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Abbas

Salafī and Social Religion Dynamics In Kendari

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THE INFALLIBILITY OF THE PROPHET MUHAMMAD PBUH. AS A HUMAN BEING (A STUDY OF HIS IJTIHAD)

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Abstract

This study aims at examining the concept of the infallibility of the Prophet Muhammad as a human being in general based on the context of the interpretation of the Qur'an. This study will answer the question of why the Prophet Muhammad considered infallible, even though he had made a mistake in conducting ijtihad?. This study used qualitative methods based on the critical theory paradigm and theory of semantic analysis and historical contextual. The results showed that the Prophet Muhammad considered an infallible man based on the context of the use of "basyar" term in the Qur'an. The term "basyar" is always attached to the Prophet as the recipient of revelation, so it shows that Muhammad was an infallible human being. If the Prophet makes a mistake, he will always get a reprimand from Allah. This privilege is indeed not owned by other humans. This research ultimately refutes the argument that the Prophet's mistake in carrying out "ijtihad" shows his ineptitude as an ordinary person.

Keywords: The Ijtihad; The Infallible; Muhammad as a Human Being;

الملخص

تهدف هذه المقالة لفحص مفهوم عصمة نبي الله محمد صلى الله عليه وسلم كبشر بشكل عام بناء على سياق تفسير القرآن الكريم. وتركز هذه الدراسة على الإجابة لتلك القضية وهي لماذا يعتبر نبي الله محمد صلى الله عليه وسلم معصومًا رغم أنه كان مخطئًا في اجتهاده؟ وتستخدم هذه الدراسة الطريقة النوعية بناء على نموذج النظرية النقدية. والنظرية التحليلية المستخدمة من خلال نظرية التحليل النحوي والسياق التاريخي. وتشير النتيجة إلى أن النظر إلى ذلك من ناحية سياق استخدام مصطلح ((البشر)) في القرآن الكريم نحو موقف النبي صلى الله عليه وسلم كبشر معصوم فإنه يظهر بدقة نوعية العصمة في مجملها؛ لأن ذلك المصطلح لا يزال مرتبطًا بوظيفته كالمعتق للوحي ((يوحى))، ولذلك كان الله سبحانه وتعالى دائما يذكره عن خطئه وهذه

الخصوصية لا يملكها بشر بشكل عام. والمستفاد من هذه الدراسة وهو أن
الحجة في عدم عصمة النبي صلى الله عليه وسلم بسبب ارتكابه الخطأ في
الاجتهاد كبشر عادي مرفوض بشكل تلقائي.
الكلمات الدالة: اجتهاد؛ العصمة؛ محمد كالبشر؛

Abstrak

Artikel ini bertujuan untuk membedah konsep kemaksuman Nabi Muhammad sebagai manusia pada umumnya berdasarkan konteks penafsiran Al-Qur'an. Kajian ini fokus untuk menjawab pertanyaan permasalahan terkait, mengapa Nabi Muhammad dianggap maksum, padahal ia pernah melakukan kekeliruan dalam berijtihad?. Kajian ini menggunakan metode kualitatif berdasarkan paradigma teori kritis. Sedangkan teori analisis yang digunakan melalui tinjauan analisis gramatikal bahasa dan kontekstual historis. Hasil temuan menunjukkan bahwa, bila ditinjau berdasarkan konteks penggunaan term *basyar* di dalam Al-Qur'an terhadap posisi Nabi Muhammad sebagai manusia yang maksum, maka justru hal tersebut menunjukkan kualitas kemaksumannya secara totalitas, sebab term tersebut selalu melekat pada fungsinya sebagai penerima wahyu (*yuha*), sehingga kekeliruannya senantiasa mendapatkan teguran dari Allah. Keistimewaan tersebutlah yang tidak dimiliki oleh manusia pada umumnya. Adapun implikasi dari kajian ini secara otomatis membantah argumen yang menyatakan bahwa kekeliruan ijtihad yang pernah dilakukan oleh Nabi Muhammad menunjukkan ketidak maksumannya sebagai manusia biasa.

Kata Kunci: Ijtihad; Kemaksuman; Muhammad sebagai manusia;

A. Introduction

Based on the theological dogma that is believed by Muslims, that essentially the Prophets are guarded against sin and mistake which is contrary to the concept of the religion they teach.¹ These conditions are termed by scholars as infallible² pinned

¹Muslim b. al-Ḥajjāj Abū al-Ḥasan al-Qusyāyri al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi al-Naqḥ al-'Adl 'an Rasūlillāh saw.* (Beirut: Dār Iḥyā' al-Turās al-'Arabī, n.d.), h. 1836.

²According to Ibn Hazm infallibility (*'iṣma*) is the preservation of the Prophet Muhammad from mistakes, small and large sins. Some scholars say that the Prophet Muhammad was infallible when he received revelations and delivered revelations, but on the other hand he also admitted that the Prophet Muhammad could make mistakes because when he made an ijtihad, when he made it could fall into error by quoting some of the history that Prophet Muhammad once fell into error. Look in Sulaiman b. Aḥmad

to the Prophets, especially the Prophet Muhammad. These characteristics also became a substantial differentiator between the Prophets and ordinary people.³ However, if viewed historically, it is found several events from the behavior of the Prophet who received a rebuke from Allah through revelation.⁴ This shows that despite the Prophet Muhammad is the Messenger of Allah who gained the legitimacy of infallibility, on the other hand, the Prophet Muhammad had the opportunity to make mistakes like ordinary people, as revealed in QS. Al-Kahf/18: 110 which mentions the following:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ ...

The translation:

Muhammad says; that I am a human like you all,...

Al-Ṭabarī explained that the verse aims to answer the questions of the Quraish infidels regarding the position of the Prophet as an ordinary person who knows nothing except what Allah teaches through revelation.⁵ This means that the Prophet Muhammad in his behavior was not always in the position of the infallible Prophet, but also sometimes in the position of an ordinary human being who had the opportunity to make mistakes. One of the narrations of the Hadith that explains that the Prophet Muhammad was considered to have made a mistake can be seen in the history of the following Hadith:

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَوْمٍ يُلْقِحُونَ، فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ» قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَخْلِكُمْ؟» قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ: «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ»⁶

The meaning:

(From Anas that the Prophet (PBUH) once passed by a group of people who were marrying palm trees, then he said: “If they did not, the dates would (remain) good.” But after that, it turned out that the dates grew damaged. Until one day the Prophet (PBUH) passed by them again and saw that he asked:

b. Ayyub Abu al-Qāsim al-Ṭabrānī, *Al-Mu'jam al-Kabīr* (Cairo: Maktabah Ibnu Taimiyyah, 1415), h. 47.

³Syahrin Harahap and Hasan Bakti Nasution, *Ensiklopedia Akidah Islam* (Jakarta: Kencana, 2009), h. 277.

⁴There are several verses of the Qur'an which indicate the descent of the verse as a form of Allah's rebuke of the acts of neglect of the Prophet Muhammad as ordinary human beings, among which can be seen in QS. 'Abasa/80:1-4, QS. Ali 'Imrān/3:128, QS. Al-Tahrīm/66:1, QS. Al-Taubah/9:43 and 84, and QS. Al-Anfāl/8:67.

⁵Muhammad bin Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl Al-Qur'ān*, Cet. I. (Beirut: Mu'assasah al-Risālāh, 2000), h. 135.

What's going on with your palm tree? They answered; Didn't you say this and that? He then said: 'You know your world affairs more)

The consequences of the history of the Hadith above shows that the Prophet Muhammad (PBUH), was wrong in giving instructions to his people that was not on his capacity as a Prophet. In addition, the history also emphasizes that the understanding of secularists that separates world and hereafter affairs may be true, meaning that when the Prophet is confronted with worldly affairs, the Prophet Muhammad could be wrong. But on the other hand, this history is not in harmony with the spirit of the Qur'an which confirms that the Prophet Muhammad could not speak without the basis of knowledge or lust, as mentioned in QS. al-Najm/53: 3-4. The verse explains about the talk of the Prophet based on the guidance of revelation.

Besides the history above, the author also found a number of histories which were considered by ulama or scholars as valid Hadiths when viewed in terms of sanad, but was doubtful when viewed from the term of view. One example is the history which mentions when the Prophet Muhammad forgot to take a junub bath when he fasted in Ramadan, which he later remembered when he was about to lead the morning prayer.⁷ History like this can invalidate the infallibility of the Prophet Muhammad when it is associated with the definition of the infallibility of the Prophet which the author explained earlier.

The problem is that if the Prophet Muhammad was regarded as infallible in the sense of being free from total errors, then is it possible that he gave instructions without knowledge? Therefore this study will talk about the concept of infallibility of the Prophet Muhammad in the Qur'an which will reveal the quality of the infallibility of the Prophet Muhammad by examining the three terms used by the Qur'an and Hadith when talking about humans namely, term *basyar*, *insan*, *al-nas*. So the formulation of the problem in this study is *why the Prophet Muhammad was considered infallible, even though he had made a mistake in conducting ijtihad?*

Previous studies about the concept of the Prophet's infallibility have been carried out by several researchers, including Fuadi (2018) who revealed that the views of the commentators about the infallibility of the Prophet in totality, both from the dangers posed externally (disturbances of supernatural beings) and internal (human error). The guardianship was guarded by Allah through revelation which was a direct rebuke to correct the mistake.⁸ Sriwahyuni (2017) revealed that the mistakes made by the Prophet were Allah's way of perfecting the humanity of the Prophet, wherein the

⁷The events of the Prophet forget about the junub bath enshrined in the history of the hadith as follows:

عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كَانَ يُصْبِحُ جُنُبًا، ثُمَّ يَغْتَسِلُ وَيَصُومُ»

Look in Abū Daud Sulaiman b. al-Asy'as al-Sijistānī, *Sunan Abī Daud*, Cet. I. (Beirut: Dār al-Kutub Risālah al-'Ilmiyah, 2009). Juz 3, h. 179.

⁸Alfin Rahmat Fuadi, "Pandangan Mufasir Tentang Sifat Kemaksuman Nabi Muhammad Saw" *Skripsi Fakultas Ushuluddin dan Filsafat*, (Aceh: Universitas Islam Negeri Ar-Raniry, 2018), h. 1-106.

Prophets' infallibility lays.⁹ Tajuddin (2018) revealed about the comparative side between the views of Al-Tabarsī and Al-Qurtūbī regarding the infallibility of the Prophets *Ulul 'Azmi* in their commentary, Tajuddin concluded that Al-Tabarsi did not consider the Prophet's infallibility to be wrong, while Al-Qurtubi seeing this error was still considered an error even though it did not harm the infallibility of the Prophets.¹⁰ Rizvi (2014) considers that the prophecy of the Prophets is only used to find out the negative side, whereas when examined more deeply through a comparative study between Sunni and Shi'a ideologies, it is found that the concept of infallibility which is basically the behavior of the Prophets reveals positive messages that are more dominant on the dominant the benefit side of humanity.¹¹ Ferrero (2011) through his article criticizes the dogma of infallibility towards the papacy by Catholics. Ferrero dealt with many irregularities and manipulation of immorality constructed by the Roman Catholic church in 1870 in order to preserve their rule.¹² Ahmad (2011) in his study analyzed the transformation of Imām Ḥanāfī's thoughts related to the concept of the infallibility of the Prophet Muhammad. Ḥanāfī considers that the Prophet's immorality was only in the process of receiving and delivering the revelations, while other behaviors made it possible for the Prophet to make small or large mistakes. Ahmad through his studies using the QS foundation. 8: 67 concluded that in its development the Ḥanāfī thought then changed and assumed that the mistakes made by the Prophet were only on minor matters that were not directly related to revelation.¹³

The study of previous research was certainly different from this study, because if the previous study only focused on the infallible epistemology (*'isma*) according to the scholars' interpretation only, so this study would classify and map the infallibility of the Prophet Muhammad and his position as a messenger of Allah (Rasulullah). Therefore, to answer the problem focus of this study, the author uses a type of qualitative method based on the theoretical critical theory paradigm of the infallibility of the Prophet Muhammad. The data used in this study is literature data (literature review) using verses from the interpretation of the Qur'an and the hadith as primary data sources, while other similar sources of literature are used as secondary data sources. The data collected is then analyzed using interpretative intra-text and inter-text theory which makes the writer the subject of pure interpreters.

⁹Sriwahyuni. Sriwahyuni, "Kemaksuman Nabi: Kajian Terhadap Ayat-Ayat 'Ita>b Terhadap Nabi Muhammad Saw.," *Jurnal At-Tibyan: Jurnal Ilmu Alquran dan Tafsir* 2, no. 2 (2017): 189–206.

¹⁰Muhammad Tajuddin, "Kontroversi Kemaksuman Rasul Ulul 'Azmi Dalam Al-Qur'an (Studi Komparatif Tafsir Al-Tabarsi Dan Al-Qurthubi)" *Tesis Prodi. Studi Ilmu Agama Islam*, (Malang: Universitas Islam Negeri Maulana Malik Ibrahim, 2018).

¹¹Sayyid Muhammad Rizvi, *The Infallibility of the Prophets in the Qu'ran* (Cambridge: CreateSpace Independent Publishing Platform, 2014), 1-38.

¹²Mario Ferrero, "The Infallibility of The Pope," *Economics of Governance* Vol. 12, no. 1 (2011): 89–99.

¹³Rumee Ahmed, "The Ethics of Prophetic Disobedience: Qur'an 8: 67 at The Crossroads of Islamic Sciences," *Journal of Religious Ethics* Vol. 39, no. 3 (2011): 440–457.

B. The Epistemology of 'Ismah in The Qur'an

In the language of the word infallible comes from Arabic, namely 'asama¹⁴ which is taken from the word 'asama-ya'sim-'asman which means preventing, obstructing, guarding, and maintaining.¹⁵ Whereas according to the term infallible is the guardianship of the prophets from all forms of disgraceful deeds.¹⁶ The basic epistemology of the term 'isma or infallible is based on the study of the Qur'an and Hadith. Therefore the study of the concept of infallibility is not without foundation but has a strong footing, both from the text of the Qur'an and Hadith using the term 'isma.

According to Subhani the word 'isma in the Qur'an is mentioned thirteen times with various kinds of derivations,¹⁷ but all of them contain one understanding. While by Ibnu Faris it is revealed that the word 'isma comes from one root word which refers to *imsak* (refrain) *mana'a* (prevent), and *mulāzimah* (determination or alive), thus it can be concluded that the meaning of 'isma is converging on one meaning of the basic meaning that is prevented or protected.¹⁸

When exploring further about the use of the word 'isma in the Qur'an, it is found that the word is also used in QS. Āli 'Imrān/3: 103 as follows:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...

The translation:

You hold fast to Allah's rope and do not separate...

The word "wa'taṣimū" in this verse is one form of the derivation of the word 'isma which means "hold fast". This is because the Arabs in the early Islamic period also used the word 'isma as a term for the rope used to tie their herding animals so they would not easily divorce/separate.¹⁹ In the dictionary, Al-Mufīd mentions that 'isma in the original language is something held by humans with whom it is preserved and protected from what is not desired.²⁰

¹⁴Ahmad Warson Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progressif, 1997), 939.

¹⁵Ibnu Manẓūr, *Lisān al-'Arab* (Beirut: Dār Ṣādir, 1410). Jilid 12, h. 403-404.

¹⁶Ahsin Wijaya, *Kamus Ilmu Al-Qur'an* (Jakarta: Amzah, 2012), h. 123.

¹⁷Look in, QS Hūd/11: 43, QS Al-Mā'idah/5: 67, QS Al-Ahzāb/33:17, QS Al-Nisā'/4: 146, dan 175, QS Āli 'Imrān/3: 10, dan 103, QS Al-Hājj/22: 78, QS Yūsuf/12: 32, QS Yūnus/10: 27, QS Al-Mu'min/40: 33, QS Hūd/11: 43, dan QS Al-Mumtahanah/60: 10. Look in Syaikh Ḥasanain Muḥammad Makhluḥ, *Al-Mu'jam Al-Mufahras li Kalimāt Al-Qur'ān al-Karīm, Tafsīr wa Bayān Kalimāt Al-Qur'ān al-Karīm*, Cet. I. (Beirut: Dār Ibn Kaṣīr, 2005), h. 219.

¹⁸Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān* (Beirut: Mu'assasah al-Tarīkh al-'Arabī, 2010), Juz 5, h. 231.

¹⁹Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān*, h. 8-9.

²⁰Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān*, h. 9.

According to Subhani who defines the word *'isma* as a form of guidance from Allah which is obtained through obedience, so that it can save people from all forms of ugliness. Something similar can be exemplified as someone who is holding out a rope to help a person who is drowning so that he clings to the rope, making him safe. But if the rope is ignored or the drowning person does not cling to it, then he cannot call it *'isma*.²¹ Therefore, Subhani concluded that what is meant by *ismah* is human maintenance from mistakes and sins, even he is preserved from his thoughts and desires. This means that people are infallible, so he absolutely will not do wrong and sinners to God during his life.²² This infallibility is one of the characteristics and peculiarities of the Prophets. This infallible character is the virtue of the Prophet thanks to his virtues, faith, knowledge, and piety which have reached the pinnacle of perfection and glory of existence as humans, then they consciously distance themselves from all deeds, even beyond the reach of their thoughts.²³

C. Concepts of *Basyar*, *Insān*, and *Nās* Perspective of the Qur'an

Shihab argues that there are three types of words used by the Qur'an to refer to human terms, namely; (1) Using *basyar* words consisting of the composition of the letters *alif*, *nun*, and *sin* which includes *insān*, *ins*, *nas* or *unas*; (2) Using the word *basyar*, and (3) Using the words *bani adam*, and *zurriyah adam*. The word *basyar* is taken from the root of the word which at first means "the appearance of a good and beautiful one". From the root of the same word is the word *basyarah* which means *skin*. Therefore humans are called *basyar* because their skin is clear, and different from other animal skins.²⁴ When examined in the Qur'an, it is found that the word *basyar* mentioned 36 times in the singular (*mufrad*) and once in the form of two (*mutsanna*). The use is to designate people from the outward side and their similarities with humans in general. Therefore, the Prophet Muhammad (PBUH) was ordered to say that "I am a *basyar* like you who were given revelation"²⁵

From the other side, it was observed that the verses of the Qur'an which use the word *basyar* indicate that the process of human events in *basyariyah*, through several stages to reach the stage of maturity. This can be seen in the Qur'an which says "And among the signs of His power you created you from the ground, then when you became a *basyar*/preacher you scattered."²⁶ The word "scattered" in the verse can be interpreted as breeding through relationships sex, can also be understood by

²¹Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān*, 9-10.

²²Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān*, 10.

²³Muhsin Qira'ati, *Ushuluddin (Lesson from Al-Qur'an)*, ed. M.J Bafaqih and Dede Azwar Nurmansyah (Jakarta: Cahaya, 2007), h. 257.

²⁴Muhammad Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Perbagai Persoalan Umat*, Cet. XIII. (Bandung: Mizan, 2003), 278-279.

²⁵Look in QS. Al-Kahfi/18: 110.

²⁶Look in QS. Al-Rūm/30: 20.

scattering in search of life. These two things are not done by humans except those who have maturity and responsibility. Likewise, the word "*basyarahunna*" used in the Qur'an twice shows the meaning of intercourse.²⁷ Therefore, the task of the caliphate is imposed on the *basyar*, notice the expression of Allah in QS. Al-Hijr/15: 28 which uses the word *basyar* and QS. Al-Baqarah/2: 30 which uses the word *khalifah*, both of which contain meaning related to Allah's information to Angels about humans.²⁸

The word "*insān*" is taken from the root word "*uns*" which means tame, harmonious, and impact. But if viewed from the point of view of the meaning of the Qur'anic context, it is more appropriate if the word "*uns*" is taken from the word "*nasiyā*" (forget), or *nasa-yanusu* (shaking). The Holy Qur'an often elaborates on the word man with *jin* or *jan*. Jin is an invisible supernatural being, while humans are real, friendly beings. *Insan* said the Qur'an is used to designate people with all their totality, body, and soul. The use of the word wants to at the same time want to show that humans are different from other creatures, these differences include the physical, mental, and intelligence forms they have.²⁹

When examined about the process of creation of man created from the ground and after perfect, the event is blown into him the God's Spirit.³⁰ From this it is clear that human beings are the unity of two basic elements, which cannot be separated if they are separated, then they are no longer worthy of being called human As with water which is a combination of oxygen and hydrogen in certain levels if the oxygen and hydrogen levels are separated, it is not worth mentioning as water.³¹

The word *basyar* shows humans biologically, outwardly. So, in the *basyariyya* the Prophet was the same as humans in general who needed food and drink. However, in terms of *humanity*, the Prophet was a perfect human, as the poem expresses that the Messenger of Allah, *basyarun lā-ka'l-basyar* (the Messenger of Allah as a human being, but unlike ordinary humans). The humanitarian side of the Prophet with humans, in general, is like diamonds in the midst of ordinary stones. Diamond is one type of stone but the diamond has a price that is more valuable than rocks in general.³² Same as the Prophet as a human figure that is different from humans in general.

The word "*unas*" is called five times in the Qur'an.³³ which shows the meaning of groups or groups of people. For example in QS. Al-Baqarah/2: 60, the word *unas* is used to indicate 12 groups in the children of Israel. The word "*anāsi*" is only called once, namely in QS Al-Furqān/25:49, the word *anāsi* is the plural form of the *insan* word, by replacing the letters *nun* and *ya*, or is the plural form of the word "*insi*", like

²⁷Look in QS Al-Baqarah/2: 187.

²⁸Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Perbagai Persoalan Umat.*, h. 279-280.

²⁹Ibid.

³⁰Look in QS. Sād/38: 7.

³¹Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Perbagai Persoalan Umat*, h. 282.

³²Jalaluddin Rakhmat, *Soal-Soal Islam Kontemporer*, Cet. I. (Bandung: Mizan, 1998), h. 288.

³³Look in Lihat QS. Al-Baqarah/2:60; QS. Al-A'rāf/7:82; QS. Al-Ma'ārij/70:160; QS. Al-Isrā'/17:17; Al-Naml/27:56.

a chair, become *karasī*. The word *Ins* is called 18 times in the Qur'an, and is always associated with the genie as a partner for human beings who are capable of *forgiving*.³⁴

The word "*basyar*", referred to 27 times with all its derivatives. All verses that mention the word *basyar* indicate the meaning of humans as biological beings. One of them can be seen when Mary said to her Lord, "my god, how could I have a child, even though I was not touched by a *basyar*".³⁵ The word *basyar* is associated with *mitslukum* as many as seven *kalidan misluna* six times in the Qur'an. It means that the Prophet Muhammadiyah was ordered by Allah to assert that biologically, he is like a human in general, as the word of Allah in the Qur'an "*say, I am an ordinary man (basyar) like you, only I am given a revelation that your God is God one*".³⁶ Likewise, the expression of the infidels mentioned in the Qur'an "is it not like you, he eats what you eat, and he drinks what you drink."³⁷ The other verse also mentions the same thing, as in QS. Al-Furqān / 25: 7, "does the Apostle eat food, and walk in the market". Likewise, the verse that alludes to Egyptian women who were astonished at seeing Joseph's good looks while saying, "Oh God, this is not *basyar*, but this is nothing but a noble angel".³⁸ Briefly, the concept of *basyar* is always associated with human biological characteristics: eating, drinking, and having sex. Therefore the word "*basyarun mislukum*" cannot be interpreted as a human in general in terms of the opportunity to sin, because the tendency of the Prophets not to fall prey to the puddles of sin and error is not from the part of biological traits, but it is psychological traits or spiritual. It is equally incorrect to interpret the verse of the Qur'an "in fact we have made human beings in the best form",³⁹ by showing the characteristics of human psychology.⁴⁰

The word "*insān*" is mentioned 65 times in the Qur'an with all its derivatives. Rakhmat in *Islam and Pluralism* groups human context into three categories. First, human beings are associated with their privileges as caliphs or trustees; Secondly, human beings are associated with negative predictions from humans, and third, human beings are associated with the process of human creation. All human contexts refer to psychological or spiritual traits.⁴¹

³⁴Look in QS. Al-An'am/6:112, 128, 130; QS. Al-A'raf/7:38, 179; QS. Al-Isrā'/17:88; QS. Al-Naml/27:17; QS. Fuṣṣilat/41:25, 29; QS. al-Aḥqāf/46:18; QS. Al-Zāriyāt:51:56; QS. Al-Rahmān/55:33, 39, 56, 74; QS. Al-Jīn/72: 5, 6.

³⁵Look in QS. Āli 'Imrān/3:47.

³⁶Look in QS Al-Kahfi/18: 110; and QS. Fuṣṣilat/41: 6.

³⁷Look in QS. Al-Aḥzāb/33:33.

³⁸Look in QS. Yūsuf/12: 31.

³⁹Look in QS. Al-Tīn/95: 4.

⁴⁰Jalaluddin Rakhmat, *Islam Dan Pluralisme Akhlak Quran Menyikapi Perbedaan*, Cet. II. (Jakarta: Serambi Ilmu Semesta, 2006), h. 124-126.

⁴¹Jalaluddin Rakhmat, *Islam Dan Pluralisme Akhlak Quran Menyikapi Perbedaan*, h. 127.

In the first category, we can see the special features of humans as different forms of animals, as mentioned in the Qur'an that humans are beings who are given knowledge, "who teach with pens, teach what people do not know"⁴² Allah teaches human beings everything they do not know "*allamahu al-bayān*".⁴³ Humans are given the ability to develop knowledge and reasoning power. Therefore, in the Qur'an it is always mentioned that human words are side by side with the word *nazhar* (study), meaning that the word human is always oriented to reflecting, thinking, analyzing, and assessing his actions.⁴⁴ The *nazhar* in question can be in the form of an analysis of the process of forming food from the pouring of rainwater to the formation of fruit⁴⁵ and its creation.⁴⁶

Second, humans are creatures who carry *trust*.⁴⁷ Rahman revealed that the mandate is to find the law of nature, master it, or in the Al-Qur'an to use the term, "know the names of all" and then use them, with human moral initiatives, to create a better world order. Third, because humans carry the mandate, the person in the Qur'an is also connected with the concept of responsibility,⁴⁸ his charity is carefully recorded to be rewarded according to what he does.⁴⁹ Therefore, it is humans who are hostile to Satan⁵⁰ and are determined by their fate on the Day of Judgment.⁵¹ Fourth, in worshipping God, human beings are very much connected with negative predispositions in humans. According to the Qur'an, humans tend to be unjust and disbelievers,⁵² hurry,⁵³ naughty,⁵⁴ ignorant,⁵⁵ many argue or argue,⁵⁶ restless, anxious, and reluctant

⁴²Look in QS. Al-'Alaq/96: 4-5.

⁴³Look in QS. Al-Raḥmān/55: 3.

⁴⁴Look in QS. Al-Nāzi'āt/79: 35.

⁴⁵Look in QS. 'Abasa/80: 24-36.

⁴⁶Look in QS. Al-Ṭāriq/86: 5.

⁴⁷Look in Lihat QS. Fuṣṣilāt/41: 53.

⁴⁸Look in QS. Al-Qiyāmah/75:3, 36; and QS. Qāf/50: 16.

⁴⁹Look in QS. Al-Najm/53: 39.

⁵⁰Look in QS. Al-Isrā'/17: 10; and QS. Al-Ḥasyr/59: 16.

⁵¹Look in QS. Al-Qiyāmah/75:10, 13, 14; QS. Al-Nāzi'āt/79: 35; QS. Al-Isrā'/17: 89, 23.

⁵²Look in QS. Ibrāhīm/14: 34; QS. Al-Hājj/22: 66; Qs. Al-Zukhruf/43: 15.

⁵³Look in QS. Al-Isrā'/17: 11; QS. Al-Anbiyā'/21: 37.

⁵⁴Look in QS. Al-Isrā'/17: 100.

⁵⁵Look in QS. Al-Aḥzāb/33: 72.

⁵⁶Look in QS. Al-Kahf/18: 54; QS. Ibrāhīm/14: 4; QS. Yāsīn/36: 77.

to help,⁵⁷ destined to struggle and suffer,⁵⁸ ungrateful,⁵⁹ sinful,⁶⁰ guilty apocalypse.⁶¹ When connected with human traits in the first category, God becomes a paradoxical person, who struggles to overcome two conflicting conflicts: the power to follow fitrah (bearing God's trust) and strength follow a negative prediction. These two powers are described by the third category of verses.⁶²

One interesting thing to see is that the process of creating humans or the origin of human events is attributed to the concepts of human and *basyar* at once. As human beings are created from clay, like land.⁶³ Similarly, *basyar* comes from clay, which is a combination of soil⁶⁴ and water.⁶⁵ This is what prompts the writer to conclude that the process of human creation is symbolically illustrated. Characteristics of *basyari* and *human* characteristics. According to Qardhawi man is a combination of land power and divine gust. The first is the material element and the second is spiritual elements. The first is the *basyari* element, the second is the *human* element. Both must be combined in balance. It is not permissible to reduce the rights of the body to fulfill the rights of the soul, and it must not reduce the rights of the soul to fulfill the rights of the body.⁶⁶

The word *al-nās* refers to humans as social beings. The word *al-nās* is the most mentioned in the Qur'an, which is as much as 240 times.⁶⁷ The use of the word *al-nās* in the Qur'an includes: First, many verses that indicate social groups with their characteristics. The verses are commonly known as the phrase "*wa min al-nās*". if this expression is explored, it can be found various groups of people who claim to be believers, but actually do not believe,⁶⁸ they tend to do idolatrous acts,⁶⁹ and only

⁵⁷Look in QS. Al-Ma'ārij/70: 19; QS. Ṭāhā'/20: 21.

⁵⁸Look in QS. Al-Insyiqāq/84: 6; QS. Al-Balād/90: 4.

⁵⁹Look in QS. Al-Ādiyāt/100: 6.

⁶⁰Look in QS. Al-Ālaq/96: 6; QS. Al-Qiyāmah/75: 5.

⁶¹Look in QS. Maryam/19: 66.

⁶²Rakhmat, *Islam Dan Pluralisme Akhlak Quran Menyikapi Perbedaan.*, h. 127-130.

⁶³Look in QS. Al-Hijr/15: 26; QS. Al-Rahmān/55: 14; QS. Al-Mu'minūn/23: 12; QS. Al-Sajdah/32:7.

⁶⁴Look in QS. Al-Hijr/15: 28; QS. Ṣād/38: 71; QS. Al-Rūm/30:20.

⁶⁵Look in QS. Al-Furqān/25: 54.

⁶⁶Rakhmat, *Islam Dan Pluralisme Akhlak Quran Menyikapi Perbedaan.*, h. 131-132.

⁶⁷Al-Ṭabrānī, *Al-Mu'jam Al-Kabīr*.

⁶⁸Look in QS. Al-Baqarah/2: 8.

⁶⁹Look in QS. Al-Baqarah/2: 165.

think of worldly life,⁷⁰ fascinated by talk of world life but hostile to truth,⁷¹ always arguing with God without knowledge instructions, and *al-kitab*,⁷² worship with a weak faith,⁷³ often put forward misleading arguments.⁷⁴ Nevertheless, some of them are willing to sacrifice themselves to seek Allah's willingness.⁷⁵

Second, by noticing the expression “*aksar al-nās*”, it can be concluded that most humans have low quality, both in terms of science and in terms of faith. In the Qur'an, most people have negative characteristics, including; man is not knowledgeable,⁷⁶ not very grateful,⁷⁷ unbelieving,⁷⁸ wicked,⁷⁹ neglecting the verses of Allah,⁸⁰ infidels,⁸¹ and most humans must get the punishment.⁸² The verses of the Qur'an are emphasized by verses that show the least group of people who believe,⁸³ knowledge,⁸⁴ thankful,⁸⁵ survived the punishment of Allah,⁸⁶ and are not deceived by Satan.⁸⁷ These characteristics are summarized in QS. Al-An'am/6: 116 which states that “... if you follow most of the things on earth, they will lead you astray from the path of Allah.”

The third, Al-Qur'an affirms that the Al-Qur'an's instructions are not only intended for humans individually but also socially. In the Al-Qur'an the word *al-nas* is

⁷⁰Look in QS. Al-Baqarah/2: 200.

⁷¹Look in QS. Al-Baqarah/2: 204.

⁷²Look in QS. Al-Hājj/22: 3, 8; and QS. Luqmān/31: 20.

⁷³Look in QS. Al-Hājj/22: 11; and QS. Al-Ankabūt/29: 10.

⁷⁴Look in QS. Luqmān/31: 6.

⁷⁵Rakhmat, *Islam Dan Pluralisme Akhlak Quran Menyikapi Perbedaan.*, h. 133-134.

⁷⁶Look in QS. Al-'A'rāf/7: 187; QS. Yūsuf/12: 21; QS. Al-Qaṣaṣ/28: 68; QS. Al-Rūm/30: 6, 30; QS. Al-Jāsiyā/45: 26; QS. Saba'/34: 28, 36; QS. Al-Mu'min/40: 57.

⁷⁷Look in QS. Al-Mu'min/40: 61; QS. Al-Baqarah/2: 243; QS. Yūsuf/12: 38.

⁷⁸Look in QS. Hūd/11: 17; QS. Yūsuf/12: 103; QS. Al-Ra'd/13: 1.

⁷⁹Look in QS. Al-Mā'idah/5: 49.

⁸⁰Look in QS. Yūnus/10: 92.

⁸¹Look in QS. Al-Isrā'/17: 89; QS. Al-Furqān/25: 50.

⁸²Look in QS. Al-Hājj/22: 18.

⁸³Look in QS. Ṣād/38: 24; QS. Al-Baqarah/2: 88; QS. Al-Nisā'/4: 46, 66, 155.

⁸⁴Look in QS. Al-Kahfi/18: 22; QS. Al-'A'rāf/7: 3; QS. Al-Naml/27: 62; QS. Al-Mu'min/40: 58; QS. Al-Hāqqah 69: 42.

⁸⁵Look in QS. Saba'/34: 13; QS. Al-'A'rāf/7: 10, 23, 78; QS. Al-Mulk/ 67: 23; QS. Al-Sajadah/32: 9.

⁸⁶Look in QS. Hūd/11: 116.

⁸⁷Look in QS. Al-Nisā'/4: 83.

often associated with a clue or a book.⁸⁸ From this point of view, it appears that the Qur'an tends to mention the word *al-nas* as a biological, psychological and social being. Humans as *basyar* are related to material elements that are symbolized by the earth element. In this situation, humans automatically submit to God's destiny in the universe, as well as obedience to the sun, animals, and plants. Humans in the sense of *basyar* by themselves *musayyar*. However, human is *insan* beings related to divine gusts. He was subject to rules, but he was given the power to submit or escape from him, humans became *mukhayyar* (supernatural) beings, humans absorbed the *rabbani-traits* as revealed by *Ibn 'Arabi*. The characteristics referred to as *sama', basar, kalam, and qadar*. Humans carry out the Divine region with all its consequences to be responsible for all its actions.⁸⁹

If the Prophet Muhammad was considered as a normal human being in general, then it would not be wrong to be confronted with his position as a biological (*basyar*), but if the Prophet Muhammad was regarded as an *insan* or person who tended to have characteristics of wrong traits and attitudes, miserly-generous, not very grateful, and so on, so it is, of course, different when compared to humans in general. Therefore, assuming the Prophet Muhammad as a human being in general because he ate, drank, married, and so on was the logic used by the infidels to reject the preaching of the Prophet Muhammad. because of seeing the Prophet as the infidels saw themselves. This was revealed by Allah in the Qur'an by quoting the words of the infidels: "*Isn't he as banned as you, he eats what you eat, and he drinks what you drink.*"⁹⁰ Then the verse is confirmed in QS. Al-Furqān/25: 7: "*did not the apostle eat food and walk in the market.*"

When evaluating the Messenger of Allah be like ordinary people by making benchmarks on the biological side, such as eating, drinking, marriage, and so on. This is a false judgment according to the context of the verses of the Qur'an which the author explained earlier. There are a number of parties who doubt that a human being can not imagine sinning. The expression can easily be refuted by proposing an analogy that even ordinary humans can be maintained from the actions of sin and error with an awareness of the right or wrong actions. Therefore, if all human beings know and realize from the bottom of their hearts that the slanderous actions that they commit will get the consequences of accountability and punishment on the day of court, then of course they consider, even avoiding these actions, human error, in general, is due to science what they have is only embedded in the heart, but it does not manifest in the conviction to be applied in my daily behavior. This is the reason why humans continue to do evil even though they have known it.⁹¹ Therefore, the main factor for humans to

⁸⁸Look in QS. Al-Ḥadīd/57: 25; QS. Al-Nisā'/4: 170; QS. Ibrāhīm/14: 35; QS. Al-Zumar/39: 27.

⁸⁹Rakhmat, *Islam dan Pluralisme Akhlak Quran Menyikapi Perbedaan.*, h. 135-136.

⁹⁰Look in QS. Al-Aḥzāb/33: 33.

⁹¹Qira'ati, *Ushuluddin (Lesson from Al-Qur'an).*, h. 258.

be able to guard themselves against various sins and mistakes is to increase faith, comprehensive knowledge to be believed and applied in their daily behavior.

D. The Infallibility Of The Prophet Muhammad As A Human

According to Shihab in *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian atas Konsep Ajaran dan Pemikiran* reveals the views of the Shi'a group who believe that the entire Prophet referred to in the Qur'an, including the Prophet Muhammad, was preserved from mistakes and sins. For the Shia group, the Prophet Muhammad was infallible in totality both as a child and as an adult. While the *Ahlu Sunnah wa al-Jama'ah* group (abbreviated as Sunni) understands that the Prophet Muhammad is infallible in conditional totality, for example, the Prophet Muhammad was infallible when receiving and delivering revelations.⁹² This difference is caused by the interpretation of the verses of the Qur'an which mention the infallibility of the Prophet Muhammad as the author mentioned before.

According to Taba'taba'i that the Prophets were sent by Allah to broadcast religious teachings which were based on revelations and also accompanied by various miracle proofs to strengthen the legality of the da'wah they delivered. They convey religious teachings according to the level of ability of the people they face. The Prophets based their duties as messengers by basing on ontological values which included three elements, namely revelation, acceptance, and maintenance. Therefore, it is impossible for a Prophet to make mistakes in conveying the minutes of religious teachings that they teach because they are always accompanied by revelation so that they are kept awake from this negligence. The form of maintenance or accompaniment of Allah to the Prophets through revelation is, of course, contradictory to the behavior of the mistakes they make, so that these behaviors can conflict with the purpose of the da'wah they hold.⁹³ Taba'taba'i based his opinion based on QS. Al-An'am / 6: 87:

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

The translation:

And We increase (also) the degree of their fathers, descendants, and brethren.
And We have chosen them - to be prophets and apostles - and We have appointed them to the right path.

According to Taba'taba'i in his commentary that the verse above implies the statement of the Prophets who are chosen humans, and shows the legality of their infallibility.⁹⁴ In addition, other information can be seen through QS. Al-Jin/72: 26-28, as follows:

⁹²Muhammad Quraish Shihab, *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*, Cet. III. (Jakarta: Lentera Hati, 2007), 95.

⁹³Muhammad Husain Taba'taba'i, *Shi'ite Islam*, ed. Sayyed Husein Nasr (New York: State University of New York Press, 1975), h. 131-134.

⁹⁴Jalaluddin Rakhmat, *Soal-Soal Islam Kontemporer*, Cet. I. (Bandung: Mizan, 1998), h. 291.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ
وَمِنْ خَلْفِهِ رَصَدًا (٢٧) لِيَعْلَمَ أَن قَدِ ابْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ
عَدَدًا (٢٨).

The translation:

(He is God) who knows the unseen, So He does not show anyone about the unseen. Except for the Apostle whom He is pleased with, Then He Held Guardians (angels) in the face and behind him.

According to Mutahhari in *Man and Universe* states that the above verse is a characteristic of the infallibility of the Prophets which includes their vigilance from all forms of error which impact sin. According to him, the Prophet was not overpowered by his personal desires, but they were subject to the revelations they received from God. Therefore the infallibility of the Prophet is an inherent matter, even though later the scholars still debated the maximal meaning operationally. Does the debate revolve around the problem of how God keeps the Prophets awake as ordinary human beings? Is it by the way angels come to prevent the Prophets when they make mistakes, like a father who prevents his child from getting lost?, or infallibility pinned to the Prophets have been inherent in themselves since the beginning, so that they do not have the opportunity to make the slightest mistake, like an angel who only does obedience and will not be able to commit immorality, or can he do it, because the Prophet has been granted special intuition, faith, and belief so that his level is different from humans normal.⁹⁵

Basically, faith is a measure of the quality of one's spirituality so that if someone has a strong level of faith, it is difficult for him to be trapped in a puddle of mistakes. A person who has a good quality of faith, even a small mistake will be easy for him to realize and be able to avoid, a condition like this that the writer understands as part of the values of infallibility. Infallibility is the result of internal human production itself based on the quality of established faith through various efforts of spirituality that it seeks. This means that infallibility is not the result of external intervention outside of the human self itself, because if infallibility is obtained through God's intervention alone, it is difficult to recognize the superiority of the infallibility, because it is present from the externalized results of transcendence, not from the results of human effort itself naturally.⁹⁶

According to Mutahhari that infallibility pinned to the Prophets comes from intuition based on the quality of their faith.⁹⁷ Therefore, the infallibility possessed by the Prophets is not purely obtained through the efforts of spirituality based on the religious teachings they obtain from Allah through revelation. This was also expressed

⁹⁵Murtadha Muthahhari, *Man And Universe*, ed. Ilyas Hasan, Digital. (CreateSpace Independent Publishing Platform, 2018), h. 118.

⁹⁶Murtadha Muthahhari, *Man And Universe*, h. 118-119.

⁹⁷Murtadha Muthahhari, *Man and Universe*, h. 119

by Sameh Sa'id that of the various attitudes of the Prophets, especially Muhammad (PBUH), Messenger of Allah, who chose more silence than saying something that was not useful or did not contain elements of truth.⁹⁸ This is also mentioned in the Qur'an QS. Al-Najm / 53: 3-4 as follows:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (۳) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (۴)

The translation:

And nothing is said what the Qur'an recites according to the wishes of its desires. His words are nothing but revelations revealed to him).

Besides the verse above, other information can also be found through the history of the Hadith which states about the description of the behavior of the Messenger of Allah, which was recorded through a question posed by a friend to Ayesha (Wife of the Prophet), he replied that "the morality of the Prophet is Al-Qur'an."⁹⁹ Furthermore, al-Naşr expressed his opinion which was different from the above opinion, he acknowledged that the Holy Prophet as the bearer of the sacred treatise, a Prophet or Apostle at the same time played a role as an ordinary human being. The Prophet continued to do what humans did in general. Of course, that is meant if the problem is outside of the apostolic mission.¹⁰⁰ The behavior of the human side is when the behavior of the Prophets is related to human needs, for example, the Prophets need food, both before and after bearing the title of the Prophet, as well as the right to have offspring, earn a living, avoid various kinds of dangers that can threaten her, and so on.¹⁰¹ Therefore it can be understood that basically, the Prophets were no different from humans in general in the *basyar* region. Because significant specialization between the Prophet and ordinary people is only because the Prophets received and delivered revelations according to God's instructions. Therefore God does not necessarily transform the physical and psychological manifestations of the Prophets from ordinary people and then become the manifestation of angels after obtaining the treatise. Rather, God still maintains the embodiment of the Prophets as ordinary human beings in general.¹⁰² The context can also be seen in the Qur'an QS. al-An'am / 6: 50:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّمَا اتَّبَعُ إِلَّا مَا يُوحَىٰ
إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ.

⁹⁸Muhammad Sameh Sa'id, *Muhammad Sang Yatim Janji dan Kemenangan yang Dinanti*, Cet. I. (Bandung: Cordoba, n.d.), h. 461.

⁹⁹Jalaluddin Rakhmat, *Islam Aktual Refleksi Sosial Seorang Cendekiawan Muslim*, Cet.XV. (Bandung: Mizan, 2004), h. 202.

¹⁰⁰Abdul Jalil 'Isā Abū Al-Naşr, *Ijtihād Al-Rasūl Ṣallallāh 'Alayh wa Sallām* (Cairo: Dār Ihyā' al-Kutub al-'Arabiyah, 1950), 30-31.

¹⁰¹Abdul Jalil 'Isā Abū Al-Naşr, *Ijtihād Al-Rasūl Ṣallallāh 'Alayh wa Sallām*, h. 33-34.

¹⁰²Abdul Jalil 'Isā Abū Al-Naşr, *Ijtihād Al-Rasūl Ṣallallāh 'Alayh wa Sallām*, h. 34-35.

The translation:

Say: I have not told you that the treasury of God is upon me, and I do not know that which is unseen, nor do I tell you that I am an angel. I did not follow except what was revealed to me. Say: "Is it the same with those who are blind with those who see?" Then do you not think about it?

The above verse is often used as a proposition to prove that the Messenger of Allah was an ordinary human being, but actually, this verse emphasizes that the Messenger of Allah is infallible and does not carry out *ijtihad* which is free from revelation control. The above verse also confirms that the Messenger of Allah was a *basyar* who did not follow anything except that which was revealed to him. Supported the explanation above, Wijaya in *History of Prophethood in the Perspective of Nuzuli Interpretation* expresses his opinion in accordance with the opinion of Al-Naşr. Wijaya said that there were several cases that showed the Prophet Muhammad's *ijtihad* when deciding related to a problem, the Prophet's *ijtihad* was then strengthened through revelation (Al-Qur'an) which came down as a confirmation of the results of the *ijtihad*. For example, the release of the Surah al-Anfal after the Battle of Badr related to the results of the Prophet's deliberations with his companions who decided to fight the Quraysh tribe. Likewise when the Prophet wanted to make a pilgrimage to the Ka'ba in the sixth year of the *hijrah* with some of his friends because he received orders through revelation or inspiration from Allah. After that, the Prophet was ordered to enter into an Hudaibiyah agreement with the Quraysh in order to make it easier for Muslims to make a pilgrimage to the Ka'ba.¹⁰³

Another example also mentions that the Prophet Muhammad had received reprimand on several occasions, among them the Prophet Muhammad was rebuked when asking for a ransom of Badar prisoners of war when giving permission to hypocrites not to follow the Tabuk war. On another occasion also mentioned when the Prophet asked forgiveness for his brothers who died in infidels. Similarly, when the Prophet did not heed the arrival of a blind friend (Abdullah b. Ummi Maktum) on the sidelines of preaching before the leaders of the tribes in Mecca, this was marked by the decline of the surah 'Abasa. Other rebuke events also occur when the Prophet forbids something for himself that Allah forbids him, for example, to not connect with his wife at certain times.¹⁰⁴

Responding to the problem of the spirit of reproof, Darwazah mentions in *History of Prophethood* that there is no relationship between the *ijtihad*, words, and behavior of the Prophet Muhammad who received a rebuke from Allah with his infallibility as the Prophet or Prophet. *Ijtihad* The prophet who gets the rebuke is not a sin that contradicts the values of infallibility as believed by Muslims. Infertility is

¹⁰³Aksin Wijaya, *Sejarah Kenabian dalam Perspektif Tafsir Nuzuli*, Cet. I. (Bandung: Mizan, 2016), h. 331.

¹⁰⁴Aksin Wijaya, *Sejarah Kenabian dalam Perspektif Tafsir Nuzuli*, h. 332.

not something that makes the Prophet Muhammad forbidden to do, nor to make ijtiḥad related to various problems of people's lives, especially related to worldly problems. Therefore, basically, there is no contradiction between the events mentioned by the verses of the Qur'an above and the surah al-Najm which talks about the infallibility of the Prophet. It is precise if carefully considered that the Surah al-Najm is in line with the next verse when the Prophet saw the Angel in the Ufuq which was later strengthened by the Qur'an.¹⁰⁵

Therefore according to the author, the phrase that there is no relation between ijtiḥad and the infallibility of the Prophet is a false expression. Because the opinion legalizes the Prophet's ijtiḥad, but it must also be believed that ijtiḥad is always under the guidance of revelation. Ijtiḥad carried out by the Prophet Muhammad must be understood as a form of humanity inherent in the Prophet Muhammad, but the position of ijtiḥad is not directly aligned with the value of truth or error, because revelation always guides the Prophet Muhammad in every ijtiḥad, but the guidance can come in a form of reprimand to correct the mistake caused by his ijtiḥad as a human being. This is what distinguishes between the humanity of the Prophet and humans in general. That the Prophet Muhammad could make a mistake as a human being, but that mistake was not allowed by Allah but would get a rebuke as a form of infallibility of the Prophet, according to the ulama in general, but some scholars understood it differently than the infallibility of the prophet was a part of him and deliver revelation.

E. Conclusion

Based on the description in the previous study, it can be concluded that the Prophet Muhammad remained as a perfect human being with the quality of his totality. The phenomenon of error in establishing ijtiḥad, which is claimed by some scholars as a form of inadequacy, is an interpretation done prematurely and not through a comprehensive analyst process. It should be emphasized that ijtiḥad carried out by the Prophet Muhammad is a spiritual aspect of *ikhtiyārī*. This means that every ijtiḥad carried out by the Prophet Muhammad is always through strict supervision from Allah. That is why when the Prophet Muhammad erred in establishing ijtiḥad, at the same time, a revelation came to reprimand and correct the error. The context is what the authors consider to be a form of infallibility because humans do not possess it in general. The claim is based on an analysis of the use of popular terms in QS al-Kahfi/18: 110. The fame in verse shows his status as a human who always does something based on *yūhā* (revelation guidance). That is why the discussion related to Nabu Muhammad's infallibility in the context of the use of the great bounty cannot be separated from his position as a human being as well as the Prophet who received revelation. This argument is reinforced through the interpretation of the QS. *Al-Najm*: 3-4, which mentions that all activities of the Prophet Muhammad saw sparked from the impulse. It is in this context that distinguishes the term *basyar* when pinned on humans in general with the basic terms embedded in the Prophet Muhammad.

¹⁰⁵Aksin Wijaya, *Sejarah Kenabian Dalam Perspektif Tafsir Nuzuli*, h. 332-333.

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