



Emaan on Iblees as Allah's Malaik

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Emaan on Malaik & Iblees as Allah's Malaik- The Agenda


- General Misconceptions among Muslims- Iblees & Shaytan
- Who is Iblees & What does Quran Say about Iblees
- What is Jinn as per Quran
- What does it mean by Iblees as Jinn
- What is Emaan as per Quran
- Who are Malaik- General Misconceptions verses Quranic guidance
- What is Emaan on Malaik
- What is Emaan on Iblees as one of Allah's Malaik
- Difference between Shaytan & Iblees
- Comparison with other Malaik
- Conclusion





General Misconceptions

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General Misconceptions

- Iblees was a Jinn
- He was made of fire
- He used to worship Allah so dedicatedly that Allah elevated his position as a Malaik
- He refused to do Sajda to Adam therefore he was thrown out of Jannat
- Emaan on Malaik has nothing to do with Iblees
- We as Muslims are entitled to treat Iblees as the same part of Shaytan and be recipient of our hate red –
 - Hating Iblees and Shaytaan
 - Throwing of stones on Shaytan during Hajj,
 - Imprisoning of Shaytan during Ramadan etc.
 - It's all his fault, it's all someone else's fault, not ours!!!



Iblees as Jinn

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Use of Words in terms of Actual versus as Traits!

In Quran Allah has used same word in multiple meanings, both as per its nature and characteristics as well as its real/original sense for instance when Allah says in Quran that the people of Sabbath has been turned into monkeys/apes (2:65), it doesn't mean that they have been turned into actual monkeys/ apes as Allah's creations, but in regards to two broad characteristics or traits of monkeys and apes as follows:

1- in terms of their imitating behaviors and characteristics of being blind followers and

2- in spite of being gifted by Allah with intelligence, not able to faculties. Those humans who although have been blessed with high intelligence and reasoning but choose to put their intellectual traits aside, in order to blindly follow, anything/one!

The above are traits of Monkeys and apes- when reflected in humans- are indicative of Azaab by Allah.



Use of the word 'Jinn' in Quran

[Quran 18:50] And when We said to the Malaik, "Do Sajda to Adam," and they did Sajda, except for Iblees. He was of the Jinn.....

In Quran Allah has used the word Jinn, in multiple ways, as in terms of Allah's creations and as well as the characteristics and traits of something or someone similar like Jinn. First, let's take a look at the meaning of the word Jinn as per Quran. JINN (الْجِيْن) is normally translated as some supernatural creature made of fire. This is a wrong understanding and concept of this word which is not backed by Quran. The word Jinn is used in Quran in three broad meanings.

- 1- The creation on earth before humans, after them we humans, has become successors or Khalifa on earth.
- 2- Those Humans who do not live within us, as part of our general communities or general population, who are absent or invisible in our day to day lives as we do not see them around us.
- 3- Something which is invisible, hidden, unknown to us, or what we cannot comprehend or which does not make sense to us



1- Jinn as the Creation of Allah before Adam

In Quran the word Jinn is used for such creation of Allah, whom we succeeded on earth- they are now extinct, for instance refer to ayahs

[Quran 55:14-15] Allah created man from clay like pottery. And created the jinn from a smokeless flame of fire

[Quran 15:27] And the jinn We created before from scorching fire!

Khalifa: The word Khalifa means successor or the one who was left behind such as in ayah no. 9:81 "*Those who remained behind*". As we know, from ayah 2:30 to 2:34, where Adam represents the whole of humanity, at the stage, where on account of knowledge acquired by us as humanity, (after being taught names by Allah), we were made Khalifa on earth. Thus, the Allah's creation before Adam is completely unknown to humanity- but we know that

- We as humanity succeeded someone else- other forms of Allah's creations- for whom we become successors or Khalifa on earth. This Allah's creation is referred as Jinn by Quran.
- When the earth was created, it was scorching hot, therefore in order to survive under those conditions, Jinn were made from scorching fire and this is what Allah is telling us in the above ayahs- They are now extinct.



2- Jinn as one of Allah's Creations- the Phrase Jinn o Ins!

The word Jinn, with the inherent meanings of being invisible, hidden, or not frequently seen among communities, is also used for humans. That means there is no difference between Jinn and Ins. Jinns are basically humans, but are referred to as Jinns since they are those humans who do not normally live among general population or communities; they usually keep themselves secluded or hidden from general population; perhaps either living up in the mountains or deserts or forests; or living a luxurious lifestyles not common to many and therefore they are not frequently visible or seen among people in general communities.

[Quran 72:6] "and that were Rijaal (stronger people) from the mankind who sought refuge in the Rijaal from the Jinn..."

[Quran 46:29] "and when We directed to you a party of the Jinn listening to the Quran, and when they attended it, they said 'listen quietly' and when it concluded, they turned back to their people as warners"



3- Jinn as Characteristics & Traits- being invisible & incomprehensible

In Quran the word Jinn is also used for characteristics/traits, such as being invisible or hidden or something that one cannot comprehend or someone or something that does not make sense to us. For instance, refer to the following ayahs, where the word Jinn is used in the meanings of covered, hide, conceal, made invisible, something or someone we cannot comprehend or understand, or assumed to be mad or crazy, etc.

[Quran 6:76] "then when Jinna over him the night, he saw a star..."

[Quran 7:184] "Do they not reflect upon their companion, Jinnatin, he is not except as a clear warner"



Here the word Jinn is not used in terms of Allah's creations but as characteristics and traits. For instance, in Ayah 6:76, it means hidden, not visible. In ayah 7:184, Allah is not saying that, they thought their companion, the Rasool, is **Jinnatin**, some unknown Allah's creation (made of fire), but in terms of someone who they don't understand or they are can not comprehend. Similarly the word **Jannath** is used for heaven in Quran, something that is invisible to us and we as humans cannot comprehend as we can not use our five sense to understand it.

Iblees as Jinn is used in Quran not as Allah's Creations but it's traits as t' incomprehensible & invisible

Therefore, in ayah 18:50 the word Jinn is used for Iblees, not as a creation of Allah (some super natural one, who was made of fire) but as someone who we, as humans cannot comprehend and who is invisible to us.

[Quran 18:50] And when We said to the Malaik, "Do Sajda to Adam," and they did Sajda, except for Iblees. He was of the Jinn (invisible, covered, hidden, concealed, incomprehensible, something that we can not comprehend or understand) then Fasaq (work outside the parameter of Deen) from command of his Rabb. Then will you take him and his descendants as Awliyaa other than ME while they are enemies to you? Bai'sa it is for the Zwalimeen as an exchange.



What if Iblees is Jinn, as one of Allah's Creations!- Some Arguments

1. Allah has specifically asked all Malaik to do Sajda. If Iblees was a Jinn not a Malaik then why Iblees was being charged with the contempt of the Allah's commands, when being a Jinn, this command was not applicable to him?
2. Since Allah is all-knowing of the past and the future, then Allah already knew that Jinn Iblees would refuse Allah's direct command in future but still Allah would put Iblees near him among his Malaik.

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

[Quran 55:33] O company of jinn and humans, if you are able to pass beyond the regions of the skies and the earth, then pass. You will not pass except by authority.




3. If Jinns were some sort of creatures with ability to fly, then why Allah is saying that Jinns would never be able to cross the limits of skies & earth. As humans and Jinns- used in this ayah as creations of Allah; we both cannot pass through the skies and the earth. If Iblees is assumed to be one of Jinns as Allah's creations, then how is it possible for Iblees to be there at the time of Sajda of Adam when it can not cross skies?



What is Emaan as per Quran?

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Emaan as per Quran

- Unlike what most Muslims believe, Emaan does not mean blind faith which is devoid of reasoning and knowledge.
- Emaan as per Quran stems out from the word Aman and it means to accept truthfully with peace & tranquility in one's heart and mind, to be convinced with strong conviction and verification that comes after something has been verified through reasoning, logic and seeking of information.
- Emaan is not blind faith but is a conviction based on reasoning and knowledge; a conviction that results from full mental acceptance and intellectual satisfaction; the kind of conviction which gives inner peace, contentment and satisfaction (Aman) of heart and mind.



Emaan as per Quran

- The word A'emanihim also stems from Ai'man with the same meanings as strong conviction and verification but with additional aspects of being committed, being in oath, promises, vows, pledges or undertakings.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ

- Ayahs 2:224-225, the word Aimanekum- means pledges, oaths or promises.  وَاللَّهُ سَمِيعٌ عَلِيمٌ

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ

[Quran ayah 16:91] "And fulfill your covenant with Allah when you have taken it, and do not break the 'Aimaan' after their confirmation..."

- Aimaan/Emaan means oath, promise, pledge, or undertaking.
- When we enter into the ambit of Islam, we enter & are indebted by this covenant with Allah- referred time and again in Quran- as Ahad/Mees'aq with Allah.
- Taqwa is being extra careful of one's Emaan (w.r.t both Aman & Ahad/Mees'aq)



The Five Fundamentals of Emaan

We have clear ayahs in Quran, telling us about the five fundamentals of Emaan. As per Quran, the five Fundamentals of Emaan are;

- 1- Emaan on Allah
- 2- Emaan on Allah's Rusul (Messengers) & Nabiyeen
- 3- Emaan on Mala'ik
- 4- Emaan on Book of Revelation- the Kitaab
- 5- Emaan on the Day of Judgment/Akhira



[Quran 04:136] O you who have Emaan, have Emaan in Allah and Allah's Rusul (plural) and the Kitaab- the Book of Revelations that Allah has sent down upon Allah's Rasool and the Kitaab which Allah has sent down before. And whoever does Kufar in Allah, Allah's Malaik, Allah's Kitaab, Allah's Rusul/ messengers, and the Day of Akhira/ Judgement has certainly gone far astray.



Emaan on Malaik

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Who are Malaik as per Quran- Important & Some Misconceptions

- The concept of Malaik and Emaan on Malaik is one of the 5 fundamentals of Emaan as per Quran. Therefore it is very important to understand the actual concept of the term Malaik as per Quran.
- **General Misconceptions-** Malaik are some sort of Angels with wings, who we can not see as humans, who are invisible, unknown, unable to be witnessed or understood by humanity as we can not comprehend them, therefore we simply have blind faith!!
- **As per Quran-** If Malaik are angels with wings that we cannot even understand and since the concept of Emaan has to be based on knowledge and due verification; how are we supposed to have Emaan on Malaik, if we can not understand them and we can not seek knowledge about them?



Who are Malaik as per Quran

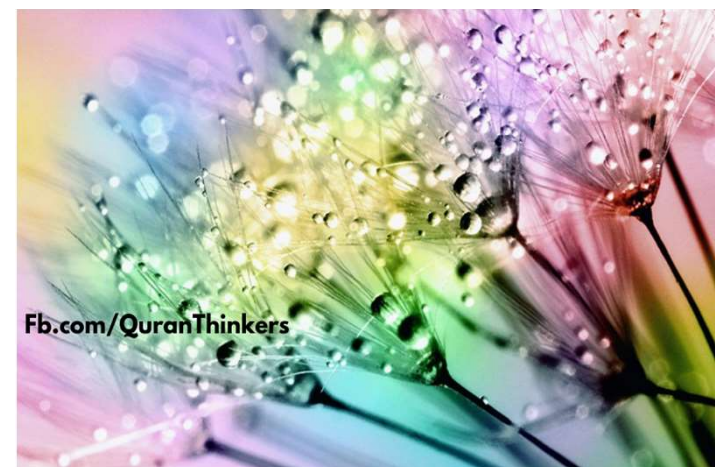
Two Broad Meanings- Malak & Alak

- Malaik shares the same characteristics as from the “Malak” or “Maalik”- means the one who has the power, the authority. Malaik means the powers, processes and forces of nature on the basis of which Allah's whole universe is kept running.
- Malaik share the characteristics from the word “Alak” which means messengers or communicators- at the heart of each matter, whether living or non-living- is the process of communications

اللَّهُ يُصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

[Quran 22:75] Allah chooses from the Malaik messengers and from the people....

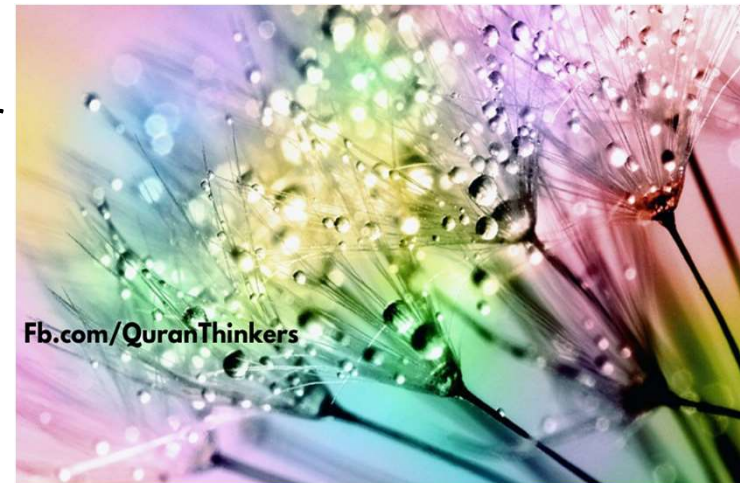
- **Definition of Malaik as per Quran:** Malaik are those forces of nature that carry out all the tasks of the universe, including communicating or as messengers. In order to keep the universe in order and in balance, and to keep the universe and everything running, Allah has assigned specific roles and responsibilities to the Malaik.



Characteristics of Malaik

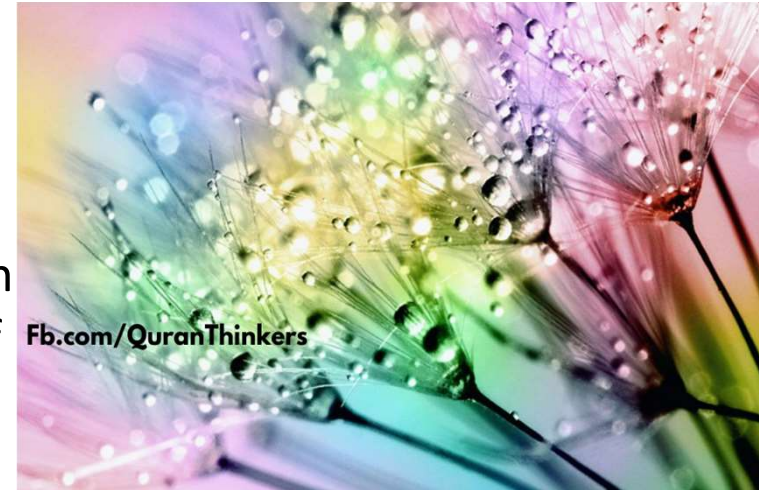
- **No creation of Malaik Mentioned in Quran/ No Birth or Death is Mentioned:**
Nowhere in Quran Allah has mentioned the creation of Malaik, neither is it mentioned anywhere about their deaths. Unlike Jinn and Ins, they were never created nor they will taste death. Since Malaik are Allah's powers, laws and forces of nature, therefore there is no concept of birth or death of Malaik.
- **Can not disobey or refuse Allah-** As Malaik they cannot refuse or disobey Allah. Refer the following ayah;

[Quran 16:49-50] And to Allah everything does Sajda whatever is in the skies and whatever is on the earth of creatures, and the Malaik, and they are not arrogant. They worry their Rabb above them, and they do what they are commanded.



Characteristics of Malaik

- **All Malaik have done Sajda to Adam:** Except Iblees- We all know Sajda only belongs to Allah, the Sajda which has been asked to Malaik for Humans was in its linguistic meaning of being helpful and work along with humans once the humanity get to the point of acquiring the knowledge. At that stage of development of humanity, on the basis of knowledge, the humanity would utilize these powers, the Malaik to accommodate humans' efforts and work along with them in order to benefit the mankind and in order to carry out their duties as Khalifa on earth.
- **Example:** Flying of an Aero plane, which uses the knowledge of thermodynamics, metal, air pressure and gravity. Therefore, the Malaik- Allah's powers has done Sajda, i.e., being supportive to mankind as Khalifa on earth, on the basis of being taught Names by Allah, that is on the basis of us acquiring knowledge and understanding of these Malaik. Refer the following ayahs;



Emaan on Malaik – The concept- means exactly what?

Malaik: As per Quran, Malaik are Allah's powers which perform all the work as ordained by Allah, on the basis of which Allah has created the whole universe and everything in it, and on the basis of which Allah is maintaining and running every matter- Amoor in the universe.

Emaan on Malaik means Seeking Knowledge of Science & carrying out our duties as Khalifa on Earth: Science can tell us some of the factors which are holding this universe intact, and all of these forces, powers, processes are actually Malaik/Powers of Allah. To have Emaan on Allah's Malaik means to seek knowledge, to explore and use this knowledge of the Malaik of Allah for the benefit of humanity and in order to carry out our role as Khalifa on earth, to take care of Earth and all of its inhabitants.

Examples: like flying an Aeroplane using air power (Malaik), against the forces of gravity (Malaik), through the use of thermo dynamics (Malaik) Taking rockets to the space, sailing ships in the waters, using Earth's natural resources such as water, wind, son, atom etc. to create power and electricity and so on.


Examples of mankind being able to use Allah's Malaik as Khalifa, but only on the basis of knowledge!





Concept of Iblees as Allah's Malaik

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Concept of Iblees as per Quran

Let's see what Quran says about Iblees;

[Quran 2:34] And when We said to the Malaik, "Do Sajda to Adam"; so, they did Sajda, except for Iblees. He Ab'aa and was arrogant and became one of the Kaafireen."

[Quran 7:11] And We have certainly created you, and given you form. Then We said to the Malaik, "Do Sajda to Adam"; so, they did Sajda, except for Iblees. He was not of the Saajideen (those who did Sajda).

[Quran 15:29-31] And when We have proportioned Insaan and breathed into him/her of My Rooh, then fall down to him/her in Sajda. So, the Malaik did Sajda - all of them together, except Iblees, he Aba'a to be one of the Saajideen (those who did Sajda).



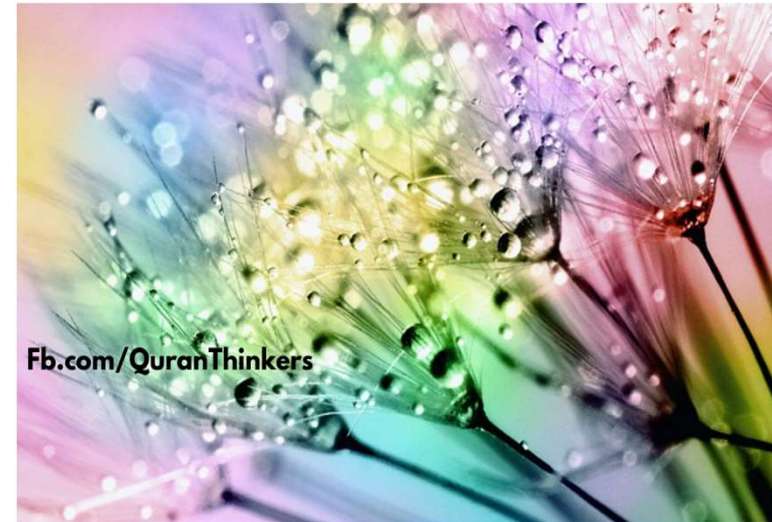
Concept of Iblees as per Quran

[Quran 17:61] And when We said to the Malaik, "Do Sajda to Adam," and they did Sajda, except for Iblees. He said, "Should I do Sajda to the one You created from clay?"

[Quran 18:50] And when We said to the Malaik, "Do Sajda to Adam," and they did Sajda, except for Iblees. He was of the Jinn and Fasaq (work outside the parameter of Deen) from the command of his Rabb. Then will you take him and his descendants as Awliyaa other than Me while they are enemies to you? Bai'sa it is for the Zwalimeen as an exchange.

[Quran 20:116] And when WE said to the Malaik, "Do Sajda to Adam," and they did Sajda, except Iblees; he Aba'a.

[Quran 38:72-74] So when I have proportioned Insaan and breathed into him of My Rooh, then fall down to him/her in Sajda. So the Malaik did Sajda - all of them all together, except Iblees; he was arrogant and became one of the Kaafireen.



Characteristics of Iblees

Quran tells us that Iblees is one of Allah's Malaik with following characteristics and traits;

- Arrogance and Pride [2:34 & 38:72-73]
- Concealing, hiding & rejecting Haqq - Kufar i.e. one of the Kaafireen - [2:34 & 38:72-74]
- Not one of the Saajideen, can not do Sajda to Adam - [7:11 & 15:29-31]
- To look down on others, with disrespect, contempt and arrogance [17:61]
- Someone who is a Faasiq- disobedient, works outside the parameters of Deen and against Allah's commands [18:50]
- One of the Jinn – as already discussed in detail

These are basically our own traits as humans under our ego

These traits and thoughts are not separable from us.

These are our tools of Shaytaan


These are the manifestations of our own Nafs-e-Ammara





Malaik can not refuse or disobey Allah!

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If Iblees was one of the Malaik, how could it disobey Allah?

All Malaik cannot deviate from the commandments of Allah

They have to obey Allah's orders and cannot disobey Allah.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

[Quran 16:49-50] And to Allah everything does Sajda whatever is in the skies and whatever is on the earth of creatures, and the Malaik, and they are not arrogant. They are concerned/worried their Rabb above them, and they do what they are commanded.



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Wrong Translation of the word!!!

[Quran 33:72] Indeed We offered the trust to the skies and the earth and the mountains, and they Aa'beyen bear it and...

[Quran 20:56] And WE certainly showed him (the Firaun) our Ayaat but he Kazaba (denied, refused, rejected) and A'aba (was unable)"



Actual Arabic word used in the ayahs related to Iblees actions is YAABA (يَأْبُ) and the main word is AABA (أَبَّ) or "A'aby" which is normally mistranslated as refused, which is a wrong translation and interpretation. The word does not mean "REFUSED" it means "UNABLE TO, or COULD NOT" If we translate the word A'ABA (يَأْبُ) as REFUSED, it would be a wrong translation and does not fit in all the ayahs in Quran where the word Aaba is used. For instance, in ayah 33:72, how could the skies, the earth, the mountains refuse and disobey Allah?? Similarly in ayah 20:56, please note that the word for refusal and denial is already used as Kazaba therefore the word Aaba does not mean refuse or deny but means was unable to.

If was one of the Malaik, how could it disobey Allah? Because it never did!

Iblees is one of the Malaik of Allah and hence could never disobey or refuse Allah's commandments


Iblees has been tasked to test humans against their free will, to mislead the humanity away from the path of Allah. Iblees did not disobey Allah since all Malaik, including Iblees cannot disobey Allah. However, Iblees was unable to do Sajda to Humans, was unable to be subservient to and used by humans at all, since Iblees has to work against the humanity as a part of it's duties assigned to it by Allah.





Emaan on Malaik Incl. Emaan on Iblees

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Emaan on Malaik Includes Emaan on Iblees

Major Purpose of our Creation: is as a test a trial, in order to do Abd of Allah i.e., by following Allah's commandments as ordained in Quran and the concept of accountability.

Role of Iblees: In order to make this possible, the main catalyst, the main role as assigned by Allah to Allah's Malaik- Iblees is to mislead the mankind away from the path of Allah.

Why couldn't do Sajda to Adam: It's because of this role that Iblees was unable to do Sajada to Adam- to mankind, since Iblees is supposed to influence our Nafs, our hearts and minds that lead to Shaytaani thoughts. It's the job of Iblees to implant these thoughts and ideas in our minds so that we listen to our Nafs-e-Ammara, our own Shaytaani thoughts in order to be misled from Allah's path by making our own choices. These tasks of Iblees are very complicated and could not have been possible if Iblees had done Sajda to Adam. The duties of Iblees are to work against Humanity and never to support them unlike other Malaik who did Sajda to Adam.

Characteristics of Iblees: All characteristics of Iblees that are mentioned in Quran make Iblees the best of the Malaik to perform these duties, i.e. Iblees is invisible, covered, hidden, concealed, incomprehensible, un-understandable, and on the top of that Iblees was allowed by Allah to work outside the parameter of Deen as FASIQ as a test for the humanity.

Emaan on Iblees as Allah's Malaik

Basic Aspects: linked to Emaan on Allah's Malaik and Emaan on the day of Akhira

As Allah's Malaik: Allah's powers, the basic foundation of the Emaan on Akhira. Without Iblees the concept of Emaan on Akhira is useless

Result of Duties: Shaytani thoughts, our own Nafs, acts, deeds, people and elements

Hating or throwing stones as Iblees: we CAN NOT hate Iblees

How we can have Emaan on Iblees:

- To realize- its not someone's fault, influence, but our owns'
- To stand guard against our own thoughts
- To remain steadfast against the Shaytaan elements, acts, deeds and people all around us,
- To remain certain of the meeting with our Rabb and the accountability for all our acts and deeds



Difference Between Iblees and Shaytaan

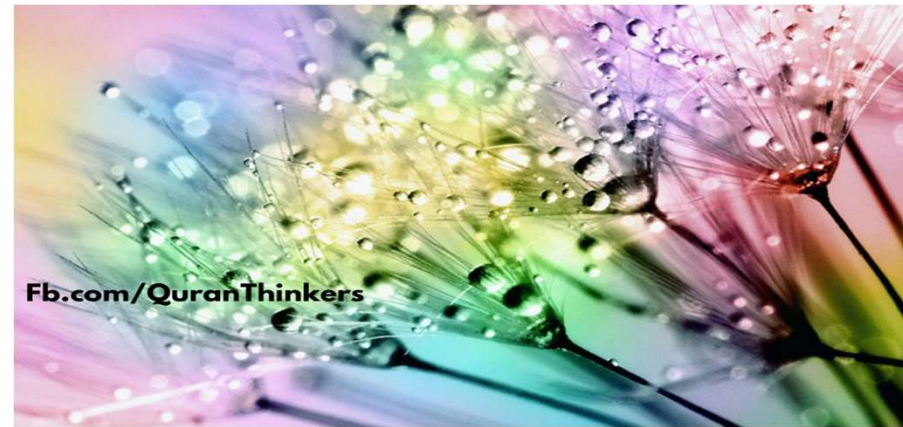
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What is the difference between Iblees & Shaytaan

[Quran 50:27] His companion (Shaytaani Nafs) will say, "Our Lord, I did not make him transgress, but he was far astray.

[Quran 14:22] And Shaytaan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of Haqq (Absolute Truth & Absolute justice). And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to mine. Indeed, I deny your association of me before. Indeed, for the Zwalimeen is a painful Azaab."



What is the difference between Iblees & Shaytaan

When we look into Quran, all the ayahs where Iblees and Shaytaan has been mentioned, we will know that

- Iblees is used for the one of Allah's Malaik, e.g. whenever the discussion to do Sajda to Adam!
- The same word 'Nazool' is used for Shaytan as that used for Kitaab. Shaytaan is the work of Iblees, the result of Iblees carrying out it's duties!

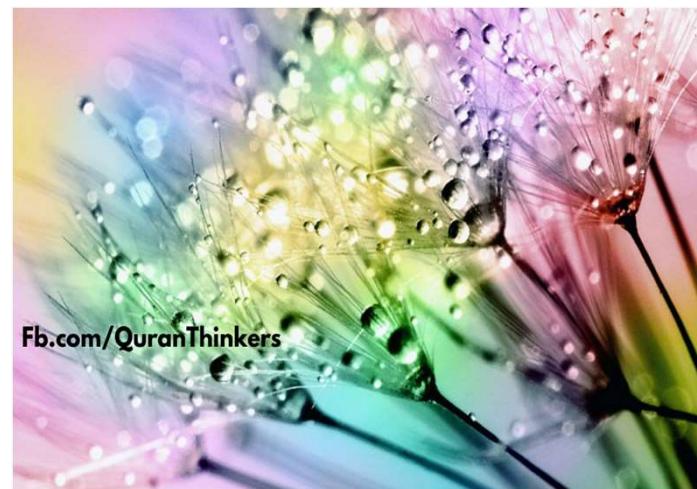
All the mention of Shaytan in Quran are reflective of the following

- Our own thoughts- Nafs-e Ammara
- Humans/partners with no Emaan and Taqwa (Shayateen)
- Such elements, acts and deeds, done under the influence of Shaytaani thoughts- egoistic self

Shaytan is used in Quran for our own thoughts, people, element, acts and deeds, who are working under the egoistic selves, in order to create Fisaad, corruption on earth and to mislead people from the path of Allah through bad influences.

How can you hate your own self- Nafs-e-Ammara???

You can weaken it, stand guard against it, but you can not imprison it or hate it!!



Comparison of Iblees and Jibrael as Allah's Malaik


Name of Allah's Malaik	Jibrael & Michael	Iblees
Assigned Task	Revelations of Allah's Kitaab	Revelations of Shaytaani Thoughts- Nafs-e-Ammara
Fundamentals of Emaan- Link to what aspect of Emaan	Emaan on Allah's Malaik, on Allah's Anbiya/Rusul & and on Allah's Kitaab	Emaan on Allah's Malaik and on the day of Akhira
The Result of Nazool Done Sajda to Mankind	Allah's Kitaab Yes	Shaytaani Thoughts, people, acts and elements No
Support Mankind	Yes	No

Note: The word 'Nazool' is used- Nazool of Wahi by Jibrael and Nazool of Shaitaan by Iblees



Conclusion

Emaan on Iblees as one of Allah's Malaik
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Conclusion

- Emaan on Allah's Malaik is one of the most important fundamentals of Emaan and Iblees is one of Allah's Malaik. We can not claim to be of the Momineen, unless and until we understand this concept of Emaan on Allah's Malaik including Emaan on Iblees
- Iblees as one of the Malaik of Allah has been entrusted with the duties and tasks to mislead mankind away from the path of Allah in accordance with the purpose of our creations as test and trial and in accordance with the concept of Emaan on the day of Akhira and accountability. We CAN NOT HATE IBLEES OR OUR OWN NAFS!!!
- All of Allah's Malaik have done Sajda to Adam, mankind on the basis of knowledge. Iblees in spite of the fact of being Allah's Malaik, was not able to do Sajda to mankind due to the nature of the duties assigned to it by Allah. Therefore, all of Allah's Malaik have done Sajda to both Allah and mankind, Iblees has done Sajda only to Allah. Emaan on Iblees, is strongly connected with our Emaan on the day of Akhira and the concept of Nafs-e-Ammara.
- How to stand guard against our own thoughts and against the Shaytaan elements, acts, deeds and people all around us, is the key to have Emaan on Iblees as one of Allah's Malaik.





Questions & Answers

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