



الإيمان مبسّطاً
Īmān Made Easy

الكتاب الثاني
Book 2

مَعْرِفَةُ
الْمَلَائِكَةِ
Knowing
the
Angels

2nd Edition, Revised

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِي

Muhammad *Bin* Mustafā al-Jibāly

Īmān Made Easy -2

مَعْرِفَةُ الْمَلَائِكَةِ

Knowing the Angels



﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ
رُسُلًا أُولَى أَجْنَحَةٍ مَّشْنَى وَثُلُثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا
يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ فاطر

«All praise is to Allāh, Creator of the heavens and Earth, the One who made the angels messengers with wings, two or three or four. He increases in the creation as He wills. Allāh surely has power over all things.» [Fāṭir 35:]

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مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ
MUḤAMMAD MUṢṬAFĀ AL-JIBĀLY

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ
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PRELUDE

Opening Sermon

«إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.»

Al-hamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from the evil within ourselves and from our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

«وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.»

I bear witness that there is no (true) god except Allāh—alone without a partner, and I bear witness that Muḥammad (ﷺ) is His ‘*abd* (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ ١٠٢ آل عمران

«O you who believe, revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ ١ النساء

«O people, revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women. Revere Allāh

1. *Āl ‘Imrān* 3:102.

through whom you demand things from one another; and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ

لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾ الأحزاب

«O you who believe, revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2,3}

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ

مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.»

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

Our Mission: Purification and Cultivation

Correct Islāmic beliefs and actions must derive from Allāh's Book and His Messenger's (ﷺ) Sunnah, and should be guided by the knowledge and understanding

1. *An-Nisā'* 4:1.

2. *Al-Aḥzāb* 33:70-71.

3. The above paragraphs constitute "*Khuṭbat-ul-Hājah* (the Sermon of Need)". The Prophet (ﷺ) often started his speeches with this, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas'ūd, Ibn 'Abbās, and other companions ().

4. The Prophet (ﷺ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā'ī, and others, from Jābir Bin 'Abdillāh ().

of the *ṣaḥābah* (صحابه). This is the clear path of guidance that Allāh (ﷻ) drew for people, leading to their immediate and ultimate success and happiness.

Sadly, many Muslims have departed, to varying degrees, from this magnificent path. Thus, any serious work for reviving Islām among the Muslims must involve two fundamental components:

1. **Purification:** the process of clearing this path from obstacles and obscurities, and guiding people to it.
2. **Cultivation:** the steady and persistent process of teaching people how to live upon this path and abide by its dictates.

These two components were central to the Prophet's (ﷺ) mission, as Allāh (ﷻ) indicates:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ الجمعة

«It is He who has sent among the unlettered a Messenger from themselves: reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom—although they previously were in clear deviation.»¹

From this, we realize the urgency of providing the English-speaking public with writings that refine the understanding of Islām and present it in a pure and simple form that incorporates two aspects:

- a. **Purified Islāmic teachings.**
- b. **Practical guidelines** for implementing them.

Indeed, this is the mission that we adopt, and this book

1. *Al-Jumu'ah* 62:2.

is a humble step in that direction.

1. Purification

Purification (or *taṣfiyah*) is required in regard to our knowledge-sources, beliefs, and practices.

A. PURIFYING OUR SOURCES OF KNOWLEDGE

Islāmic knowledge and religious action may not be founded on narrations that are falsely attributed to the Prophet (ﷺ) or his companions (رضي الله عنه). Such narrations are among the main causes of deviation from true Islām. Therefore, purifying our knowledge from weak and fabricated narrations is an essential task that must be fully incorporated into our learning and teaching efforts. Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (ﷺ) said:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُوهُ، يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِينَ،
وَأَنْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.»

«This knowledge will be carried by the trustworthy individuals from every generation; they expel from it alterations of extremists, falsehoods of pretenders, and misinterpretations of the ignorant.»¹

B. PURIFYING OUR BELIEFS

Philosophical arguments, cultural dictates, and alien notions have tainted the beliefs of many Muslims. Therefore, it is imperative to purify the Islāmic faith, basing it solely on authentic texts from the Qur'ān and Sunnah, cleansing it from all forms of *shirk*, and aligning it with the belief of the *ṣaḥābah* that Allāh (ﷻ) praised,

1. This was recorded by al-Bayhaqī, Ibn 'Adiyy, and others from Abū Hurayrah, Ibn Ma'sūd, and other companions (رضي الله عنه). It was verified to be *ḥasan* by al-Albānī (*Hidāyat-ur-Ruwāh* 239).

saying:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنُتُمْ بِهِ فَقَدِ اهْتَدَوْا﴾ البقرة ١٣٧

«So if they believe as you (O Muḥammad and your companions) believe, they are truly guided.»¹

C. PURIFYING OUR ACTIONS

Innovated acts of worship (*bid'ahs*), not authorized by Allāh (ﷻ) or His Messenger (ﷺ), have marred the religious practices of many Muslims. Therefore, it is imperative to purify the Islāmic practices, basing them on authentic texts from the Qur'ān and Sunnah, matching them with the understanding and practice of the *ṣaḥābah*, and cleansing them from *bid'ahs*. This is the "path of the believers" that Allāh (ﷻ) describes as:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
تُولَٰهُ مَا تَوَلَّىٰ وَتُصْلِهِ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا﴾ النساء ١١٥

«He who, after guidance has become clear to him, opposes the Messenger and follows a path other than that of the believers: We will give him the consequence he chose and admit him into hell—the most awful of destinations.»²

2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge, and then continue to grow with this knowledge. Cultivation goes hand-in-hand with purification.

1. *Al-Baqarah* 2:137.

2. *An-Nisā'* 4:115.

A. BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend into cultivating ourselves and our communities upon the purified teachings, striving to be true followers of our great *salaf*, the *ṣaḥābah* (ﷺ). Praising both the *ṣaḥābah* and their true followers, Allāh (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالْأُولَئِكَ الْأَنْصَارُ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (التوبة ١٠٠)

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way: Allāh is pleased with them and they are with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹

The *ṣaḥābah* were the righteous group that Allāh (ﷻ) chose to accompany His Prophet (ﷺ) and receive His Message. They left the false religion of their forefathers, eagerly accompanied the Prophet (ﷺ), learnt directly from him, helped him establish the first and best Islāmic community, and precisely disseminated his teachings.

When the Muslims make the *ṣaḥābah* their true role models, they will then become inclined toward the objective pursuit of truth, and their minds will become free from stubborn and ignorant loyalty to *mathhabs* (sects), parties, or factions.

1. At-Tawbah 9:100.

B. CALLING TO THE PURE RELIGION

A vital part of the cultivation process is to invite all people, Muslims and non-Muslims, to the pure and unadulterated religion of Islām. This should be done through:

- a) Being exemplary models for our message, adorning ourselves with good manners and righteous actions.
- b) Presenting our noble message with wisdom, benevolence, and kindness. Allāh (ﷻ) says:

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿١٠٤﴾ آل عمران

«Let there be among you (Muslims) a community who invite to goodness, enjoin right, and forbid wrong. Such are the successful.»¹

Undertaking the obligation of inviting to Allāh's path is the duty of all Muslims, individually and collectively, each according to his best ability. Allāh (ﷻ) commands:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ الرائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

﴿وَالْعَصْرِ﴾ ١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾ العصر

«By time, a human is surely in loss, except

1. *Āl 'Imrān* 3:104.

2. *Al-Mā'idah* 5:2.

for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»¹

This, further, is the way to establish among the believers a true and honest compassion that emanates from a strong unifying cause. Allāh (ﷻ) says:

﴿وَأَعِصُمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران ١٠٣

«Hold fast, all together, to Allāh's rope, and do not disunite.»²

C. PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way for resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿وَأِنْ أَحْكَمَ بَيْنَهُمْ يَأْتِ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ الرائدة ٤٩

«Arbitrate among them (O Muḥammad) according to what Allāh has revealed, and do not follow their errant views.»³

Indeed, we seek Allāh's guidance and help, and we implore Him (ﷻ) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him—*āmin*.

1. *Al-ʿAṣr* 103:1-3.

2. *Āl ʿImrān* 3:103.

3. *Al-Mā'idah* 5:49.

PREFACE

Īmān Made Easy

The *Īmān Made Easy* series covers the six pillars of *īmān* mentioned in the *ḥadīth* of Jibrīl (عليه السلام) and elaborates on some subjects related to them. The material is well-founded on authentic proofs from the Qur'ān and Sunnah. The books are written in easy language, making them accessible to individuals with a limited vocabulary, including children and young adults.

This series covers the six pillars of *īmān* and related subjects as follows:

1	Knowing Allāh	الْعِلْمُ بِاللَّهِ
2	Knowing the Angels	مَعْرِفَةُ الْمَلَائِكَةِ
3	Knowing Allāh's Books & the Qur'ān	مَعْرِفَةُ كُتُبِ اللَّهِ وَالْقُرْآنِ
4	Knowing Allāh's Prophets & Messengers	مَعْرِفَةُ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ
5	Knowing the Last Day	مَعْرِفَةُ الْيَوْمِ الْآخِرِ
6	Believing in Allāh's Decree, <i>Qadar</i>	الْإِيمَانُ بِالْقَضَاءِ وَالْقَدَرِ

Each book is structured into chapters, sections, and subsections to organize learning and facilitate grasping the concepts. Furthermore, each chapter includes exercises to emphasize, review, and reinforce the concepts. All of this makes the *Īmān Made Easy* series a valuable source of reliable study material for schools

and individuals.

A Word to Parents and Educators

THE GOALS OF TRUE EDUCATION

True Education is that which improves a person's knowledge and understanding of his *Dīn*, making him more aware of the purpose of his creation and of his role in life. It builds in his heart a strong belief that enables him to distinguish between right and wrong, and a strong *īmān* that compels him to abide by the right and refrain from the wrong.

True education is a social necessity. It is a prerequisite for attaining success and dignity similar to those that were enjoyed by the first Muslim generations.

FAULTS IN CURRENT ISLĀMIC CURRICULA

It is indeed sad to see that education, with the above goals, has largely vanished from among Muslims. Most of those who took its lead lack in clear Islāmic knowledge and vision. In their heart, there is a great void that they attempt to fill with numerous imported educational theories, causing a severe distortion to the Islāmic identity.

Indeed, a quick review of the available Islāmic curricula, as well as the books available for children's reading, exposes an obvious problem. There is a serious confusion in determining the right approach and material to present to the children.

We find that the themes of some Islāmic children's books revolve around magic and superstition, deviant beliefs and practices, historical falsehoods and slanders, offensive thought, or disguised invitations to religious or ideological beliefs that contradict pure Islām!

MENDING THE RIFT

All of this has prompted us to write for our beloved youth books meant to help in filling the current gaps and mending the rifts.

In these books, we base the material that we present on the authentic sources: Allāh's Book, His Messenger's (ﷺ) Sunnah, and the clear understanding of the true scholars of Islām.

Without compromising correctness of concepts or breadth of coverage, we use easy language and simplified discussions. This makes these books ideal as textbooks for elementary and intermediate school levels. In addition, their attractive appearance and numerous exercises make them useful sources of both knowledge and entertainment.

These publications are, therefore, a humble response to our realization of a great responsibility: that of bringing forth, before the English speaking youth, reading and study materials that refine the Islāmic concepts and present Islām pure and simple, as close as possible to the way that it was understood and practiced by its early righteous pioneers—the *Salaf*.

This Book

Knowing the Angels is the second book in the *Īmān Made Easy* series, thoroughly covering the second pillar of faith. It targets elementary school students, but has also been found beneficial for older students and adults.

This book contains a detailed discussion of general qualities and actions of the angels.

The book is concluded with a discussion of the specific angels who are mentioned in the Qur'ān and Sunnah.

Acknowledgment

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work.

I ask Allāh (ﷻ) to reward all the Muslims who helped and supported this effort in various ways.

In particular, I ask Him (ﷻ) to reward my *shaykh* and teacher, Muḥammad Nāṣir-ud-Dīn al-Albānī (رحمته الله), whose works have been of tremendous benefit to me.

I ask Him (ﷻ) to reward my wife whose relentless support and advice have always provided a gentle push toward the completion of my projects.

I ask Him (ﷻ) to reward my daughters and other individuals who proofread the manuscript and provided valuable suggestions.

I ask Him (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive my shortcomings, purify my work from hypocrisy and conceit, and accept it from me.

My Lord, forgive me, my parents, and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

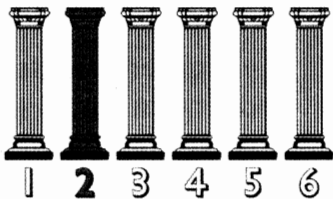
أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِي

Muḥammad Muṣṭafā al-Jibālī
Al-Madīnah an-Nabawiyyah
Ṣafar 1435 / December 2013

1. THE SECOND PILLAR OF FAITH

The Six Pillars of Faith

In the first book of this series (Knowing Allāh), we discussed the Six Pillars of Faith. They were mentioned in the *ḥadīth* of Jibrīl (جبريل) —when he came to the Prophet (ﷺ) and asked him about Islām, *Īmān*, *Iḥsān*, and the Last Hour. The Six Pillars are:



1. Belief in Allāh
2. Belief in the angels
3. Belief in the books
4. Belief in the messengers
5. Belief in the Last Day
6. Belief in the *qadar*.

We must believe in all of these pillars. Allāh (ﷻ) mentions the first four of them in the following *āyah*:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ﴾ البقرة ٢٨٥

«The Messenger (Muḥammad) believes in what was sent down to him from his Lord, and so do the believers. They all believe in Allāh, His angels,

His books, and His messengers.»¹

Allāh (ﷻ) also mentions five of them in the following:

﴿لَيْسَ إِلَهِ أَنْ تَوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْإِلَهَ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

البقرة ١٧٧

«Righteousness does not (only) mean that you turn your faces toward east or west (in the prayer); righteousness is to believe in Allāh, the Last Day, the angels, the books (of Allāh), and the prophets ...»²

Anyone who does not believe in every single one of these pillars is not a true believer. Allāh (ﷻ) says:

﴿وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا﴾ النساء

«Anyone who does not believe in Allāh, His angels, His books, His messengers, or the Last Day, is surely greatly misguided.»³

1. Al-Baqarah 2:285.

2. Al-Baqarah 2:177.

3. An-Nisā' 4:136.

Belief in the Angels

A true believer must believe in all of Allāh's angels. Believing in the angels is the second pillar of belief. This is our subject of study in this book.



The angels are beings that we cannot see. We only know about them as much as Allāh told us in His Book (the Qur'ān), or His Messenger Muḥammad (ﷺ) told us in his Sunnah.

We should learn some of the angels' qualities, the tasks that Allāh (ﷻ) gave to them, and how they perform their tasks. By learning about the angels, we can answer many important questions, and can know what to do to deserve their help and friendship.

When Were the Angels Created?

We do not know exactly when the angels were created. All we know is that Allāh (ﷻ) created them before humans. When Allāh (ﷻ) wanted to create humans and place them on Earth, He told the angels about this, and they had a serious concern. Allāh (ﷻ) says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾﴾ البقرة

«And (mention) when your Lord said to the angels, “I will surely place

successors on earth.” They said, “Will You place on it those who will cause corruption and shed blood, while we glorify You with praises and honor You? He said, “Indeed, I know that which you do not know.”»¹

This shows that the angels were created before Ādam (عليه السلام). From what Allāh (ﷻ) taught them, they knew that humans are creatures that can cause evil and killing on Earth. They mentioned this to Allāh very politely. But Allāh knew better. He knew that some of the humans, such as the prophets and *ṣaḥābah*, will be good individuals who will obey Allāh and strive for His cause.

Number of the Angels

There are numerous angels, and only Allāh (ﷻ) knows their exact number.

Allāh (ﷻ) says about the angels who guard hell:



﴿سَاطِئِهِ سَفَرٌ ۖ وَمَا أَزْدَرَكَ مَا سَفَرُ ۚ لَا يُبْقِي وَلَا تَذَرُ ۚ لَوَاحَةٌ

لِلنَّارِ ۚ عَلَيْهَا ثِسْعَةُ عَشْرَ ۖ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا

جَعَلْنَا عَدُوَّهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا ۚ الْمَدْثَرُ

«I will throw him² into hell. And what

1. *Al-Baqarah* 2:30.

2. This refers to al-Walīd Bin al-Mughīrah, one of the most stubborn disbelievers from the Quraysh.

will make you know exactly what is hell? It does not leave a thing (but burns it), and it turns the skins black. It has nineteen guards. We have not placed as the guards of the Fire except angels, and We have fixed their number only as a trial for the disbelievers.»¹

These nineteen angels are enormous and have many helpers. When this *āyah* was revealed to Muḥammad (ﷺ), Abū Jahl made fun of it and said, "Muḥammad has only nineteen helpers!" Allāh (ﷻ) then revealed:

﴿وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ﴾ المدثر ٣١

«No one knows the number of your Lord's soldiers except Him.»²

This means that the angels are among Allāh's soldiers, that they are very large in number, and that He alone knows their count. Also, 'Abdullāh Bin Mas'ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يُوتَى بِجَهَنَّمَ يَوْمَئِذٍ هَذَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يُجْرُونَهَا.»

«Hell will be pulled on the Day of Judgment with seventy thousand ropes, each rope held by seventy

1. *Al-Muddaththir* 74:26-31.

2. *Al-Muddaththir* 74:31.

thousand angels.»¹

This means that a total of about five billion powerful angels will be in charge of hell.

There are many other *ḥadīths* telling about the great number of angels. For example, the Prophet (ﷺ) said that the heavens are completely filled with angels praying to Allāh. He also said that every day seventy thousand additional angels make *ḥajj* to al-Bayt-ul-Ma'mūr² in the seventh heaven. And he mentioned that there are angels with every human being: two of them write all what he does, others tell him to do good deeds, others protect him, and so on.³

Also, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَيْلَةُ الْقَدْرِ لَيْلَةٌ سَابِعَةٌ أَوْ تَاسِعَةٌ وَعِشْرِينَ، إِنَّ الْمَلَائِكَةَ تِلْكَ
الْلَّيْلَةَ فِي الْأَرْضِ أَكْثَرُ مِنْ عَدَدِ الْحَصَى.»

«Laylat-ul-Qadr (the Night of Decree) is the night of the twenty-seventh or twenty-ninth (of Ramaḍān). Surely, during it, the number of angels on earth is more than that of pebbles.»⁴

-
1. This was recorded by Muslim (2842) and at-Tirmithī.
 2. "Al-Bayt-ul-Ma'mūr" means the "The Full House of Worship". It is similar to the Ka'bah on earth. Angels go to it to worship Allāh.
 3. These *ḥadīths* will be presented later in the book.
 4. This was recorded by Aḥmad and Ibn Khuzaymah, and was verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* 2205).

Therefore, the number of angels is far more than what we can imagine.

Names of the Angels

We only know the names of very few angels. In this book, we only accept the names that are mentioned in the Qur'ān or authentic Sunnah. Thus, even though many people think that “Raḍwān”, “Izrā’īl”, and “Raḳīb and ‘Atīd” are names of angels, we do not adopt this because of the lack of evidence.

ANGELS THAT WE KNOW

In the Qur'ān, Allāh mentions the names of five angels: Jibrīl, Mikā’īl (or Mīkāl), Mālik, Hārūt, and Mārūt.

Among the angels that are mentioned by name in the *ḥadīths* of the Prophet (ﷺ) are Isrāfīl, Munkar, and Nakīr.

Some angels are mentioned in the Qur'ān or the Sunnah, but we are not told their names. For example, we are told about the Angel of Death, and the Angel of Mountains.

IS SATAN AN ANGEL?

Some people think that Iblīs¹ is an angel or that he used to be an angel because Allāh (ﷻ) says:

﴿وَإِذْ قُلْنَا لِلْمَلَكِ أَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١٧﴾﴾ طه

«And (mention) when We said to the angels, “Make *sujūd* before Ādam.” They all made *sujūd*—except for Iblīs,

1. Iblīs is a name for Satan.

who refused.»¹

But this *āyah* only tells us that Iblīs used to be with the angels. Another *āyah* clearly tells us that Iblīs was never an angel, but is actually from the *jinns*:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ

الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾ الكهف ٥٠

«And (mention) when We said to the angels, “make *sujūd* before Ādam.” They all made *sujūd*, except for Iblīs who was from the *jinns* and he disobeyed his Lord’s order.»²

CARRYING AN ANGEL’S NAME

Is it permissible to carry an angel’s name, such as Jibrīl, Mikā’īl, or Isrāfil? Many of the ‘*ulamā*’ (scholars) dislike this because the *salaf* (the early Muslims) did not name their children such names, and we should always follow their example. For the same reason, it is disliked to name a girl *Malak* or *Malāk*, both of which mean “angel”.

However, it is permissible to use names that are not specific to angels, such as *Mālik*, which means “owner”.

Where Are the Angels?

The angels usually stay in the heavens. They come down to Earth when Allāh orders them. They also take things up to the heavens, like the good deeds of

1. *Al-Baqarah* 2:34 and *Ṭāhā* 20:116.

2. *Al-Kahf* 18:50.

the people, and the souls of the dead. They sometimes come down in large numbers, as on *Laylat-ul-Qadr* (Night of Decree). Allāh (ﷻ) says about this:

﴿نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۖ الْقَدَرُ﴾

«The angels and the Spirit (Jibrīl) descend during it (*Laylat-ul-Qadr*) with all sorts of orders—by their Lord's permission.»¹

Do the Angels Die?

We do not know if the angels die during this life. Allāh did not tell us anything about this, and we may not say anything without knowledge.

But we know that at the end of time, the Last Day or the Dooms Hour, Allāh will make everyone die. He will remain by Himself. He will then give life back to everyone on the Day of Resurrection. Allāh (ﷻ) says:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ الْقَصَصُ ٨٨﴾

«Everything will perish except Allāh's Face.»²

Therefore, even the angels will die at that time.

Are the Angels Better than the Believers?

Who are better, the angels or the righteous believers? This is a controversial question that is of

1. *Al-Qadr* 97:4.

2. *Al-Qaṣaṣ* 28:88.

no real consequence. We present it here only because it is often raised by the scholars when discussing the angels.

The correct answer to this question is:

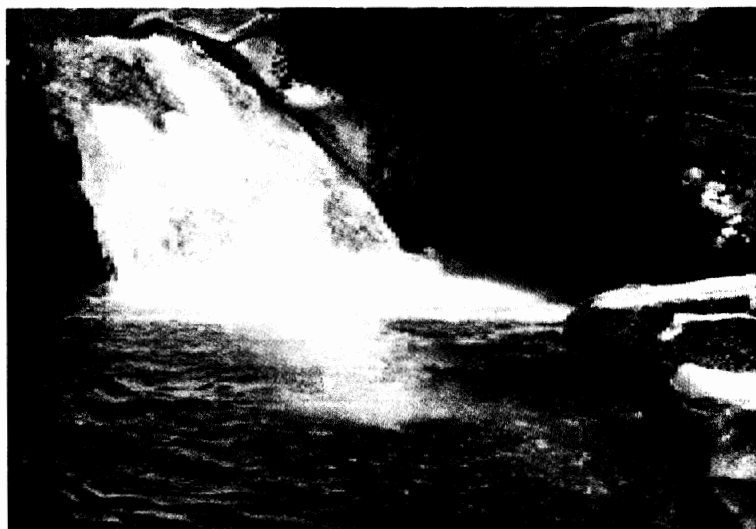
- a) In this life, humans continually sin and disobey Allāh, but the angels never sin and they always obey and worship Allāh. Because of this, we say that the angels are better than most people.
- b) In the hereafter, the righteous people will be better than the angels because they had passed the trial of this life. Allāh (ﷻ) has prepared for them great rewards in *Jannah*. When they enter it, large numbers of angels will welcome and serve them. Allāh (ﷻ) says:

﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ
فَنِعَمَ عُقْبَى الَّذِينَ الْكَانُوا﴾ الرعد

«(The righteous believers) will enter everlasting gardens of ‘Adn¹, together with those who were righteous of their fathers, wives, and children. The angels will come to them from every gate saying “*Salāmun ‘Alaykum*—peace be upon you, because you were patient! Your final home is surely

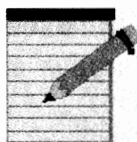
1. This is a name for the gardens of paradise.

excellent!"»¹



1. *Ar-Ra'd* 13:23-24.

Questions and Exercises



1. In the following table, check (✓) all true statements (1 point each):

#	Statement	✓
1.1	There are five pillars of faith.	
1.2	We do not have to believe in all of the pillars of faith.	
1.3	Belief in the angels is one of the pillars of faith.	
1.4	We can see the angels with binoculars.	
1.5	We know about the angels from the Qur'ān, the <i>ḥadīths</i> , and comic books.	
1.6	The angels were created before the people.	
1.7	The angels are better than people in this life.	
1.8	The angels serve the people of <i>Jannah</i> .	
1.9	We know the names of most angels.	
1.10	We can make up names for angels.	
1.11	The angels initially thought that it was not a good idea to create Ādam.	
1.12	The angels never die.	
1.13	Numerous angels come down to Earth on <i>Laylat-ul-Qadr</i> .	

#	Statement	✓
1.14	The angels count pebbles during <i>Laylat-ul-Qadr</i> .	
1.15	Iblīs was an angel.	
1.16	Iblīs refused to make <i>sujūd</i> to Ādam.	
1.17	Iblīs was obedient to Allāh.	
1.18	It is disliked to be named after angels.	
1.19	The angels say <i>salām</i> to the people of <i>Jannah</i> .	

2. Mention two benefits of learning about the angels (2 points):

①	
②	

3. Who besides Allāh knows the number of angels?
(Put a ✓ next to the correct answer; 2 points)

☐ The prophets

☐ The believers

☐ The angels

☐ No one

4. Where do the angels usually stay? (Put a ✓ next to the correct answer; 2 points)

☐ On other planets

☐ In caves

☐ In the heavens

☐ In the ocean

5. Mention the names of six angels (3 points):

①	④
②	⑤
③	⑥

6. On Judgment Day, hell will be pulled by (Put a ✓ next to the correct answer; 2 points):

<input type="checkbox"/> 5 thousand angels	<input type="checkbox"/> 5 million angels
<input type="checkbox"/> 5 billion angels	<input type="checkbox"/> nineteen angels

7. Some of the people of *Jannah* will be joined by their relatives. Explain briefly how this happens (3 points):

--

2. QUALITIES OF THE ANGELS

Allāh created the angels different from us. We cannot see them, hear them, touch them, or subject them to any of our human senses.

How then can we learn about the angels? Like other matters of *ghayb*¹, we learn about them from what Allāh tells us in His Book, or what the Prophet Muḥammad (ﷺ) tells us in his *ḥadīths*.

The Angels Vary in Status

There are many characteristics common to all angels. But this does not mean that all angels are identical. They vary in power, size, number of wings, and so on.

An important example of the diversity among the angels is that they are of different positions and status. Some of them are nearer to Allāh than others. Allāh (ﷻ) says:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ۚ وَإِنَّا لَنَحْنُ الصَّافُّونَ ۚ وَإِنَّا لَنَحْنُ ۝۱۶۵﴾

الْمُسَيِّحُونَ ﴿۱۶۶﴾ الصَّافَّاتِ

«(The angels say:) “Each one of us surely has a known place. And we surely are the ones who line up (for prayer before Allāh). And we surely

1. This refers to things beyond our human senses.

are the ones who glorify Allāh.”»¹

The best of angels are those who fought with the Muslims in the battle of Badr. Rāfi‘ Bin Khadīj (رضي الله عنه) reported that the Prophet (ﷺ) said:

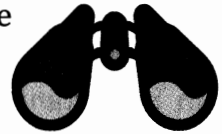
«أَتَانِي جِبْرِيلُ، فَقَالَ: "مَا تَعُدُّونَ مَنْ شَهِدَ بَدْرًا فِيكُمْ؟" قُلْتُ:

"خَيْرَانَا." قَالَ: "كَذَلِكَ هُمْ عِنْدَنَا خَيْرُ الْمَلَائِكَةِ."»

﴿Jibrīl came to me and said, “How do you view the Muslims who fought in the battle of Badr?” I replied, “They are the best among us.” He said, “We too recognize the angels who fought in it as the best.”»²

“Physical” Qualities of the Angels

Since the angels are part of *ghayb* that is beyond our physical world, they are not like anything we see around us. We have to keep this in mind when we discuss some of their qualities below. For example, we are told that they have wings, but this does not mean that their wings are similar to the wings of birds, bees, or airplanes.



THEY WERE CREATED FROM LIGHT

Allāh (ﷻ) created the angels from light. This is an example of how different they are from us and from other things that we know. ‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

1. *Aṣ-Ṣaffāt* 37:164-166.

2. This was recorded by al-Bukhārī (3992, 3994) and Ibn Mājah.

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَّارِجٍ مِنْ نَارٍ،
وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ.»

«The angels were created from light, the *jinns* were created from dark flames of fire, and Ādam was created from that which has been described to you (in the Qur'ān).»¹

Therefore, unlike the angels, Allāh (ﷻ) created the *jinns* from the smoke of fire. Some of the *jinns* are good, others are bad. We mentioned earlier² that Shaytān (Satan) is one of the *jinns*. In this life, we can neither see the angels nor the *jinns*.

THEY HAVE WINGS

The angels have wings. Some angels have two wings, some three, some four, and some many more. Allāh (ﷻ) says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى
أَجْنَحَةٍ مَثْنَى وَثُلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ﴾ ﷻ فاطر

«All praise is to Allāh, Creator of the heavens and Earth, who made the angels messengers with wings, two or three or four. He increases in the creation as He wills. Allāh surely has

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1. This was recorded by Muslim (2996).
 2. In Chapter 1.

power over all things.»¹

In particular, the Prophet (ﷺ) told us that Jibrīl has six-hundred wings!²

Do the angels have feathery wings like birds? We cannot say this because Allāh did not give us such knowledge.

THEY ARE POWERFUL

Some angels are stronger than anything we know in this world. For example, Allāh (ﷻ) tells us that only eight angels bear the greatest of His creation: His Throne:

﴿وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾ الحاقة

«The angels will cover all of heaven's corners. And, on that Day, eight (angels) will carry the Throne of your Lord above them.»³

Allāh (ﷻ) also tells us that the angels who are in charge of hell are extremely strong:

﴿عَلَيْهَا مَلَكُتُهُ غَلاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ

وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ التحريم

«In charge of it (hell) are angels who are harsh and powerful. They do not disobey Allāh in what He commands them, but do as they are

1. *Fāṭir* 35:1.

2. The *ḥadīth* about this will be cited in Chapter 4.

3. *Al-Ḥāqqah* 69:17.

commanded.»¹

THEY ARE LARGE

Some angels are larger than anything that we have seen. For example, the angels that carry Allāh's Throne are large beyond imagination. Jābir, Abū Hurayrah, and Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ،
مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ، يَقُولُ:
"سُبْحَانَكَ حَيْثُ كُنْتُ."»

<I have (Allāh's) permission to tell you about one of the angels who carry the Throne. His feet are on the lowest ground and he supports the Throne with his forehead. It takes a bird seven hundred years to travel from his earlobe to his shoulder. He (constantly) says, "Exalted are You (O Allāh) where you Are.">²

THEY ARE BEAUTIFUL

The guards of hell and other angels of punishment are harsh and stern because this is part of their job.

But angels usually have a good appearance. This truth is commonly known and accepted by people.

1. *At-Taḥrīm* 66:6.

2. This was recorded by Abū Dāwūd and aṭ-Ṭabarānī, and was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 150-151). See also *aḍ-Ḍaʿīfah* 6923 for incorrect versions of this ḥadīth.

For example, the wealthy women at the time of the prophet Yūsuf (عليه السلام) thought that he was so handsome that he must be an angel. Allāh (ﷻ) says about them:

﴿وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾ ﴿٣١﴾ يوسف

«They said, “Perfect is Allāh! This is not a human being. This is only a noble angel.»¹

In particular, Jibrīl is a good-looking angel. Allāh (ﷻ) says about him:

﴿عَلَّمَهُ شَدِيدُ الْقُوَى ذُو مِرَّةٍ فَاسْتَوَى﴾ ﴿٥﴾

﴿وَهُوَ بِالْأُفُقِ الْأَعْلَى﴾ ﴿٧﴾ النجم

«It (the Qur’ān) is taught to him (to Muḥammad) by one (angel) of great might. He had a beautiful form², as he appeared in the upper horizon.»³

THEIR COLOR

Many ignorant people think that all angels are white in color. However, we learn from the Sunnah that when the angels would appear to some people in this world, they would have colors that fit the occasion. When the Prophet (ﷺ) saw Jibrīl for the first time, Jibrīl was dressed in green⁴. Munkar and

1. Yūsuf 12:31.

2. This is Ibn ‘Abbās’s (رضي الله عنه) explanation for the Arabic word ‘mirrah’.

3. An-Najm 53:5-7.

4. The ḥadīth about this will be cited in Chapter 4..

Nakīr are blue-black in color.¹ The angels of death come to the believers with white faces, and to the disbelievers with dark faces.²

THEY DO NOT BECOME HUNGRY, TIRED, OR BORED

The angels are always busy obeying Allāh's commands. Yet, they never need sleep or rest. They are never tired from worshiping and obeying Allāh, as He (ﷻ) says:

﴿فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِالْأَيْلِ

وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ﴾ (٣٨) فصلت

«If they refuse (to obey), then those (angels) who are near your Lord glorify Him by night and by day, and they do not become weary.»³

THEY DO NOT EAT

Even though we cannot survive without food, Allāh (ﷻ) created the angels so that they never have to eat!

For example, Allāh (ﷻ) sent angels to tell Ibrāhīm (ﷺ) that his wife will bear a boy called Ishāq. The angels came to him in the form of men. Thinking that they were ordinary guests, he hurried to honor and feed them, and he quickly cooked a fat calf and placed it before



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1. The *ḥadīth* about this will be cited in Chapter 4.
 2. A detailed discussion of this is presented in the Author's book, *Life in al-Barzakh*.
 3. *Fuṣṣilat* 41:38.

them. They refused to eat, which annoyed Ibrāhīm (عليه السلام). But they told him not to worry, because they were angels sent by Allāh to him, and also to punish Lūṭ's people:

﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾﴾ هود

«Surely, our messengers came to Ibrāhīm with the good news (of a baby). They said, “*Salām*,” and he said, “*Salām*.” He quickly brought a fat calf. When he saw that they did not extend their hands to it (to eat), he disliked that and expected some evil from them. They said, “Do not worry! We are only sent to (punish) the people of Lūṭ.”»¹

THEY TRAVEL FAST

The angels travel very fast. They travel between the heavens and Earth in a short time, bringing down Allāh's orders, taking up records of our deeds, and so on.

The angels must then be faster than horses, rockets, sound, light, or anything else that we know. In our physical world, we say that nothing can travel faster than light. But the angels are not controlled by the laws of this world. Allāh (ﷻ) is the Creator of

1. Hūd 11:69-70.

the world and its laws. He gives the angels speeds and powers that suit their missions.

THEY TAKE DIFFERET FORMS

The angels can change their form whenever Allāh wants them to do so. For example, Jibrīl (عليه السلام) often came to the Prophet (ﷺ) and his companions in the form of a man, just as the angels came to Ibrāhīm (عليه السلام) as men. And Allāh (ﷻ) tells us that Jibrīl (عليه السلام) came to Maryam in the form of a man:

﴿وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْفِيًّا (١٦)
فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا
سَوِيًّا (١٧) قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (١٨) قَالَ إِنَّمَا
أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (١٩)﴾ مريم

«And mention in the Book the story of Maryam, when she stayed away from her family in an eastern place (for worship) and set a curtain between her and them. We sent to her Our Spirit (Jibrīl) who appeared to her as a perfect human. She said, “I surely ask the Most Merciful to protect me from you—and you should fear Allāh.” He said, “Indeed, I am nothing but a Messenger from your Lord to grant you a good son.”»¹

1. Maryam 19:16-19.

THEY DO NOT HAVE GENDER

We talk about the angels using the male gender: “he”, “his”, “him”, and so on. But this does not mean that the angels are male—nor are they female.

The disbelievers during the Prophet's (ﷺ) time said that the angels were the daughters of Allāh. It is not right to say that Allāh should have a child, whether male or female, because He is the Lord and Owner of everything. He does not have a child, nor does he need one. Allāh (ﷻ) says about the disbelievers:

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا
خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ﴾ الزخرف

«They say that the angels, who are servants of the Most Merciful, are females. Did they witness their creation? Their saying will be recorded, and they will be questioned about it (on the Day of Judgment)!»¹

Furthermore, we cannot say that the angels marry or have children, because nothing like this is mentioned in the Qurʾān or Sunnah.

SOME ANIMALS CAN SEE THEM

The animals can see or hear some things better than the people. Sometimes, the animals can see the angels. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

1. Az-Zukhruf 43:19.

« إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ (مِنَ اللَّيْلِ) فَسَلُّوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ
مَلَكًا. وَإِذَا سَمِعْتُمْ نَهيقَ الْحَمِيرِ (مِنَ اللَّيْلِ) فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ،
فَإِنَّهَا رَأَتْ شَيْطَانًا. »

«When you hear (at night) a rooster's crowing, ask Allāh for His favor, because it saw an angel. And when you hear (at night) a donkey's braying, ask Allāh to protect you from Satan, because it saw a devil.»¹

Character of the Angels

Allāh (ﷻ) chose the angels to be among the best of His creation. He gave them the best character and behavior. Allāh (ﷻ) says:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِبْرَاهِيمَ﴾

اللَّهُ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾ الحج

«Allāh chooses messengers from among the angels and from among the people. Indeed, Allāh is Hearing and Seeing.»²

THEY ARE NOBLE AND GOOD

Allāh (ﷻ) made the angels a most noble and good creation. They are obedient and precise in fulfilling His commands. Thus, Allāh (ﷻ) entrusted them with the delivery of His messages to the prophets.

1. This was recorded by al-Bukhārī (3303) and Muslim (2729). The restriction of (night) is taken from *al-Adab-ul-Mufrad* 525.
2. *Al-Hajj* 22:75.

He also entrusted them to care for the Qur'ān that is in the heavens.¹ Allāh (ﷻ) says:

﴿بِأَيْدِي سَفَرَةٍ ۝ كِرَامٍ بَرَرَةٍ ۝ عَبَسَ﴾

«It (the Qur'ān) is (carried) in the hands of messengers (angels) who are noble and good.»²

A person who is good in reading the Qur'ān will be with those righteous angels. Our Mother 'Ā'ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيُتَعَتِعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ.»

«A person who is skillful (or good) in reading the Qur'ān is with the noble and good messengers (of the angels). And a person who stammers and has difficulty when reading the Qur'ān receives a double reward.»³

THEY KNOW AS MUCH AS ALLĀH TEACHES THEM

The angels receive their knowledge from Allāh (ﷻ). They cannot know more than what He teaches them, nor do they know any less than that. Allāh (ﷻ) says about them:

﴿قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۝ الْبَقَرَةُ ٣٢﴾

1. The Qur'ān is preserved in al-Lawḥ-ul-Maḥfūz, which is with the angels in the heavens. This is discussed in *Knowing Allāh's Books*, the third book of the *Īmān Made Easy* series.
2. 'Abasa 80:15-16.
3. This was recorded by al-Bukhārī (4937) and Muslim (798).

«They said, “Glory be to You! We only know what You teach us.”»¹

THEY LIKE TO LISTEN TO *QUR'ĀN*

The angels like to listen to good things and hate hearing bad things. They like to listen to *Qur'ān* and to the praise of Allāh. They hate listening to music, lies, and other things taught by *Shaytān*.

When the *Qur'ān* is recited nicely and sincerely to please Allāh, the angels come close to listen to it. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ،
وَيَتَذَكَّرُونَ مِنْهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمُ الرَّحْمَةُ
وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.»

«When a group of people meet in one of Allāh's houses (or *masjids*) to recite Allāh's Book and study it, peace descends over them, mercy flows among them, the angels surround them, and Allāh praises them to those (angels) who are close to Him.»²

One of the *ṣaḥābah* called Usayd Bin Ḥuḍayr (رضي الله عنه) was once reciting *Sūrat al-Baqarah* at night while his horse was tied beside him. The horse suddenly became uneasy and started jumping. When he stopped



1. *Al-Baqarah* 2:32.

2. This was recorded by Muslim (2699).

reciting, the horse became quiet. When he resumed reciting, the horse became uneasy again. After repeating this a few times, he stopped reciting and looked up. He was amazed to see right above him something that looked like a big cloud of bright lamps rising up in the sky. The next morning, he told the Prophet (ﷺ) about this, and the Prophet (ﷺ) said:

«تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ، وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَرَاهَا

النَّاسُ مَا تَسْتَرِي مِنْهُمْ.»

«Those were angels who came to listen to your reading. Had you kept on reciting until morning, they would have remained visible for the people to see them!»¹

‘Alī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ الْعَبْدَ إِذَا تَسَوَّكَ، ثُمَّ قَامَ يُصَلِّي، أَتَاهُ الْمَلَكُ خَلْفَهُ، يَسْتَمِعُ

الْقُرْآنَ وَيَدْنُو، فَلَا يَزَالُ يَسْتَمِعُ وَيَدْنُو حَتَّى يَضَعَ فَاهُ عَلَى فِيهِ، فَلَا

يَقْرَأُ آيَةً إِلَّا كَانَتْ فِي جَوْفِ الْمَلِكِ، فَطَهَّرُوا أَفْوَاهَكُمْ لِلْقُرْآنِ.»

«When a person uses *siwāk*² and then stands for the night prayer, an angel comes and stands behind him. The angel listens to the Qur’ānic recitation and slowly moves closer. He continues to listen and move closer until he

1. This was recorded by al-Bukhārī (5018).

2. A stick used to brush the teeth and give the mouth a nice smell.

finally places his mouth against the mouth of the person. Every *āyah* that the person recites thereafter would go into the angel. Thus, clean your mouths for reciting Qur'ān.¹

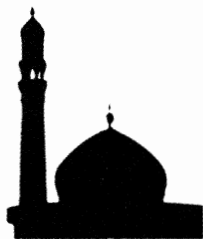
This shows the importance of standing in the prayer with nice smelling breath. If we then properly recite Qur'ān, an honorable guest, an angel, would come to us and receive our recitation straight into his mouth so as to take it up to the heavens.

THEY LIKE TO LISTEN TO THIKR

The angels like to go to places where Allāh (ﷻ) is mentioned and praised.² Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا كَانَ يَوْمُ الْجُمُعَةِ، وَقَفَتِ الْمَلَائِكَةُ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ، يَكْتُبُونَ الْأَوَّلَ فَلِأَوَّلٍ. فَإِذَا خَرَجَ الْإِمَامُ، طَوُّوا صُحُفَهُمْ، وَجَاؤُوا يَسْتَمِعُونَ الذِّكْرَ.»

«On *Jumu'ah* (Friday), the angels stand at each of a *masjid's* doors, writing the names of those who come first and those who come next. When the *imām* arrives (to start the *khuṭbah*), they fold up



1. This was recorded by al-Bayhaqī and al-Bazzār. It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1213 and *Ṣaḥīḥ-ut-Targhīb* 215).
2. Remembering and praising Allāh is called thikr.

their sheets and come inside to listen to the thikr.»¹

Also, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ، فَضُلَّاءٌ عَنْ كِتَابِ النَّاسِ،
يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَعَالَى
تَنَادَوْا: "هَلُمُّوا إِلَى بُغْيَتِكُمْ." فَيَجِئُونَ فَيُحْفِقُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى
السَّمَاءِ الدُّنْيَا. »

«Other than the angels who record the deeds of people, there is a group of Allāh's angels who travel over the earth. They search for the people who mention Allāh (ﷻ). When they find a group of people doing this, they call each other, "Here is what you are looking for." Then they come and cover that group with their wings until they are stacked up to the lowest heaven.»

«فَيَسْأَلُهُمُ اللَّهُ، وَهُوَ أَعْلَمُ مِنْهُمْ: "مَا يَقُولُ عِبَادِي؟" فَيَقُولُونَ:
"يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُحَمِّدُونَكَ، وَيُمَجِّدُونَكَ،
وَيَسْأَلُونَكَ،" فَيَقُولُ: "هَلْ رَأَوْنِي؟" فَيَقُولُونَ: "لَا"، فَيَقُولُ: "
فَكَيْفَ لَوْ رَأَوْنِي؟" فَيَقُولُونَ: لَوْ رَأَوْنَا لَكُنَّا أَشَدَّ لَكَ عِبَادَةً
وَتَحْمِيدًا وَتَسْبِيحًا وَتَمْجِيدًا.»

1. This was recorded by al-Bukhārī (929, 3211) and Muslim (850).

«Allāh (ﷻ) then asks them—although He knows better than them, “What are My worshipers saying?” They reply, “They exalt You, revere You, praise You, glorify You, and beg of You.”

Allāh (ﷻ) then asks, “Have they seen Me?” The angels reply, “No.” Allāh (ﷻ) says, “What would they have done if they could see Me?” The angels reply, “They would then be even busier in their worship, praise, exaltation, and glorification of You.”»

«فَيَقُولُ: "فَأَيَّ شَيْءٍ يَطْلُبُونَ؟" فَيَقُولُونَ: "يَطْلُبُونَ الْجَنَّةَ." فَيَقُولُ:

"وَهَلْ رَأَوْهَا؟" فَيَقُولُونَ: "لَا،" فَيَقُولُ: "فَكَيْفَ لَوْ رَأَوْهَا؟"

فَيَقُولُونَ: "لَوْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا."»

«Then Allāh asks, “What do they ask of Me?” The angels reply, “They ask for *Jannah*.” Allāh says, “Have they seen it?” They reply, “No.” Allāh says, “What would they have done if they had seen it?” The angels reply, “Had they seen it, they would desire it more eagerly, and would work harder to reach it.”»

فَيَقُولُ: "وَمِنْ أَيِّ شَيْءٍ يَتَعَوَّذُونَ؟" فَيَقُولُونَ: "مِنَ النَّارِ." فَيَقُولُ:

"وَهَلْ رَأَوْهَا؟" فَيَقُولُونَ: "لَا." فَيَقُولُ: "فَكَيْفَ لَوْ رَأَوْهَا؟"

فَيَقُولُونَ: "لَوْ رَأَوْهَا، كَانُوا أَشَدَّ مِنْهَا هَرَبًا، وَأَشَدَّ مِنْهَا خَوْفًا."»

«Then Allāh asks, “From what thing do

they seek My protection?" The angels reply, "They seek protection from the Fire." Allāh says, "Have they seen it?" They reply, "No." Allāh says, "What would they have done if they had seen it?" The angels answer, "Had they seen it, they would have been keener to run away from it and to fear it."›

«فَيَقُولُ: "إِنِّي أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. " فَيَقُولُونَ: "فَإِنْ فِيهِمْ فَلَانَا الْخَطَاءَ، لَمْ يُرِدْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ. " فَيَقُولُ: "وَلَهُ غَفَرْتُ. هُمْ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ. "»

Then Allāh (ﷻ) says, "Be My witnesses: I forgive them!" The angels say, "But among them is so-and-so, a sinner who did not wish to be of them. He only came to them for a need of his." Allāh (ﷻ) says, "I forgive him too. He who sits with those people cannot be a loser."›¹

This shows how blessed a person would be if he is able to sit and listen to the *thikr* so that the angels would encircle him and tell Allāh (ﷻ) about him.

THEY ARE SHY

The angels are shy of the righteous believers. They love them, respect them, and show humbleness in their presence. The Prophet (ﷺ) explained to his

1. This was recorded by al-Bukhārī (6408) and Muslim (2689).

companions how the angels respected ‘Uthmān Bin ‘Affān (رضي الله عنه). ‘Ā’ishah (رضي الله عنها) reported that he (ﷺ) said:

«أَلَا أَسْتَحْيِي مِنْ رَجُلٍ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ؟»

«Should I not be shy of this man, when even the angels are shy of him?»¹

THEY HATE BAD SMELLS

The angels are displeased and offended by ugly things that normal humans dislike, such as bad smells, spit, filth, and so on. Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:



«مَنْ أَكَلَ الثُّومَ وَالْبَصَلَ وَالْكُرَّاثَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ

الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ.»

«When a person eats garlic, onion, or other bad-smelling food, he should not come near our masjid. Surely, the angels dislike the same things that human beings dislike.»²

THEY DISLIKE DOGS, PICTURES, AND BELLS

The angels do not enter houses that have dogs, bells, or pictures of human beings or animals. ‘Ā’ishah, Maymūnah, Ibn ‘Umar, and Abū Talḥah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ كَلْبٌ أَوْ صُورَةٌ.»

«Surely, the angels do not enter into a

1. This was recorded by Muslim (2401).

2. This was recorded by al-Bukhārī (854) and Muslim (564).

house that has a dog or a picture.»¹

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ أَوْ جَرَسٌ.»

«The angels do not accompany travelers who have with them a dog or a bell.»²

‘Ā’ishah, Umm Ḥabībah, and Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

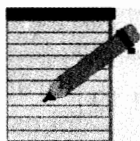
«لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ (أَوْ تَصْحَبُ رُفْقَةً فِيهِمْ) جَرَسٌ.»

«The angels do not enter into a house (or accompany travelers) where there is a bell.»³

Thus, if we want the angels to remain around us, we should avoid things that offend or displease them.

-
1. This was recorded by al-Bukhārī (3224-3227) and Muslim (2105-2106).
 2. This was recorded by Muslim (2113), Abū Dawūd, and others. There are similar reports from other *ṣaḥābah* including ‘Ā’ishah, Umm Ḥabībah, Anas, and Ibn ‘Umar (رضي الله عنه).
 3. This was recorded by Abū Dāwūd and an-Nasā’ī. It was verified to be authentic by al-Albānī (*Ṣaḥīḥ-ut-Targhīb* 3117-3121).

Questions and Exercises

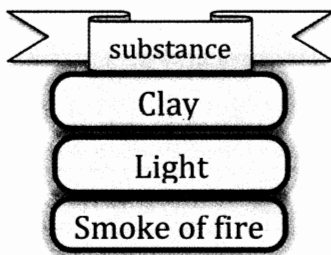
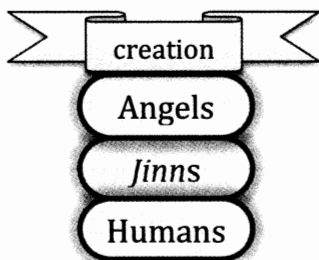


1. In the following table, check (✓) all true statements (1 point each):

#	Statement	✓
1.1	The <i>jinn</i> s are different from the angels.	
1.2	All angels have two wings.	
1.3	Some angels are better than others.	
1.4	The best <i>ṣaḥābah</i> are those who fought in Badr.	
1.5	The angels are very strong.	
1.6	The wings of angels are full of feathers.	
1.7	Some angels are huge.	
1.8	Most of the angels are male.	
1.9	Allāh has no children.	
1.10	The angels are white in color.	
1.11	The angels are beautiful.	
1.12	The angels sit down when they eat or drink.	
1.13	The angels sleep on their right side.	
1.14	All angels are identical.	
1.15	When the angels are bored, they play chess.	
1.16	Jibrīl came to Maryam in the form of a man.	
1.17	The angels gave Ibrāhīm good news.	
1.18	The angels took good news to the people of Lūṭ.	

#	Statement	✓
1.19	Ibrāhīm's guests refused to eat the meat because it was not well cooked.	
1.20	The angels can travel very fast.	
1.21	The animals can sometimes see the angels.	
1.22	The animals cannot see the <i>jinns</i> .	
1.23	The angels can appear in the form of people.	
1.24	Jibrīl is the angel with the most children.	
1.25	The angels like to listen to Qur'ān and <i>thikr</i> .	
1.26	The angels know only what Allāh teaches them.	
1.27	The angels are noble and good.	
1.28	The angels like to listen to soft music and singing.	
1.29	The angels are shy of good people.	
1.30	On <i>Jumu'ah</i> , the angels write the names of the people who come early to the <i>masjid</i> .	
1.31	The angels like the ringing of bells.	
1.32	The angels do not enter into a house that has a dog or a picture.	
1.33	The angels hate the smell of onions, garlic, cigarettes, and other bad smells.	
1.34	It is important to have nice breath when reciting Qur'ān.	

2. Use arrows (→) to match between the types of creation (left) and the substance from which they were created (right) (3 points):



3. Answer the following questions regarding the angels who travel over the earth (10 points):

① When do they call each other?

② What do they do to those mentioning Allāh?

③ What would the believers have done if they saw Allāh?

④ What would the believers have done if they saw Jannah?

⑤ What would the believers have done if they saw the Fire?

4. Answer the following questions regarding Usayd Bin Hudayr (ؓ) (6 points):

1 Why did he stop reciting Qur'ān?

2 What did he see in the sky?

3 What would have happened if he had kept reading?

5. The number of angels who will carry the Throne on Judgment Day is (check ✓ the correct answer; 2 points):

☐ 8 million

☐ 8 thousand

☐ 8 only

3.

WHAT THE ANGELS DO

In the last chapter, we focused on the angels' qualities. In this chapter, we focus on actions that are common to all angels. In the next chapter, we discuss actions specific to certain angels.

How the Angels Behave with Allāh

THEY ARE CLOSE TO ALLĀH

The angels are among the best of Allāh's creation. Because of this, He gave them important duties and allowed many of them to be close to Him. Allāh (ﷻ) says:

﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ﴾

﴿وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ﴾ النساء ١٧٢

«Al-Masih¹ will never refuse to be a servant to Allāh, nor will the angels who are near (to Allāh).»²

THEY CONSTANTLY WORSHIP AND GLORIFY ALLĀH

The angels constantly worship Allāh, praying to Him, glorifying Him, praising Him, making *hajj* (pilgrimage) to al-Bayt-ul-Ma'mūr, and so on. Allāh (ﷻ) says:

﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ﴾

1. Al-Masih (or the Messiah) is a name for Īsā (or Jesus).

2. *An-Nisā'* 4:172.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ ﴿٢١﴾ الْأَنْبِيَاءُ

«Those (angels) near Him are never too proud to worship Him, nor do they become tired (of the worship). They exalt Him night and day without reducing their worship.»¹

The Prophet (ﷺ) explained what the angels say in their exaltation:

«أَفْضَلُ الذِّكْرِ مَا اصْطَفَى اللَّهُ لِمَلَائِكَتِهِ: "سُبْحَانَ اللَّهِ وَبِحَمْدِهِ."»

«The best way kind of *thikr* is that which Allāh chose for His angels, "Subhān-Allāhi wa-bi-ḥamdih—Glory be to Allāh, and praise be to Him.»²

THEY PRAY IN STRAIGHT LINES

The angels pray to Allāh (ﷻ) in straight lines, just as we should. Allāh (ﷻ) says:

﴿وَالصَّفَّاتِ صَفًّا ۝١﴾ فَالزَّجَرَتِ زَجْرًا ۝٢﴾ فَالْتَلَيْتِ ذِكْرًا ۝٣﴾ ﴿٢٠﴾

الصفات

«By the angels who are lined up in rows (before Allāh), and who drive (the clouds) along, and who recite the Qurʾān ...»³

Jābir Bin Samurah (رضي الله عنه) reported that the Prophet (ﷺ) once told his companions:

1. *Al-Anbiyā'* 21:19-20.
2. This was recorded by Muslim (2731) from Abū Tharr (رضي الله عنه).
3. *Aṣ-Ṣaffāt* 37:1-3.

«أَلَا تَصْفُونَ كَمَا تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ يُتِمُّونَ الصُّفُوفَ
الْأَوَّلَ فَالْأَوَّلَ وَيَتَرَاصُّونَ فِي الصَّفِّ.»

«Don't you like to line up like the angels line up before their Lord? They complete the first row, then the next; and they pack together in the rows.»¹

THEY MAKE *SUJŪD* TO ALLĀH

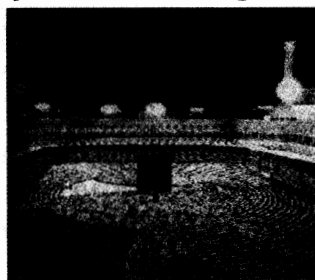
The angels pray to Allāh standing, bowing, and making *sujūd*. Anas and Ḥakīm Bin Ḥizām (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَطَّتِ السَّمَاءُ، وَيَحِقُّ لَهَا أَنْ تَتَّطَّ، مَا فِيهَا مَوْضِعُ شِبْرِ إِلَّا وَعَلَيْهِ
مَلَكٌ سَاجِدٌ أَوْ قَائِمٌ يُسَبِّحُ اللَّهَ بِحَمْدِهِ.»

«The heavens have squeaked (from weight), and they have the right to squeak. There is not even a span² but that it has an angel in *sujūd* or standing (in prayer), exalting and praising Allāh.»³

THEY GO FOR *HAJJ*

The angels visit al-Bayt-ul-Ma'mūr to worship Allāh (ﷻ). Every day, seventy thousand of them



1. This was recorded by Muslim (430) and others.
2. A span is approximately nine inches (22 cm).
3. This was recorded by aṭ-Ṭaḥāwī, aṭ-Ṭabarānī, and others. It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 852 and *Ṣaḥīḥ-ul-Jāmi'* 1020).

enter it and never come back again until the Day of Judgment. Anas (رضي الله عنه) reported that the Prophet Muḥammad (ﷺ) said:

«الْبَيْتُ الْمَعْمُورُ فِي السَّمَاءِ السَّابِعَةِ، يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ
مَلَكٍ يُصَلُّونَ فِيهِ، ثُمَّ لَا يَعُودُونَ إِلَيْهِ.»

«Al-Bayt-ul-Ma'mūr is in the seventh heaven. Seventy thousand angels enter it every day to pray, and (after leaving) they never return to it.»¹

THEY FEAR ALLĀH

Allāh deserves to be feared; and the angels know Him so well that they truly fear Him. Allāh (ﷻ) says:

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ
وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٥٠﴾﴾ النحل

«To Allāh bow (in *sujūd*) all the living creatures in the heavens and on Earth. The angels do too, without any arrogance. They fear their Lord above them, and they do as they are commanded (by Him).»²

The Prophet (ﷺ) describes Jibrīl's fear of Allāh:

«مَرَرْتُ بِجِبْرِيلَ لَيْلَةَ أُسْرِيَ بِيَ بِالْمَلَأِ الْأَعْلَى، وَهُوَ كَالْحُلْسِ

1. This was recorded by al-Bukhārī (3207) and Muslim (162).

2. *An-Naḥl* 16:49-50.

الْبَالِي مِنْ خَشْيَةِ اللَّهِ عَزَّ وَجَلَّ.

«On the night of *Isrā'*, I passed by the highest angels. Jibrīl looked like a worn-out rug from fearing Allāh (ﷺ).»¹

THEY OBEY ALLĀH

We have seen that the angels are most obedient to Allāh (ﷻ) and never disobey Him. Allāh also says:

﴿بَلْ عِبَادٌ مُكْرَمُونَ ۖ لَا يَسْقُونَهُ إِلَّا أَلْفَوْا بِالْقَوْلِ ۖ وَهُمْ بِأَمْرِ رَبِّهِمْ يَغْمُونَ﴾ (٢٧) ﴿الْأَنْبِيَاءُ﴾

«They are only honored servants (to Allāh). They cannot speak before Him, and they act by His command.»²

THEY LOVE WHAT ALLĀH LOVES AND HATE WHAT HE HATES

The angels love what Allāh loves and hate what He hates. So they love the people whom Allāh (ﷻ) loves and hate those whom He hates. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: "إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ." فَيَحِبُّهُ جِبْرِيلُ. ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: "إِنَّ اللَّهَ تَعَالَى يُحِبُّ فُلَانًا فَأَحِبُّوهُ." فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ. وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ:

1. This was recorded by at-Ṭabarānī (in *al-Awsat*) and al-Bazzār from Jābir (رضي الله عنه). It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 2289).
2. *Al-Anbiyā'* 21:26-27.

"إِنِّي أُبْغِضُ فَلَانًا فَأَبْغِضُهُ. "فَيَبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: "إِنَّ اللَّهَ يُبْغِضُ فَلَانًا فَأَبْغِضُوهُ، "فَيَبْغِضُونَهُ. ثُمَّ تَوَضَّعَ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ."

«Indeed, when Allāh loves a (good) person, He calls to Jibrīl (جِبْرِيلُ), "I love so-and-so, so love him." Jibrīl loves him and calls out in the heavens, "Allāh loves so-and-so, so love him." The heavens' angels love him, and acceptance is laid down for him on Earth.

And when Allāh hates a (bad) person, He calls to Jibrīl, "I hate so-and-so, so hate him." Jibrīl then hates him and calls out in the heavens, "Allāh hates so-and-so, so hate him." The angels of the heavens hate him, and hatred is laid down for him on Earth.»¹

We saw earlier that the angels also love the gatherings that Allāh (ﷻ) loves. They like to accompany those who pray, recite Qur'ān, mention Allāh, or do other good deeds.

From this, we see the great falsehood of the myth about an angel of love called Cupid. He is pictured as a young naked boy carrying a bow and arrows. When he shoots an arrow at two individuals, they

1. This was recorded by Muslim (2637). Al-Bukhārī only recorded the first part about love (3209).

immediately fall in love. True angels only love and bring love with Allāh's permission.

THEY ONLY DESCEND WITH ALLĀH'S PERMISSION

The angels cannot descend from the heavens whenever they wish, but only when Allāh (ﷻ) tells them. Ibn 'Abbās (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said to Jibrīl, «أَلَا تَزُورُنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» **«Why don't you visit us more often?»** Allāh (ﷻ) then revealed:

﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ مريم ٦٤

«We (angels) only descend by your Lord's command. To Him belongs that which is before us and that which is behind us.»^{1 2}

The Angels with the People

THEY BRING DOWN ALLĀH'S MESSAGES

Allāh (ﷻ) selected the angels for a very great and noble job, which is taking His commands and teachings to the people. Allāh (ﷻ) says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا﴾ فاطر ١

«All praise is to Allāh, the Creator of the heavens and Earth, the One who has made the angels messengers ...»³

The angels deserved this great responsibility because of their wonderful qualities that we discussed earlier.

1. Maryam 19:64.

2. This was recorded by al-Bukhārī (3218).

3. Fāṭir 35:1.

THEY BLOW LIFE INTO PEOPLE AND RECORD THEIR FUTURE

While we are in our mother's womb, Allāh (ﷻ) sends an angel to blow life into us and write important things from our future. Ibn Mas'ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ إِلَيْهِ مَلَكًا، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ.»

«The creation of each one of you is brought together in his mother's womb for forty days as a seed, then as a clot for as long, then as a lump (of flesh) for as long. Allāh then sends an angel who is commanded to blow the soul into him and write down four things: his sustenance, life-span, deeds, and whether he will be miserable or happy.»¹

THEY WRITE WHAT THE PEOPLE DO

There are angels who stay with us at all times. They record all what we do, whether good or bad. Allāh (ﷻ) says:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا

لَدَيْهِمْ يَكْتُمُونَ ﴿٨٠﴾﴾ الزخرف

1. This was recorded by al-Bukhārī (3208) and Muslim (2643).

observer ready (to write it).»¹

The angel on the left gives a person a chance to repent from his sin before he records it for him. Abū Umāmah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ صَاحِبَ الشَّامِلِ لَيَرْفَعُ الْقَلَمَ سِتَّ سَاعَاتٍ عَنِ الْعَبْدِ الْمُسْلِمِ الْمُخْطِئِ، فَإِنْ نَدِمَ وَاسْتَغْفَرَ اللَّهَ مِنْهَا أَلْفَاها، وَإِلَّا كُتِبَتْ وَاحِدَةً.»

«Indeed, the angel on the left lifts the pen for six hours off a sinful Muslim. If he then regrets and seeks Allāh's forgiveness for his sin, the angel drops it. Otherwise, he records it as one sin.»²

Similar to a *ḥadīth* that we cited earlier³, Abū Umāmah (رضي الله عنه) also reported that the Prophet (ﷺ) said:

«إِنَّ الْمَلَائِكَةَ لَيَقُومُونَ يَوْمَ الْجُمُعَةِ عَلَى أَبْوَابِ الْمَسْجِدِ، مَعَهُمُ الصُّحُفُ، يَكْتُبُونَ النَّاسَ الْأَوَّلَ وَالثَّانِي وَالثَّالِثَ، حَتَّى إِذَا خَرَجَ الْإِمَامُ طُوِيَتِ الصُّحُفُ.»

«On *Jumu'ah* (Friday), the angels stand at the doors of the *masjid* holding records. They write the names of those who come first and second and third. When the *imām* arrives (to give the

1. *Qāf* 50:17-18.

2. This was recorded by aṭ-Ṭabarānī, al-Bayhaqī, and Abū Nu'aym, and was verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* 1209 and *Ṣaḥīḥ-ul-Jāmi'* 2097).

3. In Chapter 2.

***khuṭbah*), they fold up the records.¹**

When we realize that there are two angels seeing and writing all that we do, this will encourage us to do more good deeds and avoid sinning.

The Angels with the Believers

The angels are friends of the believers. They do everything they can in order to help and protect them.

THEY MAKE *DU'Ā* FOR THE BELIEVERS

The angels make *du'ā* for the believers. They also make *du'ā* for the believers who perform specific acts of worship. We will see examples in the following.

Making general *du'ā* for the believers. The angels ask Allāh to forgive the believers, protect them from punishment, and admit them into *Jannah*. Allāh (ﷻ) says:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْحَجِيمِ ﴿٧﴾ رَبَّنَا
وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ
السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ

1. This was recorded by *Aḥmad* and *aṭ-Ṭabarānī*, and was verified to be *ḥasan* by *al-Albānī* (*Ṣaḥīḥ-ut-Targhīb* 710 and *Ṣaḥīḥ-ul-Jāmi'* 1958).

أَلْفَوْزُ الْعَظِيمُ ﴿٩﴾ غَافِرٌ

«The angels who carry the Throne and those around it exalt and praise their Lord, believe in Him, and seek forgiveness for the believers (saying), "Our Lord, You surround all things with mercy and knowledge; forgive those who repent and follow Your way, and protect them from the punishment of the great Fire. Our Lord, admit them to the Gardens of 'Adn that You have promised them and whoever was righteous of their parents, spouses, and children—You surely are the Mighty and Wise. And protect them from all harm, for, anyone whom You protect from harm on that Day will surely receive Your mercy; that is the great success."»¹

Making *du'ā'* for those who await the prayers.
The angels make *du'ā'* for a person who goes to the *masjid* early and waits for the prayer to start. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي مُصَلَّاهُ يَنْتَظِرُ الصَّلَاةَ، وَتَقُولُ الْمَلَائِكَةُ: "اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ." حَتَّى يَنْصَرِفَ، أَوْ يُجِدَّ.»

«A person remains (as though) in prayer while he sits in the *masjid*

1. Ghāfir 40:7-9.

waiting for the prayer. The angels continue to say, "O Allāh, forgive him; O Allāh, have mercy on him," until he leaves or breaks his *wuḍū'*.¹

Making *du'ā'* for those who sit after the prayers. After finishing the prayer, a Muslim should try to stay in his place for some time to make *thikr* or read Qur'ān. When he does this, the angels keep making *du'ā'* for him. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحَدِّثْ أَوْ يَقُمْ: "اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ."»

‘The angels pray for any of you who remains in his place after the prayer, as long as he keeps his *wuḍū'* and does not leave. They say, "O Allāh, forgive him; O Allāh, have mercy on him."²

The angels' prayer for the believers means that they ask Allāh to forgive them and show them mercy. As for Allāh's prayer for a person, as in the next *ḥadīths*, it means that Allāh praises that person among the angels. With Allāh's praise, he is greatly rewarded in the heavens and on Earth.

Making *du'ā'* for those who connect the rows. ‘Ā'ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

1. This was recorded by al-Bukhārī (176), Muslim (649).

2. This was recorded by al-Bukhārī (659), Muslim (649).

«إِنَّ اللَّهَ تَعَالَى وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَصِلُونَ الصُّفُوفَ.
وَمَنْ سَدَّ فُرْجَةً رَفَعَهُ اللَّهُ بِهَا دَرَجَةً.»

«Indeed, Allāh (ﷻ) and His angels pray for those who connect the rows (in the prayer). Whoever fills a gap, Allāh raises him one level because of it.»¹

Making *du‘ā’* for those who pray in the front. In addition to going early to pray in the *masjid*, a Muslim is encouraged to stand in the front rows. Al-Barā’, Abū Umāmah, and other *ṣaḥābah* (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ (أَوِ الْمُقَدَّمِ).»

«Indeed, Allāh and His angels pray for (those who pray in) the front rows.»²

Making *du‘ā’* for those who sleep with *wuḍū’*. Ibn ‘Umar (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«مَنْ بَاتَ طَاهِرًا، بَاتَ فِي شِعَارِهِ مَلَكٌ، فَلَا يَسْتَيْقِظُ سَاعَةً مِنْ
الَّيْلِ إِلَّا قَالَ الْمَلَكُ: "اللَّهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّهُ بَاتَ طَاهِرًا.»

«When a person goes to sleep with *ṭahārah* (or *wuḍū’*), an angel stays in his covers. If he wakes up at any time

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1. This was recorded by Aḥmad, Ibn Mājah, and others, and was verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ-ul-Jāmi‘* 1843 and *Ṣaḥīḥ-ut-Targhīb* 501).
 2. This was recorded by Aḥmad and Abū Dawūd. It was verified to be authentic by al-Albānī (*Ṣaḥīḥ-ul-Jāmi‘* 1839-1842 and *Ṣaḥīḥ-ut-Targhīb* 491-493).

of the night, the angel says, “O Allāh, forgive Your servant so-and-so because he slept with *ṭahārah*.”¹

Making *du‘ā*’ for those who eating *suḥūr*². Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ.»

«Indeed, Allāh and His angels pray for those who eat *suḥūr*»³

Making *du‘ā*’ for those who visit the sick. ‘Alī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْ أَمْرٍ مُسْلِمٍ يَعُودُ مُسْلِمًا إِلَّا ابْتَعَثَ اللَّهُ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ فِي أَيِّ سَاعَاتِ النَّهَارِ كَانَ، حَتَّى يُصْبِحَ، وَأَيِّ سَاعَاتِ اللَّيْلِ كَانَ، حَتَّى يُصْبِحَ.»

«Whenever a Muslim visits a sick Muslim, Allāh sends seventy thousand angels to pray for the visitor. If he visits him in the morning, they pray for him until the evening; and if he visits him in the evening, they pray for him until the morning.»⁴

1. This was recorded by Ibn Ḥibbān and aṭ-Ṭabarānī. It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 2539).
2. *Suḥūr* is an early breakfast taken before dawn for fasting.
3. This was recorded by Ibn Ḥibbān and aṭ-Ṭabarānī. It was verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ-ul-Jāmi‘* 1844 and *aṣ-Ṣaḥīḥah* 1654).
4. This was recorded by Aḥmad and Ibn Ḥibbān. It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1367).

Making *du‘ā’* for those who give charity. There are angels who make *du‘ā’* for those who give charity for Allāh’s sake. This charity can be for helping the poor, building *masjids*, teaching Islām and Qur’ān, and so on. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْ يَوْمٍ يُصْبِحُ فِيهِ الْعِبَادُ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: «اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا». وَيَقُولُ الْآخَرُ: «اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا».

«Every morning, two angels descend (from heaven). One of them says, “O Allāh, replenish for those who give (charity).” And the other says, “O Allāh, give loss to those who refuse to give.”»¹

Making *du‘ā’* for those who say *ṣalāh* upon the Prophet. ‘Āmir Bin Rabī‘ah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْ عَبْدٍ يُصَلِّيَ عَلَيَّ صَلَاةً إِلَّا صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ، مَا دَامَ يُصَلِّيَ عَلَيَّ. فَلْيُقَلِّ الْعَبْدُ مِنْ ذَلِكَ أَوْ لِيُكْثِرْ».

«When a person says *ṣalāh* for me, the angels keep praying for him as long as he prays for me. Let him then choose whether to say little or much of this.»²

THEY SAY *ĀMĪN* TO THE BELIEVERS’ *DU‘Ā’*

When a Muslim makes *du‘ā’* (supplication) for his

1. This was recorded by al-Bukhārī (1442) and Muslim (1010).
2. This was recorded by Aḥmad and Ibn Mājah. It was verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ-ul-Jāmi‘* 5744 and *Faḍl-uṣ-Ṣalāh* 6).

Muslim brother, an angel says, “*Āmīn*.”¹ Abū ad-Dardā’ (رضي الله عنه) reported that the Prophet (ﷺ) said:

«دَعْوَةُ الْمَرْءِ مُسْتَجَابَةٌ لِأَخِيهِ بِظَهْرِ الْغَيْبِ. عِنْدَ رَأْسِهِ مَلَكٌ يُؤْمِنُ عَلَى دُعَائِهِ، كُلَّمَا دَعَا لَهُ بِخَيْرٍ قَالَ: "آمِينَ، وَلَكَ بِمِثْلِهِ."»

«A Muslim’s *du‘ā*’ for his brother in his absence is answered (by Allāh). There is an angel who remains present by his head, and whenever he asks good things for his brother, the angel says, “*Āmīn*, and may you receive the same.”»²



Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا قَالَ الْإِمَامُ: "آمِينَ"، فَإِنَّ الْمَلَائِكَةَ تَقُولُ فِي السَّمَاءِ: "آمِينَ". فَإِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا، فَإِنَّ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.»

«Surely, when the *imām* (of the prayer) says “*āmīn*” (after reciting *al-Fātiḥah*), the angels in the heavens also say “*āmīn*.” So say “*āmīn*” when the *Imām* says it. Indeed, whoever says “*āmīn*” at the same time as the angels, his previous sins will be forgiven.»³

1. “*Āmīn*” means asking Allāh to accept the supplication.
2. This was recorded by Muslim (2732-2733).
3. This is a combined report from al-Bukhārī (780) and Muslim (410).

Umm Salamah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيِّتَ فَقُولُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ.»

«When you are present with a sick or dying person, say good things, because the angels say “āmin” to what you say.»¹

THEY INTERCEDE FOR THE BELIEVERS

With Allāh's permission, the angels may intercede for the believers. Interceding for them means: asking Allāh to forgive them and save them from the Fire. Allāh (ﷻ) says:

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾ (النجم ١٦)

«How many angels there are in the heavens whose intercession will be of no help except after Allāh has permitted and accepted it.»²

THEY STAY WITH THE BELIEVERS

The angels are with the believers all the time—except when the believers undress or go to the toilet.³ Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

1. This was recorded by Muslim (919).

2. *An-Najm* 53:26.

3. As an exception, the recording angels never leave us.

«يَتَعَاقِبُونَ فِيكُمْ، مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ، وَهُوَ أَعْلَمُ بِهِمْ: "كَيْفَ تَرَكْتُمْ عِبَادِي؟" فَيَقُولُونَ: "تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ."»¹

«There are two groups of angels who stay with you, one during the night and one during the day. They all meet at the *fajr* and *‘asr* prayers. Those who have passed the night with you ascend to heaven, and Allāh asks them, though He knows everything about them, “How did you leave my servants?” The angels reply, “When we left them, they were praying; also when we came to them, they were praying.”»¹

THEY HELP AND PROTECT THE BELIEVERS

The angels love the believers and protect them from *jinn*s, Satan, disaster, and harm. Allāh says:

﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِّنْ أَمْرِ اللَّهِ﴾ الرعد ١١

«(For each person) there are (angels) who follow each other. They stay before and behind him, guarding him by Allāh’s decree.»²

Why do the angels protect the believers, and why do they stay with them? The answer is that a true

1. This was recorded by al-Bukhārī (555) and Muslim (632).

2. *Ar-Ra’d* 13:11.

believer always tries his best to obey Allāh and His Messenger (ﷺ) and do good deeds. He constantly remembers Allāh (ﷻ) with his tongue and in his heart. He remains aware of Allāh in all his actions. This is why the angels guard a believer and love him.

THEY LOVE AND HELP THE SEEKERS OF KNOWLEDGE

The angels love the knowledge of Islām that brings a person closer to Allāh. They also love anyone who seeks to learn this important knowledge.

Ṣafwān Bin ‘Assāl (رضي الله عنه) reported that he went to the Prophet (ﷺ) and told him that he came to seek knowledge of Islām. The Prophet (ﷺ) said:

«مَرَحَبًا بِطَالِبِ الْعِلْمِ. إِنَّ طَالِبَ الْعِلْمِ تَحْفَهُ الْمَلَائِكَةُ وَتُظِلُّهُ
بِأَجْنِحَتَيْهَا، ثُمَّ يَرْكَبُ بَعْضُهُمْ بَعْضًا حَتَّى يَبْلُغُوا السَّمَاءَ الدُّنْيَا
مِنْ مَحَبَّتِهِمْ لِمَا يَطْلُبُ.»

«Welcome, seeker of knowledge. Indeed, the angels surround a seeker of knowledge and shade him with their wings. Then they mount on top of each other up to the lowest heaven because they love what he seeks.»¹

Abū ad-Dardā’ (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ.»

1. This was recorded by Aḥmad, Ibn Ḥibbān, and others. It was verified to be ḥasan by al-Albānī (Ṣaḥīḥ-ut-Targhīb 71).

«Indeed, the angels lay down their wings for the seeker of knowledge because they are pleased with what he seeks.»¹

The angels also pray for the teacher of the beneficial knowledge. Abū Umāmah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ، حَتَّى النَّمْلَةَ فِي جُحْرِهَا، وَحَتَّى الْخُثُوتَ فِي
الْبَحْرِ، لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ.»

«Indeed, Allāh, His angels, and even the ants in their hole and the fish in the sea, all pray for the teacher of goodness to people.»²

THEY TAKE CARE OF THE BELIEVERS AFTER DEATH

The angels take care of the righteous believers and martyrs after their death. They cover them with their wings, and they wash them if they need to be washed.

Jābir Bin ‘Abdillāh (رضي الله عنه) reported that when his father died in the battle of Uhud, Jābir’s aunt Fāṭimah started weeping. The Prophet (ﷺ) told her:

«لَا تَبْكِي، مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ.»

1. This was recorded by Abū Dāwūd, at-Tirmithī, and others. It was verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ-ut-Targhīb* 70 and *Ṣaḥīḥ-ul-Jāmi‘* 1956).
2. This was recorded by at-Tirmithī and at-Ṭabarānī. It was verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ-ut-Targhīb* 81 and *Ṣaḥīḥ-ul-Jāmi‘* 1838).

«Do not weep, because the angels continued shading him with their wings until he was raised (for burial).»¹

Ibn ‘Abbās (رضي الله عنه) reported:

«Hamzah Bin ‘Abd il-Muṭalib and Hanṣalah Bin ar-Rāhib were both killed during the battle of Uḥud, so Allāh’s Messenger said, «رَأَيْتُ الْمَلَائِكَةَ تَغْسِلُهُمَا». **«I saw the angels washing them.»²**

We will also see later in this chapter that the angels washed Ādam (عليه السلام) when he died.

THEY FIGHT ALONGSIDE THE BELIEVERS

The angels fought in many battles on the side of the Muslims. For example, Allāh (ﷻ) says about the battle of Badr:



﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا﴾

سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ

الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ﴿الأنفال﴾

«(Remember) when your Lord told the angels, “Surely, I am with you, so help the believers. I will put fear in the hearts of the disbelievers. So hit (with your swords) over their necks, and on

1. This was recorded by al-Bukhārī (1244) and Muslim (2471).

2. This was recorded by aṭ-Ṭabarānī and Ibn Sa‘d. It was verified to be authentic by al-Albānī (*Aḥkām-ul-Janā’iz* 75).

their fingers.”»¹

And the Prophet (ﷺ) said on that day:

«هَذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ، عَلَيْهِ أَدَاةُ الْحَرْبِ.»

‘I see Jibrīl holding the reins of his horse and ready with weapons for the battle.’²

THEY REMIND THE BELIEVERS OF DOING GOOD

While devils whisper to people to do bad things, the angels whisper to the believers to do good things. Ibn Mas‘ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْكُمْ مِنْ أَحَدٍ، إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ.»

‘For each one of you is assigned a companion from the *jinns* and a companion from the angels.’

The *ṣaḥābah* asked the Prophet (ﷺ), “Do you too have a companion from the *jinns*, O Allāh’s Messenger?” He said:

«وَأَيَّايَ. وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ.»

‘Yes, I do too. But Allāh has helped me to make him a Muslim. So he only tells me to do good things.’³

Ibn Mas‘ūd (رضي الله عنه) also reported that the Prophet (ﷺ) said:

1. *Al-Anfāl* 8:12.

2. This was recorded by al-Bukhārī (3995) from Ibn ‘Abbās (رضي الله عنه).

3. This was recorded by Muslim (2814).

«إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ، وَلِلْمَلِكِ لَمَّةً. فَأَمَّا لَمَّةُ الشَّيْطَانِ،
فَإِعَادُ بِالْشَّرِّ وَتَكْذِيبُ بِالْحَقِّ. وَأَمَّا لَمَّةُ الْمَلِكِ، فَإِعَادُ بِالْخَيْرِ
وَتَصْدِيقُ بِالْحَقِّ. فَمَنْ وَجَدَ ذَلِكَ، فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ، فَلْيَحْمَدِ
اللَّهَ. وَمَنْ وَجَدَ الْآخَرَى، فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ.»

«A human is touched by a devil and an angel. As for the devil's touch, it is that he calls to doing evil and denying the truth. And as for the angel's touch, it is that he calls to doing good and accepting the truth. When you feel this (the angel's touch), know that it is from Allāh and praise Allāh for it. And when you feel the other touch, seek Allāh's protection from the Devil.»¹

THEY TEACH THE BELIEVERS

Most of the good things that the people learnt from their prophets were taught to them by the angels. Jibrīl (ﷺ) taught the Qur'ān and many other things to the Prophet Muḥammad (ﷺ).

The angels also taught us practical things to do in our life. For example, Ubayy Bin Ka'b (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«لَمَّا تُوفِّيَ آدَمُ غَسَلَتْهُ الْمَلَائِكَةُ بِالنِّهَالِ وَتَرَّاءَ، وَأَلْحَدُوا لَهُ، وَقَالُوا:
"هَذِهِ سُنَّةُ آدَمَ فِي وَلَدِهِ."»

1. This was recorded by Aḥmad and at-Tirmithī. It was verified to be authentic by al-Albānī (*al-Mishkāṭ* 70).

«When Ādam died, the angels washed him with water an odd number of times, dug his grave, and said, “This will be a guidance (in funerals) for Ādam’s descendants.”»¹

Also, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَمَّا خَلَقَ اللَّهُ آدَمَ قَالَ: "أَذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٌ، فَاسْتَمِعْ مَا يُجِيبُونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَنَحِيَّةُ ذُرِّيَّتِكَ." فَذْهَبَ فَقَالَ: "السَّلَامُ عَلَيْكُمْ." فَقَالُوا: "السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ." فَزَادُوهُ: "وَرَحْمَةُ اللَّهِ."»

«After Allāh created Ādam, He told him, “Go to those angels sitting out there, give them *salām*, and listen to how they will respond to you because that will be your greeting and your offspring’s. So Ādam went to them and said, “*As-Salāmu ‘alaykum*—peace be on you,” and they responded, “*As-salāmu ‘alayka wa-rahmat-Ullāh*—peace be on you, and Allāh’s mercy,” adding “Allāh’s mercy” to what he said.»²

Thus, the angels taught Ādam (عليه السلام) how to answer

1. This was recorded by al-Hākim and at-Ṭabarānī, and was verified to be authentic by al-Albānī (*Ṣaḥīḥ-ul-Jāmi‘* 5207 and *aḍ-Da‘īfah* 2872).
2. This was recorded by al-Bukhārī (3326) and Muslim (2841).

the *salām* of others.

THEY SPEAK UPON THE TONGUES OF THE BELIEVERS

The angels are Allāh's witnesses in the heavens. They cause the righteous believers to say the right thing about a person—whether he is good or bad.

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الْمَلَائِكَةُ شُهَدَاءُ اللَّهِ فِي السَّمَاءِ، وَأَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ. إِنْ يَلَهُ
مَلَائِكَةٌ تَنْطِقُ عَلَى أَلْسِنَةِ بَنِي آدَمَ بِمَا فِي الْمَرْءِ مِنَ الْخَيْرِ أَوْ الشَّرِّ.»

‘The angels are Allāh’s witnesses in the heavens, and you (the believers) are Allāh’s witnesses on Earth. Indeed, Allāh has angels who speak upon the tongues of people telling what good or evil is in a person.’¹

This means that the angels cause the righteous people to have a true opinion about others. For example, if the righteous people say that someone is good, most probably he is.

THE ANGELS WITH THE PROPHETS

Of all believers, the angels have a special love and respect for the prophets. They took Allāh’s revelation to them, and they gave them advice and guidance.

In particular, we will see below that the angels do special things for our prophet Muḥammad (ﷺ).

1. This was recorded briefly by al-Bukhārī (1367), Muslim (949), and with more detail by others (*aṣ-Ṣaḥīḥah* 1694).

THEY SAY ṢALĀH UPON THE PROPHET

The angels say *ṣalāh* upon the Prophet (ﷺ). This means that they make *du‘ā* for him. Allāh (ﷻ) says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ﴾ الأحزاب ٥٦

‘Surely, Allāh and His angels say *ṣalāh* upon the Prophet.’¹

THEY DELIVER SALĀM TO THE PROPHET

There are angels whose job is to receive the *ṣalāh* and *salām* that the Muslims say for the Prophet (ﷺ). They then take them to him in his grave. ‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ.»

‘Surely, Allāh has angels that travel over the earth and bring to me the *salām* from my followers.’²

Abū Bakr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَكْثَرُوا الصَّلَاةَ عَلَيَّ، فَإِنَّ اللَّهَ وَكُلَّ بِي مَلَكًا عِنْدَ قَبْرِي، فَإِذَا

صَلَّى عَلَيَّ رَجُلٌ مِنْ أُمَّتِي قَالَ لِي ذَلِكَ الْمَلَكُ: "يَا مُحَمَّدُ، إِنَّ

فُلَانٌ بَنَ فُلَانٍ صَلَّى عَلَيْكَ السَّاعَةَ."»

‘Say *ṣalāh* for me in plenty. Indeed, Allāh has appointed an angel by my grave. When one of my followers says

1. *Al-Aḥzāb* 33:56.

2. This was recorded by Aḥmad and an-Nasā’ī. It was verified to be authentic by al-Albānī (*Ṣaḥīḥ-ul-Jāmi‘* 2174 and *al-Mishkāṭ* 884).

ṣalāh for me, the angel says, "O Muḥammad, so-and-so has just said ṣalāh for you."¹

THEY PROTECTED THE PROPHET FROM HARM

Abū Hurayrah (رضي الله عنه) reported that the evil disbeliever Abū Jahl once wanted to harm the Prophet (ﷺ). He said, "Surely, if I see Muḥammad praying at the Ka'abah, I will step on his neck." But when he tried doing this, he was scared by great fires and wings that he saw in front of him. When the Prophet (ﷺ) heard of this, he said:

«لَوْ دَنَا مِنِّي لَا خُطِطَتْهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا.»

‘If he came any closer, the angels would surely have torn him to pieces.’²

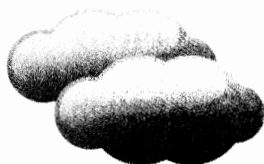
There is an angel whom Allāh has made in charge of the mountains. He was ready to destroy the disbelievers who harmed the Prophet (ﷺ). ‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ. فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِهِ، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَلَتْنِي، فَتَنْظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ، فَنَادَانِي فَقَالَ: "إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ."»

1. This was recorded by ad-Daylamī, at-Ṭabarānī, and others, and was verified to be ḥasan by al-Albānī (aṣ-Ṣaḥīḥah 1530).
2. This was recorded by Muslim (2797).

فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: "يَا مُحَمَّدُ، فَمَا شِئْتَ، إِنْ شِئْتَ أَنْ أَطِيقَ عَلَيْهِمُ الْأَخْشَبِينَ؟" فَقُلْتُ: "بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا." »

«I have suffered so much harm from your people (the Quraysh). The hardest was during the Day of ‘Aqabah¹. I became so depressed that I walked for a long time without paying attention to anything. Finally, I found myself at Qarn-uth-Tha‘ālib². A cloud covered me and, looking up, I saw Jibrīl. He said, “Indeed, Allāh has heard what your people said and did to you. He has sent to you the Angel of Mountains so you would tell him what you want him to do to them.” After giving me *salām*, the Angel of Mountains said, “O Muḥammad, whatever you wish! If you wish, I will break down the two great mountains (of Makkah) over them.” I said, “Rather, I hope that Allāh will raise from among their offspring those who will worship Allāh alone, not joining any partners with Him.”»³



1. ‘Aqabah is on Makkah’s western side, at the border of Minā.
2. This was a hill approximately one kilometer beyond Minā.
3. This was recorded by al-Bukhārī (3231) and Muslim (1795).

The Angels with the Sinners and Disbelievers

The angels hate those who disbelieve in Allāh (ﷻ) and do things that displease Him. They hate sins and sometimes curse those who commit them.

THEY CURSE THE DISBELIEVERS

The angels curse the *kuffār* because they do not believe in Allāh and they do bad things. Allāh (ﷻ) says:

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ﴾ ﴿١٣١﴾ البقرة

«Surely, those who disbelieve in Allāh and die as *kuffār*, on them is the curse of Allāh, the angels, and all people.»¹

THEY PUNISH THE DISBELIEVERS

Sometimes, the angels bring down Allāh's punishment and anger upon the disbelievers and wrongdoers. As an example, we saw earlier² that the angels who came to Ibrāhīm were also sent to punish the people of Lūṭ. Allāh (ﷻ) punished those people by making the angels drop down upon them poisonous stones from hell.



1. *Al-Baqarah* 2:161-162.

2. In Chapter 2.

THEY STAY AWAY FROM SINNERS

A sinner loses the company of angels and gains the company of devils. He can only change this by quickly repenting to Allāh (ﷻ).

Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«ثَلَاثَةٌ لَا تَقْرَبُهُمُ الْمَلَائِكَةُ، الْجُنُبُ، وَالسَّكَرَانُ، وَالْمُتَضَمِّنُ بِالْخُلُقِ.»

‘There are three individuals whom the angels do not approach: a *junub*¹, a drunken person, and a man who wears *khalūq*².’³

Other Things the Angels Do

THEY CONDUCT ALL AFFAIRS

Allāh (ﷻ) can do everything by Himself. Things can happen immediately by Allāh’s command. But Allāh’s great wisdom has dictated



that things in this world happen through some means. And the angels are among the means for doing most things. Allāh (ﷻ) decreed that the angels bring down His revelation, record our deeds, take our souls, and manage rain, plants, and food.

1. “*Junub*” is a person who is in a state of major impurity or uncleanness requiring *ghusl* (bath). It is prohibited to remain *junub* for a long time, because this would prevent from prayer and from remembering Allāh.
2. “*Khalūq*” is a women’s perfume that contains saffron. It is prohibited for men to wear it.
3. This was recorded by al-Bazzār and al-Bukhārī (in *at-Tārīkh*). It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1804).

Allāh (ﷻ) describes the angels as:

﴿فَالْمُدَبِّرَاتِ أَمْرًا﴾ النازعات

«And (I swear by) those (angels) who arrange all matters (according to Allāh's orders).»¹

He (ﷻ) also says:

﴿فَالْمُقْسِمَاتِ أَمْرًا﴾ الذاريات

«And (I swear by) those (angels) who distribute all things (according to Allāh's orders).»²

As an example, the Prophet (ﷺ) tells us that thunder is actually the sound of an angel who praises Allāh and manages the clouds. Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الرَّعْدُ مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ، مُوَكَّلٌ بِالسَّحَابِ، مَعَهُ نَخَارِيقُ مِنْ نَارٍ، يَسُوقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللَّهُ.»

«Thunder is one of Allāh's Angels. He is in charge of the clouds, and he has spears of fire that he uses for driving the clouds wherever Allāh wills.»³

THEY PROTECT THE SACRED PLACES

The angels protect the three sacred cities: Makkah, al-Madīnah, and Jerusalem. The Prophet (ﷺ) said:

1. *An-Nāzi'āt* 79:5.

2. *Al-Thāriyāt* 51:4.

3. This was recorded by Aḥmad, at-Tirmithī, and others. It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1872).

«عَلَى أُنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ، لَا يَدْخُلُهَا الطَّاغُوتُ وَلَا الدَّجَالُ.»

«There are angels around the corners of al-Madīnah, so that plague and ad-Dajjāl (the Great Liar) may not enter it.»¹

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ، إِلَّا مَكَّةَ، وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقَبٌ، إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِينَ يَحْرُسُونَهَا.»

«Every town will be entered by ad-Dajjāl, except for Makkah and al-Madīnah. There are angels lined up to guard every corner around them.»²

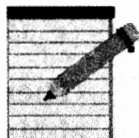
Zayd Bin Thābit (رضي الله عنه) reported that the Prophet (ﷺ) said:

«طُوبَى لِلشَّامِ، تِلْكَ مَلَائِكَةُ اللَّهِ بَاسِطَةٌ أَجْنَحَتَهَا عَلَى الشَّامِ.»

«Glad news are for Shām (Jerusalem and the surrounding area). Allāh's angels spread their wings over Shām.»³

-
1. This was recorded by al-Bukhārī (1880) from Abū Hurayrah (رضي الله عنه).
 2. This was recorded by al-Bukhārī (1881) and Muslim (2943).
 3. This was recorded by at-Tirmithī and al-Ḥākim. It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 503).

Questions and Exercises



1. In the following, check (✓) all true statements (1 point each):

#	Statement	✓
1.1	The angels worship Allāh all the time.	
1.2	The angels do not fear Allāh because they know Him.	
1.3	Jesus is an obedient servant to Allāh.	
1.4	The angels cannot obey Allāh all the time.	
1.5	The heavens are completely filled with angels.	
1.6	The angels descend to Earth during their free time.	
1.7	The angels are close to Allāh.	
1.8	The angels love whatever they want.	
1.9	The angels form straight lines before Allāh.	
1.10	The angels say <i>ṣalāh</i> upon the Prophet.	
1.11	The angels stay with the believers all the time.	
1.12	The angels make <i>ḥajj</i> (pilgrimage).	
1.13	The angels write what the believers do, and the <i>jinn</i> s write what the disbelievers do.	
1.14	The angels convey Allāh's messages to the people.	
1.15	"Cupid" is a friendly angel.	
1.16	The angels would never harm anyone.	

#	Statement	✓
1.17	Al-Bayt-ul-Ma'mūr to the angels is like al-Ka'bah to us.	
1.18	Allāh sends an angel to give us life.	
1.19	When we reach puberty, an angel writes our future.	
1.20	The angels say <i>āmīn</i> before the <i>imām</i> .	
1.21	There is an additional reward for making <i>du'ā'</i> for a Muslim in his absence.	
1.22	It is not important to sleep with <i>ṭahārah</i> .	
1.23	The angels protect the sacred places.	

2. In the following, check (✓) all true statements about the angels who record our deeds (5 points):

#	Statement	✓
2.1	There are two of them on each side of us.	
2.2	They are honorable and precise.	
2.3	They do not know what we do secretly.	
2.4	Each of them records our good and bad deeds.	
2.5	They give us a chance to repent from our sins.	

3. The best *thikr* is (2 points):

--

4. Mention three acts of worship the angels do
(6 points):

1
2
3

5. Mention ten things the angels do that show their
love for the believers (10 points):

1
2
3
4
5
6
7
8
9
10

6. Mention eight situations where the angels supplicate for the believers (8 points):

1
2
3
4
5
6
7
8

7. Mention three things the angels do that show their love for the Prophet (ﷺ) (3 points):

1
2
3

8. Mention five things that the angels ask Allāh to give to the believers, as in the beginning of *Sūrat Ghāfir* (10 points):

1	
2	
3	
4	
5	

9. Mention three things that the angels do to the *kuffār* and other wrongdoers (3 points):

1	
2	
3	

10. Explain how the angels conduct all affairs (3 points):

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4. ANGELS THAT WE KNOW

In this chapter, we introduce specific angels that have been mentioned in the Qur'ān or Sunnah, and we highlight some important things that we know about them.

Jibrīl

The most important angel is Jibrīl (جبريل). He is respected and obeyed by all other angels. Allāh (الله) says about him:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾﴾ التَّكْوِيرِ

«This (Qur'ān) is surely a Word brought by a noble Messenger (Jibrīl). He is powerful, and has a high position with the Lord of the Throne (Allāh). He is obeyed (in the heavens) and is trustworthy.»¹

NAMES OF JIBRĪL

The English word for Jibrīl is Gabriel. Jibrīl is mentioned many times in the Qur'ān, sometimes by name and sometimes by description.

Jibrīl (جبريل) is called in the Qur'ān “ar-Rūh” which means “the Spirit” or “the Life”. The reason for this

1. At-Takwīr 81:19-21.

name is that Jibrīl (جبريل) is the angel who carried the teachings from Allāh (الله) to the Prophets. These teachings gave life and spirit to the hearts of many people.

Jibrīl (جبريل) was also chosen to blow the life of the noble prophet 'Īsā (عيسى) into the body of his mother Maryam. He breathed into an opening in her clothes. The breath traveled into her body, and she became pregnant with 'Īsā (عيسى).

Jibrīl (جبريل) is also called "ar-Rūh-ul-Amīn" which means "the Trustworthy Spirit". Allāh (الله) says:

﴿وَلَنُزِيلُكَ رَبِّ الْعَالَمِينَ ﴿١٣٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٣٣﴾ عَلَى قَلْبِكَ
لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٣٤﴾﴾ الشعراء

«And truly, this (Qur'ān) is sent down from the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart (O Muḥammad), so that you may be of the warners.»¹

Allāh gave Jibrīl the most important responsibility of delivering His messages to the human messengers.

Jibrīl (جبريل) is also called "Rūh-ul-Qudus", which means "the Spirit that Belongs to the Holy One." "The Holy One" or "al-Qudus" is Allāh (الله). Allāh also called Jibrīl "Rūhunā", which means, "the Spirit that Belongs to Us."

1. Ash-Shu'arā' 26:192-194.

THE FIRST MEETING WITH THE PROPHET

The Prophet Muḥammad (ﷺ) saw Jibrīl for the first time in Makkah. The Prophet (ﷺ) was sitting alone at the entrance of a small cave on a mountainside when he saw him up in the sky. Jibrīl then came down until he was very close to the Prophet (ﷺ). Allāh (ﷻ) says:



﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ ۖ مَا أَوْحَىٰ﴾ النجم

«And he (Jibrīl) was at a distance of two bow lengths or nearer. And He (Allāh) revealed to His servant (Muḥammad) what He revealed.»¹

‘Ā’ishah (رضي الله عنها) said that the Prophet (ﷺ) told her:

«رَأَيْتُ جِبْرِيلَ عَلَيْهِ السَّلَامُ عَلَىٰ صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا مَرَّتَيْنِ: مَرَّةً عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ، وَمَرَّةً فِي أَجْيَادٍ، رَأَيْتُهُ مُنْهَاطًا مِنَ السَّمَاءِ، لَهُ سِتْرَانِ جَنَاحَ، سَادَا عِظْمُ خَلْقِهِ الْأَفُقَ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ.»

«I saw Jibrīl (عليه السلام) twice in his actual form in which Allāh created him: once at Sidrat-ul-Muntahā², and once in Ajyād³. I saw him flying down from heaven, having six-hundred wings, and

1. *An-Najm* 53:8-9.

2. This is the “Destination Fern Tree” at the Throne.

3. This is a place in Makkah.

his huge size covered all space from heaven to Earth.»¹

Ibn Mas‘ūd (ؓ) reported that the Prophet (ﷺ) said:

«أَتَانِي جِبْرِيلٌ فِي خَضِرٍ مَعْلَقٍ بِهِ الدُّرُّ.»

‘Jibrīl came to me wearing green silk garments with pearls attached to them.»²

‘Abdullāh Bin Mas‘ūd (ؓ) also reported:

رَأَى رَسُولُ اللَّهِ رَفْرَفًا أَخْضَرَ سَدَّ أَفْقَ السَّمَاءِ.

رَأَى جِبْرِيلَ فِي صَوْرَتِهِ، لَهُ سِتُّ مِائَةِ جَنَاحٍ.

‘Allāh’s Messenger (ﷺ) saw a green screen covering the horizon. He saw Jibrīl in his (original) form, with six-hundred wings.»³

Of course, when Jibrīl took a human form, he did not have the wings, nor did he come in that large size. Rather, he resembled a handsome *ṣaḥābī* called Duḥyah al-Kalbī (ؓ). ‘Ā’ishah and Jābir (ؓ) reported that the Prophet (ﷺ) said:

«أَشْبَهُ مَا رَأَيْتُ بِجِبْرِيلَ دُحْيَةَ الْكَلْبِيِّ.»

‘The person that I saw most similar to

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1. This is combined from al-Bukhārī (3234-3235) and Muslim (177).
 2. This was recorded by Aḥmad and ad-Dāraquṭnī; it was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 3485).
 3. This is combined from al-Bukhārī (3232-3233) and Muslim (174).

Jibrīl is Duḥyah al-Kalbī.¹

COMPANION DURING *ISRĀ'* AND *MI'RĀJ*

Jibrīl accompanied the Prophet (ﷺ) on his night journey from Makkah to Jerusalem. That journey is called *al-Isrā'*. During the same night, he also went up with the Prophet (ﷺ) on a journey to the heavens. That journey is called *al-Mi'rāj*.

The story of *al-Mi'rāj* is told by Anas Bin Mālik (رضي الله عنه). He said that Allāh's Messenger (ﷺ) said:

«فُرِجَ عَن سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَتَرَكَ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِبَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُتَلَيِّ حِكْمَةٍ وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ.»

«While I was at Makkah, the roof of my house opened and Jibrīl descended. He opened my chest and washed it with Zamzam water. Then he brought a golden bowl full of wisdom and faith, poured its contents into my chest, and closed it.»

The Prophet (ﷺ) then described the *Isrā'* from Makkah to Jerusalem. Then he continued:

«ثُمَّ أَخَذَ بِيَدِي، فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا. قَالَ جِبْرِيلُ لِحَازِنِ السَّمَاءِ: "إِفْتَحْ." قَالَ: "مَنْ هَذَا؟" قَالَ: "هَذَا جِبْرِيلُ." قَالَ: "هَلْ مَعَكَ أَحَدٌ؟" قَالَ: "نَعَمْ، مَعِيَ مُحَمَّدٌ." فَقَالَ: "أَرْسِلْ

1. This was recorded by Muslim (167) and others (see *aṣ-Ṣaḥīḥah* 1111).

إِلَيْهِ؟" قَالَ: "نَعَمْ." فَفَتَحَ. فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا.

«He took my hand and ascended with me. When we reached the lowest heaven, Jibrīl said to its gatekeeper, "Open the gate." The angel asked, "Who is it?" Jibrīl answered, "This is Jibrīl." The angel asked, "Is there anyone with you?" Jibrīl replied, "Yes, Muḥammad (ﷺ) is with me." The angel asked, "Has he been summoned?" Jibrīl replied, "Yes." So the gate was opened, and we went up into the lowest heaven.»¹

This *ḥadīth* continues to tell the story of the trip of the Prophet (ﷺ) with Jibrīl all the way up to the highest heaven. Jibrīl then showed him *Jannah*:

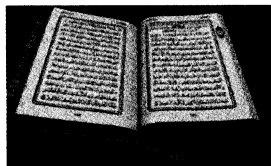
«ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ.»

«I was then admitted into *Jannah*. I saw in it tents made of pearls, and I found that its soil is made of musk.»²

The full story of *al-Isrā'* and *al-Mi'rāj* is long, and we hope to have it in a separate book, *in-shā' Allāh*.

TEACHING QUR'ĀN TO THE PROPHET

Jibrīl (ﷺ) brought the Qur'ān from Allāh (ﷻ) to the



1. This was recorded by al-Bukhārī (349).
2. This was recorded by al-Bukhārī (349), Muslim (163), and others.

Prophet (ﷺ). He taught the Prophet (ﷺ) how to read it and understand it. Fāṭimah (رضي الله عنها) said that her father, the Prophet (ﷺ), told her shortly before he died:

«إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارِضُنِي
الْعَامَ مَرَّتَيْنِ، وَلَا أَرَاهُ إِلَّا حَضَرَ أَجَلِي، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي
لِخَوْقَائِي، فَاتَّقِي اللَّهَ وَاصْبِرْ، فَإِنِّي نَعَمَ السَّلَفُ أَنَا لَكَ.»

«Indeed, Jibrīl used to check my knowledge of the Qurʾān once every year. But indeed, he has done this twice this year. I only see this as a sign that my time (of death) has come. And indeed, you are the first member of my household to follow me. So fear Allāh and be patient. Indeed, I am the best role-model for you.»¹

Jibrīl usually taught the Qurʾān to the Prophet (ﷺ) during the month of *Ramaḍān*. Ibn ʿAbbās (رضي الله عنه) said:

«كَانَ رَسُولُ اللَّهِ أَجْوَدَ النَّاسِ. وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ
حِينَ يَأْتِيهِ جِبْرِيلُ فَيَدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ أَجْوَدُ بِالْخَيْرِ
مِنَ الرِّيحِ الْمُرْسَلَةِ.»

«The Messenger of Allāh (ﷺ) was the most generous person. And he was most generous during *Ramaḍān* when Jibrīl

1. This was recorded by al-Bukhārī (3624), Muslim (2450), and others. The last sentence is not in al-Bukhārī or Muslim, but is verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 3524).

came to him to teach him the Qur'ān. Surely, the Messenger of Allāh was then more generous than free wind.>¹

TEACHING THE PROPHET AND THE MUSLIMS

Jibrīl (جبريل) gave much advice to the Prophet (ﷺ) and taught him many important things. We have seen how he visited the *Masjid* of the Prophet (ﷺ) and taught the Muslims about Islām, *Īmān*, and *Iḥsān*.²

In another example, 'Ā'ishah said that the Prophet (ﷺ) said:

«مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُورُّهُ.»

«Jibrīl kept telling me to be kind to the neighbors until I thought that he would tell me to give them of the inheritance»^{3,4}

Jibrīl taught the Prophet (ﷺ) how to perform *wuḍū'* and prayer. The Prophet (ﷺ) said:

«أَتَانِي جِبْرِيلُ فِي أَوَّلِ مَا أَوْحِيَ إِلَيَّ، فَعَلَّمَنِي الْوُضُوءَ وَالصَّلَاةَ.»

«In the beginning of my message, Jibrīl came to me and taught me how to perform *wuḍū'* and *ṣalāh*.»⁵

1. This was recorded by al-Bukhārī (1902).
2. This incident is detailed in *Knowing Allāh*, which is the first book of the *Īmān Made Easy* series.
3. Money left by a person after death.
4. This was recorded by al-Bukhārī (6014) and Muslim (2624).
5. This was recorded by Ibn Mājah, Aḥmad, and others, from Zayd Bin Ḥārithah (رضي الله عنه). It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 841).

The Prophet (ﷺ) also tells us that Jibrīl taught him how and when to perform the five prayers:

«نَزَلَ جِبْرِيلُ، فَأَمَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ»
 مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ.»

«Jibrīl descended and led me in the prayer. I prayed with him, then I prayed with him (the next prayer), then I prayed with him, then I prayed with him, then I prayed with him.»¹

Jibrīl and Mikā'il also taught the Prophet (ﷺ) how to read the Qur'ān in seven different ways.²

SUPPLICATING FOR THE PROPHET

Jibrīl (عليه السلام) taught the Prophet (ﷺ) many *du'ā's* and *athkār* for protection from harm. For example, Abū Sa'īd al-Khudrī (رضي الله عنه) reported that once Jibrīl visited the Prophet (ﷺ) and asked him, "O Muḥammad, are you sick?" He replied, «نعم.» «Yes.» Jibrīl then said:

«بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ
 عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ.»

«*Bismillāhi arqīk, min kulli shay'in yu'thīk, min sharri kulli nafsin aw 'ayni ḥāsīd; Allāh yashfīk; bismillāhi arqīk—*
 With Allāh's Name I shelter you, from

1. This was recorded by al-Bukhārī (3221), Muslim (610), and others from Abū Mas'ūd (رضي الله عنه).
2. This was recorded by an-Nasā'ī, Aḥmad, and others, from Ubayy Bin Ka'b (رضي الله عنه). It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 841).

all that ails you, from the evil of any soul, and that of the envious eye. May Allāh cure you; with Allāh's Name I shelter you.»¹

SAYING SALĀM TO THE PROPHET'S WIVES

Jibrīl (جبريل) would often ask the Prophet (ﷺ) to give *salām* to his wives. For example, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said that Jibrīl told him:

«يَا مُحَمَّدُ، اقْرَأْ عَلَى خَدِيجَةَ مِنْ رَبِّهَا السَّلَامَ»

«O Muḥammad, give *salām* to Khadījah from her Lord.»²

Similarly, ‘Ā’ishah (رضي الله عنها) reported that on a number of occasions, the Prophet (ﷺ) would say to her:

«يَا عَائِشَةُ، هَذَا جِبْرِيلُ يُقْرِئُكَ السَّلَامَ.»

«O ‘Ā’ishah, Jibrīl is here, and he gives you *salām*.»³

Mikā’īl

Mikā’īl is one of the nearest angels to Allāh. Some of the scholars believe that his jobs include bringing rain, plants, and food to the creation (all by Allāh's permission). We must love him and all the angels, as Allāh (ﷻ) says:

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ

1. This was recorded by Muslim (2186).

2. This was recorded by al-Bukhārī (3820) and Muslim (2432).

3. This was recorded by al-Bukhārī (3768) and Muslim (2447).

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٨﴾ البقرة

«Whoever is an enemy of Allāh, His angels, His messengers, Jibrīl, and Mīkāḥ: surely, Allāh is an enemy to the disbelievers.»¹

Mīkā'il stopped smiling when Allāh (ﷻ) created hell. The Prophet (ﷺ) said:

«قُلْتُ جِبْرِيلَ: "مَا لِي لَمْ أَرِ مِيكَائِيلَ ضَاحِكًا قَطُّ؟" قَالَ:

"مَا ضَحِكَ مِيكَائِيلُ مُنْذُ خُلِقَتِ النَّارُ."»

«I asked Jibrīl, "Why do I never see Mīkā'il smile?" Jibrīl replied, "Mīkā'il never smiled since the Fire was created."»²

Isrāfīl and the Horn Blower

Isrāfīl (ﷻ) is not mentioned in the Qur'ān, but is mentioned in the following *du'ā'* that the Prophet (ﷺ) sometimes said when he started his night prayers:

«اللَّهُمَّ رَبَّ جِبْرِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ

وَالْأَرْضِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا

1. *Al-Baqarah* 2:98.

2. This was recorded by Aḥmad and Ibn Abī ad-Dunyā from Anas (رضي الله عنه). It was verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* 2511).

كَأَنَّا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ
تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.»

«Allāhumma rabba jibrīla wa-mikā'ila
wa-isrāfil, fāṭir as-samāwāti wal-arḍ,
'ālim al-ghaybi wash-shahādah, anta
taḥkumu bayna 'ibādika fīmā kānū fihi
yakhtalifūn. Ihdinī li-ma-khtulifa fihi
min al-ḥaqqi bi-ithnika, innaka tahdī
man tashā'u ilā ṣirāṭin mustaqīm—

Oh Allāh! You are the Lord of Jibrīl,
Mikā'il, and Isrāfil. You are the Creator
of the heavens and Earth. You know all
about what we cannot see and what we
can see. You judge among Your
servants when they disagree. So guide
me, by Your permission, to the truth
when the people differ. You truly guide
whom You will to the Straight Path.»¹

When Allāh wants to end the life in this world, a
horn will be blown. Everyone will
then die except for those whom
Allāh wants to keep alive. The
horn will be blown again, and everyone will rise
from death. Allāh (ﷻ) says:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ

شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ بِنُظُرٍ ﴿٦٨﴾﴾ الزمر

«And the Horn will be blown. All who

1. This was recorded by Muslim (770) from 'A'ishah (رضي الله عنها).

are in the heavens and on Earth will fall dead, except those whom Allāh will spare. Then it will be blown again, and at once they will all be standing and looking around them.»¹

This Horn will be blown by an angel whom Allāh appointed for this job. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ طَرْفَ صَاحِبِ الصُّورِ مُنْذُ وُكِّلَ بِهِ مُسْتَعِدٌّ، يَنْظُرُ نَحْوَ
الْعَرْشِ، خَافَةَ أَنْ يُؤْمَرَ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرْفُهُ، كَأَنَّ عَيْنَيْهِ
كَوْكَبَانِ دُرِّيَّانِ.»

«Indeed, the eyesight of the holder of the Horn is ever-ready since he was given charge of it. He looks steadily toward the Throne, fearing (if he blinks) that the command will come before his glance returns to him. His eyes are like two bright planets.»²

Similarly, Abū Saʿīd al-Khudrī and a number of other *ṣaḥābah* (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«كَيْفَ أَنْعَمُ وَقَدْ التَقَمَ صَاحِبُ الْقَرْنِ الْقَرْنَ، وَحَنَى جَبْهَتَهُ،
وَأَصْغَى سَمْعَهُ، يَنْتَظِرُهُ أَنْ يُؤْمَرَ أَنْ يَنْفَخَ فَيَنْفَخُ.»

«How can I feel secure when the holder

1. *Az-Zumar* 39:68.

2. This was recorded by al-Hākim and was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1078).

of the Horn has placed the Horn against his mouth and has bent his forehead. He listens carefully, awaiting the command to blow so as to blow it.¹

There is no authentic *ḥadīth* giving the name of the Horn Blower, but most ‘ulamā’ believe that it is Isrāfīl (إسرافيل).

The Angel of Death and His Helpers

THE ANGEL OF DEATH

Allāh gave some of the angels the job of taking the lives of people. The chief of these angels is known as the Angel of Death. Allāh (ﷻ) says about him:



﴿قُلْ يَتُوبُكُمْ مَلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ ثُمَّ﴾

إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ السجدة

«Tell them (O Muḥammad), “The Angel of Death, who is assigned to you, will take away your lives. Then you will be brought before your Lord.”»²

Some people call the Angel of Death “‘Izrā’īl”. As we indicated earlier³, it is wrong to use this name because it is not mentioned in the Qur’ān or Sunnah.

1. This was recorded by Aḥmad, at-Tirmithī, and others. It was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* 1079).
2. *As-Sajdah* 32:11.
3. In Chapter 1.

THE ANGEL OF DEATH WITH MŪSĀ

In the early times, the Angel of Death sometimes came to humans in the form of a man. This happened to the noble prophet Mūsā (عليه السلام). When the angel came to take away his life, Mūsā did not recognize him at first. When he told him, "Get ready to die," Mūsā thought that he was an evil person trying to harm him, so he punched him in the eye. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ مَلَكَ الْمَوْتِ كَانَ يَأْتِي النَّاسَ عَيَانًا، حَتَّى أَتَى مُوسَى بْنَ عِمْرَانَ، فَقَالَ لَهُ: "أَجِبْ رَبَّكَ." فَلَطَمَ مُوسَى عَيْنَ مَلَكِ الْمَوْتِ فَفَقَّأَهَا.»

◁The Angel of Death used to come to (some) people in a visible way (i.e., in the form of a man). So, he came to Mūsā (عليه السلام) and said to him, "Come to your Lord." On hearing this, Mūsā punched him and knocked out his eye.▷

«فَرَجَعَ الْمَلَكُ إِلَى اللَّهِ، فَقَالَ: "يَا رَبِّ، إِنَّكَ أَرْسَلْتَنِي إِلَى عَبْدٍ لَكَ لَا يُرِيدُ الْمَوْتَ، وَقَدْ فَقَّأَ عَيْنِي. وَلَوْلَا كَرَامَتُهُ عَلَيْكَ لَشَقَقْتُ عَلَيْهِ."»

◁The angel went back to Allāh and said, "My Lord, You sent me to a person who does not wish to die. Indeed, he has knocked out my eye. If he did not have a noble position with You, I would have dealt with him harshly."▷

«فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ، وَقَالَ: "ارْجِعْ إِلَى عَبْدِي فَقُلْ: 'الْحَيَاةُ تُرِيدُ؟'»

فَإِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَى مَتْنِ ثَوْرٍ، فَمَا تَوَارَتْ يَدُكَ
مِنْ شَعْرَةٍ فَإِنَّكَ تَعِيشُ بِهَا سَنَةً.¹»

«So Allāh restored his eye and said, "Go back to my servant and ask him if he wishes to live longer. If he does, then tell him to put his hand on the back of a bull. For every hair that his hand touches, he will have a year to live."»

«قَالَ: "أَيُّ رَبِّ، ثُمَّ مَهْ؟" قَالَ: "ثُمَّ الْمَوْتُ." قَالَ: "فَالآنَ مِنْ قَرِيبٍ. رَبِّ أَمِتْنِي مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَّةً بِحَجَرٍ." فَسَمَّهَ شَمَّةً فَقَبِضَ رُوحَهُ. فَجَاءَ بَعْدَ ذَلِكَ إِلَى النَّاسِ خَفِيًّا.»

«When the angel told Mūsā this, Mūsā asked Allāh (ﷻ), "What after that long life, my Lord?" Allāh revealed to Mūsā, "After that, you will die." Mūsā said, "Then, let it be now. And my Lord, let me die a stone's throw away from the Holy Land¹." So with one sniff, the Angel of Death took Mūsā's soul. After this incident, the Angel of Death always came to people in an invisible form.»

The Prophet Muḥammad (ﷺ) then added:

«وَلَوْ أَنِّي عِنْدَهُ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ، تَحْتَ الْكُثْبِ الْأَحْمَرِ.»

«If I was near that place, I would have

1. This means Jerusalem.

shown you his grave by the road at the foot of the red mountain.»¹

THE HELPERS OF THE ANGEL OF DEATH

There are other angels who accompany the Angel of Death when he takes the souls from the bodies. They come with him when a person is close to death. Allāh (ﷻ) says about them:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾
الأنعام

«When death comes to one of you, Our messengers (the angels) take his soul, and they never neglect their duty.»²

There are many *ḥadīths* about the Angel of Death and his helpers. For example, the Prophet (ﷺ) said:

«تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِّنْ كَانَ قَبْلَكُمْ، فَقَالُوا: "أَعْمِلْتَ مِنَ الْخَيْرِ شَيْئًا؟" قَالَ: "لَا، غَيْرَ أَنِّي كُنْتُ أُدَايِنُ النَّاسَ، فَأُنْظِرُ الْمُسْرَ، وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ. لَعَلَّ اللَّهَ يَتَجَاوَزُ عَنِّي." فَقَالَ اللَّهُ تَعَالَى: "أَنَا أَحَقُّ بِذَلِكَ مِنْكَ. تَجَاوَزُوا عَنِّي."»

«The angels took the soul of a man from the previous nations. They asked him, "Have you done any good deeds?" He said, "No, except that I used to lend money to people, and I was easy in

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1. This *ḥadīth* was recorded by al-Bukhārī (3407), Muslim (2372), Aḥmad, and others (see *as-Ṣaḥīḥah* 3279).
 2. *Al-An‘ām* 6:61.

demanding repayment from the wealthy, and I pardoned the poor, hoping that Allāh (ﷻ) would pardon me.” Allāh then said, “I have more right to pardon than you.” And He commanded the angels, “Pardon my servant.”¹

There are two types of these angels of death: the angels of mercy and the angels of punishment. They are both mentioned by the Prophet (ﷺ) in the following story:

«كَانَ فَيَمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ
أَعْلَمِ أَهْلِ الْأَرْضِ، فُدِّلَ عَلَى رَاهِبٍ، فَأَتَاهُ فَقَالَ إِنَّهُ قَتَلَ تِسْعَةً
وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: "لَا." فَقَتَلَهُ فَكَمَّلَ بِهِ مِائَةً.»

«A man from the people who lived before you killed ninety-nine persons. He wanted to repent, so he asked who was the most learned person on earth. He was directed to a monk. He went to him and told him that he had killed ninety-nine persons, and asked if he may repent. The monk said, “No!” The man killed him, making this his hundredth murder.»

«ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فُدِّلَ عَلَى رَجُلٍ عَالِمٍ، فَقَالَ: إِنَّهُ

1. This was recorded by al-Bukhārī (2077) and Muslim (1560) from Ḥuṭhayfah and Abū Hurayrah (رضي الله عنه).

قَتَلَ مِائَةَ نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: "نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ
التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضٍ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ فَأَعْبُدِ
اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ، فَإِنَّهَا أَرْضٌ سَوَاءٌ." »

«Still wishing to repent, the man again asked who was the most learned person on earth. He was directed to a *‘ālim* (scholar). He went to him and told him that he had killed one hundred persons, and asked if he may repent. The *‘ālim* answered, "Certainly! Who can prevent you from repenting? Go to such-and-such town. You will find people who worship Allāh, so worship Him with them, and do not return to your land because it is an evil land."»



«فَانْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ
الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: "جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ
إِلَى اللَّهِ تَعَالَى." وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: "إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ." »

«Following the *‘ālim*'s advice, the man started in the direction of the good town. When he was near the middle of the way, he suddenly died.

The angels of mercy and the angels of punishment disputed over him. The

angels of mercy said, "He came repenting, his heart turning to Allāh (ﷻ)." The angels of punishment said, "But he never did a good deed.">

«فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ، فَجَعَلُوهُ بَيْنَهُمْ، فَقَالَ: "فَيْسُوا مَا بَيْنَ الْأَرْضَيْنِ، فَإِلَى أَيَّتِهِمَا كَانَ أَذْنِي فَهُوَ لَهُ." فَقَاسُوهُ فَوَجَدُوهُ أَذْنِي إِلَى الْأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ.»

«Allāh then sent an angel in the form of a man to resolve the dispute. He said, "Measure his distance to each of the two lands, and consider that he belonged to the land nearer to him."

They did this and found him just a little nearer to the good land. So, the angels of mercy took his soul.>¹



THE ANGELS OF MERCY

The angels of mercy come to the believers at the time of death in a kind manner. They remove their souls kindly and tell them of their great rewards in *Jannah*. Allāh (ﷻ) says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾﴾

1. This was recorded by al-Bukhārī (3470), Muslim (2766), and others from Abū Sa‘īd al-Khudrī (رضي الله عنه).

نَحْنُ أَوْلَىٰ أَوَّلَكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴿فصلت﴾

«Surely, those who say, “Our Lord is Allāh Alone,” and do good, the angels descend to them (at the time of death) saying, “Do not be afraid or sad. We bring you the good news of the *Jannah* that you have been promised. We have been your friends in the life of this world, and will be so in the hereafter.”»¹

THE ANGELS OF PUNISHMENT

The angels of punishment come to the disbelievers at the time of death in a cruel and horrible manner. They tear out their souls and beat them hard. Allāh (ﷻ) says:

﴿فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾

محمد

«Then how will it be when the angels will take their souls at death, beating their faces and backs?»²

Mālik and the Guards of Hell

The guards of hell keep it hot and burning for the evil people. Their leader is called Mālik. Allāh (ﷻ) says:



1. *Fuṣṣilat* 41:30-31.
2. *Muḥammad* 47:27.

﴿فَلْيَدْعُ نَادِيَهُ﴾ ١٧ ﴿سَنَدْعُ الزَّبَانَةَ﴾ ١٨ ﴿الْعَلَقُ﴾

«Then let him (Abū Jahl) call upon his helpers: We will call the guards of hell (to deal with him).»¹

Mālik has no mercy or kindness toward the *kuffār*. Allāh (ﷻ) says:

﴿وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْهِمْ وَعَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَرْكُوتُونَ﴾ ٧٧ ﴿لَقَدْ جِئْتَكُمْ

بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ﴾ ٧٨ ﴿الزَّخْرَفُ﴾

«And they (the people of the Fire) will cry, “O Mālik! Let your Lord make an end of us.” He will say, “You will stay! Indeed, We have brought the truth to you, but most of you (people) have a hatred for the truth.”»²

Munkar and Nakīr

Munkar and Nakīr are two angels whose job is to question the people in their grave. They ask them about their Lord, their religion, and about the Prophet Muḥammad (ﷺ). The believers give right answers to these questions, which result in a restful stay in the grave. The disbelievers give wrong answers, which result in their punishment in the grave.³ The Prophet (ﷺ) said:

1. *Al-‘Alaq* 96:17-18.

2. *Az-Zukhruf* 63:77-78.

3. This is detailed in the Author’s book, *Life in al-Barzakh*.

«إِذَا قُبِرَ الْمَيِّتُ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ، يُقَالُ لِأَحَدِهِمَا
الْمُنْكَرُ، وَالْآخَرُ النَّكِيرُ.»

«When a dead person is buried, two black-blue angels come to him. One of them is called Munkar, and the other Nakīr.»¹

Hārūt and Mārūt

Hārūt and Mārūt are two angels that Allāh (ﷻ) mentions in the Qur’ān.² He sent them to an old city called Babylon where the devils taught its people magic. The two angels showed the people a more powerful magic, but warned them, “If you insist on learning this from us, you should know that we have only been sent to try you with this knowledge. Magic often leads to disbelief in Allāh and to evil.”

The devils and the evil people learned from these two angels magic that enabled them to break-up families and caused great harm on earth. By that, they deserved Allāh’s anger and punishment.

Conclusion

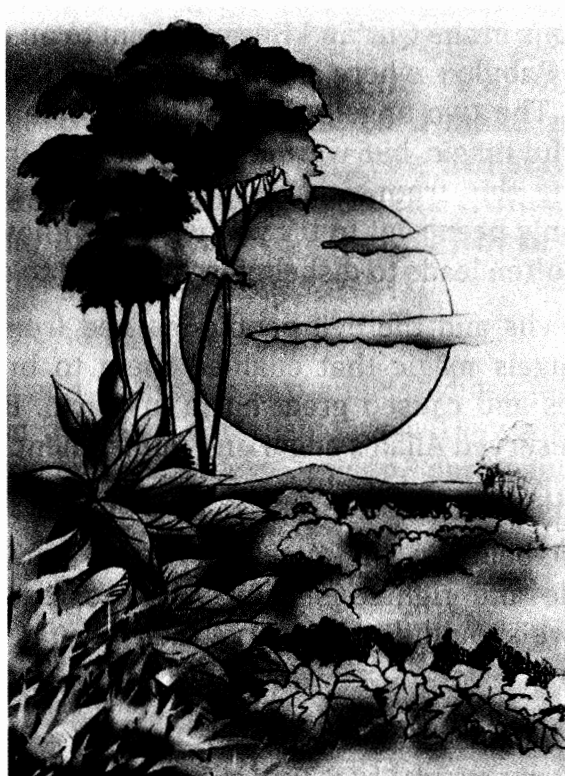
Correct belief in the angels helps us know these sublime and righteous beings. It also teaches us what we should do to deserve their love, help, and support.

1. This was recorded by at-Tirmithī from Abū Hurayrah. It was verified to be *ḥasan* (good) by al-Albānī (*Ṣaḥīḥ-ul-Jāmi’* 724 and *aṣ-Ṣaḥīḥah* 1391).

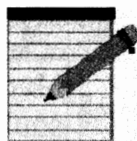
2. *Al-Baqarah* 2:102.

With this belief, we also understand that those who obey Allāh (ﷻ) are many more than those who do not. They include the angels and multitudes of other created things. The disobedient humans are indeed very few compared to them.

Indeed, Allāh (ﷻ) only loves the obedient, and will surely admit them into His *Jannah*. May He make us of them, *āmīn*.



Questions and Exercises



1. In the following, check (✓) all true statements (1 point each):

#	Statement	✓
1.1	The first time that the Prophet (ﷺ) saw Jibrīl was in his house in Makkah.	
1.2	Jibrīl went with the Prophet (ﷺ) to the seventh heaven.	
1.3	<i>Al-Isrā'</i> was the trip from Makkah to al-Madīnah.	
1.4	<i>Al-Mi'rāj</i> was the trip from Makkah to Jerusalem.	
1.5	The Prophet (ﷺ) knew how to perform <i>wuḍū'</i> and pray since he was a child.	
1.6	The Prophet (ﷺ) was the most generous person.	
1.7	Jibrīl learned Qur'ān from the Prophet (ﷺ).	
1.8	Jibrīl often gave advice to the Prophet (ﷺ).	
1.9	Mūsā (عليه السلام) was afraid to die.	
1.10	Allāh is kind to those who are kind to the poor.	
1.11	Allāh does not accept the repentance of a killer.	
1.12	The Angel of Death is called 'Izrā'īl.	
1.13	The angels of mercy take the souls of the believers.	
1.14	The people in the Fire will be allowed to die.	

#	Statement	✓
1.15	Munkar and Nakīr take the disbelievers' souls.	
1.16	The disbelievers' souls are removed harshly at death.	
1.17	The Prophet (ﷺ) saw Jibrīl in his original form every Friday.	
1.18	There is a tree by Allāh's Throne.	
1.19	There are pearls on Jibrīl's garments.	
1.20	Jibrīl liked to speak to Duḥyah al-Kalbī.	
1.21	The soil of <i>Jannah</i> is made of musk.	
1.22	An angel performed surgery for the Prophet (ﷺ).	
1.23	Jibrīl does not need permission to enter into the heavens.	
1.24	Fāṭimah (رضي الله عنها) died shortly before the Prophet (ﷺ).	
1.25	A Muslim should be kind to his neighbors.	
1.26	The Prophet (ﷺ) learned things from both Jibrīl and Mīkā'il.	
1.27	Jibrīl shook hands with Khadījah and 'Ā'ishah.	
1.28	When the Prophet (ﷺ) was sick, Jibrīl said a <i>du'ā'</i> for him.	
1.29	Mīkā'il is the most humorous angel.	
1.30	Isrāfil is mentioned in the Qur'ān.	
1.31	Isrāfil is probably the Horn Blower.	

#	Statement	✓
1.32	The Horn Blower will get ready to blow it after the return of 'Īsā.	
1.33	The Horn Blower never blinks.	
1.34	The Angel of Death used to come in human form.	
1.35	Mūsā had the choice to live thousands of years.	
1.36	Mūsā died very close to Jerusalem.	
1.37	The angels never dispute among each other.	
1.38	Hārūt and Mārūt came to Babylon.	
1.39	Among Allāh's creation, the obedient are less than the disobedient.	
1.40	The Prophet's (ﷺ) heart was filled with wisdom.	
1.41	It is important to live among righteous people.	

2. Mention 6 qualities of Jibrīl as in *Sūrat at-Takwīr* (12 points):

①	④
②	⑤
③	⑥

3. Mention 2 of Jibrīl’s names in the Qur’ān (4 points):

1	2
---	---

4. Use arrows (→) to match between the angel names (left) and their tasks (right). The option “No authentic mention” applies to angels who were not named in the Qur’ān or authentic Sunnah, yet many people give them certain names. (8 points):

Names

Munkar & Nakīr

’Izrā’īl

Hārūt & Mārūt

Isrāfīl

Raqīb & ‘Atīd

Raḍwān

Mālik

Mīkā’īl

Tasks

Blows the Horn

Try people in the grave

Brings rain and food

No authentic mention

In charge of Hell

Tried the people with magic

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APPENDIX: ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QUR'ĀN AND ḤADĪTH

The Qur'ān contains Allāh's exact words. These words cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. We may only translate the meanings as understood by trustworthy Islāmic scholars. With this in mind, our Qur'ānic quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote specifying the location of the cited *āyah*(s).

Likewise, our *ḥadīth* quotes (as well as some quotes from the *Salaf*) include the Arabic text, the English meaning in **«boldface»**, and a footnote briefly specifying its location in *ḥadīth* compilations and its level of authenticity. If the *ḥadīth* contains a supplication or exaltation, we normally include a transliteration of its text.

RELEVANT CHARTS

Near the end of this appendix, we present two important charts. The first defines the transliteration symbols used in this book. The second defines veneration terms that should be uttered at the mention of Allāh or one of His righteous worshipers.

ARABIC TERMS

The following glossary contains definitions of Arabic terms that are commonly used in Islāmic discussions. These terms constitute a basic vocabulary for readers of Islāmic material. The glossary is followed with charts of Arabic week-days, Islāmic lunar months, and important Islamic places.

Other terms specifically pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are first defined in this book.

Glossary of Common Terms

Term	Definition
<i>‘Abd</i>	Slave, servant, or worshiper. Pl.: <i>‘ibād</i> or <i>‘abīd</i> .
<i>Adab</i>	Good characters or manners; etiquette. Pl.: <i>ādāb</i> .
<i>Ākhirah</i>	The last life (or hereafter).
<i>Al-Fātiḥah</i>	The first chapter of the Qur’ān.
<i>‘Ālim</i>	Scholar; learned man.
<i>‘Allāmah</i>	Exaggerated form of “‘ālim”.
<i>Āmīn</i>	“O Allāh, grant my request,” said in concluding a <i>du‘ā’</i> .
<i>Anṣār</i>	Residents of Madīnah who supported the Prophet (ﷺ).
<i>‘Aṣr</i>	Afternoon; the third daily obligatory prayer.
<i>Athān</i>	Announcement; call to the prayer.
<i>‘Awrah</i>	Weakness that requires protection; body-parts that should be concealed from others.
<i>Āyah</i>	Miracle; sign; a portion of the Qur’ānic text that is usually one sentence in length. Pl.: <i>āyāt</i> .
<i>Bid‘ah</i>	Innovation; unjustified change in the Islāmic teachings.
<i>Da‘wah</i>	Call; mission.
<i>Dīn</i>	Religion – often used in reference to Islām.
<i>Dīnār</i>	Old currency ≈ 4.25 g of 22k gold in today’s standards.
<i>Dirham</i>	Old currency ≈ 3.0 g of pure silver in today’s standards.
<i>Du‘ā’</i>	Invocation; supplication; prayer.
<i>Dunyā</i>	The lower (i.e., worldly) life.
<i>Fajr</i>	Dawn; the first daily obligatory prayer.
<i>Farḍ</i>	Obligation. <i>Farḍ Kifāyah</i> : A communal obligation that must be performed by at least a few Muslims. <i>Farḍ ‘Ayn</i> : An obligation upon every Muslim.
<i>Fatwā</i>	Religious verdict. Pl.: <i>fatāwā</i> or <i>fatāwī</i> .
<i>Fiqh</i>	Understanding; Islāmic jurisprudence—a subject dealing with practical regulations in Islām.

Term	Definition
<i>Fitnah</i>	Trial; test; temptation; affliction.
<i>Fitrah</i>	The pure nature upon which Allāh (ﷻ) created people.
<i>Ghayb</i>	All knowledge beyond the reach of human perception.
<i>Ghusl</i>	Bath; ritual bath required after intercourse, ejaculation, and after a woman completes her menses.
<i>Ḥadīth</i>	Talk; speech; reports of the Prophet's (ﷺ) sayings, actions, and tacit approvals.
<i>Hajj</i>	Major pilgrimage to Makkah.
<i>Ḥalāl</i>	Permissible.
<i>Ḥalqah</i>	Circle or ring; study circle.
<i>Ḥarām</i>	Prohibited.
<i>Ḥasan</i>	Good; acceptable.
<i>Hilāl</i>	Crescent.
<i>Hijāb</i>	Cover; curtain; the Muslim woman's proper attire.
<i>Hijrah</i>	Migration; the early Muslims' migration to al-Madīnah.
<i>ʿĪd</i>	Festival. Pl.: <i>a'yād</i> .
<i>Iḥrām</i>	Prohibition; a state assumed by pilgrims, prohibiting for them specific acts, such as hunting, perfume, marriage.
<i>Ijmā'</i>	Consensus.
<i>Ijtihād</i>	Ability to reach correct conclusions from the available evidence.
<i>Imām</i>	Leader (of a nation, prayer, etc.); distinguished Islāmic scholar.
<i>Īmān</i>	Faith; belief.
<i>Iqāmah</i>	Establishment; call for starting the prayer.
<i>ʿIshā'</i>	Night time; the fifth daily obligatory prayer.
<i>Isnād</i>	Chain of narrators of a <i>ḥadīth</i> .
<i>Jahan-nam</i>	Hell.
<i>Jāhiliyyah</i>	The era of ignorance (<i>jahl</i>) and disbelief prior to Islām.

Term	Definition
<i>Jamā'ah</i>	Muslim community; congregation of prayer.
<i>Janābah</i>	State of "uncleanliness" arising from ejaculation or intercourse. <i>Janābah</i> is terminated with <i>ghusl</i> .
<i>Janāzah</i>	Funeral.
<i>Jannah</i>	Garden; the gardens of paradise.
<i>Jihād</i>	Striving (or fighting) for Allāh's cause.
<i>Jinn</i>	Creation that Allāh (ﷻ) made from fire, sometimes translated as "demon". Satan is one of the <i>jinns</i> .
<i>Jumu'ah</i>	Friday; the Friday mid-day prayer.
<i>Junub</i>	Person in a state of <i>janābah</i> .
<i>Kāfir</i>	Person who practices <i>kufr</i> . Pl.: <i>kuffār</i> .
<i>Khalīfah</i>	Successor. A Muslim ruler who succeeded the Prophet (ﷺ). Pl.: <i>khalafā'</i> .
<i>Khamr</i>	Alcoholic beverage.
<i>Khilāfah</i>	Succession; caliphate – a <i>khalīfah</i> 's rule.
<i>Kufr</i>	Ingratitude; disbelief; rejection of the faith of Islām.
<i>Khuṭbah</i>	Speech; sermon.
<i>Maghrib</i>	Sunset; the fourth daily obligatory prayer.
<i>Makrūh</i>	Disliked; act that is disapproved but not prohibited in Islām.
<i>Maḥram</i>	A man closely related to a woman and permanently prohibited from marrying her; examples: father, son, brother, uncle, nephew, father-in-law, son-in-law, son through nursing. Non- <i>maḥrams</i> include: cousin, stepbrother, brother-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Mathhab</i>	Way or approach. It often refers to one of the four schools of <i>fiqh</i> : the Ḥanafī, Mālikī, Shāfi'ī, or Ḥanbalī.
<i>Minbar</i>	Raised platform in a <i>masjid</i> for delivering a <i>khuṭbah</i> .
<i>Muftī</i>	A 'ālim who gives <i>fatwā</i> .
<i>Muhājir</i>	Migrant; immigrant; person who undertakes <i>hijrah</i> . Pl.: <i>muhājirū(ī)n</i> .

Term	Definition
<i>Mujāhid</i>	Person who performs <i>jihād</i> . Pl.: <i>mujāhidū(i)n</i> .
<i>Munkar</i>	Disapproved or rejected act. Pl.: <i>munkarāt</i> .
<i>Muṣallā</i>	Place designated for <i>ṣalāh</i> (or prayer).
<i>Muṣḥaf</i>	Collection of “ <i>ṣuḥuf</i> ” or sheets; book of the Qur’ānic text.
<i>Mushrik</i>	Person who practices <i>shirk</i> . Pl.: <i>mushrikū(i)n</i> .
<i>Nafl</i>	Extra; voluntary; supererogatory deeds.
<i>Qaḍā’</i>	Allāh’s decree and measure.
<i>Qadar</i>	Allāh’s predestination; often used as synonym of <i>qaḍā’</i> .
<i>Qiblah</i>	Direction of al-Ka’bah in Makkah.
<i>Qiyām</i>	Standing; the night prayer.
<i>Qudsī</i>	Holy. A <i>qudsī ḥadīth</i> is a statement that the Prophet (ﷺ) attributes to Allāh (ﷻ), though it is not from the Qur’ān.
<i>Rak’ah</i>	Full prayer unit, containing one <i>rukū’</i> . Pl.: <i>rak’āt</i> .
<i>Ribā</i>	Usury; interest.
<i>Rukū’</i>	Bowing; bowing in the prayer.
<i>Ṣadaqah</i>	Charity.
<i>Ṣaḥābah</i>	Companions of the Prophet (ﷺ). Singular: <i>ṣaḥābī</i> .
<i>Ṣaḥīḥ</i>	True; authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām.
<i>Ṣalāh</i>	Prayer; supplicating for the Prophet (ﷺ).
<i>Salām</i>	Peace; greeting with peace: <i>as-salāmu ‘alaykum</i> .
<i>Sanad</i>	Same as <i>isnād</i> .
<i>Shahādah</i>	Testimony; the Testimony of Islām: “There is no true god but Allāh, and Muḥammad is Allāh’s Messenger”; martyrdom for Allāh’s (ﷻ) cause.
<i>Shahīd</i>	Witness; person martyred for Allāh’s cause. Fem.: <i>shahīdah</i> , Pl.: <i>shuhadā’</i> .
<i>Shām</i>	Middle-East area of Palestine, Jordan, Syria, and Lebanon.
<i>Shar’ (or Sharī’ah)</i>	The Islāmic Law. <i>Shar’ī</i> : legislated or permissible matter. <i>Ash-Shārī’</i> : the Legislator (Allāh ﷻ).

Term	Definition
<i>Shaykh</i>	Elderly man; title of respect for a man with an above-average level of Islāmic knowledge.
<i>Shayṭān</i>	Satan; devil.
<i>Shirk</i>	Polytheism; paganism; joining partners with Allāh (ﷻ).
<i>Sīrah</i>	Biography; the Prophet's (ﷺ) biography.
<i>Siwāk</i>	Stick from a desert tree, used for brushing the teeth.
<i>Ṣiyām</i>	Fasting.
<i>Sujūd</i>	Prostration; prostration in the prayer.
<i>Sunnah</i>	Way; guidance; teachings; the Prophet's (ﷺ) way and guidance.
<i>Sūrah</i>	Qur'ānic chapter.
<i>Tābi'ī</i>	Follower; student of the ṣaḥābah. Pl.: <i>tābi'ū(i)n</i> .
<i>Tafsīr</i>	Explanation; Qur'ānic interpretations and commentaries.
<i>Takbīr</i>	Saying, "Allāhu Akbar – Allāh is the greatest."
<i>Tahlīl</i>	Saying, "Lā ilāha illallāh – There is no (true) god except Allāh."
<i>Taḥmīd</i>	(Also, ḥamd): praise; saying, "Al-ḥamdu lillāh – Praise be to Allāh."
<i>Taqlīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tarbiyah</i>	Cultivation or education.
<i>Tasbīḥ</i>	Saying, "Subḥān-Allāh – Exalted be Allāh."
<i>Taṣfiyah</i>	Filtration or cleansing.
<i>Tashah-hud</i>	Pronouncing the <i>Shahādah</i> ; the last part of prayer that includes pronouncing the <i>Shahādah</i> .
<i>Taslīm</i>	Saying <i>salām</i> ; concluding the prayer with <i>salām</i> .
<i>Ṭawāf</i>	Circumambulation around the Ka'bah.
<i>Tawḥīd</i>	Belief that Allāh is the only Lord and God to be worshiped, and that He possesses the most sublime attributes.

Term	Definition
<i>Tayam-mum</i>	Symbolic ablution, in the absence of water, performed by wiping clean dust over the face and hands (to the wrists).
<i>Thikr</i>	Remembrance and extolment of Allāh (ﷻ). Pl.: <i>athkār</i> .
' <i>Ulamā</i> '	Plural of "' <i>ālim</i> ".
<i>Ummah</i>	Community; nation; followers.
' <i>Umrah</i>	Minor form of pilgrimage to Makkah that may be performed at any time of the year.
<i>Waḥy</i>	Revelation; inspiration.
<i>Wājib</i>	Obligatory or required; obligation.
<i>Walī</i>	Friend; ally; guardian.
<i>Witr</i>	Odd number; last part of the night prayer (consisting of an odd number of <i>rak'āt</i>).
<i>Wuḍū'</i>	Ritual ablution for the prayer; it includes washing the face and forearms, wiping over the head, and washing the feet.
<i>Zakāh</i>	Obligatory charity. <i>Zakāt-ul-fiṭr</i> : charity in the form of food given to the needy at the end of <i>Ramaḍān</i> .
<i>Zinā</i>	Adultery or fornication.
<i>Ẓuhr</i>	Noon; the second daily obligatory prayer.

Arabic Weekdays

Weekday	Arabic Name	اليوم
① Friday	<i>Al-Jumu‘ah</i>	الْجُمُعَة
② Saturday	<i>As-Sabt</i>	السَّبْت
③ Sunday	<i>Al-Aḥad</i>	الْأَحَد
④ Monday	<i>Al-Ithnayn</i>	الْإِثْنَيْنِ
⑤ Tuesday	<i>Ath-Thulāthā’</i>	الثَّلَاثَاء
⑥ Wednesday	<i>Al-Arbu‘ā’</i>	الْأَرْبُعَاء
⑦ Thursday	<i>Al-Khamīs</i>	الْخَمِيس

Islāmic *Hijrī* Months

Lunar Month	الشَّهْرُ
① <i>Al-Muḥarram</i>	الْمُحَرَّم
② <i>Ṣafar</i>	صَفَر
③ <i>Rabī‘-ul-Awwal</i>	رَبِيعُ الْأَوَّل
④ <i>Rabī‘-uth- Thānī</i> (or <i>Rabī‘-ul-Ākhir</i>)	رَبِيعُ الثَّانِي
⑤ <i>Jumāda al-Ūlā</i>	جُمَادَى الْأَوَّلَى
⑥ <i>Jumād-al-Ākhirah</i> (or <i>ath-Thāniyah</i>)	جُمَادَى الْآخِرَة

Lunar Month	الشَّهْرُ
⑦ <i>Rajab</i>	رَجَب
⑧ <i>Sha‘bān</i>	شَعْبَان
⑨ <i>Ramaḍān</i>	رَمَضَان
⑩ <i>Shawwāl</i>	شَوَّال
⑪ <i>Thul-Qa‘dah</i>	ذُو الْقَعْدَة
⑫ <i>Thul-Hijjah</i>	ذُو الْحِجَّة

Important Places

The following is a brief list of important places and locations for Muslims.

Place	Location
Makkah	The Prophet's (ﷺ) birthplace and the holiest town in Islām. It is located in western central Arabia.
Al-Madīnah	The town in Arabia to which the Prophet (ﷺ) migrated, built his <i>Masjid</i> , and lived the last ten years of his life. Its old name was Yathrib, but he changed it to Ṭaybah.
Al-Quds	The holy town of Jerusalem. It contains the third most sacred <i>masjid</i> in Islām.
Al-Ka'bah	The house of worship in Makkah that all Muslims face in their prayers.
Al-Masjid-ul-Ḥarām	The Sanctified Mosque; the grand <i>masjid</i> in Makkah that contains al-Ka'bah at its center.

Transliteration

Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation are applicable. The following table includes additional symbols employed in this book to help pronounce the Arabic terms.

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>M</u> an, <u>s</u> ad. At times: <u>F</u> ather, <u>h</u> ard, <u>g</u> od.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>R</u> oot, <u>s</u> oup, <u>f</u> lute.
ī, Ī	(ي) <i>Yā'</i> (long vowel i)	<u>S</u> eed, <u>l</u> ean, <u>p</u> iece, <u>r</u> ec <u>e</u> ive.
ء	(ع) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t, <u>o</u> h.

Symbol	Stands for	English Equivalent Sounds
th, Th	(ث) <i>Thā</i> ’	<u>Th</u> ree, mo <u>th</u> .
h, H	(ح) <i>Hā</i> ’	No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.
kh, Kh	(خ) <i>Khā</i> ’	No equivalent. Produced in the back of the mouth and top of the throat.
<u>th</u> , <u>Th</u>	(ذ) <i>Thāl</i>	<u>Th</u> ere, mo <u>th</u> er.
s, S	(ص) <i>Ṣād</i>	A deeper “s” sound. Somewhat close to the “sc” in “mus <u>sc</u> le”.
d, D	(ض) <i>Ḍād</i>	Sounds deeper than a “d”. Produced by touching the tongue to the mouth’s roof, with the sides of the tongue pressed against the top molars.
t, T	(ط) <i>Ṭah</i>	Similar but deeper than a “t”.
z, Z	(ظ) <i>Zah</i>	A deeper <i>thāl</i> , produced by touching the backside of the tongue to the tip of the upper front teeth.
‘	(ع) <i>‘Ayn</i>	Produced in the bottom of the throat, underneath the <i>hā</i> ’.
gh, Gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā</i> ’. Similar to the “R” in some French accents.
q, Q	(ق) <i>Qāf</i>	Somewhat similar to the “c” in “c <u>o</u> ffee”.

Veneration Symbols

Out of love, appreciation, and gratitude, a Muslim is urged to utter the following phrases at the mention of Allāh, His messengers, or other righteous individuals.

Phrase & Transliteration		Meaning	Uttered with
<i>Subḥānahū wa ta'ālā;</i> <i>Jalla jalāluh;</i> <i>'Azza wajal</i>	سُبْحَانَكَ جَلَّ جَلَالُكَ عَظَّمَ وَجْهَكَ	He is exalted above weakness and indignity; exalted is His glory; He is exalted and glorified.	Allāh
<i>Ṣallallāhu 'alayhi wasallam</i>	صَلَّى وَسَلَّمَ	May Allāh's peace and praise be on him.	Muḥammad or other prophets
<i>'Alayhi-ssalām;</i> <i>'Alayha-ssalām;</i> <i>'Alayhima-ssalām;</i> <i>'Alayhimu-ssalām</i>	السلامة السلامة السلامة السلامة	Peace be on him, her, both of them, or all of them.	Remarkably righteous individuals (prophets, angels, etc.)
<i>Raḍiy-allāhu 'anhu;</i> <i>Raḍiy-allāhu 'anhā;</i> <i>Raḍiy-allāhu 'anhumā;</i> <i>Raḍiy-allāhu 'anhum</i>	رَضِيَ رَضِيَ رَضِيَ رَضِيَ	May Allāh be pleased with him, her, both of them, or all of them.	Ṣaḥābah
<i>Raḥimahullā;</i> <i>Raḥimahallāh;</i> <i>Raḥimahumallāh;</i> <i>Raḥimahumullāh</i>	رَحِمَهُ رَحِمَهُ رَحِمَهُ رَحِمَهُ	May Allāh have mercy on him, her, both of them, or all of them.	Past 'ulamā' or righteous Muslims

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