




ORIGINAL RESEARCH PAPER

Proofs of the Obedience and Forbidding the Opposition to the Holy Prophets and its Functions in Creating a Pure Life

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<i>ARTICLE INFO</i>	<i>ABSTRACT</i>			
<p>Article History: <i>Received: 02 January 2022</i> <i>Revised: 13 May 2022</i> <i>Accepted: 21 July 2022</i></p> <p>Key Words: <i>Prophets</i></p> <p><i>Obedience</i></p> <p><i>Forbidding the Opposition</i></p> <p><i>Pure Life</i></p>	<p>SUBJECT AND OBJECTIVES: The source of sovereignty and obedience is Allah, the Almighty. Any obedience to others but Allah is rejected and considered as oppression unless it be along with His sovereignty and through His permission, such as the Guardianship (wilayah) of prophets and Divine Authorities (wali). The question arises here that what are the reasons for the compulsion of obedience or forbidding opposition to the Prophets.</p> <p>METHOD AND FINDING: This paper, was conducted with the method of qualitative research and documentary review. Accordingly, the author has examined the most important proofs of the obligation to follow the commands and instructions of the prophets based on the Quranic sources of narration and the covenants.</p>			
<p>DOI: 10.22034/imjpl.2022.13822.1057</p>	<p>CONCLUSION: This study argues that its evidences are based on both Sharia (Divine Law) and intellect; because if everyone acts according to his own ideas, as wherever the words of the Prophets agreed with his carnal desires, he would act according to them and if the words of the Prophets were not in accordance with his intentions and desires, he would not pay attention to them and so oppose him, surely such a person is not a follower of the Law of Religious, even though he seems to be a believer. In fact, he is really a hypocrite or ignorant of the truth of religion, which in both cases lacks faith.</p>			
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<p>* Corresponding Author: Email: Kh.ahmadi@modares.ac.ir ORCID: 0000-0002-7900-7103</p>	<table border="1"> <tr> <td data-bbox="115 1561 440 1652"> <p>NUMBER OF REFERENCES 47</p> </td> <td data-bbox="440 1561 815 1652"> <p>NUMBER OF AUTHORS 1</p> </td> <td data-bbox="815 1561 1190 1652"> <p>NATIONALITY OF AUTHOR (Iran)</p> </td> </tr> </table>	<p>NUMBER OF REFERENCES 47</p>	<p>NUMBER OF AUTHORS 1</p>	<p>NATIONALITY OF AUTHOR (Iran)</p>
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Introduction

A historical study reveals that the Shia and Sunni jurists believe that all verdicts are subject to divine benefits and deviations, and no doubt the human being's interest is in doing so. Human reasoning is as effective as it is in serving the Shariah, and it is certain that all sacred commandments are subject to benefits and deviations. Therefore, according to common sense of human, the man compelled to do divine tasks must act in accordance with all religious commandments and rituals and never have his preference over the precepts of the Shariah, since the limited wisdom of human is incapable of understanding all

advantages and disadvantages. (*Muzaffar, 1996. Vol. 1: 239*)

Therefore, it is not appropriate for believers to disobey the orders of the Prophets and to stand against their orders and act on their own opinion, because if anyone can act according to his taste and wherever the Prophet's words are in accordance with his spiritual and worldly desires, accept it and if the words of the Prophets are not in accordance with his desires, then he does not pay attention to it, and disagree on it, such a person does not follow the religious teachings, though he assumes himself a believer. In other words, such a person is hypocritical or ignorant of

the truth of religion, which is both out of the group of believers. The ignorant should be punished, and the hypocrisy of the hypocrites should be avoided, and if possible, he should be made known to the believers and informed.

On the other hand, the Almighty God has repeatedly stated in the Holy Quran that obedience to the Prophet is the same as obedience to God; including the following verse:

“He who obeys the Messenger, obeys Allah”.
(Quran, 4: 80)

As well as introducing the Prophet as the interpreter and saying:

“(We sent them) with Clear Signs and Scriptures; and We have sent down unto

thee (also) the Message; that thou mayest explain clearly to men what is sent for them”. (Quran, 16: 44)

It is clear from the word of God that the Prophet would not be able to say or make a mistake otherwise God would not oblige people to obey his speech and interpretation. That is why the Lord says:

“! or does he say (ought) of (his own) Desire. It is no less than Inspiration sent down to him”.
(Quran, 53: 3-4)

Therefore, all the words of the Prophet are revelation and he has never talked due to his emotions and passion. According to such verses, all the words of the Prophets,

throughout his noble life, have been revelations. This study seeks to express, study, and analyze the ideological and intellectual foundations of the people in obedience and Wilayat.

The most important questions of this research are:

1. What does obedience, information and guardianship mean?
2. What arguments have commentators put forward about the necessity of obedience and sanctity of opposition to the Prophets and the divine guardians?
3. Shiite and Sunni interpretations have stated the necessity of obedience and sanctity of opposition to the Prophets and the divine saints on what grounds?

Theoretical Foundations of Research

Obedience is derived from the root of «طوع» and «طاعة» means following upward orders with desire. (*Ibn Manzur, 1994, Vol. 1: 78*) Obedience and following also mean the same thing, but obedience is more used to obey the command of the emir. (*Raqib Isfahani, 2004, nndrr ddann*)

Sheikh *Tusi* states in expressing the meaning of obedience:

Obedience means subordination. The obedience of God and the Prophets is to obey their commandments and to abstain from their prohibitions. (Tusi, 2004, Vol. 3: 236)

Allamah Tabatabai also says:

Certainly the purpose of obeying God is nothing but the commandments which he has revealed to us through his Prophets. But the Prophets has two directions: One is to express a summary of the Word of God to Muslims by means of expressive revelation. Second is that the Prophets has absolute Wilayat to order the believers whatever is needed according to interests. (Tabatabai, 1996, Vol. 4: 388)

Allamah in this statement refers to a precise point and that God's commands are also taken into account as the Prophet's commands since they are revealed to

people through Prophets and they must be obeyed.

Also, «اتباع»): derived from the root «تبع», it means absolute obedience and indisputable pursuit of someone or something. (Farahidi, 2007, Vol. 1: 76; Raqib Isfahani, 2004)

The Almighty God says:

- *Whoso r follows My guidance, on them shall be no fear". (Quran, 2: 38)*

- *OO my poople! Obyy the ee ssengers.. (Quran, 36: 20)*

Allamah Tabatabai has said under the verse: "follow him that sso) ee ma be guided", (Quran, 7: 158)

The meaning of guidance is to find the ultimate bliss which is the same as paradise, not the way to

find the right path, because indisputable obedience and following to the commandments of the Prophet is the same guidance. (*Tabatabai, 1996, Vol. 8: 284*)

God in this verse said that the hope of entering the right path is subject to the indisputable obedience to the Prophet's commandments to make the people aware that if they acknowledge the prophets, but does not follow his orders, undoubtedly they go astray. (*Ibn Ajibah, 2005, Vol. 2: 271*)

“Wilayat” also means governing and charging the affairs of subordinates. (*Jawhari, 2016, Vol. 1: 201*) “Wali” and “Mall a” are used in this sense. God is said to be the “Wali” and guardian of the believers.

(*Raqib Isfahani, 2004: Undrr “Wali”*)

The following verses have this meaning:

- *Allah is the Protcctor of those hh o have faith”.*

(*Quran, 3: 68*)

- *“hhat is be . se Allah is the Protector of those wh bll iee”.* (*Quran, 47: 11*)

Allamah Tabatabai has interpreted the following verse and said: *YYour rreal) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers”;*

(*Quran, 5: 55*) The above verse expresses the absolute Wilayat of the Prophets just as the following verse: *“The Prophtts is ll osrr to the Believers than their own eeles”.* (*Quran, 33: 6*)

That is, the Wilayat of God and the Prophets are the same; the Wilayat of God is unconditionally the Wilayat of the Prophets.

Obviously the Wilayat of God is of two types:

1. Wilayat Takwini; through which the world system is governed.
2. Wilayat Tashri'i; through which God establishes the Shar'i verdicts.

God has given the Wilayat Tashri'i to the Prophets and the meaning of Nubuwwat and Risalat is nothing else. In spite of the Wilayat Tashri'i of the Prophets, all the orders of the Prophets are obligatory on all Muslims. Therefore, the Prophets also has a Wilayat Takwini, and as the Wilayat belongs to God

above all, so it belongs to the Messenger of God. *(Tabatabai, 1996, Vol. 6: 16)*

They also state in interpreting the verse 6 of surah *Ahzab*: "According to this verse, the Wilayat of the Prophets is preceded to all the interests of the believers. So all his commands are exalted above all". *(Ibid, Vol. 16: 27)*

Due to the fact that the prophets were sent by God and are the messengers of God and they contain the divine message to guide the people of the society to the right path and happiness, opposing them means opposing the divine command and rebellion and rebellion against God Almighty. Therefore, all divine religions have repeatedly emphasized

on obeying the commands of divine prophets and have encouraged people to do so.

On the other hand, God Almighty has sent divine prophets to bring human beings to a good and pure life, and he has assigned all his prophets to send divine messages in order to ensure this happiness. This good life includes a healthy life for humans in this world and happiness in the hereafter. Therefore, it is necessary for humans to follow the prophets and be diligent in achieving this good life and obey them.

Research Background

Numerous writings have been done about the guardianship of the prophets and divine saints, of which the following may mostly be notable:

- *Helmzadeh (1996)*; It describes the duties of the Prophets during his mission.

- *Mirkhani (2006)*; It deals with the reasons for the necessity of Imamate from the perspective of Jaf'ari jurisprudence.

- *Vaqefzadeh (2010)*; It discusses the concept of guardianship in terms of the extent of God to the prophets and divine saints.

- *Zamani Gheshlaghi (2013)*; It covers the guardianship of the Infallible Imams in the field of legislation and human societies.

- *Motahhari (2013)*; It examines the arguments of revelation and prophecy and the necessity of following the divine messengers.

As well as many other writings that could not be

mentioned here; however, none of them did review and examine the Quranic and traditional (hadith) arguments of the necessity of obeying and forbiddance of disobeying the Prophets and the divine saints from the point of view of Shiite and Sunni commentators.

The Proofs of Obligatory Obedience to the Prophets

1. Evidence of Quran and Ahadin

The Almighty Allah has declared the necessity of following the instructions of His Prophets in various interpretations in the Holy Quran and has established it as a doctrinal basis for Muslims.

The necessity of absolute obedience to all the commands of the Prophet is

sometimes raised with the word obedience and its derivatives. God has used this word more than forty times in connection with obedience to God and the Prophet, in some of which the direct obedience to the Prophets has been suggested, such as:

- *“He who obeys the Messenger, obeys Allah”.*

(Quran, 4: 80)

- *“We sent not a messenger, but to be obeyed”.* *(Quran, 4: 64)*

In many cases, the obedience to Prophets is mentioned alongside the obedience to Allah:

- *“Say: Obey Allah and His Messenger:: But if they turn back, Allah loveth not those who reject Faith”.* *(Quran, 3: 32)*

- *OO ee hho bllieve!
Obey Allah, and obey the
Messenger, and those
charged with authority
among you”. (Quran, 4: 59)*

Sometimes the necessity of obedience to the Prophets has been mentioned with the word «اتباع» and its derivatives, such as:

- *SSay [O, Msssnngr]:
If you truly Love Allah,
thnn foll. w me”. (Quran,
3: 59)*

- *“Those who follow the
messenger, the unlettered
Prophet”. (Quran, 7: 31)*

- *“Follow the~ sssnngr
so that you may be
Guided”. (Quran, 7: 158)*

In addition, God has sometimes referred to the Prophets as the absolute “Wali” (i.e. guardian) of the

Muslims, whose Wilayat is as the Wilayat of God. Obviously, when he has Wilayat to the lives and property of Muslims, all of his commands are first and foremost necessary. Like the verses:

- *“hhe Msssnngr is
closer to the believers
than their relatives and
more entitled to respect”.
(Quran, 33: 6)*

- *“Verily, yāur guardians
[after] Allah Are His
Messenger
[Muhammad] and the
believers”. (Quran, 5: 55)*

Sometimes God commanded all believers to obey all the sayings and deeds of the Prophets and to be sheer surrender against the Prophets and don't disagree him

otherwise they won't be believer:

- "oo, by your Craat r and Nurturer! They Will not be considered believers, unless They accept you as their judge in all that They dispute among themselves; and [Also] if they do not find in their souls Any resistance against what you Decide, and submit] themselves [with Total submission] to oour judgmmnt". (Quran, 4: 65)

- "When a matter has been resolved for a Believing man or woman by Allah and His Messenger, they are not supposed to prefer their own choice about that Decision and whoever disobeys Allah and His Messenger he

has surely Become involved in an evident astra)". (Quran, 33: 36)

In these verses, the Almighty God reminds the believers that none of the believers shouldn't disagree with the commandment of God and the apostle, and whoever rebels against the commandment of God and the apostle is surely misled. Sometimes God also declares the Prophet's commandments completely and unconditionally to be fulfilled, for example:

"So take what the Messenger gives you, and refrain from what he prohibits you". (Quran, 59: 7)

Almighty God has stated the philosophy of absolute obedience to the commands

of the Prophets many times in the Quran. The word of God is that whoever follows the Prophets will attain human perfection, for whatever the Prophets says expresses the will of God, and God will have just

mercy on mankind: (Ref: *Quran, 16: 64; Quran, 75: 19*)

- "oor doss he say (aught) of (his own) Desire, it is no less than Inspiration sent down to him""(Quran, 53: 3-4)

- AAnd We have snnt down unto thee (also) the Message; that thou mayest explain clearly to men what is snnt for them". (Quran, 16: 44)

Generally, these verses show that the revelation has two types: One is Verbal Revelation which is the

Quranic verses, and the other is the Expressive Revelation, through which God has given the knowledge of the truth of the Quran to the Prophets, to express God's purpose to the believers:

- oor Allah hath snnt down to thee the Book and wisdom and taught thee what thou knewest not (before): and great is the Grace of Allah unto th- """. (Quran, 4: 113)

- SSo sstablish rrgular prayer and give Zakat; and obey the Messenger. That ye may receive mrryy". (Quran, 24: 56)

Allamah Tabatabai then mentioned under this verse:

The beginning of this vrrse ordrrs to "şalat" and zz aaat" and refers

to the obedience of God and then mentions the unconditional obedience of the Holy Prophets and stated at the end of the verse: "That ye may receive mrryy", that refers to the expediency of obeying God and the Prophet. And in general, divine grace is granted to a Muslim man when obeying God and the Prophet, otherwise he will receive God's rr ath. (Tabatabai, 2004, Vol. 15: 157)

Tabari said in the commentary of the above verse:

And obey the Messenger of Allah" moot d oauu whatever the Prophets of God says, and stop doing whatsoever he may prohibit. (Tabari, 1991, Vol. 18: 123)

Also in the verse: "So take what the Messenger gives you, and refrain from what he prohibits oou", (*Quran, 59: 7*) this verse talks generally and is not revealed for a specific case. All the benefits are handed over to the Prophets, so all must follow his commandments, and stand before his prohibitions. (*Tabarsi, 2000, Vol. 4: 123*)

So all the Prophet's commandments are unconditionally obliged to be obeyed. At the end of the verse, God threatened those who opposed the Prophet's commandments with severe retribution: And fear Allah, and know that Allah is strict in punishment". (*Tabatabai, 1996, Vol. 19: 204*)

Suūūīī, in interpreting the above verse, said: In this verse, God introduces commanding and forbidding by the Prophets the same as commanding and forbidding by God; that is to say, all the commandments and prohibitions of the Prophets are God's commandments and prohibitions, against which everybody must be completely submissive. It is not good for a believer to act in accordance with his own thought and opinion against the commandments of God and the Apostle, since it will lead to severe rebellion. (Suyuti, 1983, Vol. 6: 194)

Allamah Tabatabai interprets the this verse as: *He who obeys the Messenger, obeys Allah;*; (Quran, 4: 80) The obligation of the Prophet's

obedience is the same as the obligation of the obedience of God, and it is the same as His word. (Tabatabai, 1996, Vol. 5: 9)

Therefore, the opposition to the Prophets is also the opposition to God, which is disbelief and hypocrisy. In verse: *... by your Creator and Nurturer! They Will not be considered believers, unless They accept you as their judge in all that They dispute among themselves; and [Also] if they do not find in their souls Any resistance against what you [Decide, and submit] themselves [with Total submission] to your judgement*"; (Quran, 4: 65) If a Muslim disagree with the Prophet and precedes his own thinking to the Holy Prophet, he is

infidel. (*Tabatabai, 1996, Vol. 4: 406*)

In the commentary of the above verse, Tabari also states: What the Prophets issues an order, it is the same right and no one is allowed to oppose it. (*Tabari, 1991, Vol. 5: 100*)

The word obedience and worship is used a lot in the “Old Testament” and in many verses it is ordered to worship God and forbid obedience and worship of others. The second commandment of the ten commandments is the invitation to worship God and the prohibition of obeying and worshipping other than God: (*Ref: Glenn and Merton, 2000*)

There shall be no other gods before me... bow down

to them and worship them. (Book of Deuteronomy, 5: 7-9)

According to the interpretations of the Bible, the word worship in the “Old Testament” means serving and obeying God. And keeping God's commandments is considered a proof of obedience and God's love: (*Ref: Glenn and Merton, 2000*)

Fear Jehovah your God and worship him and swear by his name. (Book of Deuteronomy, 6: 13)

If a person has to swear to something for some reason, he swears to that thing if he commits to some things or does some things that are asked of him. Therefore, he does not swear in the name

of any deity, but he swears in the name of his god and in return, commits to complying and doing certain things. So, if a person possesses all the good things, is afraid of committing sin and is always engaged in worshiping and serving his creator, he can swear by the name of his creator. In this case, a person will be careful not to do anything secretly and carelessly. In this way, man has truly served and obeyed God. (*Bachya Ben Asher, 2003, Vol. 7: 2434*)

2. Evidence of Hadiths

Many hadiths have been compiled through Shia and Sunni as well as verses of the Quran regarding the necessity of obeying all the commands of the Holy Prophets. In addition to the

necessity of obeying the Prophets, the Shiites have also recommended the obedience of the infallible Imams, and in the Major Occultation (i.e. the big absence), the obedience to the “Wali Faqih” (Islamic Jurist) was also obligatory.

Imam Ali has repeatedly pointed out the necessity of obeying the Prophet, saying:

“The confidant of Muhammad know that I have never, in my life, ever opposed the orders of God and his Prophet”.

(*Nahj al-Balagha, Sermon. 197*)

Although Imam Ali has not recognized the previous caliphs legitimate, has documented his silence at the behest of the Prophet and said:

“I neer ooncaaldd a word and never lied. I swear to God that I was made aware of this place and this day - through the Prophet”. (Nahj al-Balagha, Sermon. 16)

Imam Sadiq says:

“If the people oorship God and testify to the Prophet oneness, then they protest to one of His deeds in appearance or inwardness, they are hypocrite”. (Saffar, 2007: 677; Bahrani, 2007, Vol. 2: 119)

Also had a very long tradition on the necessity of obedience to the Prophet and say:

“God only accepts the worship of those servants who know the Messenger of the commandments of

God and obey him unconditionally”. (Ibid: 689)

Imam Sadiq said in the “Maqbulah” of 'Umar ibn Hanzalah:

“Look at the one who quotes our narration, pays attention to our Halal and Haram and knows our commandments, you must agree with his command and obey him. If he issues an order the same as ours and you dontt accppt it, surllly you have disregarded the order of God, and our word has been rejected and anyone who rejects our word has rejected the word of God and such a person is an infidll and an idolater”. (Najafi, 1989, Vol. 21: 395)

Imam Mahdi also states:
“In the een.s and matters of your life, refer to the narrators of our tradition that they are the authority of me and I am the authority of God”. (Najafi, 1989, Vol. 21: 395)

Therefore, opposing the Prophets and disobeying their commands will lead to disbelief and hypocrisy, since the Prophets is the principle.

Imam Sadiq said:
“If anyone worships God all the nights and fasts all days and spends all his money on the way of God and goes on pilgrimage every year; but he does not know Wali of God to perform his deeds according to his instructions, God

guarantees no reward for him, and such a person is not considered one of the believers”. (Bahrani, 2007, Vol. 2: 133)

This hadith expresses the necessity of obedience to the “Wali”, which first includes the Prophets, the infallible Imams and finally the jurisprudents.

Sunnis have also quoted many hadiths about the need to obey the instructions of the Prophets. Suyuti states under the verse 80 of Surah Al-Nisa (*Quran*): “Obedience to me is as obligatory as obedience to God”. (Ref: Suyuti, 1983, Vol. 2: 185)

Nasa'i says:
everyone who obeyed me, has obeyed God and everyone who rebelled against me, has rebelled

against God. (Nasa'i, 2013: 666)

Muslem stated in his book "Sahih":

When I command you something in your religion, you must take it. (Ref: Ibn Hajjaj Naysaburi, 2014: 894-896)

Again he quoted another hadith from Abu Hurairah that the Prophet said:

whatever I detain you stop doing it and whatever I command you, do it without any question, since there were many nations before you, who were destroyed due to their many questions. (Ibid: 894)

The Proofs of the Prohibited Opposition to the Prophets

1. Evidence of Quran and Ahadin

The Almighty God has repeatedly forbidden the Muslims in the Holy Quran from opposing the Prophet's commandments, and has called the ideological basis of persecution as a severe punishment. Sometimes the harassment of the Prophet is directly mentioned in the Quran and is prohibited: (Ref: Quran, 33: 53)

"But those who molsst the Messenger will have a grievous chastisement". (Quran, 9: 61)

Sometimes the Almighty God considers the Prophet's harassment as His own harassment:

“Those who annoy Allah and His Messenger - Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment”. (Quran, 33: 57)

He has also stated the prohibition of opposing the Prophets with different phrases. Sometimes the word “disagreement” has been interpreted it:

“Then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous chastisement be inflicted on them”. (Quran, 24: 63)

Sometimes it also comes with the word “Shiqaq”, which means militancy: (Ref: Quran, 59: 4)

“If any contend against Allah and His Messenger, Allah is strict in punishment”. (Quran, 8: 13)

Sometimes it has come with the word “Muhaddih”, that is to say, a stubborn opposition, as if one prevented working with an iron wand: (Ref: Quran, 58: 5&20)

“Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell? Wherein they shall dwell.” (Quran, 9: 63)

Sometimes God threatens those opposing the Prophets to destroy their deeds:

“Those who disbelieve hinder (men) from the Path of Allah, and resist the Messenger, after Guidance

has been clearly shown to them, will not harm Allah in the least, but He will make their deeds of no effect". (Quran, 47: 32)

"Habt" from "Al-Habt" means bursting the belly due to bloating caused by overeating that is the irony of the destruction of deeds. (Raqib Isfahani, 2004: on the following; HHabt")

Sometimes it has come with the word "revolt": (Ref: Quran, 26: 216; Quran, 72: 23)

"But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment". (Quran, 4: 14)

Sometimes, God has called the friendship with the enemies of the Prophets as the harassment of the Prophets:

"Thou ii lt not find any people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger". (Quran, 58: 22)

Sometimes God has forbidden whispering since it hurts the Prophets:

"Ssst thou not those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger". (Quran, 58: 8)

Sometimes God has called speaking aloud in the presence of the Prophets as bothering him and has put the punishment of all acts as its punishment:

“O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not”. (Quran, 49: 2)

The almighty God has called the opponents of the Prophets as the infidels in some verses:

“That ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is

a grievous Chastisement”.
(Quran, 58: 4)

And says they should fear from the painful punishment of God: (Ref: Quran, 8: 13; Quran, 59: 4)

“Or a grievous chastisement be inflicted on them”. (Quran, 24: 63)

And those who bother the Prophets deserve the painful punishment:

- *“But those who molest the Messenger will have a grievous chastisement”.*
(Quran, 9: 61)

- *“those who annoy Allah and His Messenger-Allah has cursed them in this world and in the Hereafter”.* (Quran, 33: 57)

And the rebels against the Prophets are considered the people of the hell: (*Ref: Quran, 58: 8*)

“For any that disobey Allah and His Messenger, for them is Hell: they shall dwell therein forever”.
(*Quran, 72: 23*)

Or He says about those who oppose the Prophets:

“But He will make thii r deeds of no effett.”
(*Quran, 47: 32*)

Therefore, the rebels to the commandments of God and the Apostle are called the astray.

In the address to Prophet Moses in the “Book of Deuteronomy” from the “Old Testament”, it is stated: (*Ref: Glenn and Merton, 2000*)

I will send a prophet for them from among their brothers like you, and I will put my words in his mouth, and whatever I command him, he will speak to them, and whoever speaks my words in my name, If he does not hear, I will demand from him. (*Book of Deuteronomy, 18: 18-19*)

Accordingly and in accordance with the teachings of the “New Testament”, Christians consider Jesus Christ, as an example of this good news; (*Acts of the Apostles, 22: 3*) but there are evidences in the phrases of this word that show that these phrases refer to the Prophet of Islam. One of them is “from among his

brothers”. (Ref: Glenn and Merton, 2000)

2. Evidence of Historical

The prohibition of opposing some people with the Prophets has been done in two stages by the Quran and the traditions:

2-1. Opposition and Offending the Prophet before his Death

God has stated the culmination of this subject in the verse:

O Oe who beli!!!! ! aise not your voices above the voice of the Prophets, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not”. (Quran, 49: 2)

And He has also mentioned about the destruction of deeds:

“They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): Vain will be their works, nor shall We, on the Day of Judgment, give them any weight”. (Quran, 18: 105)

And has introduced those opposing Allah and his messenger as a hatred infidel and says:

“Sa:: O Oey Allah and His Msssngrr:: But if they turn back, Allah loveth not those who reject Faith”. (Quran, 3: 32)

In this verse, God with exact words has stated precisely that those opposing the Prophet's injunctions

are infidels, because the phrase “does not love the unbelievers” means “He hates infidels”, in which the affirmative meaning has been negated.

Obviously, such interpretation is much more straightforward, for if one were to say: “Hates infidels”, one might think that the Prophet opponents, although on one hand are suffering from the wrath of God, but on the other hand they might be popular. When he rejected the principle of 'hub i.e. love, there is no more such illusion. (Tabari, 1991, Vol. 2: 734)

Bukhari says of these verses:

These verses were revealed about the first and second caliphs. Because they were impolite and

raised their voices in the presence of the Prophet, their deeds are destroyed. (Bukhari, 1980, Vol. 6: 47)

The important point here is that after the destruction of act, the repentance is not accepted. The Holy Quran says:

- *“hose who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief, Allah will not forgive them nor guide them on the Way”. (Quran, 4: 137)*

- *“But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, never will their repentance be accepted; for they are those who*

have (of set purpose) gone astra””. (Quran, 3: 90)

Among the companions' opposition to the Prophet throughout his life, and even after his death, and despite the emphasis of the verses of the Quran, he opposed the boycott of drinking wine. Ibn Hajar Asqalani writes in his book:

Abu-Talha Zayd ibn Sahl had organized a friendly assembly at his house and invited ten people to that party, all of whom were drinking wine.¹ (Asqalani, 2003, Vol. 10: 4)

1. These include: Abu-‘Ubadah Jarah, Abu-Talha, Zaid ibn Sahl, Suheil ibn Beizah, Abi ibn Kaaba, Abu-Dejana, Abu-Yubi Ansari, Mu'az ibn Jebel, Anas ibn Malik and first and second caliphs. (Ref: *Ibn Sa'd, 1989, Vol. 3: 270; Ibn Asakir, 1995,*

Bukhari, in opposition to the Second Caliph, said:

When Abdullah Abi ibn Salul died, his son begged the Prophet to pray on the body of his father. The Prophet accepted and when he stood up for prayer, the second caliph grabbed the Prophet cloak and said, Why do you pray for him while God forbids you to do so? The Prophet became angry and said: GGod has ltt me choose this”. (Bukhari, 1980, Vol. 5: 248; Al-Nuhhas, 1987: 521; Isfahani, 1984, Vol. 1: 43)

Or in the story of asking the pen and paper by Prophet in the last days of

Vol. 44: 430; Ibn Abi-Shibah, 1988, Vol. 5: 488; Ibn Abd al-Barr, 1991, Vol. 3: 1154)

his noble life, in which some of the Companions, including the first caliph and the second caliph certainly as their head, strongly opposing the Prophet and accusing him of delusions. This story has been narrated by all the great Shiite scholars and famous Sunnite scholars. (Ref: Tabari, 2008, Vol. 3: 123) For example, Bukhari states in this regard:

When pain was severe for the Prophet, he told: "Giee me a book so I write something for you as such you would not be astray at all". Oma said: Indeed the Prophet has severe pain and we have the Book of Allah which is enough for us. Then, they disagreed and debated much. He said: "Stand up

and go". (Bukhari, 1980, Vol. 1: 54&114)

Muslim also states in his book "Sahih" this story with a slight change: A group of Companions opposed the request of the Prophet and said, What is he doing? Does she say delirium? The Prophet then said: "Leave me alone and go". (Ibn Hajjaj Naysaburi, 2014, Vol. 2: 771-772)

All Shiite scholars have also narrated this story. For example, Allamah Majlisi has said:

hhe Prophet said: BBring a pen and something to write so that you will not be misled". The companions made a noise and said: The Prophet of Allah says delusions! Surprisingly, it is Sunni scholars who

accepted this great insult to the Prophet again and accepted those people as caliphs and religious leaders. (Majlisi, 2008, Vol. 22: 487)

Also, Ibn Abi al-Hadid Mu'tazili believes:

Ibn Abbas says: In a trip, I was traveling with the second caliph during his caliphate. He said to me: Does your cousin, Ali, still have a grudge against me because of the story of Saqifah? I said: yes. He believes that the Prophet had chosen him to be a caliph. The caliph said: Prophet asked for his pen and paper to write such a will, but the will of God was not, and the will of God was fulfilled,

not the will of the Prophet. I stopped writing of the Prophet. (Ibn Abi al-Hadid, 1958, Vol. 12: 78)

Ibn Abi al-Hadid has confessed to several things in this story: One is that the second caliph made a distinction between the will of God and the will of Prophet. Another was that he prevented the will of the Prophet for writing, and that the second caliph considered himself to be more aware than the Prophet, and that what he said in this story was an expression of disbelief and hypocrisy, because, according to many Quranic verses, opposition to the Prophet is the same as opposing God, and the difference between God and the Prophet, according to the

approach of the Holy Quran, is a true blasphemy about which God has said in this verse:

“They are in truth unbelievers; and We have prepared for unbelievers a humiliating punishment”.
(*Quran, 4: 151*)

According to Ibn Abi al-Hadid, there is no doubt in the disbelief of some of companions. (*Bahrani, 2008, Vol. 2: 304*)

2-2. Disagreement with the Prophet After his Death

This case is divided into two parts:

➤ **Explicit Opposition to the Prophet Definitive Tradition**

For example, the first caliph, burned the five hundred hadiths he had collected from the Prophet, and stated in his

lectures that you should not narrate anything from the Prophet. The Quran is among us, call its Halal as Halal, and call its Haram as Haram.

He also opposed the different traditions of the Prophet; Including: Opposing Osama's command of the Revolutionary Guards, opposing the Prophet tradition of fighting Muslims who have not paid Zakat and killing them, opposing divine verdicts; such as Kalalah, not sacrificing for Hajj in the Quran, and ruling according to his own opinion, Ignoring the Prophet tradition in about those whose tiding their hearts together and, according to Umar, refusing to give their share, ignoring the Prophet tradition in the caliphate in the succession of

Ali and without consulting with Muslims, called Umar as his succession, he ignored the Prophet tradition with regard to his daughter, Zahra, and made her angry and bothered her. (*Suyuti, 2005, Vol. 3: 45; Bayhaqi, 2003, Vol. 9: 265*)

The second caliph, also sought to collect and burn all narratives of the Prophet, and prevented the people from narrating the traditions of the Prophet. Some of the oppositions of the second caliph against the tradition of the Prophet are:

Opposition to the dispatch of Osama's corps, opposition to the share of those whose tiding their hearts together, opposition to the Hajj Mut'ah and Women Mut'ah, opposition to three divorces in one

session, opposition to the Prophet during the conquest of Mecca about the replacement of the position of Ibrahim which was replaced by the ignorant Arabs, disagreement with the Quran and Sunnah in Tayammum, and issuing the order of non-necessity of prayer in such circumstances, disagreement with the Quran and Sunnah for not spying in the issues of Muslims and considering it as a heretics, removing part of the Adhan and adding another part, opposing the Quran and Sunnah in performing the Hadd on Khalid ibn Walid, the spread of the congregational nafl prayer, creating a Class system in the society by preventing the

government from granting from Bayt al-mal in particular cases, eliminating the consumption of khums for dhawi al-Qurba, establishing an assembly council in Saqifah Bani-Sa'ida, etc. (*Suyuti, 2005, Vol. 3: 74*)

The third caliph, came to caliphate with the plan of Umar and Ibn Auf. He adhered to the tradition of the two previous caliphs. Some of his objections to the Sunnah of the Prophet include: Delivering authority and office to his relatives, offering almighty money from Bayt al-mal to the leaders of the Bani-'Umayyah, praying completely as four rak'ah in traveling, preventing people to say labbayk during Hajj. (*Bayhaqi, 2003, Vol. 9: 301*)

➤ **Annoying the Prophet with Injustice to His Own Prophet**

Some companions like Ali, Abu Dharr, , etc. never in any way bothered the Prophet and disobeyed him. Ali has repeatedly spoken on this issue. For example: *vrroone nnooss that I have never opposed God and the Prophet in any way*". Then, at the end of the sermon, he states:

Some of the companions of the Prophet after the story of Saqifah, caused the martyrdom of Fatimah, Ali, Hassan and Hussein.

Imam Ali on the innocence of Fatima during her burial says:

*"O Prophtt of God!
Your daughter will tell
you about the involvement
of your companion in*

breaking her bones! Insist and ask her about the matter". (Nahj al-Balagha, Sermon. 202)

Allamah Majlisi says: When Fatimah was suffering from severity of fractured bones in the bed, the first and second caliphs visited her. Fatima turned her back to them and said: Did you hear this hadith from the Prophet that said: "Fatima is a part of me. So if anyone annoys her it is as though annoys me." They said yes. Then Fatima raised her hands to the sky and said: "God, witness that they hurt me. I will complain about them before you and your Prophet". Then she said: "I am not pleased with you and I do not forgive you until visit the Prophet and

informing him of your wrongdoings so that he may judge between us". (*Majlisi, 2008: Vol. 43: 117*)

This story is also quoted from Salman Farsi: I asked Salman: Did they enter Fatima's house without permission? He said: Yes! Swear by God they rushed so that Fatima's scarf fell and she shouted, "O, my father". At that time, Qunfudh severely hurt Fatima. Fatima took refuge in the door of the house where the cursed Qunfudh broke her abdominal bones between the door and wall and she had an abortion, and then she fell in the bed and was martyred. (*Salim ibn Qays, 2007, Vol. 2: 588*)

Some Sunni scholars have also told this story. As Fatima's

illness became more severe, a number of Muhajir and Ansar women came to visit her, says Hakim Naysaburi. When they asked Fatima how she is, she said:

âSwear by God I hate your world, I am annoyed with your men, their faces be ugly, their noses to the ground and their hands and feet be cut off, and God's severe retribution to this oppressive people”
(Hakim Naysaburi, 2012: 112)

Imam Dinawari also quotes the visit of first and second caliphs with Fatima exactly as Allamah Majlisi and says: Fatima said to them:

“I aall God and all of His angels to witness that you have hurt me very much and you made me angry. I curse you all

the time for my life to meet the Apostle of God and to oompla.n to him”.
(Dinawari, 1990, Vol. 1: 31)

Dinawari has also narrated the story of Saqifah and the insult to Imam Ali, saying: When they took Ali with insult and oppression to the first caliph, to give him allegiance, Ali said: If I do not make allegiance? They said, Then we'll cut your neck. At that time, the first caliph who saw the extremism of second caliph, said, I will not force him into allegiance until Fatima is alive. (Ibid)

It is noteworthy that the Prophet repeatedly condemned the oppression and harassment to the Ahl al-Bayt, especially his daughter, Fatima, and his cousin Ali.

Therefore, all the effects of the oppression to the Prophet are also the same for Fatima and Ali. (Ref: *Erbeli, 1970, Vol. 1: 467*)

In another hadith, the Prophet took the hair of Ali... This hadith is the same as the previous hadith, except that the Prophet has mentioned the bothering to Ali. (Ref: *Bahrani, 2008, Vol. 4: 493*)

Another hadith quoted from Imam Askari that one day someone named Burayda abused the Prophet and made the Prophet very angry. Then he said: Why you, o Buraydah, annoyed the Messenger of Allah. Did not you hear the Allah's saying: (Ref: *Sadug, 1992: 494*)

“Those who annoy Allah and His Messenger- Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating eeeeeeee eee. (Quran, 33: 57)

Hakim Naysaburi says: The Prophet has said repeatedly: fighting against Ahl al-Bayt is fighting against me. The Prophet said to Ali, Fatima, Hassan and Hussein:

“I am at peace with those who make peace with you and I am at war with those who make war with you”. (Hakim Naysaburi, 2012: 86)

The Holy Prophet said:
- *“Surrely Allah becomes angry for the anger of Fatimah and becomes*

sat.sfi d for her sa'isfaction".

(Hakim Naysaburi, 2012: 36)

- FFati_ is a branhh of the tree of my existence and she is a part of me. He who offends him is Offnnds m"". (Ibid: 64)

Tirmidhi has also repeatedly quoted such narratives including:

- OO Ali, only a believrr loves you and only a "pporrite aates oou..

- AAli is from me and I am from Ali, and none should represent me ex.. pt mssllf or Ali".

(Tirmidhi, 2007, Vol. 5: 643&699)

Muslim has also quoted such narratives from Prophet about Ahl al-Bayt. (Ref: *Ibn Hajjaj Naysaburi, 2014: 928)*

Conclusion

Governance and Wilayat belongs to the Almighty God, and any kind of governance and Wilayat on His behalf is a definite and valid authority. According to the verses and hadiths and ahadin, the complete obedience to the Prophets and their righteous successors is a Shar'i and rational issue. Some of the most important findings of the present study are:

- From the viewpoint of the verses and narrations and ahadin, the necessity of obeying all the commands of the Prophets and their successors is an ideological and intellectual basis for the people, which is certain

and obligatory issue, and there is no doubt about it.

- From the viewpoint of the Quran and the traditions and ahadin, the boycott of the opposition and harassment to the Prophets is the definitive ideological basis for the people and cannot be denied; and the dissidents and harassers of the Prophets will, in the words of the Holy Quran, be a clear example of infidels and hypocrites. And they include such attributes as the infidels, the hatred, and those suffering from the wrath and curse of God in the world and the hereafter, the destruction of all their deeds, the severe

eternal torment of God, and so on.

- The tortures that have been promised to those opposing the Prophets are applicable not only to the people of the time of the their who committed such disagreement and harassment; but, with regard to the law of Jerry and conformity in the verses and narrations, it is also applicable for the opposed ones to the Prophet and the opponents of Ahl al-Bayt and even the Wali Faqih (according to the Shiites) until the resurrection.

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I present my learnings to: Dear Sir and Syed, Prophet Muhammad Mustafa and also my dear father and mother; Those whose heavenly seal soothes earthly pains, that this will be nothing but a Chinese cluster from the green field of divine knowledge.

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