

An Exploration into the Infallibility of Angels with a Qur'anic Approach

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کنکاشی در عصمت فرشتگان با رویکرد قرآنی

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Seyyad Reza Moaddab¹
Mohsen Deleer²

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سیدرضا مؤدب^۱

محسن دلیر^۲

Abstract:

The Holy Qur'an has ignited the torch of enlightenment in beliefs and raised the flag of the struggle against superstition, by which the true truth is known and the narrations can be evaluated. Among the realities of the universe are the angels whose infallibility are disputed; Some believe in the infallibility of the angels, while some do not. Each group brings its reasons for its special idea. This article aims to investigate the infallibility of angels based on the library method and by referring to the basic religious sources, i.e. the Qur'an, interpretive and narrative collections. So, it introduces a theory based on the Holy Qur'an. As a result, findings show that the three-fold reasons, not only lack strength and dynamism, they also support the infallibility of the angels in some cases. In other cases, the narrations about Hārūt and Mārūt are attributed to Ka'b al-Ahbār in the form of marfū' and date back to the Israelite. In terms of content, since they do not compatible to the Qur'an and there is no reason for their being a symbolism, they oppose the clear text of the Qur'an concerning the infallibility of the angels; for some verses affirm the appearance of the angels and some affirm their infallibility.

چکیده:

قرآن کریم مشعل روشن‌گری در عقاید و باورها را افروخته و پرچم مبارزه با خرافات را برافراشته که در پرتو نور آن حقیقت شناخته می‌شود و روایات قابل ارزیابی می‌شوند. از جمله حقایق جهان هستی، فرشتگان هستند که درباره عصمت ایشان اختلاف پدید آمده است و گروهی به عصمت فرشتگان و گروهی نیز به عدم عصمت ایشان باور پیدا کرده و هر یک برای باور خویش دلایلی آورده‌اند. در این مقاله تلاش شده با روش کتابخانه‌ای و مراجعه به منابع اساسی دینی، یعنی قرآن، تفسیر و جوامع روایی، عصمت فرشتگان مورد بررسی قرار گیرد و نظریه متناسب با قرآن کریم معرفی شود و نتیجه این شده که دلایل سه‌گانه ذکر شده برای عدم عصمت فرشتگان علاوه بر ضعف سندی و دلالی، در برخی موارد مؤید عصمت فرشتگان نیز هستند و روایات هاروت و ماروت مرفوع و موقوف به کعب‌الاحبار هستند و به اسرائیلیات بازمی‌گردند و از نظر محتوایی نیز علاوه بر اینکه با آیه قرآن قابلیت انطباق ندارند و دلیل محکمی بر سمبلیک بودن آنها وجود ندارد با نص صریح قرآن در عصمت فرشتگان مخالفت دارند؛ زیرا گروهی از آیات ظهور و گروهی بر عصمت همه فرشتگان تصریح دارند.

¹ Professor, Department of Theology and Islamic Teachings, Qom University, Qom, Iran.
reza@moaddab.ir

² PhD candidate of Qur'an and Hadith Sciences, Qom University. Qom, Iran, (The Corresponding Author).
Deleer.Mohsen@gmail.com

¹. استاد الهیات و مطالعات اسلامی، دانشگاه قم، ایران.

reza@moaddab.ir

². دکتری علوم قرآن و حدیث، دانشگاه قم، ایران. (نویسنده مسئول)

Deleer.Mohsen@gmail.com

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Introduction

The almighty God introduces the holy Qur'an as a light (Taghābun: 8), under which the believers are guided to the straight path (Ibrāhīm: 1) and salvation (A'rāf: 157), which is the arrival to the eternal Paradise and its blessings:

“A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doeth right, He will bring him into Gardens underneath which rivers flow, therein to abide forever. Allah hath made good provision for him.”¹ (Talāq: 11).

On this basis, in Islamic teachings the criterion for knowing the truth is the Qur'an, and even in the narrative sources of Islamic religions, there are more than 44 narrations that introduce the Qur'an as a criterion for evaluating what the Prophet (PBUH) and the Infallibles (AS) have said and for recognizing the right from wrong. (Kulaynī, 1986, p. 62-68; Hurr Āmulī, 1409, pp. 106-123; Majlisī, 1404, 165 and 234-242) that these narrations have been evaluated continuously (Tabataba'i, 1417, v.4, p.275; Tabataba'i, 1974, p.91; Ansari, 1428, v.1, p.245 and 247, 4, p.146; Khoei, nd, p.233; Khoei, 1998, v.3, p.453; Naini, 1997, v.3, p.162 and 137; Iraqi, 1417, v.3, p. 106; Sadeghi Tehrani, 1986, v.16, p.132; Soltani and Ma'refat, 2003, p.70; Nasiri, 2011, p.42;

Kazemi Khorasani, 1406, v.3, p.162; Boroujerdi, 1417, v.3, p.106), as far as they have considered any condition that is not in the book of God as unacceptable in transactions and trade (Kulaynī, 1986, v.5, p.212; Sadūq, 1413, v.3, p.202; Tūsī, 1986, v.7, p.22 and 67; Ibn Rahwayh, 1412, v.2, p.236, 246 and 429; Ibn Ḥanbal, 1421, v.42, p.321 and 516; Bukhārī, 1422, v.3, p.198)².

Accordingly, the Holy Qur'an has lit the torch of enlightenment in beliefs and raised the banner of fighting superstition. Among the truths of the universe are the angels, and our beliefs to them and about the beliefs around them have been distorted due to the inaccessibility of human senses to them, and many contradictory narrations have been narrated about their attributes, which require the formation of groups of them. In the meantime, one of the wide-ranging discussions about angels is the issue of infallibility, which means being protected from committing sins and mistakes (Motahhari, 1991, v.2, p.160; Muzaffar, 2008, p.54).

A group of Muslims believe in the infallibility of angels (Sadūq, 1414, p.96) and another group don't believe in their infallibility (Shahab, nd, v.2, p.120) and each of them has cited reasons for their belief. In this article, an attempt has been made to study the infallibility of angels by using the library method and referring to basic

1. «رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا»

² These narratives in Shia sources have been quoted from the holy prophet (PBUH) in phrases such as:

«كُلُّ شَرْطٍ خَالَفَ كِتَابَ اللَّهِ فَهُوَ رَدٌّ» و «كُلُّ شَرْطٍ خَالَفَ كِتَابَ اللَّهِ عَزَّ وَجَلَّ فَلَا يَجُوزُ» و «كُلُّ شَرْطٍ خَالَفَ الْكِتَابَ فَهُوَ بَاطِلٌ»

And they are quoted in Sunni sources with phrase such as:

«كُلُّ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ مَرْدُودٌ، وَإِنْ شَرَطَ مِائَةَ شَرْطٍ»

religious sources, namely the Qur'an, commentary and narrative interpretations, and to introduce a theory appropriate to the Holy Qur'an.

Reasons for the Lack of Infallibility of Angels

Believers have cited verses from the Holy Qur'an and some interpretive narrations on the subject of the lack of infallibility of angels, which are quoted in this section.

1. The verse of human creation

To believe the lack of infallibility of Angels, the verse of the creation of man in the Holy Qur'an has been cited and the Almighty God says¹:

“And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.” (Baqarah: 30)²

This verse is considered to indicate the angels' objection to God, which contradicts their infallibility; because they have committed several sins with their words:

A) Objection to the action of God, which is rebellion against Him.

B) Gossip about Adam (AS).

C) Suspicion of the children of Adam, which according to the Holy Qur'an is a sin (Al-Hujurat, 12).

D) Praising oneself due to selfishness (Shahab, nd, v.2, p.120).

1-1. Criticism

¹ And remember when your Lord said to the angels: Surely I will appoint a successor on earth. They said: Do you put in it anyone who commits corruption and sheds blood? While we glorify and sanctify you with gratitude and praise. [God] said: I know [the facts and secrets

These disobediences cannot be attributed to all angels; because angels have different types (Khawjawi, 1410, p.18) and it is possible to divide them into two groups of heavenly and earthly angels, the first group is infallible and the second group is not infallible.

1-2. Response to the critique

Several answers have been given against the above critique:

First, it has been said that it is a pointless argument that whether the speakers were all angels or just earthly angels; because the word "angels" is a plural form, which means public.

Secondly, the word in question was not based on protest, but a question about the wisdom and expediency of choosing a caliph on earth (Tayyeb, 1999, v.1, p.500; Hosseini Shah Abdul Azim, 1984, v.1, p.110) which was created from dust. And it has two forces of lust and anger and may act like the previous inhabitants of the earth who became extinct (Balāghī Najafī, 1420, v.1, p.83; Sabziwārī Najafī, 1419, p.11).

Thirdly, the talk about bloodshed and corruption of human beings was not gossip and slander, because no human being had yet been created to be slandered, but their words were in line with the requirements of human nature.

Fourthly, the angels didn't want to praise themselves by saying: «نَحْنُ نُسَبِّحُ»

but this is an appropriate expression of the nature of angels (Tayyeb, 1999, v.1, p. 501-503).

of this successor on earth] that you do not know (Ansarian, 2004, p.6).

² «وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خٰلِفَةً قَالُوْا اَنْتَ جَعَلْتُمْ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَيَسْفِكُ الدِّمَآءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالْ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ».

Fifthly, by citing a verse which shows that the angels did not take precedence over God in speaking (Al-Anbiyā', 27), it can be said that this question was done by the divine command to reach the answer of "I know something that you don't know", (Sadeghi Tehrani, 1986, v.19, p.276).

Therefore, the above verse not only does not indicate the lack of infallibility of the angels, but also shows their infallibility.

2. The verse of angels' fear from sin

The Almighty God says about the angels¹: "...and they are not proud. They fear their Lord above them, and do what they are bidden." (Nahl: 49-50)²

Fear means fear of sin (Qarā'atī, 2004, v.7, p.445) and if the angels did not see in themselves the possibility of committing major sins and disobeying God's command, the state of fear would not arise in them; so they are not innocent of committing sin and disobedience.

2-1. Criticism

The fear mentioned in the verse is not necessarily rooted in the possibility of disobedience, but is the fear of God's greatness and to honor His position; as

narrated from Ibn Abbas and the correct reason for this statement is the verse: "The erudite among His bondmen fear Allah alone." (Fātir: 28)³

That shows the fear of the scholars is due to their knowledge and the more they know about God Almighty, the more they fear Him, which is nothing but a fear of the greatness God. (Fakhr Rāzī, 1420, v.20, p.218; Nu'mānī, 1419, v.12, p.75)

Accordingly, the cited verse and any verse that shows the ability of the angels to disobey and fear the Almighty God, will indicate the voluntary infallibility of the angels and show the value of their action, not indicating lack of innocence in them.

3. Narrations of Hārūt and Mārūt

The almighty God says in the Holy Qur'an⁴: "And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said:

We are only a temptation, therefore disbelieve not (in the guidance of

¹ "And they do not show arrogance and disobedience. They fear their Lord, who is above them, and they do what they are commanded to do." (Ansarian, 2004, p.272).

² «...وَهُمْ لَا يَسْتَكْبِرُونَ» يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ». ³ «إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ».

⁴ And they followed what the devils called during the reign of Solomon, and Solomon did not disbelieve, but the devils who taught magic to the people disbelieved, and they followed what was revealed to the angels Hārūt and Mārūt in the city of Babylon, and So the two angels did not teach anyone unless they said: We are only

a trial [and we teach you the science of magic to fight the sorcerers and invalidate their magic], so do not disbelieve. But they learned from the two angels things by which they separated the man and his wife, while by that magic they had no power to harm anyone except by the permission of God, and they always learned something that harmed them and did not benefit them, and they knew for sure that whoever buys magic has no interest in the Hereafter, and it is a bad thing that they sold themselves for it if they had knowledge (Ansarian, 2004, p.16).

Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew." (Baqarah: 102).¹

Following this verse, there are narrations that after the increase of corruption by humans on earth, the angels, following their first objection to the creation of Adam [Al-Baqarah: 30], blamed the people again. So God commanded them to choose two angels from among their elders to lead the people to the right. And so it came to pass, that the two angels, named Hārūt and Mārūt, came in the form of men, and were given human power and souls, and guided and judged men on earth. One day a woman named Zohreh went to them and they were seduced by her and the matter reached the point where they drank wine and killed a person and prostrated to other gods and taught that woman the great name by which they ascended to heaven. And she ascended, but when she reached heaven, she was transformed into the star of Venus.

١. «وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَ مَا أُنزِلَ عَلَى الْمَلَكِينَ بِبَابِلَ هَارُوتَ وَ مَارُوتَ وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ مَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَ يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَ لَيْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

Ibn Hanbal quoted the narrative as saying:

«إِنَّ أَدَمَ لَمَّا أَهْبَطَهُ اللَّهُ تَعَالَى إِلَى الْأَرْضِ، قَالَتِ الْمَلَائِكَةُ: أَيُّ رَبِّ، (أَتَجْعَلُ فِيهَا مِنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نَسْبِحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنْ أَعْلَمَ مَا لَأَتَّعِلُونَ) (البقرة: 30)، قَالُوا: رَبَّنَا نَحْنُ أَطْوَعُ لَكَ مِنْ بَنِي

The two angels should choose between the torment of this world and the hereafter, and they chose the torment of this world... (San'ani, 1419, v.1, p.283 and 282; Tabarī, 1420, v.2, p.420, 428, 429, 431, 432, 434 and 435; Ibn Abi Ḥātam, 1419, v.1, p.189 and 190; Ma'refat, 2008, v.3, p. 456-460)².

The commentators have differed in evaluating these narrations as follows:

3-1. The first group

the appearance of these narrations is acceptable; because it has been narrated in many ways, some of which are considered good (Ibn Kathīr, 1420, v.1, p.352; Ibn Ḥajar, 2000, v.10, p.225; Ibn Ḥajar, 1401, p.38-39).

Suyūṭī has counted the number of ways of this narration to twenty and has evaluated some of them as correct (Suyūṭī, 1417, v.1, p.145; Suyūṭī, 1408, p.230; Tha'labī, 1418, v.1, p.289; Shahab, nd, v.2, p.214) And in defense of their correctness it has been said: "Some scholars from the ancients and many later ones have damaged the origin and roots of this story, which is not surprising for the theologian and jurist, but for those who are familiar with the knowledge of the narrations, it is surprising how the news with these strong sanads, despite the multiplicity of

أَدَمَ. قَالَ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ: هَلُمُّوا مَلَائِكِينَ مِنَ الْمَلَائِكَةِ، حَتَّى يَهْبِطَ بِهِمَا إِلَى الْأَرْضِ، فَتَنْظُرَ كَيْفَ يَعْمَلَانِ. قَالُوا: رَبَّنَا، هَارُوتَ وَ مَارُوتَ. فَأَهْبِطَا إِلَى الْأَرْضِ، وَ مَثَلَتْ لِهَيْمَا الزُّهْرَةَ امْرَأَةً مِنْ أَحْسَنِ الْبَشَرِ، فَجَاءَتْهُمَا، فَسَأَلَاهَا نَفْسَهَا، فَقَالَتْ: لَا وَاللَّهِ، حَتَّى تَكَلِّمَا بِهِذِهِ الْكَلِمَةَ مِنَ الْإِشْرَاقِ. فَقَالَا: وَاللَّهِ لَا نُشْرِكُ بِاللَّهِ أَبَدًا. فَذَهَبَتْ عَنْهُمَا ثُمَّ رَجَعَتْ بِصَبِيِّ تَحْمِلُهُ، فَسَأَلَاهَا نَفْسَهَا، فَقَالَتْ: لَا وَاللَّهِ، حَتَّى تَقْتُلَا هَذَا الصَّبِيَّ، فَقَالَا: وَاللَّهِ لَا نَقْتُلُهُ أَبَدًا. فَذَهَبَتْ ثُمَّ رَجَعَتْ بِقَدَحِ خَمْرٍ تَحْمِلُهُ، فَسَأَلَاهَا نَفْسَهَا، فَقَالَتْ: لَا وَاللَّهِ، حَتَّى تَشْرَبَا هَذَا الْخَمْرَ. فَشَرَبَا، فَسَكَرَا فَوَقَعَا عَلَيْهِمَا، وَقَتَلَا الصَّبِيَّ، فَلَمَّا أَقْبَقَا، قَالَتِ الْمَرْأَةُ: وَاللَّهِ مَا تَرَكْتُمَا شَيْئًا مِمَّا أُبْتِغَاهُ عَلَىٰ إِلَّا قَدْ فَعَلْتُمَا حِينَ سَكَرْتُمَا، فَخَيْرًا بَيْنَ عَذَابِ الدُّنْيَا وَ الْآخِرَةِ، فَاخْتَارَا عَذَابَ الدُّنْيَا.» (ابن حنبل، ١٤٢١: ١٠، ٣١٨p)

methods and the frequency of his sanads, are considered invalid..."

The conclusion is: "There are strong and weak sanads in the series of sanads of this story, and there is no way to reject them all; for the one who absolutely rejects them has shown his ignorance and has tried to reject something of which he was not aware; however, it is worthwhile to consider the differences between the narrations in their abundance and shortcomings, and to share their commonalities, and in cases of disagreement, strong narrations should be chosen, and weak or anxious cases should be left out; for anxiety rejects the narrative as weak when it is not possible to combine two different themes and it is not possible to prefer one over the other." (Ibn Ḥajar, nd, v.1, p.333 and 343).

Criticism:

The narrations in question of sanad have no correct connection with the Messenger of God (PBUH) and are also weak (Jawādī Āmulī, 2010, v.5, p.741). As the sanad of Ibn Ḥanbal is considered the best sanad of these narratives:

«حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ
مُوسَى بْنِ جَبْرِ، عَنْ نَافِعٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ
بْنِ عُمَرَ» عَنْ رَسُولِ اللَّهِ (ص)

(Ibn Ḥanbal, 1421, v.10, p.318; Ibn Ḥabbān, 1408, v.14, p.64; Bayhaqī, 1424, v.10, p.7) and in addition to that, the credibility of Zuhayr ibn Muhammad is damaged. (Nisā'i, 2017, p.43; Bukhārī, nd, v.3, p.427), Musa Ibn Jubayr has also been evaluated as having an error in the narration (Bakjari, 1422, v.12, p.12). Therefore, the sanad of all the narrations mentioned in the story of Hārūt and Mārūt is marfū' (Bazar, 1988, v.12, p.248; Ibn al-Jawzī, 2007, v.1, p.187) and their roots go back

to Ibn 'Umar from Ka'b al-Aḥbār and it is not correct that Ibn Umar narrated the narration from the Messenger of God (PBUH); because Abd al-Razzaq narrated it from Sufyān al-Thawri from Musa ibn Aqaba, from Salem, son of Abdullah ibn Umar, from his father, Ka'b al-Aḥbār (San'ani, 1419, v.1, p.283), and certainly Salem is more aware of his father's narrations than Nāfi', his freed slave; therefore, the narration in question is from Ka'b al-Aḥbār and goes back to the Israelites (Ibn Kathīr, 1420, v.1, p. 355-354 and 360; Ibn Kathīr, 1408, v.1, p.39 and 51; Dar al-Qatani, 1427, v.12, p.366; Maḍharī, 1412, v.1, p.109).

3-2. The second group

considered the appearance of the narrations in question as unacceptable due to their conflict with the Qur'an and other narrations and considered it symbolic and tried to interpret them. In the commentary of Bayān al-Sa'adah, it is stated: "The likes of these narrations are among the codes of the previous prophets and sages, and for this reason, historical news and sources have differed in quoting them, and despite their symbolic nature, the public has carried them on their customary meanings and it is not possible to know them correctly about the position of the infallible prophets and angels, and for these two reasons, the Infallibles (PBUH) have sometimes confirmed and sometimes denied them."

In Al-Safi's commentary, the sum of the narrations in which the story of Hārūt and Mārūt is denied and the narrations that have confirmed this story, it is known that the narrations in question have been confirmed if they have been symbolic, and if they are

defined on on their appearance, they have been denied by the Imams (AS). Accordingly, in order to obtain the correct meaning of these narrations, Hārūt and Mārūt are the symbol of heart and soul and other elements of the higher world, and their seductive woman is the symbol of the soul rooted in the material elements that command the evils... or Hārūt and Mārūt have been considered the symbol of the perfect scientist and scholar close to the spiritual realms - who has been left to his deceitful soul and has been deprived of divine care and success, and accepts his lowly carnal desires, and... (Maḍharī, 1412, v.1 , p. 109-110; Qomi Nayshābūrī, 1416, v.1, p.352; Feyz Kashani, 1415, v.1, p.173 and 177; Gonābādī, 1408, v.1, p.123 and 2, p.83).

Criticism:

The justifications mentioned in explaining the secret of the story of Hārūt and Mārūt are not completely compatible with the narrations quoted (Feyz Kashani, 1415, v.1, p.177) and if the story is supposed to have secrets and mysteries, the Infallibles (AS) will find it and describe it in the narrations, while not a word was quoted from those Infallibles who referred to the mystery of the verse and the story in question. At the same time, since the appearance of these narrations, like other Qur'anic stories, can be interpreted, explained and understood, there is no need to consider them as a code (Jawādī Āmulī, 2010, v.5, p.741).

3-3. The third group

did not accept the authenticity of the narrations in question and evaluated

their content (Ibn Kathīr, 1420, v.1, p.353; Tayyeb, 1999, v.2, p.126; Darwaza, 2004, v.6 , p. 211-212)¹ and have evaluated them imaginary and derived from the Israelites (Ibn Ashur, 1984, v.1 , p. 642-643; Hāwī, 1424, v.1, p.249; Bashir Yassin, 1420, v.1, p.63; Qarashī, 1998, v.1, p.204).

Tafsir Nemooneh states: "Unfortunately, some historians and encyclopedic writers and even some commentators in this field have been influenced by false myths and the story that is known in the rumors of some common people about these two innocent angels, have mentioned about these two innocent angels..., all these are baseless and part of superstitions and the Qur'an is pure from these matters and if we think only in the text of the above verses, we will see that the expression of the Qur'an has nothing to do with these issues." (Makarem Shirazi, 1995, v.1, p.375).

These narrations have been briefly evaluated in the commentary of Majma' al-Bayān: "This narration has been narrated by Ayyashi in a marfū' shape from Imam Bāqir (AS), while the believers in the infallibility of the angels (AS) do not consider such a thing permissible." (Ṭabrasī, 1993, v.1, p.339). In the commentary of Imam Askari (AS) in the evaluation of these narrations, it is stated: "I seek refuge in God from such words! The angels are infallible and protected from disbelief and ugly deeds by the grace of God Almighty." (Imam Askari (AS), 1409, p.475) And according to this, the news of Hārūt, Mārūt and the rebellion of Futrus is rejected or it is considered as

¹ He has considered these narrations as derived from Jewish superstitions and contrary to the

necessity of religion and the reason of intellect and contrary to the appearances of other verses and authentic and strange news.

leaving the better act. (Tayyeb, 1999, v.1, p.511).

4. Critique of the narrations of Hārūt and Mārūt

Believers in the innocence of angels have mentioned two types of non-Qur'anic and Qur'anic critiques for the narrations of Hārūt and Mārūt, which are quoted and examined in this section.

4-1. Non-Qur'anic drawbacks

A) God Almighty created the stars and planets at the same time as the creation of the sky; as stated in the narration: When the sky was created, seven planets were created in it: Saturn, Jupiter, Mars, Mercury, Venus, the sun and the moon¹, which is the meaning of the verse: "They float, each in an orbit" (Anbīyā': 33 and Yāsīn: 40).²

Therefore, Venus existed before the creation of man, not as one of the human beings who were transformed into a planet after the creation of human beings and the expansion of their generation (Qurṭubī, 2005, v.2, p.52).

B) The choice of two angels between the torment of this world and the hereafter is a corrupt word and it was appropriate for them to choose between repentance and torment; because God Almighty has made the one who has been a polytheist all his life choose between repentance and torment, so how could He have deprived both of them?

C) One of the strangest things in these narrations is that it says that Hārūt and Mārūt teach magic to others while they are tormented (Fakhr Rāzī, 1420,

v.2, p.393; Nu'mānī, 1419, v.2, p. 344-345). While it is appropriate for them to be engaged in repentance and seeking forgiveness in such a situation (Muqaddasī, Nd, v.3, p.15).

D) It is said in the story that the Almighty God said to the two angels: "If I give you two what I have given to human beings, you will surely disobey me. They said: "Our Lord! If you do so, we will not disobey you" These sentences show that the two angels considered the Almighty God to be a liar and ignorant, which is blatant disbelief, while Ḥashwīyah also believes that they were infallible before descending to earth. Therefore, these narrations are against the consensus of the Ummah in this belief (Fakhr Rāzī, 1420, v.2, p.393).

E) Angels are not empty bodies in which the human soul and lust may be poured (Muqaddasī, Nd, v.3, p.15).

4-2. Qur'anic drawbacks

A) There is no evidence in the Qur'an that indicates the accuracy of the story mentioned in these narrations (Fakhr Rāzī, 1420, v.2, p.393; Nu'mānī, 1419, v.2, p. 344-345).

B) The narrations in question do not correspond to verse 102 of Surah Baqarah; because the teaching of magic to people by Hārūt and Mārūt has not come in them (Darwaza, 2004, v.6, p. 211-212).

C) The story of the commission of such great sins by the angels, although God Almighty has described them as long worshipers and trying to gain closeness to God.

١. «أَنَّ السَّمَاءَ لَمَّا خُلِقَتْ خُلِقَ فِيهَا سَبْعَةٌ دَوَائِرَ زُحَلٍ وَالْمُشْتَرَى وَبَهْرَامُ وَعَطَارِدُ وَالزُّهْرَةُ وَالشَّمْسُ وَالْقَمَرُ.»

These narrations with their expressions were not found in Shiite and Sunni narrations and have

been quoted only in Tafsir al-Jami' al-Aḥkām al-Qur'an.

٢. «وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ.»

D) The part of the narration which is about the transfiguration of the wicked woman in the form of the planet Venus, contradicts the verse that God has sworn to the planets (Al-Takwīr: 15) (Fakhr Rāzī, 1420, v.2, p.393; 3, p.15).

Tafsir Al-Mīzān, citing the opposition of the narrations in question to the Qur'an, states: "In these superstitious stories, the dear angels, whose purity of existence from polytheism and sin has been specified by the Qur'an, are attributed the most concentrated polytheism and the ugliest sins like idolatry, murder, adultery, and drinking alcohol, and they also said that the planet Venus was an evil woman who was metamorphosed - and this is humor - while it is a pure celestial planet in its rising and creation that the Almighty God swore to it and said: "The stars which rise and set." (Takwīr: 16).¹

In addition, the science of astronomy today has clarified its identity and revealed its elements, quantity, quality and other related issues. As a result, these stories are consistent with what the Jews have; as it has been said, the story of Hārūt and Mārūt is a superstitious story that is similar to the Greek superstitions about stars and planets. (Tabataba'i, 1417, v.1, p.239; Hosseini Shirazi, 1431, p.306).

E) The narrations in question are in conflict with the infallibility of the angels, which is the text of the Qur'an (Andalusia, 1420, p.1, p.528; Fakhr Rāzī, 1420, p.2, p.393; Nu'mānī, 1419, p.2, p. 344-345; Khazen, 1415, p.1, p. 66; Bashir Yassin, 1420, p.1, p.63; Tayyeb, 1999, p.1, p.511).

The most important reasons for criticizing the narrations of Hārūt and Mārūt and the belief in the lack of innocence of the angels are the verses that have been cited for the infallibility of the angels, which will be explored in the continuation of the article.

5. Reasons for the Infallibility of Angels

It is claimed that eight verses of the Qur'an indicate the infallibility of the angels, which have been quoted and evaluated in this section.

5-1. verse 1:²

"There is not one of us but hath his known position. Lo! we, even we are they who set the ranks. Lo! We, even we are they who hymn His praise." (Sāffāt: 164-166).³

There is a difference of opinion as to who has said the words of this verse:

A) This story is the confession of angels to being the servant of God (Tūsī, nd, p.8, p.535; Feyz Kashani, 1418, p.2, p.1059; Tayyeb, 1999, p.11, p.200). This view is consistent with mentioning the opinions of the polytheists about angels (Darwaza, 2004, p.237, p.4) and the opinion of the commentators (Fakhr Rāzī, 1420, v.26, p.362).

B) It is the confession of the holy angels (Hosseini Hamedani, 1404, v.14, p.84).

C) Gabriel's words are in the description of angels (Ṭabrasī, 1993, v.8, p.720; Sabziwārī Najafī, 1419, p.457; Tabataba'i, 1417, v.17, p.175).

D) The word of the Messenger of God in describing himself and the

¹ الجوار الكُتُس.

²"And none of us, the angels are, unless there is a certain position for him. And verily we have been in line for the implementation of God's

command. And we are praising Him. (Ansarian, 2004, p.452)

³ «وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ * وَإِنَّا لَنَحْنُ الصَّافُّونَ * وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ».

believers is connected with the phrase "فَسْتَقْتُمُ" (Bayḍāwī, 1418, v.5, p.20; Qomi Nayshābūrī, 1416, v.5, p.578; Āmulī, 1413, v.3, p.90).

Criticism:

The latter view is not appropriate and compatible with the context of the verses (Tabataba'i, 1417, v.17, p.175). Consequently, although according to the first three views, the cited verses express the position of the angels and the context of the verses agrees with this view, the verses of the text are not about the angels, because there is a possibility - albeit weak - that the position of the prophet (PBUH) and his companions is stated and they cannot be cited as a text.

5-2. Verse 2:¹

"Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary." (Anbīyā': 19).²

This verse is an expression of the worship of divine angels who do not become arrogant and tired of worshipping God (Tūsī, nd, v.7, p.237), but it cannot be considered a text in the infallibility of all angels; because it is possible to know the phrase "*wa min 'indih'*", specific to the close angels.

5-3. Verse 3:³

"We (angels) come not down save by commandment of thy Lord." (Maryam: 64).⁴ That is, we do not descend as angels, except by the command of your Lord (Hosseini Shah Abdul Azim, 1984, v.8, p.207). In honor of the revelation of

this verse, it is narrated from Ibn Abbas that one day the Holy Prophet (PBUH) said to Gabriel: "What prevents you from visiting us more than you are visiting now"? Gabriel said: "And we do not descend except by the command of your Lord" (Sharif Lāhījī, 1994, v.3, p.31; Āmulī, 1981, v.6, p.73). Contrary to what has been said, this is the story of the people of Paradise who will say: "We will not descend in Paradise except by the command of God" (Āmulī, 1981, v.6, p.73) This view has been attributed to Ibn Bahr and Abu Muslim (Māwardī, nd, v.3, p.381; Andalusian, 1420, v.7, p.282; Kermani, nd, v.2, p.702) and has been claimed to be more appropriate to the context (Hosseini Shirazi, 1424, v.3, p.453).

Criticism:

Attributing these words to the people of paradise has several problems:

First: According to the use of the word "يُنزَلُ" is clear that the verse is from the tongue of the angels, because the people of paradise do not descend in it, but ascend in paradise, and they do not descend from paradise to be taken in this sense; as it is not appropriate to continue talking about them; for this reason, this statement is an anecdote from the tongue of the angels, as if in response to a question about the long distance between their descent for revelation or their low revelation (Sadeghi Tehrani, 1986, v.18, p.358).

Second: Advent is a "command" in task, while in heaven there is no task.

¹And those who are in His presence, are not arrogant of His servitude and do not get tired and helpless" (Ansarian, 2004, p.323).

²«وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ».

³"And we will not be revealed except by the command of your Lord" (Ansarian, 2004, p.309).

⁴«وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ».

Third: In this sentence, one person is addressed by a group that is not suitable for a group of people of paradise to talk to another group.

Fourth: In the continuation of the verse, it is stated¹: "...and thy Lord was never forgetful, Lord of the heavens and the earth and all that is between them!"²

That is not compatible except with the state of the task (Fakhr Rāzī, 1420, v.21, p. 554-555). Therefore, since the word "Tanazzul" conveys the meaning of obedience and acceptance from the root of "nazala" and the existence of negation and exception is limited in the phrase, then the angels are not revealed except by the command of God Almighty, and this word is like the verse: "who do not disobey whatever Allah commands them and carry out what they are commanded." (Tahrīm: 6).³

This verse conveys their pure obedience to God (Tabataba'i, 1417, v.14, p.82). The conclusion is that because there are two possibilities in determining the speakers of the words in question (the people of paradise or the angels), it may take it out of the text, and since there is strong evidence for the view that the speakers are angels, the strong appearance of verses in that claim can be accepted.

5-4. Verse 4:⁴

¹"And your Lord is never forgetful. * [He is] the Lord of the heavens and the earth." (Ansarian, 2004, p.309-310).

²«وَمَا كَانَ رَبُّكَ نَسِيًّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا».
³«لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ».

⁴"They do not disobey what God has commanded them and they always do what they are commanded" (Ansarian, 2004, p.560).

"who do not disobey whatever Allah commands them and carry out what they are commanded." (Tahrīm: 6).⁵

Some have cited this verse for the infallibility of angels (Isfaraini Baghdadi, 1977, p.344). Although it has been said that this verse indicates the infallibility of angels (Jawādī Āmulī, 2008, v.9, p.43; Hosseini Hamedani, 1404, v.16, p.458), but it is true that it indicates only the infallibility of angels of hell and the agent of punishment for sinners who are innocent of doing every major and minor sins (Tūsī, nd, v.10, p.50; Ṭabasī, 1993, v.10, p.477).

5-5. Verse 5:⁶

"Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers." (Baqarah: 98)⁷

This verse states that although not all angels are on the same level (Qara'ati, 2004, v.1, p.167), but being at enmity with them at any level is enmity with God.

5-5-1. Criticism:

There is a possibility in the verse that the intention of enmity with the angels who help the divine saints (Feyz Kashani, 1415, v.1, p.167; Sabziwārī Najafī, 1419, p.20) or the messengers or clients of the divine commands (Sadeghi Tehrani, 1419, p.15), not all angels, and

⁵«لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ».

⁶"Whoever is an enemy to God and his angels and messengers and Gabriel and Michael [is a disbeliever], and surely God is the enemy of the disbelievers" (Ansarian, 2004, p.15).

⁷«مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ».

so infallibility does not include all angels.

5-5-2. Response to the critique

Against the mentioned critique, several answers are provided:

First: mentioning the angels separately from the apostles and Gabriel and Michael in the verse and their coming together, shows their change in the aspect mentioned for them, so in this verse the angels are non-messenger angels and helpers like Gabriel and Michael, because they have been mentioned separately (Shubbar, 1412, p.54; Mughniyeh, nd, p.19) and accordingly, the ruling of the verse includes enmity with all the angels.

Secondly: there is no analogy for angels to be assigned to special angels (helpers, etc.), and the purpose of this verse is generally angels.

Thirdly: according to the context of the verse, angels are mentioned among the infallibles, and since those mentioned in the verse are inseparable (Makarem Shirazi, 1995, v.1, p.362), then the angels are also infallible.

Consequently, if this verse is due to the probability of assigning angels to specific angels, the text is not about the infallibility of all of them, at least it appears in their infallibility.

5-6. Verse 6:¹

“The messenger believeth in that which hath been revealed unto him from his

¹“The Prophet believed in what was sent down to him from his Lord, and the believers all believed in God, and the angels, and the books, and His prophets.” and they said: We heard and we obeyed, O Lord! “We ask forgiveness and return to you.” (Ansarian, 2004, p.49).

Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.” (Baqarah: 285)²

According to this verse, Muslims should believe in all angels (Jawādī Āmulī, 2009, v.12, p.683) along with faith in God and other Islamic sanctities and should not differentiate in belief in them among them. This verse is about the innocence of all angels with different classes that they have (Ṭabrasī, 1993, v.2, p.689; Tayyeb, 1999, v.3, p.91; Hosseini Shah Abdul Azim, 1984, v.1, p.520); because believing in the angels of God, who are commissioned by him to do various things, requires faith in their infallibility and trustworthiness (Sadeghi Tehrani, 1986, v.4, p.385).

According to the text of these two verses, believing in angels is obligatory and enmity with them is disbelief, while if there were some kind of disobedient and sinful angels, belief in them was not obligatory and their enemies were not considered infidels, so believing in being sinners and disobedient angels is a false belief.

5-7. Verse 7:³

“And they say: The Beneficent hath taken unto Himself a son. Be He

﴿ءَأَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَأَمِنَ بِاللَّهِ وَ مَلَأَتْكُمُوهَ وَ كُتِبَ لَهُ وَ رُسُلُهُ لَا تَفْرُقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَ قَالُوا سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ﴾.

³And they said: The Beneficent hath taken the angels as his sons. Glory be to Him, [angels are not the children of God], but they are honorable servants. * They do not overtake Him in speech

Glorified! Nay, but (those whom they call sons) are honoured slaves. They speak not until He hath spoken, and they act by His command.” (Anbīyā’: 26-27)¹

This verse refers to the belief of the polytheists who believed that angels are the children of God and God has explicitly invalidated this superstitious belief (Makarem Shirazi, 1995, v.13, p.389).

5-7-1. Criticism

These verses reject the belief of the polytheists, Jews and Christians that the first group, angels, the second, ‘Uzayr and the third group considered Christ to be the son of God (Qomi, 1988, v.2, p.69; Abu al-Futūḥ Rāzī, 1408, v.13, p.219; Feyz Kashani, 1415, v.3, p.335; Sabziwārī Najafī, 1406, v.4, p.490; Sabziwārī Najafī, 1419, p.329; Sadeghi Tehrani, 1419, p.324) and it is not specific to angels.

5-7-2. Response to the critique

Although the context of the verses shows that the meaning in this verse is angels (Tabataba’i, 1417, v.14, p.275; Qarashī, 1998, v.6, p.499), but if we accept the mentioned critique, the critic himself still believes in this belief. That is, the angels are also in the circle of the meaning of the verse, and this is enough to argue for their infallibility.

The conclusion is that the holy verse is a text on the infallibility of the prophets and angels (PBUT), because those whom the Almighty God

describes as being subject to divine command in behavior and speech, of course, they are infallible, and no doubt, mistake, forgetfulness, and rebellion has a way in them but they will be pure (Fakhr Rāzī, 1420, v.22, p.136; Qashīrī, Nd, v.2, p.499; Nuwī, 1417, v.2, p.48; Hosseini Shah Abdul Azim, 1984, v.8, p.380).

In Tafsir Al-Furqān, in order to argue these verses, it is stated: "What He has dealt with in these verses is complete infallibility and includes his whole being. As the precedence of "بأمره" on "يعملون" shows the limit and certainty of their act to God that they do not do things according to the will of themselves or others." (Sadeghi Tehrani, 1986, v.19, p.276).

5-8. Verse 8:²

“And landmarks (too), and by the star they find a way. Is He then Who createth as him who createth not? Will ye not then remember?” (Nahl: 16-17)³

The Almighty God says in this verse that everything in the heavens and the earth is obedient and submissive to the command of God and His will, whether voluntary or creational, and they do everything they are commanded by God including worship, remembrance, planning, sending down torment and raining and. (Sabziwārī Najafī, 1419, p.277).

In the explanation of these two verses, it is said: "The angels mentioned in the previous verse, in addition to not being arrogant, are also afraid of their

and they only act according to His command. (Ansarian, 2004, p.324).

١. «وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ * لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ».

٢. "And whatever is in the heavens and the earth from the creatures and the angels, they worship

only God, and they do not become arrogant or rebellious." They fear their Lord, who is above them, and they do what they are commanded to do." (Ansarian, 2004, p. 272).

٣. «وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ * يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ».

Lord, and since it is not reasonable that the holy nature of God oppresses someone, it is clear: The angels fear their Lord in the sense that if they disobey God, they will be punished according to God's justice... because the angels are afraid that if they disobey God, they will be punished, so they fulfill the mission they are doing." (Najafi Khomeini, 2019, v.9, p. 196-197) It is worth noting that in this verse, the word "angels" is immersed in all the angels of earth and heaven and includes everyone (Sadeghi Tehrani, 1986, v.16, p.367).

This verse is considered as a proof of the infallibility of the angels (Sadeghi Tehrani, 1986, v.16, p.370), as it is stated in Tafsir Mafātīh al-Ghayb: The meaning of this verse is to explain the qualities of the angels, and the most violent denotation to their innocence of sins; for the phrase "وَهُمْ لَا يَسْتَكْبِرُونَ" shows that they are obedient to their Creator and do not oppose Him in anything... and the phrase "وَيَفْعَلُونَ مَا يُؤْمَرُونَ" shows that they will perform everything they are commanded to and this shows their infallibility of every sin. (Fakhr Rāzī, 1420, v.20, p.217)

The conclusion is that the verse in question is in many ways a text on the infallibility of angels. From all that has been said, it can be concluded that at least two verses of the Qur'an [Al-Anbiyā': 26-27; Al-Naḥl: 16-17] have specified the infallibility of all the angels, and this is except for the cases that appear in their infallibility, or this can be concluded by arguing on verses. Therefore, any narration that attributed the angels to the disobedience of God or doing deeds and words on themselves without divine permission or, like the story of Hārūt and Mārūt, introduces

them as defeated angels in the struggle against the soul (Tabataba'i, 1417, v.1, p.239) and other narrations such as this (Suyūṭī, 1408, p.230), are contrary to the explicit text of the Qur'an and are fabricated and forged (Tabataba'i, 1417, v.14, p.68-69; Tabataba'i, 1427, v.5, p.271; Boroujerdi, 1416, v.5, p.115; Ma'refat, 2008, p.465; Andalusia, 1420, v.1, p.528; Qurṭubī, 2005, v.2, p.52; Qāzī Ayyāz, 1407, v.2, p.398-404).

6. Mentioned Interpretations for the Texts of Infallibility

The commentators, considering the multiplicity of narrations that indicate the infallibility of the angels, have tried to solve the content forms of the interpretive narrations by interpreting them, and have mentioned two solutions to resolve this conflict as follows:

First: A group carrying the story of Hārūt and Mārūt on the divine judgment, have said that it is not unlikely that in the story of Hārūt and Mārūt, the divine judgment belongs to their ability to commit sin (Ibn Kathīr, 1420, v.1, p. 352-353). In this case, there is no conflict between the Qur'anic texts showing the infallibility of the angels with the mentioned narrations.

6-1. Criticism

The ruling on such a case requires a solid reason that has been submitted by God Almighty or the Infallibles (AS), while such a definite reason is not mentioned in any source, otherwise it would have been cited.

Second: Another group has said that the infallibility of Hārūt and Mārūt was certain as long as they were free from lust and greed, not after human traits appeared in them (Balāghī Najafī, 1420, v.1, p.112). Therefore, when the angels

acquire human qualities, they will no longer have infallibility.

Answer: Angels, jinn, and humans are different both in appearance and in their innate abilities and attributes. According to the Qur'an, an angel may be represented as a human being and humans may see him [Maryam: 17; Hūd: 69 and 77]. But this allegory does not change his innate attributes, as it is mentioned in the story of the guest angels of Prophet Ibrahim (AS) [Hūd: 70] and also the Almighty God has said: "Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men)." (An'ām: 9)¹

That is, we make the face of an angel like a human being, which shows that the face of an angel is opposite to the face of a human being, and his inner self cannot be changed, and only his appearance is represented as a human face. As if the human face changes, his inner self does not leave the human being; as when the Israelites were transformed and apparently became apes, their human interior was not changed; for otherwise they would not have understood the torment (Shiblī, nd, p.43-44). Therefore, by representing an angel in the form of a human being, it is possible to change in cases such as his memory that it is permissible to work sometimes and sometimes to be weak or not to work, but infallibility which is inherent in angels, does not disappear at all (Ibn Arafa, 2008, v.1, p.154).

In the book "*The world of the pious angels*", it is stated in this regard: "The nature of angels is obedience to God and they do not have the power to rebel, so abandoning sin and doing obedience is their nature and does not put the slightest effort on them; because they have no lust." (Ashqar al-Otaibi, 1403, p.29)

6-2. Criticism

There are three problems with the above answer:

First: The Qur'an does not indicate the intrinsic and non-intrinsic nature of the obedience and infallibility of angels.

Second: There are evidences in the verses of the Qur'an that indicate the free will of the angels and show that their infallibility is inherent. The Almighty God says about the angels: "And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrongdoers." (Anbiyā': 29)²

This verse shows that infallibility is not inherent in angels (Tūsī, nd, v.7, p.242)³; because if one is not inherently able to make the claim mentioned in the verse, it is wrong to attribute punishment to his action, because an involuntary act is neither obedience nor sin. At the same time, it is stated in the Qur'an: "They speak not until He hath spoken, and they act by His command." (Anbiyā': 27)⁴

This has been attributed to the angels at the disposal of both denial and

¹. «وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا».

². «وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ».

³It is not possible to argue with this verse for the infallibility of the angels to say that because of the possibility of claiming divinity by them, God Almighty has frightened them of the torment of this claim; because the proposition in this verse

[Anbiyā': 29] is a conditional theorem and the conditional theorem is not necessarily appropriate for the fulfillment of the condition; rather, according to the proof of the infallibility of the angels, in this verse, it is assume impossible.

⁴. «لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ».

affirmation (Sadeghi Tehrani, 19, p.26, 13).

6-3. Problem

Angels have different types, and the infallibility of the angels who are the divine messengers is fixed, and most of the angels are infallible, but the other angels are not infallible; as some human beings are infallible and the others are not infallible (Bayḍāwī, 1418, v.1, p.71). Martyr Mostafa Khomeini believes that angel is a Qur'anic term for a group of creatures that is sometimes referred to as some human beings; as in the Qur'anic terminology, Satan is also called man and jinn [Al-An'am: 112] and since the Qur'an calls some types of angels "worshippers" [Al-Anbiyā': 26] and 'Abd' is not applied except to human beings, it can be concluded that those holy angels, may be human, jinn or other pure abstracts, he concludes: "The promise in detail here is not a violation of consensus, because Sha'rānī has the same opinion and the argument must be followed and it is clear that angels have two aspects:

the dark material earthly aspect, the subtle luminous heavenly aspect that is sometimes revealed to them, and among the second group are those whom the Qur'an mentions as follows: "They fear their Lord above them, and do what they are bidden. Allah hath said: Choose not two gods. There is only One Allah. So of Me, Me only, be in awe." (Nahl: 50-51)¹

And a group are higher than them: "They speak not until He hath spoken, and they act by His command."

(Anbiyā': 27)² (Khomeini, 1418, v.5, p.233). Therefore, angels have types and not all of them can be considered infallible.

6-4. Response to problem

First: It was proved that the cited verses [Al-Anbiyā': 27-26; Al-Nahl, 16-17] are the text in general infallibility of angels and in their expression there is no difference between the types of angels and the presented arguments are indivisible (Jawādī Āmulī, 2010, v.3, p.157)³. The narrations cited, in addition to contradicting the Qur'an, do not have any correct sanads and have textual flaws; in addition, they are also opposed to the Qur'an regarding the metamorphosis of Venus [Al-Takwīr: 15] (Khazen, 1415, v.1, p.66).

Second: The verses cited by reasoning are not in the position of expressing the types of angels who are a group of worshippers, etc., but they express the general dignity of angels, whose work is worship, obedience and glorification of night and day without fatigue [Al-Anbiyā': 20] (Taftazani, 1409, v.3, p.368).

From all that has been said, it can be concluded that the forms of opposition of the narrations of Hārūt and Mārūt to the text of the Qur'an on the infallibility of the angels is remained, and it becomes clear that these narrations from Israelites introduced by the Jewish neo-Muslims were like Ka'b al-Aḥbār. The story has been traced back to the Talmud (Madaresh Yadkut, Corinthians 33) (Ghasemi, 1418, v.1, p.366) and it has become clear that the planet Venus

¹ «يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ» (نحل: ٥٠)، «لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ» (تحریم: ٤).
² «لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِ يَعْمَلُونَ».

³ These arguments are at least fixed about the promised Qur'anic angels (Jawādī Āmulī, 2010, v. 3, p.72).

(Aphrodite) in Greek mythology was a symbol of love, beauty and sexual passion that may be the story of Venus. It has its roots in Greek mythology and all these results are obtained in the light of the Qur'an, which removes superstitions and deviations.

CONCLUSION

From all that has been said, it can be concluded that citing the three reasons mentioned for the lack of infallibility of the angels, in addition to being weak, in some reasons they can also be considered as confirming the infallibility of the angels; because:

First: In the story of the creation of man, which was narrated by all the angels, their words were not objections, but a question about the wisdom and expediency of selecting a caliph on earth and observing the requirements of human nature, and this question was asked by the command of God to find answer: I know something you don't know.

Second: The angels' fear of committing sin indicates their high knowledge toward God Almighty, the voluntariness of their infallibility, and the value of their action, not their lack of innocence.

Third: The narrations of Hārūt and Mārūt, in addition to being weak and marfū' in terms of authenticity, and their roots go back to Ibn 'Umar from the Ka'b al-Aḥbār and go back to the Israelites, because they do not conform to the verse of the Qur'an and there is no strong reason for its symbolism, they cannot be symbolic and are rejected and unacceptable due to the existence of numerous textual flaws, the most important of which is the opposition to the explicit text of the Qur'an in the infallibility of the angels.

Also, by examining the verses cited for the infallibility of the angels, it becomes clear that these eight verses can be divided into three groups:

A) A group of verses in the infallibility of some angels [Al-Anbiyā': 19; At-Tahrīm: 6].

B) Another group appears in the infallibility of all the angels [Al-Ṣāffāt: 164-166; Maryam: 64; Al-Baqarah: 98].

C) Three of the verses mentioned above are the text in the infallibility of the angels [Al-Baqarah: 285; Al-Anbiyā': 26-27; An-Nahl: 16-17].

The conclusion is that the Holy Qur'an specifies the infallibility of all the angels and any narration that indicates the lack of infallibility of the angels must be interpreted if the sanad is solid, and if it is not interpretable, because of the opposition to the explicit text of the Qur'an, the ruling is fabricated and forged. And this ruling is based on the numerous narrations narrated from the Infallibles (AS) that have introduced the Holy Qur'an as the criterion for recognizing the correct and incorrect narrations.

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