**Articles of Faith**

**1. Belief in God’s Angels**

* **Role of Angels**: In Islam, angels play a vital role in preserving the fact that there is only one God by ensuring that divine power and authority are solely attributed to God. Angels are created by God to serve as His obedient servants without any form of autonomy or will to act independently. The lecture emphasizes that **polytheists**(people who believe in more than one god) often associate **deities**  
  (their gods) with nature or assign divine qualities to unseen beings like angels, considering them to have influence over the universe. Islamic teachings clarify that these beings are not God’s partners or intermediaries but His messengers and agents, performing specific tasks assigned to them without deviation.

**“I have been given permission to speak about one of the angels of God who carry the Throne. The distance between his ear-lobes and his shoulders is equivalent to a seven-hundred-year journey.” (*Abu Daud*)**

* **Nature of Angels**: Angels are sinless beings made of light and are entirely devoted to worshiping and serving God. They are incapable of disobedience or sin, making them perfect examples of servitude and purity in the Islamic faith. Prophet Muhammad (PBUH) taught that angels are present at all times, surrounding individuals, recording deeds, and observing actions. They are non-corporeal beings who do not eat, drink, or experience fatigue; instead, they constantly worship God. The concept of “fallen angels or rebellion among angels”, as found in other religious traditions, does not exist in Islam.

**The Number of Angels**

How many angels are there? Only God knows. The most sacred place is the Kaaba, the black cube in the city of Mecca. Every day seventy thousand angels visit it and leave, never returning to it again, followed by another group.

**The Names of Angels**

Muslims believe in specific angels mentioned in the Islamic sources like *Jibraeel* (Gabriel), *Mika’eel* (Michael), *Israfeel*, *Malik* -the guard over Hell, and others. Of these, only Gabriel and Michael are mentioned in the Bible.

* **Tasks and Duties**: Each angel is assigned a specific role by God, and their functions cover both cosmic and individual tasks. Some administer natural phenomena, while others oversee human actions. For instance, **Mika'eel (Michael) is responsible for directing rain and winds**. Another angel, **Israfeel, will blow the trumpet signaling the Day of Judgment**. **The Angel of Death, alongside his assistants, is in charge of taking souls at the time of death**, and other angels are responsible for protecting believers, recording deeds, and **testing people in the grave (e.g., Munkar and Nakeer)**. Some angels carry out worship continuously and are part of God's celestial army.

**“Say: the Angel of Death, put in charge of you, will (duly) take your souls, then shall you be brought back to your Lord.” (Quran 32:11)**

* **Famous Angels**: Islamic teachings specify several notable angels. Jibreel (Gabriel) is known as the messenger angel, delivering revelations from God to prophets, including the Qur’an to Prophet Muhammad (PBUH). Mika’eel is associated with rainfall and natural order. Israfeel will blow the trumpet to mark the end of the world. Malik is the guardian of Hell. The lecture explains that every angel has a designated task, and they all act within God's will and without autonomy. These roles highlight God’s absolute control over the universe.

**2. Faith in the Books of God**

* **Revelation of Divine Books**: Muslims believe that God sent divine books through various prophets to guide humanity. These books include the Torah (revealed to Hazrat Mosa a.s), Zabur (revealed to Hazrat Daud a.s), Injil (revealed to Hazrat Isa a.s), and the Qur’an (revealed to Muhammad s.a.w). Islamic teachings hold that while these earlier scriptures were true revelations, they have been altered over time and therefore are no longer in their original form, except for the Qur’an, which is preserved in its entirety as the final revelation.
* **Importance of the Qur’an’s Uniqueness**: Unlike previous scriptures, the Qur’an remains in its original Arabic form without alterations, ensuring its guidance is pure and reliable. While earlier books were meant for specific communities or eras, the Qur’an is intended for all humanity and all times. It contains guidance on all aspects of life—spiritual, moral, and legal—making it a complete and timeless source of divine instruction.
* **Reasons for the Qur’an’s Preservation**: The lecture details reasons why the Qur’an is uniquely preserved compared to other scriptures. First, earlier divine books were lost or altered, and translations or copies became corrupted. In contrast, the Qur’an’s text is safeguarded and remains unchanged since it was revealed. This preservation is viewed as a divine safeguard to ensure that humanity has access to God’s unaltered word.
* **Universality and Eternal Message**: Unlike previous revelations that served specific groups, the Qur’an addresses all people regardless of their background, emphasizing its universal application. The document highlights that the Qur’an offers guidance that remains relevant to all generations, with moral, social, and legal principles applicable to every era. Thus, it serves as an eternal code for human conduct, requiring no supplementary divine guidance beyond what is provided within its teachings.

**3. Faith in God’s Prophets**

* **Prophet vs. Messenger (Nabi and Rasool)**: The lecture differentiates between a “Nabi” (prophet) and a “Rasool” (messenger).   
  **A Rasool is granted a new book and set of laws (Shariah)** and is responsible for establishing a new legal code, whereas **a Nabi is tasked with continuing the message of a previous Rasool**. While a Rasool experiences divine revelation directly through an angel, a Nabi may receive guidance through visions or from an existing Rasool. Both types of prophets play essential roles in guiding humanity back to monotheism and moral righteousness.
* **Message of Prophets**: Muslims believe in all prophets equally, as they all preached the same core message of monotheism and submission to God’s will. Rejecting one prophet implies rejecting them all, as they are seen as a unified chain of divine guidance sent across different times and cultures. This belief fosters respect for prophets from various religious traditions and acknowledges the continuity of God’s guidance throughout human history.
* **Prophet Muhammad (PBUH) as the Final Prophet**: The lecture underscores Prophet Muhammad’s (PBUH) unique status as the final prophet, whose teachings complete and perfect the guidance provided by earlier prophets. His mission, unlike those of previous prophets, was meant for all humanity, not just a specific nation or era, marking the end of the line of prophecy.

**4. The Finality of Prophethood**

* **Role of Prophet Muhammad’s (PBUH) Teachings**: The concept of the “Seal of Prophethood” is a foundational belief in Islam, meaning no new prophet will come after Muhammad. His teachings and the Qur’an are considered sufficient for all people until the Day of Judgment. This finality reflects the idea that Muhammad’s life and teachings offer a complete model for all aspects of life, ensuring believers do not require additional divine guidance.
* **Islam as a Dynamic and Timeless Religion**: The lecture points out that while times may change, human nature and essential values do not. Islam’s principles balance permanence and flexibility, allowing for change in secondary matters through human interpretation (ijtihad) while preserving core values in the Qur’an and Sunnah. Therefore, Islam remains applicable to all societies and ages without requiring new prophethood.
* **Muhammad’s Universal Message**: The Prophet’s message and mission were for all of humanity, not confined by geographical or temporal limits. This universality fulfills his role as the “Mercy for all worlds” (Rahmatul-lil-Alameen), emphasizing that his guidance remains relevant across diverse human experiences. He is the “Khatam-an-Nabiyyin” (Seal of the Prophets), signifying the completion of prophethood with him.

**5. Necessity of Islam as a Complete Religion**

* **Comprehensive Guidance for Humanity**: Islam, as a complete way of life, addresses all aspects of human existence—spiritual, moral, social, and legal—ensuring balanced guidance for both individual and communal life. This includes universal principles for justice, compassion, and morality, as well as specific laws that can adapt to societal needs. The teachings of Islam are not confined to an era or culture but are meant to serve as a holistic framework for humanity’s development.
* **No Need for New Prophethood**: The lecture discusses why the teachings of Prophet Muhammad (PBUH) and the Qur’an are sufficient for all times. The preservation of the Qur’an and Sunnah provides a reliable foundation, rendering further prophethood unnecessary. Islam’s adaptability to changing societal circumstances ensures its relevance, and Muslims are encouraged to interpret Islamic principles in ways that meet modern challenges while staying true to core values.
* **Timeless Nature of Islam’s Teachings**: Islam is based on principles that align with human nature, which remains unchanged. The Qur’an and Prophet’s teachings are crafted with eternal truths that address the enduring aspects of human existence, such as justice, kindness, and community welfare. Islam’s principles cater to both the unchanging aspects of human life and the dynamic nature of societal progress.
* **Prophet Muhammad’s (PBUH) Mission for All Humanity**: The lecture concludes by emphasizing the global and eternal relevance of the Prophet’s message. As the final prophet, Muhammad’s teachings are intended to guide all of humanity, creating a society based on divine law, justice, and compassion. His mission is viewed as a complete and universal blueprint for human progress, leaving no need for additional prophetic guidance.