

Research Question no. 7

Finally, the question that some people pose is:

Why didn't the Prophets, Messengers, Awsiya', and Imams mention or announce that they are Ma'sumeen?

The answer for this question is simple.

First: The truth that is proven by logic does not need to be assured or verified by a testimony, so long as there is nothing in the divine books that contradicts it and as long as it is a truth that is accepted by the mind and intellect.

For example, logic says that Prophet Yunis (AS) used to fast for Allah (SWT). However, do we find any statement in the Qur'an or narrations that specifically states that? However, we also do not find any statement that denies or contradicts that idea. Therefore, it is a reality so long as the brain and logic accepts it.

Riding a car, for instance, is logically permissible without any doubt. So long as there is no statement in the Qur'an or prophetic narrations that boldly and specifically state that riding a car is not permissible, the permissibility of riding a car becomes valid without any confusion around it.

Using that same logic and utilizing our intellect, we have drawn the conclusion about the necessity of the presence and occurrence of Taharah and 'Ismah. If we did not find any statement supporting that in the Qur'an or hadeeths (and that is not true), there is also no quote or statement that contradicts it specifically by saying that the Prophets are **not** Ma'sumeen and **not** Mutahareen. Therefore, it is a reality that has no doubt or confusion around it, so long as the mind accepts and deduces it.

Second: Is it required or is it from the ethics that a normal person talks positively about himself and praises himself and mentions his unique characteristics and high position? This is not accepted and is rejected from any normal person. Then imagine if that behavior is exhibited by the *peak* of humanity...the Prophets, Messengers, and Imams (AS)!!

Being that they are extremely humble and bashful people, is it expected that they should stand among the people and say to them, “We are Mutaharoon and Ma’sumeen!” Furthermore, if it was not for the revelation of Ayat Al Tat-heer, do you think that Rasulullah (SA) or Ameer Al-Mu’mineen (AS) would say to the people, “Allah (SWT) has kept the "rejs" (رجس , sin) away from us and have purified us an absolute and complete purification!”

Absolutely not! Their asceticism, bashfulness, and modesty will have prevented them from saying that. That's why Allah (SWT) carried out that mission for them and on their behalf. So, how is it that we want or expect them to behave in that manner and tell us what is clear and bright as the sun...a reality that we are able to see without them even acknowledging or insinuating it to us?!!

Third: Did not Allah (SWT) reveal Ayat Al Tat-heer which all its verbs are in the present tense and indicates the continuity? [*Yudh-hib* (يُذْهِبُ , keep away) & *Wa Yutahir*, وَيُطَهِّرُ purify)] And if this continuity of purification became certain, ‘Ismah would also have to be present, as we explained in the first research question.

Therefore, without any doubt or debate, the verse of purification also indicates the presence of ‘Ismah. After the words of Allah (SWT), is there any need for more proofs or talk as He is the Most Wise? We are satisfied with this explanation and there is not need for us to present the numerous traditions narrated by Rasulullah (SA) and the Imams (AS) which indicates and points to their purification and protection. History itself and their personal autobiographies are enough to stand as witnesses and proofs to that.

Thus, since Ahlul-Bayt (AS) are purified and protected, is there any doubt left regarding the purification and protection of the Prophets and Messengers? And did we read or take a look at the Message and Book of every Prophet and Messenger that previously came, such that we can confidently say that the Message and divine books lack any clear statement or verse which indicates Tat-heer and ‘Ismah of every Prophet and Messenger?

Do we not find many verses in the Holy Qur’an that describe the Prophet and Messengers in such a way that makes us understand and believe in their purification and protection by Allah (SWT)? Otherwise, what are the implications of verses such as:

“Verily, he was true to what he promised [19:54]”.

“Verily, he was a man of truth, a Prophet [19:41]”.

“How excellent a slave! Verily, he was ever oft-returning in repentance [38:30,44]”.

“...owners of strength (worshipping Us) and (also) of religious understanding [38:45]”.

“And most surely they are with Us of the chosen and best! [38:47]”.

“Verily, We did choose them by granting them (a good thing), the remembrance of the final abode [38:46]”.

“Nay! They are honored servants. They speak not until He has spoken, and they act on His Command [21:26-27]”.

Furthermore, take a closer look and analyze Surah Mariam, Surah Al-Anbiya', Surah Ibraheem, Surah Yusuf, Surah as-Safaat, Surah Saad, Surah Ghafir, Surah Al-'Araaf, Surah ash-Shu'ara, and most of the Surahs in the Qur'an. Thereafter, the matter will be clear for every wise, thoughtful, faithful person!

In conclusion, the Prophets, Messengers, Awsiya', and Imams (AS) are all **one** chain that does not separate, divide, or deviate. Allah (SWT) has chosen it, purified it, and protected it. All praise be to Allah (SWT) for His unfathomable blessings and perfected bounties!

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