

The Angels and their relationship to mankind

Shaykh Muhammad ibn 'Abdul-Wahhab al-'Aqeel

Post Courtesy of brother Maher Attiyeh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Bismillaah Al-Hamdulillaah wa salatu wa salaamu 'ala rasulullaah

Amma-ba'd

The following are some of the tremendous benefits [not verbatim] that Shaykh Muhammad ibn 'Abdul-Wahhab al-'Aqeel (hafidhahullaah Ta'aala) shared in a Dars (lesson) concerning the topic of the Angels and their relationship to mankind.

Loving each other – only for Allaah's sake, not for worldly purposes

One of the greatest blessings of Allaah is the blessing of brotherhood for Allaah, which the Messenger of Allaah (salallaahu 'alayhi wa sallam) said is a foundation of 'Eemaan: Awthaq 'Ural 'Eemaan Al-Hubu fillaah wal-bughdu fillaah (The strongest handhold of 'Eemaan is love for Allaah and hatred for Allaah).

The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **There are three characteristics that if a person has them, he will taste the sweetness of 'Eemaan: that Allaah and His Messenger are more beloved to him than anything; that he loves an individual, and does not love him except for Allaah; and that he hates to return to disbelief (after believing) just as he hates to be thrown into the fire.**

On the Day of Judgement, Allaah will raise the level of the believers who have loved each other for Allaah's Pleasure, and shade those who have loved each other for His pleasure, as comes in the hadeeth of the seven whom Allaah will shade.

Allaah raises – by degrees – those who believe in a detailed manner above those who believe in a general manner

After mentioning the well-known Hadeeth of Jibreel – which includes the statement of the Messenger of Allaah (salallaahu 'alayhi wa sallam) (what means): **"'Eemaan is to believe in Allaah, His Angels, His Books, His Messengers, and to believe in The Last Day, and the Qadr – its good and its bad"** – Shaykh Muhammad ibn 'Abdul-Wahhab al-'Aqeel (hafidhahullaah) then said:

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“These six matters are the matters that 'Eemaan is built upon. The (Muslims) are of two different types as it relates to these six articles. The first type of people believe in them, but they believe in them in a general manner. And this belief is beneficial for them, in-sha` Allaah. The second type of (Muslims) believe in these six articles in a detailed manner. And this (detailed) 'Eemaan has raised the second type by degrees over the first type.

Allaah said (what means): [...Allaah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allaah is Well-Acquainted with what you do.] (Al-Mujadilah, ayah 11)

and Allaah informs us (what means): [...It is only those who have knowledge among His slaves who fear Allaah. Verily, Allaah is All--Mighty, Oft--Forgiving.] (Faatir, ayah 28)”

The Angels and their ‘Alaaqa (relationship) to Mankind

Shaykh al-‘Aqeel (hafidhahullaah) brought to attention that angels attend these gatherings and they fill the space between the gathering and the heavens, and afterward they rise toward Allaah, Subhanahu wa Ta’aala, and Allaah asks the angels where they came from (although He knows).¹

The relationship that the angels have with mankind is even stronger than the ‘alaaqa (relationship) that mankind’s own souls have with them. What is the angels’ relationship with mankind?

Allaah told the angels that He would create mankind before He created mankind. Before Allaah created the shape of Aadam, they knew that Allaah was making the shape of Aadam. When Allaah shaped Aadam, the angels saw the creation of Aadam. The angels saw Aadam

¹ In a hadeeth Qudsee found in the two Saheehs, the Prophet (salallaahu ‘alaihi wa sallam) said: To Allaah belong mobile (squad) of angels who have no other work (to attend to but) to search for the assemblies of Dhikr and, when they find such assemblies in which there is Dhikr (remembrance of Allaah), they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered. And when they disperse (after the assembly of Dhikr is adjourned), they go upward to the heaven, and Allaah, the Exalted and Glorious, asks them although He is best informed about them: Where have you come from?

And they say: We have come from some slaves of Yours on Earth: they were glorifying You (saying “Subhanallaah”), exalting you (saying “Allaahu akbar”), declaring that there is none deserving of worship except You (saying “La ilaaha ill Allaah”), praising You (saying “Al-Hamdulillah”), and asking [favours] of You.

He [Allaah] says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they seek refuge in You. He says: From what do they seek refuge in Me? They say: From Your Hellfire, O Lord. He says: And have they seen My Hell-fire? They say: No. He says: And how would it be were they to have seen My Hellfire? They say: And they ask for Your forgiveness.

Then He [Allaah] says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them safety from that which they seek safety from. They (angels) say: O Lord, among them is so-and-so, a much-sinful servant, who was merely passing by and sat down with them. And He [Allaah] says: And to him [too] I have given forgiveness: he who sits with such people shall not suffer.

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when he was clay, before the soul was blown into him. The angels saw Aadam when the soul was blown into him. The angels prostrated to Aadam after the soul was blown into him.

Aadam and the angels were in heaven, then together on earth. And the angel is with the life from the instant that a man enters his wife, and the sperm enters her. So the angels are with us even before we are created! The angels [who saw Aadam – the father of all of mankind – when he was clay] are with the offspring of Aadam when he is just a nutfah (sperm), and then a clot, and then a little lump of flesh, then bones, and then flesh.²

So the angels are with us during all five stages.

If Allaah wants to give life to this being, and He has created for that being a soul, then the angel receives that soul from Allaah and he breathes it into the body that is inside the stomach of a woman. And there maybe two or three or four or more souls in the stomach.

The angels do not make any mistake!

If that soul is supposed to be in that body, then that's where it's going to be. Then the angels write the being's actions, provisions, wretched or blessed, and his destiny. If the being is born, he is accompanied by an angel and also a devil. The angel commands him with good, and encourages him to do that. And the devil commands him with evil, and encourages him to do that. And this is established in the Saheeh of Imam Muslim.

The Prophet (salallaahu 'alayhi wa sallam) said: **There is none amongst you except that he has been assigned a partner from the angels and a partner from the jinn.**

So if you know this hadeeth, then you'll know the answer to a very important question. Some people go to the doctor, and ask him: I hear three different things in my head. Number one says, "Go to the Salat." Number two says, "No, no. Sleep now." Number three says, "I don't know."

So anything the individual wants to do, he will find three voices. So if it is good, such as the Salat and being kind to parents and keeping relations with kin, he will find a voice encouraging him upon it, a voice commanding him away from it.

As for the one who commands with good, he is your companion from the angels. As for the one who commands you with evil, it is your companion from the jinn. And you are in the middle.

² Allaah said (what means): And indeed We created man (Aadam) out of an extract of clay (water and earth). (Al-Mu`minoan, ayah 12)

Thereafter We made him (the offspring of Aadam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allaah, the Best of creators. (Al-Mu`minoan, ayah 13-14)

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Shaykh al-'Aqeel (hafidhahullaah) also mentioned that Allaah assigns angels to protect us until the command of Allaah comes, and they (the angels) one after the other – as in shifts – protect, by Allaah's Command.

Allaah said (what means): **[For each (person), there are angels in succession, before and behind him. They guard him by the command of Allaah.]** (Ra'd, ayah 11)

And for example, the one who recites Ayaat al-Kursei [ayah 255 of Sooratul-Baqarah] before he sleeps, then an angel is sent from the heaven to guard him until he awakes.

So the Muslim who believes in the angels will not be someone who is scared, because he knows that he will be protected, by the command of Allaah, until the command of Allaah comes.

Allaah has assigned the angels to mankind from before his birth till after his death.

From those actions of the angels that relate to the human being:

- **1–** Used to protect him while he was just a foetus in the stomach of his mother.
- **2–** Breathed the soul into his body.
- **3–** After the birth, they encouraged him/her to do good.
- **4–** Write down his good deeds and bad deeds.
- **5–** It comes in the hadeeth that the angel who writes the good deeds is on the right-hand side, and the angel who writes the evil deeds is on the left-hand side. And the angel who writes the good deeds is ameer (in charge) over the angel who writes the evil deeds. If a Muslim does a good deed, the angel on the right-hand side writes the good deed immediately. If he does an evil deed, the angel on the right-hand side (the one in charge) tells the angel on the left, "Don't write it down. Wait; he may repent." And it comes in another hadeeth that he is given [six (Islaamic) hours (six periods of time)] to make Tawbah. And if he does [repent in those six hours], the sin is not even written down!³
- **6–** The angels write down four different things:
 - **a–** your speech,
 - **b–** your actions,

³ In the Question-and-Answer session that followed, details of this hadeeth were mentioned in the narration recorded by Imaam At-Tabaraanee, on the authority of Abee Umaamah (radiiallaahu 'anhu) that the Prophet (salallaahu 'alayhi wa salam) mentioned: Six hours. Ibn Hajar al-Ascalanee (rahimahullaah) explained "six hours" by using a word (audio not clear), the meaning of which the questioner asked Shaykh al-'Aqeel about. And Shaykh al-'Aqeel said it means "Waqteeyah."

And it was mentioned that if the slave does not repent in these six hours, of course, the slave can still repent afterward – as long as the soul has not reached his thought.

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- **c**– what is in your heart (your sincerity, love, tawakkul, hope, intending to do good⁴), and
- **d**– any good or evil that you were the cause of (even though you may not have done it), either during your life or after your death.

For that reason, the Prophet (salallaahu ‘alayhi wa sallam) said: **If the son of Aadam dies, his deeds are cut off except for three: ongoing charity, knowledge that people benefit from, and a righteous child who makes Du'aa [to Allaah] for him.**

The Prophet (salallaahu ‘alayhi wa sallam) said: **Whoever calls to guidance will have a reward for each person who follows him in that, without their rewards decreasing at all. And whoever calls to misguidance will be have a sinful burden to bear for all those who followed him in that, without lessening their burdens at all.**⁵

So the one who directs others to good – our beloved brothers – then the angels will write for him all those who follow him in that. So the Muslim should be diligent in calling/guiding to good, because his reward for that will not be cut off.

- **7**– Also, the angels take the soul out of that individual.
- **8**– And then, in the grave, two angels ask him: Who is your Lord? What is your Religion? Who is your Prophet?

As for the barzakh – after the person dies and before Yawm al-Qiyamah (Day of Judgement) – there is no relationship between us and mankind except via the angels. For example, the Prophet (salallaahu ‘alayhi wa sallam) mentioned that Allaah has malaa`ika (angels) who inform the Prophet of the salutations of peace and blessings that we ask Allaah to send upon him.

- **9**– And the angels are the ones who blow into the trumpet, and this is of three different types:
 - **a**– blow of silence
 - **b**– blow of death
 - **c**– blow of resurrection
- **10**– On the Day of Judgement, the angels will meet mankind according to their actions. The righteous will be met by the angels with glad tidings. The evil will be met by the angels with disgrace and destruction.

⁴ The Messenger of Allaah (salallaahu ‘alayhi wa salam) said: If the slave intends to do good, the angels says, “Ya Rabb (Oh Lord), your slave intends to do good.” So Allaah will say, “Watch him; if he does it, write it for him as 10 good deeds.” And if he intends to do evil, then Allaah tells the angel: “Watch him. If he does it, write it down as one sin. And if he doesn’t do it, write it down as one good deed, because he left it for the fear of Allaah, ‘Azza wa Jall (Mighty and Majestic).”

⁵ Muslim, no. 2674

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Allaah said (what means): Verily, those who say: “[**Our Lord is Allaah (Alone),” and then they are upright, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for. An entertainment from (Allaah), the Oft-Forgiving, Most Merciful.]”** (Fussilat, ayat 30-32)

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: [**Salaamun ‘Alaikum (peace be upon you)! You have done well, so enter here to abide therein.]”** (Az-Zumar, ayah 73)

As for the disbelievers – aoodhubillaah! – they will be met by the angels with all types of blame and evilness.

Allaah said (what means): [**And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes, but the Word of torment has been justified against the disbelievers!” It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!)]”** (Az-Zumar, ayat 71-72)

To speak about the angels and their connection to mankind is something that would take a long time. Right now, they [the angels] are with us and they hear what we are saying, and they’re looking at us with their eyes and they are writing that which we say and that which we believe.

However, I want to finish this talk with a question: who from mankind loves you the most? As for the one who loves you, that is the one who makes Du'aa for you. Do you believe that the greatest of the angels is right now making Du'aa for you? They are making Du'aa for you [Du'aa] that the person most beloved to you is not making for you. Not [even] your mother! Nor your father! Nor your wife! Nor your children!

It is an amazing Du'aa!

Allaah said (what means): [**Those (angels) who bear the Throne (of Allaah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allaah) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the ‘Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-**

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Mighty, the All-Wise. And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy.” And that is the supreme success.] (Ghafir, ayahs 7-9)

I want you to memorise these Ayaat, and think about them at all times.*

This praise of Allaah the angels make [before their Du'aa] is tawaasul (seeking nearness) to Allaah — Our Lord! You comprehend all things in mercy and knowledge.

The Prophet (salallaahu ‘alayhi wa sallam) said: **The distance between the earlobe and the shoulder of one of the angels who carry the Throne of Allaahu, Subhanahu wa ta’aala, is a distance of 700 years.**

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ
آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ
الْجَحِيمِ

Those (angels) who bear the Throne (of Allaah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allaah) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! (Ghafir, ayah 7)

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ

Our Lord! And make them enter the ‘Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. (Ghafir, ayah 8)

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy.” And that is the supreme success. (Ghafir, ayah 9)

[Source: Tape: ‘Umrah 2005: Belief in the Angels: The Angels and Their Relationship to Mankind, by Shaykh Muhammad ibn ‘Abdul-Wahhab al-‘Aqeel (hafidhahullaah)]