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MULLĀ ĞĪWAN AND HIS DOCTRINAL VIEWS ON THE ANGELS IN HIS  
BOOK AL-TAFSIRAT AL-AHMADIYAH FI BAYAN AL-AYAT AL-  
SHAR'IYAH

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**Lecturer Hanan Ali Ahmed, Prof. Dr. Yasir Ihsan Rashid. Mullā Ğīwan And His Doctrinal Views on The Angels in His Book Al-Tafsirat Al-Ahmadiyah Fi Bayan Al-Al-Shar'iyah -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(1), 99-116. ISSN 1567-214x**

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**ABSTRACT**

“The Unseen” is one of the important doctrinal investigations that is proof of the servant’s faith in his Lord and his belief in his news and the news of his honorable messengers, peace be upon them. Therefore, I directed my determination to study one of the investigations on this subject, so my research came under the title (Mullā Ğīwan and his doctrinal views on the angels in his book Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah).

This topic talks about the unseen matters that must be believed in, such as angels, their preference over humans and their infallibility in the light of the opinions of one of the scholars of India, Mullā Ğīwan. This research aims at: Introducing Imam Mullā Ğīwan alHanafi’s personality and his scientific efforts, learn about his life and scientific career, and introducing his name, lineage, birth, upbringing and death, as well as introducing his sheikhs and disciples, then his belief and jurisprudence doctrine, and finally, introducing his effects.

The book that was the focus of the study was also introduced, which is (Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah), so I knew the name of the book and its subject.

Then I presented the opinion of Mullā Ğīwan and his doctrinal opinions about angels and the evidence on which he was based, and compared them with the opinions of other scholars, and it appeared to me that Mullā Ğīwan tackled two issues of belief related to angels, namely the differentiation between them and humans, and their infallibility, and I have detailed the statement regarding these two issues with focus on the words of Mullā Ğīwan.

## INTRODUCTION

Praise be to God, and prayers and peace be upon the Messenger of God and all His family and companions. The knowledge of the Islamic faith is one of the most honorable sciences and the clearest of them as an argument. Because it is the revealer of the veils of divinity, and the difference between the prophet and the ones who claim prophecy. So, researching and studying this science is the best work. Because it is the means of the happy to the satisfaction of God Almighty, our Creator, who guides them to the correct belief that whoever adheres to it has been guided, and whoever turns away from it has fallen into error, and has strayed far astray.

Among the important doctrinal investigations are the investigations of “The Unseen,” which are proof of the servant’s faith in his Lord and his belief in his news and the news of his honorable messengers, peace be upon them. Therefore, I decided to study one of the investigations on this subject. Thus, my research was entitled (Mullā Ğīwan and his doctrinal views on the angels in his book Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar’iyah). This topic talks about unseen matters that must be believed in, such as angels, their preference and infallibility.

### *Reasons For Choosing This Topic*

**First:** It is my love for the Messenger of God (may God bless Him and His Household), whom God Almighty sent as a mercy to the worlds, and my love for his heirs to the scholars whom God Almighty granted them the understanding of the correct belief. Among these scholars was Imam Mullā Ğīwan, may God have mercy on him, who was He was a scholar in the sciences of doctrine, jurisprudence, and the principles of jurisprudence, and his scientific aspects were numerous, and his production of authorship was abundant, and his writings were among the sources that scholars, researchers and students of knowledge alike, refer to.

**Second:** The Indian countries in which Imam Mullā Ğīwan, may God have mercy on him, grew up, did not take their share of research according to many scholars and historians, and they did not see much of the talents and talents of the scholars and geniuses of these lands. Knowing that whoever has the slightest knowledge of the history of Islam, it is not hidden from him that India was an important golden link in Islamic thought and Islamic sciences. Its scholars are still engaged in classifying, teaching and spreading the true religion. This is

what made me study the creedal aspect of Imam Mullā Ğīwan's life and reveal his personality, and what distinguished him in responding to false beliefs; For the purpose of getting a closer look at one of the scientific personalities of this country.

**Third:** What encouraged me to write on this subject as well is that no one has written on it before, as far as I know.

### ***Research Problem***

The problem of the research prevails in answering the following question (Who is Imam Mullā Ğīwan al-Hanafi? What are the doctrinal issues related to the angels in his interpretation? and what did he say about them?) This question generates other questions:

Who is Imam Mullā Ğīwan? When was he born and where was he raised? What is his belief and doctrine? Who is the most prominent of his Sheikhs?

Who was a student of his? When did he die and what is his legacy? 2-

What is the title and subject of the book?

3- What are the doctrinal verses about angels that Mullā Ğīwan addressed? And what did he say about them? Did he agree or disagree with his doctrine in that?

### **RESEARCH METHODOLOGY**

1- The Inductive Approach: where I read the book Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah and read everything related to the doctrinal verses about angels and the meaning of these verses.

2- The Analytical Approach: After induction and transferring everything related to the doctrinal verses about angels, I began to analyze the opinion of Imam Mullā Ğīwan al-Hanafi and explain the evidence he relied-upon.

### ***Research Plan***

Two topics were covered in this research as follows:

The first topic: a study of the life of Mullā Ğīwan (may God have mercy on him), and it includes six demands:

The first requirement: his name, lineage.

The second requirement: his birth, upbringing, and death.

The third requirement: His sheikhs and disciples.

The fourth requirement: his belief and jurisprudence.

The fifth requirement: his legacy.

The sixth requirement: the name of the book and its subject.

The second topic: Mullā Ğīwan and his doctrinal views on the angels, and it includes four demands:

The first requirement: the concept of faith, linguistically and idiomatically.

The second requirement: the concept of angels, linguistically and idiomatically.

The third requirement: the preference between humans and angels and the opinion of Mullā Ğīwan.

The fourth requirement: the infallibility of the angels and the opinion of Mullā Ğīwan from them.

Then I mentioned a conclusion in which I showed the most important results extracted through this research, then a list of the most important sources and references.

Finally, I ask God to benefit us in this humble effort that I offer in the way of God in the service of my religion and out of love for God and His Messenger.

### **THE FIRST TOPIC: STUDYING THE LIFE OF MULLĀ ĞĪWAN (MAY GOD HAVE MERCY ON HIM)**

#### ***The First Requirement: His Name, Lineage.***

Before delving into the opinions of Mullā Ğīwan (may God have mercy on him) in his interpretation, it is necessary to get acquainted with the personality of this great scholar, and to highlight clear features of his life in which he was living.

#### ***The Second Requirement: His Birth, His Upbringing, His Death***

##### ***First, His Birth:***

Mullā Ğīwan (may God have mercy on him) was born on the morning of Tuesday the twenty-fifth of Sha'ban in the year 1074 in the town of Umaythai. The date of his birth in the year 1047 AH was confirmed by a group of those who translated for him, and none of the historians mentioned otherwise, and this date corresponds to the year 1637.

##### ***Second: His Upbringing:***

He was brought up in a family that excelled in various sciences, including jurisprudence and literature. This had a great impact on his personality. He was brought up in a correct upbringing, memorized the Qur'an at the age of seven, and when he was thirteen years old, his father passed away. He went on to seek knowledge in his first stage, and completed his studies at the age of twenty-two years.

##### ***Third: His Death***

Mullā Ğīwan (may God have mercy on him) passed away on the night of Tuesday, the ninth of the month of Dhul-Qa'dah in the year (1130 AH) in the city of Delhi, and they took his body to his town after fifty days and buried him in his school.

The third requirement: His sheikhs and disciples:

First: His sheikhs:

His father is Abu Saeed, Lutfallah Al-Korawi, Sultan Aurang Zeb Alamkir, and Sheikh Muhammad Sadiq Al-Starkahi.

***Second: His Disciples:***

His son, Abdul Qadir, and Sheikh Ahmed bin Abi Al-Mansour Al-Kubamoy.

***The Fourth Requirement: His Belief and Jurisprudence***

***First, His Belief System:***

Mullā Ğīwan (may God have mercy on him) did not declare his belief system in what I have seen from the sources, except that he is a Hanafi madhhab and, in most cases, they believe in the Maturidi Creed.

***Second: His Jurisprudence Doctrine:***

Mullā Ğīwan (may God have mercy on him) is Hanafi, and we do not know of any difference of opinion on that. Most of his translations described him as Hanafi.

***The Fifth Requirement: His Legacy***

Mullā Ğīwan (may God have mercy on him) spent the valuables of his time and life and worked hard, and the fruit of his efforts was that he authored many books, compilations, and others, among which are:

Ahmadiyya etiquette in conduct and behavior, Ahmadiyya etiquette in Sufi traditions, a collection of Friday sermons and feasts, refinement of the works of his grandfather Ubayd Allah, Noor al-Anwar in Sharh al-Manar, and AlTafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah in explaining the legal verses.

***The Sixth Requirement: The Name of The Book and Its Subject.***

**First:** The name of the book: Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat alShar'iyah in the statement of the legal verses, as Mullā Ğīwan (may God have mercy on him) stipulated that in the introduction to his book, he said: One thousand and sixty-nine of the Hijrah, the owner of the time, I concluded the book with the help of God, the All-Knowing, and I separated its conclusion with the conclusion, and I named it Al-Tafsirat Al-Ahmadiyah Fi Bayan alAyat al-Shar'iyah in the statement of the legitimate verses.

**Second:** Its topic: Interpretation of the verses of judgments. Mullā Ğīwan (may God have mercy on him) took 480 verses from the Book of God Almighty, from which he derived jurisprudential rulings, fundamental rules, and verbal issues, according to the Qur'anic arrangement, which are the verses in which the issues are explicit, or where the reference is close. He said: "So I took all the verses from which jurisprudential rulings, fundamental rules, and rhetorical issues were derived, in the Qur'anic order, then I explained them in the best way of interpretation, and I explained them in the most complete aspect of editing, taking from the circulating books of scholars and the texts that are alternate between the imams and the righteous, and that of art. and people, but from different arts and from many peoples."

### **THE SECOND TOPIC: MULLĀ ĞĪWAN'S DOCTRINAL OPINIONS ABOUT ANGELS**

#### ***The First Requirement: The Concept of Faith, Linguistically and Idiomatically***

##### ***First: Creed, linguistically:***

Creed is a source of a contract, or a creed, and Ibn Faris mentioned that the article (Creed) refers to the meaning of intensity and strength.

##### ***Second, Creed, idiomatically:***

Imam Adud al-Din al-Iji defined the belief by saying: "It is a science with which to prove religious beliefs by providing arguments and refuting the likes."

As for the definition of Islam, it is: "A firm belief in God, and what is required of him in his divinity, lordship, names and attributes, belief in his angels, his books, his messengers, the Last Day, and predestination, its good and its evil, and all that the correct texts came with from the foundations of the religion and the matters of the unseen and its news, and what the righteous predecessors agreed upon." And submission to God Almighty in judgment, order, predestination and Sharia, and to His Messenger, may God's prayers and peace be upon him, with obedience, arbitration and following. This definition, although it is overabundant, but it brings together all the topics of Islam.

#### ***The Second Requirement: The Concept of Angels, Linguistically and Idiomatically:***

##### ***First: Angels in language:***

Ibn Faris mentioned that it indicates strength in a thing and health. It is said: I own the dough: the kneading is strong and tight. I possessed the thing: its strength. Angels are called angels by the message; Because it is God's messengers between him and his prophets, and those to whom it was sent from his servants.

*Second, The Angels, idiomatically:*

Angels are gentle, luminous bodies capable of being formed in different forms, complete in knowledge and ability to perform hard actions, such as obedience and dwelling in the heavens. The angels are an unseen knowledge, God Almighty created them from light, and made them obedient and submissive to Him, and each of them has functions that God has assigned him to.

Mullā Ğīwan mentioned that angels are types and types, and their individuals are not limited to a number, and those who are close to them are Gabriel, Michael, Israfil and Azrael, as is well known.

*The Third Requirement: The Preference Between Humans and Angels and The Opinion of Mullā Ğīwan*

The scholars differed on this issue. Which is better, angels or humans, according to two opinions, and their clarification is as follows:

**The first saying:** It is the saying of the majority of Sunnah, including Mullā Ğīwan, who say and believe in the superiority of human beings. What is meant by notable human beings is the prophets, may blessings and peace be upon them, and the saints. The prophets are better than the saints, and they are better than the angels, and it was said: Every righteous person is better than the angels.

Mullā Ğīwan, may God have mercy on him, also agreed with the majority in favoring humans over angels, and as evidenced by the Almighty's saying: "Allah chose Adam, and Noah, and the family of Abraham, and the family of Imran over all humankind, Offspring, one of the other, Allah is Hearer and Knower".

**Significance:** The Almighty's saying: (Allah chose) denotes the separation of human beings over the angels; This is because God Almighty declared the preference of Adam and Noah and the family of Abraham and the family of Imran over the worlds, and Adam and Noah are among the prophets, and the family of Abraham and the family of Imran It is no secret that among them are prophets, and some of them are not. It is intended to indicate the preference of the human race over the essence of the angels.

**The second saying:** The Mu'tazila, and some Ash'aris from the Sunnis, and philosophers went to the preference of angels over humans even over messengers and prophets, meaning over humans at all. lean towards them; The reasons for their doctrine are that angels are infallible, and humans are guilty of sensual self and psychological desires. The Almighty said: "The Messiah did not refuse to be a servant of Allah, nor did the near angels." Meaning: "His method is to rise from the lowest to the highest, and similar texts. The answer is that perfection is the progression of sins with the perfection of the ability to do it, and they are not among his people, and that the ascent in the verse is only in his being without a father and a mother, for Christ does not have a father and they do not have a father and a mother. This requires that the angels are better than Christ. Do you not see that it is said that so-and-so does not object to the minister from serving him or the ruler, and it is not said: he does not object to the ruler from serving him or the minister? When Christ was mentioned first, and the angels second, we learned that angels are better than Christ. Among their evidence: Allah's saying: {Those near Him are never too proud to worship Him}, and the inference of this noble verse from two aspects:

**(First):** God Almighty argued that the angels were not arrogant about his worship that humans should not be arrogant about it, and if humans were better than the angels, this reasoning would not have been completed. My obedience, who are these poor people? In summary, it appears that this inference is only made by the strongest over the weakest.

**(Second) He said: (Those near Him) and this is for virtue and closeness.** The answer to these two aspects is understood from what preceded it, which is that the angels, with their full strength and the severity of their tyranny, do not rebel against the obedience of God Almighty nor are they arrogant, so what about human beings who rebel against the obedience of God despite their extreme weakness? This necessitates that the king is stronger than humans, not that he is better than him in the sense of abundant reward. The second answer is that it contradicts by saying, the Highest, regarding human beings: "In an assembly of truth, in the presence of an Omnipotent King."

Among their evidence is that the worship of angels is enduring and more difficult, so it must be better by witnessing the Almighty's saying: "they praise night and day, without wavering", and based on this appreciation, if their ages were equal to the deeds of human beings, their obedience would have been more lasting and more, so how is there no relation to the age of all human beings to the age of the angels? But the preference of the Edom because it was more difficult and was better.

The answer to this evidence is that they have no argument for any of that. As for the fact that worshipping them is more difficult, we say: Indeed, worshipping humans is more difficult, because they have reasons of backwardness,



retirement, and apathy, but all of this indicates the strength of the angels, and this is accepted.

There is no dispute about the virtue of the angels, but the dispute is about their superiority over the characteristics of the children of Adam. This has been said by some scholars: the issue of preferring humans over kings or kings over humans is not something that harms his belief or harms ignorance of it.

***Mullā Ğīwan's Response to The Mu'tazilites in Favoring Humans:***

Mullā Ğīwan responded to the Mu'tazilites' saying that the angels are better than the obedient to commands and prohibitions is more complete than the angels, as indicated by the Almighty's saying: "As for those who believe and do good works—these are the best of creatures."

Al-Razi mentioned in his interpretation that the scholars agreed that humans are better than the jinn and demons, and they differed as to whether humans are better than the angels... This is because the selection indicates greater dignity and higher rank. Better than angels because they are from the worlds. What appears to me from the foregoing is that the scholars prefer to say that the prophets and the righteous people are superior to the angels, and this is well known from the majority of Ahl al-Sunnah. There are scholars who see the uselessness of speaking on this issue, such as Al-Shawkani, who said: Some people of knowledge have been busy with this comparison, and it does not result in religious or worldly benefit. What does it mean?

***The Fourth Requirement: The Infallibility of The Angels and The Opinion of Mullā Ğīwan In Them.***

The scholars differed regarding the infallibility of the angels, with two views: **The first view:** It is the view of the majority of scholars, including Mullā Ğīwan; Angels are infallible from sins and violating the commands of God Almighty, and Al-Suyuti reported on the authority of Al-Qadi Iyad: "The Muslims are unanimously agreed that the angels are virtuous believers, and the imams of Muslims have agreed that the rule of the messengers among them is the rule of the prophets. The same applies to the infallibility of what we mentioned is their infallibility, and that they are in the rights of the prophets and reporting to them as the prophets. with the nations.

Those confirming infallibility have inferred the generality of the verses mentioned in their regard and their descriptions. The Almighty said: O you who believe! Protect yourselves and your families from a Fire, whose fuel is people and stones. Overseeing it are angels, fierce and severe. They never disobey Allah in anything He has commanded them, and they carry out whatever they

are commanded. fear their Lord above them, and they do whatever they are commanded.

This deals with all the act of commands and leaving the forbidden; Because the one who forbids a thing is commanded to leave it, and his saying: (They do not disobey), a statement of their innocence from sins, and their being suspended in all matters except in accordance with the command and revelation, to other verses contained in them.

And they differed regarding those who were not sent from among them, so a group went to protect them all from sin, and argued in the words of the Most High:) O you who believe! Protect yourselves and your families from a Fire, whose fuel is people and stones. Overseeing it are angels, fierce and severe. They never disobey Allah in anything He has commanded them, and they carry out whatever they are commanded}, and the Almighty's saying: "There is not one of us but has an assigned position. And we are the arrangers. And we are the glorifiers."} And in His saying: {Those near Him are never too proud to worship Him, nor do they tire}, and His saying: {Noble and virtuous}, and His saying: "None can grasp it except the purified".

And a group went to the view that this is only for the messengers among them and those close to them, and they argued the story of Harut and Marut and the story of Iblis, and the correct thing is that all of them are infallible and that they are exalted above all that degrades their ranks and lowers them from their great esteem.

The first sect responded to the invocation of the story of Harut and Marut that they did not narrate anything in it that was neither sick nor true from the Messenger of God, peace and blessings be upon him, and about the story of Iblis that most deny that he is from the angels and say: He is the father of the jinn, just as Adam is the father of humans.

This issue was discussed by Al-Safawi Al-Armawi, and what Al-Suyuti narrated from him, he said: "The angels are infallible, and the evidence for this is from several aspects:

**First:** The Almighty's saying describing them: "And they do whatever they are commanded." The Almighty's saying: "And they act according to His command" and they deal with doing the commands and leaving the forbidden; Because the prohibition is an order to leave, and because it was led in an exhibition of praise, and it only happens in its entirety.

**Second:** The Almighty's saying: "They praise the night and day, without wavering", which benefits the complete exaggeration in engaging in worship, and it benefits what is required.

**Third:** The angels are God's messengers, as God Almighty says: "Maker of the angels: messengers", and messengers are infallible. Because he said in glorifying them: "Allah knows best where to place His message", which indicates a complete exaggeration in glorifying them.

Mullā Ğīwan, may God have mercy on him, cited the statement of the infallibility of the angels by saying: And they say, "The Mercy-Giver has taken a son." Be He Glorified; they are but honored servants. They do not precede Him in speech, and they act according to His command.} And in its meaning is the Almighty saying: To Him belongs to everyone in the heavens and on earth. Those near Him are never too proud to worship Him, nor do they tire.} And the Almighty says: "They never disobey Allah in anything He has commanded them, and they carry out whatever they are commanded"; These verses can be inferred that the angels are infallible, and the scholars are unanimously agreed that they are infallible.

This is the doctrine of Al-Razi and other Ash'aris, as he demonstrated that through his interpretation of the Almighty's saying: and they never neglect their duty. This verse proves the total infallibility of the angels.

**The second saying:** The owners of this saying say about the infallibility of those close to them or their infallibility at all, such as the carriers, the Kerubians, and the like.

Adud al-Din al-Iji transmitted their evidence and responded to their claim in situations, including their reasoning by the Almighty's saying: "Do you place in it those who will cause corruption therein and shed blood while we glorify your praises and sanctify you?"

They said: It is not hidden from the faces of disobedience, which are four: as it contains backbiting for the one whom God makes a vicegerent by mentioning his faults, and also in it is the wonder and purification of the soul by mentioning its virtues, and in it also they said what they said about the percentage of corruption and shedding by stoning by conjecture, as it is not befitting the wisdom of God with His will to cherish Children of Adam to inform their enemies of their faults and to follow conjecture in the like of it is not permissible because of the Almighty's saying: "And you do not stand by that of which you have no knowledge." And it also contains a denunciation of God Almighty in what he does, and it is one of the greatest sins.

The answer to that is: That is, their saying: Do you make an inquiry about the wisdom that calls to their creation, there is no denial of God in their creation, and backbiting: showing the faults of the backbiter, and that is not conceivable for those who do not know it, and God Almighty is All-Knowing of all things, what is apparent of them and what is hidden, so do not alibi there. Likewise,

purification is the manifestation of the morals of the soul, so it is not imagined in relation to God, glory be to Him, nor can it be stoned with conjecture.

**The second evidence** is their saying: Iblees rebelled by not prostrating until he became expelled and cursed, and he is one of the angels, as evidenced by his exception to them in the Almighty's saying: "So the angels prostrated themselves, all of them together." Except for Iblis." And with evidence that the Almighty's saying: "And We said to the angels, "Prostrate to Adam." He took it, otherwise he would not have deserved the slander, and when he was told: "What prevented you from bowing down when I commanded you?"

**The answer:** that Iblees was one of the jinn because of the Almighty's saying: "He was of the jinn, and he deviated from the command of his Lord." The exception is valid and he took the command to prevail, that is, to give preference to a lot over a few in giving the name as it is known in its place. And the fact that a group of angels is called jinn according to what has been said, in that case, being from the jinn does not contradict the fact that he is one of the angels, contrary to what is apparent. Because the one who initiates the wording of the jinn is what does not come under the king, even though he mentions that he is one of the jinn in the context of justification for his arrogance and disobedience, as comes from the systems of the verse, he refuses, that is: he refuses to be one of the angels; Because the nature of the king does not necessitate disobedience, or he rejects the fact that the jinn are a name for a group of angels, and the verses that indicate their infallibility are confirmed by God Almighty's saying: "They never disobey Allah in anything He has commanded them, and they carry out whatever they are commanded." night and day, without wavering) as it is known from him that they do not disobey, otherwise there will be apathy in glorification, and God Almighty says: "They fear their Lord above them, and they do whatever they are commanded" meaning that they do not disobey Him and do what they are commanded.

And the answer to the two evidences is: It is only done by inference with those verses if their generality is proven to be specific, times, and disobedience until it is proven that all of them are innocent of all sins at all times and is not conclusive. Likewise, from the issues in which knowledge and certainty about the truth are asked for something.

The third evidence: what was mentioned in the story of Aaron and Marut, and its summary, that God Almighty wanted to afflict the angels after the angels showed their astonishment at the occurrence of sins from the children of Adam, so he asked them to choose two angels from the greatest of the angels in knowledge, asceticism and religion to bring them down to earth, and forbid them from polytheism, murder and adultery. and drinking, and one of the most beautiful women, who is the flower, went to them, and they sought her out on her own, and she refused to obey them except after they worshiped the idol and

drank wine. To kill the man so that they would not spoil their command by spreading what he saw, so they refused at first, then they killed him, and when they finished killing him, and sought the woman, they did not find her, then the two angels at that time regretted, bemoaned and pleaded with God Almighty, so they chose between the punishment of this world and the punishment of the hereafter, so they chose the punishment of this world.

The story mentioned in the revelation of the two angels Harut and Marut in the form that was mentioned is rejected by the masses of exegetes and theologians; Because it does not agree with what is known about the angels of infallibility, Imam al-Fakhr al-Razi has invalidated it in more than one place in his interpretation. Among that is what he mentioned in his interpretation of the Almighty's saying: (When your Lord said to the angels, "I am placing a successor on earth." They said, "Will you place in it someone who will work corruption in it, and shed blood, while We declare Your praises and sanctify you?" He said, "I know what you do not know." And he is about to mention the similarities on which the Nafoon relied for infallibility, as he said: "As for the second suspicion, which is the story of Harut and Marut, the answer to it is: The story they mentioned is false in many ways:

First: They mentioned in the story that God - the Most High - said to them: If I afflict you with what I afflicted the children of Adam with, you would disobey me. They said: If you had done that, O our Lord, we would not have disobeyed you. And this is a denial of God - the Most High - and ignorance of Him, and that is an outright disbelief. And the visceral recognized that they were infallible before descending to the ground.

Second: In the story, they were given a choice between the torment of this world and the torment of the hereafter. And that is corrupt. Rather, it was better for him to be given the choice between repentance and torment, and God - the Most High - is better between them than he who associates him with him throughout his life and exaggerates in harming his prophets.

Third: In the story, they teach magic when they are tormented, and they invite to it, and they are punished for disobedience.

Fourth: The immoral woman, how is it possible that when she exploded, she ascended to heaven, and God Almighty made her a luminous star, and magnified her status so that he swore by it, when the Almighty said: A sound mind at the end of its weakness."

And he said in another place when interpreting the Almighty's saying: (And they followed what the devils taught during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people witchcraft, and what was revealed in Babylon to the two angels Harut

and Marut. Although they taught no one without declaring, and after mentioning the narrated story he said: "I know that this narration is corrupt, rejected and not acceptable, because there is nothing in the Book of God that indicates that, rather it contains things that invalidate it."

Al-Khazen said: "What the commentators and the people of the news reported in this regard was not authenticated from the Messenger of God, may God's prayers and peace be upon him, and this news was taken from the Jews, and it is known that they slandered angels and prophets, and God Almighty mentioned in these verses, the Jews slandered Solomon first. Then the story of Harut and Marut was added to that. Secondly, they said: The meaning of the verse and what Solomon disbelieved means with the magic that the devils fabricated on him, and the Jews followed them in that, so he talked about their slander and lies.

Mullā Ğīwan believes that the angels are infallible, and he answered the verse that was argued by those who said they are not infallible, which is the verse of Harut and Marut, and he said: "The scholars have unanimously agreed on their infallibility until they interpreted the story of Harut and Marut that they did not commit the major sin; rather, they teach people magic, and they say: We are a trial. Do not disbelieve, and they said about Iblis: He was one of the jinn rather than the angels, but when he was submerged among them, he was counted among them.

## CONCLUSION

After I ended my joyful journey with Mullā Ğīwan and the scholars on the issue of the Muslims' belief in angels, I would like to mention the most important conclusions I have reached:

1. The character of Mullā Ğīwan was clear in his book. He is a master of the origins, a Hanafī of the branches, a Sufī of behavior, and his style was characterized by high literature and generous manners with scholars. He does not mention a scholar except with politeness with him, especially the four imams. He has his personal opinion, which supports him and makes him preferable according to the evidence available to him, and therefore we saw that he promotes some of his opinions and jurisprudence by saying: This is what is unique to my mind.
2. In his interpretation, he relied on various sources from books of language, interpretation, doctrine, hadith, Quranic sciences, jurisprudence, principles and mysticism.
3. The book Mullā Ğīwan ((Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah)) is a brief book on the verses of rulings, and it includes good explanatory material, especially in the three sciences he mentioned in the introduction to his writing, namely: The science of belief And the science of

jurisprudence and the science of jurisprudence, and this was mentioned when dealing with the verses that he explained.

4. It became clear from the words of Mullā Ğīwan (may God have mercy on him) the most important reasons that prompted him to write this book. He found that the legal rulings took a large area from the Holy Qur'an, and included causes from which all projects were derived; He found in himself inspiration to derive jurisprudential rulings and fundamental rules from them, and theological issues in the order of the Qur'an, so he set out to write this book.

5. Mullā Ğīwan mentioned that angels are types and types, and their individuals are not limited to a number, and those who are close to them are Gabriel, Michael, Israfil and Azrael, as is well known.

6. Male Mullā Ğīwan in the infallibility of the angels that the angels are infallible from sins and disobeying the orders of Allah Almighty.

7. Mullā Ğīwan demonstrated the preference for the human race over the sex of angels through his interpretation.

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