

# Pre-Islamic Traditions of the soul-infusing angel :

## Some aspects of the Rabbinic and Christian embryology in cultural context of Late Antiquity

### Origenes, Commentary to John, XIII

...If it is like that, we should examine the responsibility the ministry of the angels to infusing the souls into the bodies (of the embryos) implies... They reduce into one unique composition two things of opposite nature, granting at appointed times the portion of each one and bringing thereafter the human being, which they have previously formed, to maturity.

### Tertullian On the Soul

Even the superstition of Rome, by carefully attending to these points, imagined the goddesses bringing the child to the birth and light of day. We, on our part, believe the angels to officiate herein for God. The embryo therefore becomes a human being in the womb from the moment that its form is completed.

### Clemens of Alexandria Excerpts from Theodotus, 50

„The soul entering into the womb after it has been by cleansing prepared for conception is introduced by one of the angels who preside over generation“

### 2 Enoch 8,5

„And I saw all the angels in charge of the spirits of human beings, who are writing their deeds and their lives before the Holy One.“



### Hadith

“The semen falls in the uterus 40 nights, then the angel forms it and says: Oh Lord! Male or female? So God makes it male or female. Then he says: Oh, Lord! Even or uneven? So God makes it even or uneven. Then he says: Oh, Lord! What is his sustenance? What is his time of death? What are his personal characteristics? Then God makes him wretched or blessed”

### Tan uma Pequde 2

At the moment when the husband lies with his wife, The Holy One, Blessed be he!, calls the angel entrusted with the pregnancy, whose name is Layla (Night). The Holy One, blessed be He!, says to him: Know that tonight a human being is going to be created from the seed of NN; Be aware and take care of the seed. Take it and seed it at the threshing place in 365 pieces. And he does so. He takes it in his hand and brings it before the One-who-Spoke-and-the-World-Came-into-Being and says unto him: „I made according to what you ordered me and this drop here, what will be adjudicated on it? The Holy One, blessed be he!, adjudicates on the drop, what should it become, whether a man or a woman, a weak or a brave one, poor or rich, tall or small, ugly or beautiful, fat or slim, despised or rough. Thus he adjudicates on all its life, but whether it will be a righteous or a evildoer he does not adjudicates, because this thing alone is committed into the hand of every human being.

### Babylonischer Talmud, Nid 16b

The name of the angel who is in charge of conception is Layla (Night), and he takes up a drop and places it in the presence of the Holy One, blessed be He, saying, „Sovereign of the universe, what shall be the fate of this drop? Shall it produce a strong man or a weak man, a wise man or a fool, a rich man or a poor man?“ Whereas ‚wicked man‘ or ‚righteous one‘ he does not mention.

### Scheme:

	Second Temple Judaism					
	0	Non-Rabnic Judaism ?	NT	Peter's Apocalypse Clement	Origenes	Tertullian Methody of Olympus
Rabbinic Judaism					X	
Islam / Hadith	X				0	

