

Critique of the Fallibility of the Prophet (PBUH) in the Holy Qur'an

DOR: 20.1001.1.27174476.2020.1.1.4.2

نقد نظریه عدم عصمت پیامبر اکرم (ص) از گناه در قرآن کریم

Received: 13/04/2020

Accepted: 22/08/2020

Fahime Kalbasi (Isfahani)¹

فهیمه کلباسی (اصفهانی)^۱

Abstract:

Muslims are consensus on the principles of Islamic beliefs (*'usūl*), though wide differences have appeared among them on the secondary beliefs (*furūāt*), including the infallibility (*'isma*) of the prophets, especially the holy Prophet of Islam (PBUH). Some believe in the fallibility of the prophets and hence the holy Prophet of Islam, referring to some verses of the Holy Qur'an. They argue that although the prophet's infallibility can be proved by rational reasons, rather than the words from God Almighty, as he himself took them from Him, if there are verses indicating the fallibility, then such infallibility shall be criticized and refuted through such verses. In this article, based on the analytical-citation method, different opinions on the holy Prophet's (PBUH) immune from sin and their evidences are mentioned. In addition, the verses argued by the critics of the infallibility of the Prophet are mentioned. An investigation of the interpretations of these verses show that they not only do not indicate to this claim, but also prove the infallibility of the Holy Prophet (PBUH) at the highest level.

Keywords: Theology, Islamic Beliefs, Prophecy, Infallibility from Sin, Infallibility from Disbelief, Interpretation, Verses of the Holy Qur'an, the Messenger of God.

چکیده:

مسلمانان در اصول عقاید اسلامی، وحدت نظر دارند، ولی در میان ایشان اختلاف‌های گسترده‌ای در عقاید فرعی پدید آمده است که از جمله آنها اختلاف در عصمت پیامبران و اختلاف نظر در عصمت رسول اسلام (ص) از گناه و گستره آن است. گروهی به عدم عصمت انبیاء و پیامبر گرامی اسلام باور دارند و برای این باور به آیاتی از قرآن کریم استدلال می‌کنند، زیرا اگرچه عصمت پیامبر از گناه، باید با دلایل عقلی ثابت شود، نه با سخنانی که آورنده آن از سوی خدای متعال، خود اوست، ولی در صورت اثبات وجود آیاتی که دال بر عدم عصمت باشد، چنین عصمتی زیر سؤال می‌رود و می‌توان وجود آن را با استدلال به این آیات رد کرد. در این مقاله با روش استنادی - تحلیلی نظرهای مختلف، درباره عصمت پیامبر اعظم از گناه و دلایل باورمندان به آنها، همچنین آیاتی که ادعا شده، از آنها عدم عصمت پیامبر اسلام از گناه برداشت می‌شود، ذکر شده و با بررسی تفاسیر ارائه شده از آنان، ثابت می‌شود که این آیات، نه تنها بیان‌گر ادعای مذکور نیستند، بلکه نشان دهنده عصمت پیامبر اکرم (ص) از گناه، در بالاترین سطح هستند.

کلمات کلیدی: کلام، عقاید اسلامی، نبوت، عصمت از

گناه، عصمت از کفر، تفسیر، آیات قرآن کریم، رسول خدا.

¹. Assistant Professor, Department of Qur'an and Hadith Science, Payame Noor University, Tehran, Iran. Fah_kalbasiisfahani@yahoo.com

^۱. استادیار علوم قرآن و حدیث، دانشگاه پیام نور، تهران، ایران.
Fah_kalbasiisfahani@yahoo.com

Introduction

Muslims are united in the principles of Islamic beliefs, but there are widespread differences of opinion on the secondary beliefs among them. One of the principles of Islamic beliefs is the doctrine of prophecy, which examines the infallibility of the prophets, including the Prophet Muhammad (PBUH) as a subset of this doctrine, and although its principle has been briefly accepted, but some controversy has been arisen in the way and the scope of it. All Islamic religions agree that the Prophet of Islam (PBUH) was infallible from any falsehood and slander in receiving and communicating revelation (Khani, 2009, p.45).

The most challenging part of the belief in infallibility is the answer to the question of whether the Prophet Muhammad (PBUH) himself adhered to the laws that God Almighty has presented to the people or not? This commitment is called "infallibility from sin". In this area of infallibility, various opinions have been presented which can be divided into three general categories:

A) Belief in infallibility from intentional and unintentional commission of any major or minor sin throughout life - that is, before and after the resurrection - which is called "absolute infallibility" (Dehlavi, 1999, p.140-141; Ehsaei, 1414, p.45; Tūsī, 1993, p.375-376; Abdul Haqq, 1989, p.60; Pani Petty, 1999, p.9; Tayyeb, 1973, p.156).

B) The permission to commit a sin in any of the above cases (Tahanawi, 1996, p.1184, p.2; Abi Azba, 1416, p.136; Fakhr Rāzī, 1411, p.527; Ibn Khaldūn, 1425, p.348).

C) The non-infallibility of the Prophet even from the disbelief before the resurrection which has been attributed to Ḥashwīyah (Amadi, 1423, v.4, p.143; Fakhr Rāzī, 1411, p.527) and the Ash'arites (Shafi'i, 1425, p.156).

Believers in the absolute infallibility of the Holy Prophet (PBUH) have rationally argued that in order to reassure people that his message is blissful, he should not do anything that contradicts the content of that message and does not violate it by his actions. Otherwise, the people's trust in the correctness of the message and legitimacy of that Prophet will be lost and the purpose of the revelation will not be fulfilled.

This argument also includes the infallibility of other divine prophets (PBUT) (Pirmoradi, 2006, p.48), but believers in the permission of the infidelity of the prophets¹ have been quoted that the Prophet may have committed a sin, and since committing any sin causes disbelief, then it is possible. The Prophet became an infidel (Fadhil Suyūrī, 1422, p.244). It is also narrated from another group that, intellectually, there is no obstacle to inciting an infidel who has converted to Islam as a prophet. Amadi attributed this opinion to Judge Abu Bakr al-Ash'ari and also to the Mu'tazilite, and considered it to be the opinion of the majority of Ash'arites (Amadi, 1423, v.4, p.143).

1. Proof of Infallibility or Non-infallibility by Arguing with the Qur'an

Various groups who believe in the infallibility or non-infallibility of the

¹ This view, true or false, is attributed to different sect including Faḍīliyyah and Azāriqah from Khawārij.

Holy Prophet (PBUH) from sin, for their different and contradictory beliefs, have quoted verses from the Holy Qur'an from which their views are explicitly or implicitly understood. In fairness, a distinction must be made between accepting infallibility and not accepting it, by arguing with the Qur'an; because infallibility must be proved on the basis of logical reasoning and rational and empirical evidence, and mentioning the Qur'anic verses is the evidence and confirmation of this belief; for if the infallibility of the Prophet is argued with the Qur'an which he brought to humanity, it will be like a distance¹, but the opponents of infallibility, in various and different areas, can use the verses of the Qur'an as proof to prove their belief.

Because they either know the Qur'an is spoken by the person of the Prophet of Islam (PBUH), that according to the rational rule: "The confession of the wise is permissible and effective on their own" (Tūsī, 2008, v.3, p.3 and Sajjādi, 1994, v.1, p.264), such a negative belief that is, the confession of non-infallibility will be acceptable or it is known as the divine word that according to the rule of priority, such a reason will be accepted.

If we examine the verses cited by the proponents of the theory of infallibility from sin and the opponents of this theory, we will see that these verses do not all imply the same claim of the parties and can be divided into several groups in terms of how they imply the method of reasoning separately. Verses

whose appearance shows non-infallibility of sin are two categories:

A) Verses which apparently show the non-infallibility of some other prophets and one may think of generalizing it to the Prophet of Islam (PBUH).

B) Verses which apparently show the non-infallibility of the Holy Prophet of Islam (PBUH) exclusively. In contrast, verses from the Holy Qur'an that have been argued to prove the infallibility of the Holy Prophet (PBUH) can be divided into three groups:

First, the verses from which the infallibility of the Prophets (PBUT) can be deduced and understood, all of which also indicate the infallibility of the Holy Prophet (PBUH).

Second, the verses that have mentioned the Holy Prophet (PBUH) with attributes from which infallibility can be deduced.

Third, the verses that clearly show the infallibility of the Holy Prophet (PBUH).

In this article, we will examine the verses of the second type of the reasons of the believers in the non-infallibility, that is, the verses whose appearance specifically show the non-infallibility of the Holy Prophet of Islam from the sin.

2. Verses Argued by Believers in the Non-Infallibility

The verses that have been argued by the believers about the non-infallibility of the Holy Prophet (PBUH) are seven verses that can be examined in two groups:

¹ Although it has been said that the Qur'an is the word of God, reasoning to the Qur'an to prove the sanctity of the holy prophet is not far away, but because the holy Qur'an is brought by the prophet, it is something like distant, especially

for someone who has not yet believed in the holy prophet and accept that the Qur'an's verses are not his words and the verses of the Holy Qur'an have been a witness and a symmetry to prove his belief.

A) Verses in which God Almighty instructs the Prophet to seek forgiveness and intercession, which are: Verses of Nisā': 106; Fath: 2; Ghāfir: 55; Muhammad: 19 and Naṣr: 3, which we briefly mention as verses of Istighfār.

B) Verses by which misguidance or having a heavy burden of sin have been apparently attributed to the holy prophet; that is, the verses of Al-Inshirāḥ: 2 and Ḍuḥā: 7.

2-1. The first group: verses of Istighfār

The commentators are astonished at the interpretation and justification of the verses of Istighfār, and a group of them have denied the infallibility of the holy prophet from sin based on these verses, and others have tried to justify the attributed error with non-Qur'anic propositions in such a way that both convey the meaning of being a sinner of the Messenger of God (PBUH) and also the extent of this error should not reach the level of sin. There are seven types of comments:

First; these verses explicitly say that the Holy Prophet (PBUH), like other human beings, is sinful and not infallible (Amadi, 1423, v.4, p.202; Qashīrī, nd, v.3, p.311; Balkhī, 1423, v.4, p.905 and 66), this meaning has also been quoted from Mujāhid, Sufyān Thūrī, Ibn Jarīr and Wāhidī (Marāghī, nd, v.26, p.83).

Second; it refers to the sins that he committed before his prophecy (Fakhr Rāzī, 1420, v.27, p.525).

Third; it refers to the minor sins performed by the holy prophet (Nayshābūrī, 1415, v.2, p.749; Khaṭīb, 1967, v.12, p.1249; Maybudī, 1992, v.9, p.191).

Fourth; what is meant is the excesses and slips of the holy prophet, which according to his high position can be

called a sin, and if these deeds happen to ordinary people, they are not a sin (Zamakhsharī, 1407, v.4, p.333; Marāghī, nd, v.26, p. 83; Ālūsī, 1415, v.13, p.245).

Fifth; the meaning is leaving the better deed by the holy prophet, that is, the deeds that should have been better to be abandoned by him (PBUH) (Ālūsī, 1415, v.13, p.245 and 211; Ghasimī, 1418, v.8, p.484; Fakhr Rāzī, 1420, v.27, p.525; Bayḍāwī, 1418, v.5, p.61; Zuhaylī, 1418, v.24, p.144; Darwaza, 2004, v.4, p.378; Nūwī, 1417, v.2, p.417).

Sixth; it refers to a state that overcomes man due to drunkenness, victory and happiness (Shazli, 1412, v.6, p.3996).

Seventh; it means lack of worship and praise of God, because man, whoever he is, is weak and limited, and divine blessings are permanent (Shazli, 1412, v.6, p.3996).

2-1-1. Critique of the argument to the verses of Istighfār

In interpreting these verses, another group of commentators have not accepted the notion of non-infallibility and the occurrence or possibility of the sinfulness of the Holy Prophet of Islam and believe that the meaning of God Almighty from this phrase is something else that must be explored to find out the truth. In this section, we examine the views expressed by these commentators.

First comment: In the third verse of Surah An-Naṣr, it is mentioned that the Prophet (PBUH) wished to take revenge on those who had persecuted him and asked God for help in this regard. The Almighty God promised him victory with the revelation of Surah An-Naṣr, but on the condition that he did not take revenge on his enemies, and indicated

that he should ask forgiveness for those who accepted the religion. Thus, the Prophet knew that God Almighty had encouraged him to forgive and leave revenge on his former enemies who accepted the religion (Fakhr al-Rāzī, 1420, v.34, p.344).

Critique: This interpretation is based on conjecture and probability and is specific to the verse in question, while it is necessary to find a meaning for the verses of Istighfār that clarify the meaning of God Almighty in the generality of the five verses.

Second opinion: Wherever the Almighty God commands the Holy Prophet (PBUH) to seek forgiveness and ask for forgiveness, the real meaning of the command is to ask for the forgiveness of the Messenger of God (PBUH) for the Ummah (Qurṭubī, 1985, v.16, p.325; Ālūsī, 1415, v.12, p. 331; Maybudī, 1992, v.8, p.481 and 9, p.207; Baghdādī, 1415, v.4, p.153; Fakhr Rāzī, 1420, v.27, p.525). As the command to seek forgiveness in verse 106 of Surah An-Nisā' is seeking forgiveness for those who supported the person who stole and wanted to make him look innocent (Fakhr Rāzī, 1420, v.11, p.212).

Critique: This argument, in addition to being far-fetched, has several criticisms:

First, it becomes clear in contrast to the command to ask for forgiveness for the "sin" of the Prophet himself, with asking for forgiveness for believing men and women in verse 19 of Surah Muhammad. Therefore, the commandment mentioned in the verses under discussion is specific to the Prophet and it cannot be interpreted as asking for forgiveness for the believers

(Qashīrī, nd, v.3, p.311; Fakhr Rāzī, 1420, v.28, p.52).

Secondly, verses 105 and 106 of Surah An-Nisā' clearly show that the command to ask for forgiveness belongs to the Prophet himself. The Almighty God says in these two verses:

«وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا * وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ
غَفُورًا رَحِيمًا»

Therefore, he should have asked for forgiveness for his sin, which was to support the traitors, and if a sin had not befallen him, asking for forgiveness was meaningless (Baghdādī, 1415, v.1, p.424). This view has also been attributed to Zajjāj (Andalusia, 1420, v.4, p.57) and Ibn Jarīr (Shukānī, 1414, v.1, p.590).

There are several answers to the second critique: First, the prohibition of a deed does not indicate that it has been done, but the narration says that the Prophet (PBUH), as always, waited before any action for the revelation to be revealed so that the verse was revealed (Fakhr Rāzī, 1420, v.11, p.212).

Secondly, the Almighty God has protected him from being misled and deceived, as He says:

«وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ
يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ».

“But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all.” (Nisā': 113)

This verse states that no matter how hard the traitors try, they cannot harm the Messenger of God (PBUH) and provoke his emotions, so it is not possible for him to oppress in judgment even willingly or unwillingly. So the verse indicates that the Prophet of God

(PBUH) is infallible from following the carnal desires and inclining towards falsehood, and it is not possible for him to suffer from such things (Tabataba'i, 1417, v.5, p.72).

Third view: The key to understanding the correct meaning of these verses, by reflecting on the first three verses of Surah Fath, is obtained that the Almighty God addresses his Holy Prophet in these two verses:

«إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا * لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيَتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا * وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا»

“Lo! We have given thee (O Muhammad) a signal victory. That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path. And that Allah may help thee with strong help.” (Fath: 1-3)

The "Lam" in the word "Liyaghfira" can only be Lam Qasam (Qurtubī, 1985, v.16, p.262, Tha'labī, 1418, v.5, p.249) or it is Lam Ta'līl, and because Lam Qasam does not dismantle and appoint its I'rāb (Qurtubī, 1985, p.262) and such a use is unprecedented among Arabs, therefore, it is Lam Ta'līl (Tha'labī, 1418, v.5, p.249). In this case, it can be said that conquest is the cause of forgiveness and forgiveness is the end and goal of conquest (Ghasimī, 1418, v.8, p.484) or conquest is the cause of accumulation of forgiveness, all blessings, guidance and victory and help (Fakhr Rāzī, 1420, v.28, p.66).

Critique: It is not reasonable that conquest is a reason for the forgiveness of sins or the accumulation of the blessings that lead to forgiveness; it means the completion of blessings, guidance and victory and help.

Fourth view: Since it has been proved that the Lam in the word Liyaghfira is for reasoning and it is not reasonable that conquest causes the forgiveness of sin, it is not correct to use the word "Dhanb" meaning "sin" and consider "Maghfirah" (i.e. forgiveness) meaning leaving the torment in the face of opposition to the commands of God, but the literal meaning of the word "Dhanb" is an action that has bad and sinister effects and consequences, and the literal meaning of Maghfirah is to hide something and cover it. Considering the fact that the revolt of the Messenger of God (PBUH) against infidelity and idolatry was before his emigration and his wars with the polytheists and killing them were after his emigration, and this had socially dangerous consequences for him, and confirms such a choice. For the Messenger of God (PBUH), the uprising and propagation of religion was an example of "Dhanb", because the infidels of the Quraysh never forgave him as long as they were in power and did take revenge on their grudges.

It was here that God Almighty with the conquest of Mecca - or Ḥudaybiyyah, which also led to the conquest of Mecca - took away the power of the Quraysh from them, and as a result covered "Dhanb" and bad consequences of the actions of the Messenger of God (PBUH) that exist just from the perspective of polytheists. God forgave the Prophet and protected him against the infidels of the Quraysh. The use of the word "Dhanb" in the Qur'an in this sense is not unprecedented, because the Almighty God, after narrating the killing of a Coptic person by Prophet Moses (PBUH), says from the language of that Prophet:

«وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ»

“And they have a crime against me, so I fear that they will kill me.” (Shu'arā': 14), (Tabataba'i, 1417, v.18, p.254; Sadeghi, 1986, v.7, p.323).

If we know the meaning of the two words "Istighfār" and "Dhanb" as stated, the semantic problem of all five verses mentioned will be compatible with the dignity and Sabab e Nuzūl of the five verses under discussion; because all these verses have been revealed about the unfortunate social consequences of the uprising and propaganda of the Holy Prophet (PBUH) and can be interpreted and justified in this structure.

2-2. The second group: attributing misguidance to the Prophet, The meaning of the Wizr

The word "Wizr" is generally used to refer to spiritual burdens, such as the effects of sin (Taleghani, 1983, v.4, p.155), for this reason, some commentators consider the word "Wizr" in the verse: «وَوَضَعْنَا عَنْكَ وِزْرَكَ» as the reason for the non-infallibility and sinfulness of the Prophet of God in the time of ignorance (Farrā, nd, v.3, p.275; Qashīrī, nd, v.3, p.743; Baghdādī, 1415, v.4, p.441; Qurṭubī, 1985, v.21, p.105; Ṭabarī, 1412, v.30, p.150; Balkhī, 1423, v.4, p. 742; Abu Ubaydah, 2002, v.2, p.303), this commentary is quoted from Hassan, Mujāhid, Qatādah and Zahāk (Baghawī, 1420, v.5, p.274; Ibn Jawzī, 1422, v.4, p.460) and has been attributed to the Republic (Ibn Jawzī, 1416, v.2, p.492).

This commentary has been criticized from several points of view and for several reasons, which we will quote:

First, although the meaning of the word "Wizr" is spiritual heaviness, but spiritual heaviness is not limited to the effects of sin, but any heaviness can be,

including the grief of the Messenger of God from changing the tradition of Abraham or the sins of the Ummah or the death of Abu Ṭālib and Khadijah or the state of fear that he had in the first meeting with Gabriel, or the severity of the persecutions of the polytheists, or the weight of wonder at how he fulfilled the thanksgiving of his Lord (Fakhr Rāzī, 1420, v.32, p.207-208).

Secondly, the context of the verses of this surah does not convey the meaning of being a sinner, but brings to mind the heavy meaning of prophecy and its difficulties. The Almighty God, by giving him Sharḥ Ṣadr and increasing his capacity and showing the progress of Islam, made easy for him the hardships and burdens of the prophecy and mission that weighed on him and worried him (Tabataba'i, 1417, v.20, p.315). This meaning, in addition to the symmetry of context, is also documented in the narrations of the Ahl al-Bayt (AS) and history (Tayyeb, 1999, v.14, p.153);

Thirdly, in verses 25 and 26 of Surah Ṭāhā, it is stated:

«قَالَ رَبِّ اشْرَحْ لِي صَدْرِي * وَبَسِّرْ لِي أَمْرِي».

“(Moses) said: My Lord! relieve my mind. And ease my task for me.”

It is clear that in this verse, the result of Sharḥ Ṣadr of Musa is the ease of his work, which is his prophecy (Qarashī, 1998, v.12, p.273). Therefore, God Almighty in this verse means "Wizr" the same problems and difficulties of prophecy and invitation to monotheism, which with the Sharḥ Ṣadr of the Prophet, the heavy burden has been removed from him (Makarem Shirazi, 1995, v.12, p.274; 1426, p.9; Fakhr Rāzī, 1420, v.32, p.207).

Fourthly, if the intended meaning was the forgiveness of sins, then this

phrase should be used: "و غفرنا عنك وزرك". And this would take precedence over Sharḥ Ṣadr, because Sharḥ Ṣadr is not possible, except after the disappearance of sins and it is reasonable that Taḥlīyah is after Takhlīyah (Sadeghi, 1986, p.30).

2-2-1. The meaning of Ḍāllah for the Messenger of God

In the Holy Qur'an, the Almighty God addresses His Holy Prophet (PBUH) and says:

«وَوَجَدَكَ ضَالًّا فَهَدَىٰ»

“Did He not find thee wandering and direct (thee)?” (Duhā: 7)

In expressing this verse and the meaning of the word "Ḍāllah" in it, various aspects are mentioned that we will examine.

First: The most famous aspect in the interpretation of this verse is the "getting lost" of the Prophet (PBUH) in the valleys of Mecca (Shukānī, 1414, v.5, p.558) either with Halima or on the way to Sham (Andalusia, 1420, v.10, p.497) While the word "Ḍāllah" in this verse is used against guidance and is not appropriate with the meaning of getting lost.

Second: When an Arab sees a tree alone in the desert, he calls it "Ḍāllah" and finds a way with it. On this basis, God Almighty has likened his prophet to a tree of guidance through which people have been guided (Qurṭubī, 1985, v.21, p. 98-99; Tha'labī, 1418, v.5, p.602). Some narrations have been narrated in various Shiite and Sunni sources and in different ways from the Messenger of God (PBUH), Amir al-Mu'minin Ali (AS) and other Imams (AS): «الحكمة ضالة المؤمن»

المؤمن»

(Kulaynī, 1986, v.8, p.167; Majlisī, 1404, v.2, p.97 and 99, 105; Tūsī, 1414, p.625; Ḥarrānī, 1404, p.201 and 392;

Ehsaei, 1405, v.4, p.81 and Seyyed Razī, 1414, p.419).

Critique: This beautiful interpretation is applicable to the situation of the Arab society at the time of the Prophet (PBUH), but its only evidence is the use of the Arabs and a Mursal narration.

Third: The word "Ḍilāl" means to love. This meaning has been used in Arabic poetry (Shukānī, 1414, v.5, p.558) and the Holy Qur'an with this meaning. In the Holy Qur'an, the Almighty God has quoted the words of Yusuf's brothers to their father:

«إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ»

“(Those around him) said: By Allah, lo! thou art in thine old aberration.” (Yūsuf: 95)

That is, you are in your past love (Salmi, 1990, p.219). The same meaning has been narrated from Imam Ṣādiq (AS) that the Almighty God said to His Holy Prophet:

«كنت ضالاً عن محبي لك في الأزل فمنتت عليك بمعرفتي»

This narration of Imam Ṣādiq (AS) has also been quoted in the interpretation of Rūh al-Ma'ānī (Ālūsī, 1415, v.15, p.382).

Critique: First; Such a meaning is not mentioned for the word "Ḍilāl" in dictionaries, secondly; The meaning of the verse that has been quoted as a witness and the meaning of the word "Ḍilāl" in it, has been said something else in most interpretations, so the testimony to this verse is a defect and thirdly; It is not mentioned in any of the first-hand Shiite and Sunni sources that this narration has been quoted from Imam Ṣādiq (AS), and it is not clear from which source and with what document Salmi narrated this narration, so he cannot be relied on and trusted.

Fourth: Some have said in the interpretation of this verse that the

Prophet (PBUH) had the religion of his people for forty years (Ṭabarī, 1412, v.30, p.149). This view has been attributed to Kalbī, Sadī (Qurtūbī, 1985, v.21, p. 98-99; Tha'labī, 1422, v.10, p.226; Fakhr Rāzī, 1420, v.31, p.197) and Mujāhid (Fakhr Rāzī, 1420, v.31, p.197). Of course, it can be interpreted in two ways:

A) It means that the Holy Prophet (PBUH) had their religion and was an infidel (Zamakhsharī, 1407, v.4, p.768) that the Qur'an rejects this view and says:

«ما ضَلَّ صَاحِبِكُمْ وَمَا غَوَى»

"Your comrade erreth not, nor is deceived." (Najm: 2).

B) Prophet Muhammad (PBUH) was not a polytheist or a sinner, but like his own people, he was deprived of knowledge and mixed with them (Zamakhsharī, 1407, v.4, p.768; Shukānī, 1414, v.5, p.558) and like them he was unaware (Shukānī, 1414, v.5, p.558; Zuhaylī, 1418, v.30, p.286).

All three meanings have evidence from the Qur'an; that is, there is evidence from the Arabic word and the Qur'an according to which the word "Dilāl" can be considered mixed and identical, and there is a Qur'anic evidence for the use of this word meaning "unaware" that the Prophet, in the absence of knowledge, was the same with the other people in his community as we quote:

First; Among the Arabs, water mixed with milk is called "the water mixed with the milk."

Secondly; The Almighty God quotes from the polytheists in the Qur'an:

«أَإِذَا ضَلَلْنَا فِي الْأَرْضِ»

"And they say: When we are lost in the earth, how can we then be re-

created?" (Sajdah: 10) (Qurtūbī, 1985, v.21, p.99).

Thirdly; in describing God Almighty, he says:

«لَا يَضِلُّ رَبِّي وَلَا يَنْسَى»

"My Lord neither erreth nor forgetteth."

Fourth; the negligence of the Holy Prophet (PBUH) before being raised as a prophet is explicitly stated in the Qur'an:

«وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ»

"though aforetime thou wast of the heedless." (Yūsuf: 3)

Fifth; in two verses of the Holy Qur'an, it is explicitly stated that the Messenger of God (PBUH) was deprived of knowledge like his people before he was raised as a prophet:

1- «مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ» [شورى: ٥٢]

"Thou knewest not what the Scripture was, nor what the Faith." (Shawrā: 52)

2- «وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخِطُّهُ»

"And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand." ('Ankabūt: 48)

The negligence and lack of knowledge is in the same direction and there is no fundamental difference, therefore, it can be said that the meaning of God Almighty from this verse is that before Bi'thah the Prophet of God (PBUH) was the same as the people of his community in negligence and lack of divine knowledge, and then the Almighty God saved him from neglect and guided him with divine knowledge. This view, which has both Qur'anic reasons and evidence from the Arabic and historical languages, can be the meaning of the verse, and according to the six analogies and evidence

mentioned for it, it is the strongest meaning for the verse in question.

CONCLUSION

According to the study conducted in the seven verses which have been argued to prove the non-infallibility of the Holy Prophet (PBUH), it becomes clear that none of them even mentions his sinfulness, but they are contrary to the above-mentioned claim based on the above-mentioned evidences, proofs and reasons. Because God Almighty says in these seven verses that God guided his servant who, like his people, was in neglect and ignorant of the divine sciences, and since then, the Great Prophet (PBUH) has been so fearless against the infidels and the enemies, and he performed jihad in the way of the Almighty God, so that the consequences of his trying might harm him, and the Almighty God, by making the Holy Prophet and the Muslims victorious, eliminated these consequences and heavy burden and hardships.

Therefore, it is not possible to deduce from the verses of the Holy Qur'an that the Messenger of God (PBUH) was a sinner, while many verses show the infallibility of that Prophet and can be a proof and analogy for the ruling of reason on the infallibility of all Prophets, especially Prophet Muhammad (PBUH), which requires another opportunity to be examined..

References:

The Holy Quran.

Ibn Jazī, Muhammad ibn Ahmad Gharnātī (1416 AH), *Al-Tashīl li-'Ulūm al-Tanzīl*, Beirut: Dar Al-Arqam Ibn Abi Al-Arqam Company.

Ibn Jawzī, Abdul Rahman Ibn Ali (1422 AH), *Zād al-Masīr fī 'Ilm al-Tafsīr*, Beirut: Dar Al-Kitāb Al-Arabi.

Ibn Khaldun, Abdul Rahman bin Muhammad (1425 AH), *Lubāb al-Muhassal fī 'Usūl al-Dīn*, Beirut: Dar Al-Kutub Al-'Ilmīyah.

Abu 'Ubaydah, Muammar ibn Muthannā Khārī (1381 AH), *Majāz al-Qur'an*, Cairo: Al-Khānjī Library.

Abi 'Uzba, Hassan bin Abdul Muhsin (1416 AH), *Al-Rawdat al-Bahīyah fīmā bayn al-'Ashā'ira wal-Mātirīdīyah*, Beirut: Sabīl al-'Irshād.

'Ihsā'ī, Muhammad ibn Ali ibn Abi Jumhūr (1405 AH), *Awālī al-Li'ālī*, Qom: Sayed al-Shuhada Publications.

'Ihsā'ī, Muhammad ibn Ali ibn Abi Jumhūr (1414 AH), *Zād al-Musāfirīn fī 'Usūl al-Dīn*, Research: Ahmad Al-Kunānī, Beirut: Mu'assisat 'Umm Al-Qurā li 'Ihyā' al-Turāth.

Andalusī, Abu Hayyān Muhammad ibn Yusuf (1420 AH), *Al-Bahr al-Muhīt fī al-Tafsīr*, Beirut: Dar al-Fikr.

Ālūsī, Sayed Mahmoud (1415 AH), *Rūh al-Ma'ānī fī Tafsīr al-Qur'an al-'Azīm*, Beirut: Dar al-Kutub al-'Ilmīya.

Amadī, Saif al-Din (1423 AH), *Abkār al-Afkār fī 'Usūl al-Dīn*, Cairo: Dar al-Kutub.

Baghdadi Ali ibn Muhammad (1415 AH), *Lubāb Al-Ta'wīl fī Ma'ānī Al-Tanzīl*, Beirut: Dār Al-Kutub Al-'Ilmīyah.

Baghwī Husayn ibn Mas'ud (1420 AH), *Ma'ālim Al-Tanzīl fī Tafsīr Al-Qur'ān*, Beirut: Dār Ihyā' al-Turāth al-'Arabī.

Balkhī, Muqātil Ibn Sulayman (1423 AH), *Tafsīr*, Beirut: Dār Ihyā' al-Turāth al-'Arabī.

Banī Husseini, Seyed Sadegh (1993), *Religions and Schools of the World*, Qom: Mo'allif.

Bayḍawī Abdullah (1418 AH), *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, Beirut: Dar Ihyā' al-Turāth al-'Arabī

Panī Patī, Sanā' Allah (1999), *Mā lā Budda Minh (in Hanafi jurisprudence)*, Zahedan: Seddiqi.

Pirmoradi, Mohammad Javad (2006), "The infallibility of the Messenger of God (PBUH) in the Holy Qur'an," *Mesbah*, No. 67.

Tahānawī, Muhammad Ali (1996), *Kashāf Istilāhāt al-'Ulūm wal-Funūn*, Beirut: Maktaba Lubnān al-Nāshirūn.

Th'ālabī, 'Abdurrahmān Muhammad (1418 AH), *Jawāhir al-Hisān fī Tafsīr al-Qur'an*. Muhammad Ali Mu'awwad & Shaikh 'Adel Ahmad 'Abdulmawjūd. Beirut: Dar 'Ihya' al-Turāth al-Arabī.

Tha'labī, Ahmad ibn Ibrahim (1422 AH), *Al-Kashf wal-Bayān 'an Tafsīr al-Qur'an*, Research: Ibn 'Ashūr. Beirut: Dar 'Ihyā' al-Turāth.

Ibn Shu'bah Ḥarrānī, Hassan Ibn Ali (1404 AH). *Tuḥaf al-'Uqūl*. Research: Ali Akbar Ghaffari, Qom: Teachers Association.

Khani, Mohammad (2009), "Comparative study of the realm of infallibility of the Prophet of Islam (PBUH): from the perspective of Ash'arites, Mu'tazilites and Imamiya 1," *Islamic Theology*, No. 69.

Khani, Mohammad (2009), "Comparative study of the realm of infallibility of the Prophet of Islam (PBUH): from the perspective of Ash'arites, Mu'tazilites and Imamiya 1," *Islamic Theology*, No. 71.

Khatīb, Abdul Karim (1967), *Al-Tafsīr al-Qur'anī lil-Qur'an*, Cairo: Dar al-Fikr al-Arabi.

Darwazah (2004), *Al-Tafsīr al-Hadīth*, Cairo: Dar Al-'Ihyā' Al-Kutub al-'Arabīyah.

Dehlawī, Kefāyatullah (1999), *Ta'līm al-Islam*, Zahedan: Seddighi.

Zuḥaylī, Wahba Ibn Mustafa (1418 AH), *Al-Tafsīr al-Munīr fī al-'Aqīdah wal-Sharī'a wal-Manhaj*, Beirut: Dar al-Fikr.

Zamakhsharī, Mahmoud ibn 'Umar (1407 AH), *Al-Kashshāf 'an Haqā'iq Ghawāmīd Al-Tanzīl*, Beirut: Dar Al-Kutub Al-'Arabī.

Sajadi, Seyed Jafar (1994), *Culture of Islamic Knowledge*, Tehran: University of Tehran Press.

Sulamī, Muhammad ibn Husayn (1990), *Haqā'iq al-Tafsīr*, Tehran: University Publishing Center.

Sayed Razī, Muhammad ibn Husayn (1414 AH), *Nahj al-Balāghah*, Qom: Nahj al-Balāghah Institute.

Shāzī, Sayed Qutb, Ibrahim (1412 AH), *Fī Zilāl Al-Qur'an*, Beirut: Dar Al-Shorūq.

Shāfi'ī, Muhammad (1425 AH), *Al-Musāmirat Sharh al-Musāyirah fī al-'Aqā'id al-Munjīyah fī al-Ākhirah*, Beirut: Al-'Asrīyah Library.

Shawkāni, Muhammad ibn Ali (1414 AH), *Fath al-Qadir*. Damascus, Beirut: Dar Ibn Kathīr, Dar Al-Kalim Al-Tayyib.

Sadeghi Tehrani, Mohammad (1986), *Al-Furqān fī al-Tafsīr al-Qurān*, Qom: Islamic Culture Publications.

Taleghani, Seyed Mahmoud (1983), *A Ray from the Qur'an*, Tehran: Sherkat-e Sahami Company.

Tabataba'i, Mohammad Hussein (1417 AH), *AL-Mīzān fī tafsīr al-Qur'an*, Translated into Persian by Mohammad Baqir Mahmoudi, Qom: Teachers Association Publications.

Ṭabarī Muhammad ibn Jarīr (1412 AH), *Jāmi' al-Bayān 'an Ta'wīl 'aya al-Qur'an*, Beirut: Dar Al-Marifah.

Tūsī, Nasīr al-Din Muhammad ibn Hassan (1993), *Kashf al-Murār fī*

Sharh Tajrī 'T'iqād, Qom: Shakoori Publications.

Tūsī, Muhammad ibn Hassan (2008), *Al-Mabsūt fi al-Fiqh al-Imāmah*, Tehran: Al-Maktaba al-Murtazawī.

Tūsī, Muhammad ibn Hassan (1414 AH), *Al-Amālī*, Qom: Dar al-Thaqafa Publications.

Tayyib, Seyyed Abdul Hussein (1973), *Kalim al-Tayyib in the Interpretation of Islamic Beliefs*, Tehran: Haj Mohammad Hossein Kooshanpour Islamic Culture Foundation.

Tayyib, Seyyed Abdul Hussein (1999), *Atyab al-Bayān fī Tafsīr al-Qur'an*, Tehran: Islam Publications.

Abdul Haq, Mawlawī (1989), *Principles of Sunni and Jama'at Beliefs* According to the School of Abu Mansour Mātirīdī, Mahabad: Sayyedian.

Fadīl Sīwarī, Miqdād ibn Abdullah (1422 AH), *Al-Lawām al-Ilāhīyah fī al-Mabāhith al-Kalāmīyah*, Qom: Islamic Propagation Office.

Fakhr al-Dīn Rāzī, Muhammad ibn 'Umar (1420 AH), *Mafātīh al-Ghayb*, 3rd ed, Beirut: Dar 'Ihyā' al-Turāth al-'Arabī.

Fakhr al-Dīn Rāzī, Muhammad ibn 'Umar (1411 AH), *Al-Muhassal*, Oman: Dar al-Rāzī.

Farrā', Abu Zakarīā Yahya bin Ziad (nd), *Maānī Al-Qur'an*, Egypt: Dar al-Misrīyah li-Ta'īf wal-Tarjamah.

Qāsīmī, Muhammad Jamal al-Din (1418 AH), *Mahāsīn al-Ta'wīl*, Beirut: Dar Al-Kutub Al-'Ilmīyah.

Qarashī, Sayed Aliakbar (1998), *Tafsīr Ahsan al-Hadith*, Tehran: Bethat Foundation.

Qurtūbī, Muhammad bin Ahmad (1985), *Al-Jāmi' li Ahkām al-Qur'an*. Tehran: Naser Khosrow. 1st ed.

Qushayri 'Abdul Karim Ibn Hawāzan (nd), *Laṭā'if al-Ishārāt*, Cairo: Al-Haya't al-Miṣriya al-Āmat lil kitab.

Kulaynī, Muhammad ibn Ya'qūb (1986), *Al-Kāfī*, Tehran: Dar al-Kutub Islāmīyah.

Majlisī, Mohammad Bāqir (1404 AH), *Bihār al-Anwār*, Beirut: Dar al-Wafā' Institute.

Marāghī, Ahmad ibn Mustafa (nd), *Tafsīr al-Marāghī*, Beirut: Dar 'Ihyā' al-Turāth Al-Arabi.

Makarem Shirazi, Nasser (1995), *The Commentary of Nemouneh*, Tehran: Islamic Books House.

Meybudī, Ahmad Ibn Abi Sa'd (1992), *Kashf al-Asrār wa 'Uddat al-Abrār*, Tehran: Amir Kabir Publications.

Nourani, Mustafa (1996), *A Study of Beliefs and Religions*, Qom: The Central Office of the Ahl al-Bayt (AS) School.

Nawawī, Muhammad ibn Umar Jāwī (1417 AH), *Marāh al-Labīd li-Kashf Ma'na al-Qur'an al-Majīd*, Beirut: Dar Al-Kutub Al-'Ilmīyah.

Nayshābūrī, Mahmud ibn Abul Hassan (1415 AH), *ījāz al-Bayān 'an Ma'ān al-Bayān*, Beirut: Dar Al-Gharb Al-Islami.

