

The Study of the Authority of an Act of Infallible Imam and Its Illustrations in Jurisprudence

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Abstract

This research aims to study the Authority of act of Infallible Imam and its illustrations in Jurisprudence through a descriptive-analytic method. Tradition is the second source of legislation and includes the words, actions and writings infallible Imam. Its authority has been proved by the evidence of four including books, tradition, reason and consensus. One aspect of that tradition is the source of discrepancies between the three principal Shiite and Sunni, act of infallible Imam. For this purpose, it has been tried, first, through discussion to prove the infallibility of the Prophet and the Imams and the current tradition in terms of attribution to its owner. Also, we examined the expression of act and the innocent denote each independently. If the work is done from infallible Imam of his peculiarities, certainly will not be a place for spreading it to others verdict. He coordinates if it is not; it certainly is the verdict for all Muslims. As a result, his action is a proof to us.

Keywords: Prophetic Sunnah, the act of infallible, Authority

1. Introduction

The Holy Quran is located between the principles and general rules teachings of Islam. It has introduced Prophet (PBUH) as explaining the details of religion. With the introduction of the Quran and progeny of the Prophet on many occasions, as gravity greater and lesser gravity, deposits have the authority and responsibility to the Imams of Ahlul-Bayt (PBUH) himself.

In Shiite, it is proven that knowledge of all aspects of these two sources of religion brings us to the fact that any deviation from the right path is enjoying without consideration for others. Tradition in all Islam is the second source of Islamic law after the Qur'an and is essentially not addressed and matched expression and cite the Koran to prove. Discussion and action of infallible authority, on the one hand, is associated with the minimum or maximum talk theology and religion from the realm of the law. Apart from statements of promise, at any rate, acts as proof and proved by innocent Imam, Muslims need to adapt to it and determine the scope of Sharia.

If we knew all his actions in life in order to explain Sharia to the people, then there is no separation and discharge area. But if we identify acts of infallible Imam only in some areas of life as the commandments of God and the rest will be explained on the basis of ordinary life, then we may find areas of separation and discharge. In the book of principles, scientists have deduced the principles for mining provisions and issues citations and have used the principles of the verse of the Quran and this has increased the scientific richness of their books. Muslims, from day one, have been obliged by the teachings of the Quran and sayings of the Prophet (pbuh) wisely receive any document and no religion of the Book and the Sunnah. Shiite Imams have encouraged his disciples to speculation in the understanding of religion. This study examines the current tradition that there is less discussion about it. In other words, Sunni and Shi'a scholars have attempted to collect Ayat al-Ahkam.

2. The Concept of Authority

Authority: the implication is clear that the ruling on the right path and that the authenticity of one of the two contradictory. Authority: proof is a document that is thought useful not sure. Its purpose is supposed to mean such repeated and so that the analogy is addressed.

Authority means the reason, everything is merit, and thereby the enemy to win the war. Authority, in terms of principle, anything that logic to prove themselves. Or anything that does not always obliged to act accordingly. If his action does not conform with reality, he cannot argue with it on mole and excused himself to put it into action.

Authority, according to Shia, includes the Qur'an, Sunnah and sayings, deeds and approvals imams, reason and consensus. Having authority means the accuracy of citations and argued for a reason. According to legal theorists, according to Ahl al-Hadith, the authority knew some of specific practices and methods. For example, they have the authority as authorized Allah analogy (analogy that the cause of the sentence in the text of hadith). Legal theorists express authority inspired by its logical definition.

Authority, in logical terms, includes the proposition that the composition of several unknowns to be discovered. That is the premise of syllogism for the result to be determined. In logic, proof is said to be mediocre in comparison.

3. Authority in the Quran

So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favors on you, and ye may (consent to) be guided;

This verse has been excluded from the validity and reason to argue and reason against the oppressors is faithful and pointed out that the statement and proof of principle, not validity. They also argue that it is permissible speech is annulled, is called authority.

‘‘And those who argued in God after they will hear his argument Dava with their Lord’’.

Those who, after accepting faith and respond to Allah and the Prophet by the people and they then signs with the revelation that God Prophet confirmed. Prove their group with falsehood while there is little reason to waste their authority.

‘‘There is no contention between us and you. God will gather us together, for to Him we shall return.’’ (Al-shura 15)

That statement is clear enough not to require proof.

‘‘wherever you come from, turn your face to the Sacred Mosque; wherever you may be, turn your faces towards it, so that people will not have any argument against you except for the wrongdoers among them. Do not fear them; fear Me, so that I may perfect My favour to you and you may be rightly guided’’ (Al-Baghara 150).

‘‘This is the reasoning We gave to Abraham against his people, We raise in rank anyone We please, your Lord is wise and aware.’’ (Al-An’am 83)

Say, "God alone has the conclusive proof. If He had willed, He could have guided every one of you." (Al-An’am 149)

They were messengers, bearing good news and giving warning, so that mankind would have no excuse before God, after the coming of the messengers. God is mighty, wise. (An-Nisa 165).

4. The Reasons for the Authority of Prophetic Sunnah (PBUH)

Authority of Prophetic Sunnah is obvious and necessary, because if there is no tradition of the Prophet Muhammad, religious teachings were not obvious and practice was not based on the Quran. The Qur'an states that followed the rules. Each of obligations such as prayers and Zakat are a set of components, conditions, and provisions desirable. And followed this collection should be searched in the prophetic tradition. validity Sunnah of the Messenger of Allah (PBUH) is demonstrable different reasons. Because the prophecy and the prophet will not be accepted no doubt about it while it could be argued in the content of the Qur'an. The authority of the Sunnah are proofs of the Quran, rational and rational argument.

5. The Reasons for the Authority of Imams' Tradition

According to followers of Ahlul Bayt (as), the infallible Imams is of ijthihad and mujtahids who speculate to disagree sometimes, as a result of their judgment, for imitators who have qualifying proof of their diligence and for priest there is no other proof. Imamate is a divine covenant and a position that has been delegated to them by God. They are the true principles of God's advertiser who has received it every innocent of the Immaculate ago.

But the authority of tradition Ahl al-Bayt (AS), first of all, is the Hadith of Thaqalain that has obligatory adherence to the Koran in the progeny. This noble Hadith is repeated between Shia and Sunni. And 36 people have narrated from the Companions it except Shiite scholars. 180 Sunni scholars have it and in some ways that was quoted hadith of the Prophet's farewell pilgrimage. This shows that the Prophet has said on various occasions due to the importance of the book and its progeny. One of the major issues underlying many of the issues Jurisprudence is based inmate The authority of tradition is based on their infallibility.

Therefore, scientists have tried to prove the authority of Shiite jurisprudence of Infallible Imams' traditions by citing verses and traditions. They have proven more than the infallibility of the imam of errors and alterations in communication and interpretation of Sharia, The authority of the honorable tradition in the interpretation of Sharia and the express provisions of the details.

Based on the Shiite jurisprudence, Imam is not only narrator tradition of the prophet or priest in the religion and laws. Ejtehad is sometimes right and sometimes come so that they do wrong, but their knowledge is like the law of the Prophet scientific innocently. Hence, Shiite believes that Imam (PBUH) Sunnah is proof of the Prophet (PBUH) and is authorized and valid anything from them exported. To prove the authority of the tradition of Imams, we can get help both rational and traditional proofs.

It is impossible for Muslims to perform religious rituals, but it does not believe in The authority of the Prophet (PBUH). Details are not known except through tradition sentences. Hence, the idea that Sunnah of the Prophet (PBUH) is not valid, because the Quran is the exposition of all things, is a fallacy. Because the Qur'an is "explanation of the whole object". But one of the things that the Quran has explained it is the authority of the Prophet (PBUH) because tradition represents the religion of detail.

6. The Authority of Imam's Action

Prophet has come from God for the guidance of the people. Therefore, the wise person is required to be infallible in the revelation and to maintain and convey it (infallible is authority of other interpretations of the same word and deed). To ensure to people that what he communicated is the word of God. Commandments in the Quran is generally in cases. In cases not covered in detail. On the other hand, the teachings of the Quran have several levels. Some of which are beyond the rational and not the result of normal intelligence and human Ejtehad and without enlightenment and knowledge imparted by God's innocent. Thus, it is only for the Prophet and the Imams to explain and interpret. Therefore, it is necessary to rationally understand that a prophet is infallible revelation and interpret it and act on it as well. In other words, as the prophet and leader in communication of religion must be infallible, he must be infallible in determining verbal and religion are present. If he is not infallible in your word and deed, such confidence cannot be obtained for the people and obey the prophet or Imam is not obligatory for them.

Imam's authority of action can be proved in three ways:

- 1) violation of purpose rule: If Imam is not infallible, speech and action is not conclusive proof of the benefits that have accrued to him and intentions cannot be realized with the installation Imam would not come from God. Therefore, if the Imam is not infallible (proof), God of the universe is not the result of imamate. Because there is ignorance and helplessness about God. Defeating the purpose of him is impossible. Therefore, infallible Imam is a necessary.
- 2) If Imam is not infallible, the proof will not be completed on the servants. Servants, can bring an excuse before God on the incompleteness of authority. So, Imam and Prophet Muhammad is infallible of any wrongdoing and slip as well as true and certified.
- 3) the necessity of absolute obedience from Imam is his infallibility. According to the Lord's command and Shiite and Sunni consensus, the obeying is obligatory to the Imam and successor of the prophet. If Imam is not infallible, oxymoron is necessary. It should be noted that sometimes infallible action is bound to time. If we have encountered that we cannot know the proof for our time. As infallible Imam has tying it to a particular time. For example, Imam Ali got zakat for horses. This action is interpreted as legitimate rulers of the Muslim society is entitled to receive zakat according to the materials over the affairs of the nation and temporary way like a car or the like as well.

7. Implication of Infallible Imam's Action

If the Imams (peace be upon him) leave action, they imply no obligation to the act according to their own infallibility. But the question is that if the Imams (peace be upon him) to do action, whether their administration of the act implies the necessity to issue the act as well as the obligation not imply that it does not imply superiority?

Sometimes it is accompanied by evidence that implicates the act issue. It is the act intention of teaching specific audience, such as expressive prayers. In this case according to the evidence indicates that, of necessity or preference are also fixed accordingly. Sometimes there is no evidence, such as those associated with the current context. In this case, the constant lack of respect for the principle of infallibility. So, if the action is narrated from infallible, it cannot be generalized or applied for that verb was given. For example, there is a hadith that the Prophet (PBUH) prayed after the disappearance of the twilight. the twilight in the narrative is not defined and not

generalized. Therefore, it is impossible to say prayers after the disappearance of the red sky and say prayers after the disappearance of whole red and white sky. Because the meanings of words at the implications of actions are more eloquent and faster transfer purposes to the audience, so orders are issued verbal emerged on the necessity and dignity of infallible Imam. These manifestations are reliable. But does such practice would indicate the emergence and necessity he is? Whether leaving practice is an indication of the sanctity of the Imam? Of course, this does not imply the act over license (lack of respect). Performing an action by Imam indicates that this is not prohibited. But necessity cannot be used to it. As well as leaving a job implies not only the lack of necessity of its prohibition.

If it is the practice of the Prophet (pbuh) because it implies the necessity pursuant to the prophet in the Quran that he is doing in practice is an obligatory act, although it is not obligatory upon the Prophet (Indeed following the Noble Messenger of Allah is better for you – for one who is confident of Allah and the Last Day, and remembers Allah much.)

Following the prophet is to do his job as he has done with the same intention. So, if that action is obligatory, we also intend to do, and if the recommended or permissible, we obligatory also be practically committed to its recommendation, or permissible.

8. Conclusion

In Shitte School for clarifying the scope of the law and proof of divine rule, less cited the actions of the Imam. History and biography of Imams is considered less. While these resources are regarded as part of the tradition and action patterns law, can contribute greatly to the understanding of the problems, issues, methods and practices of a religious dealing with current events.

The scope of Shari'a, meaning the range of the Islamic legal system means and scope of subsidiary action provisions, is pursuing this issue: Religious obligations engulfed what areas of individual and social life, and what areas of human life is lost to him. There is no religious duty.

According to the tradition, the Imams are the sources of religious orders, and because the actions of the Imams forms part of the tradition. Therefore, these actions have an important role in defining the scope of the law. Considering the implications of their actions and the emergence of religious orders, and according to the principle of joint judgment between all human beings, they are not related to the Imam and fixed for all the Muslims and mankind. Although Imam's natural actions have significance to the sentence, but this type of practices and acts can be subject to legal provisions. Actions that have been issued in the public domain if it is based on the principle of religious Shari'a and, demonstrates a religious duty to others. But the customary actions of the Imam cannot be inferred, therefore, is not subject to the domain of Shari'a. We have to understand that the actions of the Prophet are right, because if it is not, the Prophet did not do it (hence his actions and the proof will be necessary for us). This makes his actions out of the ban and prohibited acts. This means that he did not commit an unlawful act, but it is not clear that the acts is not forbidden for us. And you cannot say anything that was right and proper for the Prophet, is right and proper for us as well. An action may attribute to the Prophet because he has his own prophecies or other attributes, this is why they are permissible and obligatory. As resident and traveler and clean persons have different rules are in prayer, therefore, there is no objection that the Prophet and his nation are different together in some rulings.

There are two views about the actions of the Imam in the emergence of religious order whether it can be invoked religious precepts or not. Some, essentially, deny the emergence of the religious order's acts and others demonstrate its advent.

The Qur'an is the light that enable you to see. And make the horizon clear and helps you see the future and finally the various factions right now. Through proper relationship with the Qur'an, the secrets of the universe reveal to you. So, you should become familiar with the Quran and take advantage of its facts and therefore prepared society for understanding the Qur'an. This is done by reference to those who know the truths of the Qur'an. According to the Qur'an, the Prophet is a role model and practical model for Muslims. Therefore, the task of seminary and university that works in conjunction with the tradition of the Prophet (peace be upon him and his progeny), especially action and exposition Imam (peace be upon him) to do a lot of research to develop the concept of tradition. And be addressed to conduct, acts and conduct of the Prophet (peace be upon him and his progeny) and the Imams (peace be upon him) and refer his followers to their instructions.

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