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نقد شبهات قفاری در باب عصمت با تکیه بر تفاسیر شیعه و سنی

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چکیده

عصمت امامان (ع) یکی از اعتقادات راستین شیعیان است. از این جهت از سوی مخلفان شیعه در باب عصمت شبهاتی را مطرح کرده‌اند؛ از آن جمله می‌توان به شبهات قفاری در باب عصمت مانند شبهه مخترع بودن این نظریه در پیشینه‌ی اعتقاد به عصمت، ردّ دلایل شیعه بر عصمت از قرآن و عقل و بی‌ثمر بودن اعتقاد به عصمت برای شیعه نام برد. تحقیق حاضر در وهله اول به بیان شبهات قفاری در باب عصمت می‌پردازد و سپس شبهات را با بررسی آیات عصمت پاسخ می‌گوید. در باب نتایج حاصله این تحقیق می‌توان گفت که مبحث عصمت با بحث امامت و جانشینی درآمیخته است. لذا مبنای تفرقه میان امت اسلامی را عدم اعتقاد به عصمت رسول خدا (ص) و جانشینان آن حضرت می‌باشد که موجب بروز تفرقه و فتنه از زمان رحلت پیامبر(ص) تاکنون شده است. لذا راه برون‌رفت از شرایط کنونی دنیای اسلام را اعتقاد به لزوم اطاعت از اولی الأمر معصوم می‌داند.

مقاله حاضر به روش تحلیل محتوا و جمع‌آوری اطلاعات به‌صورت کتابخانه‌ای به نقد و پاسخ به شبهات قفاری در باب عصمت، با تکیه بر آیات قرآن در باب عصمت با تکیه بر تفاسیر شیعه و سنی تدوین شده است.

واژه‌های کلیدی

امام، اولی الأمر، عصمت، شبهه، قفاری.

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Quran and Religious Enlightenment *Open Access*

ORIGINAL ARTICLE

A Critical Review of Qaffārī's Opinion on Infallibility with Regard to Shiite and Sunni Commentaries

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ABSTRACT
The infallibility of Imams (AS) is one of the true beliefs of Shiites, for the Imam is the messenger of God and the guardian of the Divine religion. This fundamental belief has been disputed and challenged by the Shiite opponents, among them are the misconceptions raised by Dr. Qaffārī. His doubts include, for instance, the doubt that this belief has been innovative concerning its background, the rejection of Shiite reasons for infallibility regarding the Qur'an and intellect, and the fruitlessness of this belief for Shi'a. This study, first, deals with the doubts of Qaffārī about infallibility and then answers the doubts and objections raised in this regard, relying on the verses of the Holy Qur'an and Shiite and Sunni commentaries. Referring to the Holy Qur'an, it is proved that the subject of infallibility is mixed with the position of Imamate and succession. Accordingly, the source of division among the Islamic Ummah is the lack of belief in the infallibility of the Messenger of God (PBUH) and his successors, which has caused seditions and disputes since the death of the Prophet (PBUH) until now. As a result, to come out of the current conditions of the Islamic world, Muslims should believe in the necessity of obeying the Infallible 'Ul al-'Amr.

KEYWORDS
Imam, Ahl al-Bayt (as), Infallibility, Qaffārī, Tafsīr, Shi'a, Sunni.

Introduction

One of the important and fundamental characteristics of God's chosen ones is their infallibility and freedom from error. The nature of infallibility, its scope and cause have been one of the most important issues in the history of Islamic theology and thought, and for a long time, different thinkers have presented various theories on this subject based on different attitudes, foundations, and perceptions. According to Shiite school, the Imam's infallibility is necessary and essential and is one of the conditions of Imamate. However, the opponents of Shi'a have questioned the doctrine of infallibility and raised their doubts in different ways. Qaffārī has confused people's minds about the truth of the Shi'a school by raising many doubts about the Shiite teachings. Nasser bin Abdullah bin Ali al-Qaffārī, one of the Wahhabi professors of Muhammad bin Saud University of Riyadh, wrote the book "Usūl Madhhab al-Shī'a al-Imāmīya al-Ithnā Asharīya" in 1414 AH in refutation of the Shiite school. This book was written as his doctoral dissertation, in which he deals with many doubts against Shi'a, such as the Shi'a belief about Monotheism, faith and its pillars, Qur'an and Sunnah, Imamate, especially the infallibility of Imams. Qaffārī has expressed doubts about the infallibility of the Imams, the proof of infallibility for the Prophet (PBUH), rejection of the Shiite reasons for infallibility, the fruitlessness of belief in the Imam's infallibility, and criticism of the origin of belief in infallibility. This research is a scientific effort to examine critically the Qaffārī's point of view on infallibility with regard to Shiite and Sunni interpretations in order to answer the doubts raised by him.

Research Background

Several articles have been written about the infallibility of the Imams (as) and Qaffārī's doubts, some of which are as follows: Nasser al-Qaffārī's fallacies in criticizing the Shiite beliefs about the infallibility of the Imam, written by Ali Khalaji and Mohammad Hassan Nadem (2021). The authors of this article, using the descriptive-analytical method, have shown numerous evidences in proving the attribution of lies to people and movements, the creation of multiple sources for the belief of infallibility and the intersection of Imams' traditions in the form of pseudo-arguments, to prove the intention of distorting the truth and instilling unrealistic views on the audience by Qaffārī. "Criticism and response to Dr. Qaffārī's doubt about infallibility by relying on the opinions of Shiite theologians," written by Mehdi Mohammadzadeh Bani-Tarafi (2018). In his article, the author has tried to answer Qaffārī's doubts about infallibility based on the opinions of two Shiite scholars, Sayed Murtadā and Jurjānī, and using the opinions of other Shiite jurists and theologians, and to reveal his lack of knowledge about the opinions of these two persons. "The Shiite view of the authenticity of the Qur'an and the answer to Qaffārī's doubts," written by Mohammad Baghchiqi and Majid Heydari (2019). In this article, the authors have criticized and investigated two claims of Qaffārī about making the validity of the Qur'an conditional on the words of the Imams and assigning the knowledge of the Qur'an to the Ahl al-Bayt. "A historical-theological critique of Nasser al- Qaffārī's opinion about the emergence of Shiism," written by Mohammad Zare Boushehri (2018). The author's attempt in this article is to examine and criticize the theory of Shiite religious vanguards and the basis of their principles by Ibn Saba', based on the book "Usūl Madhhab al-Shī'a al-Imāmīya al-Ithnā Asharīya, 'Ard-un wa Naqd" by Qaffārī and

library sources. He attempts to reject the claim of Qaffārī concerning the foundation of Shiite school by Saba'īyya, referring to historical evidence, narrations, and their description and analysis. "Review and criticism of Qaffārī's method in the book 'Usūl Madhhab Al-Shi'a, written by Abulfazl Ghasemi and Fathullah Najarzadegan (2015). Pointing out the inaccuracy of Qaffārī's method in criticizing Shi'a beliefs, the authors of this article have made a general criticism to the book 'Usūl Madhhab Al-Shi'a. Among their critiques include distortions and slanders, using weak hadiths, and trusting the sources of Shi'a opponents. However, the innovation of this article is the criticism of Qaffārī's doubts about infallibility by relying on Shiite and Sunni interpretations, which has not been researched in this field so far.

Terminology of Infallibility

The word "*ismat*" is an infinitive noun and comes from the root "'a-s-m". The word "'asama" in Arabic means prohibition and ban (Ahmad bin Fāris, 1404 AH, 4: 331; Lewis Ma'louf, 1983; Rāghib, 1404 AH, 1: 336; Ibn Manzoor, 1388 AH, 9: 244; Jawharī, 1407 AH, 2: 1465, Zubaydī, 1414 AH, 8: 399, also defined the word "'asama" as prohibition and preservation.)

In the terminology of theology, "infallibility" is an inner power that prevents a person from committing sin and error. Shaykh Mufīd says in the definition of infallibility: "Infallibility is a blessing from God to the one who clings to his infallibility..." and also "It is from God Almighty that man takes refuge in it from what he hates" (Al-'Ukbarī, 1414 AH: 60). Also some consider infallibility as an expression of "grace" (Ibid, nd: 111).

Sayed Mortadā says, "Infallibility is a favor that God gives, therefore the slave (because of this favor) chooses to leave the ugly act." (Al-Mortadā, 1998: 347). Allamah Hillī says, "Infallibility is a hidden favor that God grants to the obligee so that he, despite having the power to commit a sin, has no motivation to abandon obedience and commit a sin." (Hillī, 1427 AH: 80).

As seen, according to Sheikh Mufīd, Sayed Mortadā, and Allamah Hillī, the truth of infallibility is God's grace, which prevents a person from committing sins and mistakes.

Allamah Tabātabā'ī considers infallibility as a kind of knowledge that prevents its owner from sinning and making mistakes. (Tabātabā'ī, nd, 5: 78).

In addition, sometimes infallibility is defined as the favor that God gives to His servant, so that there is no longer any motivation to abandon obedience and commit sin (even though he has the power to do both). (Sobhani, 2005, 3: 158).

Qaffārī's Misconceptions

Among Sunni commentators and theologians, sometimes they criticized the infallibility of Ahl al-Bayt (as) and tried to spread doubt. Among them one may refer to Qffārī who does not believe in the infallibility of the infallible Imams (as), whose doubts and objections include:

1- The background of believing in the infallibility of Imams

Qaffārī describes various times in his book as the origin of this belief. First, he considers Allamah Majlisī as the originator of this belief, which was established during his time (Qaffārī, 1296: 117). Then by quoting a narration from Imam Reza (as), he concludes that the belief in infallibility became common after the era of his Imamate. And it did not exist at the time of that Imam (Qaffārī, ibid.: 118). Then with a quote

from Qazi 'Abd al-Jabbār, Ibn Taymīyyah and Donaldson, he comes to the conclusion that this belief became common during the time of Imam Sadiq (as) (Qaffārī ibid.: 118).

Perhaps it can be said that if Qaffārī had continued his research, he would have reached the age of the Messenger of God (PBUH), which is our claim and as it will be explained in the following.

The belief in infallibility is rooted in the clear verses of the Qur'an and can be proven with rational reasons, such as:

"Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing." (Ahzāb: 33)[1]

There are three important points in this verse:

1. Will (*irādah*) in this verse means genetic/creative (*takwīn*) will (Sobahani, 2012: 169; Wa'ilī, 1423 AH: 147). The *takwīn* will means creation (Makarem Shirazi, 2013: 157), which is inviolable and belongs to the act of the disciple (God), that is, the creation of an object (Sayed Ja'far Mortadā, 1423 AH: 74).

2. Rijs literally means impurity (Dehkhoda, 1993, 7: 10505) and its use in the Qur'an is in three forms, which include spiritual impurity, external impurity, and spiritual and external impurity (Makarem Shirazi, 2003: 160-161). Since here "Rijs" is expressed absolutely and unconditionally, it includes any kind of filth.

3. Who are the Ahl al-Bayt? Several views have been presented, especially from non-Shi'a researchers (Rāzī, nd., 25: 209; Shawkānī, 1350 AH, 4: 271; Ālousī, nd., 22: 12), which can be attributed to the Prophet Muhammad, Imam Ali, Fatima, and Imams Hassan and Hussein (AS). This is the consensus theory of Shi'a commentators and scholars, and Sunni scholars have also given many narrations for this meaning. (Suyūtī, 1377 AH: 198) Fakhr Rāzī, after narrating the hadith of Kasā', has included Ahl al-Bayt exclusively among these people.

These are narrations that the scholars of Tafsīr and hadith all agree on its authenticity. (Rāzī, nd, 8: 80)

According to the above three points, the Shi'a scholars have argued as follows to prove the infallibility of the Ahl al-Bayt from this honorable verse: "God's will is to remove the uncleanness from the Ahl al-Bayt due to His grace (creative will)," and clearly is that the legislative will cannot be the intention, because this will exists towards all obligees (Mā'idah: 6) and considering the word "Innamā" which is one of the tools of restriction (Ibn 'Aqīl, 1400 AH, 2: 234; Ishmounī, 1419 AH, 1: 3, 9). It is clear that in this verse something is assigned to the Ahl al-Bayt that no one shares in it and this is considered a special privilege for the Ahl al-Bayt; It is a privilege to remove impurity from the Ahl al-Bayt by the will of God's creation, and this is the meaning of infallibility. Sheikh Tūsī also writes in his commentary, after stating an argument similar to the above argument: "and that proves their infallibility" (Tūsī, 1417 AH, 8: 340).

Therefore, infallibility is an issue that can be understood by reflecting on this verse. Hence the belief in infallibility from the Shiite point of view originates from the teachings of revelation and is considered an authentic Islamic belief. This honorable verse is a strong support for this Shiite belief. Therefore, believing in its origin during the time of Allamah Majlisī or the era of Sheikh Mufīd or even during the time of Imam Siq (as) cannot be a correct view.

2- Proof of negligence (sahw) for the Prophet (PBUH)

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١. «إِنَّما یُریدُ اللهُ لِیُذهِبَ عَنکُم الرَّجسَ اهل البیتِ وَ یُطهَّرَکُم تَطهیراً».

After quoting Allamah Majlisī in the definition of infallibility, Qaffārī gives reasons for the invalidity of infallibility: the picture that Majlisī has drawn for infallibility and the Shi'a consensus on the Qur'an have not been realized according to the Qur'an, the Prophetic Sunnah, and the consensus of the Ummah, even for divine prophets. This belief is alien to the principles of Islam because it is an absolute negation of the mistake and forgetting of the Imams and their likening to God, which he said, "لا تأخذه سنةٌ ولا نوم" (Baqarah: 255) (Qaffārī, ibid: 117). Then he quotes a narration from Imam Reza (as) in proving the mistake of the Prophet (PBUH) (Qaffārī, ibid: 118).

However, we did not find the clarification of the Qur'an, the Sunnah, and the consensus regarding the mistake of the Prophet, because Qaffārī did not explain it. It should be mentioned that Sheikh Mufīd absolutely negates mistakes and forgetfulness in the duties of the Ummah and the mission with a rational reason. Also, he has absolutely rejected the mistake that is from Satan, because Satan has no authority over the Prophet of God and his successors. Rather, according to the noble verse, " إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ" (Nahl: 100), his authority is only over those who have chosen him as guardians and those who associate gods with God.

Rejecting major and minor sins, errors and mistakes in interpretation and mistakes from Satan, Allamah Majlisī also rejected God's mistakes. Then he mentions the difference in the opinions of the scholars in this regard. Referring to the verses, " وما ينطق عن الهوى إن هو ان اتبع إلا ما يوحى" (Najm: 3-4) and " إلا وحي يوحى إلى" (An'ām: 50), he says: "These verses and others, all of them show the infallibility of the Prophet" (Majlisī, nd., 17: 108).

Among the other verses that prove the infallibility of the Imams and negate their mistakes is the verse of Sādiqain: "O ye who believe! Be careful of your duty to Allah, and be with the truthful."[1] (Tawbah: 119). Sheikh Mufīd considered the revelation of this verse to be related to Imam Ali (AS), but extended the ruling of the verse to all Imams. By stating that there are many evidences in this regard, he says that in this verse there is a herald other than the herald of Allah. Because it is not possible to invite someone to follow Him. Certainly, the meaning of the verse is not that everyone is honest, because every believer is honest and it is not possible to invite everyone to follow them. So, some of the sincere ones are either known or unknown. But there must be a proof of who they are, otherwise the obligation to follow the honest ones is invalid. According to Sheikh Mufīd, no sect has presented a reason contrary to what we mentioned. In addition, according to the application of the command to follow the truthful ones in the verse, the infallibility of the Imams is proven. (Mufīd, 1413 AH: 137).

Abul Salah Halabī also used this verse about the absolute infallibility of Imams. According to him, the matter of following and accompanying the honest ones is not limited to anything in particular. Therefore, it is necessary to obey and follow the Imams in all matters, and the same is required for the infallibility of the Imams (Halabī, 1404 AH: 179; Halabī 1403 AH: 95).

In response to Qaffārī's claim, if we first prove the infallibility of the Imams with other reasons such as rational arguments and the verses of the Qur'an, then it seems that after this there is no more reason to adhere to the words of the Imams in proving their infallibility or at least confirming it.

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[1]. يا أيها الذين آمنوا اتقوا الله و كونوا مع الصادقين.

The proof of this statement is a narration from Imam Sadiq (as), which is authentic and incorruptible in terms of a sanad, and the necessity of Imams' infallibility can be well proven from it. Ishaq bin Ghalib narrated a sermon from Imam Sadiq (as) explaining the characteristics and attributes of Imams (as). Imam Sadiq (as) says in this sermon:

> "God revealed His religion through the Imams of the Prophet's Household... God continuously chose them from the children of Hussein (as)... He was constantly in God's pasture and view. God protects him and takes care of him with His veil. He removed the snares of the devil and his army from him, and removed from him the range of darkness and the charm of every evildoer, and kept him away from evil, removed him from pests, and made him innocent of all slips and immune from all ugliness (Kulainī, 1983, 1: 203).

3- Refusal of Shiite reasons for infallibility

Qaffārī only refers to the 124th verse of Al-Baqarah as the Shiite Qur'anic proof of infallibility, in which God raises Prophet Abraham (as) to the position of Imamate, and in response to the Prophet's prayer for the Imamate of his children, He says: "My covenant is not with the oppressors." He then explains the Shiite argument to this verse as follows: "The covenant in the verse means Imamate. The greatest injustice is polytheism with the Lord (Luqmān: 13). The sin, even small, is either injustice to the self or to others. Every sinner is guilty. How many repents is included in the general ruling of the verse, that is, when he was a wrongdoer, the verse included him. Therefore, since the covenant of Imamate is not limited to any condition in this verse, it must be valid at all times. So the tyrant will never reach the

Imamate, even if he repents" (Qaffārī, ibid.: 125). Then he tries to refute this argument in several steps:

First: He cites the sayings of popular scholars and Sunni commentators regarding the covenant in this verse, which means that the covenant does not mean Imamate. Even if it is Imamate, Imamate does not mean Rāfidī.

Second: If the verse is about Imamate, it does not indicate infallibility. The negation of injustice proves justice, not infallibility from mistakes and forgetfulness.

Third: Perhaps the person who repented of a sin is better than the person who did not commit that sin at all. But the Shiites use this argument to identify all but the fourteen innocents as cruel.

Fourth: He refers to the argument of one of the scholars of Zaidīyah, who said, "If the word covenant in the mentioned verse means Imamate, the one who repents from oppression is not described as oppressor, and God forbids him from reaching the covenant except in the midst of oppression." (Qaffārī, ibid: 125, 128)

The invalidity of the first argument is clear, because this claim cannot be attributed to all Sunni scholars. For example, Fakhr Rādī, who is one of the great Sunni commentators, believes that the meaning of the covenant in this verse is Imamate (Fakhr Rāzī, 1420 AH, 4: 38).

Regarding the second, third, and fourth reasons, the same explanation that Qaffārī gave at the beginning of the discussion is the answer, and an explanation is provided to make the issue clearer:

Among the reasons that according to Sheikh Tūsī, the companions of the Imamiya have given for the infallibility of the Imam, is the verse Baqarah: 124[1]. In this verse, it is stated that the covenant of God, which is Imamate,

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١. «قال إني جاعلك للناس إماما قال و من ذريتي قال لا ينال عهدي الظالمين».

does not belong to the oppressor. "Oppression" is absolute oppression, so that it includes oppression to oneself and oppression to others. Even if someone did a cruel act in the past and repented, although he is not called a cruel person now, the general verse still includes him because of the cruelty he had in the past. Therefore, allocating the verse to a state without another state requires a reason. Therefore, the generality of the verse includes all situations.

Qaffārī believes that this verse is to reject the Imamate of Abu Bakr and Umar, that is, it is argued in this position and indicates innocence from a major sin. At the same time, the fact that the verse is not bound by time invalidates the third and fourth reasons. Although a person who repents is no longer a tyrant, it is clear that he was a tyrant when he sinned, and the application of the verse indicates that a person who was a tyrant in the past, even if he is not a tyrant now, does not reach the convenient of Imamate.

To prove the infallibility of the Imams, Shi'a has relied on several verses, including the verses of "Straight Path" and "Mubāhalah."

The Verse of "The Straight Pine"
"Guide us to the Right Path"[1] (Hamad: 6).

In some Sunni books, Muhammad and his family are introduced as the Straight Path (Tha'labī, 1: 120, 40; Haskānī: 74; Qandūzī, 1: 55). The following points can be said about the infallibility of the Ahl al-Bayt due to this verse.

First: Asking for guidance to the path of Ahl al-Bayt shows their infallibility. Considering that this verse is obligatory to be recited in the first and second *rak'at* of all daily prayers, and people from any Islamic sect, ask for guidance at least 10 times every day, if Ahl al-Bayt are

not infallible and if they fall into error, God Himself has caused His servants to go astray. This is a violation of God's purpose and is far from His authority to cause His servants to go astray.

Second: The word "Straight Path" itself implies that its examples are far from sin and deviation.

In Sunni hadith, as mentioned, the Qur'an, the Prophet, and his family are examples of the Straight Path. That is, the Qur'an and the Prophet and his infallibility is agreed upon by all Sunnis and Muslims (Tha'labī, 1: 120, 40; Haskānī: 74; Qndūzī, 1: 55). Therefore, how can we do not consider Ahl al-Bayt to be infallible, while there is no reason to prefer one example over another. Preferring the Qur'an, Islam, and the Prophet over the Ahl al-Bayt is preferable.

The Prophet's declaration of infallibility: The Prophet has declared his own infallibility and that of Ahl al-Bayt (Sadūq, 1395 AH, 1: 280, Sadūq, 1999, 1: 64; Khazār Rāzī, 1401 AH, 19; Majlisī, 1403 AH, 22: 201 and 36: 243 and 36: 281). Also, Ibn Abbas quotes the Prophet: "My Ahl al-Bayt and me are immune from sins" (Erbilī, 2002, 1: 63; Majlisī, 1403 AH, 16: 120).

The obedience of the companions to the Prophet and their submission to his commands indicate that they considered the Prophet free from any sin and mistake. In order to declare his utmost readiness in the battle of Badr, Sa'd bin Ma'ādh said to the Prophet: "To the God who sent you as a messenger, whenever you enter this sea (the Red Sea), we will also enter behind you." (Wāqidī, 1405 AH, 1: 19)

Abu Bakr's clarification of the prophet's infallibility: Abu Bakr said in a sermon: "The Messenger of God passed away while he did not owe anyone a whipping or anything higher

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١. «اهْدِنَا الصِّراطَ الْمُسْتَقِیمَ».

than that. He was infallible. (Majlisī, 1403 AH, 10: 439).

Considering that the difference between Shi'as and Sunnis lies in the fact that Shi'as consider Ali as the successor of the Prophet and do not consider non-infallible as worthy of caliphate, if Shi'a is the originator of the doctrine of infallibility, why does Abu Bakr, the first caliph after the Messenger of God, believe in the infallibility of the Prophet? He had previously also admitted the Prophet's infallibility during the peace of Hudaybiyah; Where Umar considered the acceptance of peace to be the reason for the humiliation of Muslims, Abu Bakr said: "He is the Messenger of God and never disobeys his God." (Ahmed bin Hanbal, nd, 4: 330; Bukhari, 1401 AH, 3: 182; Tabarānī, nd, 2: 140).

Mubāhalah verse

Another important verse that indicates the infallibility of the Ahl al-Bayt is the verse of Mubahalah (Āl-e 'Imrān: 61). With the phrases that five people are mentioned in it, it shows that they are also in the ranks of the Prophet in terms of knowledge and infallibility. Numerous interpretations of Ahl al-Sunnah and some sources of their narrations of the infallibility of Ahl al-Bayt have been mentioned, but due to the lack of length of the text, it is sufficient to mention only the phrases of one example of interpretation and narration and just introduce other sources. For example, Suyūtī has given the following in his book Al-Durr Al-Manthūr (1414 AH, 2: 232):

«وَقد كَانَ رَسُول الله صلى الله عَلَيْهِ وَسلم خرج وَمَعَهُ عَليّ وَالْحسن وَالْحُسَيْن وَفاطِمَة فَقَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم: إِن أَنَا دَعَوْت فَأمنُوا أَنْتُم فَأَبَوا أَن يلاعنوه وصالحوه على الجِزْيَة»

Muhammad Ibn Isa Tirmidhī also writes in his Sunan book (1975, 5: 225)

«حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا أَنْزَلَ اللهُ هَذِهِ الآيَةَ: {تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ} [آل عمران: ٦١]، دَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا، فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي»: «هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ»

Commentary books in this regard are as follows: 1 – Al-Durr al-Manthūr, 2 – Al-Tafsīr al-Munīr, 3 - Tashīl al-'Uloom al-Tanzīl, 4 - Zād al-Masīr, 5 - Tafsīr al-Tabarī, 6 - Tafsīr Ibn Abi Hātam, 7 - al-Tafsīr al-Hadith, 8 - al-Tafsīr al-Mazharī, 9 – Al-Riwāyāt al-Tafsīriya, 10 - Al-Kashāf, 11 - Tafsīr of Ibn Abi Zemnīn, 12 - Tafsīr Ibn al-Mundhar, 13 - Tafsīr al-Imam Ibn Abi al-'Iz, 14 - Tafsīr Ījī or Jāmi' al-Bayan fī Tafsīr al-Qur'an, 15 - Tafsīr of al-Baghawī, 16 - Tafsīr of al-Baydāwī, 17 - Tafsīr al-Khazin, 18 - Tafsīr Samarqandī, 19 - Tafsīr al-Samānī, 20 - Tafsīr al-Qāsimī, 21 - Tafsīr al-Hawārī, 22 - Tafsīr al-Wāhidī

And the narrative books are as follows:

1- Sahīh Muslim, 2 - Musnad Ahmad bin Hanbal, 3 - Al-Ahkām al-Sharī'ah al-Kubrā, 4 - Al-Tafsīr min Sunan Saeed bin Mansour, 5 - Al-Musannaf 6 - Al-Jam' bain al-Sahīhain Al-Bukhari wal-Muslim, 7 - Sunan al-Kubrā 8 - Al-Sharī'a, 9 - Al-Mustadrak , 10 - Al-Musand al-Jami', 11- Jami' al-Usul fi Ahadith al-Rasūl, 12 - Sunan Tirmidhī, (When the verse of Mubahalah was revealed, the Messenger of God (pbuh) gathered Ali, Fatima, Hassan, and Hussain, peace be upon them, and said, O Allah, these are these are my family. 13- Sharh Usūl I'tiqādāt Ahl al-Sunnah wal-Jama'ah, 14- Musnad al-Sahābah fī al-Kutub al-Tis'ah, 15- Al-Jam'i al-Sahīh lil-Sunan wal-Masanid, 16- Al-Musnad al-Mawdū'ī al-Jami' lil-Kutub al-'Ashra.

In the Tafsīr of Fakhr Rāzī, in the confirmation of the infallibility of Ahl al-Bayt, under the verse of Mubahalah (Āl-e 'Imrān: 61):

> "Anyone who wants to see Adam's knowledge, Noah's obedience, Abraham's friendship, Moses' awe and glory, and Jesus' purity, should look at Ali bin Abi Talib" (Fakhr Rāzī, 8: 248).

He believes This hadith indicates that Ali (AS) has all the virtues that were in the prophets, and he is the best and superior of all the prophets except the beloved Prophet of Islam. (Fakhr Rāzī, 8: 248; Neyshaburi, 2: 277; Ibn Ādel Demashqī, 5: 291; Abu Hayān, 3: 190, 262)

4- The fruitlessness of believing in the Imam's infallibility

Qaffārī criticizes the belief in Imam's infallibility and considers it useless. He believes that the period of Imamate ended in 260 AH, and even if the Imamate continues and the Imam is absent, the absent innocent Imam has no usage for the Ummah to protect them from error. Qaffārī also considers the innocence of the previous eleven Imams to be useless because they did not reach the government and only Imam Ali (as) was caliph, whose reign was full of chaos and war. Therefore, he considers the rule of the Righteous Caliphs to be more beneficial to the Ummah, because their rule was not chaotic, even though they were not infallible. Other infallible Imams also only benefited scientifically, and it is clear that the ruler's benefit is greater.

First, Qaffārī gets close to the answer with his introduction, but he does not understand it. Because he believes that the ruler can benefit the Islamic society more than the scholar, provided that he himself is a scholar, just and righteous, and does not follow the path of error, otherwise his error will lead to the error of the society. This is a reason why the ruler of the Islamic society must be safe from error.

Secondly, the era of First Four Caliphs saw many wars and disputes. Like Abu Bakr's fight with Ahl al-Radda, although according to Omar's confession, they were monotheists and according to Abu Bakr, they were people of prayer and zakat, and their only crime was that they were not willing to pay zakat to Abu Bakr. (Bukhari, nd., 2: 1101, 9:19 and 115; Muslim, nd., 1: 51; Tirmidhī, 1998, 5: 5, Abi Dāwūd, 2: 93, Nasā'ī, 1995, 15:5, 6:6 and 7, 7:80, 82). At the same time, they were massacred in the most severe way (Amini, 1989, 7:158). Therefore, it should be said that since the Sunnis do not believe in the succession of the Messenger of God (PBUH), after the Prophet, a ruler ruled the society who was not approved by God and the Messenger of God (PBUH), and this was the basis for seditions and riots during the reign of Imam Ali (PBUH). That's why the society became full of incidents and differences and diverse individual interpretations and seditions.

In addition, the Qur'anic text on the Imamate of Imam Ali (AS) and his infallibility states in the verse of Wilāyah, in Surah Mā'ida: "Your Guardian and Walī is only God and His Messenger and those who believe and establish prayer and while they are bowing down they pay zakat" (Mā'idah: 55). Stating this verse, Sheikh Mufīd writes in his argument about the guardianship of Ali (as): "It is obvious that in this case, God has not granted the position of guardianship to all those who are obligated to do so... and among the believers, he has appointed someone special to the guardianship who, in addition to faith and performing the prayer, payed charity while bowing in prayer. Since there is no such claim about any of the believers who gave charity while bowing - except for Ali - the Shi'a's saying is correct that it is Ali's special guardianship." (Mufīd, ibid.:

28) Accordingly, the Shiite school, by the decree of God, considers the leadership and guardianship of the Islamic Ummah worthy of an infallible Imam who, based on his infallibility and knowledge of the Prophetic law, will lead the Muslim community to salvation. Also, carefully in Qaffārī's words, one can understand his lack of awareness of the influence of the position of the infallible Imamate in the Shi'a school and Islamic history regarding the wars of the caliphate era.

5- Criticism of the origin of belief in infallibility

Qaffārī criticizes the religious origin of infallibility from two perspectives:

1-5- First, he raises issues that are completely connected with the issue of succession and Imamate. He raises the doubt as follows:

Claiming the infallibility of Imams is a kind of participation in prophecy because it makes it necessary for people to obey the infallible, while this feature is for prophets. He then quoted the verse "And whoever disobeys God and His Messenger, surely the Fire of Hell belongs to him and he will remain therein forever" (Jin: 23) and other verses that command obedience to God and His Messenger, including the verse Nisā: 59, saying:

> "The Holy Qur'an emphasizes in many cases, including verses 52 of Surah Noor and 71 of Surah Al-Ahzāb, that whoever obeys the Messenger of God (PBUH) is a blessed person. Also, he did not make obedience to the infallible as a condition, and whoever disobeys the Messenger of God (PBUH) deserves divine punishment."

Among the verses that the Imamiyyah adhere to in order to prove the infallibility of

the Imams, we can refer to the verse Nisā': 59. In this verse, God addressed all the believers until the Day of Resurrection to obey Him, the Messenger of God, and the Leaders. Sheikh Tūsī considers Imams as the first example and obedience is also absolute in terms of time and scope. He says that such absolute obedience is not permissible for anyone, except in the case that this person is immune from errors and mistakes. And the obligation of such obedience is not acceptable for scholars and governors, but only for Imams (Tūsī, nd, 3: 235).

Abul Salah Halabī also considers Imams as examples of "Ul al-Amr" and considers them infallible. Explaining his argument, he says that despite the command to follow the Imams in everything, if they are allowed to do an ugly thing, such a thing is an abominable command. And it is impossible to God (Halabī, 1403 AH: 94).

Allamah Tabātabā'ī says: "Obedience to the Messenger (PBUH) is obedience to God, because God says: 'Whoever obeys the Prophet (PBUH) has in fact obeyed God, and whoever turns away, We have not sent you as a guard over them.'" (Al-Nisā': 80)

Allamah says regarding the repetition of the word ('Atī'ū): "But the Messenger (PBUH) has two aspects:

"One aspect of the legislation is what his Lord revealed to him other than the Qur'an, that is, the details of the rulings that he legislated for the entirety of the book and their related matters. And God Almighty said in this regard: 'And We have revealed this Qur'an to you so that you may explain to the people what has been revealed to them' (Al-Nahl: 44). Second, there is another category of rulings and opinions that he issued according to the requirements of the province he had over the people and was in charge of the government

and judiciary" (Al-Nisāʾ: 105) (Tabātabāʾī, 1417 AH, 4: 388).

Allamah says: If this possibility (of sin or error in judgment) arises in the case of Ul al-'Amr, there should be no restrictions to prevent this possibility. So, as soon as we see that He did not impose any restrictions on them, we have no choice but to say that the honorable verse is absolute without any restrictions. The requirement for it to be absolute is to say that the same infallibility that was considered regarding the Messenger (PBUH) in the case of Ul al-'Amr, it has been validated and what is meant by Ul al-'Amr are those certain people who have infallibility like the Messenger of God (PBUH) (Tabātabāʾī, 1417 AH, 4: 2011).

Fakhr Rāzī through taking analogy of the first form proves the infallibility of Ul al-'Amr:

First proof: Whoever is commanded to be obeyed by God Almighty in a definite (unconditional) way, it is obligatory for him to be infallible.

Conclusion: Definitely, Ul al-'Amr in the verse are infallible.

If Ul al-'Amr are not infallible and commit mistakes, since God has commanded that you obey them, this is a command to do that wrong, and obeying the mistake is forbidden. Therefore, it is necessary that the command and the prohibition are united in a single verb and with a single credit, and this is impossible (Rāzī, 1420 AH, 10: 113). The same argument is also mentioned in the interpretation of Bahr al-Muhīt (Andalusī, 1420 AH, 3: 78).

The content of Allama's and Fakhr Rāzī's statements in proving the infallibility of Ul al-'Amr is almost the same. Both agree on the application of the verse and the absence of a condition regarding the importance of the issue. Fakhr Rāzī, despite being prejudiced in various matters, in this position, correctly and fairly proves the infallibility of Ul al-'Amr. Although

he erred in the position of defining Masādīq, he introduces the consensus of the people of Hall wal-ʿAqd as the example of Ul al-'Amr, which is never compatible with the meaning of the verse that he believes in.

2-5- In another place, Qaffārī tries to invalidate the origin of infallibility by stating parts of the supplications of the Innocent Imams (as) who confessed their sins before God and asked for His forgiveness. He writes in this regard: "If Ali (as) and other Imams were innocent, it would be pointless to ask for forgiveness for their sins."

We give the answer to this doubt by using the previous words of Qaffārī to find out the infallibility of the Messenger of God (PBUH). Since he considers the Prophet (PBUH) to be infallible, he does not speak out of whim, and his words are an inspiration that is revealed to him. If this is the case, why does the Qur'an order that Prophet to seek forgiveness? (Ghāfir: 55; Muhammad: 19). In another place He promises forgiveness of sins! (Fath: 2) Therefore, asking for forgiveness from God does not mean being a sinner. Asking for forgiveness does not contradict infallibility. This order was issued by the Messenger of God (PBUH) as evidenced by the mentioned verses.

Another reason that invalidates Qaffārī's claim is the verse of "I'tisām bi Habl Allah" (Āal-e ʿImrān: 103). Considering that "Qur'an and 'Itra" are together, if Ahl al-Bayt were not infallible:

A- The Qur'an did not command following them, because if Ahl al-Bayt did not obey this command, it would cause the people to go astray.

B- 'Itrat was not introduced along with the Qur'an because of the hadiths that came in determining the example and also the hadith that many Sunnis have mentioned:

The Prophet said: "Ali is with the truth and the truth is with Ali" (Khatib al-Baghdadi, 6: 312; Ibn Qutaiba, 1: 116 and 138; Ibn Asaker, 42: 449) and the hadith "They would not be separated from each other until they will enter to me on the pond of Kawthar" (Ibid.; Shafi'i, 42: 449) has been added. In some books, the phrase "the truth goes with Ali, wherever he is," (Shahūd, 2: 61) has been mentioned.

As the Qur'an itself testifies (Surah Al-Fusilat: 42), falsehood (deviation from the path of truth and God's path) will not enter the Qur'an either in the future or in the past (the Qur'an is always truth, not falsehood). Under this verse, Fakhr Rāzī, while mentioning the Thaqalain Hadith in determining the example of Allah's Habl, interprets this verse as a support that protects a person from falling and deviating, and by taking it, a person stays healthy (Fakhr Rāzī, 8: 311). It is very clear that such reliance is immune to error. Therefore, 'Itrat, that is one of the examples of God's Habl, as well as the Infallible should be held by people in order to be guided and not to be deviated from the Right Path.

General criticism of Qaffārī's theories

Qaffārī's reasoning clearly indicates his unscientific book, so that instead of accurately mentioning Shiite arguments about Infallibility, he moves the reader's mind to another direction. For example, he says:

> "If what they mean by claiming the infallibility of the Imams is to raise Imams' status to the position of the Messenger of God (PBUH) in word and deed, they should know that the claim that the Imams do not make mistakes or errors is exactly the same as believing in their divinity. That's why Ibn Bābiwayh says: 'Almighty God misled his prophet in doing

mistakes in order to warn him that he was a created human being and so should not associate other gods to Allah.'" (Sadūq, 1: 234) (Qaffārī, 1415 AH: 1114-1113)

Qaffārī's literature, rather than being scientific, is more of folk literature of some Wahhabi sheikhs. As he calls those who believe in infallibility as bastards:

> "But among the other group who believe in absolute infallibility, there are those whose identity is unknown, or their ancestry, or both; Therefore, it is possible that Imam Qā'im came out of his hiding place and voted with them, and (according to the belief of Imamiyyah) his speech is the main factor in reaching consensus. That is, to prove the validity of the consensus in this matter, it is enough to claim with suspicion that the innocent absentee was accompanied by unknown people who have confirmed the mistake. Yes, you have the right to be surprised how they reject the clear narrations of the Imams recorded in their books and refer to an imaginary consensus which, with doubt and probability, represents the opinion of the absent Imam. But know that the Shi'a school is the religion of the mullahs, not the religion of the Imams" (Qaffārī, 1415 AH: 781-782).

Qaffārī's final result in his religious analysis is to accuse the Shiite scholars of the gibberish. In this regard, he says:

> "Al-Kāfī's chapters have come continuously on this matter. Undoubtly, all these narrations are nothing but some gibberish words of a group of irreligious predictors, which the Shiite scholars and traditionists

have attributed to Ahl al-Bayt throughout history. (ibid. 788: 1415)

Qaffārī may be a prominent religious scholar and jurist in Wahhabism, but he should know that theological topics cannot be mentioned in a piecemeal manner and interpreted according to one's own wishes. Mentioning the rational arguments of the Shiite theologians, he writes: "But the truth is completely contrary to this claim, for by adhering to the Qur'an and the Sunnah of the Prophet (PBUH), the Islamic Ummah will stay away from sin and error, and the entire Ummah will never go astray." (ibid., 1415 AH: 789).

In another place, he writes: "The infallibility of the entire Ummah does not require the infallibility of the Imam" (ibid.: 789). This statement that only by relying on the principle that the Qur'an and the Sunnah exist in the society, then the Islamic society is free from sin and error, is so wrong that they may say there was no need for the Prophet to be alive even in the last year of his life, because with the existence of the Qur'an and Sunnah, the Islamic society would never have fallen into sin and error, while they themselves do not believe in this.

Based on above concerning the criticism of Qaffārī's theories about infallibility, it is clear that Qaffārī's book is a repetition of the contents that were expressed in the works and writings of Ibn Taymiyyah and Salafists and so it is free of new critiques. Therefore, Qaffārī is more important here as a collector rather than a strong and opinionated critic. One of his non-scientific and ethical behaviors in this book is cutting a part of the sentences and interpreting them according to his own opinion. Qaffārī did not observe the aspect of trustworthiness in selecting narrations and opinions of jurists, as he writes: "As you see, they (i.e. the Shiites) have removed Shahadah from the pillars of Islam and replaced it with the Imamate, considering it to be the greatest pillar..." (ibid: 696).

Conclusion

This article tried to evaluate Dr. Qaffārī's point of view on the concept of infallibility, which is presented in his book "Usūl Madhhab al-Shī'a al-Imāmīya al-Ithnā Asharīya", according to Shiite and Sunni interpretations. In conclusion:

First, the infallibility of Ahl al-Bayt (as) has a Qur'anic root and there are many verses in the Qur'an that refer to the infallibility of the Shiite Imams.

Secondly, according to the verses of the Holy Qur'an, no evil or sensual temptation can penetrate into the sanctity of the theoretical and practical intellect of the Prophet and Ahl al-Bayt (as), and all of them have complete divine immunity in both scientific and practical aspects. Since Qaffārī does not believe in the obligation of infallibility for the Imam, he was not able to understand the issue; Therefore, he lost the correct way of reasoning in the discussion. He considers those who believe in the Prophet's *sahw* (negligence/unintentional mistake) to be among the extremists (ghulāt), but for the Imam, he considered infallibility as a good belief. Obviously, Qaffārī has not seen or fully understood the theories of Shiite theologians who have rationally proved the necessity of infallibility for the Imam. Qaffārī's theories mostly seek to eliminate jurisprudential arguments, and in theological arguments, instead of doubting, he has ended the work by rejecting and negating.

Qaffārī relates the basis of all misconceptions and disagreements in the matter of infallibility to the principle of Imamate and the succession of the Holy Prophet (PBUH), stating: "By the time, a division was created in the Islamic Ummah and they never came together. How can they come to the same agreement on

infallibility?" Since, according to Qaffārī's confession, obedience to the Messenger of God (PBUH) is on the same level as obedience to the Lord, which shows the infallibility of the Imam, the belief in the infallibility of the 'Ul al-'Amr is also proven in the same way. Therefore, the necessity of the presence of an infallible guide among the Ummah is proven, whose obedience, according to the Qur'an, is equal to obeying the Messenger of God (PBUH).

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