

A20.0 MALAIK - ANGELS

A20.1 Angels are creations of light.

A20.2 They have been given the strength by Allah (The Exalted) to turn into whatever shape or form they wish, whether it be of a Human or another creation.

Sayyidina Jibreel came in the form of a human when he came to Sayyida Maryam. This also proves that if an angle can change into human can the Prophet who is light come into this world as a human?

A20.3 Angels never do anything against the order of Allah (The Exalted), nor purposely or by mistake, because they are *Ma'soom*. They are pure from all types of sins minor or major.

A20.4 Allah (The Exalted) has given many types of duties, some angels have a fixed duty of taking out the soul, some to give rain, some have been given the task to create the face of a child in the mother's womb, some to write the deeds of an individual, some to do a particular type of duty, others to do another type of duty etc.

Belief: Their population is only known to Him who created them (i.e. Allah), and through His informing, His Prophet also knows. Four of the Angels are very famous, namely;

1. Sayyidina Jibra'eel
2. Sayyidina Mika'eel
3. Sayyidina Israfeel
4. Sayyidina Izra'eel

They are the most superior to all the other Angels

A20.5 Angels are not male or female.

A20.6 To believe them as *Qadeem* (always have been in existence or always will be in existence) or to believe them as the creators is *Kufr*/infidelity.

A20.7 The slightest form of insult for an Angel is also infidelity [*Alamgiri etc*]. Some people call their enemies or oppressors as ‘the angel of death,’ to say such things is not allowed and close to infidelity.

A20.8 To reject the existence of Angels or to say that the strength of all good is known as Angels and there are no such things are both acts of *Kufr*.

70,000 angels come to present Durood and Salam upon the Prophet at the Rowdha morning and 70,000 in the evening and they only get this one opportunity.

First Revelation

When Sayyidina Jibreel came with the revelation to the Prophet (may Allah bless him and grant him peace), many have written this incident that degrades the Prophet (may Allah bless him and grant him peace). We should look at the writings of the sufi/awliya as they have been given an insight into these incidents, veils have been lifted so that they can guide the Ummah on the straight and correct path.

One of the greatest awliya, Shaykh Sayyad ‘Abdul Aziz Dabbagh a kutub of Morocco explains that when Sayyidina Jibreel asked the Prophet (may Allah bless him and grant him peace) to read he replied, “I am not a reader,” the speech that you have bought is the speech of Allah (The Exalted), who has no beginning and no end its pre-eternal (Qadeem), how can I do justice with my created tongue. Sayyidina Jibreel is continuously insisting the Prophet (may Allah bless him and grant him peace) to read, Ya RasoolAllah if you do not recite this

speech with your blessed tongue then no one in creation will be able to, the third time when he said read in the name of Allah, know the Muhib (lover) will do it for the sake of his Mahboob (beloved).

Some people say Sayyidina Jibreel was passing his angelic strength to the Prophet (may Allah bless him and grant him peace), if this is true then what happened at Sidra in the night of Me'raj, why did Sayyidina Jibreel not go any further? What can Sayyidina Jibreel give the Prophet? Because Sayyidina Jibreel gains his strength from the Prophet. He is the servant (Khadim) of the Prophet and will seek intercession of the Prophet.

Mowlana Sayyad 'Abdul Aziz ad-Dabbagh, the Qutb from Fez (1130AH) also mentions the reasons for embracing the Prophet (may Allah bless him and grant him peace);

1. To take the Prophet as the wasila (intercessor), the means to earn the eternal of pleasure of Allah after which there is no wrath.
2. To take refuge in the sanctuary of the Prophet (may Allah bless him and grant him peace), and
3. To be from the Prophet's Ummah.

The belief that increases the love of the Prophet (may Allah bless him and grant him peace) is the correct belief and a belief that makes the Prophet (may Allah bless him and grant him peace) degraded to a normal person, know that belief will lead to the fire of hell.

According to the great Kutub of Morocco, Mowlana Sayyad Abdul Aziz Dabbagh in Al-Ibreez writes; Sayyidina Jibreel was created to serve the Prophet of Allah (may Allah bless him and grant him peace). Also that the honour and status Sayyidina Jibreel has is due to the company of the Prophet.¹

¹ Jibreel Stories. P.17-1