



A Comparative Study of the Word "Dal: Misguided" Applied for the Messenger of God (p.b.u.h.) in Surah Al-Duha from the Perspective of the Shia and Sunnitte

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Abstract

A group of commentators from Shia and Sunnitte, sufficing to the appearance of the verses that have been narrated about the Messenger of God (Prophet Muhammad), have interpreted the verses without looking at its register and ignoring other evidences such as the Qur'an, narrations and reason. One of these verses is verse 7 of Surah Al-Duha. The commentators have mentioned different points of view about the word "ضلال" (Dilal: misguidance) in the verse (وَجِدْكَ ضَالًّا فَهْدَى). A number of Sunni commentators - who consider it permissible to commit major and minor sins for the prophets before their prophecy - have said about the verse: "Misguidance" here means disbelief, meaning that the Prophet (pbuh) was on the religion of his people for forty years. And some have mentioned other aspects, such as: lost, not knowing life style and ignorance of his tribe, his ignorance and forgetfulness, bewilderment, excess in love and affection, a single tree of faith, denial of knowledge of the secrets of prophecy, and so on. This article intends to make a comparative study of the interpretations of the Shia and Sunnitte commentaries in justifying this verse and to choose the optional interpretation.

Keywords: *Surah Ad-Duha; The Word "Dal: Misguided" Two Groups of Shia and Sunnitte Commentators; The Prophet of God*

1-State the Problem

'Ismat (Infallibility) is a state of soul in an innocent person that causes him to turn away from sins and ugly deeds and protects him from any error and forgetfulness; Without causing him deprivation of authority or coercion over the infallible. One group of the important verses taking about تشابه (Tashaboh: not fix, doubtful) are the verses related to the holy Prophet of God (PBUH). How to explain the similarities in these verses and the interpretation of these verses are of the issues that have been much discussed in the commentaries. However, it seems that according to the way the issue of infallibility has been brought up in the view of Shiites and Sunnis and the difference between these two views, the way of interpreting the Tashaboh in these verses is different from each other. One of these verses is verse 7 of Surah Al-Duha. The exegetists of the two sects have considered several aspects concerning the word Dal in the verse (وَجِدْكَ ضَالًّا فَهْدَى). In this article, we aim at examining the ways to resolve the Tashaboh in

this verse, in a comparative way from the view of the commentators of the two sects, considering their differences towards the issue of infallibility.

(وَجَدَكَ ضَالًّا فَهَدَى)

“He found you a wanderer so He guided you” (93:7)

2-Expressing the Doubt Regarding the Misguidance of the Prophet (PBUH)

Another *Mutashabih* verse¹ that some biased people, relying on it and the similarities of the concepts included in it, out of their false idea, have tried to tarnish the sacred position of the Prophet, is verse 7 of Surah Al-Duha, the word *Dal* in this verse is taken to mean "misguidance" and "deviation" and it is considered that the Prophet (PBUH) was misguided and God has guided him. In this verse, God says:

3-Examining the Word "*Dal*" Literal Meaning and as a Term in Human Science

In order to better understand the verse and resolve doubts, it is necessary to examine the meaning of the word "*Dal*: misguided" literally and as a term in human sciences.

The literal meaning of "*Dal*: misguided": ضَلَّ "*Di*" means to lose something and its getting out of its place and right. Therefore, any deviated person from the path he had taken is called "misguided" (Ibn Faris, v. 3, p.356).

Some have considered "*Dal*" as human being and "*Dallah*: misguided" as lost animals. Misguidance is sometimes taken to mean forgetfulness because forgetfulness occurs as the power of memory disappears and is lost (Fayyumi, v.2, p.364).

Raghib says in the definition of "*Dilal*",

"[it is] Deviation from the right path, and guidance is the opposite." He has also stated in another place, "*Dilal*" is said to any deviation and divergence from direct way, whether intentional or inadvertent, more or less." (Azhari, v.11, p.320)

Qurashi writes in the *Qamus Quran*:

"*Dilal*" and "*Dallah*" mean deviation from the truth. "إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ" (I find you and your people in absolute error.) It means deviation from the path of truth." (the holy Quran, 6:74)

In al-Tahdhib, Azhari considers the word "*Dilal*" to mean hidden and disappearing (Azhari, v.11, p.320).

The meaning of "*Dal*" as a term in human sciences: The term is used to mean disbelief, forgetfulness, astonishment, bewilderment, destruction, and so on.

4- The Most Important Views of Shiite and Sunni Commentators on the Verse

A group of commentators have come up with various ways to interpret "*Dilal*". They have expressed various views on what is meant by "*Dilal*" in this verse. Fakhr Razi has enumerated over twenty views. Below we list the most important views of the Shiite and Sunni commentators.

¹ *Mutashabih* are words that have a load of different meanings and their purpose are not clear, except with research and careful consideration and referral to the *Muhkam*at.

4-1. "Dilal" means disbelief

Several commentators have said about the verse "و وجدك ضالاً فهدى", " (Dal) here means disbelief.

Fakhr al-Razi has narrated in his *Tafsir Kabir* from Kalbi saying: "God found you among a misguided tribe – meaning the disbelievers - and guided you to monotheism." He also quoted al-Suday as saying, "The Prophet was on the religion of his people for forty years." (Fakhr Razi, v.31, p.197; Tabari, v.30, p.149; Abul-Futuh Razi, v.20, p.313; Furat al-Kufi, v.1, p.569)

4-2. "Dilal" means not knowing the way of life and misguidance of the tribe

Seyyed Murteza 'Alam al-Huda in his *Tafsir Sharif* has said concerning "Dilal",

What is meant is lost in life and [not knowing how to earn money]. A man who does not know how to live and has no way to earn money is: "هو ضالٌ لا يدري ما يصنع ولا أين يذهب", (He is lost, he does not know what he is doing and where he goes). With this interpretation, God Almighty blessed him by providing him with wealth and needlessness. ('Alam al-Huda, v.3, p.466; Ibid, Tanzih al-Anbiya, p.105)

It has also been said that it is about worldly affairs and business practices that God showed him the way later in his life and made great profits in his business (Fakhr Razi, v.31, p.198; Sultan 'AliShah, v.4, p.261; 'Amili, Ibrahim, v.8, p.599)

Abu Hayyan also says concerning this verse "و وجدك ضالاً فهدى", "I found your family astray; so We guided them by you." (Abu Hayyan, v.10, p.598). God found you among the misguided and saved them from their misguidance.

Some have said, "The meaning of "Dal" is ignorance of or not knowing how to immigrate (Qurtubi, v.20, p.97); because, while he was confused and in the hands of the Quraysh and wished to be freed from their clutches, but without the permission of his Lord he could not leave Mecca. ('Amili, v.8, p.598). Some commentators consider "Dal" to mean the misguidance of the nation of the Prophet and believe that God has saved him from the misguidance of his people. In *Tafsir 'Amili*, concerning this verse, it is stated, "This verse has been revealed about people; That is, God saw your people astray and guided them through you." (Ibid, p.599. Also, in *Ma'ani al-Qur'an*, Faraa writes concerning this verse: في قوم ضلال فهداك (God found you in the misguidance of the people, so He guided you.) It has also been narrated from Ibn 'Abbas that قال وجدك بين ضالين فاستنقذك من ضلالتهم (God found you among the misguided and saved you from their misguidance.) (Suyuti, v.6, p.362) Some have also said, "He saw you alone among the misguided; He guided you so that people would mingle with you and you invited them to the true religion." ('Amili, v.8, p.599)

4-3. "Dilal" means excess in love and affection

Some have said that the meaning of "Dal" is excess in love; as Yusuf's brothers say about their father, إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ (Truly, our father is obviously wrong.) (the holy Quran, Surah Yusuf 12:8) and else where God says, اللَّهُ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ (Yusuf 12: 95) which means we found you drowned in his love (Boroujerdi, v.7, p.435; Fakhr Razi, v.31, p.198; 'Amili, v.8, p.598; Abul Futuh, v.20, p.316; Tha'labi, v.10, p.228). Sulami also writes in *Haqa'iq al-Tafsir* concerning the verse, "He who found you, a friend drowned in the sea of knowledge and love, blessed you and brought you closer." (Sulami, v.1, p.62; 'Amili, v.8, p.598; Kashani, v.10, p.277)

4-4. "Dilal" means a single tree preaching faith

In Arabic, a single tree in the desert is called a "Dallah". This verse says that in that land of ignorance, where there was not a tree of knowledge, He saw you as the only fertile tree for the leadership of the people and guided the people to you. Like *الحكمة ضالة المؤمن* meaning the believer seeks and finds nothing but wisdom (Fakhr Razi, v.31, p.198; 'Amili, v.8, p.599; Tha'labi, v.10, p.228).

4-5. "Dilal" means negligence and forgetfulness

A group of commentators interpret what is meant by "ضالاً" as negligence and forgetfulness, and refer to the verse *أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى*² (the holy Quran 2:282) to assert their argument. Fakhr Razi says the verse *و وجدك ضالاً فهدى* points out to the forgetfulness of the Prophet and guidance to the remembrance of God. "It is because he forgot what he had to say because of the horror of Ascension night," (Fakhr Razi, v.31, p.198; Tabarani, v.6, p.517) he added. Qurtubi quoting the verse *لَا يَضِلُّ رَبِّي وَلَا* (the holy Quran, 20: 52) has considered the *يَضِلُّ* in this verse to mean forgetting (Qurtubi, v.20, p.96; Shukani, p.558)

4-6. "Dilal" means unknown and anonymous

A group interpreted "ضالاً" in the verse *و وجدك ضالاً فهدى* to mean unknown: You were unknown among your people, God guided them by knowing you (Taleqani, v.4.p.144). Tabarsi in *Majma' al-Bayan* states a point concerning this verse, which means that He found you anonymous among your people who did not know your right, so He guided them to know you. You were anonymous among them and they did not remember you and you were not known. So God made you known to the people. They knew you, they honored and bowed to you (Tabarsi, v.10, p.766; Ibn Juzi, v.4, p.459; Ibn Shar Ashub, v.2, p.4; Qurtubi, v.20, p.99; 'Amili, v.8, p.598; Sheybani, v.5, p.383; Tustari, v.1, p.198; 'Ilm al-Huda, v.3, p.466; Tabarani, v.6, p.517).

4-7. "Dilal" means lost

A group of commentators have said that this verse refers to the holy Prophet's getting lost on the way of Havazen and Mecca, when he was taken care by Halima Sa'diyya, the daughter of Abi Dhu'ayb. According to the narration, Halima wanted to take him to his grandfather 'Abdul-Muttalib, but middle of the way, she realized she lost him (Tabatabaei, v.20, p.524; Shubbar 'Abdullah, v.1,p.560; Ibid, v.6, p.422; Shah 'Abdul 'Adhimi, v.14, p.255).

Some have considered this verse as a reference to the story of his disappearance on the way to Sham, when he went to Sham with his uncle, Abu-Talib, in the caravan of Khadijeh's slave, Meysareh, and disappeared in the middle of the road (Tabatabaei, v.20, p.524; Qusheyri, v.3,p.741; 'Amili, v.8,p.598).

Tabarsi tells the story of Sa'id ibn Musayyib as follows: It is narrated that he traveled to Sham with his uncle Abu Talib in the caravan of Hazrat Khadijeh's slave. In the middle of the way he was sitting on the back of the camel, on a dark night, the devil came and got the bridle of the camel in his hands and went away, Gabriel came and blew the devil so that he threw him into Abyssinia and returned Muhammad (p.b.u.h.) to the caravan. So, God blessed him for this reason (tabarsi, v.10, p.767; Alusi, v.15, p.381). Some people have also said: It is a reference to what happened to his majesty as a child and he got lost in the valleys of Mecca (Tabatabaei, v.20, p.524; Tabarani, v.6, p.517; Alusi, v.15, p.381).

²... and two women from the witnesses whom you approve; so that if one of the two errs, one of them will remind the other...

³ My Lord is free from error and forgetfulness.

4-8. "Dilal" means lack of the knowledge of the secrets of prophecy

Some commentators consider that the meaning of the verse *و وجدك ضالاً فهدى* as not knowing the rules and regulations of the Prophet and God showing it to the Prophet (Khusravani, 'Alireda, v.8,p.570). Ayatollah Makarem considers the meaning of this verse to be ignorance of prophecy and mission and states: "God says to the Prophet," We have cast this light in your heart with which to guide human beings." He refers to verse: *4 ما كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا*, and the verse⁵ *نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ* (Makarem Shirazi, v.27, p.103; Jurjani,v.10, p.390).

The author of *Al-Mizan* also believes that what is meant by *Dilal* here is not misguidance; rather lack of guidance, and the meaning of not having the guidance of the Messenger of God is his own state. He added, "this verse regardless of divine guidance, wills to say if it was not the guidance from God, You and no other human being would not be guided by yourself except by the help of God Almighty. He considers the verse, *و وجدك ضالاً فهدى* to mean *لَا الْإِيمَانُ وَلَا الْكِتَابُ*. He also adds, "The word of Moses *(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ)* also is in this regard that is, I had not yet been guided by the prophecy (*Tabatabaei*, v.20, p.313).

A group of commentators, such as the author of *Tafsir al-Kashaf*, state regarding this verse as follows: "ضالاً" means You were not aware of the Shari'a and you did not know revelation and Hearing (Sam') and cite *ما كُنْتَ تَدْرِي، مَا الْكِتَابُ وَلَا الْإِيمَانُ* as a proof on his claim (*Zamakhshari*, v.4,p.768; *Haqqi Bursevi*, v.10, p.457; *Alusi*, v.15, p.381; *Samarqandi*, v.3, p.592; *Tabarsi*, v.6, p.658; *Meybudi*, v.10, p.526)

Tabari has stated in *Jame 'al-Bayan* that *و وجدك علي غير الذي أنت عليه اليوم* . What you have now, you did not have before this religion and rituals (*Tabari*, v.30, p.149).

4-9. "Dilal" means astonishment and confusion

Sayyid *Qutb* has interpreted the verse " *و وجدك ضالاً فهدى* " as follows:

And did not he find you bewildered and astonished (among the polytheists, idolaters, the Jews and the Christians, the disbelief of the disbelievers, the immorality of the wicked and the tyrants, the oppression of the bullies, the murders of the tribes by the command of the ignorant and the superstition of this and that)? And guide you (in the light of heavenly revelation to the Oneness of God?) (*Qutb*, v.6,p.886)

Bint Shati in his *Tafsir Bayani* writes about this verse:

The state of the Prophet before the resurrection was a state of astonishment and bewilderment, and he hated the life style of his people and considered it distasteful. But which way is right? How should he get his people out of this situation and save them? The Prophet remained astonished for a long time, until the divine message came to him and guided him to the firm and correct religion, and after a long astonishment, the right path was revealed to him. *Bint Shati* adds, " 'Abdu's opinion is the same." (*Bint Shati*, v.1,p.92)

It is also said that "Dilal" meant wandering from the Qibla: "*You did not know the way to the qibla and you wandered in it until we clarified your task.*" (*Fakhr Razi*, v.31, p.198; *Sultan 'Alishah*, v.4,p.261) And they have cited this verse,

⁴ (The holy Quran, 42:52) .You did not know what the Book was, nor belief, but We made it a light whereby We guide those of Our worshipers whom We will.

⁵ (The holy Quran, 12:3) .In the sending down of this Koran, we will narrate to you (Prophet Muhammad) the best of narratives, of which you were previously unaware.

فَلَنُؤَلِّبَنَّكَ قِبْلَةً تَرْضَاهَا.

... We shall surely turn you to a direction that shall satisfy you...(2:144)

5- Some Shiite Interpretive Narrations

Some of the narrative-based interpretations of Shiite, concerning the verse (وَجَدَكَ ضَالًّا فَهَدَى وَ) have mentioned narratives as follows:

- A) It is narrated from Ibn ‘Abbas: This verse wants to say that your tribe wrongly attributed to you misguidance and God guided them to know about you and your right (Bahrani, v.5,p.685).⁶
- B) Ibn al-Juhm narrated from Imam Rida saying, In the presence of Ma'mun, the Imam said about this verse: "And He found you lost" means that you were lost among your tribe. And "guided" means He guided your people to know you (Fakhr Razi, v.31,p.198; Sultan ‘Alishah, v.4,p.261).
- C) ‘Ali ibn Ibrahim has said about وَجَدَكَ ضَالًّا فَهَدَى : "He found you in a tribe who did not know the virtue of your prophethood, so God guided them through you." (Qumi, v.2, p.427; Huveyzi, v.5,p.596; Bahrani, v.5,p.684; Qumi,v.14,p.321)⁷
- D) ‘Ali ibn Ibrahim says: "Zurarih has narrated from Imam Baqir or Imam Sadiq about وَجَدَكَ ضَالًّا فَهَدَى that they said, “ those who did not know you, were guided to you until they knew you.” (Qumi, v.2, p.427; Huveyzi, v.5,p.596; Bahrani, v.5,p.684.)
- E) It means that He found you confused while you did not know the ways of life. So, He guided you to the ways of livelihood, because whenever a person is not guided to the way of earning a living, it is said that he is astray and does not know where he is going to and how he will earn a living. In a narration, it is said, "I have been helped by fear and apprehension, and my sustenance has been placed in the shadow of my bayonet." meaning: In jihad (holy war) (Huveyzi, v.5, p.596; Qumi Mashhadi, v.14, p.321)⁸
- F) ‘Ayyashi has narrated from Imam Rida as follows: وَجَدَكَ ضَالًّا فَهَدَى that is, He found you anonymous among your people who did not know your right. So, He guided them to know you, and guided them to your grace and position (Huveyzi, v.5, p.596; Qumi Mashhadi, v.14, p.321; Qumi, p.427).
- G) Furat Kufi narrates a narration from Ibn ‘Abbas that وَجَدَكَ ضَالًّا فَهَدَى means God found you in a disbelieving nation and guided you to monotheism (Furat, v.1, p.569).⁹
- H) Furat Kufi narrates another narration from Ibn ‘Abbas that He found you unaware of the status of prophecy and Sharia’. So, He led to prophecy and Sharia’ (Ibid).¹⁰

قال: حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانُ، قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ، قَالَ: حَدَّثَنَا تَمِيمُ بْنُ بَهْلُولٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ، عَنْ سَلِيمَانَ بْنِ مِهْرَانَ، عَنْ عُبَايَةَ بْنِ رَبِيعٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ... وَجَدَكَ ضَالًّا يَقُولُ: مَنْسُوبًا عِنْدَ قَوْمِكَ إِلَى الضَّلَالَةِ فَهَدَاهُمْ اللَّهُ بِمَعْرِفَتِكَ.

علي بن إبراهيم أيضا: ثم قال: ... وَجَدَكَ ضَالًّا فَهَدَى، قال: وجدك ضالا في قوم لا يعرفون فضل نبوتك، فهداهم الله بك.

و فيه «وَ وَجَدَكَ ضَالًّا فَهَدَى» قيل في معناه أقوال إلى قوله وَ ثَانِيهَا أَنَّ الْمَعْنَى وَجَدْتَ مُتَحِيرًا لَا تَعْرِفُ وُجُوهَ مَعَاشِكَ، فَهَدَاكَ إِلَى وُجُوهِ مَعَاشِكَ، فَإِنَّ الرَّجُلَ إِذَا لَمْ يَهْتَدِ طَرِيقَ كَسْبِهِ وَ وَجْهَ مَعِيشَتِهِ يُقَالُ لَهُ إِنَّهُ ضَالٌّ لَا يَدْرِي إِلَى أَيْنَ يَذْهَبُ وَ مِنْ أَيْ وَجْهٍ يَكْتَسِبُ، وَ فِي الْحَدِيثِ نَصَرْتُ بِالرُّعْبِ وَ جُعِلَ رِزْقِي فِي ظِلِّ رَمْحِي يَعْني الْجِهَادَ.

قال حَدَّثَنِي الْحُسَيْنُ بْنُ سَعِيدٍ مُعْتَمِدًا عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ ... وَ وَجَدَكَ ضَالًّا يَقُولُ فِي قَوْمٍ ضَالٍّ يَعْني بِهِ الْكُفَّارَ فَهَدَى لِلتَّوْحِيدِ.

فُرَاتٌ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْفَرَارِيُّ مُعْتَمِدًا عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَ وَجَدَكَ ضَالًّا عَنِ النَّبِيِّ فَهَدَى إِلَى النَّبِيِّ.

6- Some Interpretive Narrations of Sunnis Concerning the Verse

In his commentary on the verse, Suyuti has quoted in his Tafsir book titled Dur al-Manthur from Ibn 'Abbas that God found the Prophet among misguided people. So He protected him from their misguidance (Suyuti, v.6, p.361).¹¹

7- Review

Based on the opinions regarding this verse, various views have been expressed, which Fakhr al-Razi has collected twenty examples in *Tafsir Kabir*. A group of commentators, by looking at the appearance of the verse, have interpreted it, and disregarded the sacred realm of the Prophet.

A group of commentators who are alien to the culture of the Qur'an, and with their simplistic view, have taken the word "ضالاً" to mean misguidance and distortion, and have interpreted وَوَجَدَكَ ضَالًّا فَهَدَى as "we found Prophet misled and guided him." or someone like Sudday allows himself to write, "The Prophet was an infidel before Be'that." It is also said that "the Prophet was on the religion of his people (pagan) for forty years!" which Shiite commentators and many Sunni commentators have rejected this opinion; Because it is not compatible with the absolute infallibility of the Prophet, as God says in the second verse of Surah An-Najm: وَمَا غَوَىٰ: مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ Your Companion is neither astray nor being misled. (53:2)

The noble verse mentioned in Surah Al-Duha and exactly before this verse is the first evident, which shows that the word "ضالاً" does not mean misguidance: مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (*Muhammad*), *your Lord has not abandoned you (by not sending you His revelation), nor is He displeased with you.* (93:3) And other verse: وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ *and soon will your Lord give you so that you shall be well pleased.* (93:5) God praised the Prophet at the height of his greatness. Is it possible for God, who so clearly recognizes the existence of the Prophet at the height of greatness, to say: "You were misguided and we guided you!" There is a discord here. The characteristic of the Qur'an that makes it miraculous is that there is no conflict or contradiction in it. Also, the word "ظن" in the Qur'an does not only mean misguidance, but it has also been used in other meanings, such as these verses:

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي لَهِجٍ جَدِيدٍ

They have said, "How can we be brought to life again after we have been lost in the earth?" In fact, they have no faith in the Day of Judgment (32:10).

ضَلَلْنَا means being hidden and lost.

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ)

Those who disbelieve and bar from the way of Allah, Allah will cause their deeds go astray. (47:1)

أَضَلَّ here means destroy.

(إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ)

Our father is in plain aberration. (12:8)

(قَالُوا تَأْتِيكَ بِكَ لَفِي ضَلَالِكَ الْقَدِيمِ)

They said: By Allah, lo! thou art in thine old aberration. (12:95)

¹¹ و أخرج ابن مردويه عن ابن عباس رضي الله عنهما في قوله وَوَجَدَكَ ضَالًّا فَهَدَى قَالَ وَجَدَكَ بَيْنَ ضَالِّينَ فَاسْتَنْقَذَكَ مِنْ ضَلَالَتِهِمْ.

In these two verses, ضَلَّالٍ means error and love leads to error.

Therefore, considering that before the verse *وَوَجَدَكَ ضَالًّا فَهَدَى*, God has mentioned two verses in the same surah (Al-Duha) in which he has described the Prophet at the height of greatness, also due to the granting of the status of infallibility which is mentioned in the verse of purification to the Prophet, it is not wise that God attributes falsehood and misguidance to the Prophet in the verse *وَوَجَدَكَ ضَالًّا فَهَدَى*.

Also, in some Shiite commentaries, there is a narration from Imam Rida that is consistent with the verses of the Qur'an. Imam Rida said about the verse, "ضالّة في قومك لا يعرفون فضلک، فهداهم إليك" (Qumi, v.2, p.427; Huveyzi, v.5, p.596; Bahrani, v.5, p.684; Qumi, v.14, p.321). He found you lost among your tribe who did not know your rights, so He guided them to know you, and guided them to your grace and authority.

Conclusion

Examining some verses of the Qur'an as well as the words of the Infallibles, it seems that the meaning of the verse *وَوَجَدَكَ ضَالًّا فَهَدَى* is the same as what said by Imam Rida: It should be the same as Imam Rida's saying: "God found the Prophet among the misguided, so He protected him from their misguidance." Also, the statements of those who have considered "ضال" to mean the denial of knowledge of the secrets of prophecy is an acceptable interpretation that is considered in this study as a preferred point of view.

In other words, this holy verse seeks to express the meaning that if there was no divine guidance, the Messenger of God (PBUH) and no other human being would not have found guidance by themselves, and even the Messenger of God (PBUH) would not have found the way without divine guidance, and whatever is, is from Him; Of course, regarding the guidance of the Messenger of God (PBUH), it should be noted that the meaning of the guidance of Prophet is to guide him to the position of prophethood and mission and to inform him of the secrets of prophethood.

It is worth mentioning that this preferred interpretation concerning this verse, has been proposed by 'Allameh Tabatabai and Ayatollah Makarem, and among the Sunnis, to some extent, by Jalal al-Din Suyuti. It should be noted that many Sunni commentators (Mu'tazilites and 'Ash'arites) allow the issuance of major and minor sins from the prophets before their prophecy. A group of them have used verses of the Qur'an as proofs to prove their opinion, and by looking at the appearance of the verses without considering their register and evidences, such as: the Qur'an, narrations and reason, and also regardless of the reason of revelation, they interpret the verses and bring infallibility of the Messenger of God under question. In contrast, Imamiyah commentators consider the infallibility of the prophets from their birth to the end of their life and study the verses of the Qur'an from different aspects, then interpret the verses correctly referring to rational and narrative-based reasons, and also seek help from the narrations of the Ahl al-Bayt.

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