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THE INFALIBILITY OF PROPHETS IN THE DOCTORINAL PERSPECTIVE

Haidar Abd al-Kadhim Shabram¹, Ph. D. Adnan Khazaal Abbas²

^{1,2}Iraqi University/College of Arts.

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In The Name of Allah The Most Gracious The Most Merciful

Summary :

Praise be to God who raised the heavens and called upon His servants to supplication, and prayers and peace be upon the best who preceded him with the chosen one, Muhammad bin Abdullah, and upon his purity family, and his noble companions and those who followed them in goodness as long as the earth diminished and the sky shadowed.

One of the issues on which Muslims have agreed is the infallibility of the prophets because of its great value in the Islamic world, because believing in the correctness of their call and the safety of their actions leads to people's trust in their prophets, and thus the purpose of their mission, may God's prayers and peace be upon them, is achieved.

The talk about the infallibility of the prophets (peace be upon them) falls within the framework of issues of prophecy, and the issue of infallibility is considered in its first chapter in terms of its effects in the belief of the Muslim. The necessity of the infallibility of the prophets, as they all believe that the prophets of God are infallible, even if their views differ on a number of details that we will stand at through the research, and before that we must stand on the linguistic and idiomatic connotations of infallibility before delving into its doctrinal framework for scholars.

The first requirement: Infallibility in language and terminology:

First: language.

1. Infallibility: that God will protect you from evil, i.e., He will protect you. And I held fast to God, i.e., I abstained from evil by Him. And I infallible to, that is: I refused. And I held fast, that is: I resorted to something that I held fast to someone, and I held fast to so-and-so: I prepared for him what I held fast.(Al-Farahidi, 1\313).

2. Infallibility means in the words of the Arabs: to prevent, it is said: I protected someone from someone: if I prevent him from him, God Almighty said: **Today, there is no defender from the command of Allah**(Surat Hud, Verse: 43) meaning: there is no objection. And the Almighty said: **And Allah protects you from the people**(Surat Al-Maidah, Verse:67), which means: to prevent you. The poet said:

And I said keep with Malik that is Malik... will protect you if there is a protector among the people(I didn't find who said that, mentioned in Majaz Al-Quran, Abu Ubaidah, 1\171)

Meaning: He will prevent you.(Al-Anbari, 1\470).

3. Infallibility in the words of the Arabs: prohibition, and the infallibility of God's servant: to protect him from what prevents him. And so-and-so held fast to God if he abstained from it, and abstained if he abstained and refused. God Almighty said a tale about the wife of the Mighty in the matter of Yusuf when she appealed to him about himself: **but he was unyielding**.(Surat Yousif, Verse:32) He refused her and did not answer her to what she asked, He said: And the Arabs say: I held fast, meaning I got protected. And he transmitted the saying of Al-Zajaj in the Almighty's saying: **he replied: 'I shall seek refuge on a mountain, which will protect me from the water**.(Surat Hud, Verse:43) He said: **That is, it prevents me from water**. Al-Azhari said: **The smartest among the grammarians agreed that his saying: No protector means there is no preventer**.(Al-Azhari, 2\34).

4. Infallibility: prohibition. It is said: food insufficiency, that is, prevent him from hunger and infallibility: preservation, it is said: his infallibility, so he is infallible, and I hold fast to God: that is, I refrained by his kindness from disobedience. And from it I kept the bagpipes: I made it a protection for it. And I preserved so-and-so, if I provided him in the saddle or saddle with something to hold onto, so that he would not fall.(Al-Jawhari, As-Sihah, 5\1986)

5. Asam: the ain, the sadd, and the meem are one true origin that indicates constipation, prevention, and adherence, and the meaning in all of that is one, and the Arabs say: "I have protected so-and-so," meaning I prepared something for him to hold fast to what his hand got, i.e. to take refuge and hold on to it. He said: From the door: Issam Al-Mahmal: Chalkalh and constraint which tightens its viewers. And the seal of the bag: a headband about two arms, and the bucket does not have a seal, and the infallibility: that God Almighty protect His servant from evil that falls into him, and the slave of God Almighty, if he refrains, and he seeks refuge: resort.(Ibn Faris, 4\133).

Second: literally.

After clarifying the linguistic meaning of the term, we proceed to clarify its idiomatic meaning, as the term is related to the linguistic situation and arises from it, and it does not depart from it much, both of which revolve around prohibition and holding:

1. Infallibility is a kindness that God, the Most High, do to the one who is obligated, so that he prevents him from committing disobedience, and abandoning obedience with his ability to do so.(Al-Sheikh, 1\37)

2. The infallibility of the prophets: He preserved them first with what He singled out for them of purity of essence, then with what He bestowed on them of bodily virtues, then with victory and by making their feet firm, then by bringing down tranquility upon them, by preserving their hearts and by success.(Al-Asfahani, 1\570)

3. Infallibility: the ability to avoid sins while being able to do them.(Al-Jarjani, 1\150)

4. And the infallibility of the prophets upon our Prophet and upon them, prayers and peace, preserved them from shortcomings and specified them with psychological perfection, victory, constancy in matters, and bringing down tranquility. The difference between them and others is that infallibility is in their right by way of obligation, and in the right of others by way of permissibility.(Al-Asqalani, 11\502)

The second requirement - infallibility before and after the mission:

From the linguistic meaning of infallibility, it became clear to us that its meaning revolves around preventing and holding, and that the linguistic root has one source in the language, which is prohibition and cohesion. It was established for them before their mission (may God's prayers be upon them), and that God Almighty bestowed upon them the bodily perfection and psychological virtues, which supports the sayings of the scholars regarding the completeness of human creation in body and spirit and maturity of mind, unlike what is characterized by other human beings.

And that He, Blessed and Exalted be, has singled them out for preservation, victory, and guidance in what He commanded them to convey. It remains for us to show the stages of the infallibility of the prophets. It is a given that the prophets lived two stages of their lives: The first is before He, Blessed and Exalted be, sent them, and the second is after their mission and selection.

The prophets, may blessings and peace be upon them, were in these two stages, and they differed as to whether the infallibility is fixed for them before and after the mission? Or it is fixed for them after the mission and selection:

First, before the mission:

Among the issues that the theologians and exegetes were concerned with is the issue of the infallibility of the prophets before their mission, and that they, the blessings of God, are all-knowing free from their belief in disbelief and misguidance, and this is not permissible for them according to the consensus of the ummah.(Al-fakhr, 3\455)

Al-Qadhi Iyadh (T: 544 AH) said in his book (Al-Shifa): "They were infallible before the prophethood from ignorance of God and His attributes and doubting some of that, the news and the narrations of the prophets have been supported by their transcendence of this shortcoming since they were born and brought up on monotheism and faith.(Al-Qadhi, Al-Shifa Bitareef Huqooq Al-Mustafa).

Al-Qurtubi said: In the interpretation of the Almighty's verse: **When night drew over him, he saw a planet. 'This, ' he said: 'is surely my Lord. ' But when it set he said: 'I do not like the setting ones**(Surat Al-Anam, Verse:76). "It is not permissible for God Almighty to have a Messenger who will come at a certain time except who knows that God Almighty is One and Knower of Him"(Al-Qurtubi, 7\25). Al-Harawi said in Sharh Al-Shifa: "That is, the matter is not ambiguous in correcting the infallibility of disobedience before the prophethood (by Abraham's saying about the planet, the moon and the sun, this is my Lord)".(Al-Harawi, 2\204)

The consensus was transmitted on the authority of Al-Iji in his book (Al-Mawaqif), he said: "The people of religions and laws are unanimously agreed that they are infallible from deliberately lying about what the miracle indicates their sincerity in it, such as the claim of the message and what they report from God".(Al-Eigy)

Likewise in the field of reporting and fatwas, the nation has unanimously agreed that they are infallible from lying and distortion, with regard to reporting, otherwise confidence in the performance would rise, and they said that it is not permissible for them to do it on purpose and it is also not permissible for them by inadvertently, and from the people it is permissible to do so by inadvertently, they said: Because being careful about it is not possible, but they are unanimously agreed that it is not permissible for them to make a mistake in the field of fatwas by way of intentionality, and as for inadvertently, some of them permitted it, and others permitted it.(Al-Razi, Mafatih Al-Ghaib, 3\455)

As for other than belief, reporting and fatwas, and it includes both speech and action, the majority of the Sunnis are of the permissibility of minor and major sins occurring before the mission, and they said there is no evidence from reason or hearing that they abstain from them, and al-Zarkashi transmitted on the authority of Ibn al-Hajib the saying of the majority that they do not abstain from reason.(Al-Zarkashi)

The majority of the Mu'tazilites prevented them from issuing major and minor sins before the mission; Because it leads to alienation from them and lack of submission, and they held that the time of their infallibility is the time of their puberty, and they did not allow them to commit disbelief and major sins before the prophethood (Al-Razi, Mafatih Al-Ghaib, 3\455). The Imamiyyah said that the prophets are infallible from the day of their birth until their death, and nothing of disobedience and sins, whether minor or major, is permissible for them. (Al-Shareef, 1\15)

Among the narrations that inferred the infallibility of the Prophet (may God's prayers and peace be upon him and his family) before the mission is what al-Hakim narrated in al-Mustadrak through the path of al-Hasan ibn Muhammad ibn Ali, on the authority of his grandfather, the Commander of the Faithful, Ali Ibn Abi Talib, (peace be upon him) who said: I heard the Messenger of God (peace be upon him): Allah bless him and his family and him) says: ((what people interested in what was ignorance about to him only twice of age, both of them I was protected by God. One night I said to a boy was with me at the top of the Quraish of Mecca in sheep graze to her family: Watch out my sheep so that I have fun time this night in Mecca as boys do: He said yes, I went out and when I came lower house of the role of Mecca, I heard the voice of singing and honking tambours I said: What is this? They said so and so married so and so to a man from Quraish married woman, I had fun with that singing voice until I fall a sleep and what woke me up only touching the sun then I got back and heard like it was told to me like what I was told then I had fun with what I heard and I fall asleep what woke me up only touching the sun and then returned to the my friend, said: What did you do? I said: I have not done anything, The Messenger of Allah peace be upon him: ((I swear the God, I wasn't interested in bad then of what people of ignorance do, which works until Allah Almighty honored me with prophecy)).(Al-Nesabury, 4\273)

Commenting on the hadith, Ibn Hazm said: It is clear that he, peace be upon him, never disobeyed in a major or minor way, neither before nor after the prophecy, nor were they ever concerned with disobedience, whether minor or great, neither before nor after the prophecy(Al-Dhahiri, 4\25), and infer Al-Qadhi Iyadh on the validity of what the investigators said in the Almighty's saying: **And We gave him judgment**

[while yet] a boy(Surat Mariam, Verse:12). And our profit Said "Unbelief is not valid before prophethood over the prophets" and that our Prophet and all of them are infallible from him, and from all other sins, they are firm in faith from their childhood (Al-Qadhi, Ikmal Al-Mualim Be Fawaid Muslim).”

Secondly, after the mission:

Despite the disagreement regarding the infallibility of the prophets before the mission, and whether it includes the chapter on their actions (may God’s blessings be upon them), after proving their infallibility in the chapter on belief, communication, and fatwas, and what the scholars have narrated about the unanimity on that, this undoubtedly applies to their infallibility after the mission first, In all sins, small and major.

The prophets are infallible from lies, omissions and forgetfulness in the transmission: What the majority of the nation goes to is that the prophets, may blessings and peace be upon them, are all free from minor and major sins, unbelief and evil deeds (Al-Imam, 1\37), and Al-Maturidi said: “And they required the interpretation of everything that they (peace be upon them) delusion into their right (peace be upon them) from the Book and the Sunnah of what He was deceived by some of those, who permitted minor sins for them, for the prophets are free from minor and major sins, and from all sins(Al-Mutridi, 1\178). And he said in Al-Mu’tamid: “It is not permissible for them to lie in what they perform, or to conceal or forget, in the case of performance, because that state is when the obligations are received, and the occurrence of forgetfulness in it is tempted to believe that the act of worship is as it was mentioned” (Al-Taib, 1\342). Ibn Attia quoted the saying of Sufyan al-Thawri in the verse: **That Allah may forgive for you what preceded of your sin [i.e., errors] and what will follow**(Surat Al-Fath, Verse: 2). He said: “What has been preceded is intended to come before the prophecy. And what is delayed, everything that you did not know” (Ibn Ateih, 5\126), and the unanimous consensus of scholars transmitted on the infallibility of the prophets (peace be upon them) from major sins and minor sins that are vices.(Ibn Ateih, 5\126)

Likewise, there is no dispute that they are infallible from concealing the message and failing to communicate it. Because all of that requires the infallibility of the miracle, with all of them unanimously agreed on that (Al-Qadhi, Al-Shifa).

The third requirement: Dividing sins into minor and major sins

Scholars have two sayings about this:

The first saying: What some of the predecessors held from saying that there are no minor sins, all of these sins are major sins, and that some sins are only said to be minor, in addition to what is greater than them, for the origin of every sin is that it is major, because the blessings of God are many. Dissenting from the one who is blessed is a great evil, and on this is every major sin except what the taxpayer knows or thinks will come out by the grace of God and His pardon from him (Al-Razi, 29\270).

Imam al-Haramayn al-Juwayni said: “It is satisfactory to us that every sin is a major sin, since sins are not taken into account until they are added to disobedience by them. Perhaps something is considered small in addition to the peers, and if it was depicted in the right of a king, it would be a major one with which he strikes the necks. The God is greatest whoever had been disobeyed and intends to worship, and every sin in addition to disobeying the Creator is great.”(Al-Jwainy, 1\410)

Al-Nawawi, in his commentary on Sahih Muslim, attributed to Abu Ishaq Al-Asfraini, saying: that every violation is great for the glory of God Almighty, and what

came from Ibn Abbas (may God be pleased with them): “Everything that God forbade it, for it is a major sin (Al-Tabarani, 18\140)” (Al-Nawawi, 2\85), and Al-Qadhi Iyadh narrated this doctrine on the authority of some of the early scholars from among the investigators.(Al-Qadhi, Al-Shifa, 2\329)

The second view: What the majority of scholars, both the advanced and the later, with the necessity of diversifying sins into minor and major, and whoever says that they are called major in relation to what is below them, or everything that God forbade is major, requires that sins in themselves are not divided into minor and major! This is corrupt; because it is contrary to the texts indicating the division of sins into minor and major sins (Al-Dimashqi, 2\527). And the saying dividing sins into minor and major sins is in line with the apparent meaning of the Qur’an verses, and what was mentioned in the purified Sunnah of the Prophet, and the sayings of the Companions and the followers, and from what the public inferred:

The Almighty’s saying: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]** (Surat Al-Nisaa, Verse: 31) Al-Mawardi said: The major sins are seven: associating partners with God, killing a soul that God has forbidden, slandering a chaste woman, eating the money of an orphan, eating usury, fleeing from the crawl, and Arabization after emigration. And this is the saying of Ali bin Abi Talib (peace be upon him) and Amr bin Obaid. And he said: We will atone for your evil deeds, meaning: from the minor ones if you avoid the major sins. As for committing the major sins, then he will be punished for the major and minor sins.(Al-Mawardi, 1\476)

The verse indicates that among the sins are minor and major sins, by contrasting them, and that avoiding major sins expiates the minor ones that the Qur’an called “bad.” There is no doubt that naming them as such gives them the description and reality of the sin.

The sin may be small, and if he insists on it, it becomes major by insisting on it, leaving repentance, and quitting it, for persistence in the sin is a great sin.

And it was said: The major sins are all that which is not accepted with action, such as polytheism with God Almighty, killing children, witchcraft, and unbelief in the Messenger of God (May God bless him and grant him peace) and his forefathers, and his likeness. Zaid bin Aslam said: Every sin with which a deed is correct is not a major sin, and God forgives bad and good deeds.(Makki , 2\1304)

And as in the Almighty’s saying: **And those who avoid the major sins and immoralities, and when they are angry, they forgive**(Surat Al-Shura, Verse: 37) The utterance of the verse came in the context of praising the believers who are characterized by avoiding major sins and immoralities, and its concept indicates that there are minorities. Al-Baqa’i said: It is the genus of the major actions that do not exist except within their members, and by which they defile the soul, it entails punishment for it along with the body, and sympathy for: (major) saying (sins) and it is what the law, reason, and nature deny, which are the three signs of God that he set up as an argument upon his servants.(Al-Biqai, 17\329)

And the Almighty’s saying: **Those who avoid the major sins and immoralities, only [committing] slight ones**(Surat Al-Najm, Verse: 32). Those who turn away from the major sins that God has forbidden and prevented to them, so they should not approach them, and that is polytheism with God. And what is narrated by Ibn Abbas (God may be pleased with him) Said: "Fornication of eyes: Looking, fornication of the lips: kissing, fornication of the hands: oppression, and fornication of the feet: walking, and that private part is believed or denied, so if he comes before his

private part, he is an adulterer, otherwise they are small sins(Al-Tabari, 22\534)". And it was said: major sins and immoralities are not small sins, and the origin of small sins: what is little and small.(Al-Halabi, 10\100)

Al-Shawkani said: "The major sins are every sin that God threatens with fire, or the perpetrator is severely censured, and the people of knowledge have long talk about the realization of major sins. Muqatil said: The major sin is that every sin is sealed with fire.

And immoralities: every sin has the hadd punishment.(Al-Shawkani, 5\135)

And from what was narrated on the authority of Anas bin Malik (may God be pleased with him), he said: The Prophet (peace and blessings of God be upon him) was asked about major sins, he said: ((associating partners with God, disobeying parents, killing oneself, and perjury) (Sahih Al-Bukhari, Kitab: Al-Shahadat, Bab: ma qeel fi Shahadat Al-Zur, Number of Hadith: 2653, 3\171). We conclude from the apparent verses of the Qur'an, and what was mentioned in the authentic Sunnah, that sins are divided into minor and major sins, and that God Almighty expiates their minor sins by avoiding major sins.

The fourth requirement: the infallibility of the prophets from minor and major sins

After we have clarified the sayings about the necessity of the infallibility of the Prophets (peace and blessings of God be upon them) in conveying and the diversity of sins into minor and major ones, and it became clear to us that the majority of the ummah are unanimous in the necessity of their infallibility regarding the rulings and laws they communicate to God Almighty, we move in this demand to a statement about all sins and disobedience. And is it an award for them (may God's prayers and peace be upon them).

The scholars inferred the infallibility of the prophets, (peace and blessings be upon them), before and after the mission, with the consensus of all the ummah of minor and major sins, and they were unanimously agreed that they were infallible from immoralities and major sins (Al-Qadhi, Al-Shifa, 2\327). And some of them said that they are protected from major sins without minor things, and what al-Taftazani mentioned in explaining the purposes is his saying: "Our doctrine is that major sins are absolutely prohibited after the mission, and minor ones are deliberately not inadvertently, but they do not insist or acknowledge, but rather warn and be alert (Al-Taftazani, 2\193).

And Ibn Attia in the interpretation said: "The nation is unanimously agreed on the infallibility of the prophets in the meaning of reporting, and from the major sins, and from the minor things that involve vice, and differed in other minorities, which I say that they are infallible from all" (Ibn Ateih, 1\211).

Imam Al-Haramayn Al-Juwayni said in Al-Irshad: "The saying that they are obligated to be infallible, and immoralities that call for downfall and lack of religion, is unanimous(Al-Jwainy, 1\375)." From this we infer that the consensus is based on the infallibility of the prophets (peace be upon them) among the major sins, as for talking about their infallibility from the minor ones, a group of scholars permitted the issuance of these minor sins from the prophets and their occurrence from them, and Al-Qadhi Iyadh attributed this doctrine to a group of the predecessors, and other jurists, hadiths and theologians, and he mentioned al-Tabari (Al-Qadhi, Al-Shifa, 2\328). Al-Taftazani said in his response to what Abu Hashim from the Mu'tazilites and Imam al-Juwayni from the Ash'aris said in his saying: "As for the numbered sins of the minor ones, they are not negated by reason, and I have no conclusive audio evidence for their denial, nor for their confirmation, since the definitive ones are texts

or consensus There is no consensus, as the scholars differ in the permissibility of minor things to the prophets (Al-Jwainy, 1\375). Al-Taftazani said: "If a sin is committed by them, all of them must be negated (Al-Taftazani, 2\193), and they are:

The first: the sanctity of following them; But it is obligatory unanimously, and with the Almighty saying: **Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you** (Surat Al-Imran, Verse: 31).

Second: Refuting their testimony; For the Almighty's saying: **if there comes to you a disobedient one with information** (Surat Al-Hujurat, Verse: 6) and there is consensus on that, but it is negated; certainly, he who rejects his testimony regarding a small amount of worldly goods is not worthy of acceptance in the matter of the existing religion until the Day of Judgment.

The third: the obligation to prevent and rebuke them; The generality of the evidence for enjoining good and forbidding evil, but it is denied; for his unanimously forbidden harm to them is required; And for the Almighty's saying: **Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment** (Surat Al-Ahzab, Verse: 57).

Fourth: their deserving of torment, reproach, blames and slander; for their entry under the Almighty's saying: **And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.** (Surat Al-Jinn, Verse: 23) and saying: **O you who have believed, why do you say what you do not do** (Surat Al-Saff, Verse: 2) and saying: **Do you order righteousness of the people and forget yourselves** (Surat Al-Baqarah, Verse: 44) but that is unanimously denied and because it One of the greatest repellents.

Fifth: They did not attain the covenant of prophecy, and because of the Almighty's saying: **[Allah] said, "My covenant does not include the wrongdoers."** (Surat Al-Baqarah, Verse: 124), then what is meant by it is prophecy or the Imamate that is below it.

Sixth: Their being unfaithful because the sinner has been deceived by Satan and the Savior is not like that because of the Almighty's saying: **Except, among them, your chosen servants.**" (Surat Al-Hijr, Verse: 40), but the necessary is unanimously negated, and in the Almighty's saying in Abraham and Jacob: **Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter]** (Surat Sad, Verse: 46) and in Joseph: **Indeed, he was of Our chosen servants** (Surat Yousif, Verse: 24)

However, a large group of scholars said that the prophets are infallible from minorities as they are infallible from major sins, and among these is Imam Abu Hanifa (may God have mercy on him) in the greater jurisprudence by saying: "The prophets (peace and blessings be upon them) are all free from minorities, major sins, blasphemy, and evil deeds, and there was among them. Slips and mistakes.

And Muhammad (peace and blessings of God be upon him) is his beloved, his servant, his messenger, his prophet, his clear and pure, and he did not worship idols and did not associate anything with God Almighty for the twinkling of an eye, and he never committed small or great things (Al-Imam, 1\37-39)."

Al-Shawkani narrated: The consensus on their infallibility after the prophethood is that which insults their positions, such as the vices of morals and vileness and all that which repels them, which is what is called petty meanness, as stealing a morsel, and belittling a grain, because it is repulsive for the followers, but they differed in the

evidence for their infallibility from what was mentioned, is it Sharia or reason? The Mu'tazila and some of the Ash'arites said: The evidence for that is Sharia and reason. Because it is repulsive to the followers, so it is impossible for them to fall into it, rationally and legally, and Al-Qadhi Abu Bakr and a group of Shafi'i and Hanafi investigators said: The evidence for its refusal is hearing only (M. b. Al-Shawkani, 1\98).

Al-Baghdadi transmitted the statement that they are infallible from minor and major sins by saying: "Our Sheikh Abu Al-Hasan Al-Ash'ari said in some of his books that the prophets after prophethood are infallible from major and minor sins" (Al-Baghdadi, 1\210).

The Imami Shiites said: The infallibility of the prophets protects them from minor and major sins, and from error and forgetfulness, even if the Prophet does not refrain from reasoning from him. Rather, he must be free even of what contradicts chivalry, such as defrauding people of eating on the road or loud laughing, and every act is reprehensible. He did it according to the general custom, and they inferred its necessity by saying: that if it is permissible for the Prophet to commit a sin or to make a mistake and forget, and something of this sort emanates from him, then either he must be followed in the act that came from him in disobedience or error or not: if it is necessary to follow him, then it is permissible disobedience is permitted by God Almighty. Rather, we are obligated to do so. And this is false by the necessity of religion and reason, and if it is not obligatory to follow it, then that contradicts the prophecy that must be associated with the obligation of obedience at all (Al-Muthaffar, 1\54).

Conclusion:

After clarifying the linguistic and idiomatic meanings of the word infallibility, and through researching and investigating the opinions of the speakers of the common Muslims, Ash'ari, Mu'tazila, and Imami, we conclude the following:

1. That the sins attributed to the prophets are what happened from them inadvertently and negligently, which is what the system and some of its followers have said.
2. The sins were committed by them before their mission.
3. They were not sins; rather, they are like leaving the former, or it is carried on omission and forgetfulness, as Al-Taftazani narrated it.
4. The prophets, peace be upon them, did not violate the divine command to contradict that and their infallibility. Rather, if the violation is issued, it is a violation of the guiding order, and it is not considered a disobedience. Because it is not permissible for them to commit any sin, big or small, neither before nor after the prophethood, which is what the Imamiyyah said.

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- Al-Jwainy. Al-Irshad ela Qawati Al-Adila fi Usul Al-Itiquad. n.d.
- Al-Mawardi. Al-Nukat wa Al-Uyoon. n.d.
- Al-Muthaffar, Al-Shiekh. A'qaid Al-Imamiah. n.d.
- Al-Mutridi. Tawilat Ahl Al-Sunnah. n.d.
- Al-Nawawi, bin Al-Hajjaj; Abu Zakaria. Al-Minhaj Shrah Sahih Muslim. n.d.
- Al-Nesabury, Al-Hakim. Al-Mustadrak ala Al-Sahihain. n.d.
- Al-Qadhi Iyadh. Al-Shifa. n.d.
- . Al-Shifa Bitareef Huqooq Al-Mustafa. n.d.
- . Ikmal Al-Mualim Be Fawaid Muslim. n.d.
- Al-Qurtubi. Al-Jami Li-Ahkam Al-Quran. n.d.
- Al-Razi. Mafateeh Al-Ghaib. n.d.
- . Mafatih Al-Ghaib. n.d.
- . Mafatih Al-Ghaib. n.d.
- Al-Shareef Al-Murtadha. Tanzeih Al-Anbia. n.d.
- Al-Shawkani. Fath Al-Qadeer. n.d.
- Al-Shawkani, Mohammed bin Ali. Irshad Al-Fuhool ela Tahqiq Al-Haq min Elm Al-Usul. n.d.

Al-Sheikh Al-Mufeed. An-Nukat Al-Itiqudiah. n.d.

Al-Tabarani. Al-Majam Al-Kabeer. n.d.

Al-Tabari. Jami Al-Bayan. n.d.

Al-Taftazani, Saad Al-Dien. Sharh Al-Maqasid fi Elm Al-Kalam. n.d.

Al-Taib, Muhammed bin Ali. Al-Mtamad fi Usul Al-Fiqh. n.d.

Al-Zarkashi, Badr Al-Dein. Al-Bahr Al-Muheet fi Usul Al-Fiqh. n.d.

I didn't find who said that, mentioned in Majaz Al-Quran, Abu Ubaidah. n.d.

Ibn Ateih. Al-Muharir Al-Wajeez. n.d.

Ibn Faris. Maqayes Al-Lugha. n.d.

Makki bin Abi Talib. Al-Hidaya ela Buloogh Al-Nihaya. n.d.

Sahih Al-Bukhari, Kitab: Al-Shahadat, Bab: ma qeel fi Shahadat Al-Zur, Number of Hadith: 2653. n.d.

Surat Al-Ahzab. n.d.

Surat Al-Anam. n.d.

Surat Al-Baqarah. n.d.

Surat Al-Fath. n.d.

Surat Al-Hijr. n.d.

Surat Al-Hujurat. n.d.

Surat Al-Imran. n.d.

Surat Al-Jinn. n.d.

Surat Al-Maidah. n.d.

Surat Al-Najm. n.d.

Surat Al-Nisaa. n.d.

Surat Al-Saff. n.d.

Surat Al-Shura. n.d.

Surat Hud. n.d.

Surat Hud. n.d.

Surat Mariam. n.d.

Surat Sad. n.d.

Surat Yousif. n.d.

