realize that the meanings of 'Manifestation' are (i) Sign (آيت), (ii) Refulgence (تجلي), (iii) Expression (إظهار), (iv) Appearance (ظهور), and (v) Materialization (تجسد or التحقق).

(e) What is Tajalli-e-Sifaati?

There are 99 famous names of Allah (عَزَّ وَجَلَّ). Name is the mixture of Zaat (person) + Sifat (attribute). Allah's (عَزَّ وَجَلَّ) name is "Rahman", (الرحمن - Compassionate) meaning it is the mixture of His Zaat + His attribute of compassion (towards His creatures). Similarly, His name is "Raheem", (الرحيم - Merciful) which is the mixture of His Zaat + His attribute of Mercy (towards His creatures). The same is the case with His other names (epithets of Allah-عَزَّ وَجَلَّ).

Allah (عَزَّ وَجَلَّ) likes to show His "Compassion", His "Mercy" and His other attributes to His creatures so that they see His magnificence, independence (self-subsistence) and their dependence upon Him. Thus, Allah's (عَزَّ وَجَلَّ) Tajalliyat-e-Asma wa al-Sifaat or Signs (الآيات) appear in front of us in various shapes and forms continuously.

It is in Quran - وَقُلْ الْحَمْدُ لِلَّهِ سِيرِكُمْ ؕ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ - [(Say O' Prophet ﷺ) Praise be to Allah. He will show you His signs and you will recognize them. Your Lord is not heedless of anything you do.] (**An-Naml - 93**).

The entire cosmos and all worlds in it, are the places of manifestation of Allah's (عَزَّ وَجَلَّ) Signs or Tajalliyaat which can appear in any form or shape.

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that Prophet Mohammad (صلى الله عليه و آله وسلم) said, I saw my Lord, the Exalted and Glorious in the most beautiful form. Akrama (رضي الله تعالى عنه) said, on this I submitted, does not Allah (عَزَّ وَجَلَّ) say that "peoples' eyes cannot perceive Him. He perceives their eyes.", then Ibn Abbas (رضي الله تعالى عنه) said, Hey,' this is true when Allah's (عَزَّ وَجَلَّ) refulgence (Tajalli) is from the divine light which is the "Light of His Unity". Prophet Mohammad (صلى الله عليه و آله وسلم) has seen his Sustainer (Rab) twice". (**Tirmidhi**).

It is in Hadith - Abdullah bin Shaqiq reported, 'I said to Abu Dharr (رضي الله تعالى عنه), had I seen the Apostle of Allah (صلى الله عليه و آله وسلم), I would have asked him. He (Abu Dharr - رضي الله تعالى عنه) said, what is that thing that you wanted to inquire of him? He said, 'I wanted to ask him whether he had seen his Lord. Abu Dharr (رضي الله تعالى عنه) said, 'I, in fact, inquired of him, and he replied, I saw Light نُور (Allah's Tajalli-e-Zaati). (**Muslim**).

The above Ahadith clearly distinguish between Manifestation of Allah's (عَزَّ وَجَلَّ) Tajalli-e-Zaati (which is referred to as 'Light of His Unity') and Tajalli-e-Sifaati - Manifestation of Allah's (عَزَّ وَجَلَّ) Attributes.

Prophet Mohammad (صلى الله عليه و آله وسلم) saw Allah in both Tajalli-e-Zaati and Tajalli-e-Sifaati. In Tajalli-e-Zaati, what the Prophet (صلى الله عليه و آله وسلم) witnessed was formless light (نُور); and in Tajalli-e-Sifaati, the Prophet (صلى الله عليه و آله وسلم) saw Allah in the shape of a human being.

In this context, the following points are important.

(1) Sighting of Allah (عَزَّ وَجَلَّ) in Tajalli-e-Asma wo Sifaat will be in the shape of His creatures or in the shape of a human being or any other shape.

(2) Sighting of Allah (عَزَّ وَجَلَّ) in Tajalli-e-Zaati is (نور) is formless light.

(3) If a person has seen Allah (عَزَّ وَجَلَّ) in a dream in the shape of human being and he remembers that shape and dream very well. He can remember that shape and hold it in highest respect. However, it is not allowed for him to draw the picture of that human shape, place it in front of him as Allah's (عَزَّ وَجَلَّ) picture and prostrate. If he does that, it will be treated as Shirk. Similarly, if he considers that what he saw is the shape of Allah (عَزَّ وَجَلَّ) and imaginatively confines / encompasses Allah's (عَزَّ وَجَلَّ) Unity into that shape and performs Salah five times a day with that belief, his Salah will be treated as idol worship.

(4) Salafis, Hindus, Christians (and their likeminded people) have made terrible blunder in understanding Allah's (عَزَّ وَجَلَّ) Unity (Zaat). They imagine Allah (عَزَّ وَجَلَّ) in a physical shape which has eyes, hands, face, body, etc. This kind of belief is Idol worship. Salafis' so-called-Salah five times a day, with this belief, is nothing but absolute idol worship because, as per their belief, they are encompassing/confining/arresting the Unity of Allah (عَزَّ وَجَلَّ) (Zaat-e-Elahi) into an imaginary body sitting on a big chair over the skies. (La Haula wala QuwwataAlla Billah)

5. REFUTATION OF PHILOSOPHY

Al-Ghazali studied philosophy for three years when he was teaching at Nizamia College in Baghdad. After that he wrote the book 'The intentions of the Philosophers' (مقاصد الفلاسفة). Then he wrote another book titled 'The Incoherence of the Philosophers' (تهافت الفلاسفة).

Al-Ghazali has discussed 20 teachings of Philosophers and rejected their claim that these are demonstratively proven. He said none of the arguments in favor of these twenty teachings fulfill the standard of demonstration which are set by the Philosophers themselves. As a matter of fact, the Philosophers in his time were practicing the teaching of their founding philosophers of ancient Greece which do not stand the scrutiny reasoning.

He wrote, the ultimate source of the philosophers' knowledge about God's nature, the human soul, and heavenly spheres are in fact the revelations given to early prophets like Ibrahim and Musa (عليهم السلام). The information made it into the books of the ancient philosopher who falsely claimed that they gain these insights by reason alone.

Al-Ghazali wrote, out of the 20 wrong positions taken by the Philosophers 17 do not pose serious problem in terms of religion as they can be treated as bad 'innovations'. However, there are three teachings from Ibn Rush (Avicenna's) philosophy, namely:

- (1) The world has no beginning and is not created in time.
- (2) Allah's knowledge is limited to the collective groups of His creation, and it does not include individual human beings and their circumstances.
- (3) After death, the souls of human beings will never again return into their bodies.

The above three philosophical teachings are misleading and against the Islamic Sharia, therefore are dangerous. Al-Ghazali issued a fatwa in the end of his book 'The Incoherence of the Philosophers' (تهافت الفلاسفة) saying that anyone who teaches the above three positions publicly is an unbeliever (kafir) and will be treated as an apostate (Murtad).

6. HUMAN BEINGS

Al-Ghazali wrote, Human beings consist of soul and body, but their essence is the soul. The human soul is a spiritual substance totally different from the body. It is something divine (Amr Elahi), which makes possible human knowledge about Allah. He said, the body is a vehicle or an instrument of the soul on the way to the Hereafter. It has various faculties to maintain the bodily activities.

When the main faculties of appetite, anger and intellect are moderate, harmonious, and well-balanced, then we find the virtues of temperance, courage, wisdom, and justice in a person. If there is excess or deficiency in each faculty, we find vicious characteristics. The fundamental cause for these deficiencies or excesses is love of the world.

The purpose of Tazkia Nafs is to rectify these evil dispositions and come close to Allah (). This means transforming the evil traits of the soul through bodily exercises by utilizing the inner relationship between the soul and the body.

Some people say that Al-Ghazali has made use of the philosophical theory of golden mean or golden middle way, from his study of the works of Ibn Miskaway (932–1030). But these people do not know that Ibn Miskaway took it from the teachings of Aristotle. The teachings of golden mean are the teachings of earlier prophets like Ibrahim and Musa (عليهم السلام) which reached to these ancient philosophers from their earlier generations. But these philosophers claimed that these are the results of their mental reasoning.

I have written two books in this context which explain these issues in detail. These are important books. (i) [Understanding Human Self, Soul and Body](#), and (ii) [Understanding mind, heart, faith and bias](#).

7. DIFFERENT WORLDS IN THE COSMOS

Al-Ghazali has explained about the different worlds in the Cosmos. These details are a little complex and confusing. For the benefit of our readers, I have described these worlds below.

(a) The world of Angels

The World of Souls (Aalam-e-Arwah - عالم ارواح) is also termed as 'World of Angels (Aalam-e-Malakoot - عالم ملكوت) and 'World of Commands' (Aalam-e-Amr - عالم امر). The world of souls is free from 'form', weight, period, and place. The creation of souls and their reaching to transcendence (kamaal - كمال) is not gradual, rather instantaneous and in these, primary attributes are compulsorily existing. The angels have seven basic attributes; Life, Knowledge, Will, Power, Hearing, Seeing, and Speech.

It is in Quran - وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ [And our command is but an instantaneous single word like the twinkling of an eye.] (Al-Qamar - 50).

Unlike our creation in the world of manifestation/ physical world (Aalam-e-Shahadah) where we acquire skills and proficiency gradually, (we are born, we grow gradually and reach to the zenith of knowledge and expertise later in our old age), the creation of angels is instantaneous. The moment an angel is born, he becomes proficient in everything that was required of him.

The Unity of Allah (ذاتِ الهی) is eternal antiquity (Sarmadi). There is no one before Allah (عَزَّ وَجَلَّ) . He is existing eternally and will remain so for ever.

The creation of Angels is 'timeless antiquity' (Dahri). We cannot prescribe a time frame for their creation. It is not like ours, which is 'periodic antiquity' (Zamani). We can prescribe a time frame of our creation. Like, the grand father is born first, followed by the son and then the grandson.

It is in Quran - إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ [And when Allah wants to decree His behest, He only says 'Be', and there it is (the thing comes into existence).] (Aal-e-Imraan - 47).

It is in Quran - وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ [And our command is but an instantaneous single word like the twinkling of an eye.] (Al-Qamar - 50).

It is in Quran - قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا [Say (O' Prophet ﷺ) the soul is of the command of my Sustainer'. And mankind have not been given of knowledge except a little." (Isra- 85).

Angels are of two types: (i) Who are busy is special prayers to Allah (عَزَّ وَجَلَّ) , (ii) Angels who are responsible for various works in the Cosmos.

There are 4 Honorable Resolute Angels, as follows.

(i) **Jibreel (عليه السلام)** is nucleus of knowledge in the Cosmos. His creation is unique from other Angels. He has been responsible to bring revelations to all Prophets from Allah (عَزَّ وَجَلَّ). He is the chief architect of major works in the Cosmos.

(ii) **Micha'el (عليه السلام)** is the nucleus of Subsistence in the Cosmos. Among other things, his major responsibility is rainfall on planet Earth.

(iii) **Israfeel (عليه السلام)** is the nucleus of Life in the Cosmos. His major responsibilities include arrangements of the Day of Resurrection.

(iv) **Izra'el (عليه السلام)** is the nucleus of Allah's (عَزَّ وَجَلَّ) Finiteness in the Cosmos. His primary responsibility is to cease the souls of human beings when they die.

There are innumerable subordinate angels who work under the above 4 Resolute Angels. Various assignments of Angels have been mentioned in Quran.

It is in Quran - [Who is an enemy to Allah, and His angels and His Apostles, and Jibreel (عليه السلام) and Michael (عليه السلام), then, look! Allah (Himself) is an enemy to the disbelievers'. (Al-Baqara - 98).

It is in Quran - **فَلَمَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ** [Say (O' Prophet ﷺ), Who is an enemy to Jibreel (عليه السلام) for he is who has revealed (Quran) to your heart by Allah's assent, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.] (Al-Baqara - 97).

It is in Quran - **إِذْ يَتَلَفَّى الْمُتَلَفِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ - مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ** [(Remember!) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (shoulder, to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it).] (Qaaf - 17-18).

It is in Quran - **بَلَىٰ ۗ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ** [Yes, if you hold on to patience and piety, and the enemy comes rushing at

you; your Lord will help you with five thousand angels having marks (of distinction).] (Aal-e-Imraan - 125).

It is in Quran - لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ - تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ - سَلَامٌ هِيَ - [The night of Al-Qadr is better than a thousand months. Therein descend the angels and the Rooh (Jibreel - عليه السلام) on Allah's behest with all Decrees. Peace! (All that night, there is Peace and Goodness from Allah to the believers) until the appearance of dawn.] (Al-Qadar - 3-5).

Angels are responsible for works in Paradise, Hell and for various works related to Cosmic Administration. Angles are appointed for providing comforts or torment to human beings and Jinns after their death. There are various Ahadith giving details of Angels' assignments.

(b) The world of Similitude (عالم مِثَال)

The World of Similitude has face and form. Because of its prolongation, it seems like an 'abode'. But that world is free from space consideration. What we see in the dreams is related to the world of similitude.

The correct vision is of two types; (a) real features like true dreams, the happening is viewed in toto. (b) metaphorical appearances (majaazi sooratain - مجازى صورتين).

The metaphorical appearances are of two types (a) without any addition and non-detrimental from the temporal self (Nafs - نفس), (b) With addition and detrimental from the temporal self/ Anima - Nafs (نفس).

The unveiling (kashf - كشف) or dream viewed metaphorically is 'explicable' (ta'abeer talab - تعبير طلب). The explicator/interpreter/ construer must know the circumstances and idiomatic usage of the language, etc., of the viewer.

The incorrect dreams or unveiling, meaningless nightmares (Asgaas-e-Ahlaam - اصغاث احلام) are self-fabricated and incorrect thoughts. The degree of truthfulness and correctness of the unveiling or dream is dependent upon the degree of quiescence, politeness, and relinquishment of desires of the temporal self / Anima (Nafs - نفس).

In the World of Similitude, the shapes come from the 'World of Souls' and upper states and from the World of Manifestation (Aalam-e-Shahaadat - عالم شهادت) and lower states.

Sometimes becoming stronger, the thought or similitude is felt in the World of Manifestation and sometimes is also visible to others.

Summation of courage, prevention of irrelevant considerations (dafa'e-khatraat - دفع خطرات), concentration of thought at one point, attention towards virtuous souls, assistance of appropriate 'Epithets of Allah' (Asmaa-e-Elahia - أسماء الهية), renouncement of the necessities of the corporeal self (meaning, desisting from excessive food and drink), and closing of the paths of senses and focusing on Allah, are helpful in the opening up of the 'World of Similitude'.

Do remember that anything from the sublime world (Aalam-e-Ulwi - عالم علوی) appearing in a form is sighted in 'similitude', does not affect its 'solitude' and formlessness (Tajarrud wo bay soorti). Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) witnessed 'knowledge' in dream in the shape of milk.

It is in Hadith - Narrated Abdullah bin Umar (رضي الله تعالى عنه), Allah's Apostle (صلی اللہ علیہ و آلہ وسلم) said, 'While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it till I noticed its wetness coming out of my limbs. Then I gave the rest of it to Umar (رضي الله تعالى عنه). The persons sitting around him asked, what you have interpreted (about the dream) O'Allah's Apostle (صلی اللہ علیہ و آلہ وسلم)? He said it is knowledge. (Bukhari)

Jibreel (عليه السلام) sometimes used to appear resembling Dahiya Kalbi (رضي الله تعالى عنه), sometimes like a 'Beduin', that does not entail him having a corporeal body.

A thing in consideration of certain expediencies is viewed in different shapes. To consider it confined into only one shape restricts the literary development and denial of other shapes. Did Muslims considered knowledge resting in milk and started worshiping it because Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) witnessed it in the shape of milk in his dream? Never.

Hindus Gurus/Mystics, the people of unveiling, witnessed knowledge in its glory and power, meaning in the shape of an elephant. Therefore, till now they worship it by making an idol of elephant made of cow-dung or mud. They call it Ganpati or Ganesh.

Hindus never pay attention to understand the unveiling of their elders, and turning themselves away from metaphor to the truth, which has resulted in the permanent idol worship clinging around their necks as an unfortunate necklace.

Similar is the case with Salafis/Deobandis and likeminded groups. They were supposed to reach to the truth about Allah by reading the metaphorical verses of Quran. They gave these verse literal/textual meanings and became idol worshipers. They devised an idol of a God, who has a huge planetary size physical body, is sitting over the skies. They sky god has limbs, hands, legs, eyes, head etc. He cannot come near his creatures and knows about them only by His knowledge. They never pay attention to turning from the metaphor towards the truth which has resulted in permanent idol worship clinging around their necks as unfortunate necklace.

Is there an end to this ignorance? Idol worshipers do not like to put a step forward to understand the truth. What is this self-inflicted oppression? You have caught hold of the forms of similitudes and made idols of these forms, mentally and physically and started worshipping them. Alas, idol worship. Bewail Idol worship.

The human thought has a coherence, a connection with the world of similitude. From the thought a skylight window is opened in the world of similitude with which the human being peruses and reviews, be it past or future.

Sometimes non-corporeal things, like Jinnies, by taking the form of simile, are witnessed in the world of manifestation. And sometimes the human beings by the power of their thought become subtle and are felt at various places in the corporeal form.

However, it is not necessary for everything in the heart to take the form of thought. Similarly, whatever is there in the world of angels, it is not necessary for it to come down to the corporeal and manifested form. This shows magnanimity of the world of similitude over the world of manifestation, and the world of angels over the world of similitude. Over it, is Allah's knowledge; and over it, is the encirclement of the Divine Unity.

Often people of incantation (Non-Muslim Universal Sufis/spiritualists), get in conformity with the lower stage evil souls who are in the 'infernal world (Aalam-e-Sifli - عالم سفلی) and they start witnessing them.

Some people undertake mystic invocation and what they see is some faraway places of this world or the world of similitude in conformity with their state or some craftsmanship of their corporeal self. Wherever will be the lenses of your concentration and attention, that picture will come into the mirror of your thought, whether it is subtle (upper) or infernal (lower), light or dense.

(c) The World of Manifestation (عالم شهادت)

The World of Manifestation (Aalam-e-Shahadat - عالم شهادت) is also known as 'Physical World' (Aalam-e-Nasoot - عالم ناسوت), 'World of Creation' (Aalam-e-Khalq - عالم خلق). In the World of Manifestation, things are perceived by the outward senses. These have weight, along with face and form. They are subjected to period and dwelling. They gradually reach to completeness. The previous state assists them in this world. As these things are creations, their capacities and progressions are also created and modulated.

In the World of Manifestation only the 'present' is known and witnessed. Past and future are not observed. Nothing could exist in the world of manifestation unless its existence is there in the 'subtle worlds' (عوالم مافوق), be it is quintessence, characteristic, line, figure, or anything else.