



The Comparative Study of Islamic Commentators and Theologians Views Over Qurans Verses Seemingly Implying That the Islam Prophet Wasn't Innocent (P.B.U) (Adame Esmat)

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Abstract

This paper attempts to compare three sects of Islamic commentators' and theologians' views Ashare, Mutazileh, and Imamiye about several subjects conversational over Islam prophet's (P.B.U) infallibility. Regarding the studies conducted in this respect, a complete and comparative research has not been carried out on the prophet's infallibility or "Esmat" among them. Therefore, the purpose of this study is to plan a separate research need to find out the views of these three sects from believers' point of view. Through this study, it has been proven that from the Imamiye's point, the Islam prophet is infallible or never wrong and never making mistake whether deadly sins or minor ones whether intentional sins or involuntary ones, but Sunni, including Ashare and Mutazileh consider minor and involuntary sins or sins before call to prophet hood or "tark oela" allowing him (p.b.u).

Keywords: *Holy Quran; Islam prophet; Infallibility; Imamiye; Ashare; Mutazileh*

Introduction/Discussion Plan

One of the main theological discussions is the issue of Prophets' Infallibility or "Esmat" characteristic of God's messengers and religious leaders.

The Prophet (p.b.u.), Mohamad, is of the Ingrained of Infallibility or "Esmat", according to asserting Quran's verses.

But in holy Quran, there are verses seemingly implying the lack of the prophet's Infallibility or "Esmat".

Regarding the commentary of such verses, following questions were raised.

What are Ashare's theologians' views about prophet's Infallibility or "Esmat"?

What are the commentator's view of Mutazileh over prophet's Infallibility or "Esmat"?

What are the theologians' view of Imamiye about prophet's Infallibility or "Esmat"?

What are the common and differentiating aspects of three theological sects?

Discussion Background

Regarding the studies conducted in this respect, a complete and comparative research has not been carried out on the prophet's Infallibility or "Esmat" among these three Islamic sects. Therefore, a separate research is needed to find out the views of three sects from the believer's point of view.

It is necessary to produce some Sunni and Shiite books dealt with the prophet's Infallibility or "Esmat", such as *Tanzieh Al-Anbia* by Seyed Morteza, *Al-Tibyan* by Sheikh Tusi, *Al-Mizan* of Allameh Tabatabai, *Mafatih-Alghayb* of Fakhr Razi, ...

However in this paper regarding verses seemingly implying the lack of the prophet's infallibility or "Esmat", Shiite, Mutazili and Ashari commentators' views have been studied in a comparative and analytical way.

Conceptology

Infallibility "Esmat" means protection of soul from sin (Dehkhda, Vol.10, P.14047).

Infallibility or "Esmat" in Ashareh's Terms

According to Abolhassan Ashari, Infallibility is the creation the power of obedience (Taftazany, 1409, P.159, Sahrastany, 1402, P.74, Jorjany, 1325, P.169).

This means that God enable a person to obey to the level of being impeccable or Masoom, in such a way that the possibility of committing sin was divested of him/his (Allame Helli, 1363, P.196).

Infallibility or "Esmat" in Mutazileh's Terms

In Mutazileh's belief, infallibility or "Esmat" is enjoying a grace in such way that its owner has no incentive to giving up obedience and committing a sin, while mankind is both able to give up obedience and capable of committing a sin (Allame Helli, 1363, p.196, Sheikh Tusi, 1376, p.287, Taftazani, 1409, p.160, Sheikh Mofid, 1414, p.279).

Infallibility or "Esmat" in Imamiye's Terms

Shiite's theologians have also views close to Mutazileh's. In the former, infallibility or "Esmat" is grace that, God knows, if it becomes a servant's share, not only it deters the servant from sin, it also makes them not desire to commit sin, while mankind is of both ability to commit sin and of capability to give up obedience.

Otherwise, an infallible person or Masoom has not been blessed, So in shiite's opinion only God's messengers and religious leader are infallible persons or Masoom (Allame Helli, 1363, p.195, Sheikh Mofid, 1414, pp.4-117, Alam Al-Huda, 1350, p.167, Alam al-Huda, 1350, p.227, Alam al Huda, 1350, p.734).

The Verses in Which Infallibility or "Esmat" Means Protection and Prevention Are the Following:

"قُلْ هِيَ ذَاالرَى يَعصُونَكَ هِىَ اللّهِ". (احزاب : 77)

"Say (O.messenger) who can shelter you against Allah wrath.(Ahzab:77)

"سَأَى إِلَى جَبَلٍ يَعْصُوهُ هِيَ الْوَاء" (هود: 43).

"Said I shall take refuge in a Mountain and it will protect me the water".(Hood:43)

"أَقَد رَاوَدْتَهُنَّ نَفْسَهُ فَاسْتَعْصَمَ" (يوسف:31).

"I asked him an evil Act but he refused".(Yusuf:31)

"مَا لَكُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ" (غافر:33).

"You shall have no protection from Allah"(Ghafir:33)

"قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ" (هود:43).

"Nuh said: Today there is no protection against Allah's command".(Hood:43)

"يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ" (غافر:33).

A day which you Shall turn your backs and flee,you shall have no protection from Allah. (Ghafir:33)

"وَاللَّهُ يَعْصِمُكُم مِّنَ النَّاسِ" (مانده:67).

Allah will protect you from (The mischievous) people (Maidah:67)

"Esmat" on following verses means cling, hold.

"وَاعْتَصِمُوا بِحَبْلِ اللَّهِ" (ال عمران:103).

And cling firmly together by means of Allah's strong Rope(AleImran:103)

"وَمَنْ يَعْصِمِ بِاللَّهِ فَقَدْ هَدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ" (آل عمران:101).

"And whoever holds firmly to Allah, he has certainly been guided to the Straight Path".(AleImran:101)

"إِلَّا الَّذِينَ تَابُوا وَاصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ" (نساء: 146).

"Except those who repent and amend themselves and hold fast to Allah"(Nissa:146).

"فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ" (نساء: 175).

"So as for those who believed in Allah and held fast to Him".(Nesa"175).

Infallibility or "Esmat" on Traditions

Infallibility or "Esmat" on Islamic traditions means to be infallible and not decree committing sin. for instance ›Salim Ibn Gaice asid" I heard Imam Ali (p b u)saying verily God decreed obedience to those governors among you who have received Divine Authorities.›For they are sinless and holy and never decree committing sin"(Majlisi, 1404, Vol.25.P.200).

Also infallibility or Esmat means to be strengthened and supported and backed by Holy Spirit.

In other words ›infallibility or "Esmat" is without mistake in leading mankind .Imam Sadegh(AS) said about the Prophet that He didn't make mistake and didn't do any wrong in everything by which he managed people's affairs (kulatoryni, Vol.1.P.266).

As well as, Imam Reza(AS) said about Imam that He is impeccable and is of divine approving, supporting, guiding and protecting against any mistake and wrong doing (Majlisi, 1404, Vol.25, P.200, kulainy, vol.1, p.203).

Commentators' Opinions, Including Shiite and Sunni Commentators, about the Lack of the Infallibility or "Esmat" Are the Following

1="وَوَجَدَكَ ضَالًّا فَهَدَىٰ" (ضحى: 7).

" And Allah found you lost on the way And he guided you". (Zoha:7).

Razi means "Zall" to being lost". Then he says "zall" or being lost means forsaking. So something must be to forsake, while it has not been asserted in this verse. In other words, Razi denies "zall" to mean atheism in the verse. (Razi, Vol.2, P.96, Razi, Vol.31, PP.195-197).

Razi says that Sunni commentators don't accept "being lost or Zall" as atheism as well.

Razi, in the commentary of the verse, said: firstly verses before and after this verse, refer to the prophet's childhood when he often got lost and God guided him in all those cases. The evidence of this commentary is previous verse " Did he not find you an orphan and did not he give you shelter?"

"فَأَوَىٰ يَتِيمًا يَجِدَكَ لَمْ أ "

And the later verse refers to his physical poverty. " and He found you in need so he enriched you"

" فَأَغْنَىٰ عَانًا وَجَدَكَ"

Then" Atheism and leading" between two verses are the very of physical ones not spiritual.

Secondly: being lost and being guided mean the very of being unaware of the mysteries of the prophecy. The evidence of this, is verse52 of surah: (Razi, Vol.31, P.197).

"و كَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا" (شورا:52).

"And thus we have revealed to you "O Messenger through Arch Angel by our command" . Before this you did not know what was Book or religion and what was faith"(Shura:52).

However, Jorjany has two opinions about the verse .first "being lost or "Zall" means his sin before his prophecy.in his second opinion,he denies the prophet's deviancy in religious affairs according to verse2 of surah Najm (Jorjany, 1325, P.301).

"مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ" (نجم: 2).

"Your well-wishing Supervisor is neither Astray nor deviated from Straight path" (Najm:2).

Regarding this verse ,Taftazany asserts that the intention of "Zall" is prophet's departure from prophecy mission to which God guided him (Taftazany, 1409, P.58).

According to Abdul-jabbar, "Zall" means that God deviates the prophet from prophecy and other characteristics of a prophet. And his argument with refusing the prophet's committing a sin is, if the intended meaning of "Zall" was the prophet's being misled, it would have been said that Allah found you being lost on religion. while it is not so (Alasadabadi, Tanzih AlQuran, P.468).

Mutazileh's scholars, except for Jobbany, like Zamkhshari took "Zall" for being lost on knowledge, legislation, and revelation (Zamakhshary, 1389, P.772).

Imamy commentators don't see any contradiction between the prophet's infallibility and the meaning of the verse. These thinkers considered "Zall" as of three meanings as follow:

- 1- If it is our intention to consider "being misled" in the sense that a person has spent a part of his life in polytheism and atheism, then "being misled" will be an existential issue. This is baseless in the case of the prophet because of verse 3 of surah Az-zoha:

"مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ" (ضحى:3).

(By these oaths) that your Creator and Nurturer has not forsaken you. (Az-zoha:3)

- If we define "Zall" as a person who is spending his childhood, he will be "Zall" and lack guidance and this is correct. Because "zall or being misled" asserts that the prophet is lost on the way of Sham and Mecca in his childhood.

- 2- The prophet's personality is unknown among his people.

- 3- His poor financial position is probably to be the meaning of "zall or being misled"

". (Allame-Al-Huda, 1369, P.914 & Fazel Megdad, 1380, P.268 & Tabarsi, Vol.5, P.505

& Subhany, Vol.5, P.229 & Subhany, Vol.6, P.90 & Makarem Shirazi, Vol.7, P.160 & Marefat, 1374, P.109 & Tabatabai, Vol.20, P.311).

"=2" وَوَضَعْنَا عَنكَ وِزْرَكَ" (انشراح:2).

"And did we not take away from you the burden of your Mission? (Inshirah:2).

Razi in his Al-barahin Fi Al-Kalam commentates "VeZR or burden" is the prophet's sin before call to prophet hood or the failure of his doing better or "Tarke oela"¹. "VeZR" is the very of burden and it means here the pressure of the sin. God said "the pressure of war is removed". So we define "VeZR" or weight as the prophet's strong sorrow due to his tribes' persisting in atheism and his being humiliated as well as his followers.

when he raised his speech and helped him more, then, God lifted his heavy burden according to verse 4 of surah Inshirah (Razi, vol.2, p.104).

"وَرَفَعْنَا لَكَ ذِكْرَكَ" (انشراح:4).

"And we did raise fame for your Name" (Inshirah:4).

Iji and JorJani in Mawagef interpret "VeZR" as the sin before call to prophet hood that is due to pressure to the prophet (p b u h) As well. They took failure of doing a better act to the meaning of "VeZR" because of considering the prophet (p b u h) as holy (Jorjany, Vol.5, P.304).

Abdul Jabbar considered the meaning of "VeZR" to be the prophet's minor, involuntary, and non hateful sins that God took them away from him. (Al-asabadi, Tanzih-Al-Quran, P.468).

¹The phrase of failure... is replaced "tarke oela". "tarke oela" means doing a good thing and not acting better one. In Shiite scholar's view, prophets' and religious Leaders are allowed to commit failure of doing a better act, Because they don't consider this method of action the sin. For example, God decreed Adam that to not eat wheat. Otherwise he will expelled from Heaven, according to asserting the Quran. But when Adam did so, he didn't commit the sin rather he failed to do a better act or committed "tarke oela".

Zamakhshary defines "VeZR" as failures before call to prophet hood or the prophet's ignorance of laws or his trouble to bring his rebellious people to Islam and interprets lifting this trouble as the forgiveness of atheists and teaching laws (Zamakhshari, 1389, P.775).

Alosi calls "VeZR" prophet's sins before call to prophet hood (Alosi, vol.30, p.168).

Allame-alamel Huda means "VeZR" to weight and commentates it in that prophet's sorrow is because of his people's atheism and oppressing him and his followers among them. Then God through spreading his invitation makes him to recall this blessing and remember his sorrow (Allame-alamel-Huda, 1369, P.159).

Despite the most of commentators, Allam Tabatabai doesn't mean "VeZR" to sin and its burden, he interprets it as prophecy burden and means lifting "VeZR" to removing the burden through paving the way for the prophet's invitation (Tabatabai, Vol.20, P.359).

Tabatabai refused to accept the commentaries of "VeZR" as the prophet's actions before call to prophet hood or his ignorance about laws or his astonishment. He also, refused considering "VeZR" as revelation and its burden or the trouble of his people's atheism or the sorrow of his uncle's and his wife's death or nation's atheism.

Similarly, he opposes the claim of being "VeZR" as sin and the concept of lifting "VeZR" as infallible. (Tabatabai, Vol.20, P.360).

3- "عفا الله عنك لِمَ أَذْنَبْتَ" (التوبة: 43)

IO Messenger I "Allah forgives you why did you give them leave"? (Taubah:43).

Iji and Jorjani considered this address like this take "رَأَيْتَ رَحِمَكَ اللَّهُ وَ غَفَرَ لَكَ" did you saw God feels pity for you and forgives you as a kind of relenting in speech. For the punishment after forgiveness has no meaning. Then they say if there is a punishment, it is related to physical affairs, such as the prophet not allowing some of the hypocrites to participate in the battle of Tabuk, that is failure to do better or "Tarke oela" and that the punishment for it, is right (Jorjani, Vol.5, P.304).

Mutazileh called this verse the metonymy of crime. For, according to their belief, the usage of forgiveness is such cases (Zamakhshari, Vol.2, P.261).

Tabataba's point in the interpretation of this verse is God's talk that (O, prophet) if you didn't let the hypocrites, their falsehood would be clear to you. And the intention isn't that God accuses prophet of blaming then it is said that God is to forgive the prophet (p b u). but the aim of the verse is the very of clearing and districting hypocrites' falsehood. According to Tabatabai, the evidence for this is verse, 47 of surah Taubah (Tabatabai, Vol.9, PP.291-294).

"لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَ لَا أَوْضُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَ فِيكُمْ سَمَاعُونَ....." (التوبة: 47)

"Had they taken part in the Holy war, they would not have added to your strength; on the contrary they would have cause mischief and So wing sedition among you....(Taubah:47)".

4=" وَ اسْتَغْفِرِ اللَّهُ أَنَّهُ كَانَ غَفُورًا رَحِيمًا" (نساء: 106).

"And (O Messenger) seek forgiveness of Allah, verily, Allah is the Merciful forgiving (Nissa:106)".

Giving God's decreeing the prophet's recantation, Razi writes this verse proves prophet's minor sins and failure to do better or "tarke oela" for him, or implies his modest mannerism, similar to Adam's speech in verse 23 of surah -Araf:

"رَبَّنَا ظَلَمْنَا أَنفُسَنَا" (اعراف:23).

"They said: O, our creator & Nurturer we have wronged ourselves;"(Araf:23).

Or we say this verse in its first form was any time when you did sin recant God, such as verse 8 of surah At-Tahrim

"يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا" (التحریم: 8).

"O you who believe submit your repentance to Allah with a sincere Repentance" (Tahrim:8).

This verse doesn't mean all believers are sinning, but in any time when they sinned they are to do penance (Razi,1406.P.111).

"The recantation in this verse is asking forgiveness for the prophet's people" Tabarsi says and writes this verse attempts to form recantation style and raise his rank (Tabarsi, Vol.5, P.102.).

According to Tabatabbai, it is to seem that the intention of asking forgiveness here is that the prophet (p b u) asks God to remove the possibility of violating people's rights and desiring own heart hidden in man's nature rather than the prophet commits the sin and asks God to forgive him, rather this verse indicates the warding off sin. For recantation and forgiveness in God's speech are used for various status and the concept of the sin covers all of them. And all kinds of the sin result in departure from the truth. The proof of this interpretation is verse 113 of surah Nissa (Tabatabbai, Vol.18, P.74).

"لَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ طَائِفَةٌ أَنْ يُضَلُّوكَ" (النساء: 113).

"Had it not been a favor of Allah And His Grace upon you I O Messenger I a party among them would certainly have decided to lead you astray.....(Nissa:113).

"=5" لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ...." (التوبة: 117).

Surely,

Allah paid attention out of Grace to the Messenger, to the Emigrants and to the Assistants"....(Taubah:117).

Razi's view is that the sin in this verse is the prophet's sins before prophet hood or his minor sins or his failure to do better, as it is said that the charity of the innocent are sins of those nearest to God (Razi' 1406.P.110).

Tabatabbai's point about penitence here is God's forgiveness for Emigrants' and Assistants' sins and bringing the prophet's name (p b u) is merely because of the satisfaction of them. That is, the purpose of prophet's penitence has only been comeback to God's Grace (Tabatabbai, Vol.6, P.40).

"=6" فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرَ لِذُنُوبِكُمْ وَالْمُؤْمِنِينَ" (محمد: 19).

"So) O, Messenger (know that there is no God but Allah; Then ask Allah's forgiveness for your faults and for the believing men and women"....(Mohammad:19).

In Razi's opinion this verse is addressing the prophet (p b u) and it's intention is his people and implying that when the prophet invites them to faith in God, he didn't succeed. The only motivation he appealed to bring his people to faith in God was resurrection. That caused the prophet a lot of grief. Then God in solidarity with him said that your soul is perfect and perfects the others. So if this people don't want to achieve the completion by you, God don't bless them. Then you are doing according to your knowledge and you know that God is Unique and you are to pray for God's forgiveness. Thanks God that

you are perfect and help the believers achieve integrity and ask for God's forgiveness for them. Then certainly, you are of two features, so hold these strongly and don't sorrow their atheism. God's speech "ask Allah's forgiveness for your faults" has two commentaries; Firstly, this verse is addressing the prophet (p b u) and it's intention is the believers which is unlikely. Because, their faults are mentioned later. Some commentate that, the verse is saying, ask God for forgiveness for your family's faults and the believers' faults who are not your family. Secondly, the aim of pronounce "you" is the prophet himself and of the sin is failure to do better which is considered to be sin in relation to the prophet. While the prophet didn't commit any sin. "Success in doing good actions and the avoidance of bad deed are third interpretation on the verse" says Razi.

Razi also asserts that "asking forgiveness" is covering ungraceful action. A sinner covered in carnal heinousness. Asking forgiveness is not unveiling carnal, heinousness which sometimes is done through avoiding sin, as it is in the case of the prophet and sometimes is accomplished via covering the sin after it's committing and this is in the case of the believers. The secret of this verse is that the prophet has two approaches. His First approach is to God without dealing with anything else. His Second approach is to himself which is asking God for forgiveness and requesting Gog for infallibility. His third approach is to the believers that he is asking forgiveness for them (Razi, Vol.28, P.61).

"The sin in this verse is the sin before call to prophet hood or the failure of his doing a better act or the sin for prophet's people" said Iji and Jorjany (Jorjani Vol.8, P.204).

Tftazany, the commentator of Maghased means the sin, in this verse, to the shortcomings and failure to do better in relation to the prophet (Taftazany, Vol.5, P.59). Zarmaghshary says the intention of this verse is provoking the believers into penance, and also, reminding them about the excellence of repentance (Zamakshari, Vol.2, P.317).

Some believe that forgiveness here means cutting away from everything and joining God, which is valuable worship rather than prayer for forgiving faults (Tabarsi, Vol.13, PP.604-605).

"Ask Allah's forgiveness for your faults" this verse doesn't address the prophet, but his people, because he has no fault to ask for forgiveness "Tusi said (Tusi, Al tebian fi Tafsir Al Quran, P.300).

Some have said that this verse implies that O, prophet's people know that there is no God but Allah and ask forgiveness for your faults (Lahiji, Vol.4, P.198-199).

"The sin is of different degree, each of them is a sin in its own level, but no longer a sin in relation to other levels. The sin that the prophet and others were decreed to ask for forgiveness or themselves came to repent their faults was expressing love. This type of sin is compatible with infallibility, so a speech attributed to the prophet (p b u) saying that " Indeed sorrow overwhelms me and I ask for forgiveness seventy times a day " implies this meaning" says Allame Tatabai (Tabatabai, Vol.6, P.72).

"=7 " انا فتحنا لك فتحا مبينا ليغفر الله ما تقدم من ذنبك و ما تاخر . " (الفتح:2)

(O, Messenger) verily, we ordained for you a manifest victory: following that blissful victory Allah forgive will your faults of the past and those faults which may happen in the future (Fath:2).
(If) the prophet has not committed any sin, then what does God forgive for him?

Razi replies the meaning of the sin is either the sin of believers or failure to do better thing for prophet or minor sins of the prophet, because prophets' intentionally or unintentionally committing minor sins is allowed, while God make them infallible against arrogance. Or the verse attempts to prove the prophet's infallibility after prophet hood that we explained about this issue in the verse of Mohammad. In

other words, verily the aim of the verse is to raise the prophet's rank and this is to be gained from God's speech; had you had a sin, God would have had forgiven it (Razi, Vol.28,P.78).

What does "faults happen in the future" mean?

Razi has a few explanations for this question. First, God is promising the prophet that would not commit any sin. Second, future sins, before the victory against Mecca and ones after it. Third, sins before his prophecy and ones after it. So forgiveness includes former sins and infallibility includes latter ones (Razi, Vol.28, P.78).

"The meaning of this sin is prophet's sin before prophet hood and posterior sins means those minor sins that happen one after another rather than sins after prophecy". said Iji and jorjani. They also, asserted the intended meaning of the sin was failure to do better and because of its importance in relation to the prophet (p b u) is called sin, or the intended meaning of the sin is his people's sins which is considered unlikely (Jorjani, Vol.8, P.204).

Abduljabbar considers the sin of the past and the future to be the prophet's sins before call to prophet hood (Alasad Abadi, Tanzih AlQuran, P.393).

In the meaning of the posterior sins, Saeed Morteza says that God canceled polytheist's sins that prevent establishing Divine aims and believes this explanation is compatible with former and latter verses. (Mosavi, 1369, P.160-162).

Abulftuh Razi explain that "Allah will forgive your faults "has two interpretations. First. the sin means the prophet's people's sins, whether they are before prophecy or after it, while "people" is omitted and the pronoun "you" is replaced, like verse82 of Surah Yusuf.

"وَسَأَلَ الْقُرَيْهَ الَّتِي كُنَّا فِيهَا"

"ask the town that the word "town" placed "people of town". The phrase "Allah will forgive your faults..." doesn't mean Allah forgives the prophet's sins rather means Allah forgives the prophet's people faults for the sake of the prophet, to respect him and via his mediation". In second interpretation, he said that God forgives the prophet's people for what they did in the past or will do in the future relative to him. So the meaning of forgiveness according to this view is the prophet's infallibility (Abolftuh Razi, Vol.20, P.322-326).

Allameh Tabataba'i, initially, is dealing with the meaning of "sin" or "zanb" that according to him, means any action of bad results and forgiveness also means

covering things. So the intended meaning of sin or "zanb" for which disbelievers considered the prophet deserving punishment, is dangerous consequences caused by them as a result of the prophet's invitation. This is the definition of the prophet's sins before his migration. But his posterior sins were blood shedding caused by the brave of Quraysh after immigration and God's forgiveness for their sins, consists of covering them and canceling their latter punishments which ended in God's taking away Quraysh greatness (Allameh, Tataba'i, Vol.18, P.284, Marefat, 1374, P.172). The witness of the meaning is the rest of the verse that says:

"وَيَتِمُّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا"

"He will complete his favor upon you and will keep you firmly on the Straightway".

Conclusion

The present study was conducted to explain the opinions of three sects of Islamic theologians: Ashareh, Mutazileh and Imamiyah taking different or the same views in the commentary of the verses of the Quran seemingly implying that the Prophet

(p.b.u) is not infallible. Imamiyah's view is that the Islam prophet is infallible and never wrong or never making mistake whether deadly sins or minor ones whether intentional sins or involuntary ones. Sunni, including Ashareh and Mutazileh consider minor and involuntary sins or sins before call to prophet hood or tarkeola allowing him (p.b.u). Therefore Ashareh interprets "zalla" as prophet's sins before call to prophet hood in the verse "وَجَدَكَ ضَالًّا فَهَدَا"

"Also Allah found you lost on the way and guided you" (Zoha)

As well as on the verse "وَوَضَعْنَا عَنْكَ وِزْرَكَ" did we not take away from you the burden of your mission (Inshirah).

Ashareh defined "burden" or "vezr" as the prophet's sins before call to prophet hood

Mutazileh considered its meaning to be the prophet's minor sins. Imamiyah meant that to the pressure of the prophecy.

Also in the verse "عفا الله عنك لم اذنت...."

(O, Messenger) "Allah forgives you, why did you give them leave" (Taubah). Ashareh explained that the punishment here belongs to physical affairs. Mutazileh called this verse the metonymy of crime. Imamiyah means the verse to the very of clearing the hypocrites falsehood.

In the verse "وَاسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُورًا.."

And (O, Messenger) seek forgiveness of Allah ... (Nissa). "God's degrading prophet's asking forgiveness is that prophet asking forgiveness his minor sins or tarkeola" says Ashareh.

As well as in the verse "لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ".

Surely, Allah paid attention out of grace to the Messenger (Taubah).

Ashareh called the sin here the prophet's sin before his prophecy or his minor sins or tarkeola.

And in the verse "فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ".

So (O, Messenger) "know that there is no God but Allah then ..." (Mohammad). Ashareh believed that the prophet has three approaches according to the verse. Mutazilites considered the intention of these verses to provoke the believers into penance.

Also in the verse "لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ....."

(O, Messenger) verily, we have ordained for you a manifest victory... (Fath). Ashareh and Mutazileh interpret the sins here as the sins before call to prophet hood. defined them.

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