



Analysis and Examination of the Sunni Commentators' Views in Explaining the Temporal Extent of the Infallibility of the Prophets (PBUTH)

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Abstract

Sunni commentators have different views on the temporal extent of the infallibility of the prophets. While Some Ash'arites have expressed absolute infallibility, the Mu'tazilites believe that the Prophets (Peace Be Upon Them) have been infallible since the start of their prophethood. This study, by referring to Sunni interpretations, seeks analytical-critical processing of the method of Sunni commentators using the necessary tools and resources in expressing the time limit of the infallibility of the Prophets (PBUTH). Examination of the interpreters' comments following verses about the infallibility of the prophets (PBUTH) shows that the opinion of the Sunni commentators on the fallibility of the Prophets before prophethood, lack using appropriate tools and is a claim without reason, and the cause of differences in views about the infallibility of the prophets after prophethood, is paying no attention to rational arguments and favoring religious beliefs by interpreting verses in order to prove one's opinion and imposing the mental background of the interpreter on the verses.

Keywords: *Temporal Extent; Infallibility; Infallibility of Prophets; Prophets; Sunni Commentators*

Introduction

Sunni commentators have written their comments about the temporal extent of infallibility under the verses that explicitly, overtly, or generally express the infallibility of the prophets.

The time span of infallibility is divided into before and after the prophecy of the prophets. Examining the types of slips [mistakes] including inadvertence, error, forgetfulness and sin in both times can be examined with differences in the nature of slips. This study, based on Sunni interpretations, seeks to answer the question of what shortcomings Sunni commentators have in explaining the limited infallibility, and then, the writings of Sunni commentators have been used to prove these shortcomings.

The necessity of this kind of criticism becomes clear with regard to the fact that using the information of Sunni commentators in criticizing their views has a greater impact on proving inattention, negligence and shortcomings.

No independent source was found on this subject; numerous titles have been written about its subdivisions in the form of books and articles. In the field of the infallibility of the prophets, the book "*Ismat al-Anbiya*" by Fakhr Razi, "*Tanzih al-Anbiya*" by Ayatollah Maaref and articles entitled: "*A Look at the Infallibility of the Prophets in the Holy Qur'an*" by Ilya Batoul, "*The Infallibility of the Prophets from Sin in the Qur'an*" by Mohammad Hussein Faryab and Hamid Emamifar, "*Critique of Doubts about the Infallibility of the Holy Prophet (PBUH) in the Qur'an*" by Ali Mallah, "*The Impeccability of the Prophets in the Qur'an*" by Jafar Anwari have been written.

The above sources have either proved the infallibility of the prophets in general or have considered the analysis of the arguments of some commentators on the infallibility of the prophets; therefore, they do not have a direct and detailed connection with the subject of this article. Now, in this study, while referring to the interpretations of the Sunnis, we will try to critique the methodology their views on the temporal extent of the infallibility of the Prophets (PBUH).

1. Conceptology of Infallibility (Ismat)

Ismat [in Arabic] derived from "*A-Sa-Ma*", has a single and sahih (non-vocalic) root and means to preserve, restrain, prohibit and accompany. (Ibn Manzoor, 1414 AH: 12/403; Ibn Faris, 1404 AH: 4/331; Ibn Sidah, 1421 AH: 1/457) In some's terms, ismat is considered a divine grace that forbids the obligated person from an ugly act. (Qazi Abdul Jabbar, 1422 AH: 529; Ibn Nobakht, 1413 AH: 73; Allamah Hilli, 1365 AH, 9; Fadil Miqdad, 1422 AH, 243) Some people have considered ismat as an instinct that causes no motive to commit a sin despite its power over it (Lahiji, No date: 267). The late Muzaffar considers ismat as the affirmative power for faith (Muzaffar, 1387 st: 54) and a group, in its definition, has used the expression of the power of reason or the form of scientific soul, which protects man from false beliefs and bad deeds. (Shubbar, 1418 AH: 135; Mughniyeh, 1424 AH: 1/86; Tabatabai, 1417 AH: 2/134)

Therefore, infallibility can be considered as spritual faculty in human beings who, by divine grace, the power of reason, the ultimate purity of the soul, perfection of knowledge and understanding of God, voluntarily avoids any deviation from the divine path and committing an evil deed.

Analysis of the Views of Sunni Commentators on the Infallibility of the Prophets Before the Prophethood

The temporal extent of the infallibility of the Prophets (Peace Be Upon Them) is different among the Sunnis. Some have expressed absolute fallibility, as Qurtubi narates from Hasan, that prophets have sinned and been punished; (Qurtubi, 1364: 14/161) Thalabi and Qushayri believe in committing a minor sin before their prophethood. (Thalabi, 1422 AH: 9/42; Qushayri, No date: 3/418) Ibn Jarir, Ibn Furak, Urmi, and Nisaburi have stated that Adam (AS) was chosen as a prophet after committing a sin. (Tabari, 1412 AH: 8/388; Qannawjī, 1412 AH: 8/289; Urmi, 2001 AD: 17/453; Nisaburi, 1416 AH: 4/577) and Molla Hoveish A'al Ghazi has claimed consensus on the occurrence of disobedience before prophethood. (A'al Ghazi, 1965: 2/224) Ibn Khamir has considered infallibility as a condition after occurrence of prophethood (Ibn Khamir, No date: 1/67) Taftazani expresses infallibility to be against the great sins and the deliberate commission of the minor sins after prophethood. (Taftazani, 1409 AH: 2/193)

Some commentators, such as Baghawi and Fakhreddin Razi, believe that the acts contrary to the position of the Prophet and the injustice of Prophet Yunus (AS) had took place before he reached his mission, and consider it permissible to commit wrongdoing and sin before the era of prophecy. Imam Baghawi cites a long narration from Ibn Abbas as well as stating the verses 147-145 of Surah Safat as evidence for it. (Baghawi, No date, 3/315); Haqqi also states the occurrence of the disobedience of Prophet Adam (AS) before his prophethood and thus clarifies the probablity of disobedience before prophethood. (Haqqi, No date: 5/437)

Al-Dhahabi expresses the following narration of Sahih al-Bukhari (no: 3614) about Zayd meeting the Messenger of God (PBUH) and eating food on the same table and stating that Zayd did not eat what was sacrificed for the idols or the name of God was not mentioned when slaughtering (See: Al-Bukhari, 1987: 3/391). What is understood from his words is that Dhahabi does not consider the Prophet to be infallible against minor sins, even intentionally, before his prophethood; although he considered the Prophet to be infallible before and after his prophethood, but what he says about infallibility before the Shari'ah is examples of the great sins, of course intentionally, but he has considered them to be mild if happen inadvertently. (Dhahabi, 2006: 3/87)

Ibn al-Wazir states: The difference among the views on infallibility of the Prophets before the prophethood is to the extent that some believe in the purification of the Prophets (PBUTH) from any defect and consider them infallible against anything that causes doubt and hesitation. He goes on to point out two things: First, those who believe in the infallibility against minor sins before prophethood did not provide a rational reason, but the Sunnis have both a rational and hadith-based reason for infallibility from minor sins which are morally low and hateful, but if it is not morally low and hateful, no longer deserves to be disputed over if it was issued by the Prophet before his prophethood; because the description of greatness of sin and its prohibition before the Shari'ah is a wrong argument. He believes that even if we were able to prove the difinity of prohibition with solid evidence, only the same prohibition is proven, not the greatness of sin, while those who believe in ismat before the prophethood, accept a Shari'a before the Shari'a, with indecisive reasons.

He wrote in proof of his opinion: First of all, we consider some major sins permissible on the Prophets (PBUTH) before the prophethood, and one who does not distinguish between some and the whole is not one of the wise. Secondly, none of the prophets before the prophethood were really called prophets, and therefore, the rulings of the Prophet did not apply to them. For this reason, not only their words and actions were not evidence against others before the prophethood, but also the obedience to their command was not obligatory, and whoever happened to doubt the validity of their sayings before the prophethood was not considered as an infidel. (See: Ibn Al-Wazir, 1994: 3 / 235-237).

Qurtubi answers to the interpretation according to which some commentators, citing the verse *"Thus have We revealed to you the Spirit of Our dispensation. You did not know what the Book is, nor what is faith..."* (Al-Shoura, 52) that although the appearance of this verse indicates the denial of the faith of the Prophet before the revelation, but the prophets (PBUTH) from the point of birth, are pure from this defect, and their existence is based on monotheism and the light of knowledge as it was identified in the case of Moses (Musa), Jesus (Isa), John (Yahya), Solomon and other prophets (PBUTH). God Almighty said: *"We gave him (Yahya) wisdom as a young boy..."* (Maryam, 12). Commentators should note that the book was given to Yahya (AS) as a child, and some stated that he was between two or three years old, as well as in the words of God when said: *"(Yahya) who will confirm word from God"* (Al-Imran, 39) Yahya's acknowledgment and his testimony that Jesus (AS) is the Word of God have been expressed at the age of three and some says while he was in his mother's womb.

The words of Jesus (AS) who said: *"Indeed, I am God's servant. He has given me the Book and made me a prophet."* (Maryam, 30) is stated in the cradle; Giving wisdom and knowledge to Prophet Solomon (AS) was also in his childhood: *"We made Solomon understand it. Each We gave wisdom and knowledge"*. (Al-Anbiya, 51). And the following verse: *"And certainly We gave to Ibraheem his rectitude before"* (Al-Anbiya, 51) have been interpreted as Abraham's guidance as a child. (Qurtubi, 1364 AH: 16/56). According to these verses, the Prophets (PBUTH), before being sent to the high position of prophecy, had the rectitude, wisdom, knowledge, understanding and acknowledgment of God's word.

Despite the critique of some of the Sunni commentators on issuing the sin by the prophets since infancy, and establishing evidence that the prophets were chosen from childhood, many of them insist on

denying the absolute infallibility of the prophets. Accordingly, the reason for this statement must be searched for in the interpreter imposing his opinion on the verses.

Analysis and Examination of the Views of Sunni Commentators on the Infallibility of the Prophets After the Prophethood

The infallibility of the Prophets (PBUTH) after the prophethood can be examined in three aspects:

Infallibility from error and oblivion in receiving and conveying revelation.

Infallibility from error and oblivion in carrying out divine commands and doing individual and social duties.

Infallibility from committing sin and opposing the divine duties and prohibitions.

There is a consensus among Muslims on the purity of the Prophets (PBUTH) from error and forgetfulness in receiving revelation, and the disagreement is only in the acts of the Prophets (PBUTH).

Haqqi points to the fallibility of the Prophets (PBUTH) after prophethood and writes: If a slip is issued before prophethood, it is not permissible to apply that slip to the Prophet after God made him a messenger, and if it occurred after prophethood, it is not permissible to apply it to him after repentance (Haqqi, No date: 438/5). According to this statement, there is a possibility of denying infallibility both before and after prophethood, with the difference that at any time (before or after prophethood) a slip issued by a Prophet should not be applied to another time.

Ibn Arabi does not consider the infallibility of the Prophets (PBUTH) to have a divine guarantee. In the book of *Ahkam al-Quran*, he writes in response to the question why David (AS) became very anxious seeing those two opponents: "David (AS) was anxious because God did not guarantee infallibility and safety from murder for him, so he was afraid of being disadvantaged of infallibility and being killed." (Ibn Ashur, No date: 23 / 132) Ibn Arabi's words indicate the possibility of committing sin and error after being sent to messengerhood.

Al-Shanqiti describes, by establishing evidence, how the Prophets (PBUTH) were infallible during their prophecy: "No sin is committed by the Prophets (PBUTH), during the period of prophecy, whether it is minor or major. Because in this case their rank is lower than that of the disobedient Muslims; for their honor and greatness of their stature, the acceptance of their testimony, the prohibition of harming them, and the obligation to follow and obey them." (Shanqiti, 1995: 4/188)

2.1 Explanation of the nature of slip

Slippage can occur in belief or in action. Slip in belief has an individual aspect and slip in action occurs in individual and sometimes social responsibilities.

2.1.1. Belief

Sunni theologians and commentators believe in the infallibility of the Prophets (PBUTH) from deviation in belief as they have explicitly clarified this fact.

Alusi excluded the sect of Azariqah of the Kharijites writing that Azariqah allowed infidelity on the prophets. Alusi also considered Qazi Abu Bakr to be in agreement with Azariqah, and considered most of the Prophet's companions and many Mu'tazilites to agree with him. (Alusi, 1415 AH: 1/491)

Fuzaila that is one of the Kharijites, believes that the permission to the issuance of sin by the prophets (PBUTH) means permission to the occurrence of infidelity by them; because the sin in the view of Kharijites means infidelity and polytheism. (Fakhr Razi, 1420 AH: 3/455)

But beside the Kharijites, others, even if they believe in the issuance of sins by the Prophets (PBUTH) but did not express the disbelief of the Prophets (PBUTH) as infidelity, as Al-Biri writes: "Adam (AS) disobeyed but never became a disbeliever." (Al-Biri, 2002: 3/130)

2.1.2. Conveying and expressing the rulings of Shari'ah

The Sunnis believe in the infallibility of the Prophets (PBUTH) in their mission and they are safe from any slipping, whether intentionally or unintentionally. (Fakhr Razi, 1420 AH: 3/462) Rashid Rida has clarified the infallibility of the prophets (PBUTH) in their prophecy by expressing and conveying revelation and acting on it, and he's considered impossible for a prophet to fall into a lie and error in delivering what God Almighty revealed to him, or to contradict the revelation. (Rashid Reza, 1990 AD: 10/402) But it has been attributed to Qazi Abu Bakr Baqillani who believes in the permissibility of the Prophet's slip in conveying the revelation (al-Iji, No date: 1/264). Also, Shanqiti has spoken about the Sunni consensus on the infallibility of the Prophets from lying intentionally in expressing the rulings of Shari'ah. (Shanqiti, 1995: 2/187).

2.1.3. Ordinary Actions and Affairs

There are several sayings in issuing slip in the actions of the Prophets (PBUTH). Some believe in the intentional issuance of major sins from the prophets, such as Hashwiyats. Some do not consider it permissible to commit a major sin, but they accept committing a minor sin even intentionally unless it causes abhorrence, which most Mu'tazilites believe in. Some also believe that it is not permissible to commit a minor or intentional sin, such as Jaba'i. Others accept the occurrence of sin inadvertently and erroneously.

Believers in each of these views have relied on verses from the words of God Almighty to confirm their views. According to the verses, they have explained the slip of Adam (AS) in seven ways: the verses that used the word *Asi* (Taha, 20) or the word *Ghayy* (Baqara, 256), the verses that referred to his repentance (Baqara, 37), also, the verses that indicate eating from the forbidden tree (Araf, 22) and the verses in which the Prophet Adam called himself as *Zalim* (Baqara, 35) or *Khasir* (Araf, 23).

It should be noted that people who accept the occurrence of slippage before the prophethood do not respond to these arguments and write that if these cases happen to a prophet after his prophethood it needs to be rejected and answered while there is no reason for the disobedience of Adam after his prophecy. (Fakhr Razi, 1420 AH: 3 / 458-459)

2.2. Explanation of examples of slippage

Sunni commentators have stated the examples of the slipping of the Prophets (PBUTH) in ordinary actions and affairs in the form of inadvertent, error and sin.

2.2.1. Inadvertence

Inadvertence (*sahw*) and oblivion are examples of slippage. The issuance of forgetfulness and oversight by the Last Prophet (PBUH) is one of the disputed issues among scholars. Qurtubi has expressed various views, including that the address in the verses expressing forgetfulness, although it is addressed to the Prophet (PBUH), but it means the nation of Muhammad (PBUH), and thus, they try to acquit the Prophet (PBUH) of forgetfulness. And some have said that the address is specifically belongs to the Prophet (PBUH) and forgetfulness is permissible for him because the narration of the Messenger of

God (PBUH) that he said: «Adam forgot [the command of God], so did his descendants». And he also said: «I am only a human being like you, I forget as you forget, and if I forget, remind me».

And among those who consider forgetfulness is permissible for the Prophet (PBUH), there is a dispute regarding the nature of forgetfulness, whether is in the deeds or in the Sharia laws.

Some answer affirmatively because the the verses of forgetfulness has been apparently attributed to the Messenger of God (PBUH) and the hadiths indicate it, but they have stated a condition for this forgetfulness and that condition is reminding (*tanabbuh*). Qazi AbuBakr believes in the urgency of reminding by God Almighty after oblivion, but most scholars believe that there is no urgency, as long as the prophet is alive and his preaching is not over. The comment of Baghawi also indicates the lack of urgency in reminding after forgetfulness (Baghawi, No date: 2/133) and some groups do not accept the inadvertence of the Prophet at all, neither in actions nor in religious worships. (Qurtubi, 1985: 7/14)

Ibn Jawzi writes in the interpretation of the 13th verse of Surah Al-An'am writes: "The Prophet Solomon is called very repentant because of his mistake and neglect. (Ibn Jawzi, 1422 AH: 3 / 19-20)

Zamakhshari in the interpretation of verse 68 of Surah Al-An'am, which is one of the verses mentioned as an example of the doubt of *Sahw al-Nabiyy* (the oversight of the Prophet) has considered it far from the position of the Prophet (PBUH) and has written: "Sitting and keeping company with people who scorn the wise men is wrong and reprehensible. If Satan made you forget about this reprehensible act after God reminded you of its ugliness and forbade it to you, then get up from among them and do not sit with them." (Al-Zamakhshari 1407 AH: 2/35) In fact, these people introduce the Last Prophet (PBUH), who is all intellect and excellent in terms of understanding rational matters, unable to understand the rationality of the inadmissibility of companionship with the scorners.

Ibn Ashur raises the issue in another way to repel this doubt. He declares that some human states have been created by God Almighty in the principle of creation from the exploit of Satan, as if He has left some states to angels. Oblivion is one of the states that God has left to the Satan and attributed it to him in several verses. These human states and behaviors are permissible to the Prophets (PBUTH) as long as they do not spoil the mission of the Prophets (PBUTH); that's because they are human, and these are not considered a sin, but otherwise, the Prophets are safe from the Satan. In these cases, the devil does not occur in the soul of the prophet, but with a tact preoccupies the prophet to the point that he forgets God's command or prohibition. The result of Ibn Ashur's words is that the Messenger of God (PBUH) is infallible from temptation, but non-temptation is permissible on the Prophet, like the state of *insa'* (forgetting) which is not accompanied necessarily by infallibility. (Ibn Ashur, 1420 AH: 6/153)

In the critique of the inadvertent issuance of the prophets (PBUTH) Ibn Kathir after mentioning the verse: "*Even if Satan should cause you to forget [to do so], still do not sit around with such wrongful folk once you remember*" (Al-An'am, 68) considers the addressee of the verse is all members of the ummah, which according to the hadith of stopping companionship with the disbelievers, in case of forgetfulness has no consequences for the ummah. (Ibn Kathir, 1419 AH: 3/249)

According to the numerous warnings of God in the verses, the Satan's enmity with man (Baqara, 168/208; An'am, 142; Yusuf, 5; Qasas, 15; Fatir, 6; Yasin, 60; Zukhruf, 62) and the great emphasis on monopoly of obedience to God Almighty (Baqarah, 83; Nisa', 36; An'am, 151; Isra', 23) the wisdom dictates that the prophets who convey these messages to human beings and are called the excellent models (*Uswah Hasanah*) according to the explicit verse of the Qur'an, they must be able to perform these commands and stay away from any oversight and forgetfulness.

2.2.2. Error

Error is another example of slippage. Among those who have pointed out the error of the Prophets (PBUTH) during the time of prophethood, we can mention Rashid Rida and Al-Nawawi. Rashid Rida proves infallibility for the Prophets (PBUTH) but writes below the verse 91 of Surah Al-An'am: "The requirement of human nature and human race is the permission of error in ijtihad. This feature is closer and easier to the human soul." He explained his view as follows: "Since the prophets (PBUTH) do not become goddesses by reaching the position of prophethood, it is possible that they commit a sin and are forgiven by God." (Rashid Rida, 1425 AH: 7/511) Rashid Rida in verse 43 of Surah Tawbah also refers to this issue in more detail, writing: "Infallibility does not mean for the prophets that they are goddesses who are far from any weakness in performing their duties and fulfilling their divine rights, and are safe from error in ijtihad in attracting interests and repelling harms, because it is impossible for anyone but God Almighty, who comprehends all aspects of interests, benefits, harms and evil, and the one who does not have such a comprehension definitely makes mistake in his ijtihad, which means that while he believes in the correctness of his action, he is doing wrong, and this is the sin of a perfect and excellent man. So, when this is issued by the prophets, they are rebuked by God". (Rashid Rida, 1425 AH: 1/711)

Al-Nawawi the commentator of the 13th and 14th centuries considers the verse "*O Moses! Fear not; surely the messengers shall not fear in My presence*" (Taha 115) to express the error of Moses (PBUH) in ijtihad. (Nawawi, 1417 AH: 2/40)

That the prophets (PBUTH) after the prophethood are not goddesses is acceptable, but Rashid Rida neglected the fact that the prophets purification from any error is by divine will [not their personal will], and this negligence and reliance on his own religious beliefs leads to misinterpretation of verses. Moreover, although the knowledge of all advantages and disadvantages is per se, exclusive to God Almighty, the very knowledge can be given intermediary to some merited people by the divine will.

Another shortcoming in the interpretation of the verses is that some commentators raise a question or doubt in relation to the error of the prophets and not only do not answer it, but by narrating some hadiths and other matters they only deal with the fact that how appropriate is their question.

As an example, Tabari raises the following questions after mentioning the verse: "*He said: My Lord, grant me a sign!*" (Al-Imran, 41): Did Zakaria (AS) doubt whether this is God or not? Or did he doubt the truth of the angels' promise? While it is not permissible for the believers to be characterized with such doubt, then how did one of the Prophets (PBUTH) qualify with such doubt? Or the words of Zakaria (AS) is the denial of the power of God, whose sin is greater than doubt." Then in response to it, he suffices to narrate two narrations from Saddi and Ikrimah (Tabari, 1412 AH: 3/176), but these two narrations only suggest such a same question and offer no answer.

Tabari also attributes ignorance that is not appropriate for the position of prophethood to Prophet Noah (AS) without giving any reason in the interpretation of the final paragraph of verse 46 of Surah Hood: "*I advise you not to be of the ignorant.*" (Hud, 46). He says: "This phrase indicates that Noah (AS), was ignorant of God's fulfillment of his promise or not, to the extent that he asks God Almighty an ignorant question." (Tabari, 1412 AH: 12/33)

Tabari has said about attributing such ignorance to Prophet Noah (AS) and Abdul Karim Khatib also expressed the ignorance of Prophet Noah (AS) about the line between the Creator and the creature and crossing this lone and doing injustice to himself by violating the limits of God. (Khatib, N dat: 6 / 1149-1148). This is a claim for which no reason has been given, therefore it has been criticized by some other Sunni commentators.

The author of Bahr al-Muhit does not accept Tabari's interpretation and says that there are two types of request and question: First, request and question for the purpose of learning and teaching, which

does not indicate such ignorance, and second, request and question that is necessary due to the hidden wisdom of the action. Noah's request is one of these two types of questions, and attributing the loss to oneself is due to being polite to his Lord and benefiting from God's mercy and gaining His grace. (Abu Hayyan, 1420 AH: 6/163)

Although some commentators have given examples of error by the prophets, in some cases they have not given any evidence for it, so reason and rational people both reject such unreasonable claim.

In justifying the permissibility of the prophets to commit sin, Sha'rawi, while stating the two stages of learning and reckoning, expresses the disobedience of the prophets related to the stage of learning, which is the acquisition of skills. (Sha'rawi, 1997: 5790) Abu al-Mundhir and Saadi also write explicitly about their beliefs: "The Prophets (PBUTH) do not know what weakens their high ranks and high positions. If we believe that some sins are issued by the prophets, it is because they achieve the status of repentance and sincerity, because sincere repentance raises their degrees higher than the highest degrees before repentance. And this is clear in the verse: *"Adam disobeyed his Lord so he was misguided. Then his Lord chose him, and relented toward him, and guided him"*. (Taha, 121-122) The effect of repentance after disobedience is to be chosen and guided by God, and perhaps after repentance, Adam achieved a better position than before." (Abu al-Mundhir, 2005: 2/435; Saadi, 2000: 514)

This reason is not compatible with the manners of the wise, and also reason and narration; because the wise do not consider a person who disobeys and regrets and repents after his rebellion to be better and higher than a person who always realizes the position of his Lord. And in the verses, the monopoly of obedience and worship of God Almighty is stated in many and emphatic ways. Besides, it is impossible for God Almighty to choose a person who is a sinner himself as the messenger upon mankind to deliver the command of abstaining from sin.

Relying on his beliefs, Haqqi has described the disobedience of Prophet Adam (AS) as follows: If it is said whether revelation was given to Prophet Adam (AS) to know what is happening, we say that the revelation was cut off from him so that what God willed became certain, like time that the revelation was interrupted from the Messenger of God (PBUH) for eighteen days so that the process of slandering Aisha could take place, so that the divine judgment could be realized. (Haqqi, No date: 5/437) The content of this reason is that God Almighty obstructs the path of guidance of the Prophets (PBUTH) to achieve his will. This reason is incompatible with the wisdom and power of God Almighty. Haqqi has imposed his opinion on the verses by supporting his belief.

2.2.3. Sin

Sin and guilt, whether minor or major, are examples of human slippage. Zamakhshari and Abu Hayyan do not accept the occurrence of non-wise acts on the prophets, except for minor sins that are not abominable. As Zamakhshari writes in the interpretation of the verse: *"So they both ate from it, and their wickedness became apparent for them, and they began to place leaves on themselves from the garden. Adam had disobeyed his Lord, and had gone astray"*. (Taha, 121): "Look and learn how God rebuked his prophet, who is His friend, for committing a minor sin that is permissible for him, and by this mistake makes him slipped and uses this unpleasant word (Zamakhshari, 1407 AH: 3/94) and the same interpretations have been used by Abu Hayyan. (Ibn Hayyan, 1420 AH: 7/392)

Qurtubi has stated the occurrence of sin by some of the prophets (PBUTH) and their rebuke by God and then their deliverance through repentance, and has stated that committing a sin does not diminish the position of the prophets (PBUTH) and these are matters that if they were issued from non-prophets, it was considered as a virtue, but it is considered a sin by the prophets (PBUTH) due to their superiority. (Qurtubi, 1985: 11/226)

Regarding the philosophy of committing the sins by the prophets (PBUTH), Hasan Basri has said: "God Almighty did not mention the sins of the prophets in the Qur'an in order to rebuke them, but to explain the blessings bestowed on them, and God's purpose was that no one should be disappointed in his mercy". It is also said: "God Almighty afflicted the prophets (PBUTH) with sin in order to choose them with purity and dignity, and on the Day of Judgment, all creatures (both prophets and non-prophets) will meet him with humiliation for committing sins". Others have considered the reason why the prophets (PBUTH) commit sins in order to lead sinners so that they would not despair of God's mercy when they repent. (Baghawi, No date: 2/485; Tabari, 1412 AH: 12/109)

None of these arguments have any rational basis for the commission of sin by the divine prophets. The intellect never rules that in order not to despair of divine mercy or the purity of the elect or to be the teacher and guide of sinners, one must commit sins.

If human beings do not commit any sin in their lifetime, they are still dependent and needy due to their inherent and existential need to the *Wajib al-Wujoud* (necessary existence). Observing and acknowledging the need and innate possibility (unnecessary existence) of man on the Day of Judgment when all the secrets will be disclosed and the truth will be fully manifested, and also the realization of the greatness of God and men's inferiority in front of Him are not rationally dependent on committing sin.

Fakhr al-Razi is one of the commentators who, in the interpretation of the verse 24 of Surah Yusuf, has cited rational arguments to reject the attribution of committing adultery to Prophet Yusuf (AS) and has stated: First: Adultery is one of the ugliest sins. Second: Betrayal is also one of the ugliest sins. Third: Gratitude to the donor of blessings is a rule of reason, and doing a bad deed that causes complete and severe disgrace is also one of the ugliest sins. And fourth, that Yusuf (AS) was a child who was raised in the arms of Egypt King and his wife, and this ugliness multiplies the desire for Egyptian king's wife. (Fakhr al-Razi, 1420 AH: 18/440) Therefore, according to the reason, it is impossible for the Prophet of God to commit such obscenity.

Adherence to beliefs has caused some Sunni commentators to not have a comprehensive view of authentic verses and hadiths and to have ignored the value and priority of sources and to seek confirmation for their opinion of the verses.

Results

From the study of Sunni interpretations about the extent of the infallibility of the Prophets (PBUTH) as well as the evidence presented on their point of view, the following items can be obtained.

A- The statement of the infallibility of the Prophets (PBUTH) before the prophethood is not only a statement without a reason but also the result of neglecting the verses and not using rational arguments, as in some Sunni interpretations, the absolute purity of the Prophets (PBUTH) from slips has been narrated.

B- Many Sunni commentators believe in the infallibility of the Prophets (PBUTH) after the prophethood, and for this reason, if a slip is mentioned for the Prophets (PBUTH), they consider it to be related to before the prophethood.

C- Using the tools and sources of interpretation with the bias of the commentators from their theological views, emphasizing the humanity of the prophets (PBUTH) and not distinguishing between the way of divine teaching and human teaching other human, which ensures the error of newlearners and the naturalness of punishment and rebuke in the stage of learning are some of the most important shortcomings of Sunni commentators in the promise of infallibility of the Prophets (PBUTH) at the time of prophethood, which has led them to interpret the verses in order to conform to their opinion.

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