

EL BENÜN  
OGUL 8

- Araplarda -

El-Mufessal - IV, 650 v. d.

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ALİM

OGUL ( ابن )

فكك

- taurif
- Akrahadun sağılma dipi
- Akikun - sunnet
- Nafakun
- Hidaine
- Sadaekun - fitra
- Opul adna kurbon
- velayet - maldan
- neseb
- sehadet
- itiraf libn
- miras
- ceza hukuk
- Babayn ta'bilik v. d.

سورة طه الناص

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 1993

Kur'anic texts which seem to count him among the angels: "All the angels bowed together, except Iblis ...". But an angel is created "obedient" to God, he is endowed by nature with sinlessness (*ʿiṣma*) according to the most commonly followed tradition. How then can an angel disobey God and be cursed by Him? It is fairly frequently suggested that this is because Iblis is a *djinn*, *djinn*s not being incapable of sin, but some being good and others evil. Thus al-Zamakhshari (*Kashshāf*, on Qur'an, XX, 116) teaches that Iblis is merely *djinnī* and that the term "angel" refers at the same time to "angel" and *djinn*. In fact, verse XVIII, 50, gives this variant: "And when We said to the angels, 'Bow yourselves to Adam', so they bowed themselves, save Iblis; he was one of the jinn, and committed ungodliness against his Lord's command". Iblis was thus a *djinn* who happened to be there inappropriately among the angels. According to some commentators, the divine order: "bow down before Adam" was certainly not a "testing of the angels", but it was intended to produce the confusion and damnation of the arrogant *djinn* who had slipped in among them. Furthermore, in another verse (VII, 12), Iblis, presenting his defence, retorts to God: "I am better than he; Thou createdst me of fire, and him Thou createdst of clay". It is taught in *ḥadīth* that the angels are created from light (*nūr*), while the Qur'an states: "He created man of a clay like the potter's, He created the jinn of a smokeless fire (*māridj min nār*)" (LV, 14-5); or "of fire flaming" (XV, 27). Realizing that he was created from fire, Iblis, for that very reason, declares himself to be a *djinn*.

This interpretation, however, is far from being generally admitted. Al-Bayḍāwī for example suggests that Iblis could belong to the angels so far as his hopes were concerned, but that his actions place him among the *djinn*s. Others suggest a class of angels capable of sin, and able to propagate their species, as do men and *djinn*s. And when Iblis, in the Qur'anic text, declares himself to be "created from fire" (*nār*) and not from light (*nūr*), this is because God intended that, by a *lapsus linguae*, he should in a sense utter his own condemnation.

Al-Ṭabari, in his *Annales*, repeats many, and sometimes diverse, traditions. The *djinn*s are a category of angels charged with the supervision of Paradise (*al-djanna*), hence their name (*Annales*, I, 80). They were made of fire, not light (*ibid.*, 81). In the beginning, they inhabited the earth, but discord broke out among them and led to bloodshed. God then sent Iblis—who at this time was still called 'Azāzil or al-Ḥārith—with a legion of angels against the fomenters of trouble, who were thrown back into the mountains. Other traditions present Iblis as one of the terrestrial *djinn*s who was led captive to heaven by the avenging angels, he being still young at this time (*ibid.*, 84). The name of al-Ḥakam is also given to Iblis before his fall, because God had appointed him judge over the *djinn*s. He held this office for a thousand years. Then he became inflated with pride because of this name, and provoked among the *djinn*s disturbances which in their turn lasted for one thousand years. God then sent a fire which destroyed them, but Iblis took refuge in heaven, where he remained a faithful servant of God until the creation of Adam (*ibid.*, 85; Mas'ūdi, *Murūdj*, I, 50 ff.).

We shall not enumerate all the "accounts" concerning Iblis, either in the pre-eternity before the creation of man or when he played his part in the Garden of Eden. It can in any case be said that

Muslim thought remains undecided as to whether he was an angel or a *djinn*, and does not pronounce an opinion on the possibility of his being a "fallen angel".

2. The sin of Iblis. On the other hand, tradition has no hesitation concerning the character of Iblis, his disobedience, the divine curse upon him, and the character of "enemy of God and of mankind", of perpetual tempter, which will be his until the day of the Last Judgement.

The two sins which are constantly attributed to Iblis are pride and disobedience. The origin of his revolt seems to have been pride: we have seen that he not only declared himself to be superior to Adam and refused to bow down before him, but, according to al-Ṭabari (I, 83), he considered himself superior to the other angels. It is also said (*ibid.*, 79) that he was an angel and as such reigned over the *djinn*s, on earth and in the lower heavens. It was after he had rebelled that he was called by God *al-shayṭān al-radjīm*.

But the question then arises as to how he can have been so blinded by power as to have been confirmed in a perpetual state of disobedience and how he could justify to himself his attitude.

Some *mutakallimūn* and many Ṣūfīs meditated on the "disobedience of Iblis": the reason why he disobeyed God and was thus placed among the unfaithful was that he did not submit to the unconditional Will of God, preferring the general Law which had been given ("to worship God alone") to the short-term Commandment ("bow down before Adam"). Al-Hallādj makes him say: "No, I shall worship only Thee". Some suggest that he believed God was setting a trap for him and that his duty was to evade it by an affirmation of uncompromising monotheism. Even more: he preferred to risk incurring God's curse and to be in hell, and to be, even against God so to speak, the mysterious witness of the absolute Divine Unity. By the expedient of such analyses, Iblis is accorded a certain grandeur, and there can sometimes be recognized in some of the Ṣūfīs a kind of secret sympathy for the one who was "forced to be disobedient", a victim of the incomprehensible and inscrutable Commandment of God.

But al-Hallādj nevertheless firmly maintains that this disobedience certainly arose from pride. He devoted to the drama of Iblis the very beautiful text of the *Tā sin al-aṣāl* (Arabic text ed. L. Massignon, *Kitāb al-Ṭawāsīn*, Paris 1913; Fr. tr. *apud* L. Massignon, *Passion d'al-Hallādj*, Paris 1922, 864-77). Al-Hallādj composed this text during his imprisonment in Baghdād, in response, it seems, to the extremist Shī'ī al-Shalmaghānī. He used it as an occasion to denounce not only the limits but also the unwarrantedness of the proclamation of the Divine Unity (*lawḥid*) flourished by Iblis against God's Commandment; cf. in particular the dialogue between Moses, descending from the mountain where he received the Law, and Iblis, the objector with a face blackened by God's curse.

*Bibliography*: in addition to the sources mentioned in the article, see the various commentaries on the Qur'an, under the verses mentioned; Weil, *Biblische Legenden der Muselmänner*, 12 f.; Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, 60-1; Diyārbakrī, *al-Kḥamīs*, Cairo 1283, I, 31 f.; Buḥārī, *Ṣaḥīḥ: Bāb ṣifat Iblis wa djunnūdihi*. (A. J. WENS:CK-[L. GARDET])

IBN (A.), son. The Arab grammarians and lexicographers, who tend to trace all words to three root elements, generally attribute *ibn* to a root \**b.n.w.*

این (= پسر، فرزند)، واژه کهن سامی. هنگام بحث درباره این که آیا کلمات در زبان سامی ابتدایی اصلاً از سه حرف تشکیل می شده اند یا دو حرف، به شواهدی از کلمات دو حرفی نیاز می افتد که باید در همه زبانهای سامی کهن (و احیاناً در زبانهای متأخر و معاصر) رایج باشند (در این باره نک: مسکاتی، 72؛ اولری، 176، 177). یکی از این کلمات دو حرفی — که البته خود چندان متعدد نیستند — «بن» است که در همه زبانهای سامی، به معنی پسر به کار رفته است (فنیقی، موآبی: BN، اکدی: binum، آشوری: binu، عربی جنوبی: ben، عبری: bēn...). جز اینکه در گروه زبانهای آرامی، تحولی در آن رخ داده و حرف «ن» (n) در آن به «ر» (r) تبدیل شده و در آرامی شاهی، عبری متأخر، بالمیری، مندایی... به شکل bar درآمده است، اگرچه در همین زبانها هم گاه آن را «ن» (n) نوشته اند (اولری، 176؛ ولفنسون، فهرست آخر کتاب؛ مشکور، ۸۶/۱؛ نیز قاموسها). این شکل را در زبان عربی جز در برخی نامهای نصرانیان یا احیاناً یهودیان نمی توان یافت. در کهن ترین آثاری که از عربی و لهجه های آن باقی مانده، حتی در بسیاری از آثاری که در همسایگی یا تحت تأثیر آرامی قرار داشته اند، بیش تر لفظ بن به کار رفته است؛ مثلاً در بسیاری از کتیبه های عربی شمالی، مانند نمودی و لحنانی و صفائی همین شکل به چشم می خورد، و نیز در نخستین کتیبه هایی که می توان نام «عربی» بر آنها اطلاق کرد، چندین بار آمده است. در کتیبه حران (مورخ ۵۸۶ م) که هم از نظر خط و هم از نظر زبان به وضوح رنگ عربی دارد، دو بار bn به کار رفته است. برعکس، در کتیبه کهن تر زبد (مورخ ۵۱۱ م) که سخت به زبان آرامی آمیخته است، br آمده است (تصویر و ترجمه این کتیبه ها را در کتب تاریخ

1. Anti - God

- Ojal

دائرة المعارف بزرگ اسلامی، جلد دوم، تهران، ۱۳۶۸.