

The Truth About **MALAAIKA**

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PREAMBLE

As I have been suggesting all along the course of my writings, the foundations of most of the traditional Muslim dogmas rest upon mythology. And why shouldn't that be so? It stands now as an undeniable fact that the maximum attention of our elders was concentrated on the stories whose themes originated from Roman and Greek mythologies; or from the material of similar nature, available in a certain improved version, in the later religions that were noted for their claims of monotheism.

Soon after the departure of Prophet Mohammad pbuh, these myths and religious traditions were to cast a deep influence over early Quranic interpreters. By virtue of that influence, the Discipline that in its essence stood as a code of practical struggle for the revival of human rights and values was soon to transform, once again, into baseless mythology and its application and enforcement, subsequently, was to freeze in time. The humanity, already a victim of widespread apathy, once again turned towards futile dogmas and rituals. The result was to be seen in the eventual emergence of a shortsighted and easy going Muslim civilization which may rightly be called a "dead nation".

Try to find a society that gives utmost importance to religious rituals and where meditations and repeated chanting of holy words are regarded as the only means of salvation and prosperity; and where, from practical point of view, you find no willingness to undertake a single project aiming at reformation of that society. You will find the best example of such a backward nation in the Muslim society of today. You will find them totally devoid of logic and rationality. They are the ones who blame Allah for all the humiliation they suffer

and for their subjugation by other powers. They strongly believe in the theory of pre-determination (تقدير – Taqdeer). They believe that it is Allah's will that they live a life of slavery under the rule of cruel dictators and foreign powers.

Divine Messengers were, in the past, appointed specifically to awaken such nations from deep slumber. Historically, all messengers were deputed to carry out this great undertaking. However, after their demise, the actual nature and process of their life long struggle were concealed by vested interests behind concocted mythology. Consequently, their remarkable performance was portrayed as some illogical episodes that can hardly be rationally substantiated. The miraculous outcome of those episodes is part of our history and is believed by Muslims as part of their dogmas. However, to produce similar miraculous occurrences, we neither can expect the advent of a divine messenger, nor are we capable of performing those miracles by ourselves. In today's rational world, we don't see a person who can perform super natural or mythological miracles. The question before us is, "how then those supernatural deeds can be performed now"?

One of such dogmas is the dogma of Angels. Angels are part of mythological creatures. They have no affiliation with humans. But when Allah swt deutes them to our earth, gravest of problems are solved forthwith. Without them, we just continue living passively with our miseries, "according to Allah's will".

In the next few pages, let us see how Allah has defined "Malaika" (Angels), and, in contrast, what our concepts of them have been. Before we proceed further, I must make an important request. Please try yourself to derive the corresponding interpretation by taking help from the context of the Verses referred to. This is the same methodology as I

have adopted in this booklet i.e., to make things understood with exclusive help from the CONTEXT of relevant Verses.

THE DIFFERENT CONCEPTS

Before submitting my understanding on the topic, I may present before you those concepts of Malaika which have been generally popular among our ancestors and the common public of today:-

- 1) The Traditional Concept that has been popular for centuries among our forefathers, elders, scholars and general public.
- 2) The concept presented by Sir Syed Ahmed Khan, which was seconded and expanded upon by Allama Ghulam Ahmed Pervaiz.

TRADITIONAL CONCEPT:

According to traditional concept, Angel (Farishtah) is a super natural creature that lives in the heavens and is deputed to humans in times of need. It works effectively against the heathen (Kaafir).

Some people are of the view that this divine creature is superior than humans and they maintain that virtuous humans who are entitled to be called Momin (faithful), are assigned duties under Angels in the hereafter, i.e., after their physical death. But a question arises at this conjecture, i.e., that since Malaika were ordered to bow in prostration to a human (Adam), it naturally meant that it was the human that actually enjoyed superiority over Malaika. So, how come, and for what retributive action, a Momin human can be assigned to work under Malaika? I haven't come across a

satisfactory answer to this question yet. If someone could answer this question, I should feel much obliged.

Malaika are also famous for having been created from fire, hence, regarded as superior beings. Nevertheless, when the first human was created, they were obliged to prostrate to him (Adam) in spite of him having been created from clay.

Malaika, it is believed, existed before creation of man. That's why they had the opportunity to raise objections upon man's creation, questioning the justification of a species that would indulge in bloodshed and would cause turbulence on earth. Thus, it was concluded that Malaika is a creature that existed before man's creation.

As submitted above, Malaika are created from fire. That helps to make the concept valid that they can transform themselves to any shape when required. As a supportive argument, those Angels are referred to who came to Syedna Abraham and Syeda Maryam in human form to convey Allah's message.

Some people hold the view that they don't have wives; therefore, they are not born like humans. They don't marry and perhaps they don't die. If some scholars object to this theory, they sure have a right to, as this dogma is not attributed to a scholar as far as I know. But it still is popular among the masses.

This super natural creature is competent in super natural knowledge too. That's why a story is attributed to a scholar in the court of King Solomon. It says that the scholar had challenged one of the Jinns of Solomon to fetch Queen Saba's throne much faster than the deadline given by the Jinn. The Jinn had made a commitment to fetch that throne within the blink of an eye. So, it transpired that the Scholar had some special powers that could fetch Queen Saba's

throne much earlier than the blink of an eye. Angels are much more powerful than humans. One who can fetch Queen Saba's throne much earlier than the blink of an eye, must be enormously powerful. Angels are likewise believed to have destroyed whole armies during the battles of Badr and Ohud.

So, they can travel and reach anywhere as swiftly as the blink of an eye. Therefore, they have wings and they can fly too. Since Quran has described their wings in Chapter Faatir, therefore, this conviction enjoys widespread popularity.

The above was the detail of popular dogmas about Malaika being different from humans with reference to the nature of their physique, knowledge and creation. Now let us talk a little bit in respect of their responsibilities:-

- their main and foremost responsibility is that they should remain busy in worship;
- they help the virtuous;
- they are responsible for carrying out divine commandments;
- they punish the transgressors;
- they help the faithful in battles;
- they don't transgress the divine commandments.

Let us talk a little bit about that Malak (Angel) who is generally known as Lucifer (Shayitan). It is believed that he also was a Malak and he had refused to prostrate to Adam.

Some believe that Lucifer (the Devil – Shayitan) is a different creature, and is called Jinn. They think that he (Shayitan) was a pious Jinn and was posted along with Malaika. But, as soon as he was ordered to prostrate to Adam, he showed his arrogance and was reduced to the status of Devil (Shayitan).

Since Devilish creatures, as believed by most, belong to Jinns, who are said to be created from fire, therefore not only Devil but Jinns generally are supposed to be created from fire.

Anyway, he might be an outcast from the community of Malaika (Angels), or a renegade from the lot of Jinns, he is generally not taken positively as he is believed to be a creature who :

- refuses to obey divine commandments;
- spreads negative influences;
- creates superstitions;
- forces people through fear to perform evil deeds;
- falls for beautiful women;
- transforms its figure. Its favorite forms are, snake, lizard and scorpion; but can adopt any form;
- settles in homes to scare humans. Dark places are its favorite spots;
- prints bloody spots on walls. That's its favorite hobby;
- likes to eat rotten food and bones, etc.

In case you insist that these dogmas are not owned by all scholars or by people in general, I will be happy to acknowledge that. I am also of the opinion that no sane person can think in this way. But if you undertake some serious study, you can be almost sure to find all these concepts in one Muslim community or another. You can come across some things even weirder than that.

Please do remember that super natural phenomena do not occur in daylight, nor do they appear in response to a challenge. Please do not get influenced by the seemingly inspiring faces of bearded elders, nor have blind faith in the sanctity of your ancestors. You will always find such things only in fantasy tales.

THE OTHER CONCEPT:

The other concept is that of Sir Syed Ahmed Khan, who has been seconded by Allama Pervaiz. Both of them have defined Malaika as “Natural” or “cosmic” forces. According to them, Malaika is synonymous with Force, i.e., with Imminent Laws of Nature. Let us present to you Allama Pervaiz’ thoughts, in his own words:-

“Malaika: According to some, its Root is (ا ل ك), which means ‘conveying a message’; and according to others, its Root is (م ل ك), which means Power and Authority. We second the latter because messenger-ship, according to Quran, is only one function of Malaika. Rest of their functions relate to Power and Authority.

Allah the Almighty is controlling the Universe through His created Forces. These Forces are called Malaika by HIM. They don’t enjoy their own choice and will. They carry out Allah’s prescribed programmes to their utmost completion as per HIS wishes. Some of these Malaika belong to His exclusive Sovereign Domain (عالم امر) where HIS policies are designed. We can know about that Domain only as little as Quran has disclosed to us. Therefore, for those Malaika too we can say just as much as Quran reveals. The Forces engaged in our phenomenal universe are called, in our language, the Forces of Nature. These are the forces whose awareness man can acquire (this knowledge is called knowledge of objects, or knowledge of Natural Laws) and by virtue of that awareness, they can be captured/harnessed. These are the Malaika who bow down to Adam (Human), meaning that humans can use these Forces to their benefit. Some of these forces are active within the humans. Such are called psychological forces. All of these forces are

invisible. We can't see them, but can understand and feel them.

In the Age of Darkness, man worshipped Forces of Nature believing in their status as deities. Quran erased such superstitions altogether, and briefed man about the true status and role of Malaika. He was informed that the Forces he mistook for his deities for worship, could bow down to him and serve him. Adam (man) stands as an object of obedience by Malaika. Malaika are not the objects of worship by Adam. "Belief in Malaika", in its true sense, means to recognize the true concept of Malaika. One is Momin only if one recognizes and believes in this Truth about Malaika.

We think we are unable to reflect upon the real nature of those Malaika who used to convey Allah's messages (Wahi – Divine Revelation) to His Exalted messengers. They probably belonged to Allah's Sovereign Doman (عالم امر).

In our language, the translation of 'Malak' (Plural = Malaika) is Farishtah. Malaika are also called 'Divine Emissaries' (farastaadgaan – فرستادگان). One aspect of Malaika's role is that of messenger. But, as this role is only one of their many functions, therefore, this is not their wholesome concept. So, if we are obliged at some point to use the word 'Farishtah', it may not be construed in the limited meaning of a messenger; it should rather be taken in the broader sense of Divine or Cosmic Forces." (Reference: Tabweeb-ul-Quran, Vol.III)

This was the concept of Allama Pervaiz, which is entirely based on Allama Sahib's personal view. No authority from Quran was offered in its support.

MALAAIKA AS ARMIES

Let us now extract information about Malaaiika from Quranic Verses.

Verse No.12 of Chapter Anfaal narrates the most fundamental element about Malaaiika. But preceding that, in the context of that Verse, the faithful were addressed on the subject of a battle saying that when they were being summoned for a certain task/target, which was disliked by a segment from the faithful, they were debating with each other on the issue of the Truth. The Almighty had ordained :

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا

(Iz yuhia Rabbuka ilal Malaaiikati Anni ma'akum, fa thabbitoo allazina aamanu...)

“When your Nourisher signaled the Malaaiika by saying: I am with you, therefore, you strengthen those who are peace providers...”

Why did the Nourisher need to affirm to the Malaaiika that HE was with them? Were Malaaiika in doubt about that? The Nourisher had to say: “O Angels, I stand with you”. If Malaaiika are conceived in accordance with the concept we are given by our ancestors, they should not have required some kind of help or encouragement. Their intervention itself should have caused turmoil in the camp of the heathen. But we see the Nourisher assuring Malaaiika that HE would cast terror in the hearts of the heathen. This again showed the need to encourage Malaaiika that there is not much danger ahead for them to be apprehensive about; that HE was going to help them by terrorizing the hearts of the heathen:-

سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

(Sa'ulqi fi quloobil lazina kafaroo ar-ro'b, fa adhribu fauqal a'naaqi wa adhribu minhum kulla banaanin)

“I will sure cast terror in the heathen’s hearts. Hence, you may strike upon their necks and strike upon their figure joints”.

Please note here that if Malaika are taken in their common perception, and if Verses are translated in the traditional way, we would be obliged to believe that the “invisible” Malaika, who possess super natural forms and powers, physically cut the heads off as well as the fingers of enemy forces.

However, it may look very strange that the heathen’s heads are being severed from their bodies and fingers chopped off; the enemy is invisible; BUT-----still the heathen continue fighting bravely. Then, another strange thing; why were the Malaika deputed in a contingent of thousands? Isn’t it understood that a super natural being with super natural powers at his command, and who is far from fears of retaliation or harm by earthlings, only a single one of that species should have been enough to deal with a whole army?

Please try to visualize, even in the present times, if some heads of your enemy’s soldiers are chopped off and their fingers too, while the striker remains invisible, what catastrophic situation it will create among them. They would retreat in terror forthwith. But, the infidels continue fighting a pitched battle! And the Almighty had to depute thousands of Malaika to deal with a small army! And over and above that, the Almighty himself had to intervene by casting terror in the enemies’ hearts! And in spite of all that, a large number of the faithful were killed in that battle!

At this point, if you just re-conceive your perception of Malaika, you will neither have to think about them in super natural parameters, nor would they appear as super natural beings or Forces of Nature.

Let us now study the relevant Verses more explicitly, i.e. we take a start from Verse No.9:-

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِيمِ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(Iz tastagheethoona Rabbakum, fa astajaba lakum Anni mumiddukum bi alfirm min al-Malaaikatu murdifeen. Wa ma ja'ala-hu-llahu illa bushraa wa li tatma'inna bi-hi quloobukum. Wa ma annasru illa min 'indillah. Innallaha 'azeezun hakeem.)

“Recall that time when you were appealing your Nourisher and He responded with promise of help through a thousand Malaika force in proper formation. But Allah made this promise just a source of glad tidings and psychological assurance. The victory is achieved only by adopting proper course of action as prescribed by Allah. Verily, Allah is the possessor of wisdom and dominance.”

In this exalted Verse, the good news pertains to help with one thousand Malaika, whereas, in Verse 124 of Chapter Aal Imraan, there is good news of help with three thousand Malaika. In the same Chapter, in Verse 125, it is ordained that if you display steadfastness your Nourisher would help you with five thousand Malaika. Please have a look at the Divine text:-

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ۝ بَلَىٰ إِنَّ تَصْبِيرًا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُبَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝

(Iz taqoola lil Momineena alan yakfiya-kum an yumidda-kum Rabbukum bi thalaathata aalaafin min al-Malaaika mumzileen. Balaa, 'in tasbiroo wa tattaqoo, wa ya'tookum min fawrihim haaza yumdid-kum Rabbukum bi khamsati aalaafin min al-Malaaikati musawwameen.)

“When you were saying to the Momineen: “isn’t it sufficient that your Nourisher may reinforce you by deputing three thousand Malaika? Yes, if you remain steadfast and harmonize with Divine commandments, and if then infidels may unleash a pre-emptive strike upon you, your Nourisher will reinforce you with five thousand distinct Malaika warriors.”

After a careful study of these Verses, Malaika just do not come up to the concept borrowed by our religious elders from Roman and Greek mythologies. These Verses describe armies of thousands of Malaika to face a few hundred infidels – and that too in installments. In the first instance, a contingent of a thousand was promised, which is narrated in Verse No. 9 of Chapter Al-Anfaal! Then Verse No.124 of Chapter Aal Imraan gives glad tidings of three thousand, saying that your Nourisher would reinforce you with three thousand Malaika! Then, if you remained steadfast, another reinforcement of five thousand Malaika will be deputed!

The first question that arises here is why such a big army was deputed? The heathen (Kuffaar) may be in any numbers, a couple of Malaika should have been sufficient to deal with them? The second question: Why were the Malaika not deputed in a single move? What was the strategy behind sending them in instalments with intervals? It looks like a human army, facing another human army, and the commanding officer proposing sending of different contingents of one thousand and another of three thousand corresponding to changing situations! And then, finally five thousand in case the battle prolonged further! Let us now

study Verses 11 and 12 of Chapter Anfaal in its proper context. In Verse No.5, the Almighty ordains:-

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ ۝ يُجَادِلُونَكَ فِي الْحَقِّ
 بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۝ وَإِذْ يَجِدُكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا
 لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ
 الْكَافِرِينَ ۝ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ
 فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِنْ الْمَلَائِكَةِ مُزِدِّينَ ۝ وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ
 بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

(Kamaa akhraj-ka Rabbu-ka min bayiti-ka bil Haqqi wa inna fareeqan min al-Momineena la kaarihoona, yujaadiloona-ka fil Haqqi ba'ada ma tabayyana ka'annama yusaaqoona ilal mawti wa hum yanzuroon. Wa iz ya'idukum-ullaahu ihdat taaifatayini annahaa lakum wa tawaddoona an ghayira zaatish-shawkatii takoona la-kum wa yureed-ullaaha an yuhiqqal Haqqa bi-kalimaati-hi wa yaqta'a daabiral-Kafireen, li yuhiqqal-Haqqu wa yubtil al-baatila wa lau karih-al-Mujrimoon. Iz tastagheethoona Rabbakum fa astajaaba lakum anni mumiddukum bi alfin min al-Malaaikati murdifeen. Wa ma ja'alahu-llaahu illa bushraa wa li-tatma'inna bi-hi quloobukum, wa ma an-Nasru illa min 'indi-llaah. Inna-llaaha 'azeezun hakeem.)

“Just like how your Nourisher brought you out of your homes for the sake of Truth while a segment of Momineen disliked that move. They had been quarrelling on the issue of the Truth, although that was clarified to them, and they had been acting as if they were deliberately being driven towards certain death. And recall that Allah had given his words that one of the two groups will be yours, as you wanted for you the one not equipped with amenities; and Allah’s intention was to prove the validity of the Truth with His commandments; and that the infidels be rooted out so that the Truth was established and falsehood rejected though criminals might have disliked that; And recall that time when you were appealing in the court of your Nourisher, and He had responded by saying that He was going to reinforce you

with a contingent of one thousand Malaika in formation; and Allah made this help a glad tidings and source of satisfaction for you; and that victory is achieved only through Divine principles. Verily Allah is Wise and Dominant.”

After reminding the above episode, the Almighty ordained:-

إِذْ يُغَشِّبِكُمُ النَّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأَلْفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فُوقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝

(Iz yughashshee-kum an-nu'aasa amanatan min-hu wa yunazzil 'alayikum min as-samaa'i maa'an li yutahhira-kum bi-hi wa yuzhib 'an-kum rijz-ash shayitaani wa li-yarbit 'ala quloobi-kum wa yuthabbita bi-hi al-aqdaam. Iz yuhia Rabbuka ila al-Malaaikati anni ma'akum fa thabbitoo allazina aamanu; sa-ulqee fi quloobil lazina kafaroo ar-ro'ba fa adhriboo fawqal a'naaqi wadhriboo mink-hum kullu banaanin.)

“When He overwhelmed your weakness with security from Him and then He sent down upon you water from skies so that He may purify you by it and remove from you the filth of Devil, strengthen your hearts and make your stand firm; And when your Nourisher signaled the Malaika that He was on their side, therefore, the Malaika should strengthen the Momineen; He said : I will indeed cast terror in the infidels' hearts; hence, strike upon their necks as well as their powers”.

The translation of the words “إِذْ يُغَشِّبِكُمُ النَّعَاسَ أَمَنَةً مِنْهُ” in this Verse, has been done in this way: “When he overwhelmed your weakness with security from Him”; whereas in the usual translations this Verse is translated as : “When drowsiness covered you in the state of peace”. Let us now analyze this part of translation to check its accuracy.

IZ (اذ) letter, means “When”; in “Yughashshee-kum” (يُغَشِّئُكُمْ), “Yughashshi”, which is a third person, masculine, singular, present verb, will change its tense to past due to the influence of IZ. The translation would therefore be: “When He overwhelmed you with”; in “An-nuaasa amanatan”, “An-nuaas” is the first object and “amanatan” is the second object. The first object, i.e. An-nuaas was covered and the second object “amanatan”, which is a current object, means the state of covering was that of “aman”, viz., security/peace. Therefore, the right translation will be: “Allah covered their weakness with a state of peace/security”.

Kindly note that a state of peace is never acquired by sleeping. Rather, a state of insecurity will cause sleepless nights. And drowsiness is always not a fast sleep. Therefore, to conclude that a whole army got drowsy in a battlefield, and because of the drowsiness, the faithful experienced a state of peace/security, is a meaningless proposition.

“Nu’aas” is synonymous with some ‘shortcoming’ or ‘weakness’. Its root is ن ع س ; its root meaning is “to become short of”; so, drowsiness is also a state caused by “a certain deficiency of sleep”. Therefore, Nu’aas actually means ‘weakness’ or ‘drowsiness’, i.e. the weakness or the deficiency the Momineen were feeling within themselves, they were made to overcome that, and their situation progressed to that of peace/security. The fear that Momineen were struck with due to their weakness or deficiency, was duly overcome. By the way, “Sukoon ki neend” (a peaceful sleep) is commonly used in our language as a well known idiom, which actually means peace and calm; it does mean that when a man gets peace, he enjoys peaceful sleep although he is normally awake. Hence, when Momineen were given to understand that they have help

from Malaika, it was a good news signifying victory for them as well as a cause of satisfaction, which afforded them peace and calm.

Next Verses that we are going to read, are usually interpreted in fantastic stories. Please note, the Almighty ordains :-

وَيُنزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَ كُفْرًا بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى
قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

(*Wa yunazzilu 'alayikum minas-samaa'i maa'an li yutahhir-kum bi-hi wa yuzhib 'ankum rijz-ash Shayitaani wa li yarbita 'alaa quloobi-kum wa yuthabbita bi-hi al-aqdaam*)

“that He showered water from skies so that He may purify you with it and remove from you the filth of Shayitaan (Devil), and that He may strengthen your hearts and make your stand firm”.

Now here “مِّنَ السَّمَاءِ مَاءً”, has been declared as “rain water”. Due to that they faced the puzzle of how to “purify” humans with rain water! The remedy they could think of was to “first make people dirty in a way that ‘water’ may become a must for them to wash”. So, they caused all to pass a state of sexual discharge (Ehtelaam). What a wonderful idea!Consequently, people did become dirty – they were made obliged to wash with rain water too – and in this way, رِجْزَ الشَّيْطَانِ (*rijz-ush-Shayitan*) was also justified and confirmed!

But the question of “strengthening of hearts” was still to be dealt with and justified. As sleep had overcome them, that ultimately caused hearts too to become fortified! But then, yet another problem arose – how to keep the ‘feet’ firmly fixed in the battleground? This problem was solved by

making Momineen's camp secure through rainwater as they were on an elevated ground and they were safe from slipping while making movements! But the infidels were ascending from a lower level. As rainwater flowed downwards in their direction, and caused slippage, not only they slipped frequently, but their horses too slipped and fell to the ground!

So, you see, if the actual mission is not kept in view, one helplessly resorts to illogical fabrications, which are then presented as the "reason of revelation" (شان نزول). Now this "reason of revelation" is used as a weapon against the one who may try to exercise rationality in the matter of translation.

In actual fact, Divine commandments are meant to infuse life in dead human beings just as water gives life to dead earth. This process is highlighted by Quran in these words in Verses 50-52, Chapter Roam, as ordained by the Almighty:-

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَىٰ فَأَنْظِرُ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

(Fa unzur ilaa aathaari rahmat-illaah kayifa yuhyil ardha ba'ada mautihaa. Inna zaalika la muhyil mawtaa. Wa huwa 'alaa kulli shayi'in qadeer.)

"Look at the results of Allah's benevolence; how does He give life to the earth after it has died (dried up). Verily, he also resurrects the dead."

And in Verse No.52, He ordains :-

فَأَنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الضُّمَمَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

(Fa inna-ka la tusmi'ul mawtaa wa laa tusmi'us summud du'aa'a izaaw wallau mudbireen.)

“(O Messenger) You cannot make the dead hear, nor can you make hear the one who is indifferent to your call, that who turns his back upon you.”

It means that he who does not hear is either dead or deaf as he turns his back and takes off. You must have heard a lot of discussion about this Verse too as to whether a dead man can hear or can't. But, nobody has noticed that the last part of the Verse has described the same man as 'dead' who is subsequently turning his back and is getting away! At least, we have never noticed a physically dead man turning his back and going away!

In Verse No.9 of Chapter Faatir, the Almighty ordains :-

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثْبِتُ سُحَابًا فَنُفِثْنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأُحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ كَذَلِكَ التُّشُورُ مَوْتِهَا

(Wa Allahu allazi arsala al-riyaaha fa tatheeru sahaban fa suqnaa-hu ila baladin mayyitin, fa ahyeynaa bi-hi al-ardha ba'ada mawtihaa. Kazaalika an-nushoor.)

“That's Allah who directed winds to carry clouds; then we drove those towards dead land and thus resurrected the earth after it had died. This is the way to restart life”.

By presenting the perfect example of rainwater, the Almighty explained for us that His commandments infuse life into dead humanity just as rainwater infuses life into the dead (dried up) land.

Coming back to the subject matter, in the Verse under study too, the “water from skies” means Divine Revelations, through which Allah purifies the faithful; removes the evils

cast by Shayitaan; fortifies their hearts and makes their stands firm.

What is 'purification'? Please look for that in Verse No.108, Chapter At-Tawbah, where the Almighty ordains :-

فِيهِ رَجَالٌ يُحِبُّونَ أَنْ لِيَسْجُدَ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ يَتَطَهَّرُوا

(la masjid a ussisa 'ala at-taqwa min awwali yowmin ahaqqu an taqooma fi-hi. Fi-hi rijaalun yuhibboona an yatatahharu. Wallahu yuhibbul muttahireen.)

“That Masjid (Mosque) whose foundation rested on Taqwa (piousness) from the day one is more deserving than the other ones that you take a stand in its favor. There are men, in this respect, who like to purify it.”

Please note that it is stated in the Verse that the Masjid whose foundation rests on piousness is more deserving than others that a stand be taken in its favor. In such a mosque, or in the case of such a mosque, there are people of consequence who like their purification to be carried out.

In case we translate the compound “Fi-hi” as “in that mosque”, would that mean that people were going to mosques to learn the act of cleaning; or it was a place where the act of washing one’s body was taught; or was it a place where people went for evolving their mind and character? Certainly, if the target is kept in view, it would become evident that it is the evolution of mind and character that stands as the fundamental goal of Divine Commandments. The process of purification that was ordained, is not suggesting a cleaning or washing exercise with water; rather, it is talking of the evolution of human mind and character.

Secondly, if the word “Rajjal” is translated as “male”, it would simply mean closing the doors of mosques for women. But the fact is that men and women both would equally enter the mosque as both of them would yearn for purification. Hence, we must remember that Quran has not used the word “rajjal” only for the males, but for brave, courageous and forward looking people, whether they are men or women.

Keeping this interpretation in view, let us now reconsider the Verses of Chapter Anfaal. Please note that in the beginning of Verse No. 11, it was ordained that: “We made you overcome your weakness by a condition of security and We told you that reinforcement for you is coming forth. With this good news, we drove your fears away from you and your condition improved to that of peace. Whatever apprehensions you had in your hearts, which were defined as “Rijzush-Shayitaan”, were alleviated; your hearts were fortified and as a consequence your stand was firmed.

In this explanation, we neither need to fabricate stories, nor is there a need for mythological or miraculous rains, or miraculous mass sexual discharge. In a straightforward way, the faithful were given glad tidings that a reinforcement that was not known to Momineen, is deputed to help them and now victory would be theirs. This simply caused satisfaction in their hearts and forgetting their apprehensions, their hearts were fortified. These facts together made their stand so firm that no fear of failure was felt any longer. This army was no invisible force; it was rather the same military force that fought along with the Exalted Messenger.

MALAAIKA AS WITNESSES

Kindly note that something that is produced as a witness, must be visible as well as verifiable. Even if Allah is quoted as witness, one of His Laws or Principles will have to be produced in testimony. Or, if He will be quoted as the Creator, His creation will have to be produced/quoted/identified to prove his status as the Creator.

In this context, just to allege that Allah is a witness and then go ahead to fulfill a personal desire will be a deception. Presently it is well known that our religious and political leaders continue assuring us of Allah's testimony on a daily basis, and carrying out their motives of self-aggrandizement behind the cover of that alleged testimony.

Similarly, if Malaika's testimony is being presented, Malaika's existence must be visible in the public eye. And, if Malaika are an invisible entity, their performance, or speech, or result of it must come up in real and physical form which must give substance to their invisible existence.

We do find proofs of Malaika's presence in Quran; but when they are described as doing some work, they are portrayed as visible entities, just as they are seen helping the Divine Messengers. And, if they speak, they still are described as speaking with humans. In the Chapter An-Nisaa'a, Malaika are described as having discourse with humans. In the Chapter Haameem As-Sajadah, they encourage those humans who maintain their firm stands upon the faith that "Allah is our only Nourisher".

However, till date our ancestors, elders and scholars have never claimed to have met with Malaika. Why is it so? No

answer is given. Nevertheless, the fact of the matter is that these people never called Allah swt as RABB (the Nourisher and Sustainer), therefore, they were never visited by Malaika. And, whenever they might have come to them, they never took them for Malaika. In Chapter Aal 'Imraan, the Almighty ordains :-

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

(*Shahida Allahu anna-hu laa ilaaha illa huwa wal Malaaikatu wa oolul 'Ilmi qaaima bil-Qist; laa ilaaha illa huwal 'Azeezul Hakeem.*)

“Allah testified that there is no Illaha other than Him and the same is testified by Malaika and those people of Knowledge who stand firm with justice that there is no Ilaaha except the One who is the Dominant and the Wise.”

Please note that Allah swt is giving his own testimony that there is no Creator in the universe other than HIM, i.e. Allah swt is testifying to his status of Creator by the proof of his creation; moreover, the same is being testified by Malaika and the people of knowledge. As far as the people of knowledge are concerned, we can meet them, enter into dialogue with them and accept their testimony too. However, should Malaika be an invisible entity, acquiring their testimony would simply be an impossible undertaking. We cannot meet them nor have a dialogue with them. Nothing that they might have created physically exists by which we might be able to ascertain their existence as witnesses. There discourse with humans is also nothing but hearsay. In spite of these facts, to present them as witnesses by Allah swt cannot be dismissed as an imaginary and futile step. To attribute to Allah swt that He would say something beyond human comprehension seems quite impossible. What the Creator of the Universe ordains always stands as a valid universal truth. Since Malaika's testimony is offered by HIM, it is for us to comprehend it with

our senses. Hence, Malaika just cannot be some invisible entity; they must fall within the parameters of our comprehension. They prove by their deeds that they are Malaika; and they do testify that Allah swt is in reality the Only One "*Ilaaha*" (the Absolute Authority). This means that Divine Laws alone are the exclusive discipline that does not change; and this fact is testified by the People of Knowledge too.

Otherwise, the testimony of an invisible entity whose nature of existence is not known to us, would simply be a meaningless testimony. NOW, the natural question that may arise here would be as to where can we find those Malaika whom we can meet as witnesses, or can hear them testifying. They certainly are those humans with high aspirations who support every virtuous one, and who oppose every evil one. Who prove with their character and conduct that their goal is nothing but to establish the supremacy of the Divine Discipline. These are the humans whom we can meet and whom we can present as witnesses.

MALAAIKA'S DISCOURSE

Malaaika speak with humans as a routine. In Verse No.97 of Chapter An-Nisaa'a, Malaaika are interrogating those who have not migrated by saying why did they stay on behind and preferred the life of subjugation. Kindly go through the Divine injunction :-

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ خَالِبِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ○

(Innal-lazeena tawaffa-hum al-Malaaikatu zaalimee anfusi-him qaalu feema kun-tum; qaloo kun-na mustadh'afeena fil ardhi; qaloo alam takun ardhul-laaha waasi'atan, fa tuhaajiroo fee-ha; fa oolaaika maawaahum jahannam, wa saa'at maseera.)

“Verily, when Malaaika fully requited those who were cruel to their people and asked them as to what were they involved in; they replied that they have been weak in that land; Malaaika then asked them; was Allah’s kingdom not vast enough that you might have migrated to that? Nevertheless, such are the people whose fate is hell, and that’s a damned fate to return to.”

At this specific point too the meaning of “Tuwaffa” are misconstrued as physical death. That causes the misunderstanding that a man’s physical death is being discussed; and that Malaaika are responsible for that too; when they are taking the life out of humans, the humans are simultaneously replying to Malaaika’s questions! At another point that’s under consideration, we notice that the Almighty ordains (Verse No.30, Chapter Hameem As-Sajadah):-

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا

بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ○

(Innal-lazeena qaaloo Rabba-nal-laaha thumma astaqaamoo, tatanazzalu 'alayihim al-Malaaikatu alla takhafoo wa la tahzanoo, wa abshiroo bil Jannati allati kuntum too'adoon.)

“Verily those who proclaimed: “Our Nourisher is Allah”, and then were steadfast on their stand, to them descend Malaika and say to them : “Fear not, nor grieve, but give us glad tidings of the Paradise which you have been promised”.

Please note the precise wording here through which Malaika are described as coming to support and encourage those who proclaim that their Nourisher is Allah swt alone; and they remain steadfast on this conviction. Such are those whom glad tidings of Paradise is also conveyed. This certainly is not an invisible discourse.

If Malaika are talking to those people (In Chapter An-Nisaa'a) who were informed of their fate to hell, they equally are giving glad tidings of Paradise to those who were people of Peace.

Please note as to whom the Malaika are visiting here. What glad tidings have they come with? Whom they make friends with in the “worldly life” and the “hereafter”?

It is the people who believed in Allah swt as the Rabb of the whole universe; who believed in the Creator/Nourisher as the One who controls the universe with a great discipline; the One who gave a Code of life; a Code of Conduct; and it is those who invited people to follow His commandments, and who became His true subjects; who became followers of His values. Evidently, who would talk more beautifully than the one who invites towards Divine Commandments i.e. Divine Revelation, and who strictly follows those Commandments. Malaika stand by these people; they second their standpoint and they support them. Malaika not only speak with them, but give glad tidings of good times to come.

Now guess who are these Malaika? Has any one of our ancestors, elders and scholars ever received visits of these Malaika?

Verily, the Malaika are those who are constantly with us; who help us; console us; these are our friends, loved ones, relatives and near ones, who share our ideology and our social interaction.

MALAAIKA AS RABB (NOURISHER/SUSTAINER)

In Verse No.79 of Chapter Aal-e-Imraan, the Almighty has spoken about those whom He bestowed with Book, State and Prophethood and ordained that they are not permitted to subjugate humans under their personal decrees instead of Divine Commandments. Those exalted ones always advised people to become Rabb-oriented by virtue of their learning as well as their teachings of Al-Kitaab (Qur'an).

Kindly note that a very evident fact was ordained in these Verses; that the Messengers never made people subservient to their personalities, i.e. they never raised themselves to the level of Rabb. Obviously, to construe oneself on the status of Rabb would essentially mean tyranny/autocracy, just as the Faroah had proclaimed: انا ربكم الاعلى (*anaa Rabbukum al-a'laa*), i.e. "I am the greatest nourisher/sustainer for all of you"; I allow you to settle in my domain; you grow your grains on my soil; I am the sole authority over the territory; it is my unquestionable discretion either to honor one or to humiliate one.

Kindly note here that the term "Rabb" means; to be a parent, mentor, custodian, guardian and a fostering person. It means that the actual question is not that a Faroah (autocratic tyrant) does not agree with the creative attribute of the Creator of Universe. The real "*Fir'aunia*" (tyranny) lies in the conduct of Faroah-minded ones by which they deprive humans of their basic rights; thus whatever meager they allow them, they do that by way of condescension and charity under great obligation. As for the Creator, He is so selfless and benevolent that it does not make a difference for him if the entire population on the globe starts disbelieving him. There still are millions who don't believe that He is the

real Nourisher/Sustainer. And everyone of us possesses some morsels of tyranny; one way or the other, we usurp the rights of others on the pretext that it was within the jurisdiction of our own rights. And we think whatever we are allowing, is actually not others' right but represents our generosity. While usurping others' rights we usually assume it as our own discretion either to give or forfeit. Thus, this is the point where a human steps into denial of Rabb and where "Firaunia" (tyranny) takes birth from.

Therefore, those who stick with Al-Kitaab, viz., Divine Commandments; or those who are bestowed with powers to enforce the Divine Commandments; or those who are awarded with the status of Messenger, never adopt the ways nor legislate on the lines where they may be empowered to usurp the fruits of other's hard labors. That's why the Messengers are always noticed declaring openly: " لا اسئلكم

عليه اجرا (Laa as'alukum 'alayih ajran), i.e., "I do not ask you for a remuneration for my labors". On the contrary, you can easily notice how our religious scholars devour innocent people's hard labors; they frequently undertake foreign excursion trips on others money; they stay in luxurious hotels and they enjoy the best medical treatment abroad. They get their children enrolled in prestigious educational institutions. Where all these expenses come from? If you question them, the answer would invariably be : "those who venerate us, voluntarily manage our entire expenditure".

This is the conduct that is tantamount to assuming the status of Rabb; and in this context it is ordained (Verse: 79 of Sura 3):-

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ○

(Maa kaana li-basharin an-yoo'tia-hul-laahu al-Kitaaba wal-Hukma wan-Nabuwwata, thumma yaqoola linnaasi koonoo 'ibaadan lee min doonil-laahi wa laakin koonoo rabbaaniyyeena bi-ma kuntum tu'allimoonal-Kitaaba wa bi-ma kuntum tadrusoon.)

“it is not (possible) for any human being to whom Allâh has given the Book and Al-Hukma (the Authority) and Prophet hood to Say to the people: "Be subjugated to me rather than to Allâh." on the contrary (He would say): "Be You Rabbaniyun (the subjects of your Rabb) on the basis of the learning and teachings of the Book that you follow.”

Now we move to the next Verse.

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٠﴾
(Wa laa ya'murukum an tattakhizoo al-Malaaikati wan-Nabiyyeena arababan; A-ya'murukum bil-Kufri ba'da iz antum Muslimoon.)

“Nor would he order you to take angels and Prophets for lords (gods). Would He order you to disbelieve after You have become Muslims.”

Kindly note that in the first instance it was made clear that it was not possible for a man who was bestowed with Al-Kitab, Authority and Messenger-ship, that he may demand his orders to be obeyed; secondly, he couldn't have as well ordered people to take Malaaika and Messengers for gods; he would instead instruct them to stay obedient to their Rabb.

These verses at least clarified some important points; that Messengers pass on only those orders which they receive through Divine communication; they don't subjugate people under their own decrees; the teachings and the training they impart are targeted to make people Rabbaani, which means no one may assume the status of Rabb, but may work to provide people their rights under Divine Commandments; they will not advise people to take for rabb any one who may

be Malaaiika, or a Prophet. It emphasizes that if Malaaiika, under their age-old concept, are those invisible creatures, how can they be taken for rabb; they are not in a position to convey their orders to humans, hence, can't be taken for Rabb. In the name of their supposed orders, human rights can easily be usurped. The point to note here is that no human has ever claimed to meet them or to follow some orders given by them. Apparently, orders are always issued by some visible being; and the visible beings that are capable of enforcing their orders, are only the human beings.

In Verse No.40 of Chapter Sabaa'a, the Almighty ordains :-

○ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَايِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ

(wa yowma yahshuruhum jamee'an thumma yaqoolu lil-Malaaikati a-haa'ulaa'i iyyaakum kaanoo ya'budoon.)

“...and (remember) the Day when He will gather them All together, and Then will Say to the Malaaiika: “Was it you that these people were subjugated to?”

It means the time when Divine discipline will be established, Malaaiika as well as those who would have turned their backs on Divine Commandments, would be face to face, the Malaaiika would be questioned whether these were the people who had surrendered to their subjugation; Malaaiika would answer :-

○ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

(Qaloo Subhaana-ka anta waliyyu-na min dooni-him, bal kaanoo ya'budoona al-Jinna; aktharu-hum bi-him mo'minoon.)

“They will say: “Your exalted status is beyond all frivolities; You are our exclusive Master; they were, in fact, busy in obeying the JINNS; the majority of them believed in them.”

Look at the tragedy! Malaaiika too denied the blame and ascribed the transgression of humans to JINNS. Kindly

check here carefully. When Malaika are interrogated as to how these people became your subjects, they would refuse to take the responsibility of humans' transgression by attributing the blame of subjugating them to JINNS. The question that arises here is that we just don't find the rule of JINNS on this globe; and that who are those JINNS who subjugate humans?

MALAAIKA AS THE SUBJECTS OF “AL-RAHMAAN”

In Verse No.19 of Chapter Al-Zukhruf, the Almighty ordains:-

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ
وَيُسْأَلُونَ ۝

(*Wa ja'aloo al-Malaaikata allazeena hum 'ibaadur-Rahmaani inaathan, ash'hidoo khalqa-hum, sa-taktabu shahaadatu-hum wa yus'aloon.*)

“People took the Malaaika, who are the subjects of Al-Rahmaan, for weak. Are they (the people) witness to their creation? If so, their testimony will be recorded and they shall be held responsible/be interrogated!”

In this Verse, one of the ways of thinking of the heathen is depicted by saying that they always deem Malaaika as a weak segment. In general too, you may notice the common translation of “*Inaathan*” (اناثا) as daughter, woman, etc. just because the Root ا ن ث has the word “*mo'annath*” (مؤنث – female) too as one of its derivatives, which represents the antonym of the gender “*Muzakkar*” (مذكر - MALE). Hence, “*inaathan*” is usually translated as daughter or woman. But, the context of the Verse does not allow this meaning at this particular point. The other point to ponder upon is that if something is already ingrained in mind, and if translation is done under that pre-supposition, even the native speakers of the language would adopt an erroneous interpretation. This fact is truly exemplified here. To clarify the position here, we would have to reconsider the subject matter starting Verse No.15, where the Almighty ordains :-

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ۝

(*Wa ja'alo la-hu min 'ibaadi-hi juz'an; innal-Insaana la-kafoorun mubeen.*)

“And they for him split his subjects in separate groups; Verily, man is a manifest disbeliever.”

This Verse makes clear only the fact that those who do not recognize Divine Commandments, cause to split humans into different classes; transform the unity into segments. This is also described in Verse No.16 :-

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ۝

(*A'mit-takhaza mim-maa yakhluqu banaatin wa asfaa-kum bilbaneen.*)

“Has Allah reserved for him “Banaat” (daughters, women, weaker ones) out of his creations; and reserved for you “Baneen” (men, brave, powerful ones)”.

Meaning that the Infidels ascribe/propose Banaat to Allah’s camp and prefer Baneen for themselves; and this dogma is also taken as divine.

The Interpreters have always defined Banaat as daughters and Baneen as sons. However, this is certainly not the case. Banaat here are, in fact, weaker segments and Baneen the stronger segments of society. The confirmation of this is given in the next Verses. The Divine verdict in Verses 17-18 reads like this :-

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا صَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝ أَوْ مَنْ يُنشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ۝

(*Wa izaa bushshira ahadu-hum bi-maa dharaba lil-Rahmaani mathalan zalla wajhu-hu muswaddan wa huwa kazeem. 'a-wa-man yunashsha'oo fil-Hilyati wa huwa fil-khisaami ghayiru mubeen.*)

“Whereas, whenever one of them is given good news of that which they use as an example of Rahmaan (‘s camp), their faces turn dark and their chests are squeezed; whether that

be the one who may have grown up using ornaments and may not be articulate in discussions.”

The same Banaat are being defined here. Whenever one of these infidels is given the good news of the birth of a Bint, whom they always reserve for the Creator, they pull long faces and their hearts are pressurized. The question that is asked here is; Is that fair to reserve for the Creator that person, who grows up in jewelry and is not articulate in his discourses – the one who belongs to the weaker segment of society?

There exists a big question mark in this translation and its corresponding interpretation; and that is the use of Pronoun “HUWA” (هو) which is the Pronoun for third person, Masculine, singular! In “HUWA FIL KHISAAMU GHAYIRA MUBEEN” (هو في الخصام غير مبين), the Pronoun “HUWA” (هو) is used which is reserved for MALE. “HUWA” is the Pronoun of Third person, Male, Singular. It can't be used for BINAAT. BUT, when we locate the subject of HUWA in the Verses above, we find it none other than BINAAT; which means that either the Pronoun “HUWA” has been misused, or the BINAAT here is though Feminine, with respect to its literal meaning, but is actually metaphorically used for Masculine. It is just as in our language, the word “Fauj” is used in terms of Feminine, but it consists of soldiers who are Masculine. Consequently, the translation of the word Binaat in this Verse does portray literally a feminine meaning, but by way of metaphorical interpretation, it means those segments of society which are weak in some respect. In addition to that, Quran is blaming them in respect of Allah's “Walad” (son), rather than Allah's daughter. At various places in Quran this blame is visible that “they have ascribed or reserved a “son” for Allah. Nowhere will you find the blame that “they have ascribed ‘daughter’ to Allah”.

Hence, the interpretation of the word Binaat will have to be construed as WEAK ones and Baneen as “Abnaa-e-Qaum” (the stalwarts of society) so as to rightly determine the subjects of pronouns. Please see now that the entire interpretation becomes quite clear. Let us once again present to you the translation of Verse No.15, after determining the subject of pronouns:-

“Has Allah reserved for him weak segments and for you the powerful ones; whereas, when such weaker ones as they have ascribed to Al-Rahman are ascribed to their camp, their faces become dark and their hearts are squeezed. Can then such person be reserved for the Creator as may have grown up playing with ornaments and may not be articulate in discussions?”

The particular word used here is “*Haliyya*”, which is used for weak people. This word is used exactly in the sense as in Urdu language we use the expression that “bangles are worn by those males who don’t act as males but, contrarily, display cowardice and weakness. If we adapt the interpretation of this Verse to Urdu language, we would certainly say : “Allah has chosen for him a person who has worn bangles and is not firm to his commitments”.

Subsequent to that, Malaaiika were mentioned: “Wa ja’aloo al-Malaaiikatu allazina hum ‘ibaadur-Rahmani inathan” (وجعلوا الملائكة الذين هم عباد الرحمن اناثا) – They took Malaaiika, who are the subjects of Al-Rahman, for weak ones.

Please note that how it is evident from the context that the infidels take themselves as strong, while take those on the right path for weak and humble. If the followers of infidels are called weak, they resent it. They don’t think why weakness and humiliation be reserved for Allah’s followers. As a matter of fact, they have taken the Malaaiika, who are

the true followers of Al-Rahmaan, for weaker ones. In Verse No.60 of the Same Chapter Al-Zukhruf, the Almighty ordains:-

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ۝

(Wa lau nashaa'u la ja'alnaa min-kum Malaaikata fil Ardhi yakhlufoon.)

“Had we willed, we would have made of you Malaaiika on the earth to rule”.

Kindly note here that whenever Allah's Law necessitates, He raises Malaaiika out of the same human race to enable them to rule the land.

What is a more convincing argument from Quran than the above to prove that Malaaiika are nothing but humans? Whenever the Divine discipline comes into force in a piece of land, the people responsible for its implementation are THE MALAAIKA.

MALAAIKA DO NOT DESCEND FROM HEAVENS

As we have already seen in Verse No.95 of Chapter Bani Israel, the existence of an invisible being, i.e. an Angel with wings, that the infidels demanded to be produced, is being categorically denied by Quran. Once again in Verse No. 8-9 of Chapter Al-An'aam, the Almighty is rejecting the same demand :-

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ۝ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَكَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ۝

(Wa qaloo lau laa unzila 'alayihi malakun, wa lau anzalnaa Malakan la-qudhia al-amru, thumma laa yunzaroon. Wa lou ja'alnaa-hu malakan la-ja'alnaa-hu rajulan wa la-labasna 'alayihim maa yalbisoon.)

“They said: Why a MALAK was not sent down to them? Had we sent down a Malak, the final verdict would have passed, and they would not be reprieved. And had We made him a Malak, still We would make him a stalwart, and they would remain doubtful as they still are.”

Kindly note here that the demand for bringing down a supernatural creature from heavens was categorically rejected. And this fact clearly served to do away with a substantial part of our traditional concept of Malaaiika. You see that, in reply to infidels, it was not said that JIBRAEL was already descending upon him on daily basis. On their demand, the reply consisted of : “In case we might send down...”; which means that “it has not been done yet”; and that “if a supernatural being may descend from heavens, it may cause a quick end to all of them and no human effort to do that would be required”. And if this Messenger is transformed into a Malak, these people would still continue to be skeptics as he would retain the figure of a human; he won't be construed as

a super-natural or a super-human creature. So, in this Verse, a super-human status for both, an Angel and a Rasool, has been negated.

JIBRAEL (THE ARCH-ANGEL GABRIEL)

The General Concept:

Before we enquire about Jibrael from Quran as to what status Quran has awarded to Jibrael and what his physical structure is, or, if we have formed a concept of him in our minds, let us check the generally prevalent concept of him.

“This is the name of the arch-angel, supposed to be close to Almighty. His languages/accents that have been recited, encompass thirteen lexicons; but most of them are non-existent”. Such is described in “Al-Bahr al-Muheet” by Abu Hayaan and in “A’raab al-Quran” by Sameen (Ref. Lughaat al-Quran by Rasheed Na’maani).

Allama Al-Muhtasab says : “Jibrael is defined as Abdallah, i.e. the subject of Allah, as Jibrael has the status of “Rajal” meaning Man (male). Jibrael’s other name is “Rooh al-Quds” and a tradition ascribed to Syedna Ali says : This is an Angel among angels who has seventy thousand mouths, every mouth has seventy thousand tongues, every tongue is capable of seventy thousand different languages in which he constantly chants the sacred names of Almighty. The Almighty creates an angel from every chant of his, who then would keep floating in the space with other angels (and will continue this process) till the day of Judgement.” (Ref. Lughaat al-Quran by Rasheed Na’mani).

In short, he belongs to the winged, super-human and supernatural creatures and he particularly possesses enormous wings. He keeps flying through the vast expanse of the Universe. Among his duties the communication of Wahi is

the most important one. Hence, it was his sole responsibility to convey the Wahi to every Nabi or Rasool. Other duties include blowing of winds in different required directions and helping in victories and defeats of armies. He owns a horse too, whose name is “Burraaq” and whose origins date back to pre-Adam period.

These are the general concepts of Jibrael. We proceed now to see what Quran says about him. Quran quotes Jibrael in just two situations: in Verses No.97-98 of Chapter Al-Baqarah and in Verse No.4 of Chapter Al-Tahreem. Let us study the Verses of Chapter Al-Baqarah:-

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى

لِلْمُؤْمِنِينَ ۝ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ۝

(Qul man kaana ‘aduwwan li-Jibreela, fa-innahu nazzala-hu ‘ala qalbi-ka bi-iznil-Laahi musaddiqal-limaa bayina yadayi-hi wa hudan wa bushra lil-momineen. Man kaana ‘aduwwan lillaahi wa Malaai-kati-hi, wa rusuli-hi, wa Jibreela wa meekaala, fa innallaaha ‘aduwwun lil-Kafireen.)

“Whoever may became an enemy of Jibrael, so (be it known that), it is Allah Who has sent him down upon your heart with His commandments, testifying to what has existed before him and is Guidance and Glad tidings for Momineen. Therefore, whosoever be an enemy to Allah, His Malaai-ka and His Messengers and Jibrael and Meekaal, then (be it known that) Allah is also an enemy to infidels”.

Kindly note the description of Jibrael’s enemies. Throughout Quran, Jibrael has been described at only two places. One is the above situation and the other is Verse No.4 of Chapter Al-Tahreem where Verses have descended with reference to our Messenger’s support.

In the present situation Quran has narrated a clear enmity towards Jibrael. However, throughout Quran we do not find

a reference to Jibrael's enemies so that we might have recognized Jibrael's enemies; or what kind of enmity was suggested or what harm was inflicted by enemies? No clue at all. Now let us check the Verses earlier than that. The study reveals the mention of the infidels who were intent on acting as enemies of divine commandments and divine revelations. Subsequent to Verse No.40, the conduct of a particular community was being repeatedly reminded of, who were being warned not to transgress the divine commandments and not to exercise arrogance; but they have been absolutely disobedient; rather, they gave up the Scripture altogether and started following their religious elders' concocted religion. They claimed that to be the actual divine religion. Presently, the edicts of our ancestors and the verdicts of our religious scholars do exemplify the same mindset. Whatever edict was delivered by ancestors became a divine religion. Whatever verdict was issued by scholars became a divine ruling. We make our own decisions, and then ascribe them to Allah. What else can one expect in this situation except divine wrath? This is the narration of the enmity towards divine commandments that we have read about in the earlier verses. But we do not find a reference to an enmity against an Angel-like, invisible creature. Let us now clarify this enmity through rational translation:-

“Man kaana ‘*aduwwan li-Jibreela*” (من كان عدوا لجبريل), Whoever became the enemy of Divine Revelation, “*fa innahu*” (فإنه), so verily HE (Allah) “*nazzalahu*” (نزله) has sent down it (the divine revelation) “*ala Qalbika*” (على قلبك) upon your heart, “*bi-iznillah*” (بإذن الله) with divine commandments, “*musaddiqan li-maa bayina yadayih*” (مصدق لما بين يديه) authenticating that which is already before him, “*wa hudan wa bushra lil-*

momineen” (و هدى و بشرى للمومنين), and as Guidance (a permanent Mode of Conduct) and Glad Tidings for Momineen.”

Next Verse where it is ordained :-

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ۝

(Man kaana ‘aduwwan lillahi wa Malaakati-hi wa Rusuli-hi wa Jibreela wa Meekaala, fa innallaha ‘aduwwan lil-Kafireen.)

“Hence, whoever became enemy to the divine discipline, to His Malaaiika, i.e. those who are responsible to enforce His discipline, to His Messengers (those responsible for communicating this discipline to people, i.e. the peers of the kingdom), to His Revelation and to the one who would represent and advance this discipline, then Allah would be the enemy of such infidels”.

There is a word “Meekaal” in the Verse, on the measure of “Mif’aal”, from the Root و ك ل . In the same measure, we see the words Mish’aal, Miftaah, Meezaan, etc. This measure denotes something through which the root meanings of the word used are made applicable, e.g., Mish’aal is the instrument of lighting a fire, Miftaah is the instrument for opening something, Meezaan is an instrument through which to weigh something. It means that Meekaal is that person who takes on the responsibility of advocating the discipline, i.e. the Islamic Discipline which would substantiate/justify the affairs under the divine revelation.

If we take Malaaiika, under the traditional concept, for supernatural beings, can a human then dare to withstand against them as their enemy? Humans do not mean much in comparison with the power of Malaaiika. They can be crushed by them in one strike. Why would Allah need to announce that He is also an enemy to those who are the enemies of Malaaiika. This just means that enemies are

being warned to abstain from this enmity, or Allah Himself would deal with them. Therefore, very clearly, this enmity was not against the super-natural Angels but against the Divine Revelation.

Another point here. The Verse very elaborately describes the enmity towards Malaika. It means that had Jibrael and Meekaal been among the Malaika, their names would not be called individually or separately. Enmity towards all Malaika would automatically include Jibrael and Meekaal, had both of them belonged to the species of Malaika. To mention Jibrael separately is a proof that Jibrael did not belong to Malaika, nor did Meekaal. Therefore, while mentioning Jibrael and Meekal individually, Quran would surely have emphasized the point that they too were part of Malaika, which it never did.

MALAAIKA AS EXECUTORS OF DIVINE PUNISHMENT

It is the Malaika who perpetrate the divine torment and lead humans to their fateful end. Verse No.22-23, Chapter Al-Furqaan is reproduced here wherein the Almighty ordains :-

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ
وَعَتَوْا عُتُوًّا كَبِيرًا ۝ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا
مَّحْجُورًا ۝

(Wa qaala allazina laa yarjoona liqaa'ana lau laa unzila 'alayina al-Malaikatu aou naraa Rabbana, la-qad istakbiroo fi anfusi-him wa 'utuwwan kabeera. Youma yarawna al-Malaakata laa bushra yowma'izin lil-Mujrimeena wa yaqooloona hijran mahjoora.)

“And those who do not desire to meet us said why did Malaika not descend upon us or why may not we see our Rabb. The fact is that they became arrogant and committed blatant transgression. But the day they will face the Malaika, there will be no good news for the transgressors and they will stand repelled and rejected.”

The Almighty further ordains :-

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ۝

(Wa qadimnaa ilaa maa 'amiloo min 'amalin fa-ja'alnaa-hu habaa'an manthooran.)

“And We shall proceed towards the deeds they have done and then turn those into dust dispersed”.

The Almighty, in these Verses, has explained the condition of those who reject the idea of eventual torment and destruction; and when they are warned against their deeds by telling that your fate is destined, they reply by saying: OK,

then why don't Malaika descend upon you, and why doesn't your Rabb appear before us.

Objections of typical nature have appeared in other situations too. In the first instance, Polytheists and arrogant ones are given the warnings of coming torment. Their attention is drawn to Faroah's fate, as well as to that of 'Aad' and 'Thamood' communities; just as the community of Lut was devastated as well as Noah's community. So, they are warned not to follow the same negative way of life. But, the arrogant ones and the capitalists are shown never to change themselves as a result of these arguments. They maintain that they would wait to see what kind of torment you were going to bring down upon them. Afterwards, when torment and doom finally comes, they realize it coming as a result of their own deeds rather than descending from the skies. Kindly read the divine injunction from Verse No.65 of Chapter Al-An'aam :-

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِّنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا
وَيُزَيِّقَ بَعْضَكُمْ بِأَسْ بَعْضٍ اَنْظُرْ كَيْفَ نُصَرِّفُ الْاٰیٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ۝

(Qul Huwa al-Qaadiru 'ala un-yab'atha 'alayikum 'azaaban min fowqikum aou min tahti arjulikum aou yalbisa-kum shiya'an wa yuzeequ ba'dha-kum ba'sa ba'adhin. Unzur kayifa nusarriful-Aayaati la-'allahum yafqahoon.)

“Say that He has the power to inflict upon you torment from above or under your feet, or ruin your credibility and strength by splitting your society into sects, or give a taste of enmity against each other. So, ponder carefully upon the way we are explaining the Verses for them to understand.”

Through these Verses, the root causes of a nation's downfall are explained. It is elaborated that the decline either comes from above, i.e. it is caused by the tyranny and exploitation of the capitalist elite of the nation who remain intent upon unfair means, or from below, i.e. the weaker and crushed

segments of society suddenly rise up and crush the whole upper class, or the society splits into pieces and prejudices and biases become rampant, resulting into ultimate internal rifts and confrontations that eventually cause the downfall of the nation.

JINNAAT (JINNS)

Before we seek Quranic guidance in this respect, we must analyze the general concept of this species.

General Concept:

It is also some kind of species that is created from fire. It follows the tenets of “*Sharia*” (شريعة) and is born through sexual intercourse. It consists of both the virtuous and the evil. As it is usually invisible, so it is called JINN.

According to *Lughaat al-Quran* by Rasheed Na'mani :-

“To the entire class of religious scholars, Jinn’s existence is authentic. As per Hadith, it has three different kinds; one has wings that help them to fly in the air, another kind is in the disguise of snakes and scorpions, and yet another kind is that which is always moving like gypsies, staying at a place for a certain period and then setting off for another temporary destination.”

Some of the Jinns fall in love with women, particularly with those whose hair is left loose and open. But to our utter surprise, their inclinations are always directed towards eastern women, especially Muslim women, in spite of the fact that the western women keep their hair untied more often. The usual idea about Jinns is not on the positive side as they are thought to be mostly of devilish kind. They prefer to annoy common humans. Mostly they settle down in desolate, uninhabited houses. Blood stains are often visible in those houses. They usually create disorder in homes by scattering household articles here and there, which causes fear among people. They eat from dirt. Especially, bones are their favorite food.

This was the detail of some widely known attributes of Jinns. We see now what Quran says about them. First of all we check Verse No.75 of Chapter Al-Hajj where the Almighty ordains :-

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَبِيحٌ بَصِيرٌ ۝

(*Allahu yastafi min al-Malaaikati rusulan wa min an-Naasi. Inna-Ilaha Samee'un Baseer.*)

“Allah swt chooses Rusul out of Malaaiika and humans”.

It's a categorical statement, law and proclamation that Allah swt chooses his Rusul from amongst either Malaaiika or humans. Throughout Quran, there is no suggestion of Rusul's selection from JINNS. Therefore, we can authentically assume that Rusul have never been chosen from JINNS, which means that Rusul towards JINNS would either be from humans or from Malaaiika. The Verse No.130 of Chapter Al-An'aam ordains :-

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَعَرَّثْتُمْ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا

كَافِرِينَ ۝

(*Ya Ma'sharul Jinni wal-Insi, alam ya'tikum rusulum-minkum yaqussoona 'alayikum aayaati wa yunziroona-kum liqaa'a youmi-kum haazaa. Qaloo shahidnaa 'alaa anfusinaa, wa gharrat-hum al-Hayaat ad-Dunya, wa shahidoo 'ala anfusihim annahum kaanoo kaafireen.*)

“O communities of Jinns and humans, didn't Rusul from amongst you come to you who have been teaching you my Verses and warning you of this day of your final meeting. They testified to that and said that they are witnesses to that, but that they had been deceived by their worldly lives; they even testified against their own people that they have been infidels.”

Kindly note that in this Verse the communities of Jinns and humans are asked whether or not Rusul from their own communities had come to them. In reply, the infidels not only accepted that Rusul from their own people had come to them, but they offered their own testimony to that. They also answered other questions in that Verse.

When we study the Chapter Al-Hajj, we find that Rusul are deputed strictly from either Malaika or humans, which means that JINNS are either a group from Malaika or from humans, because Rusul invariably came from these two species. Let us now reach the conclusion whether JINNS are Malaika or humans.

In Chapter Bani Israel, some objections from infidels have been quoted. One of those was as to why Rusool is not visited by a super-human and super-natural Angel who must, in conformity with their concept, be in possession of mythological powers.

In reply to that, Verse No.95 ordains :-

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمشُونَ مُظْمِعِينَ لَنَزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكَائِلاً ۗ

(Qul lou kaana fil-Ardhi Malaikatun yamshoona mutma'inneena la-nazzalna 'alayhim minus-Samaa'i Malakan rasoolan.)

“Say, had Malaika been roaming around the land peacefully, we would have invariably sent down from skies a Malak (Angel) as Rusool”.

It simply means that, had the earth been inhibited by a super-natural species, just as it is inhibited by humans, Allah would certainly have sent His Messenger from the same super-natural species. These Verses bring us to two conclusions:-

1. A Rusool can be the last word only for his own kind, as a rusool from another species can't feel their physical and psychological dictates. Therefore, the origins and the psychological moulds of a Rusool and his followers must be compatible with each other.

2. No super-natural being exists on earth; that's why no super-natural rusool has been sent down to the earth.

Let us now accumulate all the conclusions in order to see what results we have arrived at:

- The Rusul of JINNS have come from within JINNS.
- Rusool can be appointed either from Malaika or humans. Therefore, JINNS are either Malaika or humans. Super-natural Malaika don't exist in this world, therefore, their Rusul also do not exist.

The last conclusion is that there are only human Rusul on this globe; and as JINNS are the inhabitants of this world, it is the human Rusul who are their Rusul too. However, due to a social peculiarity which causes them to be called JINN, they are labelled separately from humans. That peculiarity is their exclusive life style in small secluded groups.

The Root of the word JINN is ج ن ن which means 'to hide', 'to be hidden'. The derivatives from this Root would always contain the essence of its root meaning, e.g. a garden will be called 'Jannat' because its trees hide the earth. Similarly, a 'Janeen' is that child who is still in the mother's womb and hidden from human sight. 'Majnoon' is the one whose intellect has hidden behind his indisposition. 'Janah' is that shield which hides body from direct hit by enemy during a battle.

Therefore, JINN are those humans who maintain a secluded life style for one reason or another. These can be good as

well as bad. Because of their seclusion, they are not awarded the status of Rusool. For the same reason, those who do not interact with society are not chosen to be Rusool. But because these JINNS are humans, therefore, their Rusool too are from humans. It is described in Chapter Al-JINN that these JINNS were listening to the teachings of our Messenger, after which they declared themselves to be Momineen. They criticized their old dogmas and confirmed that after listening to Quran they have now become people of Peace; and that they would now not associate anyone with their Rabb as HE is the Greatest one; and that He has not taken anyone as wife or begotton son; that their foolish people had been talking foul about Allah; they believed that none of the humans and Jinns would ascribe falsehood to Allah.

Please note from this translation that these were the people who believed in the type of faith that Allah has adopted a son and a wife. Obviously, they belonged to a sect that believed in the Christian doctrine. Assuming for a few minutes that they belonged to an invisible species, the question would remain to be answered as to what they had got to do with human dogmas and with those of different human religious sects.

Similarly, some other JINNS have been described in Chapter Al-Ahqaaf. Our interpreters have identified the JINNS of Chapter Al-Jinn and Chapter Al-Ahqaaf in an identical pattern, although radically different communities are described therein.

In Verses 29-30 of Chapter Al-Ahqaaf, a particular kind of community is described. When people from that community came to visit our Messenger and listened to Quranic teachings, they too reverted to their societies warning their people. However, the essence of what they expressed to their people was quite exclusive and evidently reflective of

their Jewish beliefs. They did not talk of Allah's wife or son, but referred to Syedna Musa's Book. Till date, the Jewish society does not believe in Syedna Issa's Bible. Kindly also note that in these Verses of Chapter Al-Ahqaaf, the Bible was not referred to at all. So you can ascertain yourself who these people were. The Almighty ordains :-

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ۝ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ۝

(*Wa iz sarrafna ilayika nafaran min al-Jinni yastami'oona al-Quraana, fa-lamma hadharoo-hu, qaaloo ansitoo. Fa-lamma qudhiya, wallaou ilaa qawmi-him munzireen. Qaaloo ya-qawma-na inna sami'naa kitaaban unzila min ba'adi Musaa musaddiqal-li-maa bayina yadayihi yahdi ilal Haqqi wa ilaa tareeqin mustaqeem.*)

“And when we sent to you a group of Jinns who listened to Quran; when they reached there, they instructed each other to observe silence. When they were done with it they reverted to their people they warned them; they said: O people, we have listened to a Book which has descended after Musa and which testifies to what has come earlier than that; and which guides towards the Truth and towards a stable way of life”.

Please note who those people were. They belonged to Jewish doctrine and came secretly to listen to our Messenger. When they listened to Quranic tenets, their virtuous nature obliged them to believe the Truth. Therefore, not only they became believers but they also heralded the message of truth to their people. They said to their people :-

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِن ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ۝

(*Ya Qawmana, ajeeboo daa'iyah-Allahi wa aaminoo bi-hi, yaghfir la-kum min zunoobi-kum wa yujir-kum min 'azaabin aleem.*)

“O, our people, Respond to the caller and become people of Peace with him. He will safeguard you from your sins and save you from painful torment.”

Now does their remain the slightest doubt in our minds that JINNS accepted a human Rasool as their Rasool too? They accepted the human code of conduct as their code of conduct; and undoubtedly they stand as a group of humans who carry on with their lives mostly out of main societies' fold.

THE JINNS OF SYEDNA SULEIMAN

Let us now seek some explanation about those JINNS who were under the captivation of Syedna Suleiman; and who are taken, under the influence of myth, as super-natural beings.

These JINNS have been described in Verses No.17 and No.39 of Chapter An-Namal, Verse No.12 of Chapter As-Saba, Verse No.82 of Chapter Al-Ambiaa' and Verse No.37 of Chapter Saad. Though this subject is mentioned in Verse No.102 of Chapter Al-Baqarah too, but it is not generally referred to. Let us ponder upon Verse No.37-38 of Chapter Saad from which we would know the status of Syedna Suleiman's Jinns. The Almighty ordains:-

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ۝ وَأَخْرَيْنَ مُّقْرَّنِينَ فِي الْأَصْفَادِ ۝

(*Wa ash-Shayaateena kulla Banna'in wa Ghawwaasin. Wa Aakhareena muqarraneena fil Asfaad.*)

“And the Shayateen included Builders and deep Divers. And some others were kept in chains.”

It means that the Shayateen working for Syedna Suleiman included some builders and some deep divers, or those who undertook in-depth studies and made newer discoveries.

These were the appreciated ones. But, there were others too who were not obedient and were kept in chains. Obviously, an invisible, super-natural creature can just not be restrained in chains as it would easily escape by transforming itself into a snake or scorpion. Quran is obviously talking here about a species that could be tied up and restrained. The same JINNS are described in Verse No.82 of Chapter Al-Ambiaa', where the Almighty ordains :-

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ○

(*Wa ash-Shayateeni man yaghusoon la-hu, wa ya'maloona 'amalan doona zaalika; wa kunnaa la-hum hafizeen.*)

“And We were monitoring those Shayateen who were diving deep for him, or were making important discoveries for him, alongwith other duties”.

In these Verses, after describing the good Jinns, it was pointed out about the disobedient ones that they performed duties other than the good deeds too and they were put under surveillance.

It becomes fully evident from these Verses that they were no super-natural, invisible beings; they were put under fetters too like humans.

Let us check Verse No.39 of Chapter An-Namal. Before this Verse, Verses on Queen Saba descended and negotiations between Syedna Suleman and Queen Saba were elucidated. When it was decided that Queen Saba and her nation must be punished, Syedna Suleman ordered her Emissary: “ارجع اليهم” – Return to your people; “فالناتينهم بجنود” – We definitely advance towards you with army. As it was decided that an attack is necessary, a “monstrous” Jinn (an extraordinarily powerful Jinn) submitted :-

قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ○

(Qaala 'afriatun min al-Jinn, anaa aateeka bi-hi qabla an taqooma min maqamika wa inni 'alayhi la-qawiiyun ameenun.)

“One of the prominent figures from Jinns said that before you set off from your present encampment, I will conquer for you the kingdom of Sabaa’. Verily, I am powerful enough for this undertaking as well as worthy of trust and confidence”.

At this point, most of our Interpreters have misconstrued the “domination over Queen Saba’s kingdom” to literally transporting her royal throne to King Suleman. Corresponding to that, the responsible dignitaries of the court of Syedna Suleman, and his experienced generals, were taken for invisible or super natural beings, far from the human touch.

It will be appropriate at this point to talk about that ‘Man of Knowledge’ who is said to have dismissed the Jinn’s claim by announcing that he could accomplish the ‘task’ even before the given deadline. Our respected intellectuals and Quranic thinkers have reflected on it in an even stranger way. About that ‘Man of Knowledge’, the Almighty has ordained :-

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

(Qaala allazi 'indahu 'ilmun min al-Kitaabi, anaa aateeka bi-hi qabl an-yartadda ilayika tarfuka.)

“Said the one who had knowledge from the Book: “I can bring that over to you before your “tarf” reverts to you”.

Please note that “tarf” is a wing of army, like a company or battalion, etc. An example of it is quoted in Verse No.127 of Chapter Aal-Imraan, where the Almighty, after the battle with infidels, ordains :-

لِيَقْطَعَ طَرْفًا مِّنَ الَّذِينَ كَفَرُوا

(li-yaqta'a tarfan min allazina kafaroo...)

“So that infidels military might be cut down”.

Kindly note that in these Verses, “tarf” has been cut, viz., infidels’ armed forces have been cut down so that they are rendered defeated and failed. In Chapter An-Namal too the same word “tarf” is used. But ‘they’ translate it as the ‘blink of an eye’ instead of armed forces or military might.

The issue is, however, quite clear. An army General claimed that he could wrap up the rule of Queen Saba with the forces under his command much before King Soleman moved from his existing encampment or base. Subsequently, another highly knowledgeable person claimed that based upon his strategic diplomacy, he could make Queen Saba surrender to the King much before the army returns to its headquarters. In the present times, this expertise is called “Political dialogue”. In Chapter Sabaa, (Verse No.12), the Almighty ordains about Jinns :-

وَمِنَ الْجِنَّةِ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ
السَّعِيرِ

(*Wa min al-Jinni man ya'malu bayina yadayihi bi-izni Rabbihi; wa man yazigh min-hum 'an amrinaa, nuziq-hu min 'azaabis-Sa'eer.*)

“And among Jinns were those who worked according to his Rabb’s commandments under his supervision; and there were those of them who disobeyed OUR commandments; subsequently, we used to let them taste the torment of fire”.

In this Verse, the Almighty has described those who, under divine commandments, supported Syedna Suleman with all their might, and who always carried out their duties strictly in compliance with divine commandments. In his domain, there were those influential people too who transgressed and got punished. These are the ones who are described in Chapters An-Namal, Saad and Al-Ambiaa’a.

The topic being discussed in the preceding Verses is that of 'Mutrifeen' (Capitalists). Mutrifeen are those in a society who, with the power of their capital and influence, exercise coercion and exploit the right of others. In Verse No.31, the Almighty ordains:-

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَا نَتَرَىٰ إِذِ الظَّالِمُونَ
مَوْفُونَ عِنْدَ رَبِّهِمْ يُرْجَعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضِعُوا لِلَّذِينَ اسْتَكَذَّبُوا
لَوْلَا أَنزَلْنَا مُؤْمِنِينَ ۝

(*Wa qaala allazina kafaroo lun no'min bi-haaza al-Qurani wa la billazi bayina yadayi-hi; wa lou tara iziz-Zaalimoon mowqoofoona 'inda Rabbi-him yarji'au ba'adha-hum ilaa ba'adhin al-qawla yaqoolu allazina astadh'ifoo lillazina astakbaroo lou laa antum la-kunna mo'mineen.*)

“The infidels said: We will not be people of Peace with this Quran, nor with the one who is representing it. If the exploiters could visualize themselves standing before their Rabb, they would incriminate each other, and the weaker ones among them would blame the arrogant ones that they would have been Momineen, had it not been due to their conduct. Replying to them, the arrogant ones would ask the weaker ones, had they approached them to impede their way after the divine guidance had already reached them. They would say: You already were transgressors.”

After further criticism, the Almighty ordained:-

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

(*Wa maa arsalna fi qaryatin min nazeerin illa qaala mutrafooha inna bi-maa ursiltum bi-hi kafiroon.*)

“Whenever we deputed an admonisher in a town, the capitalists always denied that which was sent with him.”

A society's elders and capitalists have always denied the teachings which divine Messengers had presented to them. The same elders and capitalists are called JINNS in Verse No.41 under study. In this situation, the majority of general public usually takes the same elders and capitalists as their lords and as the source of all prosperity and blessings.

CONCLUSION

I hope after studying the Quranic Verses about Malaika and Jinns, it has become amply clear that Malaika are not some invisible beings, but humans like us. Nevertheless, this is the class of humans who usually are the most influential members of a society. Among them are those responsible for law enforcement. Similarly, Jinns also are not some invisible beings, but are that class of humans who function away from public eye. They include good people as well as bad people.

In this world there exists neither some invisible species nor invisible occurrences happen. If this fact is understood by our minds, all superstitions may die out automatically. Thus, the cheaters, the tricksters and those who try to prove myths as truth may all vanish into air too.