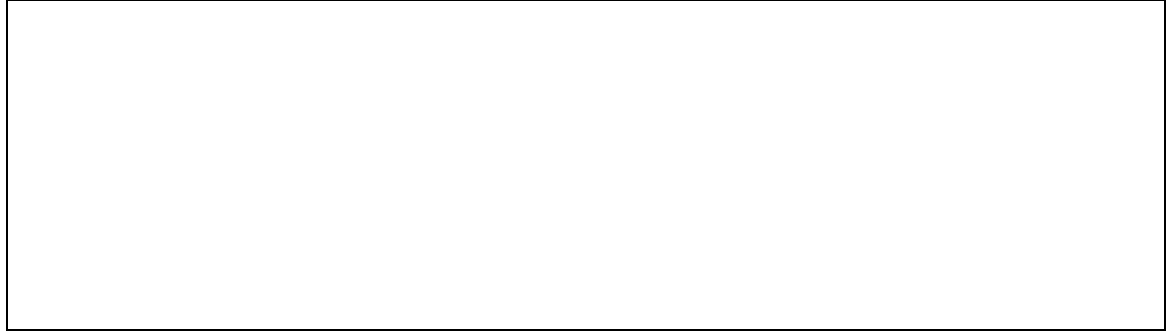


Fatir (35:1)



Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.

MUHAMMAD HUSAIN TABA TABAI (AR)

All praise is for God , originator of the heavens and the earth, creator of angels as messenger flying on wings, in two, three and four(pairs); He adds to His creation whatever he wills; god has power over all things.

The verse speaks of three basics, the Oneness of God, His godship, the ministry of the Messenger and the Day of Judgment. He has pointed out the great graces in the heavens and on earth, His role as the sustainer and the savior and the specialties of men.

The details about His grace and their stoppage have already been discussed. He may add to the grace or stop it or confiscate it as has been said, *God opens the doors to His grace and He never stops bestowing it.*

It speaks about His grace and it is a Makkan Surah as can be discerned from the words, but some people have contended that two of the verses should not be considered so and they are

- (1) “Verily those who recite the book of God” and
- (2) “Then we gave the book for inheritance.”

The word “Fatir’ here means the merger of elements for creation of something new. “Heavens and earth” means the entire creation. The biggest world is the creation of the universe and is bigger than the creation of mankind. In Surah Al Momin verse 57 the Book says, “The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most men do not know”

“Fatir“ is not the name but an attribute of God. Creativity is a process and grace is something that is not eradicated for had it been so then things could not have existed. The attributes depend on the praise of the lord. He is the creator who sends down His angels.

- Malaika is the plural of Malak and are creation designed by God.
- He has made them to go between Himself and this earth and its creations.
- They are a balanced creation and are the prominent creation of the manifest world.
- They do not sin or err in what they are asked to do.
- The plural form has been used to denote that it is God who has created them all.
- It may be that the angels that came to the Apostles of God were specially made for this prominence.
- He has created all the angels.
- Qur’an does not mention the angels coming down with revelations to anyone but the chosen apostles.

In verse 61 of Surah Anam the book says, “Until when death approaches one of you, our Messengers take their souls and they never neglect their duty.”

In verse 21 of Surah Yunus the book says, “Say: “Allah is swifter in planning” certainly our messengers know all that you plot.”

In verse 31 of Surah Ankabut the book says, “And when our messengers came to Ibrahim with the glad tidings, they said, ‘Verily we are going to destroy the people of this town.’”

‘Ajnah” is plural of Janah that means wings of the birds. They are like the human hands which the angels use for flying and moving from one place to another. They soar with God’s permission and they are like the Arsh, Kursi and the Tablet and Pen. They have more than 4 wings. In the end of the verse God declares His supremacy by saying, “Verily God is able to do all things.”

A discussion on Traditions.

Imam Jafar Sadiq has said in Biharul Anwar that the angels have been created out of light (Nur).

Tafsir Qummi says that Imam Sadiq said,

God has created various kinds of angels.

- Jibril who came to the Messenger had 600 wings.
- When god asked the angel Michael to come to earth his first wing spread up to the seventh heaven and the second was spread up to the seventh layer of earth.
- They are created out of cold and fire and they say, “O You who have created us from water and fire keep us always obedient.”
- The angels can reach from an eye to the ear in 500 years.
- God has said that they do not eat or drink and they do not marry.
- They live on the Arsh.
- Some will remain in Rukuh and some in Sajda till the Judgment Day.

The Imam then narrated the Messenger to have said,

- None of the creations is more than the angels in numbers.
- Seventy thousand angels descend to the earth each day and they come to circumambulate the Ka'aba.
- After this they visited the messenger and then Hazrat Ali to greet them.
- They then visit Imam Husain and stay there throughout the night to leave for the heavens at dawn but they never return.

Imam Baqir said,

- God has created Israfil, Jibril and Michael from the bead of a Tasbih. He bestowed on them the powers of hearing, seeing, intelligence and quick understanding.

Hazrat Ali spoke about the creation of the angels,

- Lord You created the angels and gave them abode in the heavens and they are never reduced in numbers.
- They are never negligent or oblivious and they never sin and they are never mistaken in their intelligence.
- They never decrease in physique and are never found in the genes.
- They never see the womb and are never created out of drop of saturated water (semen).
- You created them as you desired.
- You stationed them in your heavens and gave them closeness and respect.
- You controlled them through revelations and kept them safe from calamities.
- You kept them away from sins.

- They would not have been strong but for You and had You not made them steadfast they would have strayed. They would not have obeyed if your beneficence had not been there. They would not have existed if You had not been.
- They exist and obey only You.
- Their station is closest to You.
- They are not negligent because of You.
- They are not hidden to You even when they are not manifest.
- None of their deeds is damnable.
- They understand and keep their egos in control.
- They realize that they have not fulfilled the covenant of your worship.
- You are the most pure creator.
- You are the One and only God and the trails you set are for the betterment of your creations.

The Holy Messenger is recorded in Biharul Anwar to have said to his Sahaba,

- The heavens rise as much as they can and there is no space in them where there are no angels in Ruku and Sujud. He then recited the words, “We stand in ranks to worship and we are the ones who chant the Lord’s praise.’

The Messenger said,

- There are three kinds of angels, one group has two wings, the second group has three wings and the third have four. The same tradition is inscribed in Al-Kafi. This description may have been given to praise their existence.

Hazrat Ali is recorded in Tawhid to have said,

- There is no human who does not have an angel guarding him.

Imam Baqir is recorded in Al Basair to have said,

- Indeed the angels are our Shias (friends). they are the first to be created after Arsh. It will be enough if only a part of their light is hone on those that live in the heavens. He then said, “When Hazrat Musa desired to see God, an angel was asked to shed his light or part of it and blew the hill into smithereens.

Imam Zainul Abidin has beseeched God and said:

- Lord the bearers of your throne never tire of glorifying your name and are never weary of remembering your holiness, they are never exhausting from adorning you.
- They are never wanting in their obedience to you and never fail to have intense love for you.
- And Israfil the trumpeter, the ever alert who is waiting for your permission and order to warn the dead who lie in their graves with the blasts of his trumpet.
- And Michael, the Honorable in your sight and the prominent one in your service.
- And Jibril the trustee of your revelations, who is obeyed by other angels, is respectable in your sight and is close to you.
- And the Spirit who commands over the screened angels and the Spirit that exists by your command.
- Lord, let your blessings descend on them and besides them on angels who inhabit your heavens and are trusted with your messages, they who are never lethargic, and never show weakness because of toil and are never indolent.
- Desires do not take them away from glorifying your name nor does forgetfulness prevent them from doing so.
- Their eyes are cast downwards so they do not direct them towards you.
- Their heads are always bowed and they always recount your blessings.
- When they see the fires of hell blaze for the sinner they say, “Glory to you O Lord! We did not worship the way you deserved to be worshipped.”
- So bless the most spiritual amongst your angels. Bless them who deserve closeness in your sight, the messengers of the unseen to your apostles entrusted with your revelations. Bless those angels whom you have appointed for yourself, those independent of food and drink. Whom you have placed in your heavens.
- Bless those who wait in your confines for the command to descend and fulfill your Promise.
- Bless those who guard the stores of rain and who drive the clouds.

- Bless those whose voices are heard in the peals of thunder when the storm clouds move with their deadly lightning flashes.
- Bless those who bring the snow and hail and who descend with the drops of rain where it comes down.
- Those who control the winds and those posted on the mountains that never leave their stations.
- Those to whom You have given the measure of rain that has to fall and the prosperity they are to bring.
- Those who messenger for you for this earth regarding calamities that are imminent and the prosperity that is to come.
- Bless those venerable and virtuous messengers and the honorable scribes.
- Bless Munkar, Nakir, and Ruman those who question the dead in the graves and those who circle the Holy Kaaba. (Baitul Ma'mur)
- Bless Malik and the guards of Hell and Rizwan and the guards of paradise who never disobey you in what you command and always do what they are ordered to do and those who say , "Peace be upon you for your forbearance . Behold the great hereafter."
- Bless those who are commanded to "catch him and chain him, then fling him into Hell" for they do so quickly and do not grant him respite.
- Bless those whom we know not and whom we have forgotten to mention, and we know not for what they stand appointed.
- Bless the angels of the air, the water, and the earth and those that are duty bound on your creatures.
- Lord! Bless them on the day on which every soul shall be resurrected with his soul and a witness.
- Bless those whose honor is to be increased and their purity is to be enhanced.
- Lord you have blessed your angels and apostles and conveyed our greetings to them be pleased to reward them for enabling us to speak well of them. Indeed you are generous and bountiful.

In Biharul Anwar and Durre Manthur Ibn Shahab has quoted the Messenger to have asked about Jibril showing himself in his true form. The angel answered, "You do not have the power to witness it." He insisted so one day when the Messenger was sitting on his prayer mat Jibril descended in his true form and the messenger swooned. He woke up to find Jibril sitting beside him with one hand on his chest and the other on his shoulder. the Messenger said, "I have never witnessed something like this." Jibril said, "what will happen when you see Israfil who has twelve wings the span of which covers the east and the other covers the west. The Arsh is based on it. He considers himself humble and insignificant in front of God's presence and so hides himself and this is why the Arsh rests upon him.

In Safi the messenger is reported to have said, that he neither blinked nor looked beyond Jibril. He saw the great sign indeed. He said he saw Jibril (in this form) twice, once during Me'raj and once another time. Jibril is a great creation. He is among those angels about whom only God has any knowledge and no one else can learn about them.

Imam Jafar Sadiq, in Khisal has reported that the messenger said, Jibril said *we angels do not enter the house in which there is a dog or an idol (that is worshipped) or pictures of idols or places where people defecate or urinate.*

Similar Hadiths are reported concerning the judgment Day and the Me'raj.

In Ayyunul Akhbar Imam Ridha is recorded to have quoted the messenger to have explained the words, "He increases in creation what He wills". The messenger said that it meant that they recited the Qur'an in their beautiful voices.

In Tawhid Suleiman says that he heard Imam Sadiq explain, "Indeed the rules and their promulgation are the creations of God ". He increases what He wills in His creations.

In Majmaul Bayan Abu Hurera says that he messenger explained these words by saying, "It means beautiful face, good voice and beautiful hair."

Statements about the Angels.

First

Qur'an has mentioned the angels regularly except Jibril and Michael; others are not named but their attributes have become their names like the angel of death, the inscribers or the record keepers, the angels that circle Sidra and the guards of Heaven and Hell.

The attributes and deeds of the angels mentioned in the Qur'an tell us that they are an exalted creation and they act as intermediaries between God and the manifest worlds. They help in all big and small events carrying out God's command and will. In verse 27 of Surah Anbiya the Book says, "And they act on His command."

Second

These angels do not sin against God in what they are ordered to do. They do not have the ego to go against God's will. They act as He commands, neither more nor less. In verse 6 of Surah Tahrir the Book says, "They do not disobey God in what He commands them, and only act as they are bidden."

Third

Despite their great numbers the angels have been given different status levels, some have prominence over others. Verse in Surah Saffat says, "Only God knows our status." They are obedient as well as trustworthy (Verse 21 of Surah Ankabut) In verse 23 of Surah Saba the book says, ' Ask them, "what did your Lord say?' and they will answer, "He spoke the truth."

Fourth

They can never be overwhelmed because they act on god's command. Verse 44 of Surah Fatir says, 'Nothing escapes God in the heavens and the earth.' In verse 21 of Surah Yusuf the Book says, "God has full powers and control over His affairs." And in Verse 3 of Surah al Talaq the Book says, 'God will accomplish His purpose.'

We learn here that the angels do not have a material body that can have any form of decay or change. Their glory and purpose is attained in stages. At times evil intentions do take place but they are eradicated before they reach them.

The descriptions of the angels that are sometimes read are the description of the temporary appearance they have taken for the apostles and saints to describe them. They are not contained in any form but certain forms that they have taken can be described. When a chosen one among humans is ordained then they are able to see the angels. Verse 17 of Surah Maryam says, "We sent to her our Spirit and he appeared to her in the form of a perfect man." It has been reiterated that anges have a spiritual existence and they can take on any form except that of dogs and pigs. There is, however, no concrete proof about it.

MIR AHMED ALI (AR)

Refer to the commentary of Saba: 1; and for the praise of Allah refer to Al Fatihah: 2.

Allah is the creator or the originator of the primal cause which began the genetic process of the creation of the universe and its every progressive functioning in innumerable forms, and in countless ways. As man's knowledge of the processes of nature advances, he sees how complex is the working of the creation itself. The origin of life and the spiritual forces are yet beyond the ken of experimental sciences, but man has become so conscious of the proximate causes that he has forgotten the primal cause, the cause of causes, the ultimate hand of Allah in creation.

For Allah, the creation of anything is only a matter of His will. As He wills anything to originate, it simultaneously exists. See Baqarah: 117, Nahl: 40, Maryam: 35, Ya Sin: 82 and Mumin: 68.

Angels are spiritual beings through whom the will or the orders or the decrees of Allah are executed or announced. Angels can take any shape or form, except the forms of base animals. The messenger angel Jibrail took the form of a man when he appeared to the virgin Maryam to announce the joyful news that Isa would be born of her (Maryam: 17; Ali Imran: 42 to 47). For the messenger spirit see Shu-ara: 193 and Qadr: 4.

The creative process in the universe has never stopped at any time. It is continuously in progress together with the bestowal of Allah's grace and mercy upon His creation.

Aqa Mahdi Puya says:

(i) The word malak is derived from malaka (to possess), and not from alaka (conveying the message). The angel as such is not the message, but the carrier of the message.

(ii) It refers to the multi-functional aspects of the increase as per Allah's will. This supports the theory of the ever-expanding growth and development of the universe.