

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Considering the fact that Allah the Almighty is the only one who does not make any mistake and error, so what is the reason for infallibility of the prophets from sin and mistake?

THE BOARD OF THE PROPHECY

A QUESTION BY; NASER

THE ELABORATION OF THE QUESTION

Infallibility just like every scientific modern term encompasses different meanings and everyone with regard to his taste and interest makes the circle of its meanings even bigger or smaller

For instance, the word “pen” if only implies in the writing instrument then it will include some different kinds of pen such as marker and ...but in the view of the school students the simple meaning is a Bick pen and does not even include marker as well

While this word or term is used for all of the complicated machines

Thus we take into account the meaning of infallibility as with no mistake and error then we will come close to the essence of Allah the Almighty since Allah the Almighty is the only one who has made and makes no mistake and error.

نبينا محمد (ص) معصوم من أول عمره إلى آخره، في أقواله وأفعاله وتروكه،
عن الخطأ والسهو والنسيان، بدليل أنه لو فعل المعصية لسقط محله من القلوب،
ولو جاز عليه السهو لارتفع الوثوق من إخباراته، فتبطل فائدة البعثة وهو محال .

Do not the prophets of GOD go to sleep? Do not they become angry?

Thus infallibility in our Shiite definition is of kind of the above-mentioned one and this is impossible and not acceptable

RESPONSE

One of the true faiths of Shiites is that the whole prophets of GOD and Shiite Imams (peace be upon them) enjoy an absolute infallibility namely, throughout their entire life, they have not committed any sin, mistake or error

The late Shakh Al-Taefah, Shakh Tusi (may GOD be pleased with him) says pertaining to this issue that

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرَى الدَّارَ . وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ . ص /

. 47 و 46

Our holy prophet His Holiness Mohammad (peace and bless of GOD be upon him and his progeny) was infallible from sin and mistake from the beginning to the end of his hallowed life whether in his remarks or in whatever he had to do or whatever he had not to do and if he commits a sin then he will lose his position among the people and even he makes some mistakes unwillingly then the people will not trust in his remarks and as result the philosophy of His Holiness' prophecy will be fruitless and this is not possible

-Al-Sheikh Al-Tusi, Al-Rasael Al-Ashara: p 97, Al-Nashr Al-Eslami Institute, Qom

There are numerous reasons to prove this point and I am going to refer to some of these reasons only in title form in order to mention them in a brief manner

THE INFALLIBILITY OF THE PROPHETS OF GOD

1, the holy prophets of GOD are of the pious and devoted men and Satan was not able to seduce them

Allah the Almighty states pertaining to His Holiness Abraham, Eshaq and Jacob that

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرَى الدَّارَ . وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ . ص /

. 47 و 46

“ Surely we purified them by a pure quality, the keeping in mind of the final abode

“And most surely they were with us, of the elect, the best” the chapter Saud , verses 46, 47

And He states pertaining to His Holiness Josef that

وَلَقَدْ هَمَّتْ يَهُ وَي وَهَمَّ بِهَا لَوْ لَا أَن رَّءَا بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنُ عِبَادِنَا الْمُخْلِصِينَ . يوسف / 24 .

“ And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord, thus it was that We might turn away from him evil and indecency, surely he was one of Our sincere servants. The chapter Yusuf , verse 24

He states pertaining to His Holiness Moses that

وَأذْكَرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا . مريم / 51 .

“ and mention Musa in the book, surely he was one purified and he was an apostle, a prophet” the chapter Marium (Marry) verse 51

And there are similar verses pertaining to the other apostles

And from the other side, in the chapter Saud verse 82, and 83 it has been mentioned the remark of Satan who was excluded from the presence of Allah the Almighty that he swore that

فَيَعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ . إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ .

And when we consider these two groups of the holy verses along one another then we will reach to this conclusion that Satan is not able to seduce the pious and devoted servants of GOD and the holy apostles of Allah the Almighty according to the explicit verses of the holy Qur'an are among the pious and devoted servants of GOD

2, the absolute obedience of the holy prophets of GOD implies in their infallibility

We have different verses that consider the absolute obedience of the holy prophets of GOD as a necessary issue for instance He states in the chapter Nisa (The Women) verse 64 that

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ.

“We did not send any apostle but that he should be obeyed by Allah’s permission”

Or He states in the chapter Nisa, verse 80 that

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ .

“Whoever obeys the apostle, he indeed obeys Allah”

It means that obedience of the holy prophet of GOD is equivalent to the submission of Allah the Almighty

He states in the chapter Nisa, verse 59 that

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ .

“O you who believe, Obey Allah and obey the apostle and those in authority from among you”

In these verses Allah the Almighty has incumbent upon the whole people to thoroughly obey the holy prophet of GOD namely they have to follow any command of the holy prophet of GOD without any dispute

If the holy prophet of GOD is not infallible from sine and mistake and deliberately or unwillingly says an order that perhaps is in contrast of the GOD’s command then if the order of Allah the Almighty is obeyed then the order of the holy prophet of GOD will be ignored and this is in contrast to the explicit text of the holy Qur’an’s verse. Since in this verse the obedience of the holy prophet of GOD and Olel Al-Amr (Imams) has been absolutely incumbent upon the whole Moslems and if the order of the holy

prophet of GOD is obeyed then the command of Allah the Almighty will be disobeyed

This paradox will be resolved under a circumstance that the holy prophet of GOD and Olel Al-Amr are infallibles from any sin and mistake

Even Fakhr Razi one of the Sunnite famous commentators has concluded the issue of infallibility and says under this verse that

فثبت أن الله تعالى أمر بطاعة أولي الأمر على سبيل الجزم ، وثبت أن كل من أمر الله بطاعته على سبيل الجزم وجب أن يكون معصوما عن الخطأ ، فثبت قطعاً أن أولي الأمر المذكور في هذه الآية لا بد وأن يكون معصوما .

-Tafsir Al-Razi, Al-Razi, v 10 p 144

Therefore, it has been proved that the order of Allah the Almighty pertaining to obey Olel Al-Amar is an absolute and certain issue (since Allah the Almighty does not play a trick for fun on someone) and also it has been proved that whoever Allah the Almighty incumbents his obedience and submission upon the people then he has to be infallible from any sin and mistake and if so, the holy prophet of GOD and Olel Al-Amr have to be and certainly are infallible form any sin and mistake in these verses

The oppressive will not be selected as Imam

In the verse 3 and the verse 124 of the chapter Baqarah (The Cow) He stated that

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ . البقره / 124 .

“ And when his Lord tried Abraham with certain words, he fulfilled them. He said; surely I will make you and Imam of men. i

This verse of those verses that proves the divinely appointment of Imam, the superiority of Imam standing versus the position of the prophecy and infallibility of Imam as well. Since, while His Holiness Abraham (peace be

upon him) was the apostle of GOD, the Imamate standing has been granted to him and he realized the magnitude eminent position of Imamate and he also asked Allah the Almighty to grant this prominent standing for his own household and children but in response to His own Khalil (friend of GOD) Allah the Almighty stated in an absolute manner that

My covenant will not include the unjust, said He”

It means that this position is for those who have never committed any unjust act in their entire lives and as you know, one of the unjust acts is the unjust deed pertaining to himself and this kind of sin is the clear and absolute mark of committing unjust act to himself since Allah the Almighty states that

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ . الطلاق / 1 .

“ and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul” . the chapter Talaq (The Divorce) verse 1.

The lowest level of sin, is the sin toward oneself it means that if anyone in his own entire life only commit one sin then he will be the real case of the oppressive and the divine promise will not include such a tyrant person therefore, the prophet and Imam have to be infallible

The majority of the Sunnite scholars and commentators have acknowledged that the real intent of the word “ covenant” is the same as the position of Imam. Such as Fakhr Razi says in his own interpretation that

(لَا يَنَالُ عَهْدِي) جواباً لقوله (وَمِنْ ذُرِّيَّتِي) وقوله (وَمِنْ ذُرِّيَّتِي) طلب للإمامة

التي ذكرها الله تعالى فوجب أن يكون المراد بهذا العهد هو الإمامة ليكون الجواب

مطابقاً للسؤال .

-Tafsir Al-Razi, v 4 p 46

And Bayzavi another Sunnite commentators says pertaining to the interpretation of “ My covenant will not include the unjust” that

إجابة إلى ملتتمسه وتنبهه على انه قد يكون من ذريته ظلمه وأنهم لا ينالون الإمامة لأنها أمانة من الله تعالى وعهداً والظالم لا يصلح لها .

-Tafsir Al-Beizavi, v 1 p 397, Dar Al-Fekr, Beirut

And Ibn Kathir Dameshqi Salafi says pertaining to the interpretation of this verse that

لَا يَنَالُ عَهْدِي الظَّالِمِينَ يَقُولُ تَعَالَى مِنْبَهُاً عَلَى شَرَفِ إِبْرَاهِيمَ خَلِيلِهِ (عليه السلام) وَإِنَّ اللَّهَ جَعَلَهُ إِمَاماً لِلنَّاسِ .

-Tafsir Ibn Kathir, v 1 p 169

And Tabari writes pertaining to the interpretation of the phrase “ My covenant will not include the unjust” in the book interpretation of Jame Al-Bayan that

حدثني محمد بن عمرو قال ثنا أبو عاصم قال ثنا عيسى عن ابن أبي نجيح عن مجاهد قال: لا ينال عهدي الظالمين قال: لا يكون إماماً ظالماً .

-Jame Al-Bayan, v 2 p 738, Dar Al-Fekr

And there are various narrations which have been quoted by the Sunnites with such a theme that “ Imam cannot be unjust” and “ no unjust can be Imam to be obeyed”

-R K: Sahih Al-Bokhari, v 1 p 215, Ketab Al-Ahkam and Sahih Moslem, v 6 p 8, chapter Fazilat Al-Emam Al-Adel and chapter Khayar Al-Aeme va Ashrarethom va Lame Al-Bayan, Tabari, v 1 p 738, Al-Dor Al-Manthur, Al-Siuti, v 1 p 118

From the other side, there are other verses pertaining to the holy apostles of GOD in which He states that

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا . الأنبياء / 73 .

“ And We made them Imams who guided people with Our permission” the chapter Anbia (The prophets) verse 73

This statement has been mentioned by Allah the Almighty pertaining to His Holiness Abraham, pertaining to Lot, as well as pertaining to Eshaq and Jacob and states that

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ . وَجَعَلْنَاهُمْ أُمَّةً يَهْدُونَ
يَأْمُرَنَا . الأنبياء / 72 و 73 .

“ And We gave him Ishaq and Yaqoub, a son’s son and We made them all good”. “ And We made them Imams who guided people with Our permission” the chapter Anbia (The prophets) verse 72, 73

And He states pertaining to His Holiness Moses and the holy apostles after him as well

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي
إِسْرَائِيلَ . وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ . السجده /
23 و 24 .

“ And certainly We gave the book to Musa, so be not in doubt concerning the receiving of it and We made it a guide for the children of Israel”. “And We made of them Imams to guide by our command when they were patient and they were certain of Our communications” the chapter Sajdah (The Adoration) verse 23, 24

We appointed these apostles as Imam who guild people according to Our command and from the other side, He states that

لَا يَنَالُ عَهْدِي الظَّالِمِينَ .

My covenant will not include the unjust

It means that My covenant which is Imamate (similar to the verse; I will make you Imam of men) will not include the unjust

With respect to all of these verses we can figure out that

The holy prophets of GOD (peace be upon them) neither have spent a second of their own lives in sin or injustice nor, they have made any mistake or undergone any forgetfulness

The infallibility of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

The undisputable obedience of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

And also there are numerous verses pertaining to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) which proves the absolute infallibility of His Holiness just like the verses which considered as the obedience of the holy prophet of GOD as equivalent to the submission of Allah the Almighty; such as

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا . الحشر / 7 .

All of the statements of the holy prophet of GOD were drawn from the revelation

And the most explicit verse pertaining to the infallibility of the holy prophet of Islam (peace and bless of GOD be upon him and his progeny) is the verses 2 to 4 of the chapter Najm () in which He states that

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى . وَمَا كُيِّطُ عَنْهُ مِنَ الْوَعَى . إِنَّهُ هُوَ إِلَهًا وَحِيٌّ يُوحَى .

The word “Zal” has various meanings such as; misled, ignorance and forgetfulness and since the word “Ma Zala” is a negative phrase in a common form then it encompasses the whole instances of “Zal” even ignorance and forgetfulness which have been excluded from the holy prophet of GOD

Sabuni the writer of the book Safvat Al-Tafasir, v 3 p 235, says that

لا يتكلم الا عن وحي من الله عزوجل

The holy prophet of GOD does not say a word unless it is the revelation

Mr. Qartabi who is one of the Sunnite famous and outstanding figure and specifically he is highly respected in the view of the dear Iranian Sunnite Hanafies says pertaining to this verse that

وفيهما أيضا دلالة على أن السنة كالوحي المنزل في العمل .

-Tafsir Al-Ghartabi, v 17 p 85

This holy verse “ unless they are revelations” implies in that the tradition of the holy prophet of GOD is equal to the revelation

Mr. Hojr Asqalani who is one of the Sunnite main scientific pillars says pertaining to Hadith “ do you want me to write a letter not to be misled” which has been said by the holy prophet of GOD in his last moment of life and some of those man who were present there (GOD save us) said that; “ this man is insane” and the second Caliph said; he speaks in delirium. That;

لأنه معصوم في صحته ومرضه لقوله تعالى وما ينطق عن الهوى ولقوله صلى الله عليه وسلم إني لا أقول في الغضب والرضا إلا حقا .

-Fatah Al-Bari, Ibn Hajar, v 8 p 101

The holy prophet of GOD whether in a healthy or sick situation is infallible from sin and mistake and he will not speak according to the low desires since His Holiness stated that; I do not say a word unrightfully whether I am unhappy or pleased

And also Ayni says pertaining to this narration “ this man is insane” or “ he speaks in delirium” that these remarks were the most shameful insult to the presence of the holy prophet of GOD

قلت نسبة مثل هذا إلى النبي لا يجوز لأن وقوع مثل هذا الفعل عنه مستحيل لأنه معصوم في كل حالة في صحته ومرضه لقوله تعالى * (وما ينطق عن الهوى) * ولقوله " إني لا أقول في الغضب والرضا إلا حقا " .

-Omdat Al-Ghari, Al-Eini, v 18 p 62

And to attribute such a thing to the holy prophet of GOD is not lawful since committing such a thing by the holy prophet of GOD is impossible since His Holiness in every circumstances whether in a healthy or sick mood is infallible due to the verse “ he will not say...” and as a result of this statement that His Holiness stated that; I say no word unless the right one whether in I am unhappy or pleased

And His Holiness states in another case that

ولم يكن ، يقول في الغضب والرضا إلا حقا ، قال الله تعالى : * (وما ينطق عن الهوى) .

-Omdat Al-Ghari, Al-Eini, v 24 p 81

The holy prophet of GOD the symbol of the Moslems

And also Allah the Almighty in the holy verse 21 of the chapter Ahzab (The Allied) states that

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ .

“certainly you have in the apostle of Allah an excellent exemplar for him”

Allah the Almighty has explicitly stressed in this verse that the holy prophet of Islam is the excellent exemplar for the whole people and this attribute of the holy prophet of GOD will be proved provided that he never makes any mistake or error. If the holy prophet of GOD commits an act in the contrary to the divine laws as a result of forgetfulness, ignorance, unawareness or disobedience of the divine laws then the holy prophet of GOD who has to be the symbol and exemplar of the guidance becomes the symbol and exemplar unto the path of misled

The certain tradition which is agreed by both sides (Shiites as well as Sunnites)

Lots of narrations have been mentioned by Shiites as well as Sunnites which prove the infallibility of His Holiness such as

1. عن عبد الله ابن عمرو ، قال : كنت أكتب كل شئ أسمع من رسول الله صلى الله عليه وسلم أريد حفظه ، فنهتني قريش ، وقالوا : أكتب كل شئ تسمعه ورسول الله صلى الله عليه وسلم بشر يتكلم في الغضب والرضا ، فأمسكت عن الكتاب ، فذكرت ذلك لرسول الله صلى الله عليه وسلم ، فأوماً بأصبعه إلى فيه ، فقال : (اكتب فوالذي نفسي بيده ما يخرج منه إلا حق) .

-Mosnad Ahmad, Al-Emam Ahmad Ben Hanbal, v 2 p 192, Sonan Abi Davood, Ibn Al-Ashath Al-Sajestani, v 2 p 176, Sonan Al-Daremi, Abdullah ben Bahram Al-Daremi, v 1 p 125, Tohfah Al-Ahuzi, Al-Mobarakfuri, v 7 p 357,

Tafsir Ibn Kathir, Ibn Kathir: v 4 p 264, Vasael Al-Shia (Ale Al-Beit), Al-Hor Al-Amoli, v 1 p 7, Moghadame Tahghigh, Tazkerat Al-Foghaha, Al-Alame Al-Heli, v 1 p 14 Moghadame Al-Tahghigh

Abd Allah Ibn Amr Ibn Aes says that; I was writing the statements of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) but Qoraysh prevented me and said that; why are you writing the whole statements of the holy prophet? The holy prophet is just like the other man who becomes angry and unhappy and in an unnatural mood he will say something that is untrue and Abd Allah Ibn Amr Aes says; I did not write them until I went to the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and I told His Holiness the whole story then the holy prophet of GOD pointed to his own lips and stated that; I swear to Allah the Almighty that my life is in His hand, it does not come anything out from these two lips except the truth

Hakem Nayshaburi says after the quotation of this narration that

هذا حديث صحيح الاسناد أصل في نسخ الحديث عن رسول الله صلى الله عليه وآله ولم يخرجاه .

-Al-Mostadrak, Al-Kakem Al-Neishaburi, v 1 p 104,

Zahabi has considered this narration as an authentic Hadith in the margin of Mostadrak. Albani who is the ideologue of Wahhabi and according to the interpretation of Ben Baz is Imam of the narrations has mentioned this narration in the Selselah Al-Ahadith Al-Sahiha , v 4p 45, published by Makata Al-Maref, Riyadh Saudi Arabia, and says that this narration is an authentic saying

2. عن جده عبد الله بن عمرو بن العاصي قال قلت يا رسول الله انى أسمع منك أشياء أفأكتبها قال نعم قلت في الغضب والرضا قال نعم فانى لا أقول فيهما الا حقا .

-Mosnad Ahmad, Al-Emam Ahmad Ben Hanbal, v 2 p 215, Al-Mojam Al-Aosat, Al-Tabarani, v 2 p 153, Al-Had Al-Fasel Al-Ramhormozi, p 346

Abd Allah Ibn Amr Aes says that I said to the holy prophet of GOD that. Can I write whatever I hear from you? His Holiness stated that; Yes, I

asked whether when you are unhappy or in the normal situation? His Holiness stated that; Yes, since I do not say a word except the truth

3. عن أبي هريرة عن رسول الله صلى الله عليه وسلم أنه قال إني لا أقول إلا حقا قال بعض أصحابه فإنك تداعبنا يا رسول الله فقال إني لا أقول إلا حقا .

-Mosnad Ahmad, Al-Emam Ahmad Ben Hanbal, v 2 p 340, Sabal Al-Eslam, Muhammad Ben Esmaeel Al-Kohalani, v 4 p 196, Sonan Al-Termezi, Al-Termezi, v 3 p 241, Al-Sonan Al-Kobra, Al-Beihaghi, v 10 p 248, Majma Al-Zavaed, Al-Heithami, v 9 p 17, Fatah Al-Bari, Ibn Hajar, v 10 p 436, Omdat Al-Ghari Al-Eini, v 22, p 169, Tohfah Al-Ahuzi, Al-Mobarakfuri, v 6 p 108, Al-Adab Al-Mofrad, Al-Bokhari, p 66, Al-Shamael Al-Mohamadiye, Al-Termezi, p 130, Al-Mojam Al-Aosat, Al-Tabarani, v 8 p 305, Marefat Al-Sonan Al-Athar, Al-Beihaghi, v 7 p 447, Al-Azkar Al-Navaviye, Yahya Ben Sharaf Al-Navavi, p 326, Tafsir Ibn Kathir, Ibn Kathir, v 4 p 265, , Al-Dor Al-Manthur, Jalal Al-Din Al-Siuti, v 6 p 122, Tarikh Medina Damascus, Ibn Asaker, v 4 p 35, 36, Al-Badayat Al-Nahayat, Ibn Kathir, v 6 p 54, Emta Al-Asma, Al-Moghrizi, v 2 p 253,

Abu Horayrah says the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; I say nothing except the truth and some of the companions asked His Holiness that; are you say the truth when you are joking and not serious? His Holiness stated; even when I am saying a joke I am telling the truth

It means that even the jokes and unserious remarks of the holy prophet of GOD are an excellent exemplar for the whole people. In the unserious matters we have not to go beyond that style of the holy prophet of GOD

Tarmazi says when he quotes this narration that

هذا حديث حسن .

Haythami also quoted this narration in Majma Al-Zavaed and says that

اسناده حسن .

4. إن عيني تتامان ولا ينام قلبي .

-Sahih Al-Bokhari, Al-Bokhari, v 2 p 48, v 2 p 253, v 4 p 168, Sahih Moslem, Moslem Al-Neishaburi, v 2 p 166

My eyes go to sleep while my heart still remains awake

5 . إنا معشر الأنبياء تنام أعيننا ولا تنام قلوبنا .

We, the holy prophets of GOD, our eyes go to sleep while our hearts are awake

-Ibn Sad, Al-Tabaghat Al-Kobra: v 1 p 82, Dar Ehya Al-Torath Al-Arabi, Beirut, Lebanon

Albani one of the leaders of Wahaabi who has called as the contemporary Bokhari has mentioned this narration in the series of authentic sayings

-Al-Albani, Selselat Al-Ahadith Al-Sahihat, v 4 p 281, hadith 1705, Maktab Al-Maaref, Riyadh

6 . إني لست كأحدكم ، إنه تنام عيناى ولا ينام قلبي .

-Abubakr Al-Razi Al-Jasas, Ahkam Al-Quran, v 2 p 417, 418, First Edition, Dar Al-Kotob Al-Elmie, Beirut

Manavi one of the Sunnite famous scholar says in the margin of this narration that

بل هي [القلوب] دائمة اليقظة لا يعتريها غفلة ولا يتطرق إليها شائبة نوم لمنعه من إشراق الأنوار الإلهية الموجبة لفيض المطالب السننية عليها ؛ ولذا كانت رؤياهم وحيآ .

-Feiz Al-Gjadir, Al-Manavi, v 2 p 551, First Edition, Al-Maktab Al-Tejariye Al-Kobra, Egypt

The Sunnite scholars' point of view

Qastalani one of the commentators of Sahih Bokhari says that

وقد استدل بعض الأئمة علي عصمتهم من الصغائر في المسي ر الي امتثال افعالهم واتباع آثارهم مطلقا و جمهور الفقهاء علي ذلك من اصحاب مالك والشافعي وأبي حنيفة من غير التزام قرينة بل مطلقا عند بعضهم .

-Al-Mavaheb Al-Ledonyat, v 9 p 4- 8

All of our scholars from Maleki, Shafei to Hanafie agree that the holy prophet of Islam and all of the holy prophets of GOD are infallible from committing sin or mistake

And in another case he says that

أنه معصوم من الذنوب كبيرها و صغيرها وعمدها وسهوها وكذلك الأنبياء

-Ibid, v 7 p 327

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) is infallible from the whole sins whether mortal even venial sins, willingly or unwillingly, as well as the whole apostles of GOD

And Allamah Zarqani one of the Sunnite great scholars says that

انه معصوم من الذنوب بعد النبوة و قبلها صغيرها وكبيرها ، عمدتها وسهوها
علي الأصح في ظاهره وباطنه .

The holy prophet of GOD is infallible from sin and mistake whether prior to His Holiness' prophecy or after that, whether willingly or unwillingly, whether outwardly or inwardly

Then he quotes that

وقال السبكي اجمعت الأمة علي عصمة الأنبياء في ما يتعلق بالتبليغ و غيره
من الكبائر والصغائر الخطة والمدائمة علي الصغائر ففي صغائر لا تحط من رتبهم
خلاف .

-Ibid

The holy prophets of GOD are infallible from sin and mistake whether in propaganda domain or in the other areas, whether mortal or venial sins whether a very small venial sin which can be considered or even ignored

In the book Al-Sharh Al-Masir Ale Al-Faqihayn, p 39, he stresses that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) is infallible to commit any sin or mistake

Mr. Maqrizi has said the same point in the book Emta Al-Sama. Mr. Qazi Ayaz has mentioned the same interpretation in the book Al-Shefa Fe Tarif Hoquq Al-Mostafa, v 2 p 193, published by Dar Al-Raqm , Beirut

Qartabi says in his interpretation book, v 1 p 349, that

وقال جمهور من الفقهاء من أصحاب مالك وأبي حنيفة والشافعي : إنهم
معصومون من الصغائر كلها كعصمتهم من الكبائر أجمعها ، لأننا أمرنا باتباعهم في

أفعالهم وآثارهم وسيرهم أمرا مطلقا من غير التزام قرينة ، فلو جوزنا عليهم الصغائر لم يمكن الاقتداء بهم .

-Tafsir Al-Ghartabi, v 1 p 308

All of the Faqih (religious jurist) of Maleki, Shafei and Hanafi agree that the holy prophets of GOD are infallible from committing any sin whether mortal or even venial sins since Allah the Almighty has ordered us to obey them whether according to their acts and deeds or remarks, whether according to their traditions or approaches in an absolute manner. and if they are allowed to commit venial sins, then it will not possible to obey them

As a result, the holy prophet of Islam and all of the holy apostles of Allah the Almighty as well as Aemah (peace be upon them) are absolute infallible

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