

RESEARCH NOTES

**A comparative study of the image of the devil in the logic
of Attar Attar and the commentary of Abolfotuh Razi**

**Un estudio comparativo de la imagen del diablo en la lógica de Attar
Attar y el comentario de Abolfotuh Razi**

Mahtab Akbari

PhD student in Persian language and literature, Islamic Azad University, Mashhad Branch, Iran

Reza Ashrafzadeh

Member of the Department of Persian Language and Literature, Islamic Azad University,
Mashhad Branch, Iran

Received 07-08-20 Revised 08-10-20

Accepted 09-02-20 On line 03-06-21

***Correspondence**

Email: MahtabAkbarii@gmail.com

Cite as:

Akbari, M., & Ashrafzadeh, R. (2021). Critique of the category of despair in the poems of the Third Brotherhood with the approach of the Quran and the hadiths of the Imams (peace be upon them). *Propósitos y Representaciones*, 9(SPE3), e1096. Doi: <http://dx.doi.org/10.20511/pyr2021.v9nSPE3.1096>

Summary

One of the most central themes in Sufi books and Persian commentaries is the subject of the devil and how he tells his story. In this research, in an analytical-descriptive manner, we have studied the image of the devil in the logic of Attar al-Tair and the interpretation of Ruz al-Jannan by Abul-Futuh Razi. We have analyzed the personal interpretations of Attar and Abolfotuh Razi from the story of Iblis and have shown the commonalities and differences between them in different parts of the story.

Keywords: Iblis, Holy Quran, Logic of Bird, Rawd al-Jannan, Abu al-Futuh Razi

Resumen

Uno de los temas más centrales en los libros sufíes y los comentarios persas es el tema del diablo y cómo cuenta su historia. En esta investigación, de manera analítico-descriptiva, hemos estudiado la imagen del diablo en la lógica de Attar al-Tair y la interpretación de Ruz al-Jannan por Abul-Futuh Razi. Hemos analizado las interpretaciones personales de Attar y Abolfotuh Razi de la historia de Iblis y hemos mostrado los puntos en común y las diferencias entre ellos en diferentes partes de la historia.

Palabras clave: Iblis, Sagrado Corán, Lógica del pájaro, Rawd al-Jannan, Abu al-Futuh Razi

Introduction

The subject and story of Iblis originates from the Holy Quran. The stories of Satan, his disobedience and expulsion from God, and his subsequent wickedness and temptations against man, are all based on the verses of the Holy Qur'an. "The heavenly book from the beginning of Satan's creation, man in his destiny Has participated and in this world has considered him present in all human actions, thoughts and intentions "(Pourjavadi, 1364: 153). According to Quranic verses; Satan disobeyed God's command to prostrate before Adam, and as a result was cursed by the Almighty, but he was given permission and respite to seduce his servants until the Day of Judgment. This important Qur'anic subject found its way into literary works as well as Persian commentaries, and it can be said that there is no commentary or poetry collection in which the story of Iblis is not mentioned as an important Qur'anic subject. "What God has said in the Holy Qur'an about Satan is concise, but this subject, like other Qur'anic stories, was later narrated by Islamic narrators, commentators and thinkers with the help of ancient hadiths and stories; It has been expanded and detailed, and as a result, a collection of stories and beliefs about the devil has emerged in Islamic culture and knowledge "(Ibid: 153).

Interpretations are one of the rich and main sources for explaining the stories of the Qur'an. The great commentators, during the interpretation of the verses, have mentioned and explained the stories of the Qur'an. Reliable commentaries are credible sources for the study of Qur'anic stories. Ancient Persian interpretive texts can be studied from a religious, ideological, scientific, specialized, etc. point of view. For example, the commentator's analysis of Qur'anic stories with changes in the form or format of the story, changes in the content and elements of the story, personal and directional interpretations of the interpreter, the use of Israeli and mythological elements in the interpretation of the Qur'an, concise use of the Qur'an Invalid narrations and hadiths of the subject have been kept out of sight in order to explain and confirm the intention of the commentator, cryptography and allegory, etc., due to our one-sided attitude towards such texts "(Irani, 2003: 397).

On the other hand, during the texts of literary order and prose, we often come across a detailed or concise description of the story of Iblis, which either the explicit text of the Qur'an has found its way into these texts or the poetic and mystical interpretation has been the spice of these stories.

In this article, the image of the devil is compared and compared in the logic of Al-Tair Attar Neyshabouri and one of the important interpretations of the Persian language called the interpretation of Rawd al-Jannan and Ruh al-Jannan known as the interpretation of Abu al-Futuh Razi. This research seeks to answer the question of whether in the opinion of Attar and Abu al-Futuh al-Razi, the devil remained united for monotheism and disobeyed God's command, and subsequently bought a way out of heaven and a permanent curse, or his arrogance and pride. Prevented him from prostrating, because he considered Adam to be dusty and considered himself superior to him, and with this argument he ignored the command of truth?

Research goal

The main purpose of the research is to compare the image of the devil in a literary work (Mantiq al-Tair) and a commentary (Rawd al-Jannan and Ruh al-Jannan) and to express the connections and differences between the two with its Quranic principle.

Research history

Many scholars and researchers have researched about the devil and have presented numerous works both in the form of dissertations and books, such as the book Tawasin Hallaj and the description of the superficialities of Roozbehan and the devil in Sufism by Peter Avon. But the picture The Devil as a Comparative Between a Literary Work and an Interpretive Work; It has not been done semantically and intellectually.

Science of interpretation

"Interpretation" is the science of understanding the book of God and expressing its meanings and extracting its rules and wisdom, and it uses the science of vocabulary, grammar, expression, principles of jurisprudence and recitation (Suyuti, 1974: 2/174).

"Interpretation" is the science of familiarity with the meanings of the word of God and the science that discusses the state of the words of the word of God in terms of the meaning and purpose of God Almighty to the extent of human strength (Tabarsi, 1403: 1/1).

Interpretation of Rawd al-Jannan and Ruh al-Jannan

Rawd al-Jannan, known as the commentary of Abu al-Futuh al-Razi, is the first complete commentary on the Qur'an in Persian left by a Shiite commentator and written by Abu al-Futuh Hussein ibn Ali Muhammad ibn Ahmad Khaza'i al-Razi. This work was written between 510 and 533. It is arranged in twenty volumes. The skill and expertise of the author and the complete coverage of it, hadith and jurisprudential sciences, has made this commentary one of the most detailed and authoritative Shiite commentaries.

A correction of this commentary was published by Abolhassan Sha'rani under the title "Ruh al-Jannan and Ruh al-Jannan" in 1398 AH (1356 AH) and a critical edition by confronting several manuscripts by the Islamic Research Foundation under the supervision of Mohammad Jafar Yahaghi and Mohammad Mehdi Naseh has been published in twenty volumes in 1978.

The story of the devil in the Quran

The story of Iblis contains many verses of the Holy Quran. Surahs of Baqarah, A'raf, Hajar, PBUH and Taha have dealt with this issue in detail and continuously, and other verses that include this topic are scattered in different suras of the Qur'an.

God created Adam from mud and blew his spirit into him, and he breathed life into him, so he taught him the names, then he deserved to prostrate. Then God commanded the angels to prostrate for Adam (AS). All the angels prostrated in humility except Iblis who refused (Taha /

116) and became one of the disbelievers. (Al-Baqarah / 34) (A'raf / 11) (Al-Hijr / 30) (Isra / 61) (p. 74)

Satan was a demon, so he disobeyed God. (Kahf / 50) God asked Iblis what prevented you from prostrating to what I should have created my power? The devil replied, "I am better than he who created me from fire and created him from old mud." (Araf / 12) (Hajr / 33) (Isra / 61) (p / 51)

The devil replied, "I will never prostrate to a human being created from old mud." (Al-Hijr / 33) May I obey the person you created from the dust. (61 / اسراء)

And because of this disobedience, God drove the devil out of his door and cursed him until the Day of Judgment. (Mystics / 13) (Stone / 34) (p. 77)

Satan asked God to give him respite on the day when the people will be resurrected, and God gave him respite until the Day of Judgment. (Araf / 14-15) (Stone / 36-38) (pp / 79-81)

When God gave this opportunity to Iblis, Iblis, in response to God's grace, was ungrateful and said: "Because you have misled me, I will mislead your servants from the right path, which is your religion, and from the front and the back." And we turn to their right and to their left, so that most of them do not give thanks for your blessings. (A'raf / 16-17) As you misled me, I also on earth "make everything appear to the children of Adam so that they will forget you" (Al-Hijr / 39) I swear by your honor that I will mislead the people completely, unless Especially from your servants who have been purified for you. (P. 83)

God answered him: Come out, for you are driven away from us; Whoever follows you from the children of Adam, I will fill hell with you and with them with certainty. (A'raf / 18) Go and surround them with cavalry and infantry, and share in their wealth and children with them, and deceive them with false promises and make them proud. And know that the promise of the devil is nothing but pride and deception. (64 / اسراء)

After the evil intentions and enmity of the devil were revealed, God told Adam to enter this paradise with his wife, where all food and clothing is ready; Never be hungry there, never stay naked, and never suffer from the thirst and heat of the sun (Taha / 118-119), and enjoy every blessing in it with pleasure and without any trouble. But do not approach this tree (forbidden tree) in which case you will be one of the wicked. (Surat al-Baqara: 35) (A'raf / 19) He also warned them and vowed to beware of the deception and deception of Satan and not to be deceived by Satan (Taha / 117) that God drove him out of his door for the sake of Adam and cursed him. And said to them: This devil is your enemy, be careful lest he deceive you and take you out of your place in Paradise, after which you will fall into hardship and cruelty. (Taha / 115) But Adam was not steadfast and steadfast and forgot the covenant he had made with God (A'raf / 20) and Satan, who wanted to reveal their hidden ugliness, was forbidden to reach the edge of the tree to achieve his goal and Adam said: Do you want me to guide you to a tree that is cut down to eternal life and a lasting kingdom (Taha / 120) Indeed, God has forbidden you from this tree so that you may not find eternal life and eternal kingdom. (Araf / 20)

And he swore to prove that he was one of the benefactors. (Araf / 21)

Following Satan's false oath, Adam and Eve were seduced by the forbidden fruit. As their clothes collapsed and their ugliness appeared, they began to cover themselves with the leaves of the trees. (Araf / 22) (Taha / 121)

And God said to them: Did I not forbid you from this tree, and did I not warn you against the obvious enemy of Satan? They replied: "O God, we have wronged ourselves in following the devil, and if you do not forgive us and show us mercy, we have become losers." (Araf / 22-23)

Then God expelled them (Adam and Eve) from Paradise and on earth Sometimes for them until a certain time. (Al-Baqarah / 36) (Taha / 123)

The Qur'an tells the story of Iblis in a general and concise manner and does not go into details. Because the purpose of the Qur'an in telling the story was certainly not storytelling or historiography to describe the details of events with many illustrations; Rather, all the elements and circles of the story revolve around the main axis and the message of the story, which is learning and reprimanding, and any side and non-main subject is removed from the story so that the string of words is not broken. Details that require time and place have been removed.

"The Qur'an is not a book of historiography that intends to describe the history of the people of the past, it can also be seen from the style of writing the Qur'an that in the reports and news of the people of ancient times does not describe details such as time, place and names of people (Jorfa, 1377: 132).

Therefore, in order to clarify the meaning and purpose of the Qur'an for the general public, the commentators took action and interpreted the stories of the Qur'an using their hadiths, narrations, teachings and knowledge, and in some cases with reference to the Israelites who had entered the cycle through Jewish narrators. , Interpreted. This method has been followed after translation in Persian commentary books, and Persian commentaries are full of fabricated and Israeli narrations and hadiths that have their roots in the distorted Jewish religious books.

Also in our literary books, based on the tastes of poets, poetic and literary insights dominate these Quranic stories.

A comparative study of the components of the story of Iblis in the logic of Al-Tair and the interpretation of Abolfotuh Razi

"The terminology of the devil and the devil" Iblis

In the dictionary of the Qur'an, Iblis is an adjective and from the root of Bless and the source of Iblis (Iblis, Yelbas, Iblas) is considered to mean despair (of the mercy of truth). (Qurashi, 1361: J 1: 127) Some words of Iblis are Arabic and derived from the root. "Bliss" means despair, sorrow and helplessness and some have meant protesting crying which is due to the intensity of despair. In any case, the name of Iblis is despair of God's mercy. (Mohammadi Rahimi, 2007: 184) The word Iblis writes: "Most commentators and lexicographers have considered the word Iblis as foreign and non-Arabic, which most Western scholars agree with; According to Arthur Jeffrey, in the words included in the Holy Quran, this word is a distorted form of the word DIABOLOS. Abu Lubini (Lebanese is the name of the daughter of Iblis), Khanas and ... "(Khorramshahi, 1998: 116)

One group considers the word Iblis to be Arabic and derived from the source Iblis (from Article Blessed), and another group, although they consider it to be the source of Iblis, also expresses doubts about the accuracy of their statements and expresses a desire to consider it Ajami. They do not refuse. (Eivazi, 1345: 435-436)

Abu al-Futuh al-Razi considers Iblis as a non-Arabic noun and therefore believes that this word is non-derivative and inexhaustible. They have contradicted the word, that is, Iblis, which is a derivative or not a derivative, and Muhammad Jarir said: It is derived from Iblis, if you despair ... and it is true that it is not a derivative, but it is an indestructible non-Arab, Razi, 1986: 1/211 (

John Byrnas believes that "the demon" is the name of an angel who was rejected by God out of pride and arrogance, and that this demon is a distortion of the Zoroastrian "Satan" in Arabic, the same as the Latin word for "devil" or the devil. , 1385: 729).

According to the evidence, the devil was called Azazel before the creation of Adam and was the teacher of angels. "The name of Iblis was before the sin of Azazel. Because he sinned, God Almighty drove him away and cursed him and changed his name and named him Iblis. And it is said that his name in Arabic was "Harith". His nickname was "Abu Kurdu" before his sin and after his sin he became the name of one of his children "Abu Murrh" (Aywazi, 1351: 53-54).

The original name of Iblis was Harith, who was called Azazil, meaning the Beloved of God, because of his long worship. He was named Iblis after Ajab, and after refusing to prostrate and being expelled from the divine path, he was named Satan. Other names He is: Dharis, the pious and the pious (Mohammadi Rahimi, 1386: 185).

Pourjavadi believes that the relationship between Iblis and God is related to the realm of the kingdom, so his relationship with Adam also starts from the same world and then is born (Pourjavadi, 1364: 159).

Satan

Satan from the article "Satan" means dimension, distance and opposition in intention. "Satan" means one who is far from the truth and also means evil and low (Johari, 1419 AH, J 5: 1725))

Imams of Islamic vocabulary and interpretation have considered the word Satan as one of the two items of "Satan" or "Satan" on the weights of the active or active; But most of them are more inclined to derive this word from the article "satan" (Eivazi, 1345: 438).

Satan has been used seventy times in the Holy Quran and collectively, ie devils eighteen times. Sajjadi writes in the description of this word: "Satan - a theological and mystical term - derived from Satan, Satona; That is, later; And the devil is said to be because of his distance from God, and it has been said that he is derived from the devil of Satan the devil: perdition is destruction and that narcissus is useless and mixed with the darkness of disbelief; And it has been said that the devil is a non-consumption narcissist who is mixed with darkness and the current of the blood of human beings. »(Sajjadi, 1379: Vol.

Khorramshahi considers the devil as a general name for creatures that seduce humans (Khorramshahi, 1998: J2: 1349). Satan has a general meaning that is mentioned as an adjective; That is, the devil is not a specific name, but the devil is a specific name, although sometimes the devil is referred to as the devil.

"Satan is not a specific name for Iblis, but has a general meaning, and is the so-called name of the genus, which includes any rebellious creature from jinn and humans, etc .; both the words Satan and Iblis are used repeatedly in the Qur'an and are sometimes synonymous. (Ibn Arabi, 1385: 24)

In the commentary of Abu al-Futuh al-Razi, the devil is introduced as the devil. "And what is meant by the devil is the devil, without contradiction. And "Lam" in him is the definition of the covenant. "(Razi, 1365: 1/222) Abu al-Futuh also considers the devil as a general concept for every rebellious creature." The devil is devoid of jinn and humans and any animal. And they call the evil snake the devil. (Razi, 1365: 1/126) So it can be said that the devil is the devil, but not every devil is necessarily the devil. Attar also considers himself a synonym of the devil and sings:

Until you were a soul and a devil, you were Pharaoh and Hamani (Attar, 1365: 2994)

Regarding the difference between Satan and Satan, Khorramshahi says: "This word is used eleven times in the Qur'an, which is a special name in all cases. It is also a general name for demons, and in the Qur'an, the word Satan is sometimes used as a synonym for Satan. (« است 1377 :116 ، خرمشاهی)

The element of the devil

"We said, 'Do not weep except when you die.' He said, 'I am better than you who are created from fire and created from clay'" (A'raf / 12)

"He did not say that there is no prostration for the human being, he was created from the prayer of the guardians of the Messengers" (Al-Hijr / 33)

"... Except Iblis was from the jinn" (Kahf / 50)

There are several interpretations of the race and the element of the devil: The devil was one of those angels whom God created from fire. And God honored Satan for his great worship, and at that time the angels called souls, who were created from fire, lived on the earth. After the conflict and corruption between them, God sent Satan to the earth under the leadership of angels to suppress them. After driving the soul, he sat in their place and became the elder of the world and the angels who conquered the soul and lived on earth. It was from here that he wondered to himself. According to a narration of the opponent, Iblis was the father of jinns who were created from hot fire, and according to a narration from Kalbyan, there was fire between the sky and the earth and lightning was from it. (Razi, 1986: 11/320)

Since in Abu al-Futuh's commentary, various narrations and news on the relevant subject are mentioned first and then the narrator announces his opinion, we come across several definitions and concepts about the nature of Iblis, including the saying of Abdullah Abbas: "Iblis is one of the tribes of angels. They are called jinn that God created them from narcissism. According to a narration of Ibn Abbas, he was called a jinn because he was attributed to paradise (he was its heir) and according to another narration, according to Hassan Basri Iblis, he was never an angel and He is the origin and father of all jinns. (Ibid: 1/212). In contrast to these sayings, there are also quotations that Iblis does not belong to the group of angels. In a narration quoting Sayyid Morteza Alam al-Huda, Iblis was not an angel but was commissioned to prostrate before Adam. He knows Ella as the meaning of "but" and says: "According to the appearance of the verse" Except Iblis is from the jinn "Iblis was from the tribe of jinn who are opposite to angels and human beings. The angels were created from light and they are from the fire and the angels are spiritual and they do not eat or drink and there is no quarrel between them and the devil eats and drinks and marries. And according to a narration of Abd al-Rahman Zayd, Iblis is the father and origin of all jinns. "(Ibid.)

Abu al-Futuh's personal opinion about the nature of Iblis is that "since God Almighty commanded Adam to prostrate to the angels, and Iblis objected, and God expelled him with the word 'Allah', he must be one of the angels." Therefore, according to Abu al-Futuh, Iblis was one of the angels who, according to the verse *أَلَّا تَسْجُدُ ذَا أَمْرَتِكَ* with a command, has prostrated in the address of the command (Ibid: 1/212). Sharif Lahiji believes that God has included Iblis in the group of angels due to his great worship and the angels have considered him as their own due to his excessive worship. (Eshkevari, 1373: 1/33) Kashani, the author of the method of the righteous, sheds light on the principle of the angel and the devil. He knows, but the existence of the devil is mixed with dark smoke, and the light of his existence has been diminished to the point that he has become a smoker, and this is what he calls the jinn: "The light of that devil is flawed until all of it is smoky. It remains so that at this time there is no contradiction between the angels and the jinn and the origin of all has been from the essence of God "(Kashani, 1336: 1/155).

The differences between the opinions of the commentators are such that none of them seem firm and pious, and the nature of the devil remains in an aura of ambiguity. "The story has vaguely and unknownly presented the connection of the devil with the people of the angels, and this is due to the special form and format of the story, which is one of its artistic features, and the story seeks to express the importance and value of man, not to introduce the structure of angels. And

their differences with human beings and the expression of details related to this character are the responsibility of the commentators” (Bostani, 2005: 26).

Attar also does not mention the connection of Iblis with angels and jinns in the logic of Al-Tair, in one verse it is mentioned about the obedience of Iblis: Who achieved this obedience? Someone said that Iblis had enough of this obedience (Attar, 1383: 1670)

The creation and caliphate of Adam (AS) and the reaction of Iblis

"Eni and harassment fireproof Rbk Llmlayk^e forger on earth Caliph Qalva therein Atjl I Yfsd therein and Ysfk Aldma' and Nahnu Nsbh Bhmdk and Nqds Lake fireproof La Tlmvn Eni declared us" (II / 30)

In the conversation that takes place between God and the angels, the news of the creation of man from The side of God is raised, who will be the caliph on earth, and also the angels' view and way of thinking about the new creation on earth is revealed.

The question or objection of angels arises while we know that angels are one-dimensional beings and have no authority and freedom of action other than obeying God's commands. Therefore, their negative attitude towards human creation astonishes the reader and raises this question in the mind. What is the reason for this attitude of the angels towards the caliph of the earth? Interpretations raise the question of whether the angels had knowledge of the unseen that informed them that man is corrupt and corrupt. The Qur'an does not explain this, and the only answer to the question of the angels as to whether you will create a nation that corrupts and destroys is that God knows what they do not know.

Interpretations bring sayings and narrations to clarify this matter. One of the explanations given by the commentators for the question of the angels is that the angels had an experience of a pre-Adamic creature on earth, that they corrupted and bled and God destroyed them. Now, God is surprised by the news that Adam was created on earth. They are looking for a reason to re-experience the earth.

In the interpretation of the verse, there are several narrations, including that God knows the secret and openness of the angels, that is, He knows the hidden as well as the obvious, and according to a narration of 'Abd ... Abbas who said that when the lifeless body of Adam (AS) between Mecca and Taif The devil was passing by with a group of angels. He said, "May God bless this creature. What should you do?" They said we should obey his command. The devil said to himself, "I do not obey Adam, and if I dominate him, I will destroy him, and if he dominates me, I will rebel against him." And God means in this verse that I know what you say from obedience and submission and also knows what the devil has in the heart of division and hypocrisy. (Razi, 1986: 1/207)

"God knows what the angels do not know. God does not reject the words of the angels, but he, unlike the angels, knows the secrets of the creation of man. And man has characteristics that cause the possibility of corruption and ruin of his work to be ignored” (Hosseini, 2003: 88). Some commentators interpret "we do not know" to us as the devil, including disbelief, wonder, arrogance, and lack of obedience in the matter of prostration.

Abu al-Futuh narrates a narration from 'Abd ... Abbas and Sadi that when God sent the angels to confront the jinns of the earth, Iblis was a hypocrite among them and Iblis told them that he would be a poor man and the meaning of the verse is that God is the hypocrite of Iblis. He was aware. And there is another narration from the saying of Qatadah and Hassan Basri that when God created man, the angels said that whatever creature we are, we will be more knowledgeable and esteemed than him, and God, before the angels, bestowed man's grace and superiority on himself through knowledge. Let the names be examined, with this sentence he asked them to understand that it is not what they suspect” (Razi, 1986: 1/200).

What did God mean by informing the angels of Adam's caliphate on earth?

Because some of his children are the caliphs of their fathers in the mansion and development of the earth. Abd ... Massoud said that he called Adam (AS) a caliph, that he is the caliph of God to rule among the people and establish the declaration of truth (Ibid: 1/198). Abu al-Futuh considers the word caliph to be equivalent to a successor, and on this basis Adam is the vicegerent and transgressor of his Creator on earth: "And the word is derived from 'caliph', and that direction was backwards. And "Khalaf" is said to be a placeholder, good is called Khalaf and because it was bad. (Ibid., 197: 1). According to this theory, the question arises that what is meant by being the caliph of God is the Prophet Adam or the type of human being? According to Razi, the meaning of succession is successor, whether good or bad. Attar also calls Adam a caliph and Bani Adam a caliph:

O ignorant caliph, become an adjective with your father

Whatever they brought from the lack of truth in the existence of the sentence fell before prostration (Attar, 1383: 128-129)

Attar has been silent about the cause and wisdom of the position of the Caliphate of Prophet Adam (PBUH) in the logic of Al-Tair and has mentioned this position only in addition to the case mentioned; Addressing the devil, he says that Prophet Adam (PBUH) is the caliph and king, and you will be his "eye" in this world and his "pecan burner" on the day after the resurrection.

The Almighty said, "Cursed is the way, both the caliph of Adam and the king."

Be his eyes today in you, after this tomorrow you will burn him (same: 135-136)

"And when We said to the angels: 'Prostrate yourselves before Adam, and prostrate yourselves, except Iblis!' He said, 'Prostrate yourselves from those who created you with clay.'" (Isra / 61)

... Except Iblis, he was one of the jinn who abstained from the command of his Lord "(Kahf / 50)

"And when we say to the angels, 'Prostrate yourselves before Adam, and prostrate yourselves except by Ablis Abi'" (Taha / 116)

Man is introduced superior to other beings because he knows the science of names, and God commands him to prostrate. Everyone prostrates except Iblis. "The initial opposition of the angels now appears in the arrogance and disobedience of the devil. The devil is the fruit of the first opposition. T. who protests why the letters were taught to man and not to him. This disobedience to the command destroys even his past and makes him one of the first infidels "(Hosseini, 2003: 89).

Attar mentions the devil not prostrating in two cases in the logic of the bird:

One of them bowed his head in prostration and became accursed and did not understand that head (Attar, 1393: 135)

The devil has not understood the secret of Adam's masjid and has been metamorphosed and cursed. According to the verses of the Qur'an, Attar considers the arrogance and egoism of the devil as the cause of his rejection and expulsion from God.

When you saw the devil, Moses walked, asking the devil for a password

He said, "Remember this, do not say a word of mine until you look like me."

In the second case, the devil states the reason for not prostrating to seek knowledge of the secret of how the soul belongs to the body of Adam (pbuh):

He said: O priests of heaven, prostrate before Adam this time

The devil came again and said, "Let no one see this prostration of mine."

If they drop my head, I will not be sad, because this is my neck

I always know that a person is not dust

Because there was no devil, he beheaded him on the ground, because he was in ambush (Attar, 2014: 3275-3281)

The devil knows that human existence is nothing but dust and his value and dignity is in a special way, so he does not prostrate to find out the secrets and the nature of human existence. The devil is here a seeker of cantaloupe who has bought suffering and greed and The mercy and curse that is from God is acceptable with all his being.

Its mercy is yours, its curse is your servant, its part is yours (Ibid: 3292)

How the devil blasphemes

"I am from the disbelievers" (Baqarah / 34) (p. 74)

There are several possibilities as to whether the devil was an infidel from the beginning or later. Because at this point in the story, no human being has been created to become an infidel, so who can be the first infidels?

In the commentary of "Abi and Arrogance" it is stated that the Almighty has stated that this ablution and refusal of Iblis was due to arrogance and promotion, that is, it was out of selfishness and selfishness that he refused to prostrate and with this sentence he has shown that Aba and Arrogance is not infidelity because infidelity and faith are the actions of the heart, but refusing to prostrate is related to the organs of the body. "And I am an infidel" and those who believe that Iblis became a disbeliever by refusing to prostrate, interpret "Kan" as "Saar", that is, they say: He became one of the disbelievers; And this view is rejected for two reasons, one is that there is no reason for "Kan" to be translated as "Sar", and the word has its own apparent meaning. And the other is that the act of the joints is not disbelief. It is true that the verse is based on its appearance and its meaning is that: Iblis was a disbeliever from the beginning. Satan was always an infidel and a hypocrite, and his worship was based on hypocrisy, and the angels were ignorant until God revealed his secret in the test of Adam's prostration (Razi 1986: 1/138).

Attar considers the reason for the disbelief of Iblis to be his knowledge of the secret of divine creation and how the soul (treasure) belongs to the body of Adam (AS):

The Almighty said, O spy, your way to the head of this spectacular place

Treasure, because you saw me hide you so that you would not be in the world

Zanak is not hidden outside the army, wherever the king puts a treasure

Undoubtedly, he kills Anx Kahn in the eye and kills him

Ganji man saw Ganji

I do not want this word to be on your body, the whole world of you (Attar, 1393: 3282-3287)

In the logic of Al-Tair, Attar Iblis has a cursed and despised face; According to the Holy Quran, Attar introduces Iblis as worthy of God's curse and "this is the image that is derived from the appearance of the Shari'a" (Pournamdarian, 1394: 158).

The expulsion of the devil

"He said, 'Faybat from them, so they will not be arrogant in it, so they will be among the lesser' (A'raf / 13).

"He said, 'Get out of them with me in a circle' (A'raf / 18)

"Come down from it, lest you grow up in it, come out that you are one of the eaters" "Get out of there rebuked, humiliated" (Razi, 1356: 7/60).

In addition to expelling Iblis from the divine path, Attar also calls Iblis "a liar". But Iblis is not afraid of this expulsion and addressing him as "damn" because he considers mercy and curse to be from God. According to Attar, the true meaning of seeking. That is, the true seeker must seek the companion like the devil who embraces the good and the bad that comes to him from the companion with open arms.

The Almighty said, "I cursed the neck on the neck of the deadline."

I will call your name a liar, the summer number until the resurrection of the accused

Then the devil said that pure treasure, because it was enlightened to me, what a fear of the curse

Damn that test of your mercy in that servant that test of that part of you

If I am cursed, I am not afraid of poison, not all of them are opium

I was rude when I saw that I cursed the people

Your curse is not like the mercy of a servant

Thus, the demander of cantaloupe in the end of Taliban means dominant

If you do not find him, he is not lost day and night, he is missing in search (Attar, 1393: 3289-3297)

Elsewhere, Attar, in the language of Shebli at the time of his death, envies the position of the devil, which deserves a damn address:

My soul was blinded by the zeal of the devil in both worlds

Because it is a damn address, enough of this addition, I feel sorry for someone (Attar, 2014: 3303-3304)

Attar arrives He does not consider God to be mere in obedience, because Iblis had the same method for many years, according to Attar; obedience without eyes is to reach God:

When did he achieve this obedience?

Someone says you shouldn't obey damn obedience, go every hour

You should not leave obedience in one breath, so obedience to me, what did you do for the price (Attar, 1393: 1670-1671)

Deadline for asking the devil

. Then they did not come from among their idols, and from their caliphs, and from their faith, and from their desires, and they did not increase their number.

The Lord said to them, "Do not seduce them, lest they be in the land, and do not seduce them all together.

"He said, 'This is what you did when you were honored, because you did not go to the Day of Judgment, so you did not come to me for a while.'

God drove Satan away from him and humiliated him, but Satan, in utter despair of God's infinite mercy and forgiveness, attributed his misguidance to God and asked God to atone for it to give him a chance to be among the people. Provide companions to hell.

On the day of the known time, some said that the purpose of the Day of Judgment is and some said that the meaning of the first blow is the first blow because the task disappears in the first blow and all creatures perish in the second and the third is Baath and said that this time is known only to God (Razi, 1977) : 7/60).

Attar without mentioning the deadline; It refers only to God giving respite to the devil:

He said, "O Lord, give this servant a chance to do this."

The Almighty said, "I cursed the neck of the neck for a period of time" (Attar, 2014: 3288-3289)

God warn Adam (AS) from the devil

"Tell us, O man, that this is an adulteress for you and your spouse, so do not expel her from the paradise of the devil" (Taha / 117)

It is narrated from Saeed Ibn Jubayr that "when Adam was sent to the earth, they brought him Barzai - a red cow - with which he plowed the earth and sweated sweat from his forehead, this is the meaning of his cruelty" (Razi, 1986: 13 / 192).

In the case of "Fatashqi" it is stated that apparently it should have been "Fatashqiya" and to interpret it, he mentions three things as follows: One is that it corresponds to the verses (probably with "Fansi and Lam Najd le Azma") Another is because of the male dominance over the female. Third, because we take cruelty to mean misery and suffering, this misery and suffering goes back to Adam, not to Eve, who must work and take care of Eve (Razi, 1986: 13/192).

It is also said that after covering himself, he saw anxiety and confusion that he had not seen until that day. Gabriel informed him that this is the suffering of greed and the cure is food. So he taught him how to plant and cook wheat to prevent himself and his children. (Previous: 8/156)

Satan and the temptation to eat the fruit of a forbidden tree

In the Qur'an, there is no description of a tree that determines its type for its addressee, but it has been completely known to Adam (AS), because the Qur'an refers to the tree with the word "this tree" (this specific tree). The descriptions that Satan makes of this tree for Adam and Eve certainly cannot be true because it was one of Satan's tactics to deceive them. The fact that the Qur'an does not specify the type of tree is due to the fact that the type of tree has no role in the message of the story and does not distinguish it from other trees, and only indicates that the prohibition of the tree was only to test him against the temptations of Satan. Is (Jorfa, 1377: 265).

In Abu al-Futuh al-Razi's commentary on what kind of tree it was, it is stated: From the words of Abdullah Massoud and the dam that was a grape. According to Ibn Jarir, it was a fig. And it has been narrated from the Commander of the Faithful (AS) that it was a camphor tree. Colby said it was the tree of knowledge, that is, the science of good and evil. Mohammad Ka'b and Muqatil and most commentators believe that it was a wheat tree (Razi, 1986: 1/220)

Attar introduces the forbidden lineage as wheat and, as in other cases, with a poetic interpretation, introduces the reason for the proximity to the forbidden lineage as the boredom of Prophet Adam (pbuh) with the old and seeking something new. By doing this, Prophet Adam (PBUH) wanted to lose everything and reach "nothingness" and the status of annihilation:

The ancients sold the sentence to a wheat. Whatever it was, the sentence burned in the wheat

She was naked, she was in pain, love came to her, a ring hit her on the door

In the light of love, because it became insignificant, it became old and new, and so did he

Because he had nothing left, he made with nothing, he lost everything he gave in nothing

It is not enough to take heart and die, our work and everyone's work (Attar, 2014: 2905-2910)

The seduction of Adam (pbuh) He does not consider God to be mere in obedience, because Iblis had the same method for many years, according to Attar; obedience without eyes is to reach God:

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The role of "snake" in seducing Adam (PBUH)

In how Satan was able to deceive Adam and Eve, the dominant view of the commentators is that Satan, who was forbidden to enter Paradise, was entered by a serpent [and led by a peacock to Adam and Eve] and first deceived Eve that he He also forced people to eat forbidden fruit:

The saying is that the devil became a snake in the mouth and the snake was one of the angels of the capacitor of heaven that had feathers and legs ... The punishment of the snake was that they took its feathers and legs to go on its belly and kill anyone who saw it (Razi, 1986) : 8/156)

In most interpretations of the devil, with the participation of the serpent and in some cases the peacock, he succeeds in deceiving Adam (AS) and Eve.

Undoubtedly, such narrations are rooted in the distorted works of the Jews. And the best evidence for this statement is that most of the sayings and narrations in this regard are from the words of Wahb Manbeh, an Israeli narrator who had a long history of spreading Israelism and superstition among Muslims. (Mohammad Ghasemi, 1380: 249).

In the third chapter of the Torah, he mentions how Adam and Eve were deceived, that the serpent was smarter than the other animals in the garden. He asked Eve if she ate from all the trees, and said of all but one, that according to God, eating it would cause our death. The snake said, "On the contrary, if you eat, because you will become mystical gods, good and bad, then the woman was seduced and ate the fruit and gave it to Adam as well ... God feared God. He drove him out of the garden (and man lost his happiness). God, the Lord, punished the serpent for taking Adam by the hand and his foot (Genesis, Chapter 3, verses 1-15).

Comparing this narration with the form of Adam and Eve being deceived in Islamic interpretations, it becomes clear that the newly converted Jewish narrators took this story from the Torah and gave it an Islamic color and form and introduced it into Islamic narrations. (Mohammad Ghasemi, 2001) : 251).

It is noteworthy that among different tribes can be found myths about the deception of the first man by the serpent and the loss of eternal happiness.

In most narrations and traditions, we see the coexistence of the primitive man (hero) seeking the immortality (tree of life) of the serpent (or a creature like him who is the guardian of the tree and by the trick that prevents man from accessing this tree) and its meaning is: Immortality and eternal life are elusive and difficult to obtain, and this tree (or water of life) is located out of reach (at the bottom of the earth or the sea, in the dark, or on top of a mountain) and is guarded by a monster or snake. Man, after overcoming hardships and reaching the tree, must fight the monster to reach the fruit of immortality, and this is not always a physical struggle, and sometimes due to mistake or negligence, man is defeated by a snake and loses the fruit of life. (Al-Yadeh, 1372: 277).

Some research suggests that the story of the seduction of Adam and Eve by the serpent is one of the myths rooted in Sumerian mythology. A pottery tablet from Sumerian civilization shows the image of Adam and Eve with a serpent as the deceptive agent of the two, which confirms this claim. (Mohammad Ghasemi, 1380: 252).

In the Babylonian myth of Gilgamesh, the plant that had the property of rejuvenating the elders was snatched from Gilgamesh by a snake and the snake ate the plant and became immortal. The Hebrew story of Adam seems to have taken this element of the serpent from Babylonian mythology and used it incompletely in his story in such a way that the serpent deceives Eve and expels them from heaven and deprives them of the blessing of immortality. It does not, however, immortalize itself. This is while the main purpose of the Babylonian tradition refers to the long life of the snake and the annual change of the animal's skin, which seems to be immortal. But in the story of Adam Torah, the role of the snake has remained incomplete and has not reached immortality and has been only a means to deceive and fail them (Rezaei, 1383: 172).

In this case, a legend can be seen among the African tribes:

According to the Kono people of Sierra Leone, in the days when no one lived on earth except the first man and his wife and son, the gods promised them eternal life and said that when humans grow old, a new skin will be sent to them from heaven. When this happened, the gods sent them new skins in a package by the dog. While eating, the dog told the story of the skin to the animals, and the snake that was there, hearing the story, slowly snatched the package from the crowd and divided the skin with the other snakes. And he never gave it back to humans, and while he himself was immortal and immortal, he deprived humans of it, humans drove the snake from the city to the forest and the desert, and from then on they tried to see the snake everywhere. Kill and destroy. (Parinder, 1374: 84).

In Iranian mythology, the devil (devil) in his attack on the creation of a god was like a snake that covered a third of the sky and the sky feared and trembled like a sheep from the wolf, then jumped on the ground and then on water and plants and cattle and Man and fire attacked and destroyed and destroyed all creation (Kristen Sen, 1383: 20) ("Guillaume" means "the life of the dead" and life is an attribute of Jupiter and dampness was an attribute that the devil had on him) Brought, in other words, took life from him).

In the myth of Gilgamesh, Enkidu calls the forest giant Hovaua a monster whose home is in the middle of a jungle forest. Cedar (or cedar) trees are a symbol of life and immortality. Somewhere in the cypress forest it is mentioned as the habitat of the woman - the god of the irony (Hook, 1372: 67)

They were immortal and their immortality was like a private property. Hova, called a monster, may be in the form of a serpent, and in the form of a spell that watches over the trees that have the property of immortality. Has done.

When Enkidu goes to the city to visit Gilgamesh, he sees that people are making sacrifices, that is, something bad has happened, which later becomes clear that corruption, destruction and death are everywhere in the city, everything around Gilgamesh dies and disappears. No, then life goes to the forest to eliminate this destruction and evil and kills the spell of immortality, Hova, which is the source of destruction, cuts down cypress trees and brings them to its land as precious materials and a monument of immortality (Blanc, 2001: 59) The story of Gilgamesh going to the land of the living is also mentioned in Sumerian tablets, but the tablet containing the contents after the monster was killed has been destroyed. (Hook, 1372: 48).

Thus it can be understood that the Hebrews borrowed the element of the serpent from the legends and previous nations that lived in their land before him, and this element of the serpent became the devil in the Qur'an and Islamic traditions, and in Islamic traditions the serpent as his assistant. It is considered and in any case, as much as it has a long natural life, it has been created in the interpretations of the Qur'an and seems to be an integral part of the story of Adam and his paradise.

"Some mythologists believe that the Semitic tribes were unaware of a creature called Satan before they became acquainted with the Aryans.

Attar introduces the snake as a symbol of body and nature with only an implicit reference to the role of the snake in the deception of Prophet Adam (PBUH) in addressing the peacock:

If you are free, the saddle of an ugly snake will take you to a special place in Paradise (Attar, 2014: 656)

Conclusion

The story of Iblis contains many verses of the Holy Quran. Among them, several surahs of Baqarah, A'raf, Hajar, PBUH and Taha have dealt with this issue in detail and continuously, and other verses that include this issue have been scattered in different suras of the Qur'an.

The character of the devil and the angels in the stories of the Qur'an and the commentary of Abu al-Futuh are depicted with general, vague and uncertain features because the angels are sub-characters of the story and their duty is a general and group duty (prostration) and their attitude towards the creation of man. (AS) is a general attitude that is presented in the form of a question about the secret of the Caliphate of Adam (AS) and also acknowledging the lack of knowledge before God that none of the angels have a separate attitude and duty and after performing their duties in certain areas of the scene. Attar has also referred to this issue by stating the characteristics of prostration in general (like interpretations). But the character of Iblis in Attar's logic is in accordance with the Shari'a. The word Iblis has been mentioned fourteen times and the devil has appeared seven times in *Mantiq al-Tair*. Attar, according to the Holy Qur'an, introduces Iblis as rejected, misguided and cursed. Sings. The devil is also a symbol of worldly belongings in the logic of the bird.

In Abolfotuh Razi's commentary, the story of Iblis is mentioned. Abolfotuh Razi introduces Iblis as a type of jinn, but Attar does not talk about the type of creation of Iblis. Abu al-Futuh al-Razi believes that Iblis has always been an infidel, but he has hidden this infidelity and his worship has been based on hypocrisy. He knows. Abolfotuh Razi after expressing the curse of Iblis and asking him for a respite from God; He considers the duration of this deadline as the Day of Judgment. Attar does not mention the timing of the deadline; It refers only to giving respite from God to Satan. In most of Satan's interpretations, it is with the participation of the serpent and in some cases the peacock that manages to deceive Adam and Eve. Undoubtedly, such narratives are rooted in Israel and the distorted Jewish works. have. Attar introduces the snake as a symbol of body and nature only by implicitly referring to the role of the snake in seducing Prophet Adam (PBUH) in addressing the peacock.

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