Belief in Angels

# Outline

1. *Opening:* What can you see! (From the Seeds of Reality, Letters)
2. *Reading Circle:*
   1. Belief in and affirmation of Angels (From 29th Word)
   2. Everything praises and glorifies God (From 24th Word)

# Opening: *What can you see?*

If you wish to see just how true, self-evident, and rational it is to accept the existence of great numbers of angels and spirit beings, and as the Qur'an shows, just how contrary to truth and wisdom, and what a superstition, aberration, delirium and foolishness it is not to accept them, consider the following comparison.

There were two men, one rustic and uncouth, the other civilized and intelligent, who made friends and went to a splendid city like Istanbul. In a distant corner of that civilized and magnificent city they came across a dirty, wretched little building, **a factory**. They looked and saw that the strange factory was full of miserable, **impoverished men working**. All around the building were beings with spirits and animate beings, but their means of livelihood and conditions of life were such that some lived only on plants, while others ate nothing but fish.

The two men watched the scene. Then they saw in the distance thousands of adorned palaces and lofty castles. Among the palaces were spacious workshops and broad squares.

Because of either the distance, or the defectiveness of the men's eyesight, or because they had hidden themselves, the inhabitants of the palaces were not visible to the two men. Moreover, the wretched conditions in the factory were not to be seen in the palaces.

In consequence of this, the uncouth country-bumpkin, who had never before seen a city, declared: *“Those palaces have no inhabitants, they are empty, there are no beings with spirits in them,”* uttering the most ignorant garbled nonsense.

To which the second man replied: *“O you miserable man! This insignificant little building you see here has been filled with beings endowed with spirits, with workers, and there is someone who continually employs and replaces them. Look, there is not an empty space all around this factory, it has been filled with animate beings and beings with spirits. Do you think it is at all possible that there would be no high-ranking and suitable inhabitants in that orderly city, in those wisely adorned palaces so full of art which we can see in the distance? Of course they are occupied, and the different conditions of life there are appropriate for those who live there. In place of grass, they eat pastries, and in place of fish, cakes. They’re not being visible to you because of the distance, or your weak eyesight, or their hiding themselves, can at no time point to their not being there.”*

* THE TAKE AWAY POINT:
  + The fact that a thing is not seen does not indicate its nonexistence.
  + Beings are visible through light, and their existence is known through life. Both are revealers.

# Reading Circle A: *Belief in and affirmation of Angels*

1. **Numerous living beings are created from fire, light, electricity, and other subtle flowing matter.**

**The perfection of existence is through life.** Rather, the true existence of existence is through life. Life is the light of existence, and consciousness is the light of life. Life is the summit and foundation of everything. Life appropriates everything for living beings; it is as though it makes one thing the owner of everything.

A lifeless object, even if it is a great **mountain**, is an orphan, **a stranger**, alone. Its only relations are with the place in which it is situated, and with the things which encounter it. Whatever else there is in the cosmos, it does not exist for the mountain.

Now consider a tiny object like **a bee**, for example. The instant life enters it, it establishes such a **connection with the universe** that it is as though it concludes a trading agreement with it, especially with the flowers and plants of the earth. It can say: *“The earth is my garden; it is my trading house.”* Thus, through the unconscious instinctive senses which impel and stimulate it in addition to the well-known five external senses and inner senses of animate beings, the bee has a feeling for, and a familiarity and reciprocal relationship with, most of the species in the world, and they are at its disposal.

Life is hidden and subtle *(latif)*, because the life of plants even, which is the lowest of the levels of life, and the awakening of the life-force in seeds, that is, their stirring, opening, and growth, which are the first steps in plant life, has remained unfathomed by human science since the time of Adam, despite being so evident and familiar, so ubiquitous and common. Man's reason has been unable to discover its true reality.

It may be said that if there was no life, existence would not be existence; it would be no different from non-existence. Life is the light of the spirit, and consciousness is the light of life. Since life and consciousness are important to this great extent; and since there is self-evidently an absolutely perfect order in the universe, and a masterly precision and most wise harmony; and since our lowly, wretched globe, our wandering earth has been filled with uncountable numbers of animate beings, intelligent beings, and beings with spirits; it may be concluded with decisive certainty that those heavenly palaces, those lofty constellations also have animate and conscious inhabitants appropriate to them. As fish swim in water, so are those luminous inhabitants present in the fire of the sun. Fire does not consume light; indeed, Fire aids light.

The fact that the globe of the earth is the home of these infinite numbers of beings endowed with consciousness and spirit, despite its insignificance and density among the lofty heavenly bodies and planets, and even its grossest and most rotten particulars becoming masses of micro-organisms when they cease as sources of life, necessarily, demonstrably, decisively indicates, testifies to and proclaims that infinite space and the majestic heavens with their constellations and stars are full of animate beings, conscious beings, and beings with spirits. The Illustrious Shari'a of Muhammad (uwbp) and the Qur'an of Miraculous Exposition call these beings, who are created from **fire**, **light**, and even from **electricity**, and from other subtle flowing matter, *“The angels, the jinn, and spirit beings.”* There are different kinds of angels, just as there are different kinds of corporeal beings. Indeed, the angel who is appointed to a raindrop will not be of the same sort as the angel appointed to the sun. There are also a very great many different sorts of jinn and spirit beings.

A creature so minute it can only be seen with a microscope has such acute senses it can hear its friend's voice, and see its sustenance; it has extremely sensitive and sharp senses. This demonstrates that the effects of life increase and the light of the spirit intensifies in proportion to the reducing and refining of matter. It is as though the more matter is refined and the more we become distanced from our material existences, the closer we draw to the world of the spirit, the world of life, and the world of consciousness; and the more intensely the heat of the spirit and the light of life are manifested.

1. **Mankind: bearers of the code from Divine speech. Angels: bearers of the code from Divine will.**

Since, just as **the sea is appropriate for fish**, and the **World of the Unseen and the World of Meaning appropriate for spirits**, and this necessitates their being filled with them; and since all commands testify to the existence of the meaning of the angels; certainly and without any shadow of a doubt, the most beautiful form of the angels' existence and spirit beings' reality, and the most rational view of their nature which sound intellects will accept and acclaim, is that which the Qur'an has expounded and elucidated. The Qur'an of Miraculous Exposition states that: *“The angels are honored slaves. Never contesting a command, they do whatever they are commanded. The angels are subtle, luminous beings, and are divided into different kinds.”*

Just as **mankind** is a nation and human beings are the bearers, representatives, and embodiments of the Shari'a or **code of divine laws** which proceeds from the attribute of **Divine speech**, so are the angels a mighty nation, and those of them who are workers are the bearers, representatives, and embodiments of **the 'code of laws pertaining to creation**, which proceeds from the attribute of **Divine will**.' They are a class of God's slaves who are dependent on the commands of the creative power and pre-eternal will, which are the true effective agent, and for whom all the heavenly bodies are like places of worship, like mosques.

1. **Unanimous testimony on angels.**

Is it all possible, rational or feasible that the unanimous testimony of the prophets and saints, who are like the suns, moons, and stars in human society, concerning the existence of the angels and spirit beings and their actually seeing them, should be prey to doubts or be the object of suspicion? Especially since they are qualified to speak in this matter. It is obvious that two people who are qualified to speak on a matter are preferable to thousands who are not. Moreover, in this question they are affirming a matter, and people who affirm a matter are preferable to thousands who deny or reject it.

Since, if on a single occasion the existence of a single spirit being is verified, this demonstrates the real existence of the whole species; and since it proves the existence of the whole species to be true, for sure, the best and most rational and acceptable form of their real existence will be similar to that expounded by the Shari'a, described by the Qur'an, and seen by the One who ascended to a *“distance of two bow-lengths.”*

1. **Universals have collective identities.**

If the creatures of the universe are observed with care, it may be seen that like particulars, universals have collective identities, each of which appears as a universal function; it is apparent that each performs a universal duty. For example, just as a flower as itself displays an embroidery full of art, and with the tongue of its being recites the Creator's Names, so the garden of the globe resembles a flower, and performs an extremely orderly, universal duty of glorification. And just as a fruit issues a proclamation expressing its glorification of God within an order and regularity, so does a mighty tree in its entirety have a most well-ordered natural duty and worship. And just as a tree glorifies God through the words of its fruits, flowers and leaves, so do the vast oceans of the heavens glorify the All-Glorious Creator and praise the Sublime Maker through their suns, moons, and stars, which are like words; and so on. Although external beings are outwardly inanimate and unconscious, they all perform extremely vital, living, and conscious duties and glorification. Of a certainty, therefore, just as angels are their representatives expressing their glorification in the World of the Inner Dimensions of Things, so are they the counterparts, dwellings, and mosques of those angels in the external and manifest world.

Like in a government there are various officials in the various offices, so the duties of worship and glorification vary in the spheres of the realm of dominicality. For example, through the **power**, strength, reckoning and command of God Almighty, the **Archangel Michael** is like a general overseer of God's creatures sown in the field of the face of the earth. If one may say so, he is the head of all the angels that resemble farmers. And, through the permission, command, power, and wisdom of the All-Glorious Creator, the incorporeal shepherds of all the animals have a head, a supreme angel appointed to the task.

Thus, since it is necessary for there to be an angel appointed over each of these external creatures in order to represent in the World of the Inner Dimensions of Things the duties of worship and **service of glorification** which it performs, and to present them knowingly to the Divine Court, the way the angels are described in the narrations of the Bringer of Sure News (uwbp) is certainly most appropriate and rational. For example, he declared: *“There are some angels which have either forty, or forty thousand, heads. In all the heads are forty thousand mouths, and with the forty thousand tongues in each of those mouths they glorify God in forty thousand ways.”* This Hadith has a reality and both contains a meaning, and has a form, or manner of description. Its meaning is as follows:

The angels' worship is both extremely orderly and perfect, and most universal and comprehensive. As for the form of the truth, it is this:

There are certain mighty corporeal beings that perform their duties to worship with forty thousand heads in forty thousand ways. For example, the heavens glorify God with the suns and the stars. While the earth, which is a single being, performs its duty of worship, its dominical glorification with a hundred thousand heads and with the hundreds of thousands of tongues in each mouth. Thus, the angel appointed to the globe of the earth has to be seen in this way in order to display this meaning in the World of the Inner Dimensions of Things.

I myself, even, saw a medium-sized almond tree which had close on forty large branches like heads. When I looked at one branch, I saw it had nearly forty smaller branches like tongues. Then I looked at one tongue of one of those small branches; forty flowers had opened on it. I studied the flowers considering the wisdom in them, and saw in each close on forty exquisite and well-ordered stamens, colors, and arts, each of which proclaimed one of the All-Glorious Maker's Names and their constantly varying manifestations. Is it at all possible that the All-Wise and Beauteous One, Who is the All-Glorious Maker of the almond tree, would impose this many duties on an inanimate tree, and not mount on it an appointed angel appropriate to it, to be like its spirit, to understand and express its meaning, proclaim it to the universe, and present it to the Divine Court?

O friend! So far, our explanation has been an introduction to bring the heart to acceptance, the reason to submission, and to compel the soul to surrender. If you have understood it to some degree, and wish to meet with the angels, prepare yourself. Moreover, purify yourself of wrongful prejudice. Now look, the doors of the world of the Qur'an are open! Look, the paradise of the Qur'an is with *“wide-open gates”! (38:50)* Enter and Look! See the angels in beautiful form in the paradise of the Qur'an! Each of its revealed verses is a place to alight, so look from them:

By the [winds] sent forth one after another [to man's profit], \* Which then blow violently in tempestuous gusts \* And scatter [things] far and wide; \* Then separate, one from another \* Then spread abroad a message. *(77:1-5)*

By the [angels] who tear out [the souls of the wicked] with violence, \* By those who gently draw out [the souls of the blessed] ,\* And by those who gently glide along [on errands of mercy],\* Then press forward as if in a race, \* Then arrange to do [the commands of their Lord] (79:1-5)

Therein come down the angels and the Spirit by God's permission in every errand, (97:4)

...over which are [appointed] angels stern [and] severe, who flinch not [from executing] the commands they receive from God, but do [precisely] what they are commanded. (66:6)

Also listen to:

Glory be to Him! They are but servants raised to honor. They speak not before He speaks and they act [in all things] by His command, (21:26-7)

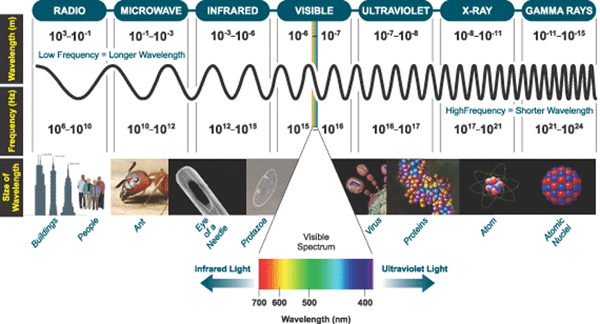
listen to its praises. And if you wish to meet with the jinn, enter this resounding Sura:

Say, it has been revealed to me that a company of jinn listened [to the Qur'an]. (72:1)

See them and listen to what they say. Take a lesson from them. Look, they are saying:

“We have really heard a wonderful recital \* It gives guidance to the right, and we have believed therein: We shall not join [in worship] any [gods] with our Lord.” (72:1-2)

* TAKE AWAY POINTS:
  + The perfection of existence is through life. Numerous living beings (angels, spirit beings, etc.) are created from fire, light, electricity, and other subtle flowing matter.
  + Mankind, the bearers and representatives of the code of divine laws which proceeds from the attribute of Divine speech. The angels, the bearers and representatives of the code of laws pertaining to creation, which proceeds from the attribute of Divine will.
  + Angels' worship is both extremely orderly and perfect, and most universal and comprehensive.
* DRILL:
  + What is the light made out of? Particles or waves? How about photons?



Reading Circle B: *Everything from atoms to mountains to stars praises and glorifies God.*

Are you not aware that before God prostrate themselves all that are in the heavens and all that are on earth — the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and a great number among mankind? But a great number are such as are fit for punishment; and such as God shall disgrace, none can raise to honor; for, verily, God does what He wills. (*22:18)*

We shall point out only a single jewel from the treasure of this extensive and sublime verse. It is as follows:

The All-Wise Qur'an states clearly that everything, from the heavens to the earth, from the stars to flies, from angels to fishes, and from planets to particles, prostrates, worships, **praises and glorifies Almighty God**. But their worship varies according to their capacities and the Divine Names that they manifest; it is all different. We shall explain one of the varieties of their worship with a comparison.

For example, And God's is the highest similitude, when a mighty lord of all dominion builds a city or splendid palace, he employs four categories of workers.

1. **His slave and bondsmen.**

This sort receive no wage or remuneration, but for each item of work that they carry out through their lord's command, they experience a subtle pleasure and pleasant eagerness. Whatever they utter by way of praise and description of their lord increases their pleasure and eagerness. Knowing their connection with their holy lord to be a great honor, they content themselves with that. Also they find pleasure from looking to their work with the view of their lord, and for his sake and in his name. They are not in need of any wage, rank, or remuneration.

1. **Ordinary servants.**

They do not know why they are working or that they are being employed by the glorious lord. He causes them to work through his own ideas and knowledge and gives them an appropriately small wage. These servants are unaware of what various and comprehensive aims and exalted matters result as a consequence of their work. Some of them even imagine that their work concerns themselves alone and has no aim besides their wage.

1. **Animals.**

The lord of all dominion has some animals which he employs in various jobs in the construction of the city and palace. He only gives them fodder, but their working at tasks suitable for their abilities gives them pleasure. For, if a potentiality or ability is realized in action and work, there is a breathing in and expansion and this results in pleasure. The pleasure to be had from all activity stems from this. The wage and remuneration of this sort of servant, then, is only fodder and that pleasure.

1. **Workers.**

The forth category are workers who know what they are doing, and why and for whom they are working, and why the other workers are working, and what the purpose of the lord of all dominion is, and why he is causing them to work. Workers of this category are therefore bosses and supervisors over the other workers. They receive remuneration that is graded according to their rank and degree.

In exactly the same way, the Sustainer of All the Worlds, Who is the All-Glorious Lord of the heavens and the earth and the All-Beauteous Builder of this world and the hereafter, employs both **angels**, and **animals**, and **inanimate beings and plants**, and **human beings** in the palace of this world, in this realm of causality. He employs them not out of need, for the Creator of everything is He, but for certain instances of wisdom, like the functioning of His might, sublimity, and dominicality. He causes them to worship and has charged these four categories with different duties of worship.

**The First Category** is the **angels**, who are represented in the comparison by the slaves. For the angels there is no endeavor and progress; they all have their fixed station and determined rank, and receive a particular pleasure from the work itself and an emanation from their worship. That is to say, the reward of these servants is found within their duties. Just as man is nourished by air, water, light, and food, and receives pleasure from them, so are the angels nourished by the varieties of remembrance, glorification, praise, worship, knowledge, and love of God, and take pleasure in them. For, since they are created out of light, light is sufficient for their sustenance. Fragrant scents, even, which are close to light, are a sort of nourishment for them which they enjoy. Indeed, good spirits take pleasure in sweet smells.

Furthermore, there is in the tasks that the angels perform at the command of the One Whom they worship, in the work they accomplish for His sake, in the service they discharge in His name, in the supervision they execute through His favor, in the honor they gain through their connection with Him, in the immaculateness they attain through studying His dominion in both its outer face and its face which looks to Him, and in the ease they find through beholding the manifestations of His beauty and glory, such sublime bliss that the human mind cannot comprehend it, and one who is not an angel cannot perceive it.

One sort of the angels are worshippers, and the worship of another sort is in work. Of the angels of the earth, the sort that are workers have a kind of human occupation. If one may say so, one type are like shepherds and another like farmers. That is to say, the face of the earth is like a general farm and an appointed angel supervises all the species of animals within it through the command of the All-Glorious Creator, and with His permission, for His sake and through His power and strength. And for each species of animal there is a lesser angel who is appointed to act as a special shepherd.

The face of the earth is also a place of cultivation; the plants are all sown in it. There is an angel charged with supervising them in the name of God Almighty and through His power, and there are angels who are lesser than him and who worship and glorify God by supervising particular species. The Archangel Michael (Peace be upon him), who is one of the bearers of the throne of sustenance, is the most important overseer of these.

The angels who are in the position of shepherd and farmer do not bear any resemblance to human beings, for their supervision is purely for the sake of Almighty God, and in His name and through His power and command. Their supervision of animals consists only of beholding the manifestations of dominicality in the species where they are employed; studying the manifestations of power and mercy in it; making known to that species the Divine commands by way of a sort of inspiration; and in some way ordering the voluntary actions of the species.

Their supervision of the plants in the field of the earth in particular consists of representing the plants' glorification in the angelic tongue; proclaiming in the angelic tongue the salutations the plants offer to the All-Glorious Creator through their lives; and employing the faculties given to plants correctly and directing them towards certain aims and ordering them to some extent. These duties of the angels are meritorious actions of a sort by reason of the angels' faculty of will. Indeed, they are a kind of worship and adoration. But the angels have no real power of disposal, for on everything is a stamp peculiar to the Creator of all things. Another's hand cannot interfere in creation. That is to say, this sort of work of the angels forms their worship. It is not a custom like with human beings.

**The Second Category** of workers in this palace of the universe are **animals**. Since animals also have an appetitive soul and faculty of will, their work is not 'purely for the sake of God;' to some extent, they take a share for their souls. Therefore, since the Glorious and Munificent Lord of All Dominion is all-generous, He bestows a wage on them during their work so that their souls receive a share. For example, the All-Wise Creator employs the famous nightingale, renowned for his love of the rose, for five aims.

First Aim: It is the official employed to proclaim in the name of the animal species the intense relationship that exists between them and the plant species.

Second Aim: It is a dominical orator from among the animals, who are like guests of the All-Merciful One needy for sustenance, employed to acclaim the gifts sent by the All-Generous Provider, and to announce their joy.

Third Aim: It is to announce to everyone the welcome offered to plants, which are sent for the assistance of his fellow animals.

Fourth Aim: It is to announce, over the blessed heads and to the beautiful faces of plants, the intense need of the animal species for them, which reaches the degree of love and passion.

Fifth Aim: It is to present with acute yearning at the Court of Mercy of the All-Glorious and Beauteous and Munificent Lord of All Dominion a most graceful glorification inspired by the truly delicate face of the rose.

There are further meanings similar to these five aims, and they are the purpose of the deeds the nightingale performs for the sake of Truth (All glory be unto Him and may He be exalted). The nightingale speaks in his own tongue, but we understand these meanings from his plaintive words. If he himself does not altogether know the meaning of his own song like the angels do, it does not impair our understanding. The saying, *“One who listens understands better than the one who speaks”* is well-known. Also, the nightingale does not show that he does not know these aims in detail, but this does not mean that they do not exist. At least he informs you of them like a clock informs you of the time. What difference does it make if he does not know? It does not prevent you from knowing.

However, the nightingale's small wage is the delight he experiences from gazing on the smiling, beautiful roses, and the pleasure he receives from conversing with them and pouring out his woes. That is to say, his sorrowful song is not a complaint arising from animal grief, it is thanks in return for the gifts of the Most Merciful. Compare the bee, the spider, the ant, creeping insects, the male animals that are the means of reproduction, and the nightingales of all small creatures, with the nightingale: the deeds of all of them have numerous aims. For them, too, a particular pleasure, like a small wage, has been included in their duties. Through that pleasure, they serve the important aims contained in dominical art. Just as an ordinary seaman acts as helmsman on an imperial ship and receives a small wage, so do the animals employed in duties of glorification each receive a small wage.

Some of them are nocturnal. These poetry-declaiming friends of all small animals are their sweet-voiced orators when all beings are plunged into the silence and tranquility of the night. Each is the center of a circle of silent recollection, an assembly in solitude, to which all the others listen, and, in a fashion, recollect and extol the All-Glorious Creator in their own hearts.

Another sort are diurnal. By day, in spring and summer, they proclaim the mercy of the Most Merciful and Compassionate One to all animate beings from the pulpits of the trees with their ringing voices, subtle songs, and poetic glorifications. It is as if, like the leader of a gathering for the recitation of God's Names induces the ecstasy of those participating, all the creatures listening start to praise the All-Glorious Creator each in its own special tongue and with a particular chant.

That is to say, every sort of being, and even the stars, have a chief-reciter and light-scattering nightingale. But the most excellent, the most noble, the most luminous, the most dazzling, the greatest and the most honorable nightingale, whose voice was the most ringing, whose attributes the most brilliant, whose recitation the most complete, whose thanks the most universal, whose essence was the most perfect, and whose form the most beautiful, who brought all the beings of the heavens and the earth in the garden of the universe to ecstasy and rapture through his subtle poetry, his sweet song, his exalted glorification, was the glorious nightingale of human kind, the nightingale of the Qur'an: Muhammad the Arabian, Upon whom and upon whose Family and those who resemble him be the best of blessings and peace.

*To Conclude:* The animals, who serve in the palace of the universe, conform with complete obedience to the creational commands and display perfectly in the name of Almighty God the aims included in their natures. The glorification and worship they perform by carrying out the duties related to their lives in this wonderful fashion through the power of God Almighty, are gifts and salutations which they present to the Court of the All-Glorious Creator, the Bestower of Life.

**The Third Category of Workers** are plants and inanimate creatures. Since they have no faculty of will, they receive no wage. Their work is 'purely for the sake of God,' and in His name, on His account, and through His will, power and strength. However, it may be perceived from their growth and development that they receive a sort of pleasure from their duties of pollination and producing seeds and fruits. But they experience no pain at all. Due to their will, animals experience pain as well as pleasure. Since will does not enter into the work of plants and inanimate beings, their work is more perfect than that of animals, who have will. Among those who possess will, the work of creatures like the bee which are enlightened by revelation and inspiration is more perfect than the work of those animals which rely on their faculty of will.

All the species of plants in the field of the face of the earth pray and ask of the All-Wise Creator through their tongues of disposition and potentiality: *“O our Sustainer! Give us strength so that by raising the flag of our species in every part of the earth, we may proclaim the splendor of Your dominicality; and grant us prosperity so that we may worship You in every corner of the mosque of the earth; and bestow on us the power to spread and travel in order to exhibit through our particular tongue the embroideries of Your Most Beautiful Names and Your wonderful, antique arts.”*

The All-Wise Creator answers their silent prayer and bestows on the seeds of one species tiny wings made of hair: they fly away spreading everywhere. They cause the Divine Names to be read in the name of their species. (Like the seeds of most thorned plants and some yellow flowers.) He gives to some species beautiful flesh that is either necessary or pleasant for human beings; He causes man to serve them and plant them everywhere. To some He gives, covering a hard and indigestible bone, flesh that animals eat so that they disperse the seeds over a wide area. On some He bestows small claws that grip onto all who touch them; moving on to other places, they raise the flag of the species and exhibit the antique art of the All-Glorious Maker. And to some species, like to the bitter melon, He gives the force of a buckshot rifle so that, when the time is ripe, the small melons which are its fruits, fall and fire out their seeds like shot to a distance of several meters, and sow them. They work so that numerous tongues will glorify the All-Glorious Creator and recite His Beautiful Names. You may think of other examples in the same way.

The All-Wise Creator, Who is All-Powerful and All-Knowing, has created everything beautifully and with perfect order. He has fitted them out beautifully, turned their faces towards beautiful aims, employed them in beautiful duties, caused them to utter beautiful glorifications and to worship beautifully. O man! If indeed you are a human being, do not confuse nature, chance, futility, and misguidance with these beautiful matters. Do not make them ugly. Do not act in an ugly fashion. Do not be ugly!

**The Fourth Category** are human beings. Human beings, who are servants of a sort in the palace of the universe, resemble both angels and animals. They resemble angels in universality of worship, extensiveness of supervision, comprehensiveness of knowledge, and in being heralds of Divine dominicality. However, man is more comprehensive in his worship, but since he has an appetitive soul that is disposed towards evil, contrary to the angels, he is subject to progress and decline, which is of great importance. Also, since in his work man seeks pleasure for his soul and a share for himself, he resembles an animal. Since this is so, man receives two wages: the first is insignificant, animal, and immediate; the second, angelic, universal, and postponed.

Now, man's duty and his wages, and his progress and decline, have been discussed in part in all thirty-three of the Words, and have been explained in greater detail in the Eleventh and Twenty-Third Words in particular. We shall therefore cut short the discussion here and close the door. And beseeching the Most Merciful to open to us the gates of His mercy, and seeking forgiveness for our faults and errors, we conclude it here.

* TAKE AWAY POINTS:
  + In the construction of a palace, four types of workers: bondsmen, servant, animals, and workers.
  + In this realm of causality (this world), four types of **living workers**: Angels, animals, plants and inanimate creatures, and human beings.

|  |  |  |  |
| --- | --- | --- | --- |
| Angels | Animals | Plants and inanimate creatures | Human beings |
| Created out of light  No endeavor and progress  Nourished by worship, love of God  Representative of inanimate workers’ glorification  No power of disposal | Appetitive soul and faculty of will  Their souls receive a share  Some are dominical orators  Numerous aims  Employed in duties of glorification | No faculty of will, no pain  Purely for sake of God  Pray through their tongues of disposition for prosperity  Given beautiful fleshes  Seeds to populate so more can glorify God | Seeks pleasure for his soul  Comprehensive in worship  Progress and decline |
| No need for wage or rank  Reward within duties  Subtle pleasure | A small wage in their duties | No wage  Pleasure from their duties of producing seeds and fruits | Two wages:  Insignificant/animal/immediate  Angelic/universal/postponed |
| http://1.bp.blogspot.com/-bi7d0P0mwCo/TZh2g3yqPmI/AAAAAAAAFRg/PS3-LpWsXaQ/s1600/bright-light.jpg |  | [http://ts1.mm.bing.net/th?&id=JN.b%2bijjgk4Vo/AbBQvdosi%2bA&w=300&h=300&c=0&pid=1.9&rs=0&p=0&r=0](http://www.bing.com/images/search?q=Most+Beautiful+Images+of+Nature&view=detailv2&&&id=E53D6DA5B31CA4E22901BDCE8BAF7CC90094DFFE&selectedIndex=7&ccid=iyeBw1cZ&simid=608054695553797681&thid=JN.b%2bijjgk4Vo/AbBQvdosi%2bA) | [http://ts1.mm.bing.net/th?&id=JN.OS8dL/cE26lY%2b1ah9WSbZA&w=300&h=300&c=0&pid=1.9&rs=0&p=0&r=0](http://www.bing.com/images/search?q=dua+eden+insan&view=detailv2&&&id=90BF07A1C0C4C35E2A3511252CC32567FEF42A85&selectedIndex=5&ccid=lcwRBcQJ&simid=608006785188564246&thid=JN.OS8dL/cE26lY%2b1ah9WSbZA) |

*————————————————————————————————————— 🙞 🙜 —————————————————————————————————————*

*Congratulations! You’ve completed this unit.*