

Analysis of the Theory of Submission to the Commandment of God and Prophet Muhammad (PBUH)

Reza Faghih Zadeh^{1,*}, Vali-ol-Allah Naghipoor Far², Ezoddin Rezanejad³, Mehdi Bakouei⁴

¹Department of Comparative Interpretation, University of Science and Teachings of the Holy Quran, Qom, Iran

²Institute of Islamic Management, Qom University, Qom, Iran

³Department of Philosophy and theology, Al-Mustafa International University, Qom, Iran

⁴Department of Comparative Interpretation, University of Science and Teachings of the Holy Quran, Qom, Iran

Email address

Reza_faghih@ymail.com (Reza F. Z.), v-naghipoor@qom.ac.ir (Vali-ol-Allah N. F.)

*Corresponding author

To cite this article

Reza Faghih Zadeh, Vali-ol-Allah Naghipoor Far, Ezoddin Rezanejad, Mehdi Bakouei. Analysis of the Theory of Submission to the Commandment of God and Prophet Muhammad (PBUH). *American Journal of Social Sciences*. Vol. 7, No. 1, 2019, pp. 1-9.

Received: January 29, 2019; **Accepted:** March 31, 2019; **Published:** April 26, 2019

Abstract

Submission theory which means pure subjugation to divine commands is among the explicit teachings of the Holy Qur'an. Submission of man to God means that man is submitted to any destiny which is arranged for him from the Almighty God, be it the formative destiny of fate, or the canonization of commands and interdictions, and so on. Submission to the Holy Quran has some degrees. Submission is so important that, while being emphasized and invited to, in various Qur'anic verses, the true faith is also subject to intellectual and practical submission to God and the Prophet (PBUH). Unfortunately some attitudes is not compatible with the high levels of submission, and the result of opposition against the Prophet's (PBUH) orders is nothing but a distortion and outbreak of the bitter events in Islamic history. This research, through descriptive-analytical method, and by taking though short steps, has tried to investigate and examine the above mentioned issues, and while explaining the nature and degree of submission, the degree of religious requirements, and the rationale and justification of submission to the commands of God and the Prophet (PBUH), has concluded that the high degrees of submission and absolute obedience of believers to the status of infallibility, is a religious imperative and without real faith, it will not be realized.

Keywords

Theory of Submission, Almighty God, Holy Prophet (PBUH), The Reasons of Submission, The Position of Infallibility

1. Introduction

Subject of the Study: The problem of this research is analyzing, expressing and explaining the exact interpretations of the Qur'an and the narratives of the Imams (as) in relation to the theory of submission, that is the pure subjugation to divine orders and divine leaders, and the bases or arguments of this theory; basically, the word Islam is made from the infinitive (Ef'aal), the word Taslim (submission) is made from the infinitive Tafeel, and the word Esteslam (surrender) made from the infinitive Estef'aal, have all the same meaning, that is, one or something, before a person, has a

state that never that never disobeys him, and will never turn away from him. This is the state of Islam, Taslim, and Esteslam. As it is given in the Holy Quran, "Yes [on the contrary], whoever submits his face in Islam to Allah" (Al-Baqarah, 112) [1], the man's Islam to the Almighty God means that he submit to any destiny decided for him by the Almighty God, be it the formative destiny of fate, or Sharia-based commands and interdictions [2]. Islam has two degrees in the Holy Quran: one is the Shahada (testimony) (Al-Hojorat, 14) [1], however, sometimes the highest degree, such as the request from Abraham for submission to the Almighty God, which happened in the last years of his life, is intended (Al-Baqarah, 128) [1]. Also, it should be known that

while beside any degree of Islam, there is a degree of faith, on the contrary, there is a degree of polytheism and disbelief beside the Islam and faith degrees, and the more the meaning of Islam and faith is accurate and the narrower their path gets, salvation from polytheism and disbelief corresponding to them, becomes more difficult. Moreover, no degrees of lower levels of Islam and faith contradict the polytheism and disbelief and their effects, in the higher degrees [2]. Evaluation of different Quranic verses indicates the various aspects of this issue. Among the high degrees of submission is the absolute obedience of those order by the Almighty God to obey (Al-Nisa, 65) [1], since the order is issued by God and it cannot be claimed that we submit to someone, but disobey his orders, or submit to them. It is not proper for a real believer (Al-Ahzab, 36; Al-Maedah, 44) [1]. Therefore, what can be proven based on the narratives, is the necessity of unconditional obedience and absolute submission to the infallibles, which is also confirmed by the wisdom and with the guidance of the sharia.

Thus, although there are not oppositions in terms of submission to the divine orders among the Islamic sects, at least theoretically, in terms of submission to the Holy Prophet, it has been different and it is mostly related to the limits and boundaries of infallibility in the viewpoint of the sects. The reason behind absolute submission to the Prophet (PBUH) is his infallibility [3], which is agreed by all Islamic sects in terms of receiving and communicating the revelation, however, in other affairs of life and the lifetime before and after the prophecy, there are disagreements. Although some Sunni scholars believe that belief in Holy Prophet's infallibility of minor and major sins that are hated by the people, either before or after prophecy, is obligatory, most of them do not believe in infallibility of the Holy Prophet except in terms of receiving and communicating the revelation. FakhR Razi, after concluding several views on infallibility of the prophets, asserts that: "The Prophets (peace and blessings of Allaah be upon them) are infallible in the time of prophecy about intentional major sins and minor sins, except for the unintentional sins, which are permissible for them". Then, he mentions fifteen narratives and rationale for necessity of infallibility of the prophets in the time of prophecy-mentioning the permission of unintentional sins [4-5]. Among the contemporary scholars also, sometimes the infallibility of the Holy Prophet is limited, and they consider it to be exclusive to the religious propagation affairs, not believing in his infallibility in other mundane affairs. In their view, there is no reasons for obligation or recommendation of obeying the guiding orders of Holy Prophet, except in specific cases. Also, most reasons provided by them is citing of the views of past scholars and some narratives [6]. Some other have considered obedience of Holy Prophet in guiding affairs to be due to politeness and affection, and they do not consider it to be obligatory [7]. They mention that when the Holy Prophet expressed a subject, the companions asked. If it was revealed by God, they immediately accepted it without any doubts, but if it was his own view and reasoning, and their view was different from that of him, they expressed it

and perhaps, the Holy Prophet (PBUH) changed his mind [7]. This approach to Sunnah would lead only to the disobedience of the Holy Prophet (PBUH) in mundane affairs. This approach, if not being opposed to the lower degrees of submission, absolutely contradicts the higher degrees of it.

On the contrary of this theory, in Shia point of view, the infallibility attribute is among the necessities of prophecy. The prophets, especially Prophet Muhammad (PBUH) are infallible, both in perception and propagation of revelation, and the views and actions, before and after prophecy, and they do not commit any major or minor sins, either intentionally or unintentionally [8-13].

Research Hypothesis: the absolute submission to order of the Almighty God and the Holy Prophet (PBUH) is among the definitive perceptions of Quran and indicative of absolute infallibility of Holy Prophet (PBUH), which cannot be distorted based on a few narratives, that are narrated by fallible persons [14] and therefore, submission to the infallibles is the outcome of revelation and the wisdom.

Significance of the Study: the issue of submission to the Almighty God is of a great importance in the verses and narratives, as in the viewpoint of Holy Quran, failure in submission to the sentence of God and his Prophet is considered as the lack of faith "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission" (Al-Nisa, 65) [1], and belief in submission is among the highest degrees of human perfection. Achieving this position is accompanied with several material and eternal effects, and as Imam Baqir (AS) puts it, the blessed believers are actually the real submitters: "Certainly will the believers have succeeded" (Al-Mumenun, 1) [1], "I Said, I sacrifice myself for you, try, and succeed, and enter the paradise, he said, the most successful Muslims are those who submit" [15]. Therefore, since the issue of submission directly affect the man's worldly and hereafter destiny, identification of its position and explanation of its reasons is of a great importance.

Review of Related Literature: the theory of submission is usually considered to be solved, and so, it is not addressed. If it is investigated by the Islamic thought scholars, for example in terms of the related verses, it has been sporadically evaluated in some aspects [5-2]. However, it has not been comprehensively investigated, with all its aspects, in a thematic methodological research. Therefore, the current study has sought to, through firm intellectual and narrative reasons, fill this gap by the scientific measures, as much as it can. It should be noted the theory of submission can be generalized to all the Masumeen (infallibles), such as the past prophets and the Imams. However, it cannot be generalized to the non-fallible, such as submission to the elderly, Sheikh, religious leader, and so on, who exist in the mysticism and Sufism, and no narrative or intellectual reasons support such idea.

2. Semantics of the Word "Submission"¹

It is derived from the root "سلم" meaning 'to submit'. It is said that "السَّلَامُ" and "السَّلَامَةُ" means 'being immune to an apparent disease' such as the verse "one free from fault with no spot upon her" (AL-Baqarah 71) [1], and inner disease such as "with a sound heart" (Ash-shu'ara, 89) [1]. Its verb forms are "سَلَّمَ", "يَسْلُمُ", "سَلَامَةً", and "سَلَامًا". Also, the words "سَلَامًا", "سَلَّمَ", and "سَلَّمَ" mean peace and reconciliation. And the word "إِسْلَامًا" meaning entering in peace and reconciliation, indicate that each of them are so in peace and reconciliation that everyone wants to take the pain and suffering of his companion [16].

Some believe that the word "تسليم" (submission) is derived from "سلام" (peace) which is one of the names of God, sue to being free of faults and defects [17-18]. Also, it is said: Islam is the same as Istislam, meaning subjugation, and in the Sharia, it means expressing reverence and declaring the Sharia and committing to what the Prophet (PBUH) has brought [18]. Islam is submission to the order of God, and it is subjugation to obedience of him and accepting his orders [19]. In a general conclusion, it has been said the most common meaning of the word "سلم" is health, wellness, and blessing. Islam also means submission and subjugation, and the link to this concept is that its owner turns away and refuse the wellness [20].

The exegetes also, interpreting the verse "Yes [on the contrary], whoever submits his face in Islam to Allah", have taken the word "أَسْلَمَ" to mean "أَخْلَصَ" (pure), who is the one have made himself pure for the sake of God, or to mean "استسلم" that is a person who has totally submitted to his creator [21, 22, 23, 5, 24]. Finally, these meanings do not contradict each other.

Thus, if the man is totally submitted to God's will or whatever he wants, and put his heart and organs totally obedient to his orders, and reach the positon of submission. However, form the viewpoint of Holy Quran, this submission has degrees, which will be noted.

3. The Relationship Between Devotion, Trust, Satisfaction, and Faith

A review of the Islamic texts indicates the close relationship between submission and devotion, satisfaction, faith, and reverence. The Islamic scholars have discussed it and sometimes, have considered one to be prior over the other and vice versa, and sometimes have considered them to be equivalent [25-20]. In fact, submission has a close semantic relationship with the mentioned items. For example, in terms of devotion, trust and submission, it has been said that they have close meanings, but their credits are different. Devotion, trust, and submission are threefold ranks of

worship, first is trust, then the devotion which is more precise than trust, and then the submission which is more precise than both [2]. Faith and submission have the same close meaning. In the Holy Quran, sometimes the faith is in a higher position than submission (Al-Hujurat, 14) [1], and sometimes the submmision is considered to have a higher degree than faith (Yunus, 84) [1], and in some cases, they are equivalent (Al-Baqarah, 131) [1].

It seems that since the submission, devotion, trust, satisfaction, and reverence have degrees in the Holy Quran, the apparent contradictions raised by priority of submission over the other concepts, and vice versa, can be solved. As all the followers of Muhammad (PBUH) are called Muslim, but definitely, their Islam is not at the same level. Faith and the other synonym terms have also several levels (For example the late Koleini have allocated a chapter to the degrees of faith) [26]. Ragheb Isfahani, based on the types of submission mentioned in the Holy Quran, has considered the submission to the Sharia to be in two types: first, the submission which is lower than faith, and that is oral confession, and through this confession, the confessor's blood would not be shed, be the belief proven or not. In the verse "The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts" (A-Hujurat, 14) [1]. This meaning is intended. Second is a submission which is higher than faith, which accompanied by the oral confession, and heartily belief, and obedience of the Almighty God in what has been decided and ordered by him. As it reminds about Abraham (PBUH): "When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds" (Al-Baqarah, 131) [1], and "Indeed, the religion in the sight of Allah is Islam" (Al-Imran, 19) [1], and "Cause me to die a Muslim" (Yusuf, 101) [16].

4. The Degrees of Submission

As it was said, considering the several verses of Holy Quran in which the Islam, submission, and faith have been noted with conceptual differences, has caused most lexicologist and Quranic exegetes to imply the degrees of these cases, and categorize them in different levels, with few differences [16-20]. As Allameh Tabatabayi puts it, the degrees of submission is differentiated based on the severity and simplicity, and the difficulty and ease of the events. The one who submits to more unpleasant events and more difficult obligations has a stronger Islam compared to the one who submits to easier obligations and less unpleasant events. He expresses then four degrees for Islam and faith: 1- the first degree of Islam is acceptance of the apparent orders and prohibitions set by God, and expressing Shahada orally, whether it is consistent with its heart or not: "The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts" (Al-Hujurat, 14) [1]. ON the contrary of this degree is the first-grade faith, 2- the second degree of Islam is the heartily submission and subjugation to the type

¹ surrender

of the right detailed beliefs and the good deeds which are the results of these beliefs, although in some cases, a deviation may happen, i.e. this level does not contradict committing some sins: “You] who believed in Our verses and were Muslims” (Al-Zukhruf, 69) [1], or “O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” (Al-Baqarah, 208) [1]. The counterpart to this degree of Islam is the second-grade faith, 3- the third degree of Islam is firm inner subjugation to divine orders as the man submits all he has to God: “But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission” (Al-Nisa, 65) [1]. The counterpart to this degree of Islam is the third-grade faith, 4- the fourth degree of Islam is the sequence and the requirement of the third degree of faith. In the third degree in which the man totally submits to his Mowla (custodian) and his content, perhaps the divine providence takes over him, and he would understand that the universe belongs only to God, and except God, nothing owns itself, nor its own anything else, unless God has the ownership of it, so there is no god other than the Almighty God. This meaning is a blessed and one and a divine jubilation, in achievement of which the man’s will does not play any role, and perhaps the verse “Our Lord, and make us Muslim nation [in submission] to you and from our descendants a Muslim nation [in submission] to you. And show us our rites and accept our repentance. Indeed, you are the Accepting of repentance, the Merciful” (Al-Baqarah, 128) [1] implies the same degree of Islam, since Abraham’s Islam was already proven “When his Lord said to him, “Submit”, he said “I have submitted [in Islam] to the Lord of the worlds” (Al-Baqarah, 131) [1].

Thus, if he asks God Islam for him and his son, Ismael, he has requested something that is out of his will, or it is the request for proof of something that was not again in the scope of his will. The counterpart of this degree of Islam is the fourth-grade faith, and that is realized when it embraces whole soul of the man (Yunus, 62) [1-2]. It can be said that Yusuf’s pray to God for dying a Muslim, in the last years of his life, also implies this degree of Islam (Yusuf, 101) [1]. Based on the above points, submission to the Holy Prophet is included in the third degree, which is a high degree of submission.

5. The Degrees of Religious Requirements in Holy Quran

Another discussion raised in lines with the theory of submission and our duty in this regard, is the degrees of the religious requirements. Three general levels of religious requirements can be extracted from the Holy Quran: 1- the Muslims religiosity, which is about the jurisprudential and legal requirements and includes the obligations and

prohibitions, as well as confirming or invalidating the affairs, 2- the believers’ religiosity which is about the moral requirements in addition to the Muslims requirements. In this level, it is necessary to add the least moral values to the jurisprudential requirements so that the minimum spiritual effects of Islam would be manifested in the human being, family, society, government, and human society, 3- The Mohsenin (the pious) and Muqenun religiosity emphasizes on the mystical requirements in addition to the requirements of the Muslims and believers, which includes the Masumeen and consequently, the divine leaders. The optimal religious requirements are the second and third grade requirements, however, although the first grade requirements are necessary, they do not suffice for a good destiny in this world and the hereafter. Therefore, maintenance of the religion without consideration for these levels and their requirements, and without exploitation of them in jurisprudential-legal and moral levels, would not have a correct meaning. Therefore, from the viewpoint of the Holy Quran, having the first degree of submission is necessary, but it is not enough for being a true believer. Thus, higher degrees of submission are required in order to be included among the true believers and pious ones. And if Imam Ali (AS) considers the submission to be equal to the certainty: “for Islam, the relation that has not been assigned before it, is that of submission, and the submission is the very certainty ...” [27], it implies the high degrees of submission, and in one narrative, it is included in the third degree [2]. The true believer does not differentiate in terms of obedience of Prophet’s divine and guiding orders, and obeys his orders, physically and heartily.

6. The Reasons Behind Submission to Almighty God

6.1. Traditional Reason

The Almighty God, in different verses, has invited the man to obedience of his orders and submission to him. Also, the revelation of Quran and other divine books has been aimed at obedience of people from them. For example, a few verses that have called people to submission are provided in the followings:

1. The Almighty God have ordered all people to enter into the Islam: “O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” (Al-Baqarah, 208) [1]. It is said that entering into Islam has been interpreted in several forms, such as entering into God’s order and obeying these orders [22, 5, 24] and either of the above meanings can be possibly intended by the holy verse, however, this verses is generalized more on the obedience from God, and also includes what has been mentioned to be intended by Islam and Welayah (authority) [22-29]. Therefore, the words, Salama, Islam, and Taslim all have the same meaning and the word ‘كافة’ meaning ‘completely’ is used for emphasis. The believers have been obliged to

enter into Islam, all. Therefore, it is obligatory for every person, and all people as a whole, not to doubt in the religion of God, and be obedient to the orders of him and his messenger [2].

2. In another holy verse, God states that die not but as a Muslim: "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]" (Al-Imran, 102) [1]. About the first part of the verse, it has been said that it means fear of God and his torment, or avoid his fury through obedience in a proper way. One of the aspects of "as he should be feared" is that God should be obeyed and thanked, and his blessings should be appreciated. Also, he should be always reminded and should not be forgotten [30-31]. About the second part of the verse it is meant that Islam should not be left and abandoned, and stay firm on it until death comes to you [22-32]. The elaboration is that when it is talked of piety, it is actually avoiding his torment, as in another verse, he says: "then fear the Fire, whose fuel is men and stones" (Al-Baqarah, 24) [1]. And such piety is realized when we act in accordance with his demands and content. However, if the word "piety" is considered with the condition of "the right of piety", it is a piety which is not mixed with the falsehood and corruption from its own. And that is a worship which is not mixed with ignorance and selfishness. And that is a worship free of sins, and an appreciation without ingratitude, and permanent and unforgettable remembrance, and this state is the very true Islam, indeed, a supreme degree of it. And therefore, the implication of the sentence "and do not die except as Muslims [in submission to Him]" is that he states: maintain this state, that is the expression "as He should be feared" until the death comes to you [1]. The Holy Prophet (PBUH) states about the right of God upon his servants: "that serve him and do not take anything a partner to him" [5]. It is quoted from Imam Sadiq that he has intensified "Mulemun" that means do not die except that you are obedient to what is told by Holy Prophet (PBUH) and submit to it [22-32].
3. In another verse, the Holy Quran has invited all people to submission: "And return [in repentance] to your Lord and submit to Him", and beside it, he announces those who revere, which is close to submission in meaning: "For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord]" (Haj, 34) [1]. And in some verses, he states that the Prophet himself is the first one to submit: "Say, [O Muhammad], 'Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists'" (Al-An'aam, 14; also refer to Qafir, 66, Al-An'aam, 71) [1], and other verses that imply the obedience to the Almighty God.

6.2. Rational Reason

The wisdom also calls us to submission. A part of this

reason refers back to attributes of God, and a part refers to unchangeable divine rules and traditions. Attributes such as creator being of God versus creature being of man, the owner being of God versus the owned being of man, the wise being of God versus ignorant being of man, and the power of God versus weakness of man, and etc. besides the definite rules and traditions of God such as flow of the divine destiny in human life, the permanent and general tradition of divine examination, the necessity of obeying God and his messengers, and as a result, being in the path of righteousness, and vice versa, non-obedience of God and his messengers which ends in annihilation and being in the path of perdition, the creation not being in vain and haphazard, and purposefulness of the actions and measuring them, the purpose of creation being servitude to God, and etc. are all among the cases provided by great prophets in the human history, mentioned for us in several Qur'anic verses. As an instance, in the discussion of God's knowledge and man's ignorance, which has been noted in several verses (refer to Al-An'aam, 59; Al-Baqarah, 216, 30, 33, and ...) [1], what stand can the wisdom have except the submission. When the very tiny knowledge the man also has is granted to him by God (Al-Asra'a, 85) [1], and when even the angels are not able to understand the truths of the universe (Al-Baqarah, 32) [1], or when the man even cannot distinguish his true good and evil (Al-Baqarah, 216) [1], they are all cases that besides Quranic teachings, a fair evaluation of human life also endorses them. The human life is full of error and trials, and every day, a theory replaces the other, while if we compare it to the Quran revealed by God in an age called age of paganism, and among people full of belief, cultural, moral, social and other deviations, introducing teachings to the human that after so many centuries, not only are not rejected by the scientific communities, but also with the advancements of science, their credit is more revealed and manifested. It is indicative of the absolute knowledge of the owner of Quran and the innate ignorance of man. Therefore, wisdom commands that the ignorant person refer to a wise one and obey him. And the same wisdom tells that for achieving the one the all universe belongs to him, there is no shorter path but absolute submission to him. The God who Imam Ali (AS) introduces as follows: "... O God, we don't know the truth of your greatness, except that we know you are alive and need no one, the light and deep sleep does not take over you, no fear reaches you, and no eyes can see you, but you see the eyes, and count the human actions, and the steps and the rein of all affairs are controlled by you. O God, what we see in your creation, and are amazed at your power, and praise the greatness of your power, is much more trivial than what is hidden from us, and our eyes are not able to see, and our wisdom cannot percept, and there are invisible curtains laid between us and them. So, who he frees his mind of everything, and uses his intellect to know how you have set your power and created the phenomenon? And how you have hanged the earth and other planets in the skies? And how you have laid the earth on water? His look would be regretful, and his wisdom would be wandering, his hearing

would be garbles, and his thought would be perplexed” [27]. On the other hand, the unchangeable divine rules and the traditions ruling the human communities such as the divine destiny and fate in the human life [27], or the public examination tradition (Ankabut, 2) [1], which are noted by the text of Quran and the narratives, put the wisdom in a stand defending the theory of submission.

7. The Reasons Behind Submission to Holy Prophet (PBUH)

As was mentioned, the infallibility, in the point of view of Sunni scholars, was limited to the propagation affairs of the Holy Prophet (PBUH), and even they have accepted the unintentional sin for the Prophet, and in the propagation affairs of him, they found no reasons for his infallibility, and hence, did not obey him, while a review of the Holy Quran and the narratives of the Imams, is indicative of the absolute infallibility of Holy Prophet (PBUH) and submission to him.

7.1. Rational Reasons

Basically, the aim of sending the messengers is obedience from them: “And We did not send any messenger except to be obeyed by permission of Allah” (Al-Nisa, 64) [1]. In addition, in several Quranic verses, the Almighty God has invited all people to obey his messenger and has considered obedience from them to be in the same position of obedience from him, which indicates the Holy Prophet’s absolute infallibility. Some cases are mentioned as follows:

1. According to the text of Holy Quran, obedience from Holy Prophet is the same as obedience to God: “He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian” (Al-Nisa, 80) [1].
2. The Almighty God, beside inviting to obey him and his messenger, has considered the outcome of this obedience to be loved by God, and the forgiveness of sins, and the outcome of disdain and disobeying the commands of God and the Prophet to be blasphemous: “Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”
3. Say, “Obey Allah and the Messenger.” But if they turn away - then indeed, Allah does not like the disbelievers” (Al-Imran, 31-32) [1]. And he considers obeying God and the Prophet to lead to mercy: “And obey Allah and the Messenger that you may obtain mercy” (Al-Imran, 132) [1].
4. Obedience from the Prophet has been introduced as the factor of guidance: “Say, “Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification.” (Noor, 54) [1].

5. Persecution of the Holy Prophet (PBUH) and opposition to him would lead to the lapse of action and disobedience would lead to the invalidation of it: “Indeed, those who disbelieved and averted [people] from the path of Allah and opposed the Messenger after guidance had become clear to them - never will they harm Allah at all, and He will render worthless their deed. O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds” (Mohammad, 32-33) [1].
6. Among the manifest attributes of the believers is submission to Holy Prophet (PBUH), which has been noted in several verses with different titles: for example, the true faith depends on submission to the sentence of Holy Prophet, which is among the clear Quranic teachings: “But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission” (Al-Nisa, 65, also refer to Al-Ahzab, 22) [1]. In a narrative from Imam Sadiq, it has been quoted that: “if a nation worship the Unique God (for whom there is no partner) and say the prayers, and give alms, and go to Hajj, and fast in Ramadan, but ask why God and the Holy Prophet has done a thing, and why they didn’t so the opposite, or even find in their hearts, they would be disbelievers due to that. Then he read this verse and said “submission is upon you” [26-15].
7. In another verse, any authority of commentating and practical authority is denied from the believers before the order of God and the Holy Prophet (PBUH): “It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error” (Al-Ahzab, 36) [1].
8. In another verse, the believers are clearly called to submit to Holy Prophet: “Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace” (Al-Ahzab, 56) [1]. However, interpreting the last part of this verse, some have considered it as “سلام” (peace) to the Holy Prophet [23, 5, 33, 34], whose root is actually the word “سلم”. However, some have considered the meaning of this word to be the same as submission and subjugation to Holy Prophet, i.e. God has called the believers to send peace to the Prophet and absolutely submit to him, and take his custodian [35, 28, 29]. Although these two meanings for Salam are different, but through more contemplation, they can be focused on a single point, that is the oral and practical submission to the Holy Prophet (PBUH), since the one who sends peace to him and asks God for his wellbeing, loves him

and knows him to be a Prophet whose orders must be obeyed [37]. In other words, definitely, a pious servant who replies to his God's invitation and sends peace to his messenger, and then, enters into a group in which the great angels are included, should take it into consideration that not every peace and mercy lead to such relation and assignment. The one who utters this expression should know its limits in his mind, and be submitted in his soul, and be reverent before him by his body [38].

Based on the verses mentioned above, in which the obedience from Holy Prophet is absolutely emphasized beside the obedience from the Almighty God, on what grounds, the religious and mundane affairs of the Prophet should be differentiated, and the obligation of obeying him be limited to the religious propagation affairs? [6]. Regarding the above verses, which have recommended absolute obedience from the Holy Prophet (PBUH), that is indicative of his absolute infallibility, how can we consider the possibility of intentional slip for him? [4]. Since the Holy Prophet is the most perfect human, and his wisdom is the most complete, as Imam Kazem (AS) puts it, his wisdom is greater than all the wisdom of Mujtahedeen (the clerics having attained the academically highest rank of Quranic interpretation that is the highest qualification in Islamic scholarship) [39], how can the understanding of others be prior to that of him? [7]. Is it consistent with the common sense? It is consistent with the verse "And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty" (Hasher, 7) [1]. Is it proper for a true believer to consider the understanding of the people, even in the mundane affairs, to be higher than that of Holy Prophet (PBUH)? While although the Holy Quran has ordered the Prophet to consult with others, but it has not allowed them to participate in decision-making, and has merely validated the decision made by the Prophet himself: "So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah" (Al-Imran, 159) [1]. Therefore, it is upon the people to obey the Prophet (PBUH) not only in the sentences revealed by revelation, but also in other sentences he has issued himself as theory and judgment [2-3], unless according to the prediction of the Holy Prophet himself, the ambitious for position and worldliness of some people prevent from acceptance of the truth. The result of this kind of opposition against the words of the Holy Prophet (PBUH) is the outbreak of the bitter incidents in the early Islam, but also the whole history of Islam [17].

7.2. The Rational Reasons Inferred from the Narrative Reasons

The wisdom also calls us to submission to Holy Prophet, due to some reasons, such as:

a) The Implication of Wisdom on Submission to the Orders of the Masuum (infallible): from the viewpoint of wisdom, obedience from the orders of whom he is infallible and does not commit tiniest of sins, is the total logic, since it steps in a way in which there are no deviations. The

infallibility of the Holy Prophet is also the outcome of wisdom and narratives. From the viewpoint of the wisdom, the one who has the qualifications of leadership, if not infallible, the aim intended by sending him, which is guiding, is infringed, which contradicts the wisdom of the sender. In other words, sending of the messengers and performing of the miracles by them, is itself confirming their invitation, and the reason that they never tell a lie, and they are qualified for propagation, since the wisdom does not consider someone who has an invitation and he himself does something that contradicts that invitation, to be not qualified for it [2].

From the viewpoint of the narrative also, as it was mentioned in the previous chapter, the verses provided were all indicative of absolute infallibility of the Holy Prophet, since if it was not so, the Almighty God would not order anybody to absolute obedience from someone. Also, verses such as the Verse of Purification (Al-Ahzab, 33) [1], which is proportionate to the verse (73 of Surah Hood) [1] and the Hadith Al-Kisa, and the Verse of Wilayah (AL-Maedah, 55) [1], intending the Holy Prophet and his family members, show that these people are among very few people for whom, besides the Almighty God, the right of Wilayah is exclusive. These verses are all indicative of the absolute infallibility of the Holy Prophet (PBUH). Therefore, as it was said, the Prophet's infallibility in receiving, maintenance, and distribution of revelation is agreed upon by the scholars of both Shia and Sunni sects, and in other personal and social affairs, there is a consensus on his infallibility among Shia scholars [5, 17, 22, 2]. In the religious books also it has been broadly discussed that the infallibility is among the requirements of prophecy [10-12].

b) The Limitation of Human Wisdom and Knowledge: this is also another reason calling us to absolute adherence to people who are connected to the invisible world, bringing teachings that human could never access by his own wisdom. It is confessed by the wisdom itself. Although the wisdom plays an important role in pursuing the path of perfection and prosperity, it cannot discover all the issues and the unknown, alone, since many of the issues related to the origin and resurrection are beyond the reach of human intellect, and regarding the necessity of guiding the man to the origin and resurrection, and the aim of creation, and necessity of human achievement of theoretical and practical perfection, and medication of the sensual passions, and meeting his personal and social rights, it should be noted that these objectives cannot be obtained but through adherence to revelation and prophecy, and a mind infected by the mistake and lust cannot suffice for realization of these affairs. In other words, how can be the human knowledge, which is not able to understand the secrets laid in a tiny particle, the guide to the origin and resurrection of the man and the universe, and solve his problems in origin and resurrection? [40]. As the Holy Quran puts it, the Prophet teaches us the unreachable: "Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know" (Al-Baqarah, 151) [1]. The phrase "and teaching you that

which you did not know” is indicative of the truths and teachings that the human, in spite of all advancements, is still unable to reach to. Not only the human wisdom, but also the wisdom of the prophets and even that of their last and supreme, cannot achieve those teachings: “... And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great” (Al-Nisa, 113) [1]. It is quoted from Imam Reza (AS): “since the human intellect is not able to understand the profit and loss, and God is so transcendent that he would not manifest himself to the man, and speak to them, inevitably, the Holy Prophet (PBUH) is the intermediary between him and the people, to convey his customs and prohibitions, and make them aware of their profit and loss” [41].

The Role Model Being of the Holy Prophet (PBUH):

Since the divine prophets are the God’s ambassadors for guiding the man, accordingly, all their words contain a message for the people, and the people are significantly influenced by them. Thus, tiniest of deviations, either in words or behaviors, would mislead the people, and there is no difference whether it is about the religious affairs or mundane affairs, because the slip in the mundane affairs also damages the followers religious beliefs. Therefore, logically, the prophets should be free of any sins and be infallible, so that it would be consistent with their leading philosophy of prophecy. If the Holy Quran introduces the Holy Prophet as the ‘Oswah Hasanah’ (the best role model): “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often” (Al-Ahzab, 21) [1], besides guiding to infallibility of the Prophet, it shows the way to reach God to the believers in meeting with the God and resurrection. Therefore, a person who is the best pattern from the viewpoint of Quran is the best choice for leading, so that he would train the people in a godly manner. Imam Ali (AS) has depicted such patterns and their behavioral sketch, especially the Holy Prophet (PBUH), so beautifully: “it would suffice to obey the customs and traditions of Prophet’s life, so that it would be a good guide for you in recognizing the good and the evils of the world and its scandals and obscenities. Follow your chaste and pure Prophet, who is a model for those who seek a model, and is the key to pride and dignity for the one who seeks dignity, and the most beloved man for the Almighty God is the one who obeys his Prophet, and steps in his way. The Holy Prophet (PBUH) ate not to the extent to be full, and looked at the world a look of debase, he was thinnest of all. They showed the world to him, but he did not accept, and as he knew that God considers something to be his enemy, he also considered it to be an enemy, and if God has debased something, he also debased it, and if God degraded a thing, he also considered it to be trivial and degraded.

8. Conclusion

So, the follower should follow the Holy Prophet (PBUH), walk behind him, and follow his steps, or he won’t be

immune to elimination, as the Almighty God assigned Mohammad as the sign of the resurrection, and the enunciator of the paradise, and the intimidator of the hell’s torment, swear by God, I patched this woolen shirt so much that I am ashamed of its patcher. Someone told me: “don’t you throw it away?” I said: get away from me, in the dawn, the nightwalkers would be praised”.

The special attributes of God such as: being creator, ownership, being the most wise, the most powerful, and some attributes of the Holy Prophet such as: being infallible, being the model, being the guide, and some attributes of the ordinary people such as: being created, being owned, limitation of the human wisdom and science, and etc. Besides, according to the verses of the Holy Quran, there is a correlation between submission to God and the Prophet, as if somebody do not submit to the Prophet, his submission to the Almighty God is also not realized, since perception and obedience to the God’s orders has no way but what has been communicated to us by his messenger. Also, the opposition against the words of Prophet, be it in religious or mundane affairs, inflicts irreparable damages to Islam, and history of Islam is full of such bitter reports. Therefore, absolute submission to the Prophet’s orders is a religious requirement and as the Holy Quran puts it, it is not realized without having a true faith.

References

- [1] The Holy Quran, translated by Makarem Shirazi, Qom, Dar al-Quran al-Karim, research office, 1995.
- [2] Tabatabayi, Seyyed Mohammad Hussein, Al-Mizan fi Tafsir al-Quran, Qom, Al-Nashr Al-Islami Institute, 1417 AH.
- [3] Javadi Amoli, Abdullah, Tafsir Tasnim, Research: Saeed Band Ali and Abbas Rahimian, Second Edition, Qom, Nasr - Isra, 2010.
- [4] Fakhr Razi, Ismah al-Anbiya, Qom, Manshurat al-Katbi al-Najafi, Printing: Matba’a al-Shahid, 1406 AH.
- [5] Fakhr Razi, Mohammad, Mafatih al-Qayb, Printing: Third, Beirut, Dar Ehya al-Torath al-Arabi, 1420 AH.
- [6] Abourieh, Mahmud, Azwa ala al-Senah al-Mohammadia, 5th ed., Batha, Bita.
- [7] Rashid Reza, Mohammad, Tafsir al-Qur'an al-Hakim (Al-Minar Tafsir), Egypt, 1990.
- [8] Mofid, Mohammed ibn Muhammad, Awael al-Maqalat, Research: Ebrahim Ansari, Beirut, Dar al-Mufid, 1414 AH / 1993.
- [9] Sharif Morteza, Ali ibn Hussein, Tanzieh al-Anbia (AS), Second edition, Beirut, Dar al-Azwa, 1409 AH – 1989.
- [10] Tousi, Khaje Nasir al-Din, Tajrid al-Aqaed, Research of Hosseini Jalali, Printing: First, Qom, Islamic Propagation Office, 1407 AH.
- [11] Helli, Hassan ibn Yusuf, kashf al-Morad fi Sharh Tajrid al-Eteqad, - Qom, Research: Ayatollah Hassanzadeh Amoli, Printing: Fourth, The Monastery of Al-Nasr al-Islami, 1413 AH.

- [12] Astrabadi, Mohammad Ja'far, Al-Baraheen al-Qateah fi Sharh Tajrid al-Aqaed al-Sateah, Printing: First, Qom, the school of al-'Alam al-Islami, 2004.
- [13] Bahrani, Ibne Meysam, Qavaed al-Maram fi Ilm al-Kalam, Research: Al-Sayyid' Ahmad Al-Husseini / by the efforts: Al-Sayid Mahmud al-Marashi, Second Edition, Qom, The Maktabah of Ayaollah Al-Marashi Al-Nahfi, 1406 AH.
- [14] Mofid, Mohammed ibn Muhammad, Non-fallibility of Nabi (PBUH), Research: Ibrahim Ansari, Beirut, Dar al-Mofid Llatbaa'ta val Nnshir va al-Towzee, 1993.
- [15] Saffar, Mohammad ibn Hassan, Basa'ir al-Darajat Fi Faza'il al-Muhammad, peace be upon him, researcher / edited by: Kocheh Baghi, Mohsen Bin Abbasali, Printing: Second, Qom, Ayatollah al-Marashi al-Nahfi school, 1404 AH.
- [16] Ragheb Esfahani, Hussein ibn Muhammad, Mofradat Alfaz al-Quran, Printing: First, Beirut-Damascus, Dar al-Qalam-Al-Dar al-Shamiah, 1412 AH.
- [17] Ibn Ashoor, Mohammed bin Taher, Al-Tahrir va Al-Tanvir, Bija, Bita.
- [18] Ibn Manzur, Mohammad bin Makram, Lissan al-Arab, Researcher: Mir Damadi, Jamaloddin, Printing: Third, Beirut, Dar al-Fekr, 1414 AH.
- [19] Farahidi, Khalil bin Ahmad, Kitab Al-Ain, Printing: Second, Qom, Hijra Publishing, 1409 AH.
- [20] Mostafavi, Hassan, Al-Tahqiq fi Kalimat al-Quran al-Karim, Printing: First, Tehran, Ministry of Culture and Islamic Guidance, 1989.
- [21] Tabari, Abu Ja'far Mohammed bin Jarir, Jame al-Bayan fi Tafsir al-Quran, Beirut: Dar al-Ma'rafa, 1412 AH.
- [22] Tabarsi, Fazl ibn Hassan, Majma al-Bayan le-Olum al-Quran, Tehran, Naser Khosrow Publication, 1994.
- [23] Zameshkari, Mahmoud, Al-Kashaf an Haqaeq Qavamiz al-Tanzil, third edition, Beirut, Dar al-Ka'tab al-Arabiah, 1407 AH.
- [24] Qortabi, Mohammad ibn Ahmad, Al-Jame le-Ahkam al-Quran, First Edition, Tehran, Naser Khosrow Publication, 1985.
- [25] Naraq, Mullah Mohammad Mahdi, Jamea Al-Sa'adat, Research: Al-Sayed Muhammad Kalantar / Awarded by: Al-Sheikh Mohammad Reza Al-Muzaffar, Najaf, Dar al-Na'man le-Taba'a val Nashr, Bita.
- [26] Koleini, Mohammad ibn Ya'qub, Al-Kafi, Researcher / Moderator: Ghaffari Ali Akbar and Akhundi, Mohammad, Printing: Fourth, Tehran, Dar-ol-kotob al-Eslamiyah, 1407 AH.
- [27] Nahj al-Balaqah, translated by Mohammad Dashti, Qom, Mashhad Publishers, sixth edition, 2002.
- [28] Tabarsi, Ahmad ibn Ali, Al-Ehtejaj ala Ahli al-Jajj, Researcher / Moderator: Khersan, Mohammad Bagher, Printing: First, Mashhad, Morteza Publishing House, 1403 AH.
- [29] Faiz Kashani, Mullah Mohsen, Al-Safi, Research: Hossein Aalami, Second Edition, Tehran, Al-Sadr Publication, 1415 AH.
- [30] Ibn Babuyeh, Mohammad bin Ali, Ma'ani al-Akhbar, edited by: Ghaffari, Ali Akbar, First edition, Qom, Islamic publishing office affiliated with the community of the teachers of Qom Seminary, 1403 AH.
- [31] Siwati, Jalal al-Din Abdul Rahman, Al-Dhar al-Mansour al-Tafsir Balma'athur, Qom, Maktabah Ayatollah al-Marashi al-Najafi, 1404 AH.
- [32] Toosi, Mohammad bin Hassan, Al-Tebyan fi Tafsir Al-Quran, Beirut, Dar Ehya al-Torath al-Arabi, Bita.
- [33] Aloosi, Seyyed Mahmood, Roh al-Ma'ani fi tafsir Al-Qur'an al-Azim, Research: Ali Abdul Bari Attia, Printing: First, Beirut, Dar-ol-kotob al-Elmiah, 1415 AH.
- [34] Mohalli, Jalal al-Din / Jalal al-Din Siwati, Al-Jalalin Tafsir, First edition, Beirut, Al-Nour Institute of Literature, 1416 AD.
- [35] Qomy, Ali ibn Ibrahim, Tafsir Qomy, Research: Seyyed Tayeb Mousavi Isaeeeri, Fourth Edition, Qom, Dar Al-Kitab, 1988.
- [36] Maraghi, Ahmad Mostafa, Tafsir al-Maraghi, Second Edition, Beirut, Dar al-Ehya al-Torath al-Arabi, 1985.
- [37] Makarem Shirazi, Nasser, Tafsir Nemooneh, Tehran, Dar-ol-kotob al-Eslamiyyeh, 1995.
- [38] Modrasi, Seyyed Mohammad Taghi, Man Hoda Al-Quran, First Printing, Tehran, Dar Mohibi Al Hussein, 1419 AH.
- [39] Ibn Shuba Harani, Hasan ibn Ali, Tohf Al-Oqul, Reasercher, Moderator: Ghaffari, Ali Akbar, Second Edition, Qom, Teacher's Society, 1404 AH.
- [40] Vahid Khorasani, Hossein, Introduction to the Principles of Religion, Fifth Edition, Qom, Bagher Al-ulum School, 2007.
- [41] Majlesi, Mohammad Baqir, Bihar al-Anwar, Beirut, Dar Ehya Torath Arabi, 1403 AH.