

'Ā'ishah narrated that God's Messenger (peace be upon him) said:

- 1 The angels were created from light,
- 2 while the jinn were created from raging flames of fire.
- 3 Adam was created from what you have been told.⁽¹⁾

From the Qur'an

- ﴿Indeed, We have created man out of sounding clay, out of black mud moulded into shape, (26) whereas the jinn We had created before him out of the fire of scorching winds.﴾ (15: 26-27)
- ﴿Indeed, We create man out of the essence of clay, (12) then We place him, a gamete, in a safe place of rest. (13) Then We create out of the gamete a clinging cell mass, and out of the clinging cell mass We create an embryo. Then We create within the embryo bones, then We clothe the bones with flesh. We then bring this into being as another creation. Exalted be God, the best of creators.﴾ (23: 13-14)
- ﴿He created man from dried clay, like pottery, (14) and created the jinn from raging flames of fire.﴾ (55: 14-15)
- ﴿Believers! Guard yourselves and your families against a fire fuelled by people and stones, over which are appointed angels, stern and mighty, who never disobey God in whatever He commands them and always do what they are bidden to do.﴾ (66: 6)

The Narrator

Mother of the Believers, 'Ā'ishah bint Abu Bakr 'Abdullāh ibn Abu Quhāfah 'Uthmān ibn 'Āmir belonged to the Taym branch of the Quraysh. She was pure and her innocence was revealed from on high. The Prophet (peace be upon him) married her in Makkah two years before his migration, but her wedding took place in Madinah, on his return from the Battle of Badr. This was in the month of Shawwāl in Year 2 AH. She was the only one of his wives who was a virgin on her marriage. He loved her more than any other woman. According to authentic reports, she died in Madinah in Year 57 AH, 677 CE, aged 66.

Summary

The Prophet (peace be upon him) mentions the origin of some of God's creation, stating that the angels were created from light and the jinn from fire. He further mentions that Adam was created from clay, as clearly mentioned in the Qur'an.

1 Related by Muslim, 2996



Message and Meaning



The Prophet (peace be upon him) mentions that God, the Exalted, created the angels from light. The angels are a special creation of God, having gentle bodies made of light and who are able to take different shapes and forms. They have great powers and can travel at great speed. They have been created in very large numbers which are known only to God. He chose this creation so that they would worship Him and execute His will. They do not disobey God in whatever He commands and they do what they are bidden.



The Prophet (peace be upon him) then mentions that the jinn, who are another type of creation whom humans do not see, were created from flames of fire.



The Prophet further states that God created Adam, the father of mankind, out of what is described in the Qur'an and given in detail in the Sunnah. Thus, the Prophet puts Adam's creation in a nutshell, referring his audience to the Qur'an and the Sunnah. Indeed Adam's creation is mentioned on several occasions in the Qur'an. His origin was dust, then water was added to make a sticky clay of it. It was left until it became black and smelly, referred to in the Qur'an as 'black mud'. It was then exposed to fire until it dried and became like pottery.

The Prophet also mentions that God, Mighty and Exalted, took several handfuls from the soil of the earth to create Adam. Hence, humans have different races and characters. Abu Mūsā al-Ash'arī narrated that God's Messenger (peace be upon him) said: 'God created Adam from a handful He took from all parts of the earth. Hence, Adam's offspring reflect the whole of the earth: they include red, white and black people and those in between. Among them are those who are easy-going, hard, good and evil'.⁽¹⁾ Moreover, there were various types that made up the creation of man: Adam's creation was unlike the way Eve was created, and Jesus' creation was different from the creation of either Adam or Eve. These three were created differently from the rest of mankind.

1 Related by Ahmad, 19582; Abu Dāwūd, 4693; al-Tirmidhī, 2955.

Implementation



Believing in the angels and the jinn is part of believing in what is beyond our faculties of perception. An important result of believing in God and His Messenger is to believe them in what they tell us of such matters. God praises the believers on this count, saying: ‘This is the Book, there is no doubt about it: a guidance for the God-fearing. (2) Those who believe in what lies beyond the reach of human perception’. (2: 2-3) Having thus believed, a Muslim does not need further studies and research to prove the existence of the angels and the jinn. He believes the information stated by God, as numerous and valid evidence confirm that whatever He says or His Messenger says is absolutely right.



This hadith gives us an impression of God’s infinite power, as He has created three types of creation from three totally different materials, each of which has its own qualities. Reflection on God’s work strengthens belief and our sense of fearing God. Hence, many verses in the Qur’an call on people to reflect on His creation.



God makes clear that the angels are honourable, having created them from light. This requires us to love and honour them. A Muslim should refrain from whatever is contrary to this, such as keeping a dog or statues in one’s home, because the angels do not enter such a house. Furthermore, a Muslim should never persist in sin, knowing that the angels record his deeds.



Both teachers and advocates of Islam should speak in detail about what people do not know, and keep short what they know, see and has become common knowledge. To speak at length on the latter makes one’s discourse of little benefit.

