

The Scope of Infallible Speech of the Prophet of Allāh (s) From the Viewpoint of the Qur'ān

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Abstract

This article seeks to explore and criticize the exegetes' stances in the infallibility domain stemming from the verses 3-4 of the Star chapter (Qur'ān 53:3-4). The exegetes' consensus is that the referent of these verses is the Prophet of Islam (s). However, some of them take the verse as indicating the partial infallibility, but others consider it as expressing the universal verbal infallibility of the Prophet (s). The partial infallibility entails two directions, namely the Qur'ān and divine revelation, and the adaptation of the verse content to the words of the Prophet of Allāh (s) about his vicegerency and Imāmat. Still other exegetes present the reasons for the partial and complete infallibility but do not provide a clear opinion about the theme of the verse. Considering the internal and external indications, the article at hand makes it clear that the implication of these two verses for the universal infallibility is verifiable, and it is in agreement with the principles.

Keywords: Speech, Infallibility, Divine revelation, Star chapter

Introduction

The root word “a-ṣa-ma” in Arabic means prevention (Ibn Manzūr, 1993, vol. 12: 404). As an Islamic term, ‘iṣmat is taken to mean the freedom of the infallible from sin or mistake (Mufīd, *Awā'il al-maqālāt*, 1992: 135; id., *Taṣḥīḥ i'tiqādāt al-Imāmiyya*, 1992: 128; Naṣīr al-Dīn Tūsī, 1985: 369). The infallible person is graced by God or comes to have a strong internal faculty that prevents him from committing sins in difficult conditions. This is the outcome of their complete and constant knowledge and awareness of the wickedness of sins and their robust control over their internal desires. The special grace of God helps them actualize this faculty, and the agency here is incumbent upon God. Therefore, this infallibility does not mean the infallible person is forced not to commit sins or does not have the free will¹ (Mufīd, *Taṣḥīḥ i'tiqādāt al-Imāmiyya*, 1992: 128; Naṣīr al-Dīn Tūsī, 1985: 369). The verification, scope, and instances of infallibility are the three controversial and effective directions of this discussion.

The verses three and four of the Star chapter have a direct relationship with the three foregoing directions of infallibility. The Star chapter is a Meccan chapter (Sharaf al-Dīn, n.d., vol. 9: 51). In line with other various and important themes, its content has a great emphasis

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1. According to this definition, the requirement of infallibility is refraining from forbidden acts – i.e., sin – and the term sin means an action that is considered as forbidden in Islamic jurisprudence or the non-observance of an obligatory act (Miṣbāḥ Yazdī, 1999: 197).

on the truthfulness of the Prophet's (s) speech about seeing the heavenly visions and the divine angel as well as receiving the divine revelation (Darwaza, 1963, vol. 2: 74). The verification of the infallibility itself and its instances are the two issues inferred and agreed-upon by the exegetes. Accordingly, the speech of the Prophet (s) does not have a personal origin and its control has a divine source. Nonetheless, points such as the parts of the Prophet's (s) speech covered by the divine infallibility and the domains included in this infallible speech are not agreed upon, and various stances exist in these regards. According to these two verses, infallibility can be divided into verbal¹ and non-verbal types. This article is about explaining the implications of the foregoing verses for the verbal infallibility of the Prophet of Allāh (s).

The exegetes' stance

The exegetes do not have a similar viewpoint to the explanation of these verses. The reasons for this difference can be divided into following categories:

- Internal indications, including the concept of the words *nuṭq* and *waḥy*, the precision of diacritics, and the role of words and linguistic context.
- External evidences such as the early exegetes' explanations and the statements of Shī'a Imāms about these verses, the emphasis on the cause of revelation and the consideration of instance, the exegete's definition of the words religion and religious speeches, lack of obvious reference to a proposition due to its consideration as self-evident, and some previous thoughts and beliefs of the exegete, e.g. the consideration of all words of the Prophet of Allāh (a) as divine revelation (though by consideration of the differences that exist between the qur'ānic revelation and non-qur'ānic revelation).

Nonetheless, all exegetes have consensus on the referent of the subject of the verb "yantiqu." The attribution of divineness to the speech of the Prophet of Allāh (s) can involve verbal infallibility in all instances of his speech or just of them. Both universal and partial verbal infallibility have been suggested in the explanations of the exegetes. In other words, some exegetes expand the scope of topic instances to be beyond receiving and delivering the divine book and to include all words of his majesty. This group of exegetes does not distinguish the qur'ānic revelation and the other words of his majesty with regard to their congruence with reality and the inclusion of the divineness aspect. In addition to these two main viewpoints, some exegetes have not come to a clear result based these two main viewpoints despite referring to different reasons that refer to the partial and general infallibility².

Limitedness of infallibility

The exegetes who have limited the infallibility decree in these two verses to part of the Prophet's (s) speech (because of their exegetic method and various reasons) have two general approaches. Most exegetes of this group have accepted the implication of these verses for the infallibility of the Prophet (s) in receiving and delivering the qur'ānic revelation. Some others have taken their implication to be about the Prophet's (s) statements about the status of Imām 'Alī (a). Relying on reasons such as considering the Qur'ān as the referent of the pronoun in the phrase "in huwa" (it is) and taking into account the third verse (that rejects speaking based on whims of soul), some believers in the partial verbal infallibility in the qur'ānic domain – such as the author of *Tafsīr Qumī* (Qumī, 1989, vol. 2: 334) – adopt this stance. Some others

1. Verbal infallibility can entail various domains of knowledge and action.

2. Although the interpretation of the verse does not mean that the exegete does not have any reason for his lack of belief in the infallibility of the Prophet (s) in other domains.

such as Samarqandī (Samarqandī, 1985, vol. 3: 359), Shaykh Ṭūsī (Ṭūsī, n.d., vol. 9: 422), and Zamakhsharī (Zamakhsharī, 1987, vol. 4: 418) have come to believe in this stance without giving any specific explanation. Nonetheless, Fakhr Rāzī refers to two common possibilities suggested by exegetes about the referent of the pronoun (huwa) and relies on the linguistic context of the verses¹ to reject universal infallibility. However, he points out that accepting the universal verbal infallibility depends on the interpretation of the word “waḥy” as inspiration (Fakhr Rāzī, 1999, vol. 28: 234-235). Among the contemporary exegetes, ‘Allāma Ṭabāṭabā’ī has a viewpoint close to that of Fakhr Rāzī and accepts the partial verbal infallibility in the domains of the Qur’ān and revelation. In line with the negation of speech in general, he relies on the status indication and says, “The addressee ‘Ṣāhibukum’ in these verses are the polytheists, as they deemed both his majesty’s invitation and the Qur’ān he recited for them as lies wrongly attributed to God; therefore, the negation of the whims of soul and infallibility is related to this domain” (Ṭabāṭabā’ī, 1996, vol. 19: 27). Likewise, Darwaza questions the implication of these verses for the Prophet’s (s) verbal and behavioral infallibility. Although he accepts the realization of all divine support and inspiration for the Prophet of Allāh (s), he does not accept the implication of those verses to be on his absolute infallibility. Darwaza talks about the mistake, right, or abandoning the better by the Prophet of Allāh (s), and takes his infallibility to be his freedom from opposition to the Qur’ān, concealing the divine revelation, or changing it (Darwaza, 1963, vol. 2: 80). Ibn ‘Āshūr does not accept the universal infallibility, too. However, based on the linguistic context and the relationship between the question and the answer, he writes, “Here the intention is the Qur’ān” (Ibn ‘Āshūr, 1999, vol. 27: 101). The belief of the majority of Sunnī exegetes in recent centuries has changed to the Qur’ānic infallibility. Zuḥaylī has taken the referent of the verse to be the words of the Prophet (s) in the domain of Qur’ān (Zuḥaylī, 2001, vol. 3: 2525).

Reasons for partial infallibility

Our examination of the previous works in this regard indicates that those supporting the partial infallibility have relied on the linguistic context and the conflict of the narrative evidences or external reports with the acceptance of the universal infallibility in the verse. In fact, no word is found on the implication of the words of the two verses for the confirmation of the partial infallibility. On the contrary, some exegetes have clearly accepted the implication of these verses for the universal infallibility. Moreover, it should be noted that this negation of conflict has been suggested only by the Sunnī exegetes.

Some exegetes in this group who have tendencies to narrative interpretation have relied on the narrations to suggest that the initial verses of the Star chapter are about the Prophet’s (s) words on the status of Imām ‘Alī (a). Furāt Kūfī (Furāt Kūfī, 1990: 449-453), ‘Arūsī Ḥuwayzī (‘Arūsī Ḥuwayzī, 1994, vol. 5: 145-148), and Fayḍ Kāshānī (Fayḍ Kāshānī, 1994, vol. 5: 85-86) are some exegetes who have taken the initial verses of the Star chapter to be about the infallibility of the Prophet of Allāh’s (a) words on the vicegerency of Imām ‘Alī and Ahl al-Bayt (a). These exegetes rely on traditions and reports that are available on the causes of revelation or correspondence of the verses to some events to prove the verbal infallibility of the Prophet of Allāh (s) about the issue of his vicegerency and Imāmat. According to this viewpoint, these verses provide support for the infallibility of the statements the Prophet (s) has made about his vicegerents.

1. He openly writes, “The outer meaning of the verse is against what is common among some exegetes that the Prophet (s) did not say anything but divine revelation, and someone who has such an imagination about the meaning of this verse has no reason for it” (Fakhr Rāzī, 1999, vol. 28: 236).

Universality of infallibility

Some exegetes have accepted that the implication of the verses for the freedom of the Prophet of Allāh (s) from mistake is in domains beyond receiving and delivering the qur'ānic revelation. This group of exegetes can be divided into two major subgroups. Some of them deem the implication of the early verses of the Star chapter for the infallibility of the Prophet of Allāh (s) in the qur'ānic domain as well as the teachings related to Islam, while others consider the scope of the implications of these verses to be vaster, i.e. they believe that these verses emphasize the infallibility of the Prophet of Allāh (s) in all his statements. One of these exegetes is Ibn Shahr Āshūb who takes the implication of these verses to be beyond the qur'ānic revelation, and believes in the divineness of all statements of the Prophet of Allāh (s) in the religion domain, including the Qur'ān and other arenas. One of the special non-qur'ānic cases – and not only instances – that the verses involve is the issue of Imāmat and the topic of “text and installation.” Relying on some reasons, he takes this issue a divine matter actualized by God (Ibn Shahr Āshūb Māzandarānī, 1990, vol. 2: 38-39).

In the second approach, all statements of the Prophet of Allāh (s) are described as divine and are proved to correspond to reality and to be free from mistake and error, and the connection between the speech of the infallible and the divine decree is shown. This viewpoint emphasizes the universality of the religious and divine nature of the Prophet's (s) statements in all domains. Ṭabrisī is one of these exegetes. An inspection of his explanations reveals that he believes that as the divine rulings, licit, and illicit are extracted from the Qur'ān, these verses help infer the universality of the infallibility (Ṭabrisī, 1994, vol. 9: 262).

As one of the exegetes of the 10th century LH, Suyūṭī reviews six reports with different topics in his interpretation of these two verses. Relying on the premise that the presentation of narrations without using esoteric interpretation or by rejecting it is the sign that the exegete has accepted and is bound to the narrations, we might bring together the narrations he presents under this verse and infer that in Suyūṭī's viewpoint, these verses express the universal infallibility (Suyūṭī, 1984, vol. 6: 122).

Knowing about other viewpoints, Lāhījī has set out to criticize the view that limits the infallibility to the qur'ānic revelation domain. He reviews 'Alī b. Ibrāhīm's words on interpreting the pronoun “huwa” in the 4th verse of the Star chapter as the Qur'ān and his argument for the correctness and rightfulness of the Qur'ān based on narrations, and considers that stance to be inappropriate. Lāhījī presents his reason for not accepting 'Alī b. Ibrāhīm's stance and says, “Proving the correctness and rightfulness of the Qur'ān based on the Qur'ān's oath on its own rightfulness does not seem to be logical and acceptable” (Sharīf Lāhījī, 1995, vol. 4: 291). Despite discussing the cause of revelation, Sharīf Lāhījī openly introduces the principle “not saying (aught) of (his own) Desire” as including all words and statements of the Prophet (s) (ibid: 290).

One of the later interpretations that has accepted the universality viewpoint is Ālūsī's. Ālūsī gives in a different explanation for the initial verses of the Star chapter. He first infers the universal infallibility of the Prophet (s) from the verses 2 and 3 of the Star chapter, and then introduces the infallibility of the Prophet of Allāh (s) in the qur'ānic domain in the fourth verse as a self-evident issue (Ālūsī, 1994, vol. 14: 46-47). Among the contemporary Twelver Shī'a exegetes, Muḥammad Ṣādiqī Tihirānī emphasizes the words of these verses and the explanations of their statements, and believes that the word “al-hawā” in the third verse means the whims of soul, the whims of intellect, and the whims of the intellect that is related to the divine revelation. Interpreting the pronoun “huwa” in the fourth verse as the Prophet's (s) statements, he writes, “The Qur'ān and definitive sunna are both divine revelation, with the only difference being that the Qur'ān is revelation in both wording and meaning, but the definitive sunna is revelation only in the meaning and its wording is made by the intellect and

wisdom of the Prophet of Allāh (s).” He finally points out that the limitation in the verse “Nor does he say (ought) of (his own) Desire. It is no less than inspiration sent down to him” (Qur’ān 53:3-4) introduces the Prophet of Allāh (s) from whims of soul and intellect in the words he made (Şādiqī Tihirānī, 1987, vol. 27: 390-392).

In addition to what we said, the exploration of other commentaries indicates that the viewpoint of the majority of last-century Shī‘a exegetes has moved toward the universal verbal infallibility in all domains. Examples include *Tafsīr ithnā ‘asharī* (Ḥusaynī Shāh ‘Abdul-‘Azīmī, 1985, vol. 12: 323), *Tafsīr furqān*, *Tafsīr kāshif*, and *Tafsīr nimūna*. These commentaries rely on the narrative and intellectual as well as wording indications to prove the universal verbal infallibility. Of course, there can be seen some specific points in this regard. For instance, in the evolution path of the thought related to the initial verses of the Star chapter, we might even observe a viewpoint that has inferred practical infallibility in line with verbal infallibility of the Prophet (s) in these verses (Makārim Shīrāzī, 1996, vol. 22: 477-483; Mughniya, 2003, vol. 7: 173), although it can be said that this development in the scope of infallibility (which includes actions in addition to statements) is expressed as a religious belief rather than a point extracted from the foregoing verses. Nonetheless, along with the Shī‘a commentaries, the later Sunnī exegetes have also come to tend to the universal infallibility viewpoint. Relying on the outer appearance of the words, they have inferred the universality of the divineness of the Prophet’s (s) statements. This group of exegetes has illustrated different types and genres based on the verses and narrations, and has explained the verbal infallibility of the Prophet of Allāh (s) within the domain of the Qur’ān as well as his other statements based on the divine revelation types. Āl Sa‘dī is one of these Sunnī exegetes (Āl Sa‘dī, 1988: 987).

The exploration of viewpoints

The points that each exegete has a specific reason for his claim and addresses only one aspect out of the foregoing dimensions do not mean that he rejects the other dimensions. In fact, these are not issues that can prevent us from trying to achieve the best viewpoint out of the existing evidences on the explanation of the verses under discussion. In order to get to the best viewpoint, it is necessary to know that in linguistics, the meaning of a sign can be explained at two levels. The first is the meaning that the sign or a combination of signs has per se, free from the surrounding linguistic context. This is the same meaning that the word has in the dictionary, and is called by semioticians as semantic meaning (also called textual semantics or locution). The second one is a meaning that is given to a sign when it is applied. This meaning is related to the intention of the user and the conditions of the usage; the meaning here is examined in the linguistic context¹, which has come to be known as pragmatics. It is also called textual pragmatics or illocution, because the determination of the illocution is related to the pragmatics domain (for more information, q.v. Qā’imīniyā, 2011: 77-82).

It can be claimed that the semantic meaning of the foregoing verses agrees with the universality of verbal infallibility, because no opposition has been made by any exegete on the implication of the Qur’ān 53:3-4 on the universality of the statements of the Prophet of Allāh (s). On the contrary, some proponents and opponents of this viewpoint who have examined the vocabulary of the verses have stipulated its universality (Ḥaqqī Burūsawī, 1985, vol. 9: 213; Ṭabāṭabā’ī, 1996, vol. 19: 27). Therefore, it can be said that various types of the relationship between the Prophet of Allāh (s) and the Unseen and True world is located in the expansive concept of divine revelation, and this word does not imply the exclusion of the divine revelation to the revelation of the Qur’ān.

1. The consideration of linguistic context is important for two reasons. First, the discovery of illocution is possible in the light of linguistic context. Second, the linguistic context is related to the verbal appearance of the text (Qā’imīniyā, 2011: 327-328).

As it was mentioned in the foregoing lines, the opposition of the external indicators to the implication of the verse on the universal verbal infallibility is the reason that is given by the Sunnī exegetes only. However, in the Twelver Shī'a thought, the external indicators – including the intellectual and narrative evidences – imply that the Prophet's (s) infallibility has been beyond the qur'ānic revelation¹. Accordingly, the difference between these two groups of exegetes can be considered fundamental. Based on the Twelver Shī'a thought (Kūfī Ahwāzī, 1982: 73) – the accuracy and rightfulness of which can be proved by a review of the theological and doctrinal books – there is no problem in considering the implication of the verse on the universal and comprehensive infallibility, including all statement of his majesty (q.v. Fakhr Rāzī, 1989: 25-144; Ibn Khumayr, 1999: 33-176; Sharīf Murtaḍā, 1972: 2-132;).

Analysis of the verses and the role of linguistic context in it

Based on the second reason – i.e., the general effect of linguistic context² – on the interpretation of the verse, the exclusion of the verse content to the Qur'ān is not verifiable, as some have taken the separate pronoun “kum” in the word “ṣāhibukum” the basis for the rejection of the general verbal infallibility viewpoint. According to this viewpoint, the addressees of this statement are polytheists who deem unbelievable the Prophet Muḥammad's (s) relationship with the Unseen world. Some have concluded that since the polytheists' objection is made to the Qur'ān, the response will only be directed back at them. This cannot be a complete argumentation, because firstly in a general stance we might claim that linguistic context is a speculative indication that is based on the appearance of the speech. Therefore, if a stronger indication involves narrations and intellectual propositions that disagree with the linguistic context, the linguistic context is invalidated, as the linguistic context cannot create a manifestation for a word or sentence when there exists a stronger indication (Riḍā'ī Iṣfahānī, 2014, vol., 1: 427 & 431). Despite the stance of those who do not deem any role for the linguistic context or the ones who put excessive emphasis on the role of linguistic context, this viewpoint is a moderate stance that considers a minimum role for the linguistic context (Qā'imīniyā, 2011: 376)³.

Other indications

As some thinkers have pointed out, the particularization of the verse does not have any validity when there is an opposition between the generality of the vocabulary of the verse and its cause of revelation or the conflict between the occurrence and inspiration, and this does not damage the generality of the inspiration and the inclusiveness of the vocabulary⁴. Explaining an exegetic principle, Suyūfī believes that the argumentation of the Companions and others is one of the reasons for the validity of the generality of wording and interpretation of the verse. That is to say, the Companions argue about various occurrences and events using the generality of the wording and interpretation of the verses that have been revealed due to certain occasions, and suchlike argumentation has been common among them; therefore, they did not consider the specificity of the occasions of revelation as the validator and criterion for their argumentation

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1. The external indicators are divided into two general classes: external intellectual indicators and external narrative indicators.
 2. For more information about linguistic context, q.v. Qā'imīniyā, 2011: 327-373
 3. Adopting a different viewpoint and trying to develop the concept of linguistic context, Qā'imīniyā writes, “Due to the network unity of the Qur'ān, the scope of linguistic context is not limited to the clarity of relationship or the unity of revelation. The exegete should take the whole Qur'ān as a unique linguistic context and try to find more relationships” (Qā'imīniyā, 2011: 377).
 4. To see the evidences and reasons for this stance, q.v. Ḥujjatī, 1987: 103-176. Nonetheless, in these occurrences and evidences, although the reference of the linguistic context and the outer meaning of the verse clearly regard a specific issue, some exegetes have inferred a general decree and rule from them.

(Ḥujjatī, 1987: 141-142). The reference to the narrative commentaries and tradition collections reveals narrations by the Shī‘a and Sunnī figures that take the cause of the revelation of these verses to be the doubt casted by some Muslims on the concept of Imāmat.

Kulaynī in *al-Kāfi*, ‘Alī b. Ibrāhīm in his commentary, and Shaykh Ṣadūq in *al-Āmālī* have narrated traditions about the relationship between the initial verses of the Star chapter and the Imāmat issue (Kulaynī, 1987, vol. 8: 379; Qumī, 1989, vol. 2: 334; Ṣadūq, 1998: 565 & 584). Moreover, in the commentary of Furāt b. Ibrāhīm Kūfī, numerous narrations are mentioned on the relationship between the verses of the Star chapter and the Imāmat issue (Furāt Kūfī, 1990: 449). Likewise, Ḥaskānī gives in many narrations in *Shawāhid al-tanzīl* in this regard (Ḥaskānī, 1990, vol. 2: 275-282). These many narrations have led part of textualist exegetes to limit the concept and instance boundary of the verses to the verbal infallibility of the Prophet (s) with regard to the Imāmat issue.

Linguistic context and the verification of the universal infallibility viewpoint

Aside from the question of conflict, we can rely on some indications to show that the linguistic context of the verses also does not confirm the exclusion viewpoint. Rather, the linguistic context agrees with the universal infallibility of all statements of the Prophet of Allāh (s), and the pragmatic meaning of the verse also is in accordance with the universal verbal infallibility. The reason is that the argument for the reference of the pronoun “kum” to the polytheists and the consideration of the linguistic context of the verse to be about answering the doubt posed by the polytheists on the genuineness and rightfulness of the Qur’ān does not agree with the argumentation methods¹ and the essence of this claim is under doubt. On the contrary, those who believe in the universal verbal infallibility do not take the audience of the verse as only the polytheists; rather, the addressees of the verse or – as some reports under the verse assert – the addressed people are both polytheists and Muslims, or even all humans. This way, no problem will face the universality of the verbal infallibility scope. Moreover, the objection of the polytheists was not only to the words of the Prophet of Allāh (s) that were recited as the Qur’ān and divine revelation. Rather, the scope of this lack of acknowledgement was expansive, and the polytheists did not deem the Prophet (s) to be truthful in his invitation and anything related to that invitation, including the observation of an angel and connection with it, ascension to the heavens, revelation of the Qur’ān, etc. Therefore, the consideration of linguistic context without other reasons and evidences as well as the establishment of the linguistic context as the basis of understanding and interpretation of the verses does not favor the exclusive infallibility viewpoint. Accordingly, despite considering the linguistic context as one of the important issues in the interpretation of the verse, ‘Allāma Ṭabāṭabā’ī takes the instance of nuṭq (speech) to be beyond the Qur’ān and to involve the statements of the Prophet of Allāh (s) in his invitation and guidance of the polytheists to the right path (Ṭabāṭabā’ī, 1996, vol. 19: 27). He deems the statements other than the Qur’ān made by the Prophet (a) when inviting people to God as involved in the intention of the foregoing verses and does not see any problem with its universality, as Fakhr Rāzī has discussed such a probability along other possibilities (Fakh Rāzī, 1999, vol. 28:238).

The principle of “jary wa taṭbīq” and the verification of the universal infallibility

In addition to what we said, addressing the polytheists cannot make a particularization of the general content of the verse², because what ‘Allāma Ṭabāṭabā’ī has pointed out can be merely

1. The viewpoint of Sharīf Lāhījī in this regard was pointed out earlier.

2. Statements such as “some exegetes have said, ‘Particularity does not prevent the generality of the statement’” (Fakh Rāzī, 1999, vol. 7: 132), “The addressing of Aws and Khazraj is the occasion of revelation but

taken as the occasion of revelation rather than the cause of revelation¹. This is terminologically called “the particularity of occurrence” and “the generality of inspiration,” and as discussed in the principles of jurisprudence, the particularity of the occurrence does not lead to the particularization of the inspiration (Khū’ī, 1996, vol. 2: 413; Nā’inī, 1974, vol. 2: 100). According to the narrations, the limitation of the semantic scope of the verses to the events and audience of the revelation era is not acceptable and correct. As stated in a narration from Imām Bāqir (a), this sets the ground for killing the eternity of the Qur’ān (‘Ayāshī, 2002, vol. 1: 9)². Therefore, based on the principle of “the dynamism of the Qur’ān” and “jary wa taṭbīq,” the concepts and meanings of the qur’ānic verses – especially those verses that appear to be general – cannot be limited to a report or instance and prevent its generalizability while it has no opposition to other principles.

Conclusion

1. The exploration of the internal reasons and signs and external indications reveal that the source of differences is comprised of dissimilarities in interpretative methods, doctrinal principles and foundations, and the emphasis put on the cause of revelation.
2. Although Sunnī exegetes take the word “nuṭq” in the verse as referring to the generality and comprehensiveness of the verbal infallibility of the Prophet of Allāh (s) and do not see any obstacle in the vocabulary for this issue, they suggest (based on their own thought system) some issues as preventing the implication of the verse to include the generality and divineness of all words of the Prophet of Allāh (s), including:
 - a) External indications such as the verses that they think imply the Prophet’s (s) opposition to the revelation.
 - b) Narrations in the Sunnī tradition collections that express the Prophet’s (s) (alleged) mistakes.
3. The main reason of the Shī‘a exegetes for the implication of the verse on the universality of verbal infallibility relies on the verse context.
4. There are convincing reasons that introduce the locution and illocution of the initial verses of the Star chapter as the universal verbal infallibility, including
 - a) The already proved narrative and intellectual foundations in the principles of Islamic beliefs and theology that point out the Prophet’s (s) possession of infallibility in domains beyond receiving and delivering the revelation.
 - b) Paying attention to the reasons of the differences that exist among the exegetes
 - c) The lack of indications for the particularization of the verse vocabulary, and on the other hand, the implication of the wording of the verse on the generalities.
 - d) The unacceptability of the reliance on the linguistic context due to the principle of “non-particularization of the decree and inspiration” (as the cause / occurrence is particular).
 - e) The necessity of having a more precise understanding of context and the implication of context on the absolute verbal infallibility of the Prophet of Allāh (s).

believers other than them are addressed by the generality of the statement” (Ālūsī, 1994, vol. 2: 230), and “In our eyes, the revelation of the verse due to an occasion does not invalidate the generality of the statement, because we take the decree from the statement rather than the occasion” (Jaṣṣāṣ, 1985, vol.1: 290) have been repeatedly used in the commentaries (Ālūsī, 1994, vol. 3: 113 & 222; vol. 5: 258; Fakhr Rāzī, 1999, vol. 7: 137; vol. 9: 383 & 415; vol. 10: 132; vol. 24: 475; vol. 31: 74; vol. 32: 283; Jaṣṣāṣ, 1985, vol. 1: 164 & 328).

1. To see the difference between the cause of revelation and occasion of revelation, q.v. Ma‘rifat, 2011: 65-66.
2. The researchers of the qur’ānic studies domain have called this issue as Jary wa Taṭbīq.

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The noble Qur'ān

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