



Investigating the Mutashābihat of the phrase "فأنساه الشيطان ذكر ربه"

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Abstract

In examining the phrase "فأنساه الشيطان ذكر ربه" as one of the Mutashābihat (i.e. allegorical phrases) of the Holy Qur'an, there are two views that one related the oblivion to the remembrance of God and attributed it to the Prophet Yūsuf (pbuh) and knows its reason as Satan's influence on the Prophet; and another, attributes oblivion to the king's butler who forgot the Yūsuf completely. After examining the Muḥkamat (i.e. decisive), which indicates that Satan had no way to have an influence on him. On the other hand, the evidences in the Muḥkamat of the Prophet Yūsuf (pbuh) also showed that he was one of the sincere and benefactor Prophets (pbuh), and possessed a divine commandment and knowledge that caused his infallibility. In the end it was proved that the reason for the prolongation of the prison of the Prophet Yūsuf that has come in the style of the verse was not his sin or error, but it was a divine tradition for testing the people.

Keywords: Isra'iliyyat; Proof, Dhikr; God, Infallibility; Sincere; Oblivion

Introduction

One of the main topics of the Qur'anic sciences is Muḥkam and Mutashābih verses. Of course, if we consider Ihkam to be firm and not to lead to defects, all the verses of the Qur'an are Muḥkam, for it says: " a Book, with verses basic or fundamental " (Hūd / 1); and if Mutashābih means the similarities of the verses from the perspective of Right, Truth, Rhetoric and ... All the verses are Mutashābih, for He said: " Allah has revealed(from time to time)the most beautiful Message in the form of a Book, consistent with itself" (Zumar / 23) But according to the seventh verse of the surah Āl 'Imrān, the verses of the Qur'an are divided into two main categories of Muḥkam and Mutashābih, so Muḥkam and Mutashābih should be different from what we said. Commentators have disagreed on the explanation of Muḥkam and Mutashābih and how the Mutashābih verses are examined through the Muḥkam verses¹. The commonality of the views is that the Mutashābih verses are against the Muḥkam verses and so called, Mutashābih is a word that has some kind of ambiguity; in other words, those verses that do not imply

¹ Due to the high volume of different theories around *Muḥkam and Mutashābih* we avoid mentioning each one.

clearly on meanings, so a variety of ways exist in them. And the verses that have a clear imply on the meaning, are called Muḥkam verses. According to Suyūṭī, the number of Mutashābih verses in the Qur'an is 500, though others consider them more or less. For example, Judge 'Abd al-Jabbar considered the number of Mutashābih verses as 875, and Ayatollah Ma'refat in *Al-Tamhid fi al-'Ulum al-Quran* counted the number of Mutashābih verses to be about 200. These Mutashābih verses can be categorized into several general headings, one of which is the Mutashābih verses about the Life of Holy Prophets. However, it is to be said in the Qur'an's quote about the lives of the Prophets, there are some verses that have no clear imply on the meaning and there are various aspects of meaning for them, only one of whom may be true. If so, understanding the correct meaning is important in two ways: one is to know the details of the subject, which certainly contains specific divine messages, and the other to safeguard the holy presence of the Prophets, as some meanings may be an insult to the Prophets' personality and be in conflict with the Muḥkamat of their personality.

In this article we consider one of the Mutashābih verses about the story of Prophet Yūsuf (PBUH). In Surah Yūsuf said:

" And of the two, to that one whom he considered about to be saved, he said: " Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years."

(Yūsuf / 42) the Mutashābih we mean in this holy verse is the phrase:

"فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ", although the phrase "اذكرني عند ربك" and even the word "ظن: /zan/: suspicion" have been the subject of discussion by researchers, but here they are out of our discussion².

There are two views on the phrase "فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ": One is to return the pronouns "هاء" (/Ha/: his) to Yūsuf and "رب" (/Rab/) is defined as God, so that the verse means Satan made Yūsuf forget the remembrance of God. The second view is that the pronoun has been returned to the butler, and the meaning of the Lord of butler is the king of Egypt, which means that Satan made the butler forget Yūsuf's remembrance by the side of the king. Some commentators like Allameh Tabataba'i have accepted the first possibility, some like Fakhr Rāzī accepted the second possibility, and some like Ibn Ashur have accepted both possibilities. Some, like Tabarsi and Makarem, have mentioned both views and remained silent or at least not explicitly stated their position.

The first possibility is rejected for a number of strong reasons, such as the conflict with the infallibility of the Prophets, the sincerity of Yūsuf (as), the style of the verse, and so on. Although many commentators have adopted the first possibility, and in view of its association with the phrase "اذكرني عند ربك", they have considered these cases to be the abandoning the better of the Prophet, but many commentators have rejected the first and accepted the latter. The author of *Majma'* after mentioning both possibilities has been silent and has mentioned some narratives in supporting the first possibility³. Allameh Tabataba'i, however, noted that these commentators sometimes attributed their claim to the narrations, saying: "This possibility opposes the text of the Book. Because, regardless of the encomium that God has given the Prophet in this surah, He has made it clear that he was one of the sincere. He has also made it clear that the sincere are those whom Satan has no way with. In addition, the statement " وقال "الذي نجا منهما وادكر بعد امة الخ" is itself a clear illustration that the forgetful person was butler, not Yūsuf. (Tabataba'i, *Al-Mizan*, vol. 21, p. 289).

Ayatollah Makarem, without referring to the Prophet's sincerity, and with reference to the preceding and the following circumstances, first accepted the second possibility, saying: "It seems that the pronoun returns to the butler." (Makarem, *Tafsir Nemooneh*, v. 9, P. 414) In the following, however, we

² Needless to say, we have to scrutinize the phrase "اذكرني عند ربك".

³ Tabrisi, *Majma' al-Bayan*, v. 5, p. 359.

have some objections to the phrase "فليث في السجن" which we deal with in the text. Ibn Ashur, however, after mentioning both viewpoints, assumed the existence of both meanings possible and said: "Both possibilities may be true, however this is one of the innovations of the holy Quran." (Ibn Ashur, al-Taḥrīr and al-Tanwir, v. 12, p. 67).

Then, after examining the Mufradat of the phrase in question, we explore both narratives by explaining the scientific foundations related to the encounter with the Mutashābihat of the great Prophets' life and, in the meantime, confirm the reasons for the rejection of the first narrative regarding the oblivion of Yūsuf and prove the oblivion of the butler.

1. Examining the Mufradat

The root of "أنسى" is "نسى" and "نسيان" in the word means to be ignorant of something and forgetfulness, whether due to poor memory or due to intentional or inadvertent neglect. The author of Maqayes Al-Loghah said about it:

"Nūn and Sīn and Yā have two main meanings. First forgetting something and second, abandoning something." (Ibn Fares, Maqayes Al-Loghah, vol. 5, p. 421)

Raghib has also said under this article:

"Nisyān means forgetting what man had memorized, whether for the weakness of the soul and the heart, whether ignorantly or deliberately; namely removing something from the heart and soul of human."

(Raghib, Al-Mufradat, p. 634)؛ either we define oblivion as ignorance or as abandoning something, in this holy verse, its cause and agent is Satan, So here it is an evil act.

The literal meaning of "Dhikr" is remembering and then saying; unlike forgetting. Ibn Fares said: "I remembered it, I forgot the opposite. Then the meaning of remembrance was revealed to him"

(Ibn Fares, Maqayes al-Loghah, vol. 2, p. 358) Raghib also said:

"The remembrance is in two types: by heart and by word, each of which is two type again. Remembering after the oblivion and remembering without any oblivion but the continuity of keeping something in mind." (Raghib, al-Mufradat, p. 237) Thus, "Dhikr" means remembering and saying, whether after forgetting or there is no oblivion at all. This word is repeated twice in the verse in question, the first of which is undoubtedly Yūsuf's petition, which states:

"اذكرني عند ربك: remember me when you see your lord."

Now the argument is about the sense which is mentioned for the repeating of the word "Dhikr", if the first meaning is assumed, the oblivion of butler will be proved and if it means the remembrance of God, the oblivion of Yūsuf will be proved.

"Rabb: God" has different meanings, here it means the owner; as Ibn Fares has said:

"So Rabb is the owner, the creator and the possessor."

(Ibn Fares, Maqayes al-Loghah, vol. 2, p. 381)

Raghib has used the same phrase and said:

"And the owner of the house and the horse are called the Rabb of house and the word of God is in this regard that says: remember me in the presence of your Lord but Satan made him forget God."

(Raghib, al-Mufradat, p. 245) It is obvious that Yūsuf means the king when he says Lord that was the owner of the prison, as Fakhr Rāzī said: "اذكرنى عند ربك أى عند الملك"

(Fakhr Rāzī, Tafsir Kabir, vol. 18, p. 461)

Ibn Ashur also believes that: "Remind me in the presence of your Lord who was the king of Egypt." (Ibn Ashur, al-Tahrir and al-Tanwir, vol. 12, p. 67) But if we assume the evil oblivion in the phrase for Yūsuf, the meaning of Rabb in the phrase "فأنساه الشيطان ذكر ربه" will be different from the first meaning and it means God.

2. The Method of Examining the Mutashābih Aspects of the Prophet's Sīra

Researchers have many methods to identify the Mutashābih aspects of the Prophet's life, belief verses, and more. The people of hadith have tried to interpret the Mutashābih aspects with the narratives or ignore them if they found no narrative for them; but the followers of the interpretive school of Qur'an to Qur'an have defined the Mutashābih with Muḥkam and other Mutashābih verses. Babayee believes that the commentator who follows the hadith would not even "attempt to reach the Muḥkam verses in the light of which he would interpret the Mutashābih verse, and would, as soon as he believes the verse is Mutashābih, he will say easily: we let the Infallible Imams interpret the consciousness and understanding of its contents (Babayee, Methodology of Interpretation of the Qur'an, p. 354) On the other hand, there are commentators who attempt to interpret the Mutashābih verses using the Muḥkam verses of which Allameh Tabataba'i excels. In dealing with the Mutashābih verses, this group has investigated Muḥkam verses, not even addressing news and narratives.

If one of the principles of the followers of interpretation of Qur'an by Qur'an is the Hadith Muḥkamāt, this can be said to precede the interpretation of the Qur'an by tradition, since the interpretation of Qur'an by Qur'an is based on six religious Muḥkamāt, including reason (the axioms), Qur'anic Muḥkamāt, Hadith Muḥkamāt, definitive literature, empirical-historical Muḥkamāt, and authentic literature that also benefits the tradition. This means that the method of interpreting the Qur'an by Qur'an will also use hadith; but it knows the priority of understanding the verses in the verses themselves, not the hadith. So first we have to go to the Qur'an and we do not go to hadith until we have interpreted the Qur'an by Qur'an itself. Allameh Tabataba'i considers the understanding and description of Mutashābihāt through Muḥkamāt as follows: "This book contains Muḥkam verses and Mutashābih verses, which the return of the second part is to the first part, and by which the verses are defined and explained. (Tabataba'i, al-Mizan, vol. 5, p. 35) So, in examining the Mutashābihāt of the Prophet's life, we must first turn to the Muḥkamāt of their life.

The Muḥkamāt of the Prophets life can be divided into two categories: general and special Muḥkamāt. General Muḥkamāt are those judgments about the personality of the divine Prophets obtained from the verses of the Qur'an. These Muḥkamāt depict the attributes of all the noble Prophets and ultimately introduce them innocent and free from error and adherence to Satan, and since there is no conflict in the verses of the Qur'an, so in examining the verses related to the life of all Prophets, Their infallibility is considered. The following is a review of the verses concerning the general Muḥkamāt of Prophet's life.

The special Muḥkamāt, however, are verdicts on every particular Prophet which are especially mentioned in the Qur'an, such as the verse that God introduced the creation and training of Prophet Moses (peace and blessings be upon him) for Himself and said: "And I have prepared thee for Myself (for service)" (Tā Hā / 41) and this is special to him. Most of the general Muḥkamāt in the Qur'an relate to Khatam Al-Anbiyā', Prophet Muhammad peace be upon him. Special Muḥkamāt are themselves divided into two categories; one being the personality of the Prophet throughout the Qur'an and the other, the Muḥkamāt that come in the manner of the verses that help us understand Mutashābihāt. The sum of these

Muḥkamat provides information that examines the Mutashābihat of that noble Prophet's life. Here are some examples of these types of Muḥkamat.

3. The General Muḥkamat of the Prophets (Peace Be Upon Them)

As we said, the general Muḥkamat give us a general understanding of all the attributes of all the divine Prophets, in that they share a characteristic, and there is no difference between them in this regard, as He said, "We make no distinction (they say) between one and another of His messengers" (Baqarah / 285) Of course, it should be noted that this difference is in the general characteristics of the Prophets and some of them may have some virtue to others, as stated in Surah Isrā': "We made some prophets to excel others" (Isrā' / 55) But this virtue is in a certain rank and can be combined with the general characteristics of the Prophets such as infallibility and their sharing in these attributes. Here are some examples of Prophet's general Muḥkamat:

1. Prophets are chosen by God, so He said:

"Allah chooses messengers from angels and from men, for Allah is He Who hears and sees (all things)" (Hajj / 75)

And also said:

"Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people" (Al-Imran / 33)

No doubt Prophets have certain attributes that have made them a divine choice. Otherwise their selection will be without reason. This is the same thing as "being smooth" and "being pure" at the root of "اصطفى: /Estafa/ i.e. chose".

2. The purity of the Prophets has made them sincere and made them pure servants of God. Satan has also sworn in the presence of the Lord, saying:

"(Iblis) said:" Then, by Thy Power, I will lead them all astray (82)

Except Thy Servants amongst them, sincere and purified (by Thy Grace).⁴
(Sād / 82-83)

So the devil has no way to influence the divine Prophets who are sincere, and this shows the infallibility of those noble Prophets. Even if there is no sign of the Prophets' sincerity in the Qur'an, we still consider them sincere according to the above verse, for rationally God's chosen one must have the highest attributes in order to be chosen, and it is not possible that the Prophet was not sincere, and the others - who were not chosen - were sincere and immune from Satan's seduction.

3. The Prophets have been guided by God and other people guided by the Prophets. God says: " Those were the (prophets) who received Allah's guidance." (Surah Al- An'ām / 90)" The two guidance are obviously different, because if there was no difference, other people would have been under the direct guidance of God. In the following of this verse, He has ordered to obey the same divine guidance and said, "فِيهِدَاهُمْ أَقْتَدَهُ"

That He has guided the Prophets Himself and commanded the people to obey them and obey their commandments requires that the Prophets be free from any error or wrong, otherwise it is unlikely that

⁴ The same phrases have come in verses 39 and 40 of Surat al-Hijr.

the all wise Lord would order to obey someone who may be had an error and call it guidance. Therefore, it is this wisdom and science that demands that the Prophets' words, actions, and interpretations be far from sin and mistake.

4. In the Surah An'ām, several successive verses have mentioned some characteristics for Prophets, including Mohsen, Saleh, and Virtuous over others, Selected and Guided by God, and He has praised them with phrases such as "كُلًّا هَدِينَا": all we guide", "كذلك نجزي المحسنين": in such a way we reward the benefactors", "كُلٌّ مِنَ الصَّالِحِينَ": All of them are virtuous", "وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ": and all of them are superior to the people of the world", "وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ": I chose them and guide them to the straight path" (An'ām / 84-87) Two traits of election and guidance mentioned in the last verse has been mentioned in Surah Maryam with a shift of companionship, and said:

"Those were some of the prophets on whom Allah did bestow His Grace, of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose."

(Surah Maryam / 58) It may be said that the virtue which has been mentioned for the Prophets to the 'worlds' is their faith; in other words, all believers are virtuous over other people and that is their faith. In response we say that faith alone does not make one to be immune from sin, as the devil may infiltrate the believers and lead them astray. For this reason He said:

"And O ye Believers! Turn you all together towards Allah in repentance, that ye may be successful" (An-Nūr / 31)

So it is possible to say that the believers may have a mistake; but Prophets are without any mistake and error; even the Satan himself confess that he has no way in the Prophets, And the difference between faith and sincerity is clear and it is not hidden the respected reader. Secondly, in surah An-Naml Prophets are clearly superior to the believers and it is quoted from Solomon and David:

"And they both said:" Praise be to Allah, Who has favored us above many of His servants who believe!" (An-Naml / 15)

So this virtue that has come in the verses is beyond the faith.

It was part of the general characteristics of the divine Prophets mentioned in the verses, and it has depicted a general picture of the infallibility of those nobles. Apart from the above verses, there are verses that has depicted some details of the Prophet's behavior and their infallibility in some matters, so that Prophets have not betrayed the mission and have not obeyed the Satan in the matter, as he said:

"No prophet could (ever) be false to his trust" (Al-Imran/ 161)

This is one of the Muḥkam verses that clearly show the infallibility of the Prophets in their mission.

The reasons that we have mentioned from the general Muḥkamat of the Prophets were the scriptural proofs of the infallibility of the Prophets in the Quran. In addition to them and according to rational proofs, the messengers of God must be immune from the devil's influence, for if they don't have the infidelity, the commandments of the messengers cannot be trusted, and the basis of his sending and his divine mission will be in vain. It is also impossible that God perform in vain. Therefore, it can be said that according to the scriptural and rational arguments, the Prophets are innocent and immune from the influence of the devil.

After regarding these Muḥkamat as the basis, we will now go to the special Muḥkamat of the Quran about Prophet Yūsuf (PBUH), and examine some examples.

4. *The Personality Muḥkamāt of Prophet Yūsuf (Peace Be Upon Him)*

Special Muḥkamāt, as mentioned earlier, are divided into two categories of the personality of the Prophet and the Muḥkamāt of the manner of the verse in question. First, we will explain the personality Muḥkamāt of that noble Prophet.

First, Prophet Yūsuf (PBUH) has wisdom and knowledge directly received from the God, because he is considered to be a benefactor. It is said in surah Yūsuf:

⁵ "When Joseph attained his full manhood, We gave him power and knowledge: thus do We reward those who do right." (Yūsuf/22)

It should be noted that at this time of his blessed life, the prophet Yūsuf has not yet reached the Prophecy, but has received divine training. And he has received wisdom and knowledge from the pure essence of Allah. This wisdom and science is special and differs from the wisdom and science that is transmitted from the human teacher to the disciple, because there the teacher is directly God Himself. Secondly, this wisdom and science is the reward of being benefactor, and this shows that before he was granted wisdom and knowledge he was Mohsen and benefactor. All of this is evidence of the infallibility of the Prophet in infancy, and lack of sin or error throughout his noble life - even before the Prophecy. Allameh Tabataba'i cited Yūsuf's ruling as the ruling of Allah, referring to what Yūsuf told to his imprisoned comrade, "certainly there is no rule except the rule of Allah" (Yūsuf / 40), and then said, "(So) hath been decreed that matter whereof ye twain do inquire" (Yūsuf / 41) and he believes that "Yūsuf's ruling is the ruling of Allah." (Tabataba'i, *al-Mizan*, vol. 21, p. 187) He also said about this God-given science of Yūsuf: "It is pure science and is no longer mixed with evil passion and deeds ... because it is attributed to God. (Ibid, p. 188) This is the same infallibility, because the influence of the devil on the perpetrators or even some of the believers is due to their ignorance, and it is impossible for one to be pure from this ignorance and to have divine knowledge and to be influenced by the devil, in this case the divine science has been in vain.

Ayatollah Makarem quoted some commentators under this verse as saying: "Ruling refers to the status of prophecy." (Makarem, *Tafsir Nemooneh*, vol. 9, p. 360) In addition, Prophet Ya'qub, after hearing his son's dream in his childhood, tells him: "in such a way God has chosen you" (Yūsuf / 236), which also confirms Yūsuf's infallibility in childhood and the capacity for prophecy.

The second is the sincerity of the Prophet (peace be upon him), as he said:

"For he was one of Our servants, chosen" (Yūsuf / 24), and we said in the General Muḥkamāt of the Prophets that Satan, according to the verses of Surah Ṣād, had no influence on the sincere ones and could not lead them astray. The result is that the devil has no way of penetrating Prophet Yūsuf and he is unable to make the Prophet forget God's remembrance for a moment, which implies his infallibility. Allameh Tabataba'i referred to this infallibility as the divine infallibility, saying: "It appears from the noble verse that seeing the proof of God is the dignity of all pure servants of God, and Allah purify them from all abusive acts. As a result, they do not commit any sin, nor do they intend to do it, because of the proof that their god has shown them, and that is divine infallibility." (Tabataba'i, vol. 21, p. 207) Another point is that it is an affirmation of his Majesty's infallibility, and the abstract is that God returned the abusive from Yūsuf, not that He had returned him from the abuse and prostitution not even the intent of sin; That is, there is no need for the Prophet to commit any abuses or prostitution in order to get away from them, but God has alienated them from the Prophet and this is a sign of his sincerity, which is one of the Muḥkamāt of his personality.

⁵ Similar statements about Prophet Moses (pbuh) are mentioned in verse 14 of Surat Al-Qaṣaṣ.

Some commentators see the word "برهان: proof" in verse 24 of Surah Yūsuf⁶ as another reason for Yūsuf's infallibility. For example, the author of Majma al-Bayan under this verse quotes from some commentators on the word "برهان: proof":

(Tabarsi, Majma al-Bayan, vol. 5, p. 344) This is a misunderstanding, since the existence of proof for the Prophet is a special privilege, but it does not represent his infallibility, because that Prophet has seen the proof for a moment, that is, the proof has come and gone in that dreadful moment, while infallibility is not mortal, it has no comings and goings, and it is always with the infallible.

5. Muḥkamat of Context

After knowing the Muḥkamat on the personality of Prophet Yūsuf (as), we go back to the related context of the verse and the verses before and after it and explain some cases as the Muḥkamat of the context. In this section, in addition to the Muḥkamat of the context, competing claims are also examined to determine its incompatibility with the Muḥkamat of the context. As we said earlier, there are two narrations regarding the phrase "فأنساه الشيطان ذكر ربه", one attributing the oblivion to Yūsuf and the other attributes it to the imprisoned butler. The first narration, in addition to the earlier proofs, has also been rejected by a number of reasons of the Muḥkamat of the context. The first reason for this is the existence of the "فاء: Fa" over the sentence "أنساه". This shows that at first the sentence "اذكرني عند ربك" was said by the Prophet and then the oblivion has been occurred by Satan, so that this oblivion cannot be supposed for Prophet Yūsuf, because if Satan made the Prophet forget the remembrance of God, these two sentences were reversed. That is, he must first say that Satan had detained Yūsuf from remembrance of God, and then Yūsuf said:

"Remember be in the presence of king"

Satan is not in the scene at all, and then he comes into action; so the oblivion is not for Yūsuf but it is for the butler. This is the point that Fakhr Rāzī was unaware of it, since he has said under this verse:

"Joseph's return to the creature {instead of the Creator} caused two things: {the first} caused Satan to subdue him until he had forgotten the remembrance of his Lord. And second, it caused him to suffer for a long time." (Fakhr Rāzī, Tafsir Kabir, v. 18, p. 461)

Ālūsī also took the following position: "So his advice was to seek help from someone except the glorified God and this made him forgot whatever he remembered."

(Ālūsī, Rouh al-Maani, vol. 6, p. 437)

Fakhr Rāzī and Ālūsī, and those who have said their word, consider Yūsuf's reference to the atheist to be the cause of Satan's conquest, while it is Satan's conquest that causes him to refer to the atheist. Therefore, not only the causal relationship mentioned by these commentators is in the contrary of the appearance of the Qur'an, but the relationship itself and the existence of a "فاء: Fa" over "أنساه" is a compelling reason to reject Satan's influence on Yūsuf and reject his error.

The second reason is the companionship of the meaning of the words "رب: /Rabb/" and "ذكر: Dhikr", each of which has been mentioned twice in the context of the holy verse, and in the first one he has said: "اذكرني عند ربك" no doubt that the word "رب: God" is the king and the meaning of "ذكر: remembrance" is to mention Yūsuf to the king and the petition of the butler to the king⁷; so in the second meaning in the phrase "فأنساه الشيطان ذكر ربه", the same first meanings are considered. Of course, there is no objection that in the context of Quranic Phrases, the second meaning of a repetitive word is different from the first meaning, but firstly we have no reason for it in this verse, and secondly, as we have said, the

⁶ Surah Yūsuf, verse 24

⁷ As we explained in the section of Mufradat about the word «رب».

concept of changing its meaning is in conflict with general and special Muḥkamat. . In addition, Raghīb believes that if the word "رب" is used in its absolute sense it means God⁸, but here it was not absolute, and the pronouns "هاء: Ha" on one hand and the evidences we said about the Muḥkamat on the other hand, proves that the meaning of the second "رب", in the companion of the first "رب" means the king of Egypt and does not mean the Lord of the universe. The word "Dhikr" in the phrase in question is the same as the word "Dhikr" in the preceding sentence which said: "اذكرني عند ربك" and its meaning is to remember for petition, as Fakhr Rāzī said in its explanation:

"Remember Yūsuf in the presence of King, since he was oppressed, for his brothers took him out of the house and sold him and he was also oppressed because of his imprisonment. So this is the meaning of dhikr."

(Fakhr Rāzī, Tafsir Kabir, v. 18, p. 461)

Ibn Ashur also said: «اراد بذكره ذكر قضيتيه ومظلمته» (Ibn Ashur, al-Taḥrīr wal-Tanwīr, vol. 12, p. 67).

Now since we have no indication to change the meaning of the second "Dhikr" from "Yūsuf's petition" to "remembrance of God", and this change is incompatible with the reasons that we said, we took the first meaning. Thus, given the semantic correspondence of the words "ذكر" and "رب", the meaning of the sentence is this: Satan made the butler forget Yūsuf's petition to the king.

The third reason is the phrase "واذكر بعد امة", which clearly indicates that the oblivion was related to the rescued butler who, after hearing the king seeks a mighty dream-interpreter to interpret his dream, reminded that Prophet again. Zamakhshari - according to Hassan - believes that the word "ذكر: Dekr" is eloquent and that the word "ذكر: Dhikr" is its Mu'jam, so both mean reminding⁹. Fakhr Rāzī for the word "بعد امة: Ummah" brought some aspects and evidences and at the end of the discussion he concludes for "بعد امة" two possible meanings: the first meaning, after being blessed by the king and the second meaning after oblivion¹⁰. The first meaning of Fakhr Rāzī is impossible, as the butler returned to his post from the day he was released, but after a few years added to Yūsuf's imprisonment, he recalled him to the king. The Quranic phrase is «فلبث في السجن بضع سنين», which is discussed below, indicating that several years had passed since butler's release while Yūsuf was still imprisoned. But the second meaning, which is the same reminding after oblivion, is the same meaning that shows the oblivion of butler and invalidates the accusation of oblivion to Yūsuf. However, the phrase «واذكر بعد امة» is the most important reason that the proponents of butler's oblivion, including Allameh Tabataba'i, have documented it.

The fourth reason is the phrases of verse 38, in which the Prophet declared himself obedient to the creed of his ancestors and regarded himself free from idolatry and announced it as the blessing of God on them and on the people; this means the infallibility of the Prophets and their mission, it is a blessing for the infallible Imams since it is a godly virtue; it is a blessing to the people, because if there were no infallibility, they would not be able to trust the words of the Prophets, and it would be possible that their speech and deeds would be the result of Satan's influence. This, in itself, is another indication in the context for Yūsuf's infallibility. Fakhr Rāzī has said about the phrase "we don't deserve it, which means our ancestors are far from the pollution of Shirk." (Fakhr Rāzī, Tafsir Kabir, vol. 18, p. 456) so this purity is from God. Allameh Tabataba'i states: "This is not due to force, but it is due to affirmation... As a result, the Prophets are endowed with divine favor to be free from any error and sin" (Tabataba'i, Al-Mizan, Vol. 21, P. 277) Yūsuf himself is attached to them in this holy verse. Ibn Ashur - though he has a folk religion - he knows the infallibility due to the same hierarchy in the lineage of Prophet Yūsuf and said:

So he was honored thereby because of the greatness of his position and the honor of infallibility and avoidance of sin.

⁸ Raghīb, al-Mufradat, p. 246.

⁹ Zamakhshari, Al-Kashaf, v. 2, p. 475.

¹⁰ Fakhr Rāzī, Tafsir Kabir, v. 18, p. 464.

(Ibn Ashur, al-Taḥrīr wa al-Tanwir, Vol. 12, p. 63).

Although Fakhr Rāzī, after mentioning both views, denies the oblivion of butler and attributes the oblivion to Prophet Yūsuf¹¹, but he knows the behavior of the Prophet in asking for help from someone except God in contrary to the monotheistic expression of "And never could we attribute any partners whatever to Allah" (Yūsuf / 38)¹².

It is strange that Fakhr Rāzī, while referring to this Qur'anic Muḥkam, still believes in the oblivion of Yūsuf, because this phrase is a proof for the infallibility of Yūsuf and, consequently, the oblivion of butler.

The fifth reason is the king's personality because he is a just and law-abiding man, and he strongly counteracts the cruelty. This meaning came during the robbery of the cup and, with the words, "He could not take his brother by the law of the king" (Yūsuf / 76), depicts a view of the king's justice that in his government a person like Yūsuf, who is the king's chief minister, cannot punish an innocent person instead of the guilty ones. So Yūsuf, with his divine wisdom and knowledge, knows the king has such a tenet, appealed the prisoner to remind him in the presence of the king and conveyed his innocence to him, in order to restore his reputation and release him from the prison. Some see this as a mistake of Yūsuf and the reason for his prolonged prison term, which is an independent doubt (and of course related to our discussion), and we will respond to this false illusion, God Willing. But between the discussions of the Muḥkamat of context, Yūsuf's awareness of the king's character and his request from the prisoner is one of the Muḥkamat that shows the course of affairs is quite normal and basically there is no evil temptation and the oblivion of God's remembrance.

Another reason of the contest is the verses that show not only Yūsuf, in the same conversation with the prisoners, was in remembrance of God, but also Yūsuf with monotheistic terms, stops them from polytheism and calls them to monotheism. In the previous verses he said to them:

"O my two companions of the prison! (I ask you): are many lords differing among themselves better, or Allah he One, Supreme and Irresistible?"

Whatever ye worship apart from Him is nothing but names which ye have named, ye and your fathers, for which Allah hath sent down no authority: the Command is for none but Allah. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not" (Yūsuf / 39-40)

These terms are belief Muḥkamat that shows the Prophet was not ignorant of God's remembrance and even of his mission to invite people to monotheism and worship of God, even under the difficult circumstances of imprisonment. How, then, can he mention monotheism in several successive sentences, and invite others to God, forbid idolatry, and in future sentences, ignore God himself? Especially if this oblivion of God's remembrance and the demanding help from anyone except Him were done by Satan? Of course, Fakhr Rāzī considered these monotheistic expressions as a reason for the meaning of "رب" in the phrase «اذكرني عند ربك» and considered "رب" in the last phrase as master, not God¹³, but the meaning goes beyond Fakhr Razi's conception, and the monotheistic atmosphere of Yūsuf's words indicates that he was in pure monotheism and his illicit and evil reference to the atheist in this situation is rationally impossible.

¹¹ Fakhr Rāzī, Tafsir Kabir, v. 18, p. 462.

¹² Fakhr Rāzī, Tafsir Kabir, v. 18, p. 462.

¹³ Fakhr Razi, Tafsir Kabir, v. 18, p. 461.

Note that the phrase «اذكرني عند ربك» does not refer to idolatrous reference to the atheist, which is explained below.

In addition to what we have said in the context about the Muḥkamat, it should be noted that there is no sign of Yūsuf's repentance in the Qur'an. Now, if we regard repentance as the duty of a sinful believer, should not we expect the Prophet of God to repent after the error? This lack of news about his repentance is a proof of his innocence.

6. Reasons to Attribute the Oblivion of God's Remembrance to Yūsuf

According to what we have said about the general and special Muḥkamat of the Book, it is proved that the butler was the one who forgot, not Yūsuf. The question now arises, how did those Shia and Sunni commentators attribute the forgetfulness of God to Yūsuf and how did they find this basis and where is the origin of this inaccurate understanding that opposes the general and special Muḥkamat?

The reason for this view is expressed in three cases: The first is the context of the verse which said: "he remained in the prison for more several years."

Second, the narratives attributed to the infallible Prophets, and in the same way they have introduced Yūsuf as a sinner, whether in seeking help except God or in the evil oblivion, the soul of both is the same. Third, there is the literal objection to the term "ما نحن فيه". Here we describe each of the above issues.

6.1. Prolonged Prison, the punishment of seeking help except God

The first reason is the context reason in the phrase «فلبيت في السجن بضع سنين»

The author of Tafsir Nemooneh says under this verse: "Such floundering to be release from prison and other problems is not an important issue when talking about the ordinary people But for those who are at the great level of faith and monotheism, it is not acceptable. Perhaps this is why God did not forgive Yūsuf for this "abandoning the better" and continued imprisoning him for several more years. "(Makarem, Tafsir Nemooneh, vol. 9, p. 414)

In these sentences, Makarem believes in "abandoning the better" by Prophet, and says this is the reason for the prolongation of his imprisonment and doesn't accept any justification. In response, first we say that God has stopped the devil from the sincere people and made them infallible, which made them disobey the devil, either in abandoning the obligatory decrees or in abandoning the better. Therefore, things such as abandoning the better will not be conceivable for the infallible. Secondly, in his seeking the help of someone other than God, not only he is not guilty, but if he did not seek help, he would be accused of having no way to save himself. Many scholars have interpreted the similar phrase «اذكرني عند ربك» and have justified seeking help from someone except God in difficult circumstances because it doesn't mean ignoring the will of God or comparing the power of the creator with the power of the creatures or any other polytheistic meaning, but rather seeking the help from others causes the ordinary course of human affairs. Imam Sadiq (as) has said:

"God denies to perform any object except from its own devices and causes, so He put a reason for everything and put an explanation for each reason and put a knowledge for each explanation and put a door for each knowledge so that its people know that or the ignorant ones ignore it. That is the example of us and the Prophet of God."

(Kulayni, Kafi, v. 1. p. 259)

That is why the Prophet and infallible Imams (peace be upon them) also sought help from the enemies in many cases. Under this verse, Zamakhshari considers Yūsuf's supplication to someone other than God in line with this holy verse:

"Help ye one another in righteousness and piety"(Al-Mā'idah /2)

, noting that Jesus also asked the apostles, saying, "من أنصاري إلى الله: who helps me in the way of God?" (Sūrat aṣ-Ṣaff / 14) then he brought some hadiths about the permission of Yūsuf's demand and then narrated Aisha's story in which the Prophet sought help and protection from those around him. Then she says that even if the king was an infidel, Yūsuf was allowed to seek his help in repelling the oppression¹⁴. However, although Fakhr Rāzī says that the oppressed ones are allowed to seek help from the people, but he does not consider this demand beautiful for the sincere ones since they have abandoned seeking help from all people except God.¹⁵ He also refers to this phrase "The good deeds of the blessed people are equal to the evil deeds of the foremost." justify his claim. Like Fakhr Rāzī, Ālūsī permits the oppressed to seek help from someone except God, but he does not consider it to be good for the Prophetic position.¹⁶ But according to what we said, not only Yūsuf made no mistake, but also a believer, if he is in a difficulty, and has some way of deliverance, he can act in that way, without committing a crime or guilt, and if the condition is suitable and he takes no action, he is sinful. On the other hand, Yūsuf is accused of an act he did not commit; so his solicitation is not only for release from prison, but also to restore dignity to the defamation he has been accused of.

After proving Yūsuf's permission to seek help from the butler and his innocence, the objection of the author of Tafsir Nemooneh still remains as to why if he had not been guilty when seeking help from the other people, so why would he remain in prison for more several years? This question is the main key of thinking that, if not to say the oblivion is for Yūsuf, at least Yūsuf is guilty since he has sought help from someone except God. The answer to this question is also one of Muḥkamat and has come in Surah Hajj; where He said:

"Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some(vanity)into his desire: but Allah will cancel anything(vain)that Satan throws in, and Allah will confirm(and establish)His Signs: for Allah is full of Knowledge and Wisdom"(Hajj / 52)

This verse clearly states one of the divine traditions about the apostles and Prophets, in which the devil influence in their desires and proceeds in such a way that their desires cannot be fulfilled so that he can make the believers disperse from around the Prophets with this justification that Prophet's words and prayers are not accepted and responded by God. Divine forces don't prevent the influence of evil, to test the people, as God says:

"That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far(from the Truth)" (Hajj / 53)

No doubt, this subject can be a test for the people who, according to this holy verse, will be oppressors if they follow Satan in this divine test. For this reason, things may be going on for a while according to Satan's wishes, but surely Satan's induction will be canceled after some time and the Prophet's prayer will be answered. Therefore, it can be said that the prolongation of Prophet Yūsuf's

¹⁴ Zamakhshari, Al-Kashshaaf, v. 2, p. 472.

¹⁵ Fakhr Rāzī, Tafsir Kabir, v. 18, p. 461.

¹⁶ Ālūsī, Rouh al-Maani, v. 6, p. 438.

imprisonment, despite his efforts to liberate himself, was the same, and in no way it is not a retribution for his sin, for in principle, there was no slightest error and even the abandonment of the better.

6.2. Investigating the Narratives about Yūsuf's Error

The second source for those who believe in the oblivion of Yūsuf, or at least his error in seeking help from the other people except God, is the narratives attributed to some Imams. These narratives, although found in the narrative and non-narrative interpretations of Shia and Sunni commentators, have been used more in both mystical and preaching interpretations, and the authors of these interpretations have had a mystical or sometimes preaching understanding of the subject; the first is that seeking help from other people stops man on the path of God, and the second is that God does not forget any creature and that in all problems we should seek refuge in Him and seek His help only.

These interpretations - as we have said - have cited some narratives to prove their understanding that have come up in some of the Shia and Sunni narrative interpretations, such as Noor al-Thaqalayn¹⁷, Ayyashi¹⁸, Al-Burhan¹⁹, Al-Durr Al-Manthur²⁰ and the like, and those are the hadiths that have been ascribed to Prophet or Imam Sadiq (peace be upon them). But the commentators' citation to the news does not prove Satan's influence in Yūsuf and his forgetfulness of God because the subject of those hadiths is the phrase «اذكرني عند ربك» which is a separate topic the phrase.

"What we are in it" and mainly they have mentioned the error of the Prophet in referring to someone except God. In these hadiths, the reason the Prophet Yūsuf was prisoned for about more seven years was due to his request for liberty from someone except God. Regardless of considering the authenticity of the narratives, their textual validity is also rejected, since all of these have been quoted from the Qur'anic Muḥkamāt, were invalid and unacceptable and contradict the infallibility of the great Prophets.

But we examine the mystical and preaching interpretations of Shia and Sunni commentators from two perspectives: first, their way of narrating the Prophet's oblivion, and second, the origin of their word. The type of narration in most of these interpretative types is somehow unbelievable. For example, in Rawz al-jinan, which is considered to be a preaching interpretation, of course with a rich literature, it is said: "And then the devil prohibited Yūsuf to call God. Gabriel came and took Yūsuf's hand, and took him in a corner of the prison and knocked him down and said: "look down. What do you see?" He looked and said: "I see a second stone" Gabriel broke it and said: "What do you see now?" "I see the third stone." This scene was repeated for seven times. Then Yūsuf said: "I see a huge stone." Gabriel broke it and a worm came out which had a green leaf in his mouth. Gabriel said: "your God gives you His regards and says: "what did you think? Did you think I forget about you in prison while I have not forgotten this worm under the seventh floor in the middle of this stone?" (Abu al-Futūḥ, Rawz al-jinan, v. 11, p. 81).

The author of Hadaeq al- Hadaeq has also narrated the same story in a more vivid interpretation of his Prophetic tradition²¹. Meybodi also narrated this story in his preaching Kashf al-Asrar and quoted its narrative news from Hassan and Ibn Abbas.²² Likewise, Kashfi has quoted both narrations, and has added more details to his story. To the extent that other non-interpreter mystics have used mystical usage, for example Rumi, though he believes in the oblivion of butler, but in his verses he blamed the Prophet since he sought help from someone except God.

¹⁷ Ayyashi, Tafsir Ayyashi, v. 2, p. 176.

¹⁸ Abd Ali Ibn Jomeh, Noor al-Thaqalayn, v. 2, p. 426.

¹⁹ Bahrani, Al-Burhan, v. 3, p. 175.

²⁰ Suyūṭī, Al-Durr Al-Manthur, v. 4, pp. 20-21.

²¹ Farahi Heravi, Hadaeq al-Hadaeq, p. 324-326.

²² Meybodi, Kashf al-Asrar, v. 5, p. 70.

To understand the origin of this conception, one can see the type of storytelling of these writers whose works are remarkably close to Isra'iliyyat. In further examination we see in there are a lot of Isra'iliyyats in the mystical and preaching commentaries, which reinforce our claim. Pakatchi interprets these kinds of interpretations as storytelling, and believes that in the preaching interpretations, stories such as the story of Prophet Yūsuf are narrated with a lot of subtlety and elegance. In his view, as a result of this storytelling, many Isra'iliyyats entered into this type of commentary, and the commentator does not feel responsible for the accuracy of the stories. He argues: "The narratives of the Asbab Nuzul, the virtues of Surahs, not to cite the sanad (i.e. the document) of the hadiths, not to examine the narratives in terms of both the text and the sanad are other characteristics of these kinds of interpretations" (Pakatchi, History of the Qur'an Interpretation, p. 205).

Finally, when we read the text of these interpretations, we see the words of many such as the Ka'b al-Aḥbār, who approaches our claim to confidence. For example, in the same Rawz al-jinan, though it is the work of a Shiite scholar, after narrating the story that Gabriel revealed a worm to the Prophet in the seventh-earth that we have described earlier: Al-Aḥbār said: "Gabriel came and said to him, God sends you His regards, saying, 'Who created you?' Said: "God" He said: "who draw your face in the womb?" Said: "God" He said: "Who made you the beloved one of your father?" He said ... "God". Gabriel said, "Why did you seek help from others except God?" (Abu Al-Futūḥ, Rawz al-jinan, v. 11, p. 82)

Though this narration was not about the oblivion of Yūsuf and was about his demand for help, but quoting it from Ka'b al-Aḥbār, who was famous for studying the Isra'iliyyat in the Islamic society, shows that the mystical and preaching interpreters use any narrative to express their intentions, and did not pay attention to the Muḥkamāt of Book and Sunnah and their conflict with their perceptions from the Mutashābihat. , Because they intended, along with the interpretation, to convey those messages in their community not to quote the authentic narratives. According to Ayazi, Abu al-Futūḥ narrated both from Shia and Sunni commentary on Rawz al-Jinan: "His method is quoting from Ahl al-Bayt, and through the Sunnis, he has stated the specific narratives in the virtue of recitation of the Qur'an and its tales and anecdotes...., of course, the disadvantage is that he has compiled a large volume of inaccurate narratives and Isra'iliyyat into his interpretations. He narrates Israeli news through Wahb ibn Munabbih, Ka'b al-Aḥbār, Sadi, etc., without altering it. " (Ayazi, al-Mufaseron Hayatahom wa Manhajahom, p. 489) Shahidi also believes: "Abu al-Futūḥ quoted in the field of anecdotes and stories of the Prophets without criticism from the book of Araes Thaalabi, which is full of Isra'iliyyats." (Shahidi, Shia Commentary and Commentaries, p. 140)

Like Abu al Futūḥ, Meybodi also quotes Isra'iliyyat news about the Prophets. For example, he quotes a hadith quoted from Abu Hurairah narrated by the Prophet concerning the revelation of God in the Desert of Last Judgment²³. Also, on numerous issues, he finds it necessary to accept the appearance of Mutashābih (i.e. similar) verses or metaphorical and ironic verses and forbids man from meditating on the true meaning of these verses.²⁴ Also in many cases, he has mentioned some Isra'iliyyat such as the creation of Eve from the rib bones of Adam²⁵ or the heinous story of Prophet David and the wife of Uriah²⁶ or the fake story of the worming of the body of Prophet 'Iyyōb²⁷ and the like. As we can see, the general policy of commentators on mystic and preaching commentaries in Shia and Sunni has been to quote such stories without investigation.

So the source of this thought can be traced back to the Isra'iliyyats which entered the Islamic community after the Prophet (peace be upon him), and unfortunately some of the Shia and Sunni commentators have used those narratives and news. Obviously, Jewish thought, which derives from

²³ Meybodi, Kashf al-Asrar, v. 1, p. 557.

²⁴ ibid, p. 127.

²⁵ ibid, p. 147.

²⁶ ibid, v. 8, pp. 334-343.

²⁷ ibid, v. 6, p.284.

distorted Bible, false news, and fake Jewish stories, easily introduces the great Prophets as sinners, because they openly insulted the holy presence of the noble Prophets. Ayatollah Khoi says some of the following: "How can these nonsense brazen books be considered as divine revelation, though they have polluted the pure honor of the Divine Prophets with contempt and defamation and offended them." (Khoi, Al-Bayan, p. 85)

6.3. Literary objection

Except for the narrative reason that was invalidated, another reason that some commentators have adopted and upon which attributed the oblivion to Prophet Yūsuf is a literary reason, although this is stronger than the previous ones, but it can be denied; and that is to say, if the oblivion was for the butler, He should say:

"فانساه الشيطان ذكره عند ربه"

Mohammad Saqafi Tehrani quotes under this verse that the oblivion is for the butler: "It seems to me though this meaning is truth, namely the oblivion is for the butler, but this sentence doesn't mean so, because it would be said:

"فانساه الشيطان ذكره عند ربه"

(Saqafi, Ravan Javid, v. 3, p. 147)

In response, we first say that the literature in the wording of the holy verse is correct and, literally, it is not incompatible with the meaning of the oblivion. Secondly, if the phrase were such that it was no longer Mutashābih and considered to be Muḥkam, while the habit of the Qur'an is to use Mutashābih verses with Muḥkam verses. So there is no objection that why he used Mutashābih rather than Muḥkam. Thirdly, if the phrase was with that literature, it would mean that the butler would only forget the Prophet when he was with the king. But the appearance of the phrase is that Satan, during those seven years, has taken the Prophet out of his mind, not only to forget Yūsuf in the presence of the King, and at other times remind him and the oppression he suffered. In addition, the phrase "ذكر رب": mentioning the God" can alone mean remembering in the presence of God, and does not need to mention the term «ذكره عند ربه», as Allameh Tabataba'i stated under the following verse: "The meaning of remembering God is remembering in the presence of kings, not the remembrance of God. (Tabataba'i, Al-Mizan, v. 21, p. 289) The owner of Majma' Al-Bayan - as we have said before – mentioned both possibilities and kept silent and then mentioned some narratives in the affirmation of the oblivion of Yūsuf, but used the phrase «ذكره عند ربه» as the oblivion of butler, not to consider the phrase incorrect.²⁸ Zamakhshari also mentioned both narrations and then made the same objection, saying:

"If you said: "what is the reason for adding Dhikr to Rabb while it is meant for the king or what is meant for adding the infinitive to the subject and the object? I will say that it was added to it because of the profound connection between them in your promise that you say: "فانساه الشيطان ذكر ربه" or "عند ربه". So it is permissible to add it to the latter because it is related to its closest addition, which is taqdir that "فانساه الشيطان ذكر ربه اخبار ربه" so the genitive was removed that is the same Ikhbar."

(Zamakhshari, al-Kashshaaf, vol. 2, p. 472)

Ālūsī also regards its meaning in destiny, and its destiny as "conveying a message from God".²⁹ According to what we have said, the above literal objection has not been true, and our meaning from the holy verse due to the oblivion of butler is literally true.

²⁸ Tabarsi, *Majma' al-Bayan*, v. 5, p. 359.

²⁹ Ālūsī, *Rouh al-Maani*, v. 6, p. 437.

Conclusion

In examining the general Muḥkamāt about the attributes of the great Prophets, their infallibility, their sincerity, their divine selection and guidance, and some attributes such as being noble and benefactor was proved for those noble Prophets, all of which can be summarized in the same infallibility. The existence of these Muḥkamāt in the biography of divine Prophets, plus rational reasons, indicates that Satan's influence on the Prophets is impossible and that the nobles are immune from evil deception.

Studying the personality Muḥkamāt of Prophet Yūsuf (as) also revealed that firstly this noble Prophet was one of the benefactors and possessed godly wisdom and knowledge, and this divine wisdom and knowledge blocked the way of Satan's influence on him. Secondly, he was one of the sincere who was presented in this section according to the different reasons, this sincerity, along with the fact that God has removed evil and sin from him, all indicate his infallibility. Therefore, the illusion of Satan's influence in the soul of Yūsuf (peace be upon him) is originally ungrounded and unacceptable.

According to the context of verses, the influence of Satan on Yūsuf and his oblivion toward the remembrance of God is a false claim, because firstly the letter "فاء: fa" in the phrase «فأنساه» which comes after «اذكرني عند ربك» first indicates Yūsuf told the butler to remember him in the presence of king and then the devil came into action and caused him to forget, so this oblivion cannot be related to Yūsuf, so it must be related to the butler. The following phrase «وأنكر بعد أمة» clearly indicates that the forgetful one was the butler, not Yūsuf. Another reason is the semantic congruence in the repetition of the words «ذكر» and «رب» which we have no reason for its semantic change, especially since the second meaning is in conflict with the Muḥkamāt. Yūsuf's obedience to his ancestors, all of whom were Prophets, and that he said, «ما كان لنا أن نشرك بالله من شيء» is another reason for his infallibility. Also, his knowledge of the righteous king and supporter of the oppressed in Egypt, and the duty he felt to seek and restore his dignity, led him to seek help from a prisoner whose suspicions were examined and the innocence of Prophet was proved. Finally, in the preceding sentences the Prophet remembered God and called the prisoners to monotheism and worshipping God; how then, he himself ignored the remembrance of God and forgot about God.

Therefore, given the strong reasons from the Book about the general attributes of divine Prophets and rational proofs, as well as the special Muḥkamāt of personality of Yūsuf and the context of the verse in question, the probability of forgetting God by that Prophet was void and we can prove with strong evidences from the Book that the forgotten person has been king's butler who forgot Yūsuf until after the king's dream he remembered him again.

At the end, the root of the misconception of Satan's influence on Yūsuf was examined around the three axes of context, narratives and literature. As a result, the reason for the prolongation of his imprisonment was not his sin or error, but due to the verses 52 and 53 of surah Hajj, it has been for testing the people. Also, the news and hadiths about the oblivion of the Prophet (PBUH), irrespective of considering the document, are inaccurate textually and in contrary to the Muḥkamāt stated; moreover, the root of these hadiths in Isra'iliyyat and the news had been from people like the Ka'b Al-Aḥbār and other scholars, to exploit them in a mystical and preachy way, and have unfortunately been ignorant of the consequences of its publication. The literal objection to the phrase in question was also rejected and the literary validity of the existing phrase and its compatibility with the notion of the butler's oblivion was proved. Therefore, it can be said that the holy presence of Prophet Yūsuf was free from the influence of the devil and pure from any sin, and he was not unaware of the remembrance of God. Peace Be Upon Him.

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