**In the Name of Allah, the Most Compassionate, the Most Merciful**

**A CLASSIFICATION OF**

**ALMIZAN**

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allameh Seyyed Muhammad Hussein Taba’tabaii**

**Complete Translation**

**BOOK SIX**

**ANGELS**

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**2021**

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&

His Masterpiece:

"**ALMIZAN, THE INTERPRETATION OF HOLY QURAN**"



**Image of Allameh (Oil Painting. Work: Seyyed Mehdi Amin, 1991)**

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### Introduction

**In the Name of God, the most Compassionate, the most Merciful**

**إِنهُ لَقُرْآنٌ كَريم في‏ كِتابٍ مَكْنُون‏ لا يَمَسُّهُ إِلاَّ الْمُطَهَّرُون**

**This is an honorable Quran**

**Preserved in a Hidden Book which**

**No one can touch it except the purified ones!**

TEACHINGS OF QURAN IN ALMIZAN

**This is a "Reference Book"**

**or the "Theological Encyclopedia of the Holy Quran," Classified and Summarized from Allameh Tabatabaii's most famous Commentary of Quran, the:**

**"Almizan"**

**About the work:**

***"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... Really, anyone who has this book, I buy it twice as much, let me know...! "***

On the website of the ***Goodreads*** ([***www.goodreads.com/book/show***](http://www.goodreads.com/book/show)***...,***) where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first** **volume of** **"Teachings of Quran in Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

**The Purpose of Classification**

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on…, and the Human Final Destination, and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of the Holy Book, during the twenty three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that the Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran there was a need to categorize the materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

**Translation of the Classified Commentaries**

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, he began to simplify them in Farsi and set them up in his Website, later on he started to prepare another abridged editions in English language and published them also at his website.

At this new attempt, the author tried to present the Complete Translations of these Valuable Classified Commentaries of Holy Quran to the International readers of Muslims and non-Muslims all around the world.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website**:**

**BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,**

**BOOK 2 -**[**DEVISING, PREDESTINATION, AND DESTINY**](http://almizanref.epage.ir/images/almizanref/content/files/2-ALMIZAN%20English%20CLASSIFICATION%20-COMPLETE-%20Devising%20Predestination%20Destiny%20.pdf)

**BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS**

**BOOK 4 - START AND END OF THE UNIVERSE**

**BOOK 5 - CREATION SYSTEM**

**BOOK 6 – ANGELS (Present Volume)**

**BOOK 29 - MUHAMMAD Last Messenger of Allah**

**BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation**

**BOOK 38 - ISLAMIC FAMILY LIFE**

**BOOK 41 - ISLAMIC SOCIETY**

**BOOK 42 - BASIS OF ISLAMIC ETHICS**

**BOOK 54 - PARADISE**

**BOOK 56 - MEETING WITH GOD**

Please refer to **the Editor's Website**

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I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 85, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

**Seyyed Mehdi** **Amin** (Habibi)

TEHRAN.

**March 31, 2021 – (Covid-19) - Restart: April: 27, 2021.**

**An Introduction to the Book Six**

# A Research on People’s Mind on Angels, Jinn, and Satan

When we speak of "Angel" what comes to our mind is an image of an innocent child or a young girl with colorful feathers and wings, painted in the vaults and walls of the churches or in paintings of artists.

When we talk about "Jinn" what is in our minds are goblins and sometimes very small and invisible creatures that are depicted from the quotation of cowardly children, or grandmothers' tales, or witches and exorcists.

And when we talk about the "Devil" the image of an ugly and hideous giant beast with sharp horns on both sides of his shoulders is immediately imagined in the mind of a person, driven form the old story books which showed devil in such form. The historical background of these images dates back to the times of polytheism and human ignorance, which worshiped statues of such giants with horns and tails to get rid of evil and bad events.

# Teachings of Holy Quran about Angels, Jinn, and Satan

What the teachings of Holy Quran provide us in this regard, you will clearly find in the various sections of this book, so according to the classifications that have been made, the nature of the duties and the effects of the actions of these creatures are explained.

What needs to be added is that, at the time of reading and thinking on this book, those primitive and ignorant mindsets, church images, and paintings must be removed from the mind and a new thought must replace with the truths stated by the Creator of the universe. The Scientists may also consider the new ideas in this book to make it a base for their scientific theories.

Today's knowledge discovers so many new factors that accept the hidden existence of them, such as sound waves, radio waves, light waves, the gravitational force, and the like. Although these factors are not seen, but all people feel their effects. These facts are named waves because of the similarity of their movements to the sea waves, and others are called forces based on their previous knowledge of other forces. However, one thing is certain that:

**- First**, these factors are present,

- **Second**, they are not seen and are Unseen,

-**Third**, the works and activities of these factors are evident in everyday life of humans and in the visible universe. Some of them record and broadcast our speech and image, and proceed it by an unimaginable speed. Some preserve the heavenly spheres and coordinate their motion and set them altogether, for billions and billions of years, without the slightest violation of their duty.

If we compare these concepts with the contents of the book and the explanation that God Almighty has given about these factors in the Holy Quran, how easy it is to remove the preoccupied images of Angels, and the spread wing girls of the painters, or sculptures of the devils.

**(See Chapter 5, the duty of Angels to protect human, his deeds, and words.**

**Also, Chapter 1, the nature and duties of the Angels.)**

# Why We Do Not See These Factors?

Human beings cannot see the Essence of objects, but only if the light hits an object, its image is transmitted to the brain through the eyes. If the light intensity is more or less than what the eye can see, nothing can be seen. On the other hand, we know that the Radio frequency broadcast with a staggering speed of 300/000/000 kilo-meters per second, which is much more than what the human ear uses. We only hear frequencies from 60 to 4000. So, these factors and forces can only be understandable by our eyes and ears when we can lower and limit them to the extent and frequency of our perception tools, or empower our perception tools enough to reach their limit and frequency.

This is the reason why we do not see these factors governing the affairs of the world of creation and human life. If one day this limitation disappears or man leaves his body and the limitations of this material body, many invisible things will be visible to him.

# Effects of Angels' Works

If we do not use the name that we call “Angel” (The spiritual beings and messengers of God,) in case of these creatures, and instead of it we try to find a word or combination to imply the sense of the "Divine Kingdom Agents” we can feel a better concept of power and rule which lies in the sense of this combination.

The Holy Quran calls these Agents, who run the world, as "Malak.”Quran introduces the "Malaks” as the Intermediaries in devising the world affairs and God’s Messengers, whose power of act and speed in movement, is unthinkable for us.

We do not insist on using the words like "Power" or "Waves" and other similar pre-used words, to define the "Malaks” (Angels) running our Universe, but we insist to create the concepts of these "Divine Kingdom Agents" in the readers mind.

What about "Jinn" and "Satan" should be added is that, there are some agents whose intentions and services are in contrary with the Angels. While the Angel’s intentions and functions are in the service of man and in perfection of his life and happiness, those agents, because of their different nature and creation, act against the human and his happiness, but they do not interfere in the management of the world or have the power to disrupt its system. We must change our mentality about them and gain a new knowledge of them based on the contents of the present book. **(Amin)**

### 

### CHAPTER ONE

## The Nature of Angels

# Essence of Angels

**«لا يَعْصُـونَ اللّهَ ما اَمَرَهُمْ وَ يَفْعَلُونَ ما يُؤْمَروُنَ!»**

**(6 / تحريم)**

**"… They do not disobey Allah in what He commands them,**

**and do as they are commanded !"**

**(Holy Quran; Tahrim: 6.)**

Angels are a creature of the creatures of God, with essences of light and purity, who do not will except what God wills and do not do except what God Commands them to do, as He Said**:" … The Angels are the honored Worshippers of Allah. They do not proceed to speak ahead of Allah; and they act only according to His Command!" (Anbiya. 26-27.)**

Therefore, there is no punishment no reward, neither sin nor bliss in the world of Angels, in fact, the Angels are committed to the Genetic duties. Angel’s Genetic assignments differ due to differences in their degrees:

**"For every of us there is a determined place and position."**

**(Saffat: 164.)**

**"We do not come down save by the Command of your Lord,**

**to Him belongs our past and future!" (Maryam: 64.)**

The Phrase: **"They do not disobey Allah in what He Commands them…,"** indicates that these Angels are responsible to the task of their own, and the Phrase: **"And do as they are Commanded,"** refers to the fact that these Angels operate upon what instructions they receive.

Angels are the pure obedience, no sin is in them. Angels do not reveal any disobedience neither in this world nor in the Hereafter.

The task of Angels is not of such nature as is in our human complex. In human society, if somebody having free will and by his will performs what duty asked him, deserves rewarding and if not, deserves punishment. Therefore, there is the assumption of both obedience and disobedience. But among the Angels whose life is not social, and there is no legality, so there should be no assumption of obedience and disobedience too, therefore, the duty among them also has different meaning.

**(Almizan. V. 38, P. 319.)**

# Non-Material Existence of Angels

**«جـاعِـلِ الْمَلئِكَـةِ رُسُـلا اُولـى اَجْنِحَـةٍ مَثْنـى وَ ثُلاثَ وَ رُباعَ...!»**

**(1 / فاطر)**

**“…The One Who has made the Angels Messengers**

**with wings of two's, and three's, and four's…!”**

**(Holy Quran; Fatir: 1.)**

Angels are beings who are free from corporeal matter in their being, because the matter of corporeality is subject to decay, corruption, and change; also the perfection is gradual in matter, it moves from its origin gradually to reach its perfection. It is probable the matter may encounter obstacles and mishaps in the process of its move and disappear before reaching its perfection, but the Angels are not like that.

It is clear from this statement that the narrations speak of the form and physical bodies of the Angels, it is a matter of representation. They wanted to say that such an Angel is in the shape that if his descriptions are shown with a design, he will be like it. The Imams who have seen the Angels, they are incarnated for Imams as narrated, otherwise the Angels will not be in the shape or form.

Yes, there is a difference between representation and formation: The representation of an Angel in the form of a human being means that the Angel becomes a human being in the perception of the person who sees it, while outside his perception it has another reality and externality, and that is the Divinely and Angelic form.

Contrary to the formation, that if the Angel is conceived as a human being and is formed in human form, he becomes a real human being, both within and outside the container of the viewer's perception, and such Angel is both in the mind an Angel and in outside. This is not possible!

The God Almighty acknowledges the meaning we have given for the representation and Says in the story of Christ and Mary:

**“…Whereupon We sent to her Our Spirit**

**and he became incarnate for her as a well-proportioned human!”**

**(Maryam: 17.)**

But as for the gossips among people: (The Angel is a delicate body, which takes shape in any form except in the form of dogs and pigs, and Jinn is also a delicate body, except that the Jinn takes any form, even the form of dogs and pigs.) These are gossips that there are no evidence for them, neither from reason nor from narration.

**(Almizan. V. 33, P. 20.)**

# True Shape of Angels, Time for their Appearance

**« لَوْ ما تَأْتينا بِالْمَلائِكَةِ اِنْ كُنْتَ مِنَ الصّادِقينَ.**

**ما نُنَزِّلُ الْمَلائِكَـةَ اِلّا بِالْحَـقِّ !»**

**(7** و 8/ حجر)

**“Why do you not bring us the angels should you be truthful?**

**We do not send down the angels except with due reason!”**

**(Holy Quran; Hijr: 7-8.)**

If God sends down the Angels in such contexts that they themselves want a miracle that clarifies the truth and obliterates the falsehood, He will send them down, but what the Angels do in order to realize the truth and refute the falsehood is to perish them and to destroy their generation.

As for the world of Angels, and the container of their existence, it is the world of pure Truth, which has nothing to do with any vanity, as the Holy Quran has said:

**“(Angels) who do not disobey God's Commands**

**and do whatever they are ordered to do!”**

**(Tahrim: 6.)**

**“Rather, Angels are His honored servants!**

**They do not venture to speak ahead of Him,**

**and they act by His Command!”**

**(Anbiya: 26-27.)**

So, the requirement of these Verses and other Verses in this meaning is that the Angels are in themselves honorable creatures, pure, brilliant, and sinless with no flaw with them. They never involve in any mischief or wickedness, therefore there is no corruption, guilt and fault in the container of their existence. In short, the system that is in our material world is not in their world.

Man, as long as he is in the material world and is immersed in the abysses of lusts like the people of disbelief and immorality has no way to the Divinely world of Angels, he can only reach it when his material world is elapsed and he steps into the world of Truth. In short, when the veil of their materiality is removed, that is the time they see the world of Angels: **"You were certainly oblivious of this. We have removed your veil from you, and so your sight is acute today!" (Qaf: 22.)** That is the world, in relation to this human world, is called the Hereafter!

The presentation of the world of Angels for people who are immersed in matter, is suspended to transform the container of their existence, that is, to be transferred from this world to the Hereafter, i.e. to die. If this transfer takes place for someone in this world, Angels will also appear to him, just as the elect of God's servants and His saints, who are free from the filth of sins and are always close to God, they see the unseen world in this world, even though they themselves are in this world, like the Prophets!

**(Almizan. V. 23, P. 145.)**

**Concept of Physical Incarnation of Angels**

**« فَـاَرْسَلْنـا اِلَيْهـــا رُوحَنــا فَتَمَثَّــلَ لَهــا بَشَــرآ سَــوِيّـــآ ! »**

**(17 / مــريم)**

**“…Whereupon We sent to her Our Spirit**

**and he became incarnate for her as a well-proportioned human!”**

**(Holy Quran; Maryam: 17.)**

The spirit that was sent to Mary was represented as a human being, and the meaning of representation and incarnation as a human being is to be perceived in the senses of Mary as such, otherwise it is in fact the same soul, not human. He was not a human or a jinn, but he was from Angels, the third type of intelligent creatures, whom God Almighty has described in His book and called Angel, and called the Angel who is the agent of revelation: "Gabriel."

**“(Muhammad,) tell the people, whoever is an enemy to Gabriel**

**who has delivered the Book to your heart as a guide**

**and as joyful news to the believers!”**

**(Baqara: 97.)**

The one who is the enemy of Gabriel, why he revealed the Quran to you, is the enemy in vain, because if he did, he did it by the permission of God.

Elsewhere God has called him the "Spirit":

**“(Muhammad,) say: The Holy Spirit has brought the Quran**

**from your Lord to you in all truth**

**to strengthen the faith of the believers**

**and to be a guide and glad news for the Muslims!"**

**(Nahl: 102.)**

**“It has been revealed through the trustworthy Spirit**

**to your heart…!”**

**(Shuara: 193-194.)**

**“Most surely, it is the Word brought by an honored Messenger!”**

**(Haqqa: 40.)**

Therefore, it can be understood from all this that the Spirit that was incarnated as a human being for Mary was the same Gabriel. If in the captioned Verse, the God Almighty has attributed the Spirit to Himself and Said “**Our Spirit**,” it was for the sake of honoring him.

We can find the word "Incarnation" much in the narrations, but in the Holy Quran, except in the story of Maryam: **“…Whereupon We sent to her Our Spirit and he became incarnate for her as a well-proportioned human,”** there is no mention of that word. The next Verses, in which Gabriel introduces himself to people, it is evident that he, being incarnated as a human being, was again an Angel, not that he has become a human being, but he was an Angel in the form of a human being, and that Mary saw him as a human being.

Therefore, the meaning of Gabriel's representation for Mary as a human being is that he was perceived as such in Mary's sense and perception, not he really did, but outside of his perception he had a non-human face.

So, it became clear that "Incarnation" is the appearance of something to man in the way that man is familiar with, and is appropriate with the purpose of presentation, like the appearance of Gabriel to Mary as a perfect human being, because it is known to a human being that a Messenger comes usually towards the people with his Message and informs it by speech and discourse.

**(Almizan. V. 27, P. 54.)**

# Concept of Angels' Wings or their Movement Engine

**«جـاعِـلِ الْمَلئِكَـةِ رُسُـلا اُولـى اَجْنِحَـةٍ مَثْنـى وَ ثُلاثَ وَ رُباعَ...!»**

**(1 / فاطر)**

**“…The One Who has made the Angels Messengers**

**with wings of two's, and three's, and four's…!”**

**(Holy Quran; Fatir: 1.)**

The word "Wing" in birds is the same hand in humans. Birds fly through it and go into space and back, and move from one place to another.

The existence of Angels is also equipped with something that they can do with what birds do with their wings, that is, Angels are also equipped with a device with which they fly from heaven to earth and from earth to sky. They go from wherever they are assigned. The Holy Quran calls that device a wing, and this naming does not mean that Angels have two wings like a bird's wing, which is covered with feathers. Yes, we understand so much from the word wing that the result that birds get from their wings, Angels have that result, but how they have it, cannot be deduced from the word wing.

The Phrase: **"With wings of two's, and three's, and four's…,”** is an attribute of Angels and the word "two's" and the word "three's" and "four's" are all three words that indicate the repetition of the number, namely, the meaning of "two's" is two times two, the word "three's" means three times three, and the word "four's" means four times four. It seems that God has given some Angels two wings and some three wings, and some other four wings. The Phrase: **"God adds to the creation whatever He Wishes,"** is in terms of referring to the point that some Angels have more than four wings.

**(Almizan. V. 33, P. 11.)**

# Angels Speed in Movement and Action

«...وَ السّابِحــاتِ سَبْحــا، فَالسّابِقــاتِ سَبْقــــا، فَــالْمُــدَبِّــراتِ اَمْــــرا!»

(3 تا 5 / نازعات)

**“By those Angels**

**who fly swiftly in the space [to fulfill the Commands!]**

**by those who race one another in rendering services!**

**by those who devise the Command!”**

**(Holy Quran; Naziat: 3-5.)**

From the order of the above Verses, we understand that “Devising” is secondary to “Racing,” and Racing is secondary to “Flying Swiftly,” and this makes us understand that there is a similarity in the meanings of the three Verses. The meaning of the three Verses is that the Angels mange and devise the Command but after they have overtaken towards it, and they overtake towards it but after they hasten to it while its descending, then we conclude that the attributions in the above Verses explain the status of the Angels, according to their descent to manage and devise the Commands that has been commissioned for.

The Angels deal with all things, even though everything is under the control of causes, and the causes are in conflict with each other about the existence, non-existence, survival, decay, and various circumstances of a creature, so what the God Almighty has Commanded about that being, and the Decree which He has made certain about it, is the same Decree which the Angel in charge of devising it rushes towards it and deals with the responsibility entrusted to him. In dealing with it the Angel overtakes others and concludes the causality of the cause which is according to same Divine Decree, and as a result, what the Glorious God has Willed will take place.

When the meaning of the three Verses refers to the speeding up of the Angels, in descending to do what they have been commanded to do, and overtaking to do it, and finally devising to fulfill the Command, necessarily the two first Verses, namely: "**By those Angels who wrest violently,”** and **“By those who draw out gently,”** can be interpreted to their departure from the position of address to the position of completing the mission.So the Angles start to depart seriously towards the goal, and they rush and gain speed after leaving, then after that they overtake and devise the Command of that creature with the permission of God.

**(Almizan. V. 40, P. 16.)**

# Difference in Gender of Angels with Satan

«... ثُـمَّ قُلْنـا لِلْمَـلائِكَـةِ اسْجُـدُوا لاِدَمَ فَسَجَـدُوآا اِلاّ اِبْليـسَ...!»

(11 / اعراف)

**“Then We said to the angels: Prostrate before Adam!**

**So they all prostrated, but not Iblis!”**

**(Holy Quran; A’araf: 11.)**

In the above Verse, as well as in the Verse: **"Thereat the angels prostrated, all of them together!" (Hijr: 30,)** the God Almighty informs the prostration of all the Angels except Iblis, and in the Verse: **“…But not Iblis, he was one of the jinn, so he transgressed against his Lord's command!” (kahf: 50,)** God informs that the reason for not prostrating to him is that he was not of the Angels, but of the tribe of jinn. From the Verses: **"Rather they are His honored servants! They do not venture to speak ahead of Him, and they act by His command!” (Anbiya: 26-27,)** we find that if Iblis was from the Angels, he would not commit such a rebellion.

The commentators have differed in justifying this exception as to whether what was commanded to him was the same as what was commanded to the Angels or whether Iblis was commanded to prostrate to something else. The truth of the matter is that the appearance of the Verse shows that Iblis was with the Angels and was no different from them, he and all the Angels were in a position that can be called the position of “Sanctity,” and the Command to prostrate also announced to this position, not to one by one of the people who were in that position.

It turns out, then, that the devil was no different from the Angels before his rebellion, and after his rebellion his issue was separated from them, the Angels remained in what their status required, and did not lose their servitude, but the miserable devil deposed from that position, as the God Almighty Said: "H**e was one of the jinn, so he transgressed against his Lord's command!” (Kahf: 50,)** and chose a life that was nothing but exiting from the God’s Grace and obedience of servitude.

In short, Iblis is a creature of God, who has the will, intellect, like man, and invites man to evil and leads him to sin. This creature lived with Angels before human beings were created and had no privilege from them. After Adam (AS) entered the realm of existence, Iblis left the ranks of Angels and sunk down to the path of evil and corruption, and finally his fate came to the point where all the perversions, cruelties, misguidances, and false [deeds] that occur in the human race were all attributed to him on an accountable basis. Unlike the Angels that if every human being finds way to the stages of knowledge, end of perfection, and the closest position near God, his guidance is partly due to them.

**(Almizan. V. 15, P. 29 and 57.)**

# Move of Angels and other Moving creatures

«وَ لِلّــهِ يَسْجُــدُ مــا فِـى السَّمـواتِ وَ ما فِى‏الاَرْضِ مِنْ دابَّةٍ وَالْمَلائِكَةُ...!»

(49 / نحل)

**“To Allah prostrates whatever is in the heavens**

**and whatever is on the earth,**

**including moving creatures and angels…!”**

**(Holy Quran; Nahl: 49.)**

"Moving creature" means anything that has mobility and movement from place to place. The generality of the word includes both man and jinn, because the God Almighty in His Holy Word proves the movement for jinn which is in other creatures of man and animals. From naming the Angels separately, it is quite understandable that although the Angels also come and go and move from top to bottom and vice versa, but their movement is not of the kind of movement in other creatures and their transfer in place.

This Verse indicates that in addition to the earth, there are also creatures in the Celestial spheres who live and abode there.

**(Almizan. V. 24, P. 134.)**

# Difference of Human Spirit with Angels’ Soul

«... يَـــــوْمَ يَقُـــــومُ الــــرُّوحُ وَ الْمَــــلائِكَـــةُ صَفّــــا...!»

(38 / نبــــأ)

**“On the day when the Spirit and the Angels stand in an array!”**

**(Holy Quran; Naba: 49.)**

# The soul that belongs to the Angels is the imparting of Soul by the Permission of God. If the God Almighty did not interpret it as “Breathing” or “Confirming”, both of which are used in case of man, but in case Angels Said: "We sent to her [Mary] Our Spirit!" (Maryam: 17,) or Said: “Say, the Holy Spirit has brought it down duly!” (Nahl: 102,) or Said: "Brought down by the Trustworthy Spirit!" (Shuara: 193,) it was because that the Angels, with all their differences in the degree of nearness and farness from God Almighty, all are the pure souls, and if they may be seen physically in eyes of some individuals it is an image that they take on, not that they are really physically and have a body.

Unlike man, who is not a pure soul, but a being composed of a dead body and a living soul, so it is appropriate for him to interpret the “Breathing” (blowing), just as He said about man: **“So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him!” (Hijr: 29.)**

Just as the difference between the soul in the creation of the Angel and man caused different interpretations, and in case of Angels the God Almighty did not interpret it as “Breathing” (blowing), and as the same difference is also in the effect of soul, namely, the life, which have different levels in terms of honor and meanness, it has caused the interpretation also to be different about its imparting, in one place God interpreted it as Breathing and in another place as Confirming, and to consider the soul to have different levels in terms of the difference of its effect.

**(Almizan. V. 39, P. 446.)**

# Extent of Angels' knowledge to Unseen and Seen

« مَنْ ذَا الَّذى يَشْفَعُ عِنْدَهُ اِلاّ بِاِذْنِهِ

يَعْلَمُ ما بَيْنَ اَيْديهِمْ وَ ما خَلْفَهُمْ

وَ لا يُحيطُونَ بِشَىْ‏ءٍ مِنْ عِلْمِهِ اِلاّ بِما شاءَ...!»

(255 / بقره)

**“Who is it that may intercede with Him except with His permission?**

**He knows that which is before them and that which is behind them,**

**and they do not comprehend anything of His knowledge**

**except what He wishes!”**

**(Holy Quran; Baqara: 255.)**

God's knowledge of the intercessors' back and forehead is an indication to the extreme degree of His Encompassing, so they cannot do what God does not want and is not satisfied to do in His kingdom even though it is interceding with His permission. Others also cannot abuse their intercession and interfere in the Kingdom of God Almighty and do something that God has not ordained.

The following Verses of the Quran refer to the same meaning, which says: "**We do not descend except by the command of your Lord. To Him belongs whatever is before us and whatever is behind us and whatever is in between that, and your Lord is not forgetful!” (Maryam: 64.)**

**"Knower of the Unseen, He does not disclose His Unseen to anyone, save a Messenger whom He has Chosen and is pleased with him! He causes angelic guards to march before and after him!” (Jinn: 26-27,)** that is, He guards the Messengers in front of and behind them and watches over them to know that they have conveyed the Messages of their Lord!

Because these Verses express the encompassing of God to the Angels and the Prophets, so that the Prophets do not do what He did not want to do, and the Angels do not come down except by His Command, and the Prophets do not reveal anything other than what He wanted. Thus, the meaning of the Phrase: "**He knows that which is before them,”** is the behavior that is evident and tangible from the Angels and the Prophets, and the meaning of the Phrase: "**And that which is behind them,”** is things that are absent and far from the Prophets, and are events that will happens after them, so the return of these two Phrases is the same as the Unseen and Seen.

**(Almizan. V. 4, P. 227.)**

# Extent of Angels' knowledge to Unseen

« عالِــمُ الْغَيْـبِ فَـلا يُظْهِــرُ عَلى غَيْبِــهِ اَحَدا، اِلاّ مَنِ ارْتَضى مِنْ رَسُـولٍ....»

(26 و 27 / جن)

**"Knower of the Unseen, He does not disclose His Unseen to anyone, except a Messenger whom He has Chosen and is pleased with him!**

**(Holy Quran; Jinn: 26.)**

What the Angels carry from the heavenly revelation before its descent, as well as what they see from the Kingdom of the Heavens, is evident to them, not the unseen, even if it is unseen to us. Therefore, Angels cannot be considered as an exception to the word "**except**" in the above Verse. Also, the Phrase: "**He does not disclose His Unseen to anyone,**" includes only the people of this world, who live on earth. If we are to transcend the inhabitation of the earth to include the Angels, we must also consider the dead who observe the affairs of the Hereafter, which according to the text of Quran is Unseen of this universe, while they are certainly not. Even if the dead are included, not a single person will remain under the generality of the Phrase: "**He does not disclose His Unseen to anyone,**" because every human being on earth dies one day and sees the Unseen of the universe, and on the Day of Judgment, which **"is a day on which all mankind will be gathered,"** and also **"a Day that shall be witnessed by all!" (Hud: 103,)** all the people will be gathered in one place, and the Unseen of the universe will be revealed to all, so as the dead are not exceptional, for the reason that the world of the dead is not this world, it is the same that the Angels are not also included, because their world is also other than this world.

**(Almizan. V. 39, P. 224.)**

# Limitation of Angels' Knowledge to the Unseen

«وَ عَلَّمَ ادَمَ الاَسْماءَ كُلَّها ثُمَّ عَرَضَهُمْ عَلَى الْمَلائِكَةِ...

قالُوا سُبْحانَكَ لا عِلْمَ لَنا اِلاّ مـا عَلَّمْتَنـا...!»

(31 تـا 33 / بقـره)

**“And He taught Adam the Names, all of them;**

**then presented them to the Angels …**

**They said: You are the Absolute Pure!**

**We have no knowledge except what You have taught us…!”**

**(Holy Quran; Baqara: 31-33.)**

The word "Names" is a plural that means general, and the word "all of them," has confirmed this generality. As a result, it will mean all the Names that may be the name of an object.

On the other hand, the Phrase "**then presented them to the Angels,**" indicates that each of those Names, that is, the subjects of those names, were the creatures with life and knowledge, and at the same time that they had knowledge and life, they were behind the veil of the unseen, that is, in the unseen of the heavens and the earth.

The addition of the Unseen to the heavens and the earth, since the position of the holy Verse is the position of expressing the full Power of God Almighty, and the completeness of His Surroundings, is a possessive adjective, which conveys that: The mentioned Names were affairs that have been absent from all the heavens and the earth, and have been completely out of the environment of creation.

When we consider these aspects, namely the generality of the Names, and that the owners of those Names had life and knowledge, and that they were in the Unseen of the heavens and the earth, then with a perfect clarity we comprehend the same meaning from above Verses that we find from the Verse**: "There is not a thing but that its treasures are with Us…!” (Hijr: 21.)** The result, then, was that these living and conscious beings that God presented to the Angels were sublime beings, preserved near God, who were behind the veils of the Unseen.

**«And that I know whatever you disclose and whatever you were concealing?" (Baqara: 33.)** What the Angels express and what they conceal are two kinds of relative Unseen, namely, some of the Unseen of the heavens and the earth, and therefore it was mentioned in contrast to the Phrase: **"Did I not tell you that I indeed know the Unseen in the heavens and the earth!” (Baqara: 33.)** to include both kinds of Unseen, one that Unseen inside the universe of the heavens and the earth, and the Unseen out of them.

**(Almizan. V. 1, P. 222.)**

# Angels, as a Part of Human Faith

«يآ اَيُّهَا الَّذينَ امَنُوآا امِنُوا بِاللّهِ وَ رَسُولِه...

وَ مَنْ يَكْفُرْ بِاللّهِ وَ مَلاآئِكَتِه وَ كُتُبِه وَ رُسُلِه وَ الْيَوْمِ الاْخِرِ فَقَدْ ضَلَّ ضَلالاً بَعيدا!» (136 / نساء)

**“O you who believe! Believe in Allah and His Messenger**

**and the Book which He has revealed to His Messenger**

**and the Book which He revealed before**

**And whoever disbelieves in Allah and His angels and His messengers and the Last Day, he indeed strays off into a remote error!”**

**(Holy Quran; Nissa: 136.)**

This Verse commands the believers to believe twice. It is incumbent upon the believers to extend their brief faith to the details of these truths, because these are teachings that are related to each other and require each other.

Belief in one of these truths is not complete except belief in all of them without exception. If they believe in some of these truths and reject others, if they show this meaning, it is disbelief, and if they conceal it, it is hypocrisy.

The first part of the Verse invites people to gather between all the things mentioned in the Verse, and this invitation is by claiming that the components of this set are related to each other and are not separate from each other. The meaning of the second part of the Verse is: Whoever disbelieves in God or the Angels of God or the Books of God or the Messengers of God or the Last Day, that is, whoever disbelieves in any part of the faith is far astray.

The Verses of the Quran narrate that whoever disbelieves in any of the things mentioned in this Verse separately is truly a disbeliever.

**(Almizan. V. 9, P. 175.)**

# Necessity of Believing in Angels

«... وَ لكِنَّ الْبِرَّ مَنْ امَنَ بِاللّهِ وَ الْيَوْمِ الاْخِرِ وَ الْمَلائِكَةِ وَ الْكِتابِ وَ النَّبِيّينَ وَ اتَى الْمالَ....»

(177 / بقره)

**“…Piety is personified by those who have faith in Allah**

**and the Last Day, the angels, the Book, and the prophets,**

**and who give their wealth for…!”**

**(Holy Quran; Baqara: 177.)**

The above Phrase is the definition of “Abrar-the Innocents” and the expression of the truth of their states, which defines them both in the level of belief and in the level of deeds and ethics. Regarding their belief, it says: "T**hose who have faith in Allah,”** and regarding their deeds says: **"They are the ones who are true to their covenant,"** and about their morals, it says: **"And it is they who are the God wary!"**

In the first definition that God has made of them and Said: "**Those who have faith in Allah and the Last Day, the angels, the Book, and the prophets!**" This definition includes all the True Teachings that God Almighty has asked His servants to believe in. What is meant by faith is complete faith, the effect of which is never detached, and does not transgress, neither in the heart nor in the organs.

He does not transgress in the heart because its owner does not suffer from doubt and anxiety or protest or anger in an unfortunate event, and he does not transgress in morals and deeds either (because when complete faith is found in the heart, the morality and deeds are also corrected.

**(Almizan. V. 2, P. 414.)**

# Faith and Affirmation on Angels

«امَنَ الرَّسُولُ بِمـا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ

وَ الْمُؤْمِنُونَ كُلٌّ امَنَ بِاللّهِ وَ مَلائِكَتِهِ وَ كُتُبِـهِ وَ رُسُلِــهِ لا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْ رُسُلِهِ!»

(285 / بقره)

**“The Apostle has faith in what has been sent down to him from his Lord, and all the faithful. Each of them has faith in Allah, His angels, His scriptures and His apostles…!”**

**(Holy Quran; Baqara: 285.)**

This part of the Verse confirms the faith of the Prophet and the believers, and if the God Almighty mentioned the Prophet apart from the believers and Said: The Messenger believes in what has been sent down from his Lord, and then joined the believers to him, it was to respect His Holy Messenger. It is the custom of Quran that wherever the occasion arises to honor the Holy Prophet, it mentions him separately from others, and then joins others to him.

**"And all the faithful. Each of them has faith in Allah, His angels, His scriptures and His apostles…!”**

This Phrase is a detailed description of what the previous brief Phrase referred to, because the previous Phrase did briefly mention the Messenger and the believers believed in what was revealed, and did not explain what the revelation invites for. This Phrase explains that the book revealed to the Holy Messenger of God invites people to the faith, and to confirmation of all the heavenly Books and all the Messengers and Angels of God who are the honorable servants of Him. Whoever believes in what has been revealed to the Prophet of Islam, in fact, he believes in the correctness of all the above issues.

**(Almizan. V. 4, P. 439.)**

### CHAPTER TWO

## Angels’ Existential Purpose, and Duties

# Angels' Existential Purpose,

**«وَ النّازِعاتِ غَرْقآ وَ النّاشِطاتِ نَشْطآ... فَالْمُدَبِّراتِ اَمْرآ...!»**

**(1تا5/نازعات)**

**"I swear by the angels who violently pull out the souls of the wicked!**

**And by those who gently draw out the souls of the blessed …**

**So as to carry out a Command,**

**i.e. make plans and regulate the affairs of the world!"**

**(Holy Quran; Naziyat: 1-5. )**

It is understood from the absoluteness of the Verse: **"Who appointed the Angels to be Messengers having wings two, three, and four…!" (Fatir: 1,)** that the Angels were created to be intermediaries between God and the people, dispatched to enforce God's Command, the Command that mentioned in the Verse: **"…Rather they [the Angels] are the honored Worshippers of Allah. They do not speak ahead of Him, and on His Command they act!" (Anbi'ya: 27,)** and in the Verse: **"They fear their Lord from above them, and they do what they are Commanded!" (Nahl: 50.)**

Creating Wings to Angles, refers also to their being Intermediaries.

So, the Angels have nothing to do but working as an intermediary between God and His creatures, and enforcing His Commands among the creatures.

It is not by chance that sometimes God Almighty instructs the Angles to enforce His Commands, and on the other occasion He enforces it by Himself, without their mediation, No! This is not haphazardly, because in the tradition of God, there is no way for discord nor for conflict; as He Said: **"Verily, my Lord is on the Straight Path!" (Hud: 56,)** and: **"You will never find any change in the tradition of God nor will you find any alteration in it!" (Fatir: 43.)**

**(Almizan. V. 40, P. 18.)**

# Position of Angels in the Universe of Creation

**«وَ ما مِنّا اِلّا لَـهُ مَقامٌ مَعْلُومٌ**

**وَ اِنّا لَنَحْنُ الصّافُّونَ وَ اِنّــا لَنَحْنُ الْمُسَبِّحُونَ!»**

**(164تا166/ صافات)**

**"There is none among us but has a known place!**

**Indeed it is we who are the ranged ones!**

**Indeed it is we who are those who celebrate Allah's Glory!”**

**(Holy Quran; Saffat: 164-166. )**

These three Verses describe the position of the Angels and their Place in the universe of creation, and express the action that is appropriate for their creation, and that action is to be present in the service, and to stand in line to receive the Commands of God Almighty. Also, to glorify the Majestic Realm of God from a partner, and from anything that is not worthy of the Perfection of His Essence, the Essence that no reason and imagination can reach its realm.

The fact that Angels said: **"There is none among us but has a known place,”** means that each of us has a specific position and a specific task, which has been assigned to us. Since the independence no longer makes sense when an assignment is made, and the appointed person cannot go beyond the policy set for him, the Angels are also obliged to obey and worship God in what He Commands.

The fact that Angels said: **"Indeed it is we who are the ranged ones,"** means that we, the Angels, are always standing in line with God, waiting for His Commands, so that we can carry out the Commands that He issues in devising the universe, according to His Will. This meaning can also be perceived from the Verse: **"They do not disobey Allah in what He Commands them, and do as they are commanded!" (Tahrim: 6.)**

The fact that Angels said: **"Indeed it is we who are those who celebrate Allah's Glory,”** means that we purify and glorify God from what is not worthy of His Majestic Realm. The God Almighty has also Said in another Verse of Holy Quran: **"They glorify God by night and day; they are never languid!" (Anbiya: 20.)**

**(Almizan. V. 33, P. 283.)**

# Link of Angels’ Tasks with their Nature

**«عَلَيْها مَلائِكَـةٌ غِلاظٌ شِـدادٌ**

**لا يَعْصُونَ اللّهَ مااَمَرَهُمْ وَ يَفْعَلُونَ ما يُؤْمَروُنَ!»**

**(6/تحريم)**

**“…Over which are assigned Angels, severe and stern**

**who do not disobey God's commands**

**and do whatever they are ordered to do!”**

**(Holy Quran; Tahrim: 6.)**

The meaning of "severe and stern," is that the mentioned Angels are so tied up to the mission given to them by God Almighty that no other factor other than God and His Commands such as (mercy, compassion, and the like,) can affect them, and they do not oppose or reject God's Commands, and carry out whatever they are tasked with, without failing or shortcoming in the mission due to weakness and fatigue.

**(Almizan. V. 38, P. 317.)**

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# Duties of Angels in Serving Human

« **إِذْ قالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي خالِقٌ بَشَراً مِنْ طينٍ**

**فَاِذا سَوَّيْتُهُ وَ نَفَخْتُ فيهِ مِنْ رُوحى فَقَعُـوا لَهُ ساجِدينَ!»**

**(71-72 / ص)**

**"When your Lord told the angels: I will create a mortal out of clay!**

**and when I give it proper shape and blow My spirit into it,**

**bow down in prostration to him!”**

**(Holy Quran; Sad: 71-72.)**

Angels work for the welfare and prosperity of man: One group of them is the agent of life-giving, the other group is the agent of death, the third group is engaged in the issue of sustenance, and the fourth group is engaged in Revelation. A group is guardian Angels, other groups are retainers, writers, and the rest of the Angels are each engaged in one of the works of man. This meaning can be perceived from various Verses of the Holy Quran in different pages. **So Angels are Divine Causes and Helpers for man, who help him in bringing him to happiness and perfection.**

Angels are humble to human beings in terms of the purpose that was in their creation, and in terms of the purpose that was in the creation of human beings too, and Angels are submissive to human beings and in the way of their happiness.

**(Almizan. V. 23, P. 232.)**

# Three Main Tasks of Angels

**«وَ النّازِعاتِ غَرْقآ.**

**وَ النّاشِطاتِ نَشْطآ.**

**وَ السّابِحاتِ سَبْحآ.**

**فَالسّابِقاتِ سَبْقآ.**

**فَالْمُدَبِّراتِ اَمْرآ»**

**(1-5 / نازعات)**

**“By those [Angels] who wrest violently!**

**by those who draw out gently!**

**by those who fly swiftly in the space [to fulfill the Commands!]**

**by those who race one another in rendering services!**

**by those who devise the Command!”**

**(Holy Quran; Naziat: 1-5.)**

According to the Verses of the Holy Quran, the Angels are intermediaries between God and creatures in outflow of creatures by God Almighty, and their return to Him, in the sense that they are causes for the occurrence of events, causes beyond material and running causes in the universe of matters. Of course, the use of material causes are before the death and before the existing being has been transferred to another world, because after death and transfer, material causes have no longer their causality.

1. The mediation of Angels at the time of Return: that is, in appearance of the signs of death, in taking of the soul, in asking of the question, in torment and reward in the grave, then in causing all human beings to die in the blowing of trumpets and their resurrection in the second blowing, in gathering all beings, in giving them their book of deeds, in setting up the standard scales, in reckoning, and finally in leading humans to Paradise or hell.
2. The mediation of Angels at the stage of legislating the religion: that is, descending to earth to bring the Revelation, repelling the devils from interfering in it, supporting and helping the Messenger of God, as well as confirming the believers and purifying them by asking forgiveness of God for them.
3. The mediation of Angels in managing the affairs of this universe: Although every affair has a material cause for itself, these are the first Verses of the above-mentioned Surah which absolutely call the Angels "who pull out," "who fly swiftly in the space," "who race in rendering service," and "who devise to carry out the Commands," it is the reason for this mediation of Angels.

**(Almizan. V. 40, P. 18.)**

# Mediation of Angels between God and Universe

**«جـاعِـلِ الْمَلئِكَـةِ رُسُـلا اُولـى اَجْنِحَـةٍ مَثْنـى وَ ثُلاثَ وَ رُباعَ...!»**

**(1 / فاطر)**

**“…The One Who has made the Angels Messengers**

**with wings of two's, and three's, and four's…!”**

**(Holy Quran; Fatir: 1.)**

Angels are creatures created by God, intermediaries between Him and the visible universe. God has commissioned them to the affairs of the Genetic universe and legislation. They are honorable servants who never disobey God's Command in any way has given them, and do whatever they are Commanded to do.

Thus, the Phrase: "**Who has made the Angels Messengers**," points at, rather indicates that all the Angels are Messengers and intermediaries between God and His creatures, in order to carry out His Genetic and Legislative Commands.

The Holy Quran has also applied the word "Messenger" to the non-mediator Angels, that is, the Angels who were not the mediators of revelation, and has Said: **"When death approaches anyone of you, Our messengers take him away and they do not neglect [their duty!]" (An’am: 61.)**

**(Almizan. V. 33, P. 11.)**

# Angels Role in Devising the World Events

«...وَ السّابِحــاتِ سَبْحــا، فَالسّابِقــاتِ سَبْقــــا، فَــالْمُــدَبِّــراتِ اَمْــــرا!»

(1 تا 5 / نازعات)

**“By those Angels**

**who fly swiftly in the space [to fulfill the Commands!]**

**by those who race one another in rendering services!**

**by those who devise the Command!”**

**(Holy Quran; Naziat: 1-5.)**

The five Verses are oaths to the position of the Angels and the position they take on during their mission, from the moment they begin to descend, to the last state in which they devise the affairs of the material world. In these Verses, reference is made to the system that the Divine Devising has at the time of occurring the events.

What is sworn in these Verses is compatible with the attributes that the Angels have in their obedience to the Commands issued to them from the Sacred Divine Realm in respect of devising the material world affairs, and then their endeavor to devise the Commands by the Permission of the God Almighty.

The above-mentioned Verses are very similar in context to the Verses at the beginning of Surah Saffat, and are also very similar to the first Verses of Surah Mursalat, which describe the Angels in obeying the Divine Commands. The difference is that those Verses describe only the Angels of Revelation, but the Verses at the beginning of this Surah describe the absolute function of the Angels in devising the Commands of the universe.

Besides, among these five Verses, the attribute that is clearer in its conformity with the Angels than the others is the attribute: **"Those who devise the Command,”** in which the issue of devising is mentioned unconditionally and absolutely, so it means the devising of the whole universe. On the other hand, absolute devising is also the absolute task of Angels, so the meaning of the "who devise" in the Verse is absolute Angels.

**(Almizan. V. 40, P. 17.)**

# The Role of Angels in Events

«... فَـالْمُـدَبِّــراتِ اَمْـرا ! »

(5 / نازعات)

**”By those who devise the Command!”**

**(Holy Quran; Naziat: 5.)**

The God Almighty has considered Angels as intermediaries between God and events, in other words, He has introduced Angels as the causes to which events are assigned. This does not contradict the meaning that events are also assigned by their near and material causes, because these two assignment and causation are at the length of each other, not in width. This means that the near cause is the cause of the event and the far cause is the cause of the near cause.

Just as there is no contradiction in assigning events to them, we should also assign them to God Almighty and say that the Only Cause in the universe is the God Almighty, since He is the Only Lord of universe, because we said the causation is in length, not in width, and assigning the events to Angels is nothing more than their assigning to natural and near causes, and God Almighty has affirmed assigning the events to their natural and apparent causes, just as He accepts their assigning to Angels.

None of the causes has independence from God Almighty, so that the relationship between the God Almighty and the cause of that cause to be cut off, and leads us to a condition that we cannot be able to consider that cause the cause of God Almighty, as the pagans (polytheists) have thought and said that The God Almighty has entrusted the devising of the world affairs to the close Angels. Yes, the Monotheism of Quran has denied independence from anything in any way. No creature owns itself, nor does own its benefit, loss, death, life, and resurrection.

Therefore, the example of the creatures in their assigning to the causes, relating to each other, from the near cause to the far cause, and at the end its assigning to God Almighty is in some extent like the writing a book, which man does with his hands and pen. This action has a relation to the pen and another relation to hand, and also another relation to man who has done the writing with his hand and pen. Although the independent and real cause of this act is man himself, but this does not cause us not to assign it to the hand or pen.

**(Almizan. V. 40, P. 20.)**

# Duty of Angels at Night of Destiny

« تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فيها بِأِذْنِ رَبِّهِمْ مِنْ كُلِّ اَمْرٍ!»

(4 / قدر)

**“In it the Angels and the Spirit descend, by the leave of their Lord,**

**with every Command!”**

**(Holy Quran; Qadr: 4.)**

“Surah Qadr” describes the Revelation of the Holy Quran on the Night of Destiny, and honors the greatness of that night and considers it higher than a thousand months, because Angels and the Spirit are descended on that night.

In the Word of God Almighty, there is no Verse to state what night it was, except for the Verse: **"The month of Ramadan is one in which the Quran was sent down!" (Baqarah: 185,)** which says: The Holy Quran has been descended in one piece in the month of Ramadan. By attaching it to the Verse in question, it becomes clear that the Night of Destiny is one of the nights of Ramadan, but it is not mentioned in the Quran what one of its nights is. In this case, only the narrations is used.

In this Surah, the night when the Holy Quran was Revealed is called the Night of Destiny, and apparently the meaning of Qadr is Predestination and measurement, so the Night of Destiny is the night of Predestination and measurement, and the God Almighty Predestines the events of a year on that night, that is, He Determines the fate of the coming year from that night to the next Night of Destiny: Everything of the life and death, sustenance, happiness, misery, and other such things:

**"On this night, every absolute Command**

**coming from Us becomes distinguishable!**

**The Command that We have been sending!**

**as a mercy for the human being from your Lord.**

**Your Lord is All-hearing and All-knowing!”**

**(Dukhan: 4-6.)**

We understand from this Verse that the Night of Destiny is not limited to the night of the Revelation of Quran and the year in which the Quran was revealed, but it is also repeated by repeating the years of that night, so in every month of Ramadan every lunar year there is a Night of Destiny, in which the affairs of the coming year will be measured and determined until the same night of the next year.

In the Surah in question, which says**: "The Night of Destiny is better than a thousand months,"** and also said: **"The Angels descend on that night,"** confirms this meaning.

In the Verse: **“In it the Angels and the Spirit descend, by the leave of their Lord, with every Command,”** if the meaning of the Command is the same Divine Command that is interpreted in the Verse: **“All His Command, when He wills something, is to say to it "Be," and it is." (Yassin: 82,)** then the Verse gives the following meaning: "The Angels and the Spirit descend on the Night of Destiny by the Permission of their Lord, while they begin their Revelation and issue every Divine Command!" If the meaning of the mentioned Command is any Genetic event that should happen, then the Verse has the following meaning: "The Angels and the Spirit descend that night by the Permission of their Lord, to devise a command of the commands of the universe.”

**(Almizan. V. 40, P. 322.)**

# Different Positions and Missions of Angels

« فَالْمُقَسِّمــاتِ اَمْــرا ! »

(4 / ذاريات)

**“By the Angels who distribute the Command!”**

**(Holy Quran; Zariat: 4.)**

The Command of the Lord of the Throne in Creation and Devising is a single Command, but when this single Command is carried by Angels who have different positions and various missions, the same single Command is forcibly divided and fragmented according to the differences of their positions. It is fragmented, and also this division continues to reach the Angels, who are responsible for creating the minor events of the universe, where it is further fragmented and multiplied.

The Verse: "**By the Angels who distribute the Command,**" is an oath to the Angels whose job is to act upon the Command of their Lord, and to divide the Commands of God among themselves according to the positions they have.

**(Almizan. V. 36, P. 263.)**

# Hierarchy of Angels in Performing Tasks

« وَالنّازِعاتِ‏غَرْقا. وَالنّاشِطاتِ نَشْطا. وَالسّابِحاتِ سَبْحا. فَالسّابِقاتِ سَبْقا ! »

(1 تا 4 / نـازعات)

**“By those [Angels] who wrest violently!**

**by those who draw out gently!**

**by those who fly swiftly in the space [to fulfill the Commands!]**

**by those who race one another in rendering services!”**

**(Holy Quran; Naziat: 1-4.)**

Some of the Angels have a higher position, and they take the Command of God Almighty to pass on their lower ones, and in devising some lower affairs they entrust it to their lower groups. This is in fact a mediation which the higher position of Angels have between the God Almighty and their own lower grade Angels. For example, the mediation which the Angel of Death has in taking souls, that he entrusts this task to his subordinates Angels. The God Almighty has narrated from them that they have said: **"There is none among us but has a known place!” (Saffat: 164,)** and also Said: **"Obeyed, and trustworthy!” (Takvir: 21.)**

**(Almizan. V. 40, P. 19.)**

# Precedence of Angels in Duties and Nearness to God

«اِذْ قـالَـتِ الْمَـلائِكَـةُ يـا مَـرْيَـمُ اِنَّ اللّــهَ يُبَشِّــرُكِ... ! »

(45 تا 47 / آل‏عمران)

**“When the Angels said: O Mary, Allah gives you the good news…!”**

**(Holy Quran; Al-Imran: 45-47.)**

What can be deduced from the contemplation of the Verses in the honor of the Angels is that there is precedence between the Angels in terms of proximity to the God, and the later Angel is in complete obedience to the earlier one, so that his action is the same as the action of his preceding Angel and his word is the same as the word of his superior Angel. like what we see about ourselves, that our actions, powers and organs are, without any multiplicity, exactly our own actions - so while we say: My eyes have seen and my ears have heard, and I have done it with my hands; or I have written with my hands; We say: I saw, I heard, I did, and I wrote, because the work of ear or eye or other organ will be attributed to man himself in the same way as it is attributed to the organs. The same is in Angels, it is exactly the action of the superior of Angels the same as his subjects and followers and his word is also their word. As at the same time, the deed is all the deed of God, and the word of all is His words.

The Almighty God Says in one place: **"Allah takes the souls at the time of their death!" (Zumar: 42,)** and in another place He Says: **"Say: You will be taken away by the Angel of Death, who has been charged with you!” (Sajda: 11,)** and in the third place He Says: **"When death approaches anyone of you, Our messengers take him away!" (An’am: 61.)**

Notice how God has given a single subject, which is the "taking the soul," to Himself in one place, to the Angel of the Death in another, and to the subordinates of the Angel of Death in a third place.

The God Almighty also attributes the Revelation given to His Holy Prophet in one place and Says: **"We have indeed revealed to you…!” (Nissa: 163,)** and in another place He attributes it to "Trustworthy Spirit" and "Gabriel" and Says: **"Brought down by the Trustworthy Spirit Upon your heart…!" (Shuara: 193-194,)** and also **"Say: Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart with the will of Allah!” (Baqara: 97,)** and in the third place God has attributed it to the Angels of Revelation and Said: **"No indeed! These Verses of the Quran are a reminder! So let anyone who wishes remember it! In honored scriptures! Exalted and purified! In the hands of envoys! Noble and pious!” (Abass: 11-16.)**

So considering the above statements, it became clear that the good news of Gabriel to Mary is the same as the good news of the Angels who are under his Command, that he is one of the great Angels and closest to God, as the God Almighty Said about him: **“That the Quran is the word of the honorable angelic, mighty Messenger! Who is honored in the Presence of the Lord of the Throne! Obeyed by all creatures and Faithful to His Trust!” (Takvir: 19-21.)**

**(Almizan. V. 6, P. 8.)**

### CHAPTER THREE

## Specifications, Names and Locations of Angels

# Classification of Angels, their Names and Specifications

**«جـاعِـلِ الْمَلئِكَـةِ رُسُـلا اُولـى اَجْنِحَـةٍ مَثْنـى وَ ثُلاثَ وَ رُباعَ...!»**

**(1 / فاطر)**

**“…The One Who has made the Angels Messengers**

**with wings of two's, and three's, and four's…!”**

**(Holy Quran; Fatir: 1.)**

In the Holy Quran, the word Angels is mentioned frequently, but does not mention the name of them except "Gabriel" and "Michael." God mentioned the other Angels by mentioning their attributes, such as: "The Angel of Death", "The Generous of Writers", "The representative Angels, highly virtuous and noble”, "Observer", and "Recorder", and others.

One of the attributes and actions of the Angels that God Almighty has mentioned in His Holy Word, and following the Word of God the narrations have mentioned, is that the Angels are honorable beings who are intermediaries between God Almighty and this tangible world, so that no event of events, or no important or insignificant incident happens unless the Angels are involved in it, and one or more Angels are commissioned for it. If the incident has only one aspect, an Angel, and if it has several aspects, several Angels are entrusted to it. Their only concern is to carry out the Divine Command in its channel, and to put it in its path, as the Holy Quran has said in this regard**: “They do not venture to speak ahead of Him, and they act by His command!” (Anbiya: 27.)**

The second attribute of the Angels in the Quran and in narrations is that there is no disobedience among the Angels, so it is evident that the Angels have no independence in anything, and they do not distort any Command that God imposes on them, and they do not make it more or less, as He Said: **“Who do not disobey whatever Allah has commanded them, and carry out what they are commanded!” (Tahrim: 6.)**

The third attribute is that the Angels, with all their multiplicity, have different levels in terms of height and low, some of them are superior and commander to their obedient, who are their subordinates, and the one who is commander is by the Command of God. They carry the Command of God to their subordinates, and the subordinates are also obedient by the Command of God, so the Angels have no authority over themselves, as the Holy Quran says: **“There is none among us but has a known place!” (Saffat: 164,)** and also said**: "Obeyed, and trustworthy!” (Takvir: 21,)** and also said: **"They ask each other: What did your Lord say? Others answer: He spoke the Truth!" (Saba: 23.)**

The fourth attribute is that whatever the Angels do is by the Command of God, therefore they never fail, as evidenced by God as He Said: **"And Allah is not to be thwarted by anything in the heavens or on the earth!" (Fatir: 44,)** and on the other hand He Said: **"Allah has full command of His affairs!" (Yusuf: 21,)** and He also Said: **"Indeed Allah carries through His Command!” (Talaq: 3.)**

**(Almizan. V. 33, P. 18.)**

# Location of Angels, and Way of their Movements

« ... وَ اَوْحى فى كُلِّ سَماءٍ اَمْرَهـا

وَ زَيَّنَّا السَّمـاءَ الدُّنْيا بِمَصابيحَ وَ حِفْظا...!»

(12 / فصلت)

**“And revealed in each heaven its ordinance.**

**We have adorned the lowest heaven with lamps, and guarded them!”**

**(Holy Quran; Fussilat: 12.)**

The heavens are ways for passing the Command of the Lord of the Throne, or for the coming and going of the Angels who carry the Command of God. According the Verse: **"In it the Angels and the Spirit descend, by the leave of their Lord, with every command!" (Qadr: 4,)** and the Verse: **“On this night, every absolute command coming from Us becomes distinguishable!” (Dukhan: 4,)** the Angels bring down the Command of God from heaven to the earth.

The Divine Commands that are performed on earth are the creation and appearance of events, the events that the Angels carry from the Lord of the Throne, and in the descent of which they pass through the paths of heavens one by one, and bring them to the earth.

As it is evident from the Holy Verse: **"When fear is lifted from their hearts, they say: What did your Lord say? They say: The truth! He is the All-exalted, the All-great!” (Saba: 23,)** the Command of God Almighty is carried by the Angels of every heaven and delivered to the Angels of the lower heaven. As it is also evident from the following Verses the Heaven are the abode of Angels: **"There are so many Angels in the Heavens…!" (Najm: 26,)** and the Verse: **“They do not eavesdrop on the Supernal Elite but are shot at from every side!” (Saffat: 8.)**

As a result, the Command of God has a relation to each of the heavens, according to the Angels in which they dwell, and it also has a relation to each group of the Angels, who are the bearers of it, and God has Revealed the Command to them.

As a result of what has been said, it became clear that the meaning of the Verse: **"...And revealed in each heaven its Command!" (Fussilat: 12,)** is that the God Almighty Reveals the Command belonging to each Heaven to the residents of it, namely to the Angels who live in it.

**(Almizan. V. 34, P. 269.)**

# Concept of Angels' Ascent and their Positions

« مِنَ اللّهِ ذِي الْمَعَارِجِ!»

(3/ معارج)

**“From Allah the Owner of the Ways of Ascent to His Presence!”**

**(Holy Quran; Maarij: 3.)**

The commentators have interpreted the “Ascension” as a means of ascent like a ladder, and in case of Angels they interpret it to the position of Angels in the Divine Kingdom when the Angels ascend there upon their return to the God Almighty. The next Phrase, which says: "The Angels and the Spirit ascend to Him in a day whose span is fifty thousand years," has interpreted the ascension in the same sense, so God Almighty has Ascension from the Divine Kingdom and positions from down to top, which every higher position is more honorable than its lower position. The Angels and the Spirit, according to their closeness to God, ascend to those upper positions. These positions are heavenly truths, not like the worldly positions illusory and man-made.

**(Almizan. V. 39, P. 129.)**

# Angels who Carry the Divine Throne

« اَلَّـــذيـــنَ يَحْمِلُــــونَ الْعَــــرْشَ وَ مَــــنْ حَــــوْلَـــهُ...!»

(7 / مــؤمــن)

**“Those who bear the Throne, and those around it!”**

**(Holy Quran; Mumin: 7.)**

The God Almighty has not introduced in this Verse or anywhere from His Holy Words who these bearers of the Throne are, are they Angels? Or others? But referring to the Phrase: "**And those around it,**" about the bearers of the Throne indicates that the bearers of the Throne are also Angels, because in the Verse: **"And you will see the Angels who turn round circling the Divine Throne of Arsh!” (Zumar: 75,)** the God Almighty States that those who are circling around the Throne are Angels, so we conclude that the bearers of the Throne are also from this group.

The meaning of the above Phrase is that those Angels who carry the Throne, the Throne from which all the Commands and all the Divine Decrees are issued, the Commands and Decrees that devise the affairs of the universe, and also the Angels who are circling around the Throne, that are from the closest ones to God, they do the following tasks:

**1- "Those who bear the Throne, and those around it, celebrate the praise of their Lord!" (Mumin: 7.)**

They glorify God, while this purification is accompanied by the praise of their Lord, so the Angels glorify God Almighty from everything that is not worthy of His sanctuary, including sharing in the kingdom, and are praising God’s Acts and Devising!

**2- “And have faith in Him!” (Mumin: 7.)**

The faith of Angels in God - even though they are the bearers of the Throne of God's Kingdom and Devising, or they are circling around it in order to receive the issued Commands, and they also purify Him from any defect and praise his deeds – means that the Angels believe in the Oneness of God in Lordship and Divinity, so mentioning the Throne and attributing purification, praise, and faith to the Angels is a rejection of the polytheists, who considered the closest Angel of God as His partners in Lordship and Divinity, and accepted them as their master instead of God, and worshiped them.

1. **"And they plead for forgiveness for the faithful!"** **(Mumin: 7.)**

That is, they ask God Almighty to have Mercy on everyone who believes:

**“- Our Lord! You comprehend all things in mercy and knowledge,**

**so forgive those who repent and follow Your way**

**and save them from the punishment of hell!**

**Our Lord! Admit them into the Gardens of Eden,**

**which You have promised them, along with whoever**

**is righteous among their forebears,**

**their spouses and their descendants.**

**Indeed You are the All-mighty, the All-wise!**

**Save them from the ills;**

**and whomever You save from the ills that day, You will have had mercy upon him, and that is the great success!”**

**(Mumin: 7-9.)**

**(Almizan. V. 34, P. 170.)**

### CHAPTER FOUR

## Worship, Status and Special Actions of Angels

# Worship, Will, Word and Deeds of Angels

«... بَـلْ عِبـادٌ مُكْـرَمُـونَ. لا يَسْبِقُـونَـهُ بِـالْقَـوْلِ وَ هُــمْ بِـاَمْــرِه يَعْمَلُــونَ!»

(26و27/انبياء)

**Rather they are His honored servants!**

**They do not venture to speak ahead of Him,**

**and they act by His command!”**

**(Holy Quran; Anbiya: 26-27.)**

The meaning of "**His honored servants,**" in the above Verse is Angels. The God Almighty has explained the status of the Angels that they are the honorable servants. In the next Verse, the Phrase: "**They do not venture to speak ahead of Him**," expresses the perfection of the worship of Angels, in terms of effects, and its purity in terms of virtues, and also because He has already called them "servants," so the purpose of honoring the Angels is only because of their servitude, not else, therefore the meaning is that the Angels are servants who have the Truth of the meaning of servitude, the reason is that the effects of complete worship are seen from their worship, since they never surpass God in word.

So, the reason of God’s calling the Angels "servants," even though all conscious beings are "servants," is that He wanted to make them understand that God has honored them by granting such servitude, and this gift is a Divine Gift, therefore they do not see themselves but a servant, and it is like being "sincere" to God, that when someone becomes like that, God choses him as "chosen” for Himself.

What is the difference between the dignity of Angels and the dignity of man, although it is a gift in both, is that this gift is given to man through acquisition, but to Angels without acquisition. (Be careful!)

The Phrase: "**They do not venture to speak ahead of Him, and they act by His command,”** conveys that the action of the Angels is subject to the Command and Will of God, just as the speech of the Angels is also subject to the Word of God, so the Angels, both in action and in speech are subject to the Will of God.

In other words, the will and action of the Angels is subject to the Will of God, since the meaning of the Word in the Holy Verse is the Will of God Almighty, then the Angels do not want except what He wants, and they do not do except what He wants, and this is the perfection of servitude, because the servitude of the servant requires him to consider his will and action as the possession of the master.

This is what the appearance of the Verse expresses, and of course, if the meaning of Command is the opposite of forbidding, then the Verse makes it clear that the Angels do not know the meaning of the prohibition at all, because knowing the prohibition is the sub-possibility of doing what is prohibited, but the Angels do not do anything except by the Command of God.

**“He knows that which is before them and that which is behind them!”**

**(Baqara: 255.)**

If the God Almighty honored the essences of the Angels and praised their existential effects, it was because He was aware of their words and deeds: **“He knows that which is before them,”** and He also knew the means by which they were created, and He was aware of the principle and root on which they sprouted: "**And that which is behind them**!"

**(Almizan. V. 28, P. 108.)**

# No Negligence and Arrogance in Angels

« وَ لِلّـهِ يَسْجُـدُ مـا فِـى السَّمـواتِ وَ مـا فِـى الاَرْضِ مِـنْ دابَّــةٍ وَ الْمَـلائِكَـةُ

وَ هُـمْ لا يَسْتَكْبِـرُونَ، يَخـافُـونَ رَبَّهُـمْ مِنْ فَوْقِهِمْ وَ يَفْعَلُـونَ ما يُـؤْمَـرُونَ!»

(49و50/نحل)

**“To Allah prostrates whatever is in the heavens**

**and whatever is on the earth,**

**including the moving creatures and Angels,**

**and they are not arrogant!**

**They fear their Lord above them,**

**and do what they are commanded!**

**(Holy Quran; Nahl: 49-50.)**

In the above Verses, the God Almighty first denies arrogance absolutely from the Angels and expresses that they do not become arrogant towards God either in essence or in action. By essence they never neglect to remember God, and by act they never disobey His worship, and do not oppose His Command.

In order to express this application and inclusion, the God Almighty explained: **“They fear their Lord above them, and do what they are commanded,”** thus by the first Phrase God denies the arrogance in essence from the Angels, and by the second Phrase the arrogance in action

The first Phrase: **“They fear their Lord above them,**" proves the fear of God to the Angels, and considering that there is no evil in God and no evil cause that one fears evil, and with Him there is nothing but good, and also considering that He Said: **“They fear their Lord**," and did not say: "They fear the punishment of their Lord," we understand that the meaning of this fear is the fear of God Himself, even though with God is nothing but good. If you say that when they do not know evil with God, why do they fear Him? In response, we say: The truth of fear is the impact and refraction and shrinking, and in short, paleness of the weak against the strong that has appeared and become known with its strength, and the beating of the heart of weak one against the sublime great with its arrogance and His overpowered by everything, so the fear of the Angels is their inherent influence, from what they see as the position of their Lord, and they never forget Him.

The superiority of God Almighty and His being superior to the Angels is the cause of their fear and dread, so fear has no other cause than the position of God Almighty. The issue of punishment is not the question, so the fear of Angels is an inherent fear, which in other words, they has no inherent arrogance.

The Phrase: "**And do what they are commanded,”** refers to the Angels who have no arrogance in action. When the servant does not have inherent arrogance towards God Almighty, he will naturally not have the practical arrogance either. That is why in the Verse in question about the Angels, after denying the inherent arrogance, the God Almighty denies also the practical arrogance and Says: "**And they are not arrogant! And do what they are commanded!”**

So it became clear that Angels are a kind of creatures of God who never neglect the position of their Lord, and negligence, forgetfulness, inadvertence and oblivion do not afflict them, and no work occupies them, and they do not will but what God wills.

**(Almizan. V. 24, P. 137.)**

# Innocence of Angels and their Fear of God

« وَ هُمْ مِنْ خَشْيَتِه مُشْفِقُونَ...!»

(28 / انبياء)

**“And they are apprehensive for the fear of Him!”**

**(Holy Quran; Anbiya: 28.)**

The meaning of this fear is the fear of God's punishment, but the fear that is accompanied by safety from it, because the Angels are not guilty, buy why the Angels with the infallibility that God has given them, are afraid anymore? We say: The infallibility imparted to them does not limit the power of God, and does not remove the rule of the kingdom from His control, so He is capable in any case. This is what clarifies the meaning of the next Verse:

**“Should any of them say: I am a god besides Him, We will requite him with hell. Thus do We requite the wrongdoers!”**

**(Anbiya: 29.)**

**(Almizan. V. 28, P. 112.)**

# Coordination of Worship and Duties in Angels

«... فَـالْمُــدَبِّـراتِ اَمْـرا ! »

(5 / نـازعات)

**”By those who devise the Command!”**

**(Holy Quran; Naziat: 5.)**

It does not contradict that the Angels are the mediators in devising, and on the other hand, according the Word of God Almighty some of the Angels or all of them are constantly worshiping, glorifying and prostrating, like the Verse: **“And those who are near Him do not disdain to worship Him, nor do they become weary. They glorify Him night and day, and they do not flag!” (Anbiya: 19-20,)** and **“Indeed those who are stationed near your Lord do not disdain to worship Him. They glorify Him and prostrate to Him!" (A’araf: 206.)**

It is possible for the Angels to prostrate and glorify the God Almighty while performing His mission and devising the affairs of the world, as the following Verse has an indication to it**: “To Allah prostrates whatever is in the heavens and whatever is on the earth, including any moving creatures and Angels, and they are not arrogant!” (Nahl: 49.)**

**(Almizan. V. 40, P. 21.)**

# Divine Ownership of Actions and Effects of Angels

«وَ ما نَتَنَزَّلُ اِلاّ بِاَمْرِ رَبِّكَ لَهُ ما بَيْنَ‏اَيْدينا وَ ما خَلْفَنا وَ ما بَيْنَ ذلِكَ وَ ما كانَ رَبُّكَ نَسِيّا!»

(64 / مريم)

**"We do not descend except by the command of your Lord.**

**To Him belongs whatever is before us and whatever is behind us**

**and whatever is in between that,**

**and your Lord is not forgetful!”**

**(Holy Quran; Maryam: 64.)**

The context of the above Verse and the next Verse testify that the statement is the word of the Angel of Revelation, that accords to the Revelation of Quran and from God Almighty, because its order is undoubtedly a Quranic order.

The Verse indicates that the Angels are not revealed except by a Command from God, as the God Almighty said in another place: **"Who do not disobey whatever Allah has Commanded them, and carry out what they are commanded!” (Tahrim: 6.)**

The context of the Phrase: “**To Him belongs whatever is before us and whatever is behind us and whatever is in between that,”** clearly shows the Surround of God to the Angels. Therefore, it is correct to say that the Phrase: "**Whatever is before us,**" means God’s control on the actions of the Angels and on the various effects on their existence, and God is the owner of their action and its effects. If we consider the meaning of the Phrase: "**And whatever is behind us,**" as the cause of the existence of Angels and say: It means that God is the owner of all those causes and preconditions that He arranged before our existence, and that causes caused us to appear. If we carry also the Phrase: "**And whatever is in between that,”** on the existence of the Angels themselves, and that if we interpret the Verse in such a way, then the Holy Verse will contain the most innovative interpretations and the most subtle expressions, which will also be preserved with this meaning of Divine Surrounding, because the meaning of the Verse is returned to this is that: God is the Owner of our existence, and the Owner of the previous and next belongings of our existence.

**(Almizan. V. 27, P. 124.)**

# Possibility of Obedience and Disobedience in Angels

«... بَـلْ عِبـادٌ مُكْـرَمُـونَ. لا يَسْبِقُـونَـهُ بِـالْقَـوْلِ وَ هُــمْ بِـاَمْــرِه يَعْمَلُــونَ!»

(26و27/انبياء)

**Rather they are His honored servants!**

**They do not venture to speak ahead of Him,**

**and they act by His command!”**

**(Holy Quran; Anbiya: 26-27.)**

The God Almighty praised the Angels in His Book like the above Verse, and also**: “Who do not disobey whatever Allah has commanded them, and carry out what they are commanded!” (Tahrim: 6.)** As you see God has praised them, without any condition, for their obedience and for their refraining from sin. (So ​​it turns out that the Angels have both the power to obey and the power to disobey any of God's Commands!)

**(Almizan. V. 25, P. 279.)**

# Worship of Angels and the Close Servants of God

« وَ مَـنْ عِنْـدَهُ لا يَسْتَكْبِـرُونَ عَـنْ عِبـادَتِـه وَ لا يَسْتَحْسِرُونَ!»

(19 / انبياء)

**“And those who are near Him do not disdain to worship Him,**

**nor do they become weary!”**

**(Holy Quran; Anbiya: 19.)**

What is meant by saying: "**Those who are near Him,**" are a particular group who are honored by the Gift of Nearness and Presence, which may refer to the closest Angels. The fact that God Said: **"They glorify Him night and day, and they do not flag!" (Anbiya: 20,)** is a kind of explanation to the Phrase: “**Nor do they become weary,”** that is, those who are with God do not suffer from fatigue and permanence, but glorify Him day and night without any weakness! Glorifying at night and day is an indication of its permanence, namely, they glorify incessantly.

In this Verse, the God Almighty expresses the status of His close servants and honorable Angels, who are immersed in servitude and engaged in worship, and nothing else prevents them from worshiping Him, and they pay no attention to anything but His worship. It seems that the statement has been used to express the characteristics of God's Kingdom, which was mentioned at the beginning of the Verse.

**(Almizan. V. 28, P. 92.)**

# Verbal Testimony of Angels

«شَهِــدَ اللّــهُ اَنَّــهُ لا اِلـهَ اِلاّ هُـوَ وَ الْمَــلائِكَــةُ وَ اوُلُواالْعِلْمِ قائِما بِالْقِسْطِ!»

(18/آل‏عمران)

**“Allah bears witness that there is no god except Him**

**and so do the Angels**

**and those who possess knowledge maintainer of justice**

**(Holy Quran; Al-Imran: 18.)**

The testimony of God, Who is the Witness of Justice, is that “there is no god but He,” and His testimony is done with His Holy Word in the Phrase: **“Allah bears witness that there is no god except Him!**" The appearance of the Holy Verse also indicates to this verbal testimony. Therefore, the above Verse in its inclusion on the testimony of God to His Monotheism and Oneness, is like the Holy Verse: **“But Allah bears witness to what He has sent down to you He sent it down with His Knowledge and the angels bear witness too, and Allah quite suffices as a witness!” (Nissa: 166.)**

This was about the testimony of God, but the testimony of the Angels has already been mentioned by God Almighty in the Meccan Verses revealed prior to this Verse, that the Angels are the honorable servants who never disobey God, and do on His Command accordingly, in the meantime they glorify and praise God, and in their glorifying and praising there is witness and testimony to the Oneness of God! As God Says**: "Rather they are His honored servants, they do not venture to speak ahead of Him, and they act by His command!" (Anbiya: 26-27,)** and also God Says: **“While the angels celebrate the praise of their Lord!” (Shura: 5.)**

The people of knowledge, due to what they have seen from the exterior and interior Signs and have accepted it deeply by their hearts, they also give the same testimony. Their testimony, of course, is verbal, as the appearance of the Holy Verse also conveys it. The actual testimony - although inherently is fixed and the universe of existence is witness to God’s Monotheism from its connected system to each part of its creatures - but in the Verse in question it does not refer to that kind of testimony.

**(Almizan. V. 5, P. 216.)**

# How Angels Pray?

«اَلَّــذينَ يَحْمِلُــونَ الْعَــرْشَ وَ... يَسْتَغْفِــرُونَ لِلَّــذينَ امَنُوا...

وَقِهِـمُ السَّيِّئــاتِ وَ مَــنْ تَــقِ السَّيِّئــاتِ يَـوْمَئِــذٍ فَقَـدْ رَحِمْتَــهُ!»

(7 و 9 / مؤمن)

**“Those who bear the Throne, and …**

**they plead for forgiveness for the faithful…**

**Lord, keep them away from evil deeds.**

**Whomever You have saved from evil on the Day of Judgment**

**has certainly been granted Your Mercy!”**

**(Holy Quran; Mumin: 7-9.)**

These Verses, which include the prayers of the Angels and their requests for the believers, are used for two points:

1. The **first** is the politeness and mannerliness that the Angels presented in their prayers, and before asking for help, they have praised and glorified the Almighty God, and in addition, they have chosen from the Finest Names of God the Name which is more appropriate to be interceded in respect of their request.
2. The **Second** is that they have asked for forgiveness before asking for Paradise, and this meaning that asking for forgiveness before asking for Paradise has been repeated in the Word of God Almighty wherever they come together, and this is in accordance with reason, because the acquisition of talent to attain any blessing is provided by the decline of obstacles, that is, first the obstacles must be removed, then the blessing must be obtained.

Apparently, the Verse in question is one of the Verses that indicate that the reward of the Day of Judgment is the deeds themselves, just as the punishment for ugly deeds is the deeds themselves.

What is meant by the evils that the Angels have sought to protect the believers from are the fears and hardships that everyone will face on the Day of Judgment, not the torment of Hell.

**(Almizan. V. 34, P. 175.)**

# Speech of God and Angels

«... مِنْهُمْ مَنْ كَلَّمَ اللّهُ....»

(253 / بقره)

**“To some of them God spoke…!”**

**(Holy Quran; Baqara: 253.)**

We know that the Word of God with His Prophet (Moses) is the truth of the word. As for the Word of God with Angels or Satan and the like, if they have a resemblance, because their existence is not of the nature of our existence as human beings, that is, they are not social animals, and since they do not have gradual evolution through the acquisition of knowledge like humans, therefore their speech and word should have another meaning. In humans, the speech and word is to use the voice or gesture with a previous contract, due to the human nature we have as a social animal, but Angels and jinn and the like, as it is clear from the Word of God Almighty, they have not such a nature, so surely God speaks to them in a different way.

From this it becomes clear that the Angels’ speech to each other, and the devils’ speech to each other is not by employing sound and using words for meanings, therefore it is evident that when one Angel wants to speak with another Angel and explain his intentions to him, or a devil wants to talk to another devil, it is not like us who has a body and a head and a in his head a mouth and a tongue in the mouth, and that tongue to use the voice piece by piece to make a word to tell his intention, and the listener also has a head and a hole in it called the ear with a sense of hearing, and behind it there is a sound transmitting device to the brain, to hear the speaker.

But whatever it is, among these two kinds of creatures, there is certainly the reality of speech and hearing, and there is the effect of word especially understanding the meaning of its purpose and perception, although they do not have a word like us. So, there is a word between God Almighty and the Angels and the devil, but not like us, which is the creation of a voice by the one who speaks, and hearing it from the other side.

**(Almizan. V. 4, P. 196.)**

# Concept of Coming God and Angels

«هَـلْ يَنْظُـرُونَ اِلاّ اَنْ يَـأْتِيَهُــمُ اللّــهُ فى ظُلَـلٍ مِنَ الْغَمـامِ وَ الْمَـلائِكَــةُ...؟»

(210/بقره)

**“Have they decided not to believe until**

**God comes down in a shadow of clouds with the angels!”**

**(Holy Quran; Baqara: 210.)**

By necessity, it has been proved from the Holy Book and the Tradition that God Almighty is not attributed with the attributes of objects and with the characteristics of possibilities that are associated with occurrence, possibility, and with need and defect. The Verse: **"There is certainly nothing like Him!" ​​(Shura: 11,)** and the Verse: **"Allah He is the All-sufficient!" (Fatir: 15,)** and the Verse: **"Allah is creator of all things…!” (Zumar: 62.)** All three Verses are “Decisive Verses” which the “Ambiguous Verses” of the Quran should refer to them. Therefore, any Verse whose appearance is to attribute a characteristic or occurrent act to God Almighty must be referred to them, and a meaning that does not contradict the Fines Names and Supreme Divine Attributes must be understood from them.

For example, the Verses that attribute coming to God - such as the Verse: **"and your Lord and the angels arrive in ranks!" (Fajr: 22,)** and the Verse: **"But Allah came at them from whence they did not reckon!” (Hashr: 2,)** and the Verse: **“Then Allah razed their edifice from the foundations!" (Nahl: 26,)** the purpose of all these are the meanings that they should be compatible with the Sacred Realm of God, such as Encompassing, and the like, even if it is virtual in terms of meaning. Therefore, the meaning of "coming" in the Verse under discussion is Encompassing of the God Almighty to them, in terms of issuing Decree against them and executing it

“Coming,” as we understand it, is that an object travels the distance between itself and another body by moving and approaching it. Whenever this meaning is abstracted from material properties and becomes free from the defects necessary for objects, it means the closeness of one creature to another and the removal of barriers between them. This meaning can be attributed to God in real sense and without appeal to verbal meanings. Therefore, the meaning of God's coming to finish the work of the people is: To take away the things that exist between God and them and which hinder Divine Judgment.

This is a Truth out of the Quranic Truths, which argumentative discussions have not been able to discover, except after long journeys, and passing the hardships and weaknesses, and going through ups and downs and realizing the authenticity of existence and uncertainty of its truth.

**(Almizan. V. 3, P. 144.)**

### CHAPTER FIVE

## Realm of Divine Kingdom

# Divine Kingdom and the Heavenly Side of Things

« فَسُبْحـانَ الَّـذى بِيَـدِه مَلَكُـوتُ كُلِّ شَـىْ‏ءٍ وَ اِلَيْـهِ تُـرْجَعُـونَ!»

(83 / يـس)

**“Therefore Glory be to Him in Whose Hand is**

**the Divine Kingdom of all things,**

**and to Him you shall be brought back!”**

**(Holy Quran; Yassin: 83.)**

"Divine Kingdom" is the one side of everything that faces towards the God. Because every creature has two sides, one facing God and the other back to God. The Divine Kingdom of everything is that side and aspect of thing facing God, and the “Material Kingdom” is the side and aspect facing the creatures and creation. It is also possible to say: The Divine Kingdom means both sides of every being, and the following Verses also imply the same meaning: **“And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure!” (An’am: 75,)** and the Verse: **"Do they not consider the kingdom of the heavens and the earth!” (A’araf: 185,)** and the Verse: **“Say: Who is it in Whose hand is the kingdom of all things!” (Muminun: 88.)**

If the Divine Kingdom of everything is in the hands of God, it is because to indicate that God Almighty is in control of everything and no one other than God has any share in this domination!

**(Almizan. V. 33, P. 186.)**

# Divine Kingdom of the Heavens and the Earth

«اَوَ لَـــمْ يَنْظُـــرُوا فـى مَلَكُــوتِ السَّمـواتِ وَ الاَرْضِ...؟»

(185 / اعــراف)

**“Have they not considered the Kingdom of the heavens and the earth**

**and whatever things Allah has created?”**

**(Holy Quran; A’araf: 185.)**

The Divine Kingdom in tradition of the Quran and in what is mentioned at the Verses: **"His command, when He intends anything, is only to say to it: Be, so it is! Therefore glory be to Him in Whose hand is the Kingdom of all things…!" (Yassin: 82-83,)** it is the interior and the other side of everything that is towards the Almighty God, and looking at this side is associated with certainty, as this association is evident from the Verse: **"And thus did We show Ibrahim the Divine Kingdom of the heavens and the earth and that he might be of those who possess certitude!” (An'am: 75.)**

Therefore, the purpose of this Verse is to rebuke the disbelievers in renouncing from the heavenly aspect of things, why they forgot it, and did not see clearly what the Holy Messenger of God invites for is Right?

"**And whatever things Allah has created?”** The meaning of the Verse is: Why did they not consider the creation of the heavens and the earth and everything else? They have to look and think, but not to the side that is toward things, because the result of thinking in it is knowledge of their natural properties, but from the side that is towards God, because thinking in that side leads person to the conclusion that the existence of these beings is not independent in their essence, but depends on God Who Wills the Command of everything and He is the Lord of the Universes.

**(Almizan. V. 16, P. 259.)**

# Way to See the Divine Kingdom

«وَ كَـذلِـكَ نُـرِى اِبْـراهيمَ مَلَكُوتَ السَّمواتِ وَالاَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنينَ!»

(75/انعام)

**"And thus did We show Ibrahim the Divine Kingdom of**

**the heavens and the earth**

**and that he might be of those who possess certitude!”**

**(Holy Quran; An’am: 75.)**

The meaning of the Verse is that we showed the Divine Kingdom of the heavens and the earth to Abraham, and this meaning caused him to find the error of his father and his people and to protest against them, and we, one after the other, confirmed him by his presentation of the Divine Kingdom, until nightfall came and his eyes fell on the star....

**What is the meaning of the Divine Kingdom of the heavens and the earth!**

We should know that the kingdom, like the domain, means power over possession. The fact is that, this aspect also expresses the emphasis on meaning. The word is used in the Quran in the same literal sense, and has no separate meaning. But its instance in Quran is different from other common instances, since the Divine Kingdom and material kingdom (or the ownership of property) which is a kind of domination, is a theoritical meaning among humans, and has no external reality, but the issue of need for society, and the need of society to have order in individuals and conducts, and the establishment of security, justice and social force have forced us to accept and consider it valid, and therefore we see that it is transferred from one person to another at any moment through sale, gift, usurpation and the like. This contractual and conventional meaning, although it can be depicted about God Almighty, in the way that the True Judgment in human society is the property of God, as He Said: **"Judgement belongs only to Allah!" (An’am: 57,)** and also Said: **"…All praise belongs to Him in this world and the Hereafter. All judgement belongs to Him!" (Qasas: 70.)**

But if we take the same contractual property to the analysis of reason, we will see that it has an indestructible and non-transferable root among the Realities, because we see that when it is said: "Man is the owner of his own self," it has no meaning other than that man is the ruler and possessor of his own eyes, ears, and other powers and actions. That is, if my ear hears things, and my eyes see things, and my other powers do things, it is all by my will and judgment, not the will and judgment of others. And this meaning is the truth itself, in which there is no doubt in its indestructible and non-transferable realization.

Yes, the powers, actions and other effects of man are all from the consequences and sub-principles of his existence and are inherent in him, and they are not independent and needless of him. His eyes see with his permission and his ear hears with his permission, because if he were not there, there would be no eyes and sight, ears and hearing, he is the one who rules in these powers like a king whose people all work by his permission. Just as if there was not a king in whose hands all affairs are entrusted, a society would not be formed, and if it were not for the human self, its forces would not be formed.

Also, if a king prevents a person from taking possession, he cannot disobey and his ruling is no longer valid in that possession. Also, if a person withdraws one of his powers from action, that power can no longer be used in that action. The Ownership of God Almighty is the same, and like man's ownership of his house and furniture is not contractual, but like man's ownership of his powers and actions is real, because the universe and everything in it is all the act of God, and no creature is needless of God, who created the universe and controls its system, neither in its essence nor in its functions, nor in its powers nor in its actions, and in no way it is independent on itself, neither in its individuality, nor while it has a community and connection with other components of the universe, that it has emerged from that community and the intermixture of this general system that we see.

From the Verse: **"Say: O God, Possessor of the kingdom!" (Al-Imran: 26,)** and **"To Allah belongs the kingdom of the heavens and the earth!" (Al-Imran: 189,)** and the Verse: **“Blessed is He in whose hands is the Kingdom and who has power over all things! It is He who has created death and life …! It is He who has created seven heavens, one above the other!” (Mulk: 1-3,)** all explain that the Ownership of the heavens and the earth is of the God Almighty because He has created them, and if these Verses consider the God Almighty the Owner of the heavens and the earth, the reason is that their existence and reality are from God; therefore, it must be said that for this reason, no one is a partner in the Kingdom of God, and His property cannot be decayed, transferred, or surrendered to another, and it is not reasonable for anyone to remove Him from His property and take His place.

The Holy Verse: **"His command, when He intends anything, is only to say to it: Be, so it is! Therefore glory be to Him in Whose hand is the kingdom of all things...!" (Yassin: 82-83,)** is also interpreted in the same sense, because the second Verse states that the Divine Kingdom of everything is the same word "Be" that God Almighty says, His Saying is the same as His Act and His Creation. So it turned out that the Divine Kingdom is the existence of things in terms of their attribution to God Almighty and their standing that depends to His Essence. It is evident that such a thing could not be shared and nothing else could participate in it with God, and therefore looking in the Divine Kingdom of Things definitely leads a man to Monotheism, as God Said: **"Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created?" (A’araf: 185.)** Considering these matters, if we pay attention to the Phrase: **"And thus did We show Ibrahim the Divine Kingdom of the heavens and the earth,**" as well as other Verses related to it, it is well known that the purpose of showing the Divine Kingdom of the heavens and the earth is the representation of God Himself to Abraham through the observation of things, from the point that objects have attribution to Him. When this attribution could not be shared, whoever looks at the creatures of the universe, immediately rules that none of these creatures are the Lord of others and Deviser of the running system in them.

**“And that he might be of those who possess certitude!”**

"Certainty" is the one hundred percent knowledge in which there is no uncertainty and no doubt. It is not unlikely that the purpose of presenting the Divine Kingdom to Ibrahim (AS) was that he reaches to a level of certainty on the Sings of God, as He Said in another place: **"And We made of them Imams to guide by Our Command when they became patient and had certainty regarding Our Signs!” (Sajda: 24,)** The same certainty that results in certainty in the Fines Names and Superlative Attributes of God. This stage is the same stage that the God Almighty Said about the achieving of the Holy Prophet of Islam on that stage: **“Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the Remote Mosque of which We have blessed the precincts, so that We may show to him some of Our Signs…!” (Isra: 1.)** This Certainty in the Signs of God is the upmost degree that the Holy Prophets can reach in their evolutionary course. But as for the Essence of God, the Holy Quran has considered its Realm to be so higher than a perception belongs and surrounds it. The Holy Quran has considered the Existence of God Almighty as a Certain Matter.

The Holy Quran, has numbered some effects about the Certain Knowledge, one of which is that the veil of senses moves aside from the Truths of the creation universe, and a number of what is behind the veil of senses will appear, as much as God Wills, as He Said in this regard:

**"Nay! if you had known with a certain knowledge!**

**You should most certainly have seen the Hell!”**

**(Takathur: 5-6,) and:**

**“Nay! Most surely the record of the righteous shall be in the Iliyin!**

**And what will make you know what the highest Iliyin is?**

**It is a written book!**

**Those who are drawn near to Allah shall witness it!”**

**(Mutaffifin: 18-21.)**

**(Almizan. V. 13, P. 267.)**

# Divine Kingdom and Command of Every Creature

«وَ يَسْئَلُونَكَ عَنِ‏الرُّوحِ قُلِ الرُّوحُ مِنْ اَمْرِ رَبّى

وَ ما اُوتيتُمْ مِنَ الْعِلْمِ اِلاّ قَليلاً!»

(85 / اسراء)

**“And they ask you about the soul, Say:**

**The soul is one of the commands of my Lord,**

**and you are not given aught of knowledge but a little!”**

**(Holy Quran; Isra: 85.)**

The Divine Command in everything is the Divine Kingdom of that thing, and do not forget that the Divine Kingdom is more audible than the Material Kingdom, so for every creature there is a Divine Kingdom and a Divine Command as God has said: "**"Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created?" (A’araf: 185,)** and the Verse: **“In it the angels and the Spirit descend, by the leave of their Lord, with every command!” (Qadr: 4.)**

From the above explanation this meaning became clear that the Command of God is His Word of Creation and the Word of Creation is the same Act specific to Him without intervening any Genetic or material causes giving its gradual effect on it. This is the same existence of super material life above the container of time, and the existence of spirit is from this category, that is, from category of Divine Command and Kingdom.

**(Almizan. V. 25, P. 335.)**

# Truths of Divine Kingdom and Guarding its Secrets

« اِلاّ مَــنْ خَطِــفَ الْخَطْفَــةَ فَــاَتْبَعَــهُ شِهــابٌ ثــاقِــبٌ!»

(10 / صــافــات)

**“Some of them who stealthily steal words from the heavens**

**are pursued by a glistening flame!”**

**(Holy Quran; Saffat: 10.)**

To give a picture from overhearing of devils in the sky, as well as how the devils are being shot with meteors, the commentators have given justifications, all of which are based on this basis that the sky is consist of the heavens which have surrounded the earth, and there are groups of Angels dwelling in those heavens, and those heavens have a door and a wall, to which nothing can enter except those who are from that sky, and that in the first sky there is a group of Angels, who are holding the meteors, and are sitting in the ambush of the devils, that whenever they come near to hear the Unseen news of the sky, they should be beaten on their heads by that meteor, to run away from there. These meanings all come to mind from the appearance of Verses and narratives.

But today the falsity of these words is well clarified, another justification must be made, and that justification in our probability - and God knows best - is that these statements which are seen in the Word of God Almighty, are the examples which has been given to show the realities of insensible things, so that what is out of the senses can be understood in the form of sensations: **“These are parables which We tell to human being, but only the learned ones understand them!" (Ankabut: 43,)** and there are many such parables in the Word of God Almighty, such as the Throne, the Chair, the Tablet and the Book.

So, on this basis, what is meant by the heavens in which the Angels have their abode is a heavenly world of Divine Kingdom that has a horizon higher than the horizon of our tangible and material world, just as our tangible sky, with the celestial bodies in it, is higher than our earth.

What the devils mean by approaching the sky, and eavesdropping, and then being targeted by meteors, is that the devils want to get close to the world of Angels, and to discover the mysteries of creation and future events, and the Angels drive them away by a light from the Divine Kingdom that the devils cannot stand. Or it means that the devils bring themselves closer to the Truth, in order to make it false with their tricks and deceptions, or to turn the falsehood into truth and trickery, but the Angels make their tricks effectless, and make the explicit truth manifest, so that everyone may realize their tricks and see the truth as right, and the false as false.

The fact that God Almighty has mentioned the story of the over-hearing of the devils and their targeting by the meteor after swearing to the Angels of Revelation and its guardians from the intervention of the devils, confirms our statement to some extent. God knows best!

**(Almizan. V. 33, P. 200.)**

# Skies of Divine Kingdom, and Sky of World

« فَقَضهُنَّ سَبْعَ سَمواتٍ فى يَوْمَيْنِ

وَ اَوْحى فى كُلِّ سَماءٍ اَمْرَها

وَ زَيَّنَّا السَّماءَ الدُّنْيـا بِمَصابيحَ...!»

(12 / فصلت)

**“So He ordained them seven heavens in two periods,**

**and revealed in every heaven its command,**

**And We adorned the lower heaven with brilliant stars…!”**

**(Holy Quran; Fussilat: 12.)**

What is used from the appearance of the above Verse the **First** is that the sky of the world is one of the seven heavens, the space in which these stars are above us.

**Second**, these seven heavens are all part of material creation, and in short, they are all within nature and matter, not the supernatural. The fact is that this world of nature is seven levels, each on top of the other, and closest to us is the sky where the stars are, but about the other six heavens nothing is mentioned in the Holy Quran, except that they are on top of each other.

**Third,** the seven heavens do not mean the planets of the sky, or especially some of them, such as the sun and the moon, and so on.

**Fourth,** if it is stated in the Verses and narratives that the heavens are the abode of the Angels, or the Angels descend from the sky, and bring the Command of God Almighty with them to the earth, or the Angels ascend with the humans’ letter of deeds to the sky, or the sky has doors, which do not open for the disbelievers, or the sustenance comes down from the sky, or other things like this that the different Verses and narratives do not imply any more that the above-mentioned matters have some kind of connection with the heavens. But the fact that this connection is like the connection that we have between any object and the place of that object, the Verses and narrations do not indicate it, and it cannot have such connection, because the materiality requires to be condemned to the running material system is in them, just as the physical world is doomed to change, is doomed to transformation, annihilation, and weakness, so those things are also doomed to these rulings.

Yes, today it has become clear and necessary that the celestial spheres and bodies, wherever they are, are material beings and bodily elements, in which what is running from the rules and effects of our earthly world, is running in them them. The system that has been proven in the Verses of Quran for the heavens and the residents of the heavens, and the things that take place in them, bear no resemblance to this elemental and tangible system in our earthly world, but are completely contrary to it.

So Angels have another world for themselves, a world which is of the Divine Kingdom that (like our material world) has seven levels, each of which is called one sky, and the effects and properties of those levels are called the effects and properties of those skies, because in terms of superiority and surroundings that they have over the earth they are like the sky, which is higher than the earth, and surrounds the earth on all sides. This analogy has been made to make it somewhat easy for the simple-hearted to understand.

**(Almizan. V. 34, P. 272.)**

### CHAPTER SIX

## Relationship between Humans and Angels

# Existential Difference of Humans and Angels

« وَ لَقَـدْ كَرَّمْنــا بَنى ادَمَ وَ... وَ فَضَّلْناهُــمْ عَلى كَثيـرٍ مِمَّنْ خَلَقْنــا تَفْضيـلاً!»

(70 / اسراء)

**“Certainly We have honored the Children of Adam…,**

**And given them an advantage over many of those**

**We have created with a complete preference!”**

**(Holy Quran; Isra: 70.)**

It is not unlikely that what is meant by "**many of those We have created,”** means all kinds of conscious animals as well as jinn, as the Holy Quran has proved it. Yes, the Holy Quran has called all kinds of animals as earthly nations, such as man, who is an earthly nation, and considered them as possessors of intellect and said**: “There is no moving creatures on land, nor a bird that flies with its wings, but they are communities like yourselves!” (An’am: 38,)** and his possibility is more appropriate with the meaning of the Verse, because we know that the purpose of the Verse in question is to express the aspects with which God has honored man, and has given him superiority over many of those beings, and these creatures are, as far as we know, animals and jinn. But the Angels, since they are not material beings and are not under the running system of the material world, we cannot consider them subject to this Verse.

Therefore, the meaning of the Verse is that we made human beings superior to “many” of our creatures, which were animals and jinn. As for the other beings who are subject of the word "many," that is, the Angels, they are out of subject, because they are from light and immaterial beings, and they are not inside the running system in this world. The Holy Verse discusses about man, from this point of view that he is one of the beings of the material world whom the God Almighty has honored and blessed him.

This Verse observes the human perfection in terms of material existence, and his honor and respect is in comparison with other material beings, and therefore the Angels, because they are outside the material system of this world, are out of the subject of the above Verse.

**(Almizan. V. 25, P. 268.)**

# Difference in Angels’ Dignity with Man

« وَ قالُــوا اتَّخَذَ الرَّحْمــنُ وَلَدا سُبْحانَــهُ بَلْ عِبـادٌ مُكْرَمُونَ...!»

(26 / انبياء)

**“They said: The Beneficent God has given birth to a son.**

**He is too Exalted to give birth to a son, [those whom they think are God's sons,] are only His honorable servants!”**

**(Holy Quran; Anbiya: 26.)**

The God Almighty has stated the status of the Angels in the above Verse that they are the honorable servants. Honoring the Angels are for the sake of their worship and servitude, not otherwise. The purpose of God in naming the Angels as "servants," even though all conscious beings are God’s servants, is to understand us the servitude that they have is the servitude that God has offered them, and such servitude is a Divine Gift.

The difference between honoring the Angels and the honoring of man, although both of them is a Gift, is that it is given to man through acquisition, but to Angels without acquisition.

**(Almizan. V. 28, P. 109.)**

# Man's Superiority over Angels and its Factors

« وَ لَقَـدْ كَرَّمْنــا بَنى ادَمَ وَ... وَ فَضَّلْناهُــمْ عَلى كَثيـرٍ مِمَّنْ خَلَقْنــا تَفْضيـلاً!»

(70 / اسراء)

**“Certainly We have honored the Children of Adam…,**

**And given them an advantage over many of those**

**We have created with a complete preference!”**

**(Holy Quran; Isra: 70.)**

Muslims differ on which one is superior, the man or Angel? It is most known that human beings are superior, and the meaning of human superiority is not all human beings, but believers, because even two people do not differ in that some human beings are inferior to cattle and are more misguided.

The consistency of the nature of Angels is better than the consistency of human nature, and the deeds of Angels are purer and more Divinely than the actions of man. The actions of Angels are in conformity with their essence and the human acts with his essence the perfection that man has aimed for his essence and seeks in the light of obedience of God, the Angels have this perfection at the beginning of their existence.

Of course, it is also possible that the same person who acquires his innate perfection gradually or quickly or slowly by acquiring new talents, as a result of which the resulting talents reach a “Position of Nearness” and a degree of perfection, which is beyond the level reached by Angels with their innate light at the beginning of their existence. The appearance of the Word of God Almighty also confirms this possibility.

Because in the story of the creation of the Caliph for the earth, the God Almighty expressed the superiority of man to the Angels and said: This creature has the power to tolerate “Knowledge of Names” that you do not have, he can tolerate Knowledge of all Names, and this tolerance is a position of perfection that the position of Angles in glorifying and praising of God and their sanctity does not reach it, and it is a position that cleanses the inside of man from corruption and homicide, and therefore we see that the Angels were satisfied with this.

Also, the God Almighty recalled the story of the Angels being ordered to prostrate before Adam and that all of them prostrated before him: **"There at the angels prostrated, all of them together!" (Hijr: 30.)** The prostration of Angels to man had the aspect of their submission to the status of human perfection and Adam had the aspect of Center-Point for them, and he had, in fact, embodied “the Humanity” for them. This was what is used from the appearance of the Verses in question and other Verses that we brought.

**(Almizan. V. 25, P. 274.)**

# Angels Service in Human’s Perfection Motion

«وَ اِذْ قــالَ رَبُّــــكَ لِلْمَــلائِكَــةِ اِنّــى خــــالِــقٌ بَشَــــرا...

فَــاِذا سَوَّيْتُهُ وَ نَفَخْـــتُ فيــهِ مِــنْ رُوحــى فَقَعُــوا لَهُ ســاجِدينَ...!»

(29 و 28 / حجر)

**“When your Lord said to the angels:**

**Indeed I am going to create a human…!**

**So when I have proportioned him**

**and breathed into him of My Spirit,**

**then fall down in prostration before him...!”**

**(Holy Quran; Hijr: 28-29.)**

The Angels were commanded to prostrate before mankind, not against Adam himself, and in short, Adam's personal characteristics did not interfere in this issue, but his characteristics as a human-kind did. This prostration was not only as a social rituals, but a real result caused it, that is submission in accord with creation.

Therefore, the Angels are humble to human beings according to the purpose that was in their creation, and that because of the purpose that was in the creation of human beings (that is, the result of human creation is higher than the result of the creation of Angels.) The Angels are possessed to the human and work for his happiness in his life, in other words, man has a status of Closeness and a stage of Perfection that is superior to the closeness and perfection of Angels.

So when we see that all the Angels were commissioned to prostrate before Adam, we understand that all of them are submissive in the way of perfecting human happiness, and they work for his felicity and prosperity, so the Angels are Divine Agents and Helpers for man, who help him on the path to happiness and perfection.

This is where it becomes clear to those who are intellectuals and thinkers that the denial of Iblis to prostrate was because of his refusal to submit to humankind, and he did not want to be like Angels walking in the path of human happiness, and help him reach his desired perfection, but the Angels displayed humility in this regard.

**(Almizan. V. 23, P. 232.)**

# Prostration of Angels to Man in Creation

«اِذْ قالَ رَبُّكَ لِلْمَلائِكَةِ اِنّى خالِقٌ بَشَرا مِنْ طينٍ،

فَاِذا سَوَّيْتُهُ وَ نَفَخْتُ فيهِ مِنْ روُحــى فَقَعُوا لَهُ ساجِـديــنَ!»

(71 و 72 / ص)

**“When your Lord said to the angels:**

**Indeed I am about to create a human being out of clay!**

**So when I have proportioned him and breathed into him of My Spirit, then fall down in prostration before him!”**

**(Holy Quran; Saad: 71-72.)**

These are the two Verses of the Word of God Almighty, which refer to the time when He spoke to the Angels. Followings are also another two symmetrical Phrases addressed to the Angels by God Almighty which are located at the same time and in the same container: **“And when your Lord said to angels: I am going to place in the earth a Caliph …!” (Baqara: 30,)** and: **“When your Lord said to the angels: Indeed I am about to create a human being out of clay…!” (Sad: 71.)**

**“So when I have proportioned him and breathed into him of My Spirit, then fall down in prostration before him!”** To proportion a man means to adjust and regulate his limbs, in order to combine and complete his bodily organs, so that he becomes as a perfect human being. Blowing the Soul in him is to make him a living one. If the God Almighty attributed the soul breathed into man to Himself, and Said: "A**nd breathed into him of My Spirit,**" it is in order to honor that soul. Then God ordered the Angels to prostrate him. This order was after proportionating and breathing soul in man, as if God says now that I breathed of My Soul in him you Angels do prostrate to him.

**“All the angel then prostrated themselves, except Iblis...!"** The meaning of this Verse is that all the Angels prostrated for Adam and no one violated it!

**(Almizan. V. 34, P. 37.)**

# Human Knowledge in Names and Angels’ Ignorance

«وَ اِذْ قالَ رَبُّكَ لِلْمَلائِكَةِ اِنّى جاعِلٌ فِى الاَرْضِ خَليفَةً...

وَ عَلَّمَ ادَمَ الاَسْماءَ كُلَّها ثُمَّ عَرَضَهُمْ عَلَى الْمَلائِكَةِ...!»

(30 و 31 / بقره)

# “And when your Lord said to angels:

# I am going to place in the earth a Caliph…!

**He taught Adam all the names,**

**then He introduced Names to the angels…!”**

**(Holy Quran; Baqara: 30-31.)**

# The Angels had understood from the Word of God Almighty Who Said that: "I am going to place in the earth a Caliph,” this act would cause corruption and bloodshed on earth, because they knew that the earthly being, because it is material, must be composed of forces of anger and lust, and because the earth is a place of limited aspects and hostility, the survival in which does not reach perfection, except with social and mass life, and it is clear that this way of life will eventually lead to decadence and bloodshed.

While the position of the Caliphate, as its name implies, does not end unless the Caliph to be a representative of the one who has appointed him, and to narrate all the existential affairs, effects, rules and the devising of his master, of course, those matters, effects, rules and the devising that for providing them the master has chosen a Caliph and successor for himself.

This word of Angels was a question about something they were ignorant of. They wanted to solve the problems that came to their minds in the matter of the Caliphate of an earthly being, not to object and argue in the work of God Almighty. The reason is the confession that the God Almighty has narrated from them, who, following their question have said: **"You alone are All-knowing and All-wise!”**

**"God said: Indeed I know what you do not know!**

**And He taught Adam the Names, all of them!”**

The God Almighty, rejecting the proposal of the Angels, did not deny the issue of corruption on earth and bloodshed in it from the earthly Caliph, and did not say no, nor did He deny the claim of the Angels that we glorify and sanctify you, but rather He confessed and confirmed their claim. Instead, He stated something else, that there is another issue and interest in this humankind, which the Angels are not able to carry out and bear it, but this earthly Caliph is able to bear and fulfill it. Yes, man represents the perfection from God Almighty, and bears secrets that are not within the reach of Angels.

This is a very valuable and great benefit, so that it compensates the issue of corruption on earth and bloodshed. The God Almighty first Said to the Angels: **"I know what you do not know!"** In the second place, instead of that answer, He answers: **"Did I not tell you that I know the unseen of the heavens and the earth better?"** What is meant by the Unseen is the same Names, not Adam's knowledge of those Names, because the Angels did not know this fact that there are Names, and they do not know. The Angels did not know this at all, not that they knew about the existence of Names, and they were unaware of the knowledge of Adam, otherwise God Almighty should not have asked them about the Names. It is clear that the question was because the Angels were unaware of the existence of Names.

So this context makes it clear to us: That the Angels have claimed merit for the position of Caliphate, and have acknowledged that man does not have this merit. Since it is necessary for this Caliph to know the Names, and the God Almighty asked the Angels about the Names, and they showed ignorance, but when the God Almighty asked Adam, he answered, thus Adam's worthiness for holding this position and the unworthiness of the Angels were proved.

The other point here is that God Almighty, following His question, added this Phrase: "If you are the truthful?" This Phrase implies that the claim of the Angels is not a correct claim, because they have claimed something that required knowledge.

**“And He taught Adam the Names, all of them;**

**then presented them to the angels…!”**

This Phrase implies that the mentioned Names, or their subjects, were living beings with intellect who were behind the veil of the Unseen, and therefore knowledge of them is different from the kind of knowledge that we have in the names of creatures, because if it were of the nature of our knowledge, after Adam informed the Angels about those Names, the Angels, like Adam, should have known those Names, and be equal to him in having that knowledge, since in this case, although Adam taught them, but Adam himself had taught it by God, then he should no longer be better than Angels and God should respect him more.

Also, if the above-mentioned knowledge was of the type of our knowledge, the Angels should not have been convinced simply by the fact that man has knowledge of Names, and their reasoning should not have been invalidated. In short, what turns out is that what Adam received from God and the knowledge that God taught him was different from what the Angels learned from Adam. The knowledge he gained was the Truth of the knowledge of Names, which was possible for Adam to learn, and not possible for Angels, and if Adam deserved the Caliphate of God, it was because of this knowledge of Names, not because of informing about it, otherwise, the Angels after hearing it from Adam, became aware of it like Adam, and it was no longer appropriate for them to say again that we have no knowledge: **"Glory be to you! We do not know more than what You have taught us…!”**

So, considering above it became clear that the knowledge to the Names of those subjects must have been in such a way as to discover the facts and objects of their existence, not merely the names which the people of every language give for everything.

Thus it turned out that the “Subjects” of that Names known to Adam were the external Truths and creatures, not like concepts whose existence is in mind. They have been beings who have been hidden behind the veil of the Unseen, that is, the Unseen of the heavens and the earth, and the knowledge of those Unseen things, as they are, was possible, on one hand, only for the earthly being, not the Heavenly Angels, and on the other hand, this knowledge was a base on appointing the Divine Caliphate.

These Names have been things that were absent from all the heavens and the earth and have been completely out of the environment of universe and existence. When we consider the generality of the Names and the fact that the Subjects of those Names had life and knowledge, and that they were in the Unseen of the heavens and the earth, then we can understand clearly from the Verses what is in the Verse: **“And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure!” (Hijr: 21.)**

These living and conscious beings that God presented to the Angels were superior creatures preserved near God, who were behind the veils of the Unseen, and with their goodness and blessings the God Almighty descended to the world whatever Name He revealed, and everything in the heavens and the earth is derived from their light and their value, and those beings, though numerous and innumerable, they have no numeral plurality, and it is not so that their persons are different from each other, but their multiplicity and plurality is in terms of rank and degree, and the descent of the Name from them is also a descent in this way.

**(Almizan. V. 1, P. 219.)**

# Submission of Angels to the World of Humanity

«...ثُمَّ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لاِدَمَ...!»

(11 / اعراف)

**“Then We told the angels to prostrate themselves before Adam.**

**All the angels obeyed**

**(Holy Quran; A’araf: 11.)**

The prostration of Angels has been for all human kind and in fact humility for the world of humanity, and if Adam (As) was prostrated by Angels, it was not because of his personal characteristics, but because Adam (AS) was a perfect example of humanity, and in fact he represented all human beings.

The case of the Caliphate to which Verses 30 to 33 of Surah Baqarah are concerned, it turns out that commissioning of Angels to prostrate Adam was a secondary issue of the said Caliphate, and this Caliphate was not specific to Adam (AS), but it is valid in all human beings, therefore, the prostration of Angels is also a prostration to all human beings.

**(Almizan. V. 15, P. 26.)**

# Angels Public and Private Services to Humans

« نَحْــنُ اَوْلِيــاؤُكُــمْ فِى الْحَيــوةِ الدُّنْيــا وَ فِــى الاْخِــرَةِ!»

(31 / فصلــت)

**“We are your guardians in this world and in the life to come!”**

**(Holy Quran; Fussilat: 31.)**

In this Verse the God Almighty has mentioned the guardianship of the Angels but not the Guardianship of God, it was in order to confront and compare between the closest servants of God and His enemies, because He has said about His enemies in another Phrase: **“And We assigned to them companions who adorn everything they do now and later…!” (Fussilat: 25,)** while for His closest servants the God Almighty has appointed the Angle as their guardians.

As the result of this confrontation it becomes clear that the guardian-ship of Angels for the believers is their confirming and approval, because the Angels support those who are under the Guardianship of God. As for the Angels who are the guards and protectors of the people, or those who are in charge of the people's sustenance, death and other matters, they are not exclusive to the believers, but the believer and the disbeliever are the same for them.

**(Almizan. V. 34, P. 305.)**

# Genetic Relationship of Angels with Human Happiness

«ثُمَّ قُلْنــا لِلْمَلائِكَـةِ اسْجُــدُوا لاِدَمَ فَسَجَدُوآ اِلاّاِبْليسَ لَمْ‏يَكُنْ مِنَ‏السّاجِدينَ!»

(11 / اعراف)

**“Certainly We created you, then We formed you,**

**then We said to the angels: Prostrate before Adam!**

**So they all prostrated, but not Iblis:**

**he was not among those who prostrated!**

**(Holy Quran; A’araf:: 11.)**

The command to prostrate in the story of the creation of man, as well as the obedience of the Angels and the rebellion of the Iblis and his expulsion from heaven, while all of these issues, namely, the command, obedience, rebellion and rejection were a legislative and ordinary issue, at the same time it narrates from a creational issue and the real relation which is between the man and the Angels, and the man with Iblis, and understands that the creation of Angels and jinn has such a relation to the happiness and misery of man.

The Lord's Command that the Angels prostrate before Adam, was a respect for Adam and for the sake of the nearness and position that he held before God.

With the blessing of the Caliphate and the honor of the Guardianship the God Almighty had granted Adam the kind of honor and dignity to which the Angels were forced to submit, but if the Iblis rejected, it was because of the opposition whose essence had with the human happiness, and therefore wherever he has dealt with man he did and is trying to ruin man’s happiness, and as soon as he finds contact with man, he misleads him, yes: **"About whom it has been decreed that should anyone take him for a friend, he will lead him astray, and conduct him toward the punishment of the Blaze!" (Hajj: 4.)**

**(Almizan. V. 15, P. 34.)**

# Guardianship of Angels

«ثُمَّ قُلْنــا لِلْمَلائِكَـةِ اسْجُــدُوا لاِدَمَ فَسَجَدُوآ اِلاّاِبْليسَ لَمْ‏يَكُنْ مِنَ‏السّاجِدينَ!»

(11 / اعراف)

**“Certainly We created you, then We formed you,**

**then We said to the angels: Prostrate before Adam!**

**So they all prostrated, but not Iblis:**

**he was not among those who prostrated!**

**(Holy Quran; A’araf: 11.)**

The meaning of being deceived by the devil and being under the guardianship of the devil is that the man is misled and does not know who misled him: **“Indeed he sees you he and his hosts whence you do not see them. We have indeed made the devils friends of those who have no faith!" (A’araf: 27.)**

The Holy Quran has proved for the Angels the same Guardianship in obedience and servitude that the Satan has in sin and oppression on human beings, and says: **"Indeed those who say: Our Lord is Allah, and then remain steadfast, the angels descend upon them saying: Do not fear, nor be grieved! Receive the good news of the paradise which you have been promised! We are your friends in the life of this world…!” (Sajda: 30-31.)**

Of course, these two types of guardianships are not in conflict with the Absolute Guardianship of God, which proves it in the Verse: **"They do not have besides Him any protector nor intercessor!” (An’am: 51.)**

**(Almizan. V. 15, P. 55.)**

# Angels’ Deadline until Last Day of Human Life

«قــالَ فَاِنَّكَ مِنَ الْمُنْظَـرينَ، اِلــى يَــوْمِ الْوَقْـتِ الْمَعْلُومِ ! »

(37 و 38 / حجر)

**“Said He: You are indeed among the reprieved!**

**until the day of the known time!”**

**(Holy Quran; Hijr: 37-38.)**

If God Almighty has confirmed Iblis against man and given him a respite until a certain time, He has also affirmed man himself by the Angels - they remain as long as the world remains, so we see that in the answer of Iblis in the above Verses, God did not say: **"You have been given a respite,"** but He said: **"You are among those given a respite,"** so it turns out that there are others besides Iblis who are alive until the last day of human life.

Giving the devil a respite until a certain time is not invalidating the law of causality, but for facilitating the test, therefore we see that it is two-sided and in contrast to the devil, the God Almighty has also given the Angels a respite.

**(Almizan. V. 23, P. 239.)**

# Prayer of Angels in Accepting Humans’ Repentance

«اَلَّذينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ...

وَ يَسْتَغْفِرُونَ لِلَّذينَ امَنُوا

رَبَّنا وَسِعْتَ كُلَّ شَىْ‏ءٍ رَحْمَةً وَ عِلْما فَاغْفِرْ لِلَّذين تابُوا وَ اتَّبَعُوا سَبيلَكَ

وَ قِهِمْ عَذابَ الْجَحيم‏!»

(7 / مؤمن-غافر)

**“Those who bear the Throne, and those around it,**

**celebrate the praise of their Lord and have faith in Him,**

**and they plead for forgiveness for the faithful:**

**Our Lord! You comprehend all things in mercy and knowledge.**

**So forgive those who repent and follow Your way**

**and save them from the punishment of hell!”**

**(Holy Quran; Mumin: 7.)**

The Angels who carry the Throne ask God Almighty to have Mercy on everyone who believes. The above Phrase is the text of the story of the Angels' intercession. Before their request, the Angels first praised God for His Mercy and Knowledge. If among the attributes of God, they named Mercy and paired it with Knowledge, it was because God bestows bounty on every needy person with His Mercy, and by His action recognizes the need of every needy and prone to mercy.

**“So forgive those who repent and follow Your way**

**and save them from the punishment of hell!”**

This Phrase is the result of the Praise of Angels in the previous Phrase, which they Praised God for His Knowledge and Mercy. What is meant by “**and follow Your way,”** is the way that believers followed in religion that God has legislated for them, and that was the Religion of Islam, and following the religion of Islam means that they conform their deeds to it, so the meaning of repentance is their Return to God by believing.

The meaning of the Phrase is that, while the Mercy and Knowledge of God is vast, the Angels ask Him to have Mercy on those who returned to Him by believing in His Oneness and following the Religion of Islam, then they ask God to protect them from the torment of Hell. Indeed, this is the ultimate goal of forgiveness.

**« Our Lord! Admit them into the Gardens of Eden,**

**which You have promised them!” (Mumin: 8.)**

In this Verse, the Angels repeated the call of (Our Lord) again, in order to arouse the Divine Mercy more. The meaning of the Promise that God Almighty has made is the promises that He has made in the language of His Prophets and in His heavenly Books.

**“Along with whoever is righteous among their forebears,**

**their spouses and their descendants!” (Mumin: 8.)**

The meaning of “Righteous” in this Phrase is the competency to enter Paradise, and the meaning of the Phrase is that: O God, do enter each of them and their fathers and their wives and children who are authorized to enter Paradise into the Gardens of Eden.

It is well known from the context of the Verses that: The intercession of the Angels is for all the believers, and it is also clear that they divided the believers into two parts: One is the believers who themselves repented and followed the way of God, and God promises them the Paradise of Aden. The second type are those believers who were not like that, but had the competency to enter Paradise. The Angels called the first type the obedient and the second type subject to them.

It follows from this division that the first group are those who are perfect in faith and action, because the real meaning of "**those who repent and follow Your way,”** is this, therefore the Angels mentioned this type first and asked their Lord to forgive them and to fulfill the Promise of the everlasting Paradise which He has given them.

The second group is in a lower position than the first group, they are those who have not perfected their faith and righteous deeds, they have incomplete and weak faith with some ugly deeds, but they belong to the first group, they are either their fathers or their children or their spouses. Angels request the God Almighty to join this group to the first one who had the perfect faith, and let them meet their relatives in the heavens of Aden, and to protect them from evils!

**“Save them from the ills;**

**and whomever You save from the ills that day,**

**You will have had mercy upon him,**

**and that is the great success!”**

**(Mumin: 9.)**

**(Almizan. V. 34, P. 171.)**

# Prayer of Angels in legislating Religion for Humans

**«** وَالْمَلائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

وَ يَسْتَغْفِرُونَ لِمَنْ فِى‏الاَرْضِ!»

(5 / شورى)

**“While the angels celebrate the praise of their Lord**

**and plead for forgiveness for those on the earth!”**

**(Holy Quran; Shura: 5.)**

The Angels glorify God from all that is not worthy of His Holiness and they praise Him by counting His Graceful Deeds, and one of the things that is not worthy of His Sanctity is that He neglects the affairs of His servants, and do not guide them to the religion which He legislates and reveals through revelation, even though this Guidance is one of the Deeds that is Graceful and Desirable from God.

Angels ask God Almighty to have Mercy on the people of the earth, and it is clear that obtaining this forgiveness has a cause that must have been achieved before, and that cause is to follow the path of servitude, and that also needs the guidance of God Himself. So the return of asking for forgiveness for the people of the earth is to ask God to legislate a religion for them, and then to have Mercy on those who believe in that religion. The meaning of the Phrase in question is that the Angels ask God Almighty to legislate a religion for the inhabitants of the earth through revelation, then by that religion to forgive and have Mercy on them.

Of course, it does not make sense for the Angels to ask forgiveness for all the people of the earth, and to ask God to have Mercy even on the polytheists who said: **"The Beneficent God has given birth to a son,” (Maryam: 88,)** even though the Angels had already requested God to forgive the believers, as He Said: **“And ask Him to forgive the believers!” (Mumin: 7.)** So we must say that the meaning of seeking forgiveness is seeking the means and cause of forgiveness, and that is to first legislate a religion for the people of the earth, and then to have mercy on the believers of that religion.

**(Almizan. V. 35, P. 18.)**

# Angels’ Blessings to Prophet and his Household

«اِنَ‏اللّهَ وَ مَلائِكَتَهُ‏ يُصَلُّونَ عَلَى‏النَّبِىِّ

يا اَيُّهَا الَّذينَ امَنُوا صَلُّواعَلَيْهِ وَ سَلِّمُوا تَسْليمـا!»

(56 / احزاب)

**“Indeed Allah and His angels bless the Prophet;**

**O you who have faith! Invoke blessings on him**

**and invoke Peace upon him in a worthy manner!”**

**(Holy Quran; Ahzab: 56.)**

The word "Bless" originally meant flexibility. God's Bless on the Prophet means His Flexibility to him, by His Mercy, of course, absolute flexibility, because in the Verse He did not restrict bless to any restraint, and also the bless of His Angels to the Prophet is their flexibility over him, to purify him, and to ask forgiveness for him. Also the blessing of the believers is their flexibility on the Prophet, by asking for Mercy on him.

The fact that the God Almighty before ordering the believers to send blessings on Prophet, He first mentioned His Bless and the blessing of His Angels is a sign that the blessings of the believers on the Prophet is in fact their following the God Almighty and following His Angels.

There are many narrations through Shiites and Sunnis that the way of believers sending blessings on Prophet is to ask God to send His Bless on him and on his household.

**(Almizan. V. 32, P. 221.)**

# Angels’ Intercession and its Conditions

«وَ كَمْ مِنْ مَلَكٍ فِى‏السَّمواتِ لاتُغْنى شَفاعَتُهُمْ‏ شَيْئا

اِلاّ مِنْ بَعْدِ اَنْ يَأْذَنَ ‏اللّهُ لِمَنْ يَشاءُ وَ يَرْضى!»

(26/نجم)

**“How many an angel there is in the heavens**

**whose intercession is of no avail in any way**

**except after Allah grants permission**

**to whomever He wishes and approves of!”**

**(Holy Quran; Najm: 26.)**

The difference between "Permission" and "Consent" is that consent is an interior matter, but permission is an external matter depends on the announcement of the owner of the permission.

This Verse seeks to say that the Angels do not possess any intercession authority on their own to be needless of God’s permission, as the idolaters believe, because all matters are in the Hands of God, so if there is an intercession for an Angel, it is after God is pleased with his intercession and has given him permission. Therefore, the meaning of the Phrase "**to whomever He wishes,**" is Angels. The meaning of the Verse is that there are many Angels in the heavens whose intercession has no effect, except after God has allowed the intercession of any of them whom He Wills and is pleased with.

In any case, it follows from this Verse that there is an intercessor for the Angels, but the intercession of the Angels is bound by the Permission and Consent of the God Almighty.

**(Almizan. V. 37, P. 78.)**

# Scholars who Cursed by Angels

«اِنَّ الَّذينَ كَفَرُوا وَ ماتُوا وَ هُمْ كُفّارٌ ا

ُولئِكَ عَلَيْهِمْ لَعْنَةُ اللّهِ وَ الْمَلائِكَةِ وَ النّاسِ اَجْمَعينَ!»

(161 / بقره)

**“Indeed those who turn faithless and die while they are faithless,**

**it is they on whom shall be the curse of Allah,**

**the angels and all mankind!”**

**(Holy Quran; Baqara: 161.)**

In the above Verse: "**Those who turn faithless,”** are those who deny the truth and are disobedient - and they are the ones whom the God Almighty Said about them in the previous Verse: They conceal what God has sent down, and God with the Phrase: “**On whom shall be the curse of Allah, the angels and all mankind,”** punished them, which it is an order from God Almighty that every curse that comes from every human being and every Angel, will be aimed to them, without any exception.

So, the way of such people is the way of Satan, about whom the God Almighty Said: **"And indeed the curse shall lie on you until the Day of Retribution!” (Hijr: 35,)** because in this Phrase God has directed all the curses to Satan. It turns out that these people (i.e. the scholars who conceal what they have from knowledge,) are also in this curse the partners of Satan, and other devils like it.

**How intense is the tone of this Verse and how great is its subject!**

**"They will remain in it forever, and their punishment shall not be lightened, nor will they be granted any respite!"** This Verse indicates that those scholars who conceal the truth are in fact the human devils, and will remain in the curse of God and the Angels forever. In this Verse the word “punishment” is used instead of “curse,” which indicates that the curse of God and Angels will change to punishment.

**(Almizan. V. 2, P. 336.)**

# Human Perfection, and his Inner Conversion to Angel

«وَ لَوْ نَشــاءُ لَجَعَلْنــا مِنْكُــمْ مَلائِكَـةً فِى الاَرْضِ يَخْلُفُــونَ!»

(60 / زخرف)

**“And if We please, We could make among you**

**Angels to be successors in the land!”**

**(Holy Quran; Zukhraf: 60.)**

The appearance of this Holy Verse wants to remove the improbability of how it is possible for a human being to have all the perfections that the Quran narrates about Jesus (AS) who can create chicken, raise the dead, and talk to people in the days when he was a baby in the cradle, and more examples of this kind, and in short, like the Angels, mediate grace in revival, immortality, sustenance, and other means, and at the same time He is a servant, not a god!?

Yes, such perfections are peculiar to Angels, and the criterion of their divinity, which must be worshiped for having them, and in short, it is impossible for paganism to find a human being who possesses this kind of perfection which it is for Angels.

The Holy Verse wants to remove this improbability, and say that God Almighty can cultivate man in such a way and purify his inner self from the filth of sins, that his inner self becomes the inner self of Angels, and his outer appearance is human living with other human beings on the earth. He is born of another human being, and another human being is born of him, but his inner being is the inner being of the Angels, and what emerges from the Angels also springs from him.

This is not a revolution of nature, to say that it is impossible in itself, and it is not possible to be done by God, but it is a kind of existential evolution, and God Almighty has brought man out of a state of perfection and raises him to such an extent that its possibility and proof has been proven in its place.

**(Almizan. V. 35, P. 189.)**

### CHAPTER SEVEN

## Angels Guarding Man, his Actions and Speech

# Angels in Duty to Guard the Human and his Deeds

« لَهُ مُعَقِّبتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِه يَحْفَظُونَهُ مِنْ اَمْرِ اللّهِ!»

(11 / رعـد)

**“He has guardian angels, to his front and his rear,**

**who guard him by Allah's command!**

**(Holy Quran; Ra’ad: 11.)**

It is clear from the tradition of Quran that man is not only this physical body and this tangible material body, but also a being composed of his body and soul, and his main virtues and privileges are all related to his soul, it is his soul that has will and consciousness, and it is for the sake of soul that he is commanded and forbidden. Although the soul does not work without the body, and the body also does not work without soul, but the body has the aspect of a tool that the soul uses to achieve its goals and objectives.

Thus the Phrase: "**To his front and his rear,**" develops and includes both material and physical matters as well as spiritual matters, so all the material and bodily things that surround his body during a person's life, some of them are in front of him. As well as all spiritual stages which a person traverses on his way to his Lord, and all the spiritual states that he takes on, the nearness and farness, the happiness and misery, the righteous and unrighteous deeds, the rewards and punishments that he preserves for himself are all either behind him or in front of him.

These “Guardians” that God has informed about have interferences and possessions in such matters in terms of their relation to human beings, and this human being whom God has described is not the owner of his own benefit and loss, death and life, resurrection and gathering, and has no power to preserve any of them and their effects, whether those who are present or those who are absent, and it is the God Almighty who preserves him and his effects, whether present or absent. At the same time that the God Almighty Said: **"Allah is watchful over them!” (Shura: 6,)** and also Said: **"And your Lord is watchful over all things!" (Saba: 21.)** At the same time, God has proved the intermediaries in this guarding, and Said: **"Verily, over you are appointed guard Angels to protect you!" (Infitar: 10.)**

So, if the God Almighty did not preserve the present and absent effects of human by these intermediaries, which He sometimes called them "Guardians" and sometimes called them "Upholders," then destruction and annihilation surrounded man in every way, and the death was rushing in front of him and behind him. **The fact is that as the preservation of human is a Command by God, so is his annihilation, corruption and destruction by a Command of God.**

If the Angels do an action, it is by the Command of God. Hence, it is clear that what these guards (upholders) do preserve is by Command of God, as well as they protect it from the Command of God, since perdition, destruction and corruption are also the Command of God, as are the survival, endurance and health by the Command of God, therefore no physical and material compound can last except by the Command of God, and none of them may be dissolved and corrupted except by the Command of God. It is same in the spiritualities, either the state of mind or the action or the scientific work does not last except by the Command of God, and none of them suffers from decay and corruption except by the Command of God. Yes, all Commands are from God, and all are returned towards God.

The Holy Verse, in its context - and God is All-Knowing - implies that for every individual, whatever they may be, there are upholders and pursuers who follow them on the path to God, and preserve them in front and in rear, in present and in the past by the Command of God, and do not let their condition be changed by destruction, corruption, or misery, which is another Command of God. The other Command which changes the “conditions” or “states,” when it does affect that the **“people”** change themselves, then it is at this time that God changes what He has given them of His blessings, and wants evil for them, and when the God Almighty wanted evil for a people, nothing can prevent it.

The fact that God is the Guardian and that He has Angels in charge of guarding His servants is itself a Quranic Truth.

**(Almizan. V. 22, P. 195.)**

# Angels in Duty to Preserve Human Deed and Intention

«اِنْ كُـــلُّ نَفْـسٍ لَمّـا عَلَيْهــا حــافِــــظٌ!»

(4 / طارق)

**“There is not a soul but over it is a keeper/guardian!”**

**(Holy Quran; Taiq: 4.)**

The meaning of the Verse is that there is no soul, except that a guardian is assigned to him. The purpose of assigning a guardian to preserve the soul is that the Angels to write down the good and bad deeds of everyone, and they write it just in the same intention and manner that they were issued, so that they will accordingly be held accountable and punished on the Day of Resurrection. Therefore, the meaning of guardian is Angel and the meaning of preserved is human action. As the God Almighty Said elsewhere: **"Indeed, there are over you watchers! Noble writers! Who know whatever you do!” (Infitar: 10-12.)**

It is not unlikely that the meaning of the preservation of soul is to preserve the soul itself and its deeds, in this case it means that human souls are also protected after death, and do not be destroyed or corrupted by death, until the Day when God Almighty resurrects the bodies, on that Day the souls will return to their bodies, and again man will be the same as the man of the world, then according to what his deeds require He will be punished, because his deeds are also preserved with God, whether good or bad.

Many Verses of Quran which indicate the preservation of things confirm this theory, such as: **"Say: You will be taken away by the angel of death, who has been charged with you!” (Sajda: 11,)** and: **"Allah takes the souls at the time of their death, and those who have not died in their sleep. Then He retains those for whom He has ordained death and releases the others until a specified time. There are indeed signs in that for a people who reflect!" (Zumar: 42.)**

The appearance of the Verse in Surah Al-Infitar, which said that the duty of the guardian Angels is to preserve the letters of deeds, does not contradict this theory, because the preservation of the souls is also an example of writing a letter, as in the Verse: **"Indeed We used to record what you used to do!” (Jathiya: 29.)**

**(Almizan. V. 40, P. 171.)**

# Angels in Duty to Register and Analyze Human Deeds

«وَ اِنَّ عَلَيْكُمْ لَحافِظينَ كِراما كاتِبينَ يَعْلَمُونَ ماتَفْعَلُونَ!»

(10تا12 / انفطار)

**“Indeed, there are over you watchers!**

**noble writers!**

**who know whatever you do!**

**(Holy Quran; Infitar: 10-12.)**

This Verse refers to the fact that human actions are protected in other ways than by reminding the owner of the action, and that is the protection of deeds by writing the Angels who write the deeds, and have this duty during the life of every human being, and on basis of these deeds man receives reward or punishment, as the God Almighty Said: **“And We shall bring it out for him on the Day of Resurrection as a wide open book that he will encounter! Read your book! Today your soul suffices as your own reckoner!” (Isra: 13-14.)**

**“Indeed, there are over you watchers!”**

The meaning of the Verse, as the context expresses, is that: On our part, there are memorizers entrusted to you who protect your actions by writing.

**“Noble writers!”**

This Verse expresses the position of the “Memorizers” who have dignity and honor in the sight of God Almighty. This description of Angels with dignity is repeated more in the Holy Quran. It is not unlikely to say with the help of context that: The Angels, according their creation, are creatures free from sin and transgression, and with infallibility in nature. This possibility is confirmed by the Holy Verse: **"Rather they are His honored servants! They do not venture to speak ahead of Him, and they act by His Command!” (Anbiya: 26-27,)** which indicates that Angels do not will except what Allah has Willed and do not do what He ordered. Also the above Verse: **“Noble Writers,”** confirms it.

The meaning of the “Writers” is those who record the deeds of humans, as Says: "**Who know whatever you do,”** and: **"Indeed We used to record what you used to do!” (Jathiya: 29.)**

**“Who know whatever you do!”**

In this Phrase, the God Almighty wants to Say: The Angels do not make a mistake in distinguishing your good deeds from your bad deeds, so God introduces these Angels free from mistake, just as the previous Verse also did so. Therefore, the Angels encompass human actions with all their details and attributes, and preserve it as it is.

In these Verses, the number of these Angels who are in charge of writing down the deeds of human beings is not specified, but in the following Verse, which says: **“When the twin recorders record his deeds, seated on the right hand and on the left!” (Qaf: 17,)** it is known that for each person two Angels are commissioned, one from right hand and the other from the left.

In the interpretation of the Verse: **"Indeed the dawn recital is attended by angels!" (Isra: 78,)** the narrations indicate that the writers of deeds rise and ascend every day after sunset, and other writers descend and write the deeds of the night until morning, and after the dawn they ascend, and the Angels of the day descend again. According to the narrations, the Angel on the right side is in charge of writing the good deedsm and the left side is in charge of writing the sins.

In the Verse under discussion, which says: **“Who know whatever you do,”** there is an indicationthat the writers are also aware of the intentions, because God Says: They know what human beings do, and it is clear that without knowledge to intentions, they cannot find knowledge about the characteristics of deeds and their titles, whether it is good or evil. So it turns out that Angels are also knowers of intentions.

**(Almizan. V. 40, P. 105.)**

# Two Angels in Duty to Register and Preserve the Deeds

«اِذْ يَتَلَقَّى الْمُتَلَقِّيانِ عَنِ الْيَمينِ وَ عَنِ الشِّمالِ قَعيدٌ.»

(17 / ق)

**“When the twin recorders record his deeds,**

**seated on the right hand and on the left!”**

**(Holy Quran; Qaf: 17.)**

The meaning of "twin recorders" as the context shows is two Angels who are commissioned to man and take his action and preserve it by writing, and the Phrase: "S**eated on the right hand and on the left,**" means that two Angels, one sitting on the right hand, and one sitting on the left, that is the right and left of man.

This Phrase tries to illustrate the position of two Angels towards human beings. It likens the two sides of good and evil of man to the two tangible sides of him, (otherwise the Angels are single beings who are not in directions).

"**When the twin recorders record his deeds,**" means to remind and realize that two Angels take human deed. The purpose of this command is to point to the knowledge of God Almighty, and to understand that God Almighty has knowledge of human deeds through the writing of human actions by Angels, in addition to the Knowledge that He has without the mediation of Angels and any other mediator towards man.

**(Almizan. V. 36, P. 235.)**

# Two Angels Responsible for Recording Speech

«ما يَلْفِظُ مِنْ قَوْلٍ اِلاّ لَدَيْهِ رَقيبٌ عَتيدٌ!»

(18 / ق)

**“He says no word but that there is a ready observer**

**and provider beside him!”**

**(Holy Quran; Qaf: 18.)**

The word "observer" means recorder, and the word "provider" means one who provides the preconditions for recording and preserving: One provides the preconditions for the other so that he becomes aware of the result of his work.

This Holy Verse, after the Phrase: "**When the twin recorders record his deeds,**" which is also about the guardian Angels, speaks again about the care of the two Angels, although the first Phrase includes all the works of man, but the second Phrase includes only the speech of human beings.

**(Almizan. V. 36, P. 236.)**

# Angels Protecting Human from Events

«وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً!»

(61 / انعام)

**“And He sends guards to protect you!”**

**(Holy Quran; An’am: 61.)**

The job of the “guards" is to protect the man, from all calamities and disasters in general, not just a private calamity.

The necessity of man’s need for this “guards” is that worldly life is a life full of collisions, troubles and conflicts, and there is no creature in this world unless other beings are disturbing him from all sides. Indeed, all components of this world are trying to evolve, and each of them is in a position to increase its share of existence in the universe. It is very clear that none of them can gain any more unless to reduce the share of others as much, that is why the beings of the world are always in conflict and overcoming each other.

One of these beings is man, whose composition, as far as we know, is composed of the finest and most precise compositions in the universe, and it is known that the rivals and enemies of such a creature will be more than the rivals of any other creature, and therefore, according to the narrations, God Almighty has commissioned some agents from among His Angels to protect him from the damage of events and from plunder of calamities and disasters, and they do also really protect him, and keep him from destruction, until the deadline, but at the moment his death arrives, they release him away and handed over to disasters to perish him.

**(Almizan. V. 13, P. 207.)**

# Role of Angelic Care in Transition of Human Societies

«لَهُ مُعَقِّبتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِه

يَحْفَظُونَهُ مِنْ اَمْرِ اللّهِ

اِنَّ اللّهَ لا يُغَيِّرُ ما بِقَـوْمٍ حَتّـى يُغَيِّرُوا ما بِأَنْفُسِهِمْ!»

(11 / رعد)

“**He has guardian angels, to his front and his rear,**

**who guard him by Allah's command.**

**Indeed Allah does not change a people's lot,**

**unless they change what is in their souls…!”**

**(Holy Quran; Ra’ad: 11.)**

The God Almighty has appointed guardians of the Angels and commissioned them to human being to protect him from the Command of God by the Command of God, to protect him from perishing, or from changing the condition which has. Because the Tradition of God is that He does not change the condition of any people unless they themselves change their state of mind, for example, if they are grateful, they turn into ungratefully, or if they are obedient, they turn into rebellion, or if they are believers, they turn into disbelief, it is at this time that God transforms His blessing into misery, and His guidance into misguidance, and happiness into unhappiness.

The summary of the Phrase: "**Indeed Allah does not change a people's lot,”** is that the God Almighty has so Decreed and has made sure that the blessings and bounties that He gives to man are related to the spiritual states of man himself, and if those states continued in accordance with his nature, those blessings and bounties will also continue. For example, if people believed in God and showed perseverance and did righteous deeds, the blessings of this world and the hereafter will flow to them following their faith and deeds.

**(Almizan. V. 22, P. 197.)**

### CHAPTER EIGHT

## Duty of Angels in Descent of Divine Revelation

# Restriction of Guidance by Revelation through Angels

«قُلْ لَوْ كانَ فِى الاَرْضِ مَلئِكَةٌ يَمْشُونَ مُطْمَئِنّينَ

لَنَزَّلْنا عَلَيْهِمْ مِنَ السَّماءِ مَلَكا رَسُولاً ! »

(95 / اســــراء)

**“Say: Had there been angels in the earth,**

**walking around and residing in it like humans do,**

**We would have sent down to them**

**from the heaven an angel as apostle!”**

**(Holy Quran; Isra: 95.)**

Divine Providence concerned so that to guide the people of the earth, but this could not be done except by Divine Revelation, because man is not guided by himself, therefore, human beings who live on the earth are never needless from Heavenly Revelation. This cannot be done except through an Angel to be descended as a messenger to a group of humans who are the same Prophets.

This is the characteristic of earthly life and material life that requires the Divine Guidance and it cannot be done except by revelation from Heaven, even if some Angels also live on earth and are condemned to material and earthly life, We had to send down to them an Angel to deliver Our Revelation to them. Yes, this is one of the characteristics of earthly life.

The reliance point in the Verse is twofold: One is that human life is earthly and material, and the second is that the guidance that God Almighty has concerned it as obligatory on Himself is done only through heavenly revelation and by the way of an Angel and has no other option.

Human life is earthly and material, and the revelation that comes to them from heaven is by a celestial Angel. This revelation, although it is for human beings, but not all human beings can receive it. Yes, human beings are different in terms of happiness and misery, perfection and imperfection, purity and impurity, but among such people those who can receive it that are purified like the Angel who brought it, and are free from the temptation of devil, those few are the Messengers of God and the Prophets.

Since the Angels are the mediators of any kind of heavenly blessing, inevitably the descent of the religion for human beings is also done through them, and this coming and going of angels is a Mission, and the person who receives revelation and the religion of God is a Messenger of God and Prophet (who must have inner and spiritual purity as a Command of God, and from among the humans, but not all of them.)

**(Almizan. V. 25, P. 348.)**

# Angels Accompanying Spirit in Descent of Revelation

«يُنَزِّلُ الْمَلائِكَــةَ بِالرُّوحِ مِنْ اَمْــرِه عَلى مَنْ يَشــاءُ مِنْ عِبــادِه!»

(2 / نحل)

**“He sends down the angels with the Spirit of His command**

**to whomever He wishes of His servants…!”**

**(Holy Quran; Nahl: 2.)**

The meaning of "Spirit" is something that is the source of life life, of course, the life that is the criterion of consciousness and will.

But what is its Reality? One can briefly use the Verses of Quran that the "Spirit" is a truth and an independent being, and is a being with life, knowledge and power, and is not from category of attributes and states, as some have thought which is dependent to other being. The Holy Quran, on the other hand, introduces the "Spirit" as being from the Command of God, and then introduces the Command of God as follows: **"All His Command, when He Wills something, is to say to it " Be," and it “Is.” So immaculate is He in Whose hand is the Divine Kingdom of all things…!” (Yassin: 82-83.)** This indicates that the Command of God is the same "Word of Creation," that the God Almighty creates everything with it, in other words, the Command of God Almighty is the same existence that He imparts to objects, but not existence in any aspects, rather, the Command of God is existence from the aspect that is assigned to the God Almighty, and is not mixed with matter, time and place, where He Says: **“And Our Command is but a single [word] like the twinkling of an eye!” (Qamar: 50.)**

So, when God Said: **"He sends down the angels with the Spirit of His Command…!” (Nahl: 2,)** the descent of the Angels with the companion-ship of the “Spirit” is to inspire it in the heart of the Prophet, so that his heart will be ready to receive Divine Knowledge by having that Spirit. According to another interpretation, the descent of Angels with the Spirit has the same meaning, because the “Word” of God Almighty, which is the Word of Life, affects the Angels and revives them like human beings, and the meaning of the Verses is: The God Almighty is pure and exalted from polytheism and partners that the polytheists have taken for Him. It is because of this exaltation and purity from the partner that He sends down the Angels with the Spirit, which is of the nature of His Command and of His Word - or by means of His Command and His Word - to the heart of whomever of His servants He Wills, so that he warns man that there is no Deity except Me, then avoid taking another Deity.

**(Almizan. V. 24, P. 38.)**

# Inspiring Spirit and Descent of Revelation

«يُلْقِــى الــرُّوحَ مِــنْ اَمْــرِه عَلـى مَــنْ يَشــاءُ مِــنْ عِبــادِه!»

(15 / مؤمن)

**“He casts the Spirit of His command**

**upon whomever of His servants that He wishes…!”**

**(Holy Quran; Mumin: 15.)**

This Phrase refers to the matter of Prophecy, which one of its duty is warning, and if the God Almighty restricted the Spirit to be **"from His Command,"** it was to indicate that it is the same Spirit mentioned in the Verse: **"Say: The Spirit is of the Command of my Lord!" (Isra: 85,)** and the same Spirit that is explained in the Verse: **"He sends down the angels with the Spirit of His Command to whomever He wishes of His servants to warn the people…!” (Nahl: 2.)**

Consequently, the inspiration of the Spirit on whomever God Wills is the descent of “Revelation Angels” to that person, and the meaning of "**Whomever He wishes of His servants**," are the Messengers whom God has chosen for His mission.

There are other sayings about the inspiration of Spirit to the Holy Messenger of God, which are not worth of concern.

**(Almizan. V. 34, P. 187.)**

# Angels of Revelation, and Way of God’s Speech

«وَ ما كانَ لِبَشَرٍ اَنْ يُكَلِّمَهُ اللّهُ اِلاّ وَحْيا

اَوْ مِنْ وَراءِ حِجابٍ

اَوْ يُـرْسِـلَ رَسُولاً فَيُوحِىَ بِأِذْنِه ما يَشاءُ!» (51 / شورى)

**“It is not possible for any human that Allah should speak to him**

**except through revelation or from behind a curtain,**

**or send a messenger who reveals by His permission**

**whatever He wishes!”**

**(Holy Quran; Shura: 51.)**

**"Revelation,"** and two other types of the Speech of God Almighty namely: **"Speaking beyond the Veil"** and **"Sending the Messenger,"** are three examples of God’s Speech, of course, both real and virtual. So all three types of speech mentioned in this Verse are the type of His Speech with human beings.

The meaning of the Verse is that no human being is in the position that God speaks to him in some kind of speech, except for one of these three types, the first is that He reveals to him in some way, the second is that He speaks to him beyond the veil, and thirdly, to send a messenger, and to reveal whatever He wants and with His permission.

Another point in this Verse is that the God Almighty has turned these three types together with the conjunctive word "or," which shows the three types mentioned are different from each other, and it should be the same, because we see that He has bound the last two types with an adverb, one has been bound by “Veil” and the other by the “Messenger,” but He has not bound the first one by any adverb. The appearance of this confrontation is that the meaning of the first type is Secret Speech, a speech that has no intermediary between God and the other party, but the other two types because there is an excess adverb in them, which is either Veil or a Messenger, the Speech is done through an intermediary, which is in the first type the messenger who conveys the revelation from the Source of the Revelation to the prophet, and in the other it is through the Veil, which itself does not convey the revelation, but the revelation takes place beyond it.

The third type namely "**Or send a messenger who reveals by His permission whatever He wishes,”** is a revelation by the Messenger who is the Angel of Revelation. The Message of God is given to him first, and he reveals it to the Prophet what God has permitted, as the Holy Quran says in this regard: **"Brought down by the Trustworthy Spirit upon your heart…!" (Shuara: 193-194,)** and also said: **"Say: Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart!” (Baqara: 97,)** at the same time, the Revealer is the God Almighty, as He Said: **“What We have revealed to you of this Quran!” (Yusuf: 3.)**

**(Almizan. V. 35, P. 119.)**

# Messengers Chosen out of Angels and Humans

«اَللّهُ يَصْطَفى مِنَ‏الْمَلائِكَةِ رُسُلاً وَ مِنَ‏النّاسِ.»

(75/حج)

**“Allah chooses messengers from angels and from mankind.**

**Indeed Allah is all-hearing, all-seeing!**

**(Holy Quran; Hajj: 75.)**

God’s "Choosing" Messengers from the Angels and from the People means to select Messengers from among them the one who is purified, righteous and competent for the Divine Mission.

This Verse and the next Verse state two truths, one is that it is obligatory on God to choose Messengers for mankind, the other is that these Messengers have to be infallible and innocent. This issue connects somehow this Verse with the previous Verse, discussing the issue of Mission: **"For every nation We had appointed a rite of worship which they used to observe…!" (Hajj: 67.)**

As mentioned, this Verse conveys two things, one is that for God there is Prophets of mankind, and Messengers of Angels, and the second is that this Mission is not unconditional that everyone can attain this position, but it follows the system of “Delegation,” and God chooses the one who is competent for this task.

The Phrase: "**Indeed Allah is all-hearing, all-seeing,”** explains the principle of sending a messenger, why messengers should be sent at all, and states that human beings instinctively need God to Guide them to their happiness and perfection. The perfection for which they were created, as He has guided other kinds of beings. So the issue of the need for guidance is a general need. In other words, the appearance of need in them is the same as asking for relief, and God Almighty hears the innate question (mute language,) and is the Seer of their innate need for guidance. Therefore, the requirement of His hearing and seeing is that he sends a messenger to guide them to their happiness and perfection, because not all people deserve to be connected to the holy world, because if one of them is pure, tens are impure, and if one is righteous, there are hundreds unrighteous among them, so the God Almighty has to choose one Himself. The messenger is of two types, one of the Angels to take the Revelation from God and deliver it to the messenger of mankind. The second type is a human messenger who takes Revelation from an Angelic messenger and conveys it to human beings.

**(Almizan. V. 28, P. 300.)**

# Generality of Angels’ Mission

«قُلْ لَوْ كانَ فِى الاَرْضِ مَلئِكَةٌ يَمْشُونَ مُطْمَئِنّينَ لَنَزَّلْنا عَلَيْهِمْ مِنَ السَّماءِ مَلَكا رَسُولاً!»

(95 / اسراء)

**“Say: Had there been angels in the earth,**

**walking around and residing in it like humans do,**

**We would have sent down to them**

**from the heaven an angel as apostle!”**

**(Holy Quran; Isra: 95.)**

The above Verse refers to the generality of the message of the Angels and understands that in fact the Angels were not revealed to the person of the Prophet, but to the general human beings, but perceiving and receiving revelation is specific to one of them, and if others are deprived of it is because of the negligence that is in them, otherwise the Grace of God Almighty is public, even though beneficiaries of it is a limited persons.

As the God Almighty Said: **"And the bounty of your Lord is not confined!" (Isra: 20,)** and also Said: **"…They say: We will not believe until we are given the like of what was given to Allah's apostles. Allah knows best where to place His Apostleship!” (An’am: 124.)**

**(Almizan. V. 25, P. 352.)**

# Split of Skies by Revelation for Descent of Angels

«تَكادُ السَّمواتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ

وَ الْمَلائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

وَ يَسْتَغْفِرُونَ لِمَنْ فِى الاَرْضِ!»

(5 / شورى)

**“The heavens are about to be rent apart from above them,**

**while the angels celebrate the praise of their Lord**

**and plead for forgiveness for those on the earth!”**

**(Holy Quran; Shura: 5.)**

What can be deduced from the context of the Verse and the order of wording about the reality of the Revelation, its effects and results is that the meaning of tearing the heavens from above the heads of people is splitting them by Revelation descending from God Almighty, and the Angels transmitting it through the heavens, to descend to the earth. Because the Source of Revelation is the God Almighty, and the heavens, according to the following Verse are ways to the earth: **"Certainly We created above you the seven paths!" (Muminun: 17.)**

But the reason why the God Almighty limited the Phrase "rent apart" to the phrase "from above them,” is clear, because revelation comes from above, because it comes from a God who is above everything. He is the absolute height and absolute greatness, and if the heavens are split open, they will be split from above.

The Verse also wants to magnify the Command of Revelation, because Revelation is the Word of One Who is Suprior and Great, since it is the Word of God with Absolute Greatness, the heavens are about to be torn when it descends, and because the Word of God is Upstream having superiority, if the heavens are torn, they are torn from above. Therefore, the Holy Verse is in the position of glorifying the Word of God, because when it descends it transmits from the heavens, as Said in the Holy Verse: **“…Until when the fear has subsided from their hearts, they ask: What did your Lord say? They will say: The truth! And He is the Most High, the Great!” (Saba: 23,)** which is in the position of celebrating Revelation, not in terms of its descending, but in terms of the Angels who carry it to earth.

Like the Holy Verse: **"Had We sent down this Quran upon a mountain, you would have surely seen it humbled and go to pieces with the fear of Allah…!” (Hashr: 21,)** which is in honor of Revelation, on the assumption that it descends on a mountain.

Also, like the Holy Verse: "**Indeed soon We shall cast on you a weighty word!" (Muzammil: 5,)** which is in the position of honoring the Revelation in terms of the weight and difficulty of its action. This is what the context of the Verse indicates.

**(Almizan. V. 35, P. 16.)**

# Speed in Descent of the Angels

«وَالْمُرْسَلاتِ عُرْفا، فَالْعاصِفاتِ عَصْفا، وَ النّـاشِراتِ نَشْرا،

فَالْفارِقاتِ فَرْقا، فَالْمُلْقِيــاتِ ذِكْــرا، عُذْرا اَوْ نُــذْرا،

اِنَّمـا تُوعَدوُنَ لَواقِعٌ!»

(1 تا7 / مرسلات)

**By the successive emissaries!**

**by the raging hurricanes!**

**by the sweeping spreaders!**

**by the decisive separators!**

**by the inspirers of remembrance!**

**to excuse or to warn!**

**indeed what you are promised will surely befall!”**

**(Holy Quran; Mursalat: 1-7.)**

The above six Verses are oaths from God Almighty, in the causes that He has interpreted those causes as the following list:

1. I swear by the congregations of the Angels of Revelation, who are heading to travel.
2. I swear to the Angels who follow one after the other, and they carry out their Mission with the speed of their travels, like the strong winds.
3. This Verse is another oath, in the publishing and spreading of papers, books, compilations, and the like, and publishing means opening the pages of Revelation. The meaning of the Verse is that I swear by the Angels who open the heavenly scriptures, the scriptures on which Divine Revelation is written so that the Prophet may construe it.
4. What is meant by separating is the difference between right and wrong, lawful and unlawful. The mentioned difference is an attribute that is attached to the mentioned publication.
5. The meaning of Remembrance is the Holy Quran which they learn it to the Holy Messenger of God, or possibly to all Prophets, which was recited to them. The three attributes that have been mentioned above, that is, the publication, the difference, and the induction, all three are attributes that are related to each other, that is, the heavenly scriptures must be published first, in order the difference between right and wrong, lawful and unlawful is realized, then it is with publication that the difference begins its realization, and ends with the induction of its realization, so the difference is a degree of publication, derived from it, and induction is another degree derived from it, which ends the reality of publication. The result of the meaning is that the Angels induce “Remembrance” so that the argument against the deniers will be exhausted, and it will be a threat to others.

"**Indeed what you are promised will surely befall!”** This Verse is the answer to several oaths, and the meaning is that what God has promised you, that is, the issue of resurrection and reward, will come true whether you like it or not.

**(Almizan. V. 39, P. 391.)**

# Safeguarding the Revelation by Angels until Notification

«عالِمُ ‏الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ اَحَدا اِلاّ مَنِ‏ ارْتَضى مِنْ ‏رَسُولٍ فَاِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدا!» (26و27/جن)

**“Knower of the Unseen, He does not disclose His Unseen to anyone!**

**except to an apostle He approves of.**

**Then He dispatches a sentinel before and behind him!**

**so that He may ascertain that**

**they have communicated the messages of their Lord,**

**and He comprehends all that is with them,**

**and He keeps count of all things!”**

**(Holy Quran; Jinn: 26-27.)**

The Holy Verse describes the way of reaching the Unseen Message to the Prophet, that is, the Missions that are revealed to the Prophet. The meaning of the Verse is that: “God does not disclose His Unseen to anyone, except for a messenger Who is pleased of him, then He discloses His Unseen to such a messenger, since He has guardians of the Angels between the messenger and the people, and the guardians that He has appointed between the messenger and Himself." Of course, we know that the purpose of guarding the messenger in front and behind of him is to preserve the Revelation from any interference and change, that is, to increase or decrease, which may happen on the part of devils directly or indirectly.

The Phrase: "**So that He may ascertain that they have communi-cated the messages of their Lord,**" explains the reason for the guarding in front of and behind the Prophet, and Says: We apply this observation in order to guard that the messengers have conveyed the Message of their Lord to the people and have conveyed it without change or conversion.

The Phrase: "**And He comprehends all that is with them,**" refers to the heart of the Prophet and the fact that God Almighty surrounds the heart of the Prophet, as a result, the Holy Verse understands us that God's Revelation is safe from any change from the Source of Revelation to the heart of the Prophet, and from the heart of the Prophet to the people.

The phrase: "**Then He dispatches a sentinel before and behind him,”** until the end of the two Verses indicates that Divine Revelation from the moment it is issued from the Source of Revelation until it reaches the people, and also in its route of Revelation till reaching the hand of the related person it is protected from any robbery and change.

The Phrase: “**So that He may ascertain that they have communi-cated the messages of their Lord,”** refers to the immunity of Revelation while the Prophet receives it from the Angel of Revelation. From this Phrase we understand that the Prophet receives the Divine Revelation in the way that no mistake happens in receiving it, his mind does not forget it, and the devil does not touch it in his heart, as a result of which the Revelation of God does not change. Also there is the same immunity in conveying the Revelation to the people. The devil can nothing do at this stage too. The above Phrase indicates all these immunities, because it says: The purpose of appointing observers is to know that the Prophets convey the Messages of their Lord, that is, this Message is practically fulfilled. The requirement of this fulfilment is the immunity of Revelation at all stages and its reaching the people. If the Prophet does not have immunity in the above three stages - that is, receiving, preserving and delivering - the determination of the God Almighty will not be achieved, and this is quite clear, since the God Almighty to achieve this purpose did not mention any other way rather that this guarding, so we understand that the Revelation when it reached the Prophet, is guarded by the Angels, just as it was guarded by them on the way to reach the Prophet. These implications is confirmed also by the Phrase: "**And He comprehends all that is with them!**"

The holy verse indicates that what God reveals to the people from His religion and through Mission and Revelation, is safe in all stages, until it reaches the people, and one of them is the stage of Receiving Revelation and the second is the stage of Preserving it, and the third step is to Propagate it to the people. Propagating the Message to the people is not only in language but also the practical propaganda is also necessary, so the Prophet must be infallible in the stage of action from any sin and from committing any fault, and without leaving any obligatory religious duties. Therefore, the Prophet is infallible from committing a sin, just as he is infallible from making a mistake in receiving revelation, and he is also infallible from forgetting it and from a linguistic error in conveying it to the people!

**(Almizan. V. 39, P. 219.)**

# Angels in Duty to Descend and Safeguard the Revelation

«وَ الصّافّــاتِ صَفّــا فَالـزّاجِــراتِ زَجْــرا فَالتّالِيـاتِ ذِكْـرا...!»

(1 / صافات)

**“By the angels ranged in ranks!**

**by the ones who drive vigorously!**

**by the ones who recite the reminder…!”**

**(Holy Quran; Saffat: 1-3.)**

We suppose - and God knows best – that the above mentioned Angels are three groups who are in charge of Revealing, and to protect the way of it from the intervention of the devils, and deliver it to the prophets or especially to the Prophet of Islam, Muhammad (PBUH.) This meaning can also be found from the Verse: **"Knower of the Unseen, He does not disclose His Unseen to anyone, except to an apostle He approves of. Then He dispatches a sentinel before and behind him, so that He may ascertain that they have communicated the messages of their Lord, and He comprehends all that is with them…!” (Jinn: 26 – 28,)** since the God Almighty remarks in this Verse that: God knows the Unseen. He does not dominate anyone over His Unseen, except only one of the Messengers whom the God Almighty considers him competent for this job, because He sends spies together with that Angel of Revelation and after him to find out whether those Angels and the Messengers conveyed the Message of their Lord or not? He is encompassing over what they do.

According to this possibility, the meaning of the Verses in question is: "I swear by the Angels who line up in the way of revelation, and I swear by the Angels who torture the devils interfering in the affair of revelation, and I swear by the Angels who recite the revelation to the Prophet." As we have said, the Verse refers either to revelation which has been descended to all the Prophets, or especially the revelation that was given to the Prophet of Islam, and it is the Holy Quran. This second possibility is confirmed by the interpretation of reciting Reminder, because in the Holy Quran, the word Reminder is a term for the Quran.

The three groups of Angels mentioned in the captioned Verses are the assistances of Gabriel. If we say that these three groups send down revelation, then in fact Gabriel has revealed it, as the Quran itself has said in another place: **"so let anyone who wishes remember it, in honored scriptures, exalted and purified, in the hands of envoys!”** **(Abass: 13-16,)** and also narrates from the same Angels who said: **"We do not descend except by the command of your Lord!" (Maryam: 64.)** So it turns out that the person in charge of bringing the revelation is not one person, and they also said: **“Indeed it is we who are the ranged ones. Indeed it is we who are those who celebrate Allah's glory!" (Saffat: 165-166.)** There is no contradict where God attributes revelation only to Gabriel, and in other cases to a group of Angels, as if God in one place attributes the receipt of spirits to the Angel of Death, and in another place to the Angels He has sent from his own side. This is because they are the assistances of the Angel of Death and he is their chief.

**(Almizan. V. 33, P. 194.)**

# Protection of Unseen News of Earth Events

« وَ حِفْظا مِنْ كُلِّ شَيْطانٍ مارِدٍ

لا يَسَّمَّعُونَ اِلَى الْمَـلاَءِ الاَعْلـى وَ يُقْـذَفـُونَ مِـنْ كُـلِّ جـانِـبٍ!»

(7 و 8 صافات)

**“And to guard against every rebellious devil!**

**The devils cannot hear those high above.**

**They would be struck from all sides!**

**(Holy Quran; Saffat: 7-8.)**

"Satan" means evil ones from jinn, and the fact that God Said: "**The devils cannot hear those high above,”** is a remark that they are forbidden to be close to there, and it is for this reason that the above title is an attribute of all the devil. The “High above,” refers to ones that the devils want to listen to, and they are the honorable Angels who make up the abode of the high heavens, as is described by the Verse: **“We would have sent down to them from heaven an Angel as a messenger!” (Isra: 95.)** The purpose of the devils in listening to the “High above” is to know the Unseen news that is hidden from the earth, such as the events that will take place later on earth, and the hidden secrets that the following Verse describes it: **“It has not been brought down by the devils! Neither does it behoove them, nor are they capable of doing that!” (Shuara: 210-212,)** and the Verse: **"And we touched the heaven, but found it full of powerful guards and projectiles! We used to sit in its positions to eavesdrop, but anyone listening now finds a flame waiting for him!” (Jinn: 8-9.)**

**“And driven away to suffer the necessary torment!**

**Except him who snatches a snatch,**

**whereat there pursues him a piercing flame!”**

**(Saffat: 9-10.)**

The meaning of the five Verses in question is that we adorned the sky of the world - the nearest sky to you – with the stars which We placed in the sky, and also We have protected that sky from all evil who have no goodness, and We have even forbidden them to hear the words of the dwellers of the sky, so that they may not be informed of the Unseen news that the inhabitants of the Supernal Elite speak among themselves, and for this purpose the devils are shot from all sides, while they are rejected and driven away, and they have an obligatory torment, which never is separated from them.

So, no one of Jinn can be informed of the news of the Unseen that is exchanged between the Angels in the sky of the world, unless something is obtained through smuggling, then they will be followed by a meteorite that never goes wrong.

**(Almizan. V. 33, P. 199.)**

# Meteor Launch to Safeguard the News of Sky

«وَ لَقَدْ جَعَلْنا فِى‏السَّماءِ بُروُجا وَ زَيَّنّاها لِلنّاظِرينَ.

وَ حَفِظْناها مِنْ كُلِّ شَيْطـانٍ رَجيمٍ.

اِلاّ مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهُ شِهابٌ مُبينٌ.»

(16تا18 / حجر)

**“We have made constellations in the sky**

**and decorated them for the onlookers.**

**We have protected them from every condemned devil,**

**except for those who stealthily try to listen to the heavens,**

**but who are chased away by a bright flame!”**

**(Holy Quran; Hijr: 16-18.)**

The purpose of adorning the sky for the observers is the same splendor and beauty that we see, with its shining stars, which have different sizes and variations so that amaze the intellects. In the Holy Quran, this meaning has been repeated in several places, and this same repetition reveals that God Almighty pays more attention to remembering it. He says in one place**: “We have certainly adorned the lowest heaven with lamps!” (Fussilat: 12,)** and elsewhere He Says: **"Surely We have adorned the nearest heaven with an adornment, the stars! And there is a safeguard against every rebellious devils! They cannot listen to the exalted assembly and they are thrown at from every side! Being driven off; and for them is a perpetual chastisement! Except him who snatches off but once, then there follows him a brightly shining flame!" (Saffat: 6-10.)**

Eavesdropping means to obtain a news in secret, like someone who is hiding in a corner listening to the secret conversations of others, and eavesdropping on the devils as it appears from the Verses of Surah Saffat, is that they try to be aware of the Angels' conversation.

The word meteor means a flame that comes out of a fire, and bright objects that can be seen in the atmosphere, so the meteorite is said to be a star that suddenly comes out of a point in the sky, quickly, and goes off after a moment.

Therefore, the appearance of the Verses is that - We have placed in the sky (which is above the earth,) towers and palaces, which are the houses of the sun and the moon, and adornrd the sky for the viewers. The adornment is the same stars. We also have guarde the sky from every expelled devil, so that the devils do not know what is in the realm of the Divine Kingdom, except the devil who approaches to eavesdrop to hear the Angels talk about the Unseen affairs and future events, then will soon be attacked by a clear meteor light.

**(Almizan. V. 23, P. 203.)**

# Divine Care of Revelation to Angels and After

«اَللّــهُ يَصْطَفـى مِــنَ الْمَــلائِكَـةِ رُسُــلاً وَ مِـنَ النّـاسِ.

يَعْلَـمُ ما بَيْـنَ اَيْديهِمْ وَ ما خَلْفَهُمْ!»

(76 / حج)

**“Allah chooses messengers from angels and from mankind . . .!**

**He knows that which is before them and that which is behind them!”**

**(Holy Quran; Hajj: 76-77.)**

From the appearance of the context, it appears that the Verse refers to messengers from Angels and Humans, and there are other Verses that testify that such an interpretation has been made about the messengers.

This Verse, as you can see, makes it clear that the Phrase: “**That which is before them and that which is behind them,**" indicates that God Almighty is careful about the way of His Prophets so that they may not be involved in confusion, not only forgot or change the revelation, but also to fall in corruption by the devil's tricks, or may happen some disturbance between the revelation and the people. All this is because the bearers of the revelation as a messenger is before the eyes and knowledge of God Almighty. He knows what is before them and what is behind them, and they are all in the sight of God.

From this it becomes clear that the revelation is firm in safety from the day when it is issued from the Holy Presence of Go until the day it reaches the people, and it is also necessary for the Prophets to be like the Angels, infallible in receiving revelation and infallible in preserving it, and infallible in communicating it to the people.

**(Almizan. V. 28, P. 301.)**

# Testimony of God and Angels in Safety of Revelation

« لكِنِ‏اللّهُ يَشْهَدُ بِمآاَنْزَلَ اِلَيْكَ اَنْزَلَهُ بِعِلْمِه وَ الْمَلاآئِكَةُ يَشْهَدُونَ!»

(166/نساء)

**“But Allah bears witness to what He has sent down to you**

**He sent it down with His knowledge**

**and the angels bear witness too!”**

**(Holy Quran; Nissa: 166.)**

What the Holy Prophet of Islam brought from his Lord by Revelation is not different in type from other revelations brought by other prophets. So whoever claims to believe in what they have brought, must believe in whatever the Prophet of Islam has brought - without any distinction - and then God Says that, He is witness to what He has revealed to His Prophet and the Angels are also witnesses. God is sufficient for testimony! The text of God's testimony is the same Phrase: "**He sent it down with His knowledge,”** because the mere revelation is not sufficient in claiming, since one of the types of revelation is the revelation of the devils, which the Satan corrupts the issue of Divine Guidance, and instead of the path of God's truth, he puts a false path, or mixes some of the falsehood into the Revelation of the Divine Truth, as the following Verse refers to renounce such a thing and says: "**“Knower of the Unseen, He does not disclose His Unseen to anyone! except to an apostle He approves of. Then He dispatches a sentinel before and behind him! so that He may ascertain that they have communicated the messages of their Lord, and He comprehends all that is with them, and He keeps count of all things!” (Holy Quran; Jinn: 26-27.)** In another place God Says: **"Indeed the devils inspire their friends." (An’am: 121.)**

In short, the mere witnessing to revelation or descending does not remove the ambiguity of the dispute, but binding it to the Phrase: **"With His Knowledge"** clearly clarifies the meaning and expresses the meaning that God Almighty has revealed the Quran to His Messenger and He Himself Knows what He has revealed and surrounds it and protects it from the devils.

The "Descent of Revelation" is by Angels, and the God Almighty describing this esteemed Angel (the Gabriel, the bearer of revelation,) Says: **"That the Quran is the word of the honorable angelic, mighty Messenger! Who is honored in the presence of the Lord of the Throne! Obeyed by all creatures and faithful to His trust!**” This Verse indicates that other Angels are under the command of this closest Angel to God, namely Gabriel. In the following Verse, God mentions these Angels: **"No indeed! These verses of the Quran are a reminder! So let anyone who wishes remember it! In honored scriptures! Exalted and purified! In the hands of envoys! Noble and pious!” (Abass: 11-16.)** In short, because Angels mediate the descending of revelation, so they also witness as God is Witness and He is sufficient for Witnessing!

**(Almizan. V. 9, P. 219.)**

# Angels’ Speech with Messengers, Prophets, and Hearers

«وَ اِذْ قالَتِ‏ الْمَلائِكَةُ يامَرْيَمُ اِنَّ اللّهَ اصْطَفيكِ...

اِذْ قالَتِ الْمَلائِكَةُ يا مَرْيَمُ اِنَ‏اللّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ....!»

(42 و 45/آل‏عمران)

**“And when the angels said:**

**O Mary, Allah has chosen you and purified you,**

**When the angels said:**

**O Mary, Allah gives you the good news of a Word from Him!”**

**(Holy Quran; Al-Imran: 42&45.)**

That kind of revelation, which is speaking of God to His servant, is inherently the cause of certain knowledge, so that there is no need for reason and argument, it can be said: The parable of it in the Divine Inculcations is the parable of the obvious knowledge which in attainment of it for the man there is no need for an affirmation cause like analogy comparison, and the like.

But the subject of "Dream" that is the dream in which the "Prophet" understands the Divine Revelation, as it is clear from the narrations, it is different from the dream that occurs to human beings in their day and night dreams, because if you consider the narrations examples it as similar to the states of coma and anesthesia, so it is the state in which the senses of the Prophet have settled, and he sees and understands the issues that we see and understand in the state of awakening. The God Almighty also guides him to the truth and correct way so that he understands with certainty that what was revealed to him by God is not from the possessions of Satan.

But hearing the voice of Angels, which is called “Hearing” is a hearing by heart not by sense or by occurring to the mind, therefore, we see that in the narrations they put together both “hearing the voice” with the “induction in heart,” and has named it the “hearing” or “speech,” so the "Hearer" hears the sound of the Angel, and keeps it with his ear, just as we hear ordinary words and sounds that can be heard in the material world, but hearing the words of the Angel is specific to the “Hearer” only, and ordinary people do not participate in it, therefore it is a matter of the heart.

This was the meaning of "Hearer," but his way of knowing that what he hears is the word of the Angel and not the temptation of Satan, it should be done with the approval of God and His guidance, as it is in a narration from "Muhammad ibn Muslim" which says: "It gives the man a confidence and certainty that he knows it is Angel." But the Satanic temptation, if it is a false subject and is instilled in the believer in the same form of falsehood, it is very clear that the believer will not consider it as the voice of the Angels, because he knows that the Angels are honorable servants who will not sin against God and will not command falsehood. If even it is a false subject which was first induced as truth and then will be followed by falsehood, then the Light of Divine Guidance that accompanies the believing servant will illuminate the case, the same Light of Guidance that is clarified in the Verse: “**Is he who was lifeless (due to his ignorance,) then We gave him life and provided him with a light by which he walks among the people…!” (An’am: 122.)** Moreover, this satanic temptation and invitation itself causes the heart anxiety and unrest: **"That is only Satan frightening his followers!" (Al-Imran: 175,)** as in the opposite point of it the "Remembrance of God" and the Divine Mention is accompanied by inner serenity and reassurance: **"Whose hearts find rest in the remembrance of Allah!” (Ra’ad:28,)** and: **“Verily, those who are pious when an evil thought touches them through Satan, they invoke to Allah's Remembrance, then [they see things clearly] [and they become immune from making error!]" (A’araf: 201.)**  Therefore, every hearing or memory that was instilled in man and was accompanied by reassurance and serenity, is the reason for its Divinity, but in contrary, if it was accompanied by anxiety and hesitation, it is the reason for its satanic nature, and also if it is accompanied by haste, lightness and humiliation it is the reasons for its being a satanic suggestion.

But what is mentioned in the narrations - that the "Hearer" hears the sound of the Angel, but does not see him clearly. Of course, the main criterion of being a "hearer" is to hear the sound of the Angel, and it is not necessary to see the Angel itself, and if it happens to someone who also sees the Angel while hearing the sound, it will not make him to be considered out of the title of Hearer, because the Holy Quran has explicitly stated for some of the Hearers while hearing the sound of the Angel, they have seen the Angel, too.

The denial of seeing the Angel (mentioned in some places) means denying to see the real person of the Angel, not if it is represented, because the relevant Verses do not prove anything other than seeing the Angel, as is represented.

**(Almizan. V. 6, P. 53.)**

# Concept of Mary’s Being the Hearer, and Speech of Angel

«وَ اِذْ قالَتِ الْمَلائِكَةُ يا مَرْيَمُ اِنَّ اللّهَ اصْطَفيكِ وَ طَهَّرَكِ وَ اصْطَفيكِ عَلى نِساءِ الْعالَمينَ.

يامَرْيَمُ اقْنُتى لِرَبِّكِ !»

(42و43/آل‏عمران)

**“And when the angels said: O Mary, Allah has chosen you**

**and purified you, and He has chosen you above the world's women!**

**O Mary, be obedient to your Lord…!”**

**(Holy Quran; Al-Imran: 42-43.)**

The Holy Verse proves that Maryam (SA) was a “Hearer” and heard the words of Angels, as if the Angels said to her: One is the virtues that God has bestowed on you and by which you have been honored by God, the other is something that you need to observe in the face of God's Grace, and that is to perform the duty of servitude, and thank Him for the dignity you have found before Him. So the Verse: "**O Mary, be obedient to your Lord…!”** means that now that God chooses you, be enslaved to Him and worship Him, and when He purified you, prostrate to Him, and when He Said you are superior to the women of the world, bow to Him with the prostrators!

From the fact that the Angels and the Spirit spoke to Mary, it becomes clear that Mary was a "Hearer," but from the Verse: **"Whereupon We sent to her Our Spirit and he became incarnate for her as a well-proportioned human!” (Maryam: 17,)** is understood that in addition to the voice of Angel, she has seen the Angel itself.

**(Almizan. V. 6, P. 2.)**

# Angels’ Speech, Inducing Meanings in Human

«قـالَ كَذلِكَ اللّــهُ يَفْعَلُ ما يَشاءُ. قالَ ايَتُكَ اَلاّ تُكَلِّمَ النّاسَ ثَلاثَةَ اَيّامٍ اِلاّ رَمْزا!»

(39 و 40 / آل عمران)

**“Angels said: So it is that Allah does whatever He wishes…**

**Angels said: Your sign is that you will not speak to people**

**for three days except in gestures!”**

**(Holy Quran; Al-Imran: 39-40.)**

Words are subjects to meanings, but in terms of their intended purpose, therefore the sound is also called "word or speech" if it is useful for the meaning of the intention.

The Holy Quran has also considered the meanings that Satan induces in the "hearts of the people" as the words and utterances of Satan, as in the following Verses: **"And prompt them to slit the ears of cattle!" (Nissa: 119,)** and**: “Or like Satan, when he prompts man to renounce faith…!” (Hashr: 16,)** and also: **“Who puts temptations into the breasts of humans!” (Nass: 5,)** also: **“Who inspire each other with flashy words, deceptively!” (An’am: 112.)**

It is very clear that what is mentioned in these Verses are the same memories induced to the hearts and are attributed to Satan, and are called "command, word, temptation, revelation and promise." All of them are also the "Word and speech," although neither the tongue has moved for it, nor has it come out of the mouth**.**

What the Verse: **"Satan frightens you of poverty and prompts you to commit indecent acts, but Allah promises you His Forgiveness and Grace…!" (Baqara: 268,)** was involved it was the Promise of God to “Forgiveness and Grace,” which is the “Angelic Word,” and are in contrary to the "temptation" and the "evil word." As the same is the meaning of "light" in the Verse: **"And give you a light to walk by!” (Hadid: 28,)** and the word of “Divine Tranquility” in the Verse: **“And He sent down on them the Divine Tranquility!” (Fat’h: 4,)** and “expanding the chest” in the Verse: **"Whomever Allah desires to guide, He opens his breast to Islam!” (An’am: 125,)** which all are the same “Angelic Word.”

It is clear from all the above Verses that "devils" and "Angels" each speak to man by inducing their own meanings in his heart.

This is a kind of speech, and there is another type for it which is specific to God Almighty, as is stated in the Verse: **"It is not possible for any human that Allah should speak to him except through revelation or from behind a curtain…!” (Shura” 51,)** and two kinds of explanation has given for it:

1. To speak without veil, which is called "Revelation" in the Verse.
2. Speaking from behind the Veil.

These are the kinds of speech that the previous Verses have proved to the Almighty God and the Angels as well as the "Satan."

But the kind of Divine Word which is called "Revelation" is inherently definite and there is no doubt in it, because in that case there is no veil between the servant and God, and the occurrence of a mistake in it is impossible. But the other kind, which takes place behind the veil, of course, requires an audition in which it blocks the wrong path, and it must inevitably lead to "Revelation."

**(Almizan. V. 5, P. 324.)**

# Speech or Induction of Angels’ Memories

«قالَ كَذلِكَ اللّهُ يَفْعَلُ ما يَشاءُ!»

(40 / آل عمران)

**“He Said: So it is that Allah does whatever He wishes!”**

**(Holy Quran; Al-Imran: 40.)**

Although the One Who Speaks is the God Almighty in the Phrase: “**He Said**,” and the mediation of Angels or the absence of them does not prevent its relation to God, but what is understood from the appearance of that word is that it is said through the Angel, and its relation to God is that it was done by His command. The reason that the speaker was the Angel is the Verse: **“He said: So shall it be! Your Lord has Said: It is simple for Me!" Certainly I created you before when you were nothing!" (Maryam: 9,)** from this it becomes clear that firstly: The Prophet Zachariah (AS) has heard the voice of the speaker from where he first heard it, and secondly the word of the speaker who said "such is that," namely, what I have given you the good news of blessings, it is certain that it will happen. It is mentioned that the issue in question is one of the inevitable Decrees that will undoubtedly happen. As you see it was the same response that the "Holy Spirit" gave to Mary in the Verse: **“He said: So shall it be! Your Lord has Said: It is simple for Me…,"** till to the end of the Verse, where he said: **“And it is a Command which has been Decreed!” (Maryam: 21.)**

**(Almizan. V. 5, P. 319.)**

# Identifying Angel’s Induction from Devil’s Suggestion

«قالَ كَذلِـكَ اللّهُ يَفْعَـلُ ما يَشـاءُ. قالَ ايَتُكَ اَلاّ تُكَلِّمَ النّاسَ ثَلاثَةَ اَيّامٍ اِلاّ رَمْزا.»

(40 / آل عمران)

**“He said: So it is that Allah does whatever He wishes!**

**He said: My Lord, grant me a sign!**

**He said: Your sign is that you will not speak to people for three days except in gestures!”**

**(Holy Quran; Al-Imran: 40.)**

What was the intention of the Prophet Zachariah (AS) in asking from God Almighty for a sign? Did he want to use it to clarify the truth of the gospel and that it is from God, and in simpler terms: to make sure that the address was an Angelic one, not a satanic one?

It is true that the Prophets should not confuse the word of Angel with satanic temptation due to "infallibility," but the point is that: Their identifying the word of Angel from the temptation of Satan, is by God that identifies it to them, not by their having independence in it.

Although Satan can touch the Prophets in the realm of the body, or in the realm of destructing the results of their propaganda, and destroy the spread of religion and the reception of the people, but it is certain he has not the ability to attack and touch the Prophets in the realm of their noble souls, because their infallibility prevents such possession and the devil cannot interfere in the area of ​​their souls.

Incidentally, what God Almighty made a sign for Zachariah (AS) was the possession on his soul - not having the power to speak for three days and closing his tongues except to mention and glorify God - and this was a sign located at his noble soul and his tongue, and it was a special possession that the devil did not have the ability and power over it due to the infallibility of the Prophets and their purity from the satanic possessions, and because of that sign the Prophet Zachariah was aware of the existence of that sign, knowing that the devil does not possess in the Prophets soul, he could understand the gospel was from the Realm of God.

The distinction of "Angelic word" from "satanic word" can be obtained from the characteristics specified in the previous Verses, because the Angelic Memory is associated with "comfort of heart" and invites to "Divine Forgiveness and Grace," and finally leads to something that is in accordance with the Religion, that is, the teachings of Quran and the Traditions of the Holy Prophet. The “satanic memory, on the other hand, is associated with "anxiety of heart," and invites for "obedience of carnal desires," and ultimately leads to something that is contrary to religion and its teachings, as well as the human nature.

The Divine Prophets and those who like them are considered to be close to God, may sometimes see the Angel or Satan, and know both of them immediately, as the Almighty God has narrated the same meaning from Adam, Abraham, and Lot (AS,) and it is clear that they need no discriminator at that time, because while seeing the Angel or the devil and knowing them, there is no sense in doubting and wronging them, but if they do not see the Angel or devil, like other believers, there is need for distinction, which ultimately leads to "Revelation!"

**(Almizan. V. 5, P. 320.)**

# Effect of Angel or Satan in Human Dreams and Soliloquy

« وَ يُعَلِّمُكَ مِنْ تَأْويلِ الاَحاديثِ...!»

(6 / يوسف)

**“That is how your Lord will choose you,**

**and teach you the interpretation of dreams!”**

**(Holy Quran; Yusuf: 6.)**

"Interpretation of Dream" is the event that occurs after seeing a dream and interprets the dream, and it is an event whose reality is embodied in the dream world for the owner of dream, and shows itself in the appropriate form and shape with his senses and instincts.

In fact the dream is itself a soliloquy and self-talking, because in the dream world things are in some form embodied for the self of human, like as in the awakening the speaker visualizes his contents for his listener, so the dream is also a speech like it is in the awakening.

The quotation that says "the true dream is the speech of Angels and a false dream is a speech of Satan," is not correct, because there are many dreams that are neither assigned to Angels nor to Satan, such as dreams that arise from the bodily temper or health of the viewer.

The speech of an Angel or a devil is not only by talking, but rather they depict a dream, a story, or an event of events, in a suitable way for human beings, just as in the awakening a narrator describes a story or an incident into a word and the listener realizes the essence of it, and also the speech of the Angel and the devil is like saying about a person who decides to do something or leave it, we say his soul tells to him to do that work or not to do. The meaning of this statement is that he did or did not imagine doing that work, as if his soul told him that it is necessary for you to do this, or it is not permissible for you to do it.

The meaning that the dream is a kind of speech is that the dream for the dreamer is like imagining things, and it is exactly like the imagination that he makes from the daily news and stories when he hears it, so the dream is also a speech, either by an angel, or by a Satan, or by the human soul itself. This is the intention of those who say that the dream is the speech of an Angel or the devil, but the truth is what we said that the dream is the speech of the soul itself, directly and without the mediation of the Angel or the devil.

**(Almizan. V. 21, P. 129.)**

### CHAPTER NINE

## Gabriel, and the Angels of Revelation

# Gabriel, the Trustworthy Spirit

« نَزَلَ بِهِ‏الرُّوحُ الاَمينُ. عَلى قَلْبِكَ لِتَكُونَ مِنَ‏الْمُنْذِرينَ!»

(193 و 194 /شعراء)

**“[Holy Quran] brought down by the Trustworthy Spirit!**

**Upon your heart, so that you may be of Warners!”**

**(Holy Quran; Shuara: 193-194.)**

The meaning of the "Trustworthy Spirit" is Gabriel (AS,) who is the Angel of Revelation because of the Verse: **"Say: Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart with the will of Allah!" (Baqara: 97,)** elsewhere, God called him: "The Holy Spirit" and Said: **"Say, the Holy Spirit has brought it down duly from your Lord!” (Nahl: 102.)**

If the God Almighty called Gabriel "**Trustworthy,**" it was to indicate that he is trusted by God Almighty and trustworthy in conveying His message to His Prophet, he does not change anything of His message, nor does he distort it, neither practically and nor inadvertently, and nor does he forget, as his description elsewhere to the “Holy Spirit” refers to these meanings, because God introduces him as pure from such imperfections.

The Book that Gabriel brought it down is the Holy Quran, composed of words, of course, the words that have true meanings, not as some commentators said, what Gabriel brought was only the meanings of Quran, that the Messenger of God has put those meanings in the form of words that narrate the meanings.

Just as the meanings are revealed by God, so are words revealed by God, as evidenced by the following Verses, which clearly convey this meaning: **“And when We have recited it, follow its recitation!” (Qiyamat: 18,)** and also: **"These are the revelations of God which we recite to you with truth…!” (Baqara: 252,)** as well as other Verses, and it is very clear that the words are readable and recitable, not the meanings.

The heart in the Word of God Almighty, wherever it is used, is the truth of man to which perception and consciousness are attributed, not a spruce-shaped heart, which hangs on the left side of the chest.

In Surah Ahzab, the heart is considered what reaches the throat at the time of death: **"And the hearts reached to the throat!" (Ahazab: 10,)** which obviously means the human soul. In Surah Baqarah, the heart is considered as something to which the sin and reward is attributed: **"Then he has sinned in his heart!” (Baqara: 283,)** and it is clear that the spruce-shaped organ does not commit sin, so it is the soul and self of man who commits sin.

Perhaps the point that the Phrase: **"It has been revealed through the trustworthy Spirit to your heart…!” (Baqara: 193-194,)** speaks of the heart is a reference to how the Messenger of God received the Revelation and Quran, and the only organ which received the Revelation from the Spirit was his soul, not, for example, his hand, or other apparent senses, which are used in small matters.

**(Almizan. V. 30, P. 203.)**

# Gabriel - Holy Spirit, Trustworthy Spirit

« قُـلْ نَـزَّلَهُ رُوحُ الْقُـدُسِ مِنْ رَبِّكَ بِالْحَقِّ

لِيُثَبِّتَ الَّذينَ امَنُوا وَ هُـدًى وَ بُشْرى لِلْمُسْلِمينَ!»

(102 / نحل)

**“Say, the Holy Spirit has brought it down duly from your Lord**

**to fortify those who have faith**

**and as a guidance and good news for the Muslims!”**

**(Holy Quran; Nahl: 102.)**

"Holy" means purity and innocence, and apparently the addition of the Spirit to Holy is for the purpose of allocation, that is, a soul that is pure from material filth, free from error and mistake. In other Verse in Quran the same Holy Spirit is interpreted as the Trustworthy Spirit and in another place as Gabriel, who is one of the Angels:

**“Brought down by the Trustworthy Spirit upon your heart!)**

**(Shuara: 193 – 194.)**

**"Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart with the will of Allah!"**

**(Baqara: 97,)**

**(Almizan. V. 24, P. 270.)**

# Difference of Spirit from Angels

«وَ يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ اَمْرِ رَبّى وَ مااُوتيتُمْ مِنَ الْعِلْمِ اِلاّ قَليلاً!»

(85 / اسراء)

**“They question you concerning the Spirit.**

**Say: The Spirit is of the command of my Lord,**

**and you have not been given of the knowledge except a few!”**

**(Holy Quran; Isra: 85.)**

The word "Spirit" is repeated in many Verses of the Meccan and Medinian Surahs, and does not appear anywhere in the sense that we find in living beings that is the source of life and the source of voluntary feeling and movement, for example, God Said somewhere: **“On the day when the Spirit and the angels stand in an array…!” (Anbiya: 38,)** and also Said: **"In it the angels and the Spirit descend, by the leave of their Lord, with every command!” (Qadr: 4,)** which without a doubt what it refers to in these two Verses is something other than the animal souls and Angels. There is a narration from Imam Ali (AS) that he arguing to the following Verse said that the Spirit is not of Angles: **“He sends down the angels with the Spirit of His command to whomever He wishes of His servants!” (Nahl: 2.)**

This spirit, although is non-Angelic, but is accompanied by Angels in the matter of Revelation and Invitation of religion, as said in the above Verse.

The God Almighty introduces the one who brought the Quran as the name of Gabriel and Says: "**Say: Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart with the will of Allah!" (Baqara: 97,)** and elsewhere, God called this Gabriel the Trustworthy Spirit and called him the bearer of Quran, and Said: **“[Holy Quran] brought down by the Trustworthy Spirit! ( Shuara: 193,)** elsewhere He Said: **"Say, the Holy Spirit has brought it down duly from your Lord!” (Nahl: 102.)** Thus the God Almighty calls the Spirit, who is not from Angels, instead of Gabriel, who is an Angel, as the bearer of Quran, so it becomes clear that Gabriel is the bearer of the Spirit, who is the bearer of the Holy Quran.

Hence, the moot point in the Verse: **"Thus have We revealed to you the Spirit of Our dispensation!” (Shura: 52,)** comes clear and we understand that the meaning of the Revelation of Spirit in this Verse is the bringing and sending down the Holy Spirit to the Messenger of God, and this very Revelation of the Holy Spirit for him is the same Revelation of the Holy Quran for him, because, as stated, the bearer of the Holy Quran is the Holy Spirit.

**(Almizan. V. 25, P. 332.)**

# Gabriel, Bearer of Spirit, and Spirit, Bearer of Quran

«وَ يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ اَمْرِ رَبّى وَ مااُوتيتُمْ مِنَ الْعِلْمِ اِلاّ قَليلاً!»

(85 / اسراء)

**“They question you concerning the Spirit.**

**Say: The Spirit is of the command of my Lord,**

**and you have not been given of the knowledge except a few!”**

**(Holy Quran; Isra: 85.)**

The Almighty God introduces in one Verse of Quran the one who brings the Quran as Gabriel, and Says: **“Say: Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart with the will of Allah!” (Baqara: 97,)** and in other Verse of Quran God named him as the Trustworthy Spirit who was the Bearer of Quran, and Said: **“Brought down by the Trustworthy Spirit upon your heart!” (Shuara: 193-194,)** and also Said: **“Say, the Holy Spirit has brought it down duly from your Lord!” (Nahl: 102,)** and the God Almighty considered the Spirit, which is somehow non-Angelic, the Bearer of Quran instead of Gabriel, who is an Angel, so it turns out that Gabriel is the Bearer of the Spirit and the Spirit carries this readable Quran.

**(Almizan. V. 25, P. 332.)**

# Holy Spirit, and his Confirming Prophets

«وَ اتَيْنــا عيسَى ابْنَ مَرْيَــمَ الْبَيِّنـاتِ وَ اَيَّدْناهُ بِرُوحِ الْقُدُسِ.»

(253 / بقره)

**“And We gave Jesus, the son of Mary, manifest proofs,**

**and confirmed him with the Holy Spirit!”**

**(Holy Quran; Baqara: 253.)**

If in the above Verse, the God Almighty has only mentioned the name of the Jesus (AS) among all other Prophets, the reason is that although in terms of virtue what has been mentioned here for Jesus (AS,) namely, **Granting Clear Signs and Confirming by Holy Spirit**, all are the things that, according to the Verse: **“He sends down the angels with the Spirit of His command to whomever He wishes of His servants to warn the people!” (Nahl: 2,)** are not allocated only to Jesus the son of Mary (SA,) but are common to all the Prophets. In the meantime they are specific in the case of Jesus (AS,) because all the Clear Signs of His Holiness, such as resurrecting the dead, creating chicken by his breath, healing the skin diseases and blinds, and informing from events of Unseen are matters based on life, and are a secretion from the spirit.

In addition to the fact that there is another characteristic in the Name of Jesus and there is a clear Sign, which is that he is the son of Mary, who was born of her without a father, as well as the Verse: **"And made her and her son a Sign for all the nations!” (Anbiya: 91,)** that considers the lack of a father for Jesus and the lack of a husband for Mary as a Sign for all the nations, so the son and mother together are the Clear Divine Signs, and another special virtue!

**(Almizan. V. 4, P. 203.)**

# Six Characteristics of Gabriel

«اِنَّــهُ لَقَوْلُ رَسُولٍ كَريــمٍ. ذى قُوَّةٍ عِنْدَ ذِى الْعَــرْشِ مَكينٍ. مُطـاعٍ ثَمَّ اَمينٍ.»

(19 تا 21 / تكوير)

**“It is indeed the speech of a noble apostle!**

**Powerful and eminent with the Lord of the Throne!**

**One who is heard and trustworthy as well!”**

**(Holy Quran; Takvir: 19-21.)**

In this position, the God Almighty describes Gabriel in six attributes:

1. **Mission:** God has named him "Messenger," which means that he reveals the Holy Quran to Holy Messenger of God.
2. **Dignity**: God has called him "Honorable," which means that he has dignity and respect in the Sight of God Almighty, and he has become cherished with the Glory of God.
3. **Strength**: God has named him "Mighty," which understands that he has an encompassing strength and power and intensity.
4. **Positioned**: God has called him "Positioned" near the God of the Throne, that is, he has a high standing and position.
5. **Presidency**: God has called him "Obeyed," which means in the Presence of God, the Gabriel is the one who gives orders to those who follow his orders. It turns out that there are Angels that Gabriel commands and they obey him, it is also evident that Gabriel has helpers in his work.
6. **Trust**: He is called "Trustworthy," which conveys that Gabriel does never betray, interfere or possess in the Commands of God and in conveying the Revelations and Missions.

**(Almizan. V. 40, P. 89.)**

# The Strength of Gabriel

«ما ضَلَّ صاحِبُكُــمْ وَ ما غَــوى. وَ ما يَنْطِقُ عَنِ الْهَوى.

اِنْ هُوَ اِلاّ وَحْىٌ يُوحى. عَلَّمَــهُ شَديدُ الْقُــوى. ذُو مِـــرَّةٍ فَاسْتَوى!»

(2تا6 / نجم)

**“Your companion has neither gone astray, nor gone amiss!**

**Nor does he speak out of his own desire!**

**It is just a revelation that is revealed to him!**

**Taught him by One of Great Powers!**

**Possessed of sound judgement. He settled!”**

**(Holy Quran; Najm: 2-6.)**

The word "**One of Great Powers**" means Gabriel, because God Almighty mentioned him in His Glorious Word as: **“It is indeed the speech of a noble apostle, powerful and eminent with the Lord of the Throne!” (Takvir: 19-21.)**

**“Possessed of sound judgement. He settled!”**

Those who have considered the Verse as a description of Gabriel, consequently they have interpreted it as the same Gabriel who spends hard in the way of God, or the Gabriel who has a mature intellect, or the Gabriel who comes to the Messenger of God and passes, even though he himself is in the space.

"**He settled**" means perseverance and mastery over work, and it means that Gabriel showed himself in the original form in which he was created. It was only two times that Gabriel showed himself to the Holy Prophet of God in his original form. It may also mean that Gabriel overpowered by force and fulfilled the Mission that was commissioned to do.

**(Almizan. V. 37, P. 55.)**

# Gabriel’s Assistants - Writers and Bearers of Revelation

«فى صُحُفٍ مُكَرَّمَةٍ مَرْفُوعَةٍ‏ مُطَهَّرَةٍ

بِاَيْدى سَفَرَةٍ‏ كِرامٍ بَرَرَة !»

(13تا16/عبس)

**“These Revelations are in Books held in Honor!**

**Kept in an exalted and purified place!**

**Written by the hands of The Representative Angels!**

**Who are highly virtuous and noble!**

**(Holy Quran; Abass: 13-16.)**

The meaning of these few Verses is that the Holy Quran is a reminder that was written in several scriptures, dignified scriptures, highly valued, pure from any filth, and far from any falsehood, abolition, doubt and contradiction, written by the hands of emissaries, who are inherently great in the sight of their Lord, and are good in deed.

It follows from these Verses that there are special Angels for Revelation, who are in charge of carrying its scriptures and also delivering it to the Prophet. Therefore, it can be said that these Angels are the helpers of Gabriel, working under his command. If the God Almighty attributes the induction of revelation to them, it does not contradict that He attributes it to Gabriel in another place and Says: **“…Brought down by the Trustworthy Spirit upon your heart…!” (Shuara: 193-194,)**

Elsewhere the God Almighty, in the definition of Gabriel Says: **“It is indeed the speech of a noble apostle! Powerful and eminent with the Lord of the Throne! One who is heard and trustworthy as well!” (Takvir: 19-21.)**

This Verse confirms what we say that his commands are obedient. It turns out that Gabriel has a staff of Angels under his command to deliver the revelation to the prophets, so the delivering through those Angels is also revelation, just as the action of Gabriel and his followers overall are the act of the God Almighty too.

**(Almizan. V. 40, P. 56.)**

# No Veil between Gabriel, God, and Messenger

«وَ لَقَدْ رَاآهُ بِالاُفُـقِ الْمُبيـنِ!»

(23 / تكوير)

**“Certainly he saw him on the manifest horizon!”**

**(Holy Quran; Takvir: 23.)**

The Revelation of Quran is actualized by mission of a heavenly, glorious, high standing Angel, who was trustworthy in revealing it, named Gabriel, and there was no veil between him and the God Almighty, and between him and the Holy Messenger of God, not from his own part and not on the part of anyone else, there was no motive to prevent him to receive Revelation, and if he received to prevent him to memorize it, or if he has memorized it, does not allow him to reveal it to the Messenger of God.

The Holy Messenger of God, saw the Angel carrying the Revelation with his own eyes, and took the Revelation from him, and he himself did not conceal or change anything from the Revelation.

**(Almizan. V. 40, P. 93.)**

# How Did the Prophet See Gabriel?

«وَ لَقَدْ رَاآهُ بِالاُفُـقِ الْمُبيـنِ!»

(23 / تكوير)

**“Certainly he saw him on the manifest horizon!”**

**(Holy Quran; Takvir: 23.)**

The word "manifest horizon" means the area of ​​appearance, and apparently refers to the Verse: **"While he was on the highest horizon!” (Najm: 7,)** and it means that I swear that the Messenger of God had seen Gabriel before, and Gabriel was at that time on the manifest horizon, and the outer region, and that is the supreme horizon, a horizon that is higher than other horizons, of course, a height in the sense that it is suitable for the world of Angels.

Some have said: It means that the Messenger of God had seen Gabriel in his original form where the sun rises which is the highest horizon from the east. But this statement is not true, because from the wordings of the Verse there is no proof to indicate that he did see Gabriel in his original form, now, in whatever form was Gabriel represented, was not the original form, but he was represented in such a form.

**(Almizan. V. 40, P. 91.)**

# How Did Prophet Hear the Voice of Gabriel?

«نَزَلَ بِهِ الرُّوحُ الاَمينُ. عَلى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرينَ. **بِلِسانٍ عَرَبِىٍ مُبيـنٍ!»**

(193و195 / شعراء)

**“Brought down by the Trustworthy Spirit!**

**Upon your heart so that you may be one of the warners!**

**In a clear Arabic language!”**

**(Holy Quran; Shuara: 193-195.)**

Whenever the Revelation revealed to the Messenger of God he saw and heard it, but without using his two senses of sight and hearing. As stated in the narrations a kind of anesthesia or faint happened to him which they called it the “Anesthesia of Revelation.”

So the Holy Messenger, as we see a person and hear his voice, sees the Angel of Revelation and hears his voice, but without using his two senses of material sight and hearing like us.

If seeing and hearing him in Revelation was the same as seeing and hearing us, what he saw and heard must be shared between him and other people, and in short, his companions must also see the Angel of Revelation and hear his voice, but the definite narration on this issue denies it. Many narratives agree that the State of Revelation happened him while he was among the people but they felt nothing, neither a footstep nor a voice revealing him the Verses of Quran.

**(Almizan. V. 30, P. 205.)**

# Gabriel’s Lack of Control to the Heart of Prophet

«قُــلْ مَنْ كانَ عَــدُوّا لِجِبْريـلَ فَاِنَّهُ نَزَّلَهُ عَلى قَلْبِكَ!»

(97 / بقره)

**“Say: Whoever is an enemy of Gabriel should know that**

**it is he who has brought it down on your heart with the will of Allah!”**

**(Holy Quran; Baqara: 97.)**

The God Almighty has spoken about the Quran and Gabriel together in two Verses. He Says that Gabriel does not bring the Quran from himself, but reveals it to your heart by the permission of God.

Gabriel is an Angel of God’s Angels and has nothing to do but obey the Commands of God Almighty, like Michael and other Angels, who are all honorable servants of God and do not disobey God in what He Commands, and do whatever He commands!

**“It is he who has brought it down on your heart!”**

The Holy Quran, just as Gabriel has no independence in revealing it and is only an obedient agent, also has no independence in taking it and delivering it to the Messenger of God, but the heart of the Messenger of God itself is the container of God's revelation, not that Gabriel has entered and occupied that heart, and in short, Gabriel is merely the agent of delivery.

**(Almizan. V. 2, P. 18.)**

# Seeing Gabriel's Presence on the Uppermost Horizon

«وَ هُوَ بِالاُفُــقِ الاَعْلى. ثُمَّ دَنا فَتَدَلّى. فَكانَ قابَ قَوْسَيْنِ اَوْ اَدْنى. فَاَوْحى اِلى عَبْدِهِ ما اَوْحى!»

(8 تا 11 / نجم)

**“While he was on the highest horizon!**

**Then he drew nearer and nearer!**

**Until he was within two bows’ length or even nearer!**

**Whereat He revealed to His servant whatever He revealed!**

**(Holy Quran; Najm: 8-11.)**

The meaning of the Verse – if both pronouns return to Gabriel - is that Gabriel then approached the Messenger of God and requested him to accompany him in his ascend to the heavens. Some have said: It means that Gabriel came down from the highest horizon and approached the Messenger of God to take him to Ascension.

**“Until he was within two bows’ length or even nearer!”**

The meaning of this Phrase is that his distance was as near as two arcs or two arms or less than that.

**“Whereat He revealed to His servant whatever He revealed!”**

The meaning of the Phrase is as follows: Gabriel took the Revelation to the servant of God, who was the Messenger of God, and revealed to him.

**“The heart did not deny what it saw!”**

The above Verse indicates that the heart of the Prophet did not lie him in what it saw. In short, the seeing of the heart of the Messenger of God in what it saw was an honest vision.

It is not new to attribute vision to heart, even though it essentially means seeing the eye, because for man there is a kind of intuitive perception, which is beyond perceptions which he has with one of his external or internal senses, it is a perception that neither the eyes and the ears and other external senses are mediators, nor the imagination and thought and other secretive powers. The fact that we observe that we are beings who see, in this obvious and intuitive perception neither our eyes are mediators nor our thought.

Yes, just as we perceive the sensations of one of these external and internal senses, we also understand that by what sense we perceived it. This perception has nothing to do with that sense, but is the job of the soul, which the Holy Quran has interpreted as heart.

In the holy Verse, there is no evidence indicating that what the Messenger of God saw was the sight of God Almighty, and it was God that was visible to him, but what was visible to him was the **“highest horizon, then he drew nearer and nearer,”** and also it was that what is revealed to him is revealed by God, and these names are the same as those mentioned in the previous Verses, all of them were of the type of Divine Signs for him. This statement is confirmed by the Holy Verse: **"The gaze did not swerve, nor did it overstep the bounds! Certainly he saw some of the greatest signs of his Lord!” (Najm: 17-18,)** which says that what he saw was one of the great Signs of his Lord. Even if we assume that the meaning is to see God Almighty Himself, there is no problem, because He attributes seeing God to the heart, and seeing the heart is different from seeing the eyes, which are only related to objects, and it is impossible to belong to God Almighty.

**(Almizan. V. 37, P. 56.)**

# Seeing Gabriel for Second Time in Journey of Ascension

« و لَقَدْ رَاهُ نَزْلَةً اُخْرى...!»

(13 / نجم)

**“Certainly he saw it yet another time!**

**By the Lote Tree of the Ultimate Boundary!**

**Near which is the Garden of the Abode!**

**When there covered the Lote Tree what covered it!”**

**(Holy Quran; Najm: 13-16.)**

From this Verse onwards, the God Almighty wants to announce another revelation other than the revelation that was in the previous Verses. Considering that the commentators have considered the subject of (saw) as the Messenger of God, and have returned the passive pronoun in it to Gabriel, forcibly the meaning of "descending" is that Gabriel descended on Prophet. The reason of this descending was to take the Holy Prophet to Ascension. The Phrase **By the Lote Tree of the Ultimate Boundary,”** is a container for seeing, not for revelation, so it refers to seeing Gabriel by the Holy Prophet Gabriel in its original form. The meaning of this Verse is that Gabriel once again returned in his original form to the Messenger of God, in order to lead him to his Ascension. This process took place next to the **Lote Tree of the Ultimate Boundary!**

Considering above, the truth of this theory became clear that we can say the objective pronoun returns to God Almighty, and the meaning of seeing is the seeing by heart, and the meaning of the last descent is the descent of the Messenger of God **near the Lote Tree of the Ultimate Boundary,** then the meaning of the Verse is as follows: The Messenger of God, once again descended to the near of the Lote tree of the Ultimate Boundary, and this was when he was going to Ascension, and in it He met God with his heart like the first descent.

**“By the Lote Tree of the Ultimate Boundary!**

**Near which is the Garden of the Abode!**

**When there covered the Lote Tree what covered it!”**

The word "Lote Tree" means a cedar tree, and the word "Ultimate Boundary" seems to be the name of a place and may mean the end of the heavens because Paradise is in the heavens, as Said in the Verse: **"And in the sky is your provision and what you are promised!” (Zariyat: 22.**) He said: Both your sustenance is in the sky and the Paradise that you have been promised.

What is this Lote Tree? We have not found anything that interprets it in the Word of God Almighty, as if the attitude of God Almighty here is to speak vaguely and with a hint. Confirming this idea is the Phrase: "**When there covered the Lote Tree what covered it,”** in which God indicates to the issue of covering!

**“Near which is the Garden of the Abode!”**

It means the “Paradise” in which the believers dwell forever, because there is another temporary Paradise, and that is the Paradise of purgatory, which lasts until the Day of Judgment, but the Paradise of Abode is after the Day of Judgment, as the God Almighty Said: **“As for those who have faith and do righteous deeds, for them are Gardens of the Abode a hospitality for what they used to do!” (Sajda: 19,)** and He also Said: **"When the Greatest Catastrophe befalls** . . . **Then indeed the Garden of Paradise will be the right abode for him!” (Naziat” 34-41.)** This Paradise of Abode is located in the sky as indicated by Verse 22 of Surah Zariyat.

**“When there covered the Lote Tree what covered it!”**

The meaning of the Verse is that when the Lot Tree is surrounded by what it is surrounded. Here, too, the God Almighty has left the matter ambiguous and has not said what surrounds Lot Tree, because we have said that the attitude of God Almighty is to leave it ambiguous.

**The Prophet’s eyes did not deceive him, nor did they lead him to falsehood!”**

"Deceiving of Eye" means that the human eye does not see some-thing as it is and sees it differently, and the “Outburst of Eye” means to see something that is not true at all, and the meaning of the vision of the eye here is the eyes of the Messenger of God.

The meaning of the Verse is that what did the eyes of the Messenger of God observe was nothing but its true attribute, and he did not see anything that was not true, but he saw everything that was true. The meaning of this vision is seeing by heart, not seeing with the eyes in the head. Because we know that the meaning of seeing is the same truth that is meant in the Verse: **"Certainly he saw it yet another time**!” **(Najm: 13,)** since He explicitly Says: Seeing in this Descent, which is the second Descent, was like seeing in the first Descent, and seeing the first Descent was seeing with the heart, about whom God Said: “**The heart did not deny what it saw! Will you then dispute with him about what he saw? (Najm: 11-12.)**

**“Certainly he saw some of the greatest signs of his Lord!”**

**(Najm: 18.)**

The meaning of the Verse is that I swear that he did see some of the Signs of his Lord, and by seeing them, the sight of his Lord ended for him, since seeing God by heart will be attained by seeing His Signs, because the Sign is something which narrates about the Owner of Sign, and it has no narration about itself, otherwise if it narrates from its own point of view, it will no longer be a Sign.

As the God Almighty Said: **"But they cannot comprehend Him in their knowledge!” (Taha: 110.)**

**(Almizan. V. 37, P. 62.)**

**God and Gabriel Supporting the Messenger of God**

«اِنْ تَظاهَرا عَلَيْهِ فَأِنَّ اللّهَ هُوَ مَوْليهُ وَ جِبْريلُ وَ صالِحُ الْمُؤْمِنينَ وَ الْمَلائِكَةُ بَعْـدَ ذلِكَ ظَهيرٌ!»

(4 / تحريم)

**“…And if you back each other against him, then know that Allah is indeed his guardian, and Gabriel, the righteous among the faithful, and, thereafter, the angels are his supporters!”**

**(Holy Quran; Tahrim: 4.)**

The above Verse wants to show that God Almighty has a special care for the Messenger of God, and for this reason, without any intermediaries from His creatures, He himself helps him and is in charge of his affairs. God is his Guardian, He guards him and helps him in any danger that threatens him.

**“Thereafter, the angels are his supporters!”**

This Phrase wants to show that the Angels, in support of the Prophet, are united, as if they are in a single line and are like a single body. If God Said: The Angels after God and Gabriel and the Righteous Believers are the supporters of the Prophet, it was in order to increase and magnify the support of the Angels, it is as if the group mentioned in the first Phrase are one side and the Angels are alone on one side.

**(Almizan. V. 38, P. 311.)**

# Incorrect Beliefs and Enmity of Jews upon Gabriel

«قُــلْ مَــنْ كــانَ عَــدُوّا لِجِبْريــلَ فَـاِنَّــهُ نَزَّلَــهُ عَلــى قَلْبِــكَ!»

(97 / بقره)

**“Say: Whoever is an enemy of Gabriel should know that**

**it is he who has brought it down on your heart with the will of Allah!”**

**(Holy Quran; Baqara: 97.)**

The context of the Verse indicates that the Verse was revealed in response to a statement made by the Jews, that they justified their nonbelieving in what was revealed to the Messenger of God is that they are at enmity with Gabriel, who brings revelation to Prophet. What testifies that the Jews argued on such a claim, is that the God Almighty spoke about the Quran and Gabriel in these two Verses, and also there is narrations in this issue that confirm the above story.

As for the Verses in question, in response to Jews nonbelieving in Quran because of their being hostile to Gabriel who reveals the Quran, God Says: First, Gabriel does not bring the Quran from his own side, but he descends it on your heart by the permission of God. Therefore, the enmity of the Jews with Gabriel should not cause them to deviate from the Word that he brings by the permission of God. Secondly, Quran acknowledges the truthful and heavenly books before it, and it does not make sense for anyone to believe in a book, and not to believe in a book that acknowledges it. Thirdly, Quran is a guide for those who believe in it; and fourth, the Holy Quran is a good news, and how is it possible for a wise person to turn a blind eye to guidance and ignore its good news because the enemy has brought it?

From their second excuse that they said: We are enemies with Gabriel, the God Almighty answers that Gabriel is an Angel of God, and has nothing to do but obey the Commands of God Almighty, like Michael and other angels, who are all honorable servants of God, and they do not disobey whatever God orders, and do what God Commands.

Also, the Messengers of God do nothing from their own side, and everything they have is from God and from His part. Their wrath and enmity is for the sake of God, so whoever is at enmity with God and His Angels, and His prophets, and Gabriel and Michael, God is His enemy. These were the two answers to which the two Verses in question refer.

**(Almizan. V. 2, P. 18.)**

### CHAPTER TEN

## Angel of Death, and Duty of Recipients of Soul

# Delivery of Man to Angel Responsible to Seize the Souls

«اَللّهُ يَتَوَفَّى الاَنْفُسَ حينَ مَوْتِها وَ الَّتى لَمْ تَمُتْ فى مَنامِها

فَيُمْسِكُ الَّتى قَضى عَلَيْهَا الْمَوْتَ وَ يُرْسِلُ الاُخْرى!»

(42 / زمر)

**“Allah takes the souls at the time of their death,**

**and those who have not died in their sleep.**

**Then He retains those for whom He has ordained death**

**and releases the others until a specified time!”**

**(Holy Quran; Zumar: 42.)**

Apparently the “taking and releasing” referred in this Verse is a duality and difference between the soul and the body. Also the other Verse in the Holy Quran that refers to this issue is the following Verse:

**“They say: When we have been lost in the dust,**

**shall we be indeed created anew?"**

**Rather they disbelieve in the encounter with their Lord!**

**Say: You will be taken away by the angel of death,**

**who has been charged with you.**

**Then you will be brought back to your Lord!”**

**(Sajda: 10-11.)**

The God Almighty mentions one of the doubts of the infidels who deny the resurrection, and that after death and separation of body parts (from water, soil and minerals) and separation of its organs, hands, feet, eyes and the ear, and the destruction of the same parts of its limbs and the transformation of the faces and the disappearance on the earth, so that no one can consciously distinguish us from the soil of others, do we take on a new creation again?

This doubt has no basis other than improbability, and God Almighty teaches its answer to His Holy Prophet and Says: Say: You will not be lost after death, and your parts will not disappear and will not be confused, because the Angel who is entrusted to you will deliver you completely and will not let you get lost, but you are in his possession and protection. What is lost from you is your bodies, not your soul, or the one who for a lifetime said "I" and was called "you!"

**(Almizan. V. 2, P. 256.)**

# Angel of Death and his Staff

«وَ لَــوْ تَرى آ اِذْ يَتَوَفَّى الَّذيــنَ كَفَرُوا الْمَلئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَ اَدْبرَهُمْ!»

(50 / انفال)

**“Were you to see when the angels take away the faithless,**

**striking their faces and their backs!”**

**(Holy Quran; Anfal: 50.)**

The word "take away" means to receive all the one’s right, and it is mostly used in the Divine Word to take away the soul. In this Verse it is attributed to Angels, and in some Verses it is attributed to the Angel of Death, such as the Verse: **"Say: You will be taken away by the angel of death, who has been charged with you!” (Sajda: 11,)** and in some others He attributed it to God Almighty and Said: **“Allah takes the souls at the time of their death!” (Zumar: 42.)**

This is the reason that taking the souls away is the task of the Angel of Death, and the Angel of Death has employees who take lives with his permission and by his command, and he himself acts with the permission of God and at His Command, and for this reason, it is correct to attribute the capture of spirits to Angels, to the Angel of Death, and to the Glorious God.

**(Almizan. V. 17, P. 157.)**

# Important Mission of the Staff of Angel of Death

«حَتّى آ اِذا جاآءَ اَحَدَكُمُ الْمَــوْتُ تَــوَفَّتْهُ رُسُلُنا وَ هُمْ لا يُفَرِّطُونَ!»

(61 / انعام)

**“When death approaches anyone of you,**

**Our messengers take him away and they do not neglect their duty!”**

**(Holy Quran; An’am: 61.)**

The God Almighty, on one hand, has described His Angels as: **"They do whatever they are commanded to do,"** and on the other hand, He says that every nation is a hostage of its death time, when does the time come, they never can return it even for an hour.

It becomes clear from both expressions that the Angels in charge of collecting spirits have not exceeded the limits of their mission and do not fail to do so. When it became clear to them that a certain person should be taken away at a certain hour and under certain circumstances, they did not give him a moment's respite. This was the meaning we got from the Verse.

In any case, it should be known that these messengers are the staff of the Angel of Death, because in the Verse: **"Say: The Angel of Death, who is appointed over every one of you, will cause you to die and to your Lord you will all return!” (Sajda: 11,)** the God Almighty attributes the receipt of souls only to the Angel of Death, but it does no contradict to attribute it to the Angel of Death and in other place to his staff, the messengers, and also in other Verse to Himself, as in the Verse: **“God will receive their souls when they die!” (Zumar: 42,)** since it is a kind of diversion in relation, but as everything leads to God Almighty and He is the Absolute Owner and Possessor, attributes the receiving of souls to Him. As the Angel of Death is an agent of God, he ascribes to him, and as his staff are the means of his work, he also ascribes to them.

**(Almizan. V. 13, P. 208.)**

# Hierarchy in Angels Responsible to Seize the Souls

«قُــلْ يَتَوَفّكُــمْ مَلَــكُ الْمَــوْتِ الَّــذى وُكِّــلَ بِكُــمْ ثُمَّ اِلــى رَبِّكُمْ تُرجَعوُنَ!»

(11 / سجده)

**"Say: The Angel of Death, who is appointed over every one of you,**

**will cause you to die**

**and to your Lord you will all return!”**

**(Holy Quran; Sajda: 11.)**

If in this Verse the God Almighty attributes the receipt of soul to the Angel of Death and in other Verse He attributes it to God, and also in another Verse to the staff of Angel of Death, finally in the Verse: **"Those whom the angels take away while they are wronging themselves!” (Nahl: 28,)** He attributes it to the Angels. This is due to the difference in causes, the closer cause to the dead are the Angels, who are sent by the Angel of Death, and the farther cause to the dead is the Angel of Death himself, who is the superior to them. The first one who carries out the Command of God is the Angel of Death, who commands his staff to execute it. The God Almighty is above all of them and surrounding them. He is the Supreme Cause of death and the Causer of Causes. If we want to visualize this flow with an example, it is like the writing a book, we first attribute it to the pen and say that the pen writes well, also we can attribute it to the hands and fingers and we say that someone's hand is fluent in writing, finally we attribute it to man and say that he writes well.

**“And to your Lord you will all return!”**

This “Return” is the same as in the previous Verse, where He interpreted it as **“Meeting God,”** and its abode and place is the Day of Judgment, which must be done after receiving the soul and after the death.

The truth of death is not the annulment and destruction of human beings and you human beings do not get lost in the earth, but the Angel of Death takes you completely without leaving anything away from you. He completely pulls out you from your bodies, namely, he cuts your interest and attachment off from your bodies.

Since all your truth is your souls, then you are the one to whom the word (you) is addressed, (and you used to say I and you for a lifetime,) you are safe and alive after death, and you do not lose anything, what is lost is your body which changes from state to state, and from the beginning of its creation was constantly evolving, it was your bodies, not you, and you are safe after the bodies die, or you will be resurrected to your Lord, then you return again to your bodies.

This verse is one of the clearest Verses of the Holy Quran which indicates the abstraction of the soul and understands that the soul is other than the body, not a part of it, nor a state of its states!

**(Almizan. V. 32, P. 85.)**

# Angels Good-News to the Pious Dead

«اَلَّذيــنَ تَتَوَفّيهُمُ الْمَلائِكَةُ طَيِّبينَ يَقُولُونَ سَلامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِما كُنْتُــمْ تَعْمَلُونَ!»

(32 / نحل)

**“Those whom the angels take away while they are pure.**

**They say to them: Peace be to you!**

**Enter paradise because of what you used to do!”**

**(Holy Quran; Nahl: 32.)**

The meaning of the pious being "pure" while they are dying is their purity from the evil of oppression, as opposed to the arrogant ones, whom is described to be oppressors while dying and said: **“Those whom the angels take away while they are wronging themselves!” (Nahl: 28,)**

The meaning of the verse is as follows: "The pious are those whom the Angels take away their souls, while they are free from the evil of oppression, polytheism and sins. The Angels say: Peace be upon you! This is a verbal guarantee of Angels for them: - Enter Paradise, as a reward for what you used to do! With these words they will be guided to Paradise!"

So, this Verse, as you see, describes the pious as having purity and free from pollution of oppression, then promises them security and guidance to Paradise, as a result, the meaning of this Verse is like the Verse: **"Those who have faith and do not taint their faith with wrongdoing for such there shall be safety, and they are the rightly guided.” (An’am: 82.)**

**(Almizan. V. 24, P. 85.)**

# Angels Bad-News to the Infidel Dead

«اَلَّذينَ تَتَوَفّيهُمُ الْمَلائِكَةُ ظالِمى اَنْفُسِهِمْ فَاَلْقَوُا السَّلَمَ ما كُنّا نَعْمَلُ مِنْ سُوءٍ!»

(28 / نحل)

**“When the Angels of death take away the souls of the disbelievers**

**who have done wrong to themselves,**

**then they will show submission by saying: We did not do any evil!”**

**(Holy Quran; Nahl: 28.)**

The disbelievers whom the Angels take their souls while they are engaged in their oppression and disbelief, suddenly submit, pretending that they have done nothing ugly, but in the same state of death, Angels reject their words and say: You did so and so, and God was aware of what you were doing before you fell into this abyss.

**"So enter the gates of hell to remain in it forever. Evil is the final abode of the arrogant!"** The address in this Verse is the same as the address in the Verse: “**Indeed today disgrace and distress pursue the faithless!” (Nahl: 27,)** and in the Verse: **“When the Angels of death take away the souls of the disbelievers…,”** which it addresses to whole the disbelievers, not individuals, therefore the reference of the Verse is like saying: Enter one by one through the gates of Hell, which are suitable for your deeds!

**(Almizan. V. 24, P. 82.)**

# Angels’ Address to the Oppressed on their Death

«اِنَّ الَّـذينَ تَــوَفّيهُمُ الْمَلائِكَةُ ظالِمىآ اَنْفُسِهِمْ. قالُوا كُنّا مُسْتَضْعَفينَ فِى‏الاَرْضِ....»

(97 و 98/نساء)

# “When the angels take away from their bodies the souls of

**those who have wronged themselves, they will ask them:**

**How did you live? They will reply:**

**We lived on earth in weakness and oppression…!"**

**(Holy Quran; Nessa: 97-98.)**

The meaning of "wronged" in the above Verse is wronging the soul. Those whom the Verse speaks of because they were in the cities of polytheism and lived among the infidels and did not have the means by which to learn the teachings of the religion and the duties of servitude and worship which Religion calls for it, they stand up, and therefore they have renounced and not performed religious rites.

Whenever God mentions the oppressors absolutely, He has interpreted the oppression as turning away from the religion of God and seeking the distorted religion. This Verse briefly refers to the same meaning that the narratives has called it "the question in the grave," namely, the question of the Angels of the dead after the approach of death.

The question of the Angels was: "Where were you - what religion were you in?" This is a question of the religion they had in life. Those who were questioned did not have a normal and significant state of mind and therefore replied that "they lived in a land where they could not convert to religion because its inhabitants: "They were strong, polytheistic and powerful, and they traded with them in a way that deals with weak people, and they did not allow them to take the rules of religion and practice them." This weakness that they have mentioned, if they are truthful in this statement, happened to them because they remained in the land of polytheism forever and the polytheists had dominated the mentioned land, but these polytheists did not have dominion over other lands. Therefore, the oppressed were not weak in any case, but they were weak when they could change that state by going out and traveling, and on this principle, the Angels denied their claim of weakness by stating that the earth is the earth of God. The land was wider than the place where they were located and attached to it, and it was possible for them to migrate and leave the suburbs of impoverishment, and therefore they were not really oppressed because they had the power of restraint. They were released from the bondage of oppression, but they accepted this situation due to their ill will.

The Angels added the word "earth" to the word "God" and said: "The earth of God." This addition is not devoid of this remark that God first provided space in His earth and then invited people to believe and act, as it is indicated in two next Verses: **"Whoever migrates in the way of Allah will find many havens and plenitude in the earth…!” (Nissa: 100,)** and: **“As for the really weak and oppressed men, women, and children who were not able to find any means of obtaining their freedom or of having the right guidance!” (Nissa: 89.)**

This Verse indicates that the wrongdoers mentioned in the previous Verse were not oppressed because they could have removed the restraint of weakness and oppression, but it is the only attribute of those oppressed people that is mentioned in this latter Verse.

**(Almizan. V. 9, P. 77.)**

# Time to Meet Angels by Infidels

«وَ قالَ‏ الَّذينَ لايَرْجُونَ لِقاءَنا لَوْلا اُنْزِلَ‏ عَلَيْنَا الْمَلائِكَةُ اَوْ نَرى‏ رَبَّنا

لَقَدِ اسْتَكْبَرُوا فى اَنْفُسِهِمْ وَ عَتَوْا عُتُوًّا كَبيرا.

يَوْمَ يَرَوْنَ الْمَلائِكَةَ لا بُشْرى يَــوْمَئِــذٍ لِلْمُجْــرِميــنَ وَ يَقُــولُـونَ حِجْـرا مَحْجُـورا!»

(21و22 / فرقان)

**“Those who do not expect to encounter Us,**

**Say: Why have angels not been sent down to us,**

**or why do we not see our Lord?**

**Certainly they are full of arrogance within their souls**

**and have become terribly defiant!**

**On the day when the criminals see the angels,**

**there will, certainly, be no rejoicing for them.**

**Rather, they will plead to the angels:**

**Please keep away from us [do not drive us into hell!]”**

**(Holy Quran; Furqan: 21-22.)**

The word "keep away from us," was a term used by the polytheists who used to say when they saw someone they feared, and the Holy Quran says in this Verse that the infidels say the same word when they see the angels, and they think it will benefit them.

The meaning of this Verse is that one day the criminals who do not hope to meet God will see the angels, then there will be no good news for all the criminals, of whom they are a tribe.

This Verse is in response to the words of the polytheists who said: "**Why have angels not been sent down to us?**" But in response of their objection: "**Why do we not see our Lord?**" The God Almighty did not answer, because what they meant was seeing with the eyes of the head, which requires physicality and incarnation, and God is pure of it, but seeing with the eyes of certainty, which is the seeing of the heart, they even do not understand what is it, and even if they were understood, they did not mean that.

In answer to the question about descending the Angels and their sight, the God Almighty considered the principle of seeing the Angels as certain, that there is a day in which the infidels will see the Angels. God does not say anything about it, but instead of it explains the state of the infidels on the day they see Angels, in order to point to this meaning that the desire to see the Angels does not end in their favor, because they will not see the Angels except on the day when they are faced with the torment of the Fire, and this is the time when the worldly life turns into the Hereafter, as in another place, God pointed to this fact and Said: **“We do not send down the angels except with due reason, and then they will not be granted any respite!” (Hijr: 8.)**

So the disbelievers are in a hurry to torment themselves in this request, while they themselves think that with this request they are making God and His Messenger importune.

What is this day that the Phrase: "**On the day when the criminals see the angels,”** refers to? The commentators have said: It is the Day of Judgment, but what comes out of the context with the help of other Verses regarding the characteristics of the day of death, and after death, is that it means the day of death.

For example, one of the Verses about the death is the Verse: **"Were you to see when the wrongdoers are in the throes of death, and the angels extend their hands saying: Give up your souls! Today you shall be requited with a humiliating punishment…!” (An’am: 93,)** and another Verse is: **"When the angels take away from their bodies the souls of those who have wronged themselves, they will ask them: How did you live? They will reply: We lived on earth in weakness and oppression! The angels will say: Was not God's land vast enough for you to go wherever you could live in peace? The dwelling of these people will be hell fire, a terrible destination?"** **(Nissa: 97,)** and other Verses.

These are the observations of the time of death which the Holy Quran calls “Purgatory,” because in the Verses of Quran there is a definite indica-tion that after death and before the Resurrection they see the Angels and talk to them.

On the other hand, in the position of arguing in response to the one who denies seeing the Angels, naturally it is logic to show him the first day of seeing the Angels, and that is the day of death, when the disbelievers become distressed when they see the Angels. So, apparently this Verse and two next Verses are about the Purgatory, and relates to the infidels state on seeing the Angels on that day. The other issues which relate also to the same world of Purgatory are: The nullity of deeds, and the condition of the people of Paradise, which is also related to that world.

**(Almizan. V. 29, P. 286.)**

# How the Angels Torture and Take the Soul of Apostates?

«فَكَيْفَ اِذا تَوَفَّتْهُــمُ الْمَلائِكَــةُ يَضْرِبُونَ وُجُوهَهُمْ وَ اَدْبارَهُمْ!»

(27 / محمّد)

**“And if you could only see as the Angels take those who have rejected, they strike their faces and their backs!”**

**(Holy Quran; Muhammad: 27.)**

This Verse is a conclusion from the contents of Verse 25 of the same Surah: **"Those who have reverted to disbelief after guidance has become manifest to them,"** which is about the apostates, and its meaning is: "When today they do whatever they want after the guidance is clear, now see how they are when the Angels take their lives and beat their faces and backs.!"

**“That, because they pursued what displeased Allah,**

**and loathed His pleasure. So He has made their works fail!”**

**(Muhammad: 28.)**

This Verse refers to the contents of the previous Verse, which spoke of Angels’ torture of those who returned to disbelief after seeing the guidance, and says: The reason for their punishment is the cancelation of their deeds, due to their following whatever causes the wrath of God, and their hating His Pleasure, because they no longer have a righteous deed, so they remain forcibly as the miserable and wretched ones by punishment of God.

**(Almizan. V. 36, P. 72.)**

### CHAPTER ELEVEN

## Role of Angels on Resurrection

# State of Angels after Heavens are Intertwined

« وَ تَرَى‏الْمَلائِكَةَ حافّينَ مِنْ حَوْلِ‏الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ...!»

(75 / زمر)

**“And you will see the Angels who turn round circling**

**the Divine Throne of Arsh,**

**while Celebrating the Attributes of their Lord.**

**On that Day, the Judgement between the people will be based on justice and all will sing together:**

**Thanksgiving and adoration of the worshippers is only due to Allah**

**the Lord of the worlds."**

**(Holy Quran; Zumar: 75.)**

The word "circling" means to surround and circle something. The word "Throne" is the position from which the Divine Commands are issued, the Divine Commands with which the God Almighty manages and devices the affairs of the universe, and the Angels are the executors of God's Providence and Commands. Seeing the Angels in this way, is a remark of the situation after the heavens are entangled, and you see the Angels in this way.

The meaning of the Verse is that on that day you will see the Angels, while they are circling around the Throne, in order to carry out the issued Commands, and you also see that they are glorifying Him with His Praise.

**(Almizan. V. 34, P. 156.)**

# Splitting Skies and Descending their Resident Angels

« وَ يَـوْمَ تَشَقَّــقُ السَّمــاءُ بِالْغَمامِ وَ نُــزِّلَ الْمَلائِكَةُ تَنْزيــلاً !»

(25 / فرقان)

**“The day when the sky with its clouds will split open,**

**and the angels will be sent down in a majestic descent!”**

**(Holy Quran; Furqan: 25.)**

The appearance of the Verse is that on the Day of Judgment the sky will be split open, and the clouds that cover it will be opened, and the Angels who are the dwellers of the heavens will descend, and the disbelievers will see them. This Verse is similar to the Verse: **“The sky is rent asunder, so it is weak today, and the angel is on its sides!” (Haqqa: 16-17.)**

It is not unlikely that this way of speaking is a hint to the tearing of the veils of ignorance, and the emergence of the celestial world - that is, the unseen world - and the emergence of its helmsmen, who are the Angels, and the descent of Angels to earth, which is the place of human life.

**(Almizan. V. 29, P. 291.)**

# Fifty Thousand Years Ascent of Angels at Resurrection

« تَعْرُجُ الْمَلائِكَــةُ وَ الرُّوحُ اِلَيْهِ فى يَــوْمٍ كانَ مِقْــدارُهُ خَمْسيــنَ اَلْفَ سَنَةٍ!»

(4/معارج)

**“The angels and the Spirit ascend to Him in a day whose span is**

**fifty thousand years!”**

**(Holy Quran; Ma’arij: 4.)**

The meaning of a day whose span is fifty thousand years is the Day of Judgment. If that day were to be reconciled with the days of the world and the present time, it would be equivalent to fifty thousand years of the world (not that it also arises from the rotation of the sun and the moon in the solar and lunar years.) The meaning of ascension of Angels and the Spirit to God on that day is that on that day the Angels return to God, because on that day the whole universe will return to Him, yes, the Day of Judgment, is the time for appearance of nothingness and the emptiness of the causes, and their inactivation, and cancelation of all relationship and causality between the causes and effects running in the world. On that day, all beings will return to God Almighty, every creature will turn to Him in its ascension, and all Angels will line up around the Throne of their Lord, as He Said: "**“And you will see the Angels who turn round circling the Divine Throne of Arsh!” (Zumar: 75,)** and also Said: **"On the day when the Spirit and the angels stand in an array!” (Naba: 38.)**

What is meant by the Spirit is the Spirit that the God Almighty in the following Verse has named it of His Command: **"Say: The Spirit is of the command of my Lord!” (Isra: 85,)** and this Spirit is not an Angel.

**(Almizan. V. 39, P. 130.)**

# Number of Angels Carrying the Throne of God

« فَإِذا نُفِخَ فِي الصُّورِ نَفْخَةٌ واحِدَةٌ

وَ حُمِلَتِ الْأَرْضُ وَ الْجِبالُ فَدُكَّتا دَكَّةً واحِدَةً

**. . .**

وَ الْمَلَـكُ عَلـى اَرْجـائِهـا وَ يَحْمِـلُ عَـرْشَ رَبِّـكَ فَـوْقَهُـمْ يَـوْمَئِـذٍ ثَمـانِيَــةٌ!»

(13-17 / حاقه)

**“When the Trumpet is blown with a single blast!**

**And the earth and the mountains are lifted and levelled with a single leveling!**

**Then, on that day, will the Imminent Hour befall!**

**And the sky will be split open for it will be frail that day!**

**And the angels will be all over it,**

**and the Throne of your Lord will be borne that day by eight angels!”**

**(Holy Quran; Haqqa: 13-17.)**

The interpretation of blowing in Trumpet is a remark to the issue of resurrection: “**Then, on that day, will the Imminent Hour befall,”** that is, on such a day, the resurrection will take place: “**And the sky will be split open for it will be frail that day! And the angels will be all over it!”**

**“And the Throne of your Lord will be borne that day by eight angels!”** The appearance of the Word of God Almighty indicates that the Throne on that day has bearers of Angels. This meaning is also in the following Verse that says: **“Those who bear the Throne, and those around it, celebrate the praise of their Lord and have faith in Him, and they plead for forgiveness for the faithful…!” (Ghafir: 7.)**

From the appearance of the Verse in question, it appears that the bearers of the Throne are eight on that day, but whether these eight are Angels or not, the Verse is silent, although its context indicates that these bearers are Angels. It is also possible that the purpose of mentioning the splitting of the sky, and the presence of Angels around it, and the fact that the bearers of the Throne are eight in that day, is to say that on that day Angels, Heaven and Throne will appear to human beings, as it is stated in the Holy Quran in this regard: **“And you will see the Angels who turn round circling the Divine Throne of Arsh, while Celebrating the Attributes of their Lord!” (Zumar: 75.)**

**(Almizan. V. 39, P. 107.)**

# Rows of Angels and Spirit at the Day of Resurrection

«يَــوْمَ يَقُــومُ الــرُّوحُ وَ الْمَـلائِكَـةُ صَفّا...!»

(38 / نبأ)

«وَ جـاءَ رَبُّكَ وَ الْمَلَكُ صَفّـــا صَفّــا ! »

(22/فجر)

**“And your Lord and the angels arrive in ranks!”**

**(Holy Quran; Naba: 38.)**

**“On the day when the Spirit and the angels stand in an array!”**

**(Holy Quran; Fajr: 22.)**

What is meant by the Spirit is a creature related to the Command of God: **"Say: The Spirit is of the command of my Lord!" (Isra: 75,)** and "standing in array" is a state of Spirit and Angels, which it is possible from the confrontation between the raw of Spirit and the Angels that it refers to their standing position, in which the Spirit stands alone in a line, and the Angels all in a line.

**“And your Lord and the angels arrive in ranks!”**

This Phrase refers to coming of God Almighty, it should be understood that this interpretation is of “Ambiguous Verses,” which the Verses like: **“There is certainly nothing like Him!” (Shura: 11,)** eliminate its meaning, and also the other Verses that mention the properties of the Day of Resurrection and say, for example: On that day, all the Causes will fail and all the Veils will be removed, and it will be revealed to all that God is the Manifest Truth; interpret and eliminate the Ambiguity of such kinds of Verses.

The discussion about the coming of the Angels and that their coming is line by line is like the discussion that took place above.

**(Almizan. V. 39, P. 441, and V.40, P.224.)**

# Condition of Angels when Trumpet Blows

« وَ نُفِخَ فِى‏الصُّورِ فَصَعِقَ مَنْ فِى السَّمواتِ وَ مَنْ فِى‏الاَرْضِ اِلاّ مَنْ شاءَ اللّهُ!»

(68 / زمر)

**“And the Trumpet will be blown,**

**and whoever is in the heavens will swoon and whoever is on the earth, except whomever Allah wishes!”**

**(Holy Quran; Zumar: 68.)**

The appearance of what is said in the Word of God Almighty in the meaning of blowing the trumpets is that this blowing takes place twice, once for all living things to die together, and once for all the dead to be resurrected.

The Phrase "**except whomever Allah wishes,**" is an exception from the people of the heavens and the earth, but who are these exceptions? Some have said: Gabriel, Michael, Esrafil, and Azrael are the leaders of the Angels, because these Angels do not die when the trumpets are blown, but die after that. Others have said: Those four are with the bearers of the Throne. None of these statements are reliable considering the Verses referred to.

**“Then a second one is sounded and following that**

**all will be standing and waiting for the Event To come!”**

**(Zumar: 68.)**

The meaning of the above Verse is that it blows in the form of another breath that suddenly everyone rises from the graves and waits for an order to come, or what is done to them, or the meaning is that everyone rise and look stunned. If it is stated in this Verse that they get up after the second breath and looking on, this has no contradiction with the Verse: **“And when the Trumpet is blown, behold, there they will be, scrambling from their graves towards their Lord!**” **(Yassin; 51,)** and also the Verse: **"The day the Trumpet will be blown, and you will come in groups!” (Naba: 18,)** and: **"The day when the trumpet will be blown, whoever is in the heavens will be terrified and whoever is on the earth…!” (Naml: 87,)**

Because their horror and their running towards the arena of doom, and their coming in groups, like standing up and looking up, all are events close to each other, it is not as if they are in conflict with each other.

**(Almizan. V. 34, P. 145.)**

# Welcoming Angels to Believers in Blowing Trumpet

« لا يَحْزُنُهُمُ الْفَزَعُ ‏الاَكْبَرُ وَ تَتَلَقّيهُمُ الْمَلائِكَةُ !»

(103 / انبياء)

**“The Great Terror will not upset them,**

**and the angels will receive them saying:**

**This is your day which you were promised!”**

**(Holy Quran; Anbiya: 103.)**

Before the God Almighty gives this good news for the believers in the above Verse Says: **“As for those who deserved good from Us, they will be removed far away from it! They shall not hear the slightest sound from it, and they will be in what their soul desires abiding therein!” (Anbiya: 101-102.)**

The word "slightest sound" means a sound that can be felt, and the word "great terror" means the greatest fear, which the God Almighty has announced that such fear occurs when the trumpets are blown, and Said: **"And on the day when the horn is blown, then those in the heavens and the earth will be in terror except for whom God wills.!"**

The meaning of “**the angels will receive them,”** in the captioned Verse is that the Angels greet them with good news and say: ”**This is your day which you were promised!”**

**(Almizan. V. 28, P. 183.)**

# Angels Good News to the Believers at Resurrection

« اِنَّ الَّذيــنَ قالُوا رَبُّنَــا اللّهُ ثُــمَّ اسْتَقامُـوا

تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ اَلاّ تَخافُوا وَ لا تَحْـزَنُـوا

وَ اَبْشِــرُوا بِالجَنَّــةِ الَّتــى كُنْتُــمْ تُوعَــدُونَ!»

(30 / فصلت)

**“Indeed those who say: Our Lord is Allah!**

**And then remain steadfast,**

**the angels descend upon them, saying: Do not fear, nor be grieved! Receive the good news of the paradise which you have been promised!”**

**(Holy Quran; Fussilat: 30.)**

This Verse and the next Verse express the good fortune of the believers and announce the future that awaits the believers and with it the Angels come to greet them, this strengthens the hearts, encourages them and is a good news for their having dignity.

So the Angels protect them from fear and sorrow. Fear is always from a bad incident that is likely to occur, and in the case of the believers, it is either a torment that they fear of, or it is a deprivation of Paradise which they also fear of. The "sorrow" is always comes from a bad incident that has happened, and the evil that has arisen, such as the sins that a believer commits that he is saddened by its effects, or the good deeds that have passed away due to their negligence, and they are sad by its effect, therefore the Angels try to comfort them, that they are safe from such fear and sorrow, because their sins have been forgiven, and the punishment has been removed from them.

Then they give the good news to them for the promised Paradise, saying: "**Receive the good news of the paradise which you have been promised!”** The fact that the Angels said: **"You have been promised,”** indicates that the descent of Angels to the believers for this good news is after the life of this world, because the meaning of their Phrase is: Good news for you for the Paradise which God has always promised you!

**(Almizan. V. 34, P. 303.)**

# Two Angels Driving Forward the Man on Resurrection

«وَ جاءَتْ كُــلُّ نَفْسٍ مَعَهـا سائِقٌ وَ شَهيدٌ!»

(21 / ق)

**“Then every soul will come accompanied by a driver and a witness!”**

**(Holy Quran; Qaf: 21.)**

The meaning of the Verse is that everyone will appear before God Almighty on the Day of Judgment, while a "driver" is with him, who will drive him from behind, and will have a witness who will testify to what he has done. But in the Holy Verse it is not specified that these drivers and witnesses are Angels or the same writers or are non-Angels. What comes to mind from the context of the Verses that they are both Angels.

It is also not specified that on that day the testimony is limited only to one witness mentioned in this Verse, but the Verses about the witnesses of the Day of Judgment convey its non-exclusiveness, as well as the next Verses that refer to the dispute of man with his companion. It indicates that there are other people with the person on that day besides the driver and the Witness.

**(Almizan. V. 36, P. 238.)**

# Companion Angel of Human, and his Task on Hereafter

« وَ قالَ قَرينُهُ هذا ما لَدَىَّ عَتيدٌ!»

(23 / ق)

**“Then his companion will say:**

**This is what is ready with me of testimony!”**

**(Holy Quran; Qaf: 23.)**

The context of the Verse is not devoid of such an appearance that the meaning of this companion is the same as the appointed Angel that was constantly with him in the world, if the driver is the same, the meaning is as follows: O’ God! This is the man, who were always with me, now he is ready! If it refers to the witness who was also with the person, the meaning is as follows: This is what I have prepared from his deeds! (While referring to the letter of the deeds of that person, the deeds he has seen in the world.)

**(Almizan. V. 36, P. 240.)**

# Companionship of Angels with Believers in Hereafter

« نَحْــنُ اَوْلِيــاؤُكُــمْ فِــى الْحَيــوةِ الدُّنْيــا وَ فِى الاْخِــرَةِ...!»

(31 / فصلت)

**“We are your friends in the life of this world and in the Hereafter!”**

**(Holy Quran; Fussilat: 31.)**

This Holy Verse is the rest of the Angels’ good news, therefore it is said in the Hereafter to the believers that we were your companions and guardians in the life of the world - although this conversation is after the expiration of the life of the world - it is in fact an introduction to the Phrase: “In the Hereafter," to point out that our guardianship in the Hereafter is a branch and result of our guardianship in the world, so it seems that they have said: We are your guardians in the Hereafter, just as we were in the world, or, as we were in the world your guardians we will soon be in charge of your affairs, as we were in the world.

For the believers, being the guardians of the Angels does not contradict the fact that the God Almighty is also their Guardian, because the Angels are the mediators of His Mercy and Dignity, not that they have authority over themselves.

**(Almizan. V. 34, P. 304.)**

# Angels as the Treasurers of Paradise

« وَ سيقَ الَّذيـنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرا... وَ قالَ لَهُمْ خَزَنَتُها...!»

(73/زمر)

**“The pious ones will be led to Paradise in large groups.**

**Its gates will be opened to them when they are brought nearby**

**and its treasurers will say: Welcome! Peace be with you.**

**Enter the gates of Paradise to live therein forever!"**

**(Holy Quran; Zumar: 73.)**

The meaning of "Treasurers" is the Angels who are entrusted to Paradise. The meaning of the Verse is that they “lead” the “pious and God wary ones to the Paradise in large groups,” until they reach it and the “Gates of Paradise” are opened for them, and "the Treasurers of Paradise," who were in charge of it, while welcoming them by saluting: "Salaam for you!​​» You will all be in absolute peace and safety, you will not see except what is pleasing, "enjoy your stay here!" Then ask them to enter: “Enter in Paradise! You will live in forever!” This is the effect of your purity that you will live in it eternally.

**(Almizan. V. 34, P. 153.)**

# Angels’ Good News to Inhabitants of Paradise

«جَنّتُ عَدْنٍ يَدْخُلُونَها و مَنْ صَلَحَ مِنْ ءَابائِهِمْ وَ اَزْواجِهِمْ وَ ذُرِّيّتِهِمْ

وَ الْمَلئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بابٍ، سَلـمٌ عَلَيْكُـمْ بِمـا صَبَـرْتُـمْ!»

(23 تا 24 / رعد)

**“The Gardens of Eden, which they will enter along with whoever is righteous from among their forebears, their spouses, and their descendants,**

**and the angels will call on them from every door!**

**Peace be to you, for your patience!**

**How excellent is the reward of the ultimate abode!”**

**(Holy Quran; Ra’ad: 23-24.)**

Truth has taken root in the hearts of the groups who accepted the call of their Lord. Their hearts become a full heart, a real heart, which have the effects and blessings of a real heart, and those effects are remembrance and vision! From the properties of such hearts, that its owners are known with those attributes is that, its owners, who are the "Men of Wisdom," are steadfast in obedience to the covenant of God, and do not violate the covenant that God has taken from them (and from everyone) by nature, and also respect the bonds with which God has connected them, that is, always are kind toward their relatives, and having fear of God they respect the bond of kinship that is one of the necessities of human creation.

Also one of the characteristics of the hearts of this group is that they are patient in the face of calamities as well as obedience and sin, they restrain themselves, and instead of being ungrateful they pray and turn to their Lord. Instead of sinning, they correct the condition of their complex through almsgiving, and instead of disobedience, they try to erase their vices with their virtues.

Therefore, such people have the good and favored end, which is the Highest Paradise, and in that Paradise, the results of their good deeds are reflected, and they are reunited with the righteous ones of their fathers, wives, and descendants, as accompanied them with his mercy in the world. The Angels also come to them from every gate and greet them, because in the world they used to be engaged in various ways of obedience and worship. These are the true effects of those deeds which is reflected in this way in the Hereafter.

"**And the angels will call on them from every door!**

**Peace be to you, for your patience!**

**How excellent is the reward of the ultimate abode**!"

This “Ultimate Abode” is the result of righteous deeds that they persist in every aspect of life, and in every situation where others deviate, they abstain from sin and obey God. They have self-control and endure hardships, and this patience is accompanied by fear od God.

The above Verse is the word of the Angels who promise the “Men of Wisdom” to eternal security, peace and a good end, the end which will never involved in ugly fate and blame.

**(Almizan. V. 22, P. 243.)**

# True Religion, and Exclusivity of Angels’ Intercession

«وَ لا يَشْفَعُــونَ اِلاّ لِمَنِ ارْتَضــى وَ هُمْ مِنْ خَشْيَتِـه مُشْفِقُونَ !»

(28 / انبياء)

**“And they do not intercede except for someone**

**He approves of, and they are apprehensive for the fear of Him!”**

**(Holy Quran; Anbiya: 28.)**

The Phrase: **“And they do not intercede except for someone He approves of,**" refers to the issue of the intercession of Angels for non-Angels, and this is an issue that is highly regarded and believed by the idolaters, who said: **"These are our intercessors with Allah!" (Yunus: 18,)** or they would say: **"We only worship them so that they may bring us near to Allah!" (Zumar: 3.)**

The God Almighty rejects their belief in the Phrase in question and says: Angels do not intercede for anyone, they only intercede to whom that Allah is Pleased with, and the Pleasure of God means having a True Religion, the Religion that pleases God, as He has Said: **"God does not forgive the sin of considering others equal to Him, but He may choose to forgive other sins!” (Nissa: 48.)** So believing in God without polytheism means the Pleasure of God. The pagans do not have it, because they are polytheists. One of their wonders is that they consider the Angels associate partners with God, the Angels who do not intercede except for the non-polytheists.

**(Almizan. V. 28, P. 111.)**

# The Keepers of Hell

« وَ سيقَ الَّذينَ كَفَرُوا إِلى‏ جَهَنَّمَ زُمَراً حَتَّى إِذا جاؤُها فُتِحَتْ أَبْوابُها وَ قالَ لَهُمْ خَزَنَتُها...!»

(71 / زمر)

**“The disbelievers will be driven to hell in hordes.**

**Its gates will be opened when they are brought nearby**

**and the keepers will ask them…!”  
(Holy Quran; Zumar: 71.)**

On the Day of Resurrection, the disbelievers in groups will be driven to Hell from behind. When they reach Hell, the gates will be opened to enter it. The word “gates” indicates that it has several doors, and it is clearly mentioned in other Verse that it has seven gates: **"It has seven gates….” (Hijr: 44.)** The Keepers of Hell, the Angels who are in charge of Hell, blaming them say: **“Did there not come to you any apostles from among yourselves, reciting to you the signs of your Lord and warning you of the encounter of this day of yours?” (Zumar: 71,)** that is, those arguments and proofs that indicate the Oneness of God in the Lordship, and the necessity of worshiping Him? They answer: "Yes, did such Messengers come to us, and they recited those Verses to us, but we did not accept, and deny it, as a result: **"But the word of punishment became due against the faithless!”** The Eternal Verdict of God executed upon the infidels, the same word of torment that when He Commanded Adam to descend to the earth, He Said: **"But those who are faithless and deny Our Signs, they shall be the inmates of the Fire and they shall remain in it forever!” (Baqara: 39.)**

**“It will be said: Enter the gates of hell to remain in it forever.**

**Evil is the ultimate abode of the arrogant!” (Zumar: 73.)**

The narrator of this Command, as it turns out by context, is the Keepers of Hell. The Phrase: “**Evil is the ultimate abode of the arrogant,”** indicates that this Command is issued for the infidels who deny the revelations of God through arrogance, and show enmity toward the Truth.

**(Almizan. V. 34, P. 153.)**

# Number of Angels Responsible to Hell or its Keepers

« سَـاُصْليهِ سَقَرَ... عَلَيْها تِسْعَةَ عَشَرَ، وَ ما جَعَلْنا اَصْحابَ النّارِ اِلاّ مَلائِكَةً...!»

(26-31 / مدثر)

**“Soon I shall cast him into Saqar (hell)!**

**There are nineteen keepers over it!**

**We have assigned only angels as keepers of the Fire!”**

**(Holy Quran; Muddathir: 26-31.)**

"Saqar" in the custom of Quran is one of the names of hell, or name of its layers. Saqar is very important and frightening. Saqar leaves nothing of what is dumped in, and burns everything. **"It leaves naught nor does it spare aught!”** It does not leave anything in what falls into it, but burns their body and soul. Another characteristic of Saqar is that it changes the color of the human body: **“The Fire that darkens the color of the skin!”**

**"There are nineteen keepers over it!”** Nineteen Angels guard the performance of the burning, or at least nineteen people are entrusted with the responsibility of punishing the criminals. Although the Verse has left the matter ambiguous and has not said whether they are Angels or non-Angels, but from the Verses of the Day of Resurrection and the following Verses it is understood that they are Angels. **“We have assigned only angels as keepers of the Fire!”**  This Verse refers to the companions of the fire, who are responsible for torturing the criminals.

The meaning of the Verse is that we have appointed the companions of the Fire, and in charge of it, from among the Angels who are able to carry out their mission, as He Said in another place: **"Over which are assigned angels, severe and mighty, who do not disobey whatever Allah has commanded them, and carry out what they are commanded!” (Tahrim: 6.)**

**“And We have not made their number but as a trial for those who disbelieve!”**  The meaning of the Verse is that we did not inform you of the number of those Angels and that there are nineteen, except for the fact that this news causes disbelievers to be tested.

**“And that those given the Book may be reassured**!” We have said that the number of Angels in charge of the fire are nineteen, so that the People of the Book may be convinced that the Quran that is Revealed to you is by Truth, because they see that the Quran is in accordance with their heavenly books.

**“And the faithful may increase in their faith!”** This Phrase refers to the benefit of the above news for the believers in Islam that increases their faith when they see that the People of the Book have also confirmed this news of the Quran.

**(Almizan. V. 39, P. 281.)**

# Angels in Charge of Fire in Hell

«يا اَيُّهَا الَّذينَ امَنُوا قُوا اَنْفُسَكُمْ وَ اَهْليكُمْ نارا وَقُودُهَا النّاسُ وَ الْحِجارَةُ

عَلَيْهـا مَلائِكَـةٌ غِلاظٌ شِـدادٌ لا يَعْصُونَ اللّهَ مااَمَرَهُمْ وَ يَفْعَلُونَ ما يُؤْمَروُنَ!»

(6 / تحريم)

**“O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones, over which are assigned angels, severe and mighty, who do not disobey whatever Allah has commanded them, and carry out what they are commanded!”**

**(Holy Quran; Tahrim: 6.)**

The word "fire" refers to the fire of hell, and if the tormented human beings in the fire of hell are called "the fuel of hell," it is because the flaming of people in the fire of hell are in the hands of man himself. The Phrase in question is one of the proofs for the embodiment of deeds, because at the end of the next Verse it says: Only and only your deeds will be given to you as a punishment.

The Phrase: **“Over which are assigned angels, severe and mighty,”** means that for the fire there has been assigned the Angels to bring all kinds of torment on the people of Hell, the fierce and severe Angels.

It is more appropriate to say that it is the act of Angels which is severe not that their heart (because Angels, like us humans, do not have a material heart to be characterized by violence and mercy,) such an issue is also mentioned in the Verse: **“O Prophet! Wage jihad against the faithless and the hypocrites, and be severe with them!” (Tahrim: 9,)** which the word severe is used in practice.

**(Almizan. V. 38, P. 316.)**

### CHAPTER TWELVE

## Unseen Help of Angels in Early Days of Islam

# Help of Angels in Jihad and Early Islamic Wars

«اِذْ تَقُولُ لِلْمُؤْمِنينَ اَلَنْ يَكْفِيَكُمْ اَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلاثَةِ الافٍ مِنَ الْمَلائِكَةِ مُنْـزَليـــنَ؟»

(124 / آل عمران)

**“Also, remember when you said to the believers:**

**Is it not enough that your Lord is helping you with a force of**

**three thousand angels sent from the heavens?"**

**(Holy Quran; Al-Imran: 124.)**

These Verses indicate that the God Almighty sent three thousand Angels in the “Battle of Badr” to help the believers.

**“The sending of the angels is a glad news from your Lord!”**

The above Verse indicates that the Angels who came to the aid of the believers had no effect on helping independently and were merely apparent means that calmed the hearts of the believers, but the real help is only from God Almighty, and nothing makes man needless from God, and everything leads to Him. He is a Mighty who never is defeated, a Sage that no ignorance has a way in His Sanctuary.

But it is certain that in the Battle of Uhud there is no evidence in the Verse of Quran that the Angels were sent down that day to help the believers. But in the “Battle of Ahzab” and “Battle of Hunain,” although according to the following Verses the Angels has been descended to help the believers: **"Believers, recall God's favor to you when the army attacked you. We sent a wind and the armies, which you did not see, to support you!” (Ahzab: 9,)** and the Verse: **"And helped them with an army which you could not see!" (Taubah: 26.)** The first is about the “Battle of Ahzab,” and the second is about the “Battle of Hunain.” In which the Angels have been descended to the believers, except that in the Verse: **“Yes, if you are steadfast and God wary, and should they come at you suddenly, your Lord will aid you with five thousand marked angels!” (Al-Imran: 125,)** it fails to make public statements and to include all the wars.

**(Almizan. V. 7, P. 12.)**

# Descend of Angels in Battle of Khandagh (Trench-Battle)

«يا اَيُّهَا الَّذينَ امَنُوا اذْكُرُوا نِعْمَةَ اللّهِ عَلَيْكُمْ اِذْ جاءَتْكُمْ جُنُودٌ فَأَرْسَلْنا عَلَيْهِمْ ريحا وَ جُنُودًا لَمْ تَرَوْها!»

(9 / احزاب)

**“Believers, recall God's favor to you when the army attacked you.**

**We sent a wind and the armies, which you did not see, to support you!”**

**(Holy Quran; Ahzab: 9.)**

This Verse reminds the believers of the blessings that were bestowed on them during the days of the Trench-Battle. The God Almighty helped them and turned away from them the evil of the army of polytheists. Although they were equipped with arms, and were from various branches and tribes, from Qatfan, Quraysh, Akhabish, Kanana, and the Jews of Bani Qurayzah, and Bani Nazir, they formed a large number of that army, and surrounded the Muslims from above and below. Despite them the God Almighty ruled over them, and sent Angels to make them miserable.

**"We sent upon them a wind,"** which means the wind of Saba, because it was a cold breeze on winter nights. **"And the Angels whom you did not see!"** They were the Angels who came to make the army of infidels miserable.

**(Almizan. V. 32, P. 138.)**

# Number of Angels and Way of their Participation in Wars

«... اَنّى مُمِدُّكُمْ بِأَلْفٍ‏ مِنَ الْمَلاآئِكَةِ مُرْدِفينَ ... اِذْ يُوحى رَبُّكَ اِلَى الْمَلآئِكَةِ اَنّى مَعَكُمْ...!»

(9 و 12 / انفال)

**“…He said: I am helping you with a thousand angels,**

**all in rows marching one after the other!**

**. . .**

**Our Lord inspired the angels saying: I am with you…!”**

**(Holy Quran; Anfal: 9-12.)**

The descent of a thousand Angels in a row means the descent of a thousand Angels who are followed by others, so a thousand Angels in a row conforms with three thousand Angels mentioned in the Verse: **"Is it not enough that your Lord is helping you with a force of three thousand angels sent) from the heavens?” – “The sending of the angels is a glad news from your Lord so that you would have more confidence in Him. No victory is real unless it is from God, the Majestic and All-wise!” (Al-Imran: 126.)** The meaning of the Verse is that the descent and help of Angels is for the sake of good news for you, and the peace of your hearts, not for the purpose that the disbelievers to be perished at their hands. As the following Verse refers to: **“Then your Lord signaled to the angels: I am indeed with you; so steady the faithful. I will cast terror into the hearts of the faithless…!” (Anfal: 12.)**

This meaning confirms the words of some historians who said: Angels were sent down to kill the infidels, and they did not kill any of them, because half or a third of those were killed by Ali ibn Abi Talib (AS), and the rest of them, half or two thirds of them were killed by the rest of the Muslims, then the descent of the Angels was only as an army in background mingling with them, so that the Muslims would see their groups more to increase their confidence, but in contrary to intimidate and frighten the hearts of the polytheists.

The Verse: **"Victory comes only from Allah. Indeed Allah is all-mighty, all-wise!” (Anfal: 10,)** refers to the monopoly of the Truth of Help to the God Almighty, and that if overcoming only was by the multitude of people and having strength and glory, then the polytheists would have to overcome the Muslims, who were both more numerous and better equipped than the Muslims.

The Phrase: "**Indeed Allah is all-mighty, all-wise,”** says: He helped them with His Might, and with His Wisdom, He helped them in this way that happened.

**“Then your Lord signaled to the angels:**

**I am indeed with you; so steady the faithful.**

**I will cast terror into the hearts of the faithless!**

**So strike their necks, and strike each of their fingertips!" (Anfal: 12.)**

The Command “to strike them” may be addressed to the Angels. What is meant by saying: "Strike their necks,” is to strike the heads, and what is meant by saying: "And strike each of their fingertips,” is the whole body, that is, to strike two hands and two feet or the fingers of their hands in order they cannot be able to carry a weapon by their hands.

**(Almizan. V. 17, P. 33.)**

# Angels Dominance on Unbelievers in Early Wars of Islam

«وَ لَـوْ تَـرى آ اِذْ يَتَـوَفَّـى الَّـذيـنَ كَفَـرُوا الْمَلئِكَـة . . .!

ذلِـكَ بِما قَدَّمَتْ اَيْـديكُـمْ وَ اَنَّ اللّهَ لَيْـسَ بِظَلّامٍ لِلْعَبيـدِ !»

(50 و 51 / انفـال)

**"Were you to see when the angels take away the faithless,**

**striking their faces and their backs, saying: Taste the punishment of the burning! That is because of what your hands have sent ahead,**

**and because Allah is not tyrannical to the servants!”**

**(Holy Quran; Anfal: 50-51.)**

From the appearance of the Phrase: "**Striking their faces and their backs,**" it is evident that the Angels beat the infidels both from the front and from behind, and this shows the surroundings and domination of the Angels and that they beat them from all sides.

The Angels said to them: "**Taste the punishment of the burning,**" and it means the torment of the Fire.

"**That is because of what your hands have sent ahead!”** This Phrase is the rest of the speech that God narrated about the Angels, or it refers to the totality of the words and deeds that the Angels did to the polytheists, and it means that we will taste this burning torment for you because of your behavior that you did, or that is, we will beat you from all sides and we will taste the torment of the fire for you because of what you did.

"**And because Allah is not tyrannical to the servants!”**  It means that God does not oppress any of His servants, because the Path of God is straight, and in His actions there is no transgression, if He oppresses one person, He oppresses all, and if He is oppressive He will be tyrannical too. (Please be careful!)

The context of the Verses indicates that what the God Almighty has described that the Angels take their souls and torment them are the same polytheists who were killed in the Battle of Badr.

**(Almizan. V. 17, P. 157.)**

### CHAPTER THIRTEEN

## Duty of Angels in Good News and Destruction

# Call of Holy Spirit and Angels on Birth of two Prophets

« فَنادَتْــهُ الْمَلائِكَــةُ وَ هُوَ قائِـمٌ يُصَلّى فِى الْمِحْرابِ اَنَّ اللّهَ يُبَشِّرُكَ بِيَحْيى!»

(39 / آل عمران)

**“Then the angels called out to him, as he stood praying in the sanctuary: Allah gives you the good news of John, as a confirmer of a Word of Allah, eminent and chaste, a prophet, among the righteous!”**

**(Holy Quran; Al-Imran: 39.)**

The Command of God which Says: “**Allah gives you the good news of John,”** is understood that the naming of the son of Zacharias "Yahya-John" was by God Almighty. It is also in the following Verse that the God Almighty Says: **"O, Zechariah! Indeed We give you the good news of a son, whose name is John, never before have We made anyone his namesake!" (Maryam: 7.)**

There are complete similarities and differences between "John" and "Jesus" and they have been similar in what may have been. The Almighty God says about John:

**"O, John! Hold on with power to the Book!**

**And We gave him judgement while still a child!**

**And a compassion and purity from Us.**

**He was God wary!**

**And good to his parents, and was not self-willed or disobedient!**

**Peace be to him, the day he was born, and the day he dies,**

**and the day he is raised alive!” (Maryam: 12-15.)**

The God Almighty says about Jesus (AS):

**“And mention in the Book Mary, when she withdrew from her family to an easterly place!**

**Thus did she seclude herself from them, whereupon We sent to her Our Spirit and he became incarnate for her as a well-proportioned human!**

**She said: I seek the protection of the All-beneficent from you, should you be God wary!**

**He said: I am only a messenger of your Lord that I may give you a pure son!**

**She said: How shall I have a child seeing that no human being has ever touched me, nor have I been unchaste?**

**He said: So shall it be. Your Lord Says: It is simple for Me! And so that We may make him a sign for mankind and a mercy from Us, and it is a matter already decided!**

**Thus she conceived him, then withdrew with him to a distant place!**

**The birth pangs brought her to the trunk of a date palm. She said: I wish I had died before this and become a forgotten thing, beyond recall!**

**Thereupon he called her from below her, saying: Do not grieve! Your Lord has made a spring to flow at your feet!**

**Shake the trunk of the palm tree, freshly picked dates will drop upon you!**

**Eat, drink, and be comforted. Then if you see any human, say: Indeed I have vowed a fast to the All-beneficent, so I will not speak to any human today!**

**Then carrying him she brought him to her people. They said: O, Mary, you have certainly come up with an odd thing!**

**O, Sister of Aaron's lineage! Your father was not an evil man, nor was your mother unchaste!**

**Thereat she pointed to him. They said: How can we speak to one who is yet a baby in the cradle?**

**He said: Indeed I am a servant of Allah! He has given me the Book and made me a prophet!**

**He has made me blessed, wherever I may be, and He has enjoined me to maintain the prayer and to pay the zakat as long as I live!**

**And to be good to my mother, and He has not made me self-willed and wretched!**

**Peace is to me the day I was born, and the day I die, and the day I am raised alive!"**

**(Maryam: 16-33.)**

Considering that the God Almighty Says about John in the captioned Verse: "A**s a confirmer of a Word of Allah,**" it becomes clear that John was one of the subjects and followers of "Jesus the son of Mary," and one of the testators and successors of him, because the "Word" that John confirms it is the Jesus, the son of Mary.

**(Almizan. V. 20, P. 191.)**

# Good News and Destruction Angels’ Number and Mission

«وَ لَقَدْ جاآءَتْ رُسُلُنا اِبْراهيمَ بِالْبُشْرى....»

(69 تا 76 / هود)

**“Certainly Our messengers came to Abraham with the good news…!”**

**(Holy Quran; Hud: 69-76.)**

The "messengers" named in the above Verse are the Angels who were sent to Abraham (AS) to give him good news and to destroy the people of Lot. The commentators say with certainty that their number was more than two. In some narrations, it has been narrated from the Imams of the Household that there were four honorable Angels.

The good news that the messengers brought to Abraham (AS) is not explicitly mentioned in this Verse, but only the good news that the Angels gave to Abraham's wife. The good news to Abraham himself is mentioned elsewhere, such as Surah Hijr, and Zhariyat. In these two Surahs also the name of the person whose good news was given to Abraham is not mentioned, whether he was Isaac or Ismael or both. The appearance of the context of the Verses of this Surah is that the good news here is the birth of Isaac.

**"But when he saw their hands not reaching for it, he took them amiss and felt a fear of them. They said: "Do not be afraid. We have been sent to the people of Lot!”**

The Angels’ hand not reaching to food, was a remark that they were not outstretched hand to feed, this was a sign of enmity and having a bad intention, therefore, Abraham felt afraid of them, but the Angels in order to comfort and please him, said: **"Do not be afraid. We have been sent to the people of Lot!”** Then Abraham understood that they are honorable Angels of God and they are free from eating or drinking which is a requirement of the material body, and they have a serious mission.

It comes from the Verse that Abraham was first informed that they had been sent to the people of Lot, and then they gave the good news to him, while they talked about the people of Lot, and Abraham began to argue with the Angels to return back the torment from the people of Lot. The Angels informed him that this is a certain Divine Decree, and the torment will descend and there is no way back.

When they say: **"Your Lord's edict has certainly come,"** it means that the Command of God has reached a point where nothing can repel it and change it: **"And an irrevocable punishment shall overtake them!”** Because the appearance of this Phrase is that the torment will come in the future, because if the Command had been issued, the God's Command never violate from what it is belonged.

**“When Our messengers came to Lot, he was distressed on their account and in a predicament for their sake, he said: This is a terrible day!"** When our messengers, the Angels who came down to Abraham, came to Lot, Lot was saddened by their arrival and was devastated by the thought of saving them from the evil of the people, because the Angels had entered him in the form of handsome young men, and the people of Lot were very greedy for prostitution, so Lot could not restrain himself and said: **"This is a terrible day,”** that is, it is a hard day that is severely tied with evil!

**“They said: O, Lot, we are messengers of your Lord. They will never get at you,”** and when it was come to pass, they said unto Lot that we are messengers of your Lord, and by this means they made it clear to him that they were Angels, and introduced themselves as having been sent by God, and reassured him that the people would never get along, thus the work was done in such a way that the God Almighty narrates it in the following Verse: **"Certainly they even solicited of him his guests, whereat We blotted out their eyes, saying: Taste My punishment and My warnings!” (Qamar: 37.)**

**“Set out with your family in a watch of the night;**

**and none of you shall turn round, except your wife;**

**indeed she will be struck by what strikes them.**

**Indeed their tryst is the dawn.**

**Is not the dawn already near?"**

**(Hud: 81.)**

**“So when Our edict came, We made its topmost part its nethermost,**

**and We rained on it stones of laminar shale!”**

**(Hud: 82.)**

The God Almighty Says that when Our Command was announced to the Angels to punish them – namely, the Word "Be," which God referred to in the Verse: **"All His command, when He wills something, is to say to it "Be," and it is!” (Yassin: 82,)** - the Angels immediately turned their city upside down and overthrew them, and rained down on them a hard stone mixed with mud, marked with your Lord in His knowledge so that never violates the target before it was thrown to hit them:

**“Such a punishment is not far away from the unjust people!”**

**(Almizan. V. 20, P. 194.)**

# Good News and Destruction Angels’ Speech and Embody

«وَ نَبِّئْهُمْ عَنْ ضَيْفِ اِبْـرهيمَ!»

(51 / حجر)

«هَلْ اَتيكَ حَــديـثُ ضَيْــفِ اِبْراهيمَ الْمُكْرَمينَ؟»

(24/ذاريات)

**“Tell them about the guests of Abraham!”**

**(Holy Quran; Hijr: 51.)**

**“Have you heard the story of the honorable guests of Abraham?”**

**(Holy Quran; Zariyat: 24.)**

The guests of Abraham (AS) are the honorable Angels who were sent to give the good news to him that he would soon have a son, and the people of Lot will soon be destroyed.

After the Angels sat down, and Abraham prepared for them a roasted calf, and the guests refused to eat it, Abraham said: **"We are indeed afraid of you!”** The Angels to reduce his fear and reassure him, replied: We are the messengers of your Lord and we have come to you to give you the good news of a wise son. Following the words of the Angels, Abraham asked: **"Do you give me good news though old age has befallen me? What is the good news that you bring me?" It is also from the wife of a barren woman? “**

**“They said: "We bring you good news in truth!”** This Phrase is the answer of the angels to Abraham.

**“He said: O, messengers, what is now your errand?”**

**“They said: We have been sent toward a guilty people!”**

The above Verses are the question of Abraham and the answer of the Angels to the question of Abraham. They said: We have been sent by the Command of God Almighty to a guilty and sinful people. Then they made some exceptions and said: **“Except the family of Lot. We will indeed deliver all of them,"** except his wife, who is ordained to be among those who remain behind.

**“So when the messengers came to Lot's family, he said: You are indeed strangers to me! They said: Rather we bring you what they used to doubt!”**

The Angel said: **“We bring you the Truth, and indeed we speak truly!”** It was a Decree of Truth that God had ordained about the people of Lot and there was no escape from it!

**“Take your family in a watch of the night; and follow in their rear, and none of you should turn round, and proceed as you are bidden."**

Now that we have come with an irrevocable torment, it is obligatory upon you to take the family and move at night, push them forward and follow them yourself so that none of them will be left behind and they will not be negligent in their movement, and be careful of anyone. Do not look behind your head, and go straight to where you are commissioned!

It is understood from the last Phrase that a Divine Guide were guiding them, as a leader pushed them forward.

**"And we revealed to him this decree that the roots of these shall be cut off in the morning!”** We affirmed our great Command over their torment, while we revealed it to Lot through revelation, and said that the generation of this people will be cut off tonight and their effects from generation, building, action and any other effect they have is ordained to be destroyed!

“**By your life, they were bewildered in their drunkenness!”**

O Muhammad! I swear by your life and survival! The people of Lot were apostates in their drunkenness, which is the same as neglecting God and indulging in lusts, prostitution and denial

**“So the Cry seized them at sunrise!**

**And We made its topmost part its nethermost,**

**and rained on them stones of shale!”**

**(Hijr: 72-74.)**

**(Almizan. V. 23, P. 263, and V. 36, P. 283.)**

# Descent of Angels for the Torment of Corrupt Societies

«هَـلْ يَنْظُـرُونَ اِلاّ اَنْ تَأْتِيَهُـمُ الْمَلائِكَـةُ اَوْ يَأْتِىَ اَمْرُ رَبِّكَ كَذلِكَ فَعَلَ الَّذينَ مِنْ قَبْلِهِمْ!»

(33 / نحل)

**“Do they await anything but that the angels should come to them,**

**or your Lord's edict should come?**

**Those who were before them had acted likewise…!”**

**(Holy Quran; Nahl: 33.)**

In this Verse, the God Almighty returns to the story of the arrogant polytheists and mentions some of their sayings and actions and compares their situation with the rebellion of the past nations and the fate of their acts.

The context of the above Verse, and especially the story of the torment in the next Verse, shows that the Verse is in a position of threat, and therefore the coming of the Angels means their descent for the torment of desperation, that is the worldly torment, which the following Verse expresses it: **"We do not send down the angels except with due reason, and then they will not be granted any respite!” (Hijr: 8,)**

The meaning of coming the Command of the God Almighty is the resurrection and the time of Divine Judgment and revenge from them. The Phrase: "**Those who were before them had acted likewise,”** emphasizes the former threat and confirms the matter by presenting something similar, and it means that those who were before them were like them, and denied the truth and ridiculed it like them, and committed the deeds which by nature should be worried about of God's punishment.

**"So the evils of what they had earned visited them…!” (Nahl: 34,)** and this oppression was not from God Almighty, but it was an oppression that they inflicted on themselves, and God Almighty did not send this torment to them once or twice, but gave them respite until they continued their oppression, then sent the torment!

**(Almizan. V. 24, P. 86.)**

# Destruction of Lot's people, the Place and Conditions

« قالُوا اِنّا مُهْلِكُوا اَهْلِ‏هـذِهِ الْقَـرْيَةِ اِنَّ اَهْلَهـا كـانُوا ظالِمينَ!»

(31 / عنكبوت)

**“they said: We are indeed going to destroy the people of this town.**

**Its people are indeed wrongdoers!”**

**(Holy Quran; Ankabut: 31.)**

This Verse briefly tells the story of the destruction of Lot's people and states that their destruction was through the messengers of the Angels, whom God first sent to Abraham (AS) and those Angels announced the birth of Isaac and Jacob. And then announced that we were sent to the people of Lot to destroy them, the detailed story of which is given in Surah Hud and other Surahs.

"**We are indeed going to destroy the people of this town**!" From what they said: "The people of this town," it follows that the village of Lot was near the place where Abraham (AS) lived in and that was the holy land of Palestine.

The Phrase: "**Its people are indeed wrongdoers**," explain the reason for their death. They said that the reason we want to destroy them is that they are oppressors, and the vices of oppression are rooted in them. The oppression of this people was a special oppression, which caused them to perish, not the absolute oppression that the people were suffering from that day, like as they said: The people of this village are oppressors because they are the people of such a village.

When our messengers came to Lot, he became ill because of them. Because the messengers were portrayed as handsome, hairless youths, Lot was afraid that the people would misunderstand them, and if that happened, he would not be able to defend them. And will be ashamed in front of the guests.

The messengers said: Do not be afraid or sad, for there is no possibility of any danger threatening you, let alone a certain danger!

- We will save you and your family, except for your spouse who will be among the survivors, that is, the survivors in torment ... Apart from you and your family, what the living beings are in village will suffer by the torment we will send it down from the sky because of their transgressions!

We will leave only a clear sign from this village for the people who are rational, to learn a lesson from it and to fear God, and that sign is the same effects and ruins that remain from the village after the torment descends.

**"And indeed you pass by them at dawn! And at night. So do you not apply reason?**

But today it is not known where those relics are, and it may be said that after their destruction, the sea flooded the city, the sea that is called the "Lot Sea."

However, from the appearance of the Verse, as you can see, it appears that the ruins of this city were famous at the time of the revelation of the Verses in question, and the following Verses explicitly states about these ruins: **“Indeed it is on a standing road,” (Hijr: 76,)** and the Verse: **“And indeed you pass by them at dawn, and at night!” (Saffat: 137-138.)**

**(Almizan. V. 31, P. 198.)**

# Concurrency in Coming Angels and Descent of Torment

«هَــلْ يَنْظُرُونَ اِلاّ تَأْتِيَهُــمُ الْمَلاآئِكَةُ اَوْ يَأْتِىَ رَبُّكَ اَوْ يَأْتِىَ بَعْضُ اياتِ رَبِّكَ؟»

(158 / انعام)

**Do they await anything but that the angels should come to them, or your Lord should come, or some of your Lord's signs should come? The day when some of your Lord's signs do come, faith shall not benefit any soul that had not believed beforehand**

**and had not earned some goodness in its faith.**

**Say: Wait! We too are waiting!"**

**(Holy Quran; An’am: 158.)**

The events mentioned in the Verse are the Final Judgment and Final Decree of God to destroy them and cleanse the earth from the filth of their existence.

The necessity of this context is that the meaning of the coming of the Angels is to bring them torment, just as expressed in the Verse **"We do not send down the angels except with due reason, and then they will not be granted any respite!” (Hijr: 8.)**

The coming of God means the coming of the Day of Judgment, which is the day of meeting God, because that day is the day of complete development and manifestation of the Truth and the appearance of the Monotheism of God. On that day, there will be no veil between God and the creatures, because the application of the Day of Resurrection is that the veil will be revealed from the Truth of everything! The same development and emergence after concealment, the presence after the occultation is the proofreader of the attribution of God’s coming, not that His coming is like others which requires attribution to the attributes of objects.

But what is meant by the coming of some of the Signs of God or the coming of a Sign and an Event that causes the transformation of their life, so that they can no longer return to the power and authority they once had, such as the event of death that turns the world of action into the purgatory punishment, or it is a Sign that requires the establishment of the habit of disbelief and denial in their population, so that they cannot acknowledge and believe in Monotheism, and their hearts cannot accept the Truth, if even they confess verbally, it is for fear of the torment they have faced. Or the Sign is the coming of a torment from God for which there is no turning back and there is no escape from it, and it makes them hapless to believe so that they may be saved from that torment by believing, but their faith does not benefit them, because faith works when it was voluntary.

So these issues, that is, the coming of Angels or the coming of God or the coming of some of the Signs of God, are all Events that their occurring is accompanied with Judgment with Justice and the Verdict with Justice, but the polytheists who are not affected by any argument or sermon they will not have except these events, even if they themselves are unaware of them. Yes, what the doom they gained will happen, whether they know it or not.

**(Almizan. V. 14, P. 275.)**

### CHAPTER FOURTEEN

## False Believes about Angels

# Rejecting Possession of Jinn and Angels on Creation

«قُــلِ ادْعُوااللّــهَ اَوِ ادْعُــوا الرَّحْمــنَ اَيّامــا تَدْعُوا فَلَهُ الاَسْماءُ الْحُسْنــى!»

(110 / اسراء)

**“Tell them: It is all the same whether**

**you call Him God or the Beneficent.**

**All the good names belong to Him**…!”

**(Holy Quran; Isra:: 110.)**

This Verse is one of the Prominent Verses of the Holy Quran that reveals the truth that you see in the Holy Quran on the issue of Monotheism of Essence and Monotheism of Worship against the view of duality (polytheists) in relation to Monotheism in Essence but polytheism in worship.

Polytheism accepts the Glorious God as a Transcendent Essence free from any degree and description, but the same Absolute Essence, when it is determined by one of the designations which is itself a Name of Names, they call it the “Birth.” From the duality point of view Angels and Jinn are the greatest manifestations for the Names, and for this reason they considered the two as the children of God who have the authority and possession on the Universe of Creation, and also from their point of view the worship of the worshipers and the attention of the attention-seekers does not exceed from the stage of Names’ Manifest and the level of God’s children, which are the manifestations of His Names (and do not reach God, although he thinks that he has turned to God, in fact he has turned to the very children of God.)

According to the pagans, appealing to any of the Names of God is worshiping the same Name, that is, worshiping the manifestation of that Name, the Angel and the Jinn, and the same Jinn and Angel are the gods for that worship. The multiplicity of gods is rooted from this issue, because there were many types of prayers due to the large number and variety of needs.

It is a mistake to consider the Names, or Manifestations of Names, as the children of God from Jinn and Angel, because applying the title of child or son to Jinn and Angel, whether it is applied in a truthful way or in a permissible manner, and as a matter of respect and honor, requires some kind of compatibility and commonality between the child and father, but the Holy Realm of God Almighty is glorified to have any partner to Him in Essence and Perfection.

Attributing the possessing in Creation to Jinn and Angel in any kind of it is invalid, because these Angels, as well as the Names that the Angels are their manifestations, do not own anything of themselves, and have no independence from God Almighty in anything.

There is not any cause of active causes of the universe unless God has given it power and causation, so the True Owner of whatever causes possess in the universe is God, and the Owner of any Power that they reveal is from God, not from them.

This is the same Truth that the next Verse also declares:

**“Say: It is only God who deserves all Praise.**

**He has not begotten a son**

**and has no partner in His Kingdom,**

**nor has He taken any ally out of weakness,**

**and magnify Him with a magnification worthy of Him!”**

**(Almizan. V. 26, P. 21.)**

# Need of Angels, Jinn and Humans for God

«اُولئِكَ ‏الَّذيــنَ يَدْعُونَ يَبْتَغُــونَ اِلى رَبِّهِــمُ الْوَسيلَةَ....»

(25 / اسراء)

**“They themselves are the ones who supplicate,**

**seeking a recourse to their Lord!”**

**(Holy Quran; Isra:: 25.)**

These Angels and Jinn and humans, whom the polytheists have called their idols, themselves want a means to get closer to their Lord, to be closer to Him and to follow His path, and to follow His deeds, all hope for Mercy from God, and they turn to Him in all the necessities of their lives, they do fear His torment, they fear Him and they do not sin against Him, while the Lord's torment is something to beware of!

The issue of appealing to some of those close to God is a correct deed, provided to be done as is confirmed by the Verse: **"O, You who have faith! Be wary of Allah, and seek the means of recourse to Him!” (Maeda: 35,)** because it is something other than the deed that the polytheists worship idols, that they turn to God, but they perform worship and closeness to the Angels, Jinn and Saints of mankind. They give up worship of God, they do not worship Him, nor do they hope in Him, nor are they afraid of Him, but all their hope and fear is in the means and therefore they worship only the means. Their hope was for his mercy and they were afraid of his torment. Then, in order to be close to that means, which was in their idea the Angels, Jinn and mankind, they did recourse to idols and statues, and left aside the very gods, and worshiped idols, and approached them by offering sacrifices.

In short, their main claim was that we approach God by means of some creatures of God, but in practice they worshiped that means independently, fearing and hoping of them, without considering God to be effective in those benefits, so as a result idols or deities were considered as partners of God in Lordship and Worship.

**(Almizan. V. 25, P. 223.)**

# Polytheism in Worship of Angels and Prophets

«وَ لا يَأْمُـرَكُــمْ اَنْ تَتَّخِـذوُا الْمَلائِكَــةَ وَ النَّبِيّيـنَ اَرْبابــا !»

(80 / آل عمران)

**“And he would not command you to take the angels**

**and the prophets for lords!”**

**(Holy Quran; Al-Imran: 80.)**

**Worship of Angels:** A sect of the People of the Book, called the “Sabeans” worshiped Angels and attributed their actions to religious invitation. The Arabs of ignorance also called the Angels "daughters of God," and also considered themselves religious to the religion of Abraham (AS!)

**Worship of Prophets:** Like the saying of the Jews who said: "Uzair" is the son of God, about which the Holy Quran has also narrated from them. Moses (AS) did not prescribe such a thing, and also in the Torah there is nothing but the Oneness of the Lord of the universe!

**(Almizan. V. 6, P. 144.)**

# Denying the False Belief in the Divinity of Angels

«وَ ما مِنّا اِلاّ لَهُ مَقـامٌ مَعْلُومٌ وَ اِنّا لَنَحْـنُ الصّافُّـونَ وَ اِنّا لَنَحْـنُ الْمُسَبِّحـُونَ.»

(164 تا 166 / صافات)

**“There is none among us but has a known place!**

**Indeed it is we who are the ranged ones!**

**Indeed it is we who are those who celebrate Allah's glory!”**

**(Holy Quran; Saffat: 164-166.)**

These three Verses are in the position of invalidating the polytheists’ belief in the Divinity of the Angels, by invalidating the infidels' belief by their own confession. Explaining that the polytheists acknowledge the Angels themselves are the servants of God Almighty, but in the meantime those servants of God are the Lord of the beings lower than themselves, and have in which beings the independence in devising and possession, and none of the Devising of the universe is related to God.

The Angels themselves do not accept this meaning, that is, they do not consider themselves independent in the Devising of the universe, although they are the mediator between God and the creatures, so what the Angels deny in this Verses is the same independence in Devising, not causation by the Permission of God, so the belief of the polytheists in the servitude of Angels is enough to refute their other belief that the Angels are the Lord of the universe, as the following Verse expresses it: **"Rather they are His honored servants! They do not venture to speak ahead of Him, and they act by His command!” (Anbiya: 26-27,)** both on the one hand proves the causation and mediation of the Angels, and on the other hand deny their independence!

**(Almizan. V. 33, P. 281.)**

# Denying Polytheists’ Belief in Worship of Angels

«لَـنْ يَسْتَنْكِــفَ الْمَسيـحُ اَنْ يَكُـونَ عَبْـدا لِلّهِ وَ لاَ الْمَــلاآئِكَــةُ الْمُقَـرَّبُــونَ!»

(172 / نساء)

**“Jesus never disdained the worship of God**

**nor did the nearest angels to God**!”

**(Holy Quran; Nissa: 172.)**

The above Verse is another argument on the denial of the Divinity of Christ (AS) absolutely - whether we assume that Christ is a child or assume that he is the third of three; because Christ (AS) is a servant of God and he never renounces the servitude of God.

This is something that the Christians do not deny, and the Gospels among them are explicit that Christ (AS) worshiped and served God, so what does it mean for a worshiper servant, to worship and serve himself, as one of the three, or a third whose existence corresponds to each of the three ones? The above Verse generalizes this statement about Angels, because the same reason applies to them, and a group of polytheists - like the polytheists of Arab, who said: Angels are the daughters of God. The fact that in the Verse the God Almighty describes the Jesus (AS) as "Christ" and the Angels as "the Nearest" it means that Jesus (AS) never refuses to worship God, how can he refuse while he is Christ, that is, he is blessed? The Angels also do not object, and how can they object when they are Closest to God, and if it was hoped that they both would refuse to worship God, God would never bless Jesus or bring the Angels closer. How can Christ and the Closest Angels refuse to worship God while anyone who among the servants of Jinn, mankind and the Angels refuse to worship God and are arrogant will all be gathered to Him and will be punished according to their deeds. The Holy Christ and the Angels know this and they believe in it and avoid it.

**(Almizan. V. 9, P. 232.)**

# Dissatisfaction of Angels Being Worshiped

«وَ يَـوْمَ يَحْشُـرُهُـمْ جَميعـا ثُـمَّ يَقوُلُ لِلْمَلائِكَةِ اَهؤُلاءِ اِيّاكُمْ كانُوا يَعْبُدُونَ؟»

(40 / سبأ)

**“On the day when God will rise them all together and ask the angels: Had these people been worshipping you?"**

**(Holy Quran; Saba: 40.)**

In the above Verse, which the God Almighty makes an inquiry from the Angels, the question does not mean the principle of angelic worship, and He does not ask the Angels whether the idolaters worshiped you or not, because if this were the question, there would be no point in the Angels denying it by saying: **"All glory belongs to You. You are our guardian!”** Because there is nothing in the fact that the polytheists worshiped the Angels, but the question is the consent of the Angels, whether you were satisfied with the worship of the polytheists and their worship before you, or not? As in the Verse: **"When God asked Jesus, son of Mary: Did you tell men to consider you and your mother as their gods besides God?" (Nahl: 51,)** the God Almighty does not ask Jesus (AS) whether you have given such an order? Because although the appearance of the Phrase conveys the same meaning, but we know that it does not mean so, because God Almighty knows that Christ does not give such an order, but it means whether you were satisfied that your nation to worship as the second God? You will say: God also knew that neither the Angels were satisfied with polytheism nor Christ (AS) with the polytheism of the Christians. In response, we say: Yes, it is true that God also knew this, but the meaning of this Verse is to make both groups understand that their hope in the intercession of the Angels and the Jesus Christ was baseless, and that they would be forever disappointed in this intercession, and that whatever they worshiped for this purpose in the world was all wasted and has been useless.

**“They will reply: All glory belongs to you.**

**You are our guardian, not they!”**

**(Saba: 41.)**

In answering the question of God Almighty, the Angels observed all the etiquette of servitude, first considered Him absolutely and uncondition-ally pure from the fact that someone other than Him deserves to be worshiped, and secondly, they denied their consent to be the idols of the polytheists and said: We were not satisfied with such a fault, and in the meantime they did not explicitly say the same meaning, and they did not want to even utter such a mistake, they did not say that we were not satisfied with their worship, and they did not mention their worship at all, just not to tarnish the status of addressing and talking to God with something that is scratchy, neither by imagining it, nor by acknowledging it.

Rather, they replied that we do not know a guardian for ourselves other than You, our Guardian is only You, and by denying the guardianship of other than God, they expressed indirectly their dissatisfaction.

Then, according to the narration of the Holy Quran, they said: "**Rather, they had been worshipping the jinn and most of them had strong faith!" T**he Jinn are the second of the three groups worshiped by the polytheists. The pagans worshiped three kinds of beings: Angels, Jinn, and Saints of man. Of these three groups, the first two groups are entitled to worship prior to the third one. The third group, although if they have reached perfection, they are better than the first two groups, but whatever they are, they belong to those two groups, and the fact that the Angels used the word "**Rather**" in their words, this is a proof that the jinn were satisfied with the worship of idolaters.

The Jinn that is mentioned here are the ones whom the polytheists considered to be the origins of evil, and the emergence of corruption in the world, and they worshiped them to be safe from their evils, just as the Angels who were considered the origin of history and were worshiped in order to bring them goodness.

**(Almizan. V. 32, P. 296.)**

# Deniers of Revelation and Rejecting their False Belief

«...لَــوْلا اُنْــزِلَ عَلَيْنَــا الْمَــلائِكَــةُ اَوْ نَـــــرى رَبَّنــا...؟»

(21 / فـرقـان)

**“Those who do not expect to encounter Us say:**

**Why have angels not been sent down to us,**

**or why do we not see our Lord?"**

**(Holy Quran; Furqan: 21.)**

These Verses indicate another objection of the polytheists to the Mission of the Prophet. The wanted to reject his Mission with that objection. The summary of their objection is that if it is possible for a human being to become a Prophet because he is a human being, and Angels may bring him revelation of God Almighty and see the Messenger of God and speak to him through revelation, other human beings should also have these qualities in order they are also the human beings, so if what he claims is true, we should, or some of us may be like him, see what he claims to see, and understand what he understands.

Of course, they had learned this objection from the previous nations, because according to the Quran, the originators of this objections were the very old nations, who said: **"You are nothing but humans like us!" (Ibrahim: 10.)**

The captioned Verse is the story of infidels’ protest on the Mission of the Messenger of God. Their argument is that if the Mission, which is the descent of Angels by revelation or the speech of God with man in revelation - is something that can be achieved by man, that we, like this person, claim the mission of man, why the Angels do not come down to us, and we do not see our Lord.

The interpretation of God Almighty with the word "Lord" understands a kind of ridicule of them, because the polytheists did not consider God Almighty as their Lord, but according to them, the lords who are worshiped, are the Angels and the sacred stars, and the like, but the God Almighty is the Lord of the Lords, so in fact they said to the Messenger of God: You believe that God is your Lord and is interested in you, therefore He selected you to speak among all people, but if He is also our Lord, then why does He not speak to us, and why he does not show himself to us?

In addition to the fact that the polytheists deviated from the worship of the lords of the idols, that was, the Angels and the sacred planets and the like, they instead worshiped the idols and statues themselves, it was because the idols and statues were tangible, and were not absent from observing the worshiper during worship and sacrifice.

**(Almizan. V. 29, P. 284.)**

# False Notions of Polytheists in Mission of Angels

«...وَ لَــوْ شاءَاللّــهُ لاَنْــزَلَ مَلائِكَــةً مــا سَمِعْنا بِهذا فــى ابائِنَا الاَوَّليــنَ؟»

(24 / مؤمنون)

**“Had Allah wished, He would have sent down angels.**

**We never heard of such a thing among our forefathers!”**

**(Holy Quran; Muminun: 24.)**

The context of the Verse indicates that the elders of the people of Noah addressed the above argument to the public, in order to turn everyone away from Noah and persecute him, in order to make him silent.

They said: "**Had Allah wished, He would have sent down angels**,” that if God wants to call us to His objective invitation, He must choose one of His near Angels, and one of the intercessors who mediate between us and God, and send to us, not a human being who has no relation with Him, in addition, if He sends the Angels and they invite mankind to Monotheism, saying that the Angels should not be taken as masters and gods, man accepts them better, and acknowledges sooner, because they tells them that you should not worship other than God.

If the Verse interprets the sending of Angels as descent, because sending is realized by descent, and if interprets it as a plural, not singular, because they mean the same Angels as the polytheists took them as their gods, and such Angels are many in the belief of the polytheists.

**(Almizan. V. 29, P. 42.)**

# Femininity of Angels in Belief of Various Polytheist Sects

« اَمْ خَلَقْنَـا الْمَلائِكَةَ اِناثــا وَ هُـــمْ شاهِــدوُنَ!»

(150 / صافات)

**“Did We create the angels females while they were present?”**

**(Holy Quran; Saffat: 150.)**

The reader may wonder why the Holy Quran used words specific to women about Angels, saying: "Saffat, Zariyat, and Taliyat"? In response, we must say: When it comes to name a group, it is permissible to use the feminine case about them, because the word group is feminine in Arabic, and the above groups of Angels are attributed in the Verse considering the case of grouping, in short, it is a verbal femininity.

The God Almighty has mentioned about the beliefs of infidels in Verses 149 and 150 of the Surah Saffat, what were their beliefs about their gods, who were either Angels or Jinn, and how they called the Angels the daughters of God, and considered the Jinn as the relatives of God. The polytheists are either the Brahmins, or Buddhists, or Sabeans, they did not believe that all the Angels are girls and women, but some of them did. What is narrated from some polytheist Arab tribes, such as the Jahinah, Salim, Khuza'ah, and Bani Malih that they believed in feminine Angels, but the belief in having kinship between the Jinn and God, and that the relationship of Jinn ultimately leads to God, has been quoted in general from all the sects mentioned as polytheism.

"**Did We create the angels females while they were present?”** If you ask them that: Did We create the Angels as females, and were the polytheists present there on the day we created the Angels, and did they see the female nature of the Angels? No, not only were they not present, but they could not make such a claim. Moreover, in principle, masculinity and femininity is a matter that cannot be proved except by the senses, and the Angels were not perceptible to the polytheists. This Phrase is a rejection of the materiality of Angels.

**(Almizan. V. 33, P. 95 and 275.)**

# False Belief of Angel’s Femininity and Childbearing

«وَ جَعَلُـوا الْمَلائِكَــةَ الَّذيــنَ هُــمْ عِبـادُ الرَّحْمــنِ اِنــاثــا!»

(19 / زخرف)

**“And they have made the angels who are servants**

**of the All-beneficent females!”**

**(Holy Quran; Zukhraf: 19.)**

This Verse expresses the belief of the polytheists that the Angels are the daughters of God. This was the belief of some sects of the Arabs of Ignorance era, but there were other pagans who consider their goddesses as the mother of God or the daughter of God, but not all of them had such beliefs, only it was the polytheist of Arabs that according to the captioned Verse they had such a belief.

If the God Almighty described the Angels in the Phrase: "S**ervants of the All-beneficent**," it was in order to reject the words of those who believe that Angels are of the female sex, because the male and female sex which is in the worldly creatures is a necessity of their material existence, that they should be equipped with it, so that their generation will not be cut off, but the Angels do not have materiality and offspring.

**“Indeed those who do not believe in the Hereafter**

**give female names to the angels!” (Najm: 27)**

**(Almizan. V. 35, P. 146 and V. 37, P. 79.)**

# Rejection of the Polytheists’ Belief about Angels

«اَفَاَصْفكُمْ رَبُّكُمْ بِالْبَنينَ وَ اتَّخَذَ مِنَ الْمَلائِكَةِ اِناثا اِنَّكُمْ لَتَقُولُونَ قَوْلاً عَظيما!»

(40 / اسراء)

**“Has then your Lord preferred giving you [Pagans] sons**

**and chosen for Himself females from among the Angels?**

**You speak a very strange Word indeed!”**

**(Holy Quran; Isra: 40.)**

This Verse is addressed to those polytheists who said: Angels are the daughters of God, or some of them are the daughters of God. If He used the word "females" instead of the word "daughters" in the Verse, it was because the sex of female was considered low among polytheists. The meaning of the Verse is that when the God Almighty would be your Lord, and you would have no other Lord, and He is the One who is in control of everything, then is it appropriate to say that He has given you priority over Himself and has given you sons, and from among the children He has not chosen for Himself except daughters? Has he adopted for Himself the Angels who you think are females? You are really saying a great thing, the consequences and adverse effects of which are very great.

**(Almizan. V. 25, P. 181.)**

**--------------------------------------------------**

**The word of your Lord has been fulfilled in truth and justice.**

**Nothing can change His words,**

**and He is the All-hearing, the All-knowing!**

**Tehran: Friday 2nd July, 2021.**