

The study of angels and soul

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Abstract: Angels and soul are one of the subjects that have been discussed in the Ghoran Karim and narratives and even in the speech of great humans. Some characteristics and qualities about angels has been mentioned in the Ghoran and narratives like, they are agent of descending inspiration to human, agent of seizing human' soul, watching servant's deeds, keeping human from the bad events and misfortune and also, they are bearer of God 'throne and intercessor of sinners, helping believers in the difficult events and delegate of torturing of refractory nations. But always there have been differences between soul and nature among the people. Ghoran Karim has defined the soul as a source of life, certainly the life that will be the basis of sense and authority. Also according to verses of Ghoran, soul is a truth higher than angels and is the origin of every kind of life and even the angels take their life from it with God' permission. Also it has been mentioned that seizing of humans are different according their deeds and there is difference between death of left hand (ashabe shemal) and right hand (ashabe yamin).

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Introductions:

In the Ghoran Karim, there are many verses about angels and soul. It has defined these two abstract concepts and mentioned their duty and characteristics. Also in Ghoran majid there have been some verses about seizing of human soul and its transfer to another world. We can make a brief drawing with the help of verses and narratives, drawing that has an extraordinary dimension and actually attract every human who has moral and material motive to itself and invite him attend to refine the soul and cleaning the belief and deeds, honesty of speech and behavior.

In this study we are going to consider the subject of angels and soul in Ghoran and narratives, and give a very brief comment about these two creatures.

Reality of angels:

The word malaekah (angel) is plural form of the word malek with lam and they are creatures, created by God and intermediates between him and the world of witnessed, that they are delegate of the world. They are respectful servant that never disobey God when he command them, and do everything they have to do. Ghoran karim says about the angels: "praise is about God who is the creator of heavens and the earth. The God who set the angels like messenger with binary and tripartite wings. He adds everything that he wants in creation, he is able to everything".

According to above verse: Angels are messengers and mediator between God and human to do his affairs and angels are equipped with a thing to do these affairs which in this verse has

been interpreted to "anjah" means wings that in birds is like human' hand, birds fly by that wings and move from one place to another. Angels are equipped with thing that by which they can go to the heaven and earth and everywhere that they have to go. It doesn't mean that angels have two wings like birds covered with feather, but it means that wing here is power and authority to do the activities that some of them are better than the others.

According to Ghoran karim and masoumin's narratives, angels have special characteristics like:

1) Angels are Nobel creatures that are mediator between God and sensible world, they get involved in every important or un important event. It means that angels conduct and put God's order in to its way.

2) There is no disobeying among the angels and they don't have independent authority to do more than God's authority.

3) They have different positions and ranks.

4) They don't fail because everything that they do is God's order, so "angels are creatures that have no materials, because materials can change and ruined".

The nature of angels:

In the Ghoran Karim there is no direct words about the nature and essence of angels. What is clear, angels have a nature that is different with other creatures (fairy and animals), but there is difference in this case that what is their nature?

Some of the Islamic scientists consider angels as abstract and non material creatures and some of them consider angels as creatures that have tender body that is different with bodies' weight, bulk and three

dimension. Also they can percept with sense. In spite of all that, two groups agree with this matter that angels cannot be understood with the external senses of human.

With due attention to the role of angels in the management of world (with God's permission) it can be said that their prophetic mission consists of two parts: taking prophetic that by which he connected to control the world and manage the orders of god. And tashriei prophetic that refers to their intermediate in the descending inspiration of prophet.

Functions of angels:

Ghoran karim considers many functions for angels(2).

Being intermedicator in descending of inspiration and delivering the God's messenger to prophets, managing the world and mediating in attending God's grace to creatures, asking forgiveness and intercession for believers and helping them, to ban un believers, recording servant's deeds and seizing their soul when they die, are some of the divine duties that they do. Angels are in rough time and next world. Some of them are in the heaven and some of them are in the hell. In addition to all of the matters, angels are busy to worship, praise and sanctification of God, and also never get rid of it and never do anything else.

Ghoran karim says: And they are in front of God (angels) they never disobey worship and never tired, all of the time they praise God and never be lazy in worship and praising.

Classes and rank of angels:

With the topics that were mentioned, we can divide the angels to different group according their different duties. Ghoran indicates that every angel has a special rank and position."There is no one of us(angels) unless there is a special rank and position for him".

Also it can be understood from some verses that, some of the angels are correspondents of inspirations angels (jebraiel) and obey him and seizing soul's angels (Ezraiel) has some servant among the other angels.

Some narratives indicate that among the angels, jebraiel, Mikael, Esrafil and Ezraiel have higher and special rank and position.

In behar book, we can see a narrative from Emam sadegh that:"God has created angel from light." And also said that honored and glorified God, created esrafil, Jebraiel and mikael from one rosary and then put ear, eye and sharp wisdom and speed understanding for them.(5) The result of verses and narratives indicate that, angels are creatures who are effective in the world when God let them. It means that, it will be determined according to God's wisdom, which is regarding the law of cause and

effect, needs of category between them, God's authority, presence of angels and great role of them in the world.

Furthermore, we can say that intellectually creating and causing without considering proportion between cause and effect is impossible. So philosophy of goods has believed in ten wisdoms. It has been proved in gnosticism that absolute nature of god in the place of appearance, unity of orders overcome to him and in unity of nature there is no opportunity for nominal detailed. on the other hand, in the manifestations of detailed that appear in the external world orders of excess is more than unity. So there has been some intermedicator to connect the unity of nature and excess of locality to fall down of blessing from throne to earth. Some intermedicator that orders of excess can not affect them.

Common characteristics of angels:

Common characteristic of angels can be fined in the verses of Ghoran.

Some of them are:

Agent of descending inspiration to human, agent of seizing human 'soul, watching servant's deeds, keeping human from the bad events and misfortune. And also they are bearer of God's throne and intercessor of sinners.

Angels and seizing the soul:

"God will take the soul when they die, and also when they sleep and they don't die and keep the soul who has to die and return the others to their bodies until certain time. In this work is a sign for thinking people"

Different seizing soul according different faith and acts:

The believers have different ranks; believers who have weak faith, their angels for seizing the soul are weak and can overcome in the time of seizing. But people who have stronger faith need stronger angel to seize their soul. Also for every one of the believers, if their faith becomes stronger and high, stronger angels will govern to them. Until the believer's faith reach to the stage that weak angels cannot seize it. Here Ezraiel who is one of the strong angels that seize the soul without helping of weak angels. Those kinds of believers who have reached to pure soul, their seizing is in the hand of honored and glorified God.

The quality of seizing the pure soul and sinful soul:

People divided in two three groups:

First group: Are people that passing the world and future life reaching the place of God's satisfaction and are getting comfort in the safe sanctuary of God.

Second group: Are right hands that they couldn't reach to higher position of pure people, but

had good deeds that world of pride couldn't deceive them.

Third group: Are left hands that here has been interpreted as liars and misleading. They are people who passed their life with violence and praising their self.

The result:

In the world of creation, no one has been created useless and reasonless, but it's our weakness that cannot understand the reasons and secrets of creation.

Angels and soul are one of these creations.

Some of the angels are praising God and some of them are setting for special works like: watching the earth and to take care of some human's orders, and controlling the natural movement of the world with permission of absolute authority of God. Angels are God's creatures and agent between him and obvious world that God has put them as delegated to control the world.

Ghoran Karim has considered different works for angels, agent of descending inspiration and delivering the divine messenger to prophets to manage the affairs of the world and agent of divine blessing to creatures, asking forgiveness and intercession for believers and helping them, to ban the unbelievers, recording servant's deeds and seizing their soul in the time of death are divine duties that angels do.

Soul in Ghoran is one of the important subjects. By considering the verses and narratives it seems that soul is an extended reality that created by exalted God and it is near to full solitude than the angels because angels have shapes according to narrations and witness. But soul is shapeless. Until with God's permission take some allegory.

Soul in Ghoran is always single and has never been plural unlike word angel that plural form of it is angels.

So the conclusion is that, here soul is not related to human soul but it is the soul that related to prophet and is in the realm of inspiration that by descending

of it science and belief of servant will increase and without it science of servant will be little.

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