

ALLAH AND HIS CREATURES

SAHIH IMAN SERIES

SHAIKH MIR ASEDULLAH QUADRI

ALLAH (عَزَّ وَجَلَّ) **AND HIS** **CREATURES**

Written By

SHAIKH MIR ASEDULLAH QUADRI

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

If we are interested in knowing about a thing, like our human body's functions and its internal and external organs, we need special education, under competent Medical professors in a hospital environment. Similar is the case with subjects like Engineering, Technology, etc. Imagine the complexities in knowing about Allah (عَزَّ وَجَلَّ) and this Cosmos. Surely, this is a specialized knowledge rewarded to a very few deserving servants of Allah (عَزَّ وَجَلَّ).

Correct faith about Allah (عَزَّ وَجَلَّ) is an essential requirement for salvation on the Day of Judgment. If you are misled by unrelated theories developed by people who are under the veil from their Lord, you will go astray.

It is in Quran - كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ [It is never (as they consider it to be); rather they will be under the veil from their Lord (they will not be able to see their Sustainer on the Day of Judgment)'. (**Al-Mutaffifeen – 15**).

This book contains important information about Allah (عَزَّ وَجَلَّ) and His creation in the Cosmos which will help people to know who they are, and why they have been created.

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UNDERSTANDING PATTERNS OF THE PEOPLE

To know the understanding patterns of people, let us take the example of water and analyze different views of people about it. Let us ask a common man about water; he will say that it is a real thing, a life-saving liquid and we use it for drinking, vegetation and other purposes.

Ask a Chemist, he will say that water is actually a compound of Hydrogen and Oxygen in the ratio of 2:1. The real thing is its components. If you remove one of its components, the water will disappear. He will say that he can prove this fact in a chemistry lab.

Ask a philosopher, he will say that water is one of the shapes of matter (solid - liquid - gas - plasma). Earlier it was in the shape of its component gases and now it is in liquid form.

Ask an Islamic Scholar, he will say that water is a creation of Allah (عَزَّ وَجَلَّ) and we have been commanded to use it as per the rules of Sharia.

The fact of the matter is, existence of water or anything in this cosmos is dependent upon Allah (عَزَّ وَجَلَّ). Therefore, real (original) existence belongs to Allah (عَزَّ وَجَلَّ) and the existence of water is temporary (حادث - Haadith). Things cannot exist when separated from (the support of) Allah (عَزَّ وَجَلَّ). Therefore, water is a sign that proves the existence of Allah (عَزَّ وَجَلَّ).

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

HOW DO WE UNDERSTAND THE EXISTENCE OF ALLAH (عَزَّ وَجَلَّ)

When we look at anything in this cosmos, we get reminded about the Creator of that thing. Everything in this cosmos diverts our attention towards Allah (عَزَّ وَجَلَّ). And that is how we understand the existence of Allah (عَزَّ وَجَلَّ).

It is in Quran - **اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ** [Allah is the light (existence) of the Heavens and Earth] (An-Noor -35).

It is in Quran - فَأَيُّنَمَا تَوَلَّوْا فَنَّمَّ وَجْهُ اللَّهِ [Whichever side you turn, you will find Allah.] (Al-Baqara - 115)

We have been commanded in the Quran hundreds of times to see Allah's (عَزَّ وَجَلَّ) signs (evidence of the existence of Allah (عَزَّ وَجَلَّ) in the cosmos.

It is in Quran - وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ 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).

Allah's (عَزَّ وَجَلَّ) Being (Existence) is independent. Our existence is dependent upon Him. To understand this relationship, let us take some clay and make a house, a horse, a human being, a dog, etc.

Now look, outside it is clay which has the capability of taking different shapes. Has the change in different shapes, made clay from one into two? No. Clay is one and the same. The multiplicity is in its shapes and forms, not in its essence (fundamental nature).

Then where is multiplicity?

It is in our understanding. Is our understanding fictitious? No. This thought has been derived from the clay and has been understood accordingly. If you remove clay from these things, these shapes will disappear. Similarly, whatever is there in the cosmos are forms and shapes of Allah's Being (Wajood-e-Elahi). But their attributes are different as they are creatures. Allah's Being is has the capacity to appear in different shapes.

Let us go back to the example of clay and answer this question. Has the clay become a horse? No. Outside it is clay, and horse is one of its manifestation. The clay is the essence, and its shapes could be many. Thus the origin of all the shapes in the Cosmos belongs to the existence of Allah (عَزَّ وَجَلَّ). And the Unity of Allah (عَزَّ وَجَلَّ) is our God. With this, it is proved that no shape or form in this Cosmos can be described as God because the Unity of Almighty cannot be confined into a shape or form.

What is existing outside? It is 'the Being' or Existence of Allah (عَزَّ وَجَلَّ) whose attribute is Divinity. Then, where are these shapes? They are in our common sense.

HOW ALLAH (عَزَّ وَجَلَّ) HAS CREATED THINGS

To find answer to this question, we will have to first know about Allah's (عَزَّ وَجَلَّ) attributes and potentialities?

Allah's (عَزَّ وَجَلَّ) attributes and names

Allah's (عَزَّ وَجَلَّ) attributes and potentialities are derivable, not contiguous.

What is the difference between Derivable Attribute (Sifat-e-Inteza'ee - صفت انتزاعی) and Contiguous Attribute (Sifat-e-Inzimami - صفت انضمامی)?

(i) The Derivable Attribute (Sifat-e-Inteza'ee - صفت انتزاعی) is that attribute which is not available externally, but its 'person' or 'intention' is there outside in such a way that the derivable attribute can be understood. Like we say the sky is up and earth is down.

(ii) Contiguous Attribute (Sifat-e-Inzimami - صفت انضمامی) is that attribute, or non-permanent thing, which is associated with a permanent thing and is dependently existent. It cannot exist when separated. For contiguous attribute there may not be a permanent existence externally, but a week existence is always accepted. Like the whiteness/paint of the wall.

Since 'The Being (Wajood-e-Elahi - وجود الهی) is the precise unity (ذات الهی) of the Independent Almighty, nothing can ever emerge out of it. Whether these are the attributes and epithets of the 'Independent Almighty' or His creatures. Whatever we understand other than Allah, is derivable. With this explanation, the Unity of Almighty (ذات الهی) is encompassing everything is proven.

It is in Quran - أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ - [Unquestionably Allah is encompassing all the things.] (Fussilat - 54)

Allah's (عَزَّ وَجَلَّ) attributes have been described in the Quran.

It is in Quran - اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ [Allah, there is no god but He, the Alive, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. Whatever is in the Heavens and whatever is in the Earth belongs to Him.] (Al-Baqara – 255).

It is in Quran - وَاللَّهُ سَمِيعٌ عَلِيمٌ [And Allah is All Hearing, All Knowing.] (Al-Baqara – 115).

It is in Quran - إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ [Allah is Kind and Merciful to people.] (Al-Baqara – 143)

The Being (Wajood-e-Elahi - وجودِ الهی) is the precise unity (ذاتِ الهی) of the Independent Almighty. When we take into consideration the attributes of Allah (عَزَّ وَجَلَّ), His names are derived. And when we take into consideration the Existence of Allah (عَزَّ وَجَلَّ), we understand His creatures.

Name includes 'person with attribute'. To wield power is an attribute, Allah is its Unity (ذات). 'Powerful' (قَدِير) is His name. Allah's attribute to be powerful is an evidence of His existence. Similarly, mercy, beneficence are the attributes. Allah's unity is the 'person'. And 'Compassionate' (رحمان) and 'Merciful' (رحيم) are the divine names.

It is in Quran – قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى [Say, "Call upon Allah or call upon the Most Compassionate. Whichever (name) you call; to Him belong the best names. (Al-Isra – 110)

Names signify various potentialities of Allah (عَزَّ وَجَلَّ). Like 'Sustainer' (رَب); this potentiality of Allah (عَزَّ وَجَلَّ) sustains all that is there in Heavens and Earth. Allah (عَزَّ وَجَلَّ) is Sustainer, and we are 'Sustainables'. Allah (عَزَّ وَجَلَّ) is permanent, independent, self subsisting and eternal. We are temporary, contingent and dependent on Him for our survival every moment.

It is in Quran - وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ [His authority spreads over the heavens and Earth and He feels no fatigue in guarding and preserving them (His creatures), for He is the Most High, the Supreme (in glory).] (Al-Baqara – 255)

WHAT IS THE PURPOSE OF OUR CREATION

The answer is available in the Quran and Ahadith.

It is in Hadith - [The Apostle of Allah (صلى الله عليه و آله وسلم) stated that Allah (عَزَّ وَجَلَّ) said : كُنْتُ كَنْزاً مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرَفَ فَخَلَقْتُ الْخَلْقَ : [I was a Hidden Treasure; then I wanted to be known; therefore, I created the creatures.]

It is in Quran - وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ [And I did not create the jinn and mankind except to worship Me.] (Adh-Dhaariyat - 56)

The contents and meaning of the above Quranic verse and Hadith are exactly the same.

The above Hadith-e-Qudsi is very popular. However, its chain of transmission is not recorded by Hadith scholars. Since the contents of the Hadith are Sahih, and do not contradict with Quran, it is widely accepted by Muslims as authentic.

Three things have been mentioned in the above Hadith, as follows.

(i) Allah (عَزَّ وَجَلَّ) was a Hidden treasure (كنزاً مخفياً).

We only came to know about Him after our creation. Before that He was known to Himself.

(ii) He wanted to be known by His creatures.

(iii) Therefore, He created all that available in this Cosmos.

And the only purpose of our creation is to know Him and worship Him.

What is meaning of 'Hidden Treasure' (كنزاً مخفياً)?

The first understanding of Allah's (عَزَّ وَجَلَّ) Existence, which is referred to as 'Hidden Treasure' in the above Hadith is clearly described in the Quran.

It is in Quran - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ - [Say (O' Prophet ﷺ) Allah is one. Allah is independent. He does not have children. Nobody has given birth to him. Nobody can match Him or equal Him.] (Al-Ikhlās - 1- 4).

Everything in the Cosmos are not independently existent on their own. They are dependent upon Allah's (عَزَّ وَجَلَّ) Existence or His Being. Everything is derived from Him. His existence (or the support of His existence) has the capacity to manifest/appear in limitless shapes and forms in consideration with the individual facts and natures. All shapes and forms and bodies in this Cosmos are His creatures and the source and origin of these creatures is Allah's Unity (ذات الهی) who is the Lord of the worlds (رب العالمین).

Does it mean that everything is God or God is in everything?

No, everything is His creature. The source of all creatures is Allah (عَزَّ وَجَلَّ).

There is difference between 'the manifestation of the Being' and 'Divinity of the Being (Uloohiyat - ألوهیت)'. Divinity is the attribute of Allah (عَزَّ وَجَلَّ), who is the 'essence of all existence' in the Cosmos. The Shapes and forms in this cosmos are, though supported by His Being, or we can say manifestations of His Being, but are all creatures. No shape, no body and

no form in this Cosmos is Divine or worshipable. Allah (عَزَّ وَجَلَّ), the creator of all these shapes and forms is the real worshipable God.

We are creatures and our attribute is 'servant hood'. You, we or anything in this cosmos, though is the manifestation of His Being, but not God. Divinity cannot be associated with any shape or form or body in this Cosmos. Allah (عَزَّ وَجَلَّ) cannot be confined into a Shape or Form. He is free from all such limitations.

This is denoted in Islamic Testimony (Kalima Tayyiba) - لا اله الا الله محمد رسول الله - [There is no God, but Allah (عَزَّ وَجَلَّ), and Mohammed (صلى الله عليه و آله وسلم) is the Apostle of Allah.]

We are born, we grow old and die. Similar is the case with planets, trees and everything in this cosmos.

It is in Quran - كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ - [All that there is in the Cosmos shall vanish. The Countenance (stand-alone) of your Lord (by Himself) shall endure, the Lord of Majesty and Glory'. (**Ar-Rahman – 26-27**).

All things in this cosmos remain for a specific period and vanish. If they were all gods, or divinity was associated with them, they would have lived indefinitely.

ALLAH'S INTERNAL AND EXTERNAL STATES (مراتبِ داخليه و خارجيه)

It is common sense that from the abstract, details will come out. Everything in this Cosmos has come out of Allah's Unity or Person or Essence (ذات) and is dependent on Him.

How do we understand this process?

For this purpose, we need to understand the 'Internal' and External States of the Independent Being (wajood-e-Elahi - وجودِ الهى).

There are two annotations (eitebaarat - اعتبارات) of 'the Independent Being' (wajood-e-Elahi - وجودِ الهى) : (i) Internal State (مراتبه داخليه), and (ii) External State (مراتبه خارجيه).

The internal state of the Almighty is prior to the command of 'Be' (kun fayakun - كُنْ فيكون) from which the creatures were created. Therefore the creatures have no access here. In the 'internal state' the seeming multiplicity is actually existing in 'Allah's knowledge' (علم الهى).

There are three internal states of 'the Being' (وجود الهی), known as (i) 'Infinity' (احدیت), (ii) Indefinity (وحدت), and (iii) 'Actiplicity' (واحدیت).

After 'Actiplicity', is the state of 'Creatures' who were created from the command 'Be'.

Infinity (احدیت)

Infinity is a state of 'the Unity' (ذات الهی) which is pure from incredulity and supposition. Multiplicity has no access to this splendor. (Here) unity is completely free from confinements. The state of Infinity is also known as 'Absolutely Unseen' (غیب مطلق - Ghaib-e-Mutlaq) or Hidden Treasure (کنزاً مخفياً).

It is in Hadith-e-Qudsi - **كنت كنزاً مخفياً** [I (Allah) was a hidden treasure.]

In the state of 'Infinity', 'personal knowledge' (Zaati ilm - ذاتی علم), 'Divine light' (Noor - نور), 'Being' (Wajood - وجود) and 'immanence' (shuhood - شهود) are definitely there. In this state Allah is Himself knowledge; Himself knowledgeable and Himself known. In this state, diversity and illustrative otherness (eitebar-e-gairiyat - اعتبار غیریت) do not have any access.

Indefinity (وحدت)

Indefinity is a state of 'Divine Unity' where multiplicity is inherent, still multiplicity does not exist, or actively not existing. This is also known as 'Exalted State' (Rafi-ud-darajaat - رفیع الدرجات). Some people, in consideration that 'Indefinity' wants its details in 'Actiplicity', call it 'Self affection' (Hubb-e-Zaati - حبّ ذاتی).

The Hadith - **فَأَحْبَبْتُ أَنْ أَعْرَفَ** [Then Allah wanted to be known.] is an indication of this State.

The state of Indefinity (Wahdat - وحدت) is also known as 'Veracity of Prophet Mohammad (حقیقت) (محمدی صلی الله علیه و آله وسلم).

Actiplicity (Active Multiplicity - واحدیت)

Actiplicity (Active Multiplicity) (Wahidiyet - واحدیت) is a state of 'Divine Unity' (ذات حق) in which active multiplicity (in Knowledge) is taken into consideration. Here multiplicity means the multiplicity of 'Divine Epithets, Attributes and His Knowledge (awareness) about His creatures.

The Hadith - **فَخَلَقْتُ الْخَلْقَ** [Thus, I created the creatures.] is an indication of this State.

All the above states are before the command 'Be'. After the command 'Be' (Kun) the Cosmos came into existence.

The 'Veracity of the Unified Fact of Actiplicity (Haqeeqat-e-Wahidiyat - حَقِيقَتِ وَاٰحِدِيَّتِ)' whose details are individual creatures like 'Zaid, Bakr, Aamer, are 'fractional facts (Juzziyaat - جِزْئِيَّاتِ); and human beings, animals, etc., are 'Integral facts' (Kulliyaat - كَلِّيَّاتِ). These facts are known as Probate Archetype (عَيْنِ ثَابِتِهِ).

All these probate archetypes (Ayaan-e-Thabita - اَعْيَانِ ثَابِتَةٍ) together (as one Unit) are known as 'Archetype Primeval' (عَيْنُ الْاَعْيَانِ).

When we consider, we realize that, though all 'Probate Archetypes' (اعيانِ ثابته) are comprised of 'Archetype Primeval' (عَيْنُ الْاَعْيَانِ), still in its own limits it is 'fractional reflective reality' (Juzz-e-Haqeeqi - جِزْ حَقِيقِي) only. You consider it further, you will know that there are two identities of 'Archetype Primeval', viz., (i) its individual identity which has a person/innate (ذات) (ii) its 'contingent identity' with reference to Probate archetypes'.

This is also evident that until the refulgence of Allah's epithets and attributes fling on probate archetype (Ain-e-Thabita - عَيْنِ ثَابِتَةٍ), it will not come into existence. Thus on 'fractional probate archetype, the refulgence of Allah's epithets and attributes will fling fractionally. The refulgence on one probate archetype will never fling on other probate archetype, else there will not be two different manifestations of two probate archetypes.

With regard to the 'Archetype primeval' (Ain-ul-Ayaan - عَيْنُ الْاَعْيَانِ), that envelops, and is included in, all probate archetypes, the refulgence (تَجَلَّى الْهَيْ) flinging on it will be dominant to all refulgences.

In our view, the 'Veracity of the fact of Actiplicity' (Haqeeqat-e-Wahidiyat - حَقِيقَتِ وَاٰحِدِيَّتِ) is the reflective integral fact of Archetype Primeval. And Allah, who is the Sustainer of sustainers is the supreme refulgence which is the collection of all attributes of utmost excellence that flings on the Veracity of the fact of Actiplicity (Haqeeqat-e-Wahidiyat - حَقِيقَتِ وَاٰحِدِيَّتِ). When these facts meet, the 'Supreme External Entity (Maujood-e-Kharij-e-Azam - مَوْجُودِ خَارِجِ اعْظَمِ) wears the dress of 'Being. Thus, the state of Actiplicity or the 'Veracity of the fact of Actiplicity' (Haqeeqat-e-Wahidiyat - حَقِيقَتِ وَاٰحِدِيَّتِ) is the 'Supreme External Entity (Maujood-e-Kharij-e-Azam - مَوْجُودِ خَارِجِ اعْظَمِ).

The earlier sages (Hukama) and scholars of Monotheism (Sufi Shuyookh of Ihsan) considered that since 'the Veracity of the fact of 'Indefinity' (Wahdat) is the veracity of Prophet Mohammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and its details are unfolded in the state of 'Actiplicity' (Wahidiyat), they thought that 'Archetype Primeval (Ain-ul-Ayaan - عَيْنُ الْاَعْيَانِ), is the Veracity of Prophet Mohammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). This way, the Veracity of the fact of Actiplicity (Haqeeqat-e-Wahidiyat - حَقِيقَتِ وَاٰحِدِيَّتِ) which is the integral fact of Archetype Primeval (Ain-ul-Ayaan - عَيْنُ الْاَعْيَانِ) went out of their focus.

THE FACT OF PROPHET MOHAMMAD

(حَقِيقَتِ مُحَمَّدِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

It is established from Quran and Ahadith that Prophet Mohammad (صلى الله عليه وآله وسلم) is the root of all creation.

It is in Hadith - It is related that Jābir Ibn Abd Allah (رضي الله تعالى عنه) said to Prophet (صلى الله عليه وآله وسلم), "O Apostle of Allāh (صلى الله عليه وآله وسلم) may my father and mother be sacrificed for you, tell me the first thing Allah (عَزَّ وَجَلَّ) created before all things.' The Prophet (صلى الله عليه وآله وسلم) said : O' Jabir (رضي الله تعالى عنه), the first thing Allah (عَزَّ وَجَلَّ) created was the light of your Prophet (صلى الله عليه وآله وسلم) from His light.

The above Hadith was narrated by **Abd al-Razzaq (d. 211 AH)** in his Musannaf according to **Qastallani** in al-Mawahib al-Laduniyya (1:55) and **Zarqani** in his Sharh al-Mawahib (1:56 of the Matba`a al-Amira edition, Cairo).

There cannot be any doubt as to the reliability of **Abd al-Razzaq** as a narrator. **Bukhari** took 120 narrations from him while **Muslim** took 400.

Biahaqi also narrated the above Hadith with a different wording in "Dala'il al-Nubuwwa, according to **Zurqani** in his Sharh al-Mawahib (1:56 of the Matba'a al-amira, Cairo). Also **Diyarbakri** narrated it in "Taarikh al-Khamis (1-20).

The authenticity of the above Hadith is also proved from the following Quranic verses and Ahadith.

(i) **It is in Quran** – يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا - وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا [O' Prophet (ﷺ)! Truly, We have sent you as a Witness, a Bearer of Glad Tidings and Warner (for the entire Cosmos); and as one who invites to Allah's (Grace) by His consent, and as a **lamp spreading light** (into the whole cosmos).] (**Al – Ahzab 45-46**).

The above verse describes Prophet Mohammad (صلى الله عليه وآله وسلم) as '**Lamp spreading light** (into the whole cosmos). He is also referred as a Witness, a bearer of glad tidings and warner to humanity. A **witness** is the one who knows about all the physical and spiritual aspects of this cosmos.

(ii) It is in Quran - اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِثْلِهَا فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ [Allah is the Light of the Heavens and Earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon Light (نُورٌ عَلَى نُورٍ). Allah guides to His light whom He will. And Allah speaks to mankind in allegories, for Allah is Knower of all things.] (**An-Nur - 35**).

Suyūṭī said in al-Riyād al-Aniqa : Ibn Jubair (رضى الله تعالى عنه) and K'ab al-Āhbar (رضى الله تعالى عنه) said, 'What is meant by the second light [in Light upon Light (نُورٌ عَلَى نُورٍ)] is Prophet Mohammad (صلى الله عليه و آله وسلم) (as it is also described in verse **Al-Ahzab- 46**, above.

(iii) It is in Quran - قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (From Allah has come to you a Light and a Book manifest.) (**Al-Maida - 15**).

The above verse is very clear in describing Prophet Mohammad (صلى الله عليه و آله) as 'Noor from Allah (عَزَّ وَجَلَّ)'. In the exegesis (Tafseer) of the above verse, many well known Ulema have confirmed that the 'light' refers to Prophet Mohammad (صلى الله عليه و آله وسلم).

References - (1) Suyuti in Tafsir al-Jalalayn. (2) Feruzabadi in the Tafsir Ibn 'Abbas entitled Tanwir al-miqbas (p. 72). (3) Fakhr al-Din al-Razi, in his Tafsir al-kabir (11:189). (4) Qadi Baidawi in his Tafsir entitled Anwar at-Tanzil. (5) Al-Baghawi in his Tafsir entitled Ma`alim at-Tanzil (2:23). (6) Al-Shirbini in his Tafsir entitled al-Siraj al-Munir (p. 360). (7) The author of Tafsir Abi Sa`ud (4:36). (8) Thana`ullah Pani Pati in his Tafsir al-Mazhari, (3:67). (9) Shaikh Mohammad Abdul Qadeer Siddiqui (رحمته الله عليه) in his Tafseer-e-Siddiqui. (10) Ibn Jarir al-Tabari in his Tafsir jami` al-bayan (6:92) (11) Al-Khazin in his Tafsir (2:28). (12) Al-Nasafi in his commentary entitled Tafsir Al-Madarik (1:276) and al-Qasimi in his Mahasin at-ta`wil (6:1921). (13) Ahmad al-Sawi in Tafsir al-Jalalayn (1:258). (14) Sayyid Mahmud al-Alusi in his commentary entitled Tafsir Ruh al-Ma`ani (6:97) and many others.

(iv) It is in Quran - وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ [And look, He is Who have created you from single person (نَفْسٍ وَاحِدَةٍ) then

there is (for you) a resting-place and a depository; indeed We have detailed our signs for the people who understand.] (Al-Ana'am – 98).

Some people say that the above verse refers to Prophet Adam (عليه السلام). Their contention is true as far as the Human beings are concerned. But as far as the entire creation is concerned, everything in this cosmos was created from the Noor of Prophet Mohammad (صلى الله عليه وآله وسلم).

(vi) **It is in Hadith** - Narrated by Abu Huraira (رضي الله تعالى عنه). When Allah's Apostle (صلى الله عليه وآله وسلم) was asked since how long he is the Prophet, he replied, 'When Adam (عليه السلام) had not yet had his spirit joined to his body (Tirmidhi).

HOW ALLAH (عَزَّ وَجَلَّ) CREATED THIS COSMOS

Allah (عَزَّ وَجَلَّ) has explained this to His servants in the Quran.

It is in Quran - إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ [Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself (His authority) on the Throne. He covers the night with the day, (another night) chasing it rapidly; and (He created) the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.] (Al-A'raaf – 54).

Allah (عَزَّ وَجَلَّ) has also explained the process of creation to His servants.

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

From Noor-e-Mohammadi (صلى الله عليه وآله وسلم) in the state of 'Indefinity' (Wahdat), Allah created the Noor of the 'Veracity of the Unified Fact of Actiplicity (Haqeeqat-e-Wahidiyat - حقيقت واحدیت) which is known as the 'Integral fact of all

Creatures or Archetype primeval' (Ain-ul-Ayaan - عينُ الاعيان). Then Allah commanded 'Be' and the entire cosmos came into existence from this Noor.

When people say that the entire Cosmos is created from Noor-e-Mohammadi (صلى الله عليه) (و آله وسلم), they are right because the Noor of the 'Veracity of the Unified fact of Actiplicity (Haqeeqat-e-Wahidiyat - حقيقتِ واحدِيَّت) is created from the Noor of Prophet Mohammad (صلى الله عليه و آله وسلم).

From the tiny molecule to the magnanimous heavens that were born after the command 'Be' were known to Allah before their creation. They were created as per their natures which were known to Allah. Allah's support system associated with these creatures in their external existence in this world is known as the individual souls of these creatures.

What is soul? Soul is the mixture of different potentialities/attributes of Allah associated with the creatures as per the requirement of their natures in a specific ratio. Allah knew the cow as an animal, therefore a specific animal soul was associated with it. Same is the case with all other creatures.

How human bodies made?

It is in Quran - خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ - [He created man (Adam - عليه السلام) from sounding clay like the clay of pottery.] (**Ar-Rahman – 14**)

Every human being's soul is made of different ratio of Allah's (عَزَّ وَجَلَّ) potentialities/attributes. This is the reason no two human beings, or no two creatures of the same kind, are identical with each other.

We are different from each other not only in our outward appearance, but also in our attributes. Even our body parts like eyes, finger prints are different from each other. Our common sense and understanding qualities are also different from each other. Some of us are illiterates and some are knowledgeable. .

When you know these facts, you will stop your foul mouth from equating Prophets with general human beings. Prophets' attributes are exceptional, their creation is for the reformation of mankind. They are born teachers of humanity. They cannot be equated with general human beings.

Similarly, Imams of Jurisprudential schools of thoughts (Imam Abu Hanifa, Imam Shafii, Imam Malik and Iman Ahmed bin Hanbal) are knowledgeable scholars of Islam and are accepted authorities in deducing religious laws from Quran and Sunnah. If we revolt against them and try

to deduce laws on our own, we are sure to lose the right path of Islam. Similar is the case with Allah's (عَزَّ وَجَلَّ) chosen servants, His Awliya Allah.

It is in Quran - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [Behold the friends of Allah! On them shall come no fear, nor shall they grieve. These are they, who have believed in Allah and are mindful of Him (the feeling of closeness of Allah) and (have consequently abstained from everything evil). To them good tidings come (from Allah) of a happy life, both in this world and in Hereafter. The word of Allah is never revoked. This in itself is a great felicity] (**Yunus - 62-64**).

Awliya Allah are chosen people. They inherit their knowledge, stations, and states from Prophets.

It is in Hadith - “Whoever takes a **Wali of Mine** an enemy, I will wage war on him; and My slave will not perform any act with which he draws closer to Me, more beloved to Me than when he fulfills what I have ordained on him; and My slave will keep drawing closer to Me by performing the Nawafil (voluntary acts of worship) until I love him, and when I love him, I will be his hearing with which he hears, his sight with which he sees, his hands with which he strikes, and his legs with which he walks; and if he asks Me, I will give him; and if he seeks refuge with Me, I will grant him refuge” (**Bukhari**).

The emphasis on "Wali of mine" in the above Hadith shows that this human being is the chosen one.