KNOWING IMAM: THE ONLY WAY TO SERVE GOD

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Abstract: *God has shown the way of His service to humans. The way of serving God, if it is supposed to be accepted by His holy essence, must be presented from His Own Side. We can rationally understand that we should serve God, our Lord, but the same reason dictates that we should take it from God Himself; Especially since we know that God has not left us on our own to worship Him however we want, but He has sent messengers on His behalf to teach us the ritual of His worship, and by this means He has completed His proof for us. Therefore, we cannot worship Him however we want.*

Key words: religion, knowing Imam, serving God

Basically, the philosophy of prophethood and imamate is that man learns the way of serving God correctly and does not walk on this path by his own judgment, and the human intellect considers the sending of messengers and prophets as acceptable and praiseworthy. Therefore, when he comes across the prophets and saints and their divine religion that they brought from God, he takes it as his pride and tries to adapt himself to it. When a heretic asks Imam Sadiq about the philosophy

of the existence of divine prophets and messengers, he says:

إِنَّا لَمَّا انْبتنا أَنَّ لَنا خالِقاً صانعاً مُتَعالِياً عَنا وَعَنْ جَمِيع مَا خَلَقَ، وَكَانَ ذَلِكَ الصَّانِعُ حَكِيماً مُتعالِياً لَمْ يَجُزْ أَنْ يُشاهِدَهُ خَلْقَهُ وَ لا يُلامِسُوهُ فَيُبَاشِرَهُمْ وَ يُباشِرُوهُ وَ يُحَاجَهُمْ وَ يُحَاجُوهُ، ثَبَتَ أَنَّ لَهُ سُفَرَاءَ فِي خَلْقِهِ يُعَبِّرُونَ عَنْهُ إِلَى خَلْقِهِ وَ عِبَادِهِ وَ يَدُلُّونَهُمْ عَلَىٰ مَصَالِحِهِمْ وَ مَنَافِعِهِمْ وَ مَا بِهِ يَقَاؤُهُمْ وَ فِي تَرْكِهِ فَنَاؤُهُمْ .

فَثَبَتَ الْآمِرُونَ وَ النَّاهُونَ عَنِ الْحَكِيمِ الْعَلِيمِ فِي خَلْقِهِ وَ المُعَبِّرُونَ عَنْهُ جَلَّ وَ عَزَّ وَ هُمُ الْأَنْبياءُ وَصَفْوَتُهُ مِنْ خَلْقِهِ؛ حَكَمَاءَ مُؤَدَّبِينَ بِالْحِكْمَةِ، مُبْعُوثِينَ بِهَا غَيْرَ مُشَارِكِينَ لِلنَّاسِ عَلَى مُشَارَكَتِهِمْ لَهُمْ فِي الْخَلْقِ وَ التَّرْكِيبِ فِي شَيْءٍ مِنْ أَحْوَالِهِمْ، مُؤَيَّد ينَ مِنْ عِنْدِ الْحَكِيمِ الْعَلِيمِ بِالْحِكْمَةِ.[1]

When the existence of God, the Creator, Who is superior to us and all His Creatures, not similar to any of the creatures, and is Wise and High-ranking, so that His creatures do not see Him and do not contact Him directly is proved, the need for ambassadors among God's creations is proven to speak on His behalf for His creatures and servants and to inform them of their advantages and disadvantages, make them aware of the causes of their happiness and misery.

Therefore, the existence of those who command and prohibit on be half of the All-Wise God among His people and the spokesmen from His side is proven. These are the prophets and the chosen ones of God from among the creatures who have been educated and sent. Even though they are similar to the rest of the people in the shape and composition of their creation, they are different from others, and they are proof of divine wisdom of God, the All-Wise and All-Knowing.

If God wanted, He could communicate with all His creatures without intermediaries. It was not and is not more difficult for Him than to establish direct contact with certain people and speak to others through them. But in practice, He has not done so and we see that people do not have a direct relationship with God. Of course, everyone can talk to God and pray to Him, and He also hears everyone's words, and there is no need

for an intermediary here;But for people to be aware of God's will and His pleasure and displeasure, this is not something that is done for them without an intermediary.[2]

And the requirement for Him to be far from the attributes of the creatures is people cannot establish a direct relationship with God Almighty; such a relationship cannot be established by man with God, and it is only God Almighty who establishes this kind of relationship with whomever He wants, and if necessary, calls him His "ambassador" and "passage" from His side among the people. Therefore, the way of such communication is closed from our side with Almighty God. It is God who establishes such a relationship with whomever He wants and places signs for this relationship so that everyone can recognize with whom God has established such a relationship. These signs are the same miracles that appear at the hands of prophets and imams. And the requirement of having such a position from God is that the chosen person is approved by the Creator and does not deviate from the path of God. Because the dignity of being an ambassador and a messenger of God requires that His actions and words be evidence for others, and if people speculate the possibility of his making mistakes , they will no longer trust any words that he says on behalf of God. And this causes a violation of the divine purpose of sending messengers and sending prophets. Therefore, having divine knowledge and wisdom in which there is no error, as well as possessing perfect infallibility, which means divine preservation and protection, are requirements for having the title of "ambassador" and "passage" from God.

Divine guides are created and introduced by God Himself.

The characteristics that were mentioned for the chosen ones of God are not things that anyone can create in

themselves or others by their own will, or even know those who have such characteristics with their own reason. Therefore, this work is done by God, God bestows these qualities on whoever He wants, and the introduction of these people is done by God.

For example, recognizing the characteristic of infallibility is beyond the scope of a wise person. At most, we can distinguish in a very limited area that the prophets themselves have taught us whether that prophet or imam acts according to it or not. But this is not infallibility. Infallibility means God's preservation and protection wherever there is a possibility of error and slip, and this is not an obvious and visible thing that can be recognized by sense and reason. Therefore, the way to ensure this feature in the divine chosen ones is on God Himself to put signs in them to distinguish these people; Like a miracle, which is an extraordinary act that shows divine (not human) power in God's chosen one; A power that is impossible to acquire with human powers. And after the prophethood of a messenger has been proven for man, God's guardians are introduced by God Himself, and in the position of recognition, we should not find things that are incompatible with the dignity of embassy and conveyance from God; If that were the case, it would be clear that that person is a false claimant to the position of God. For example, God's chosen ones should be the most God-knowing people, and their words and actions will make people more familiar with the monotheism of God, and if they are ignorant of God and His commandments, and they themselves need to learn from others, no one can trust their words. This is where the wise words of Imam Sadiq become clear to us:

اللهم عَرَّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنى نَفْسَكَ، لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ، فَإِنَّكَ إِنْ لَمْ تُعرِّفْني رَسُولَكَ ، لَمْ أَعْرِفْ حُجَّتَكَ. اللَّهم

عَرِّفْني حجتك. فَإِنَّكَ إِنْ لَمْ تُعَرِّفْني حُجَّتَكَ، ضَلَلْتُ عَنْ ديني[3]

God, make yourself known to me, because if you don't make yourself known to me, I will not know Your prophet. O God, make me know your Messenger, because if you don't make me know Your Messenger, I won't know your proof. O God, let me know your proof, because if You don't show me Your proof, I will go astray from my religion.

This is a prayer that the Imam sincerely taught for the special time of the Imam Mahdi's hidden life, and its meaning is that the knowledge of divine prophets is achieved through the knowledge and introduction of God, and the knowledge of divine proof is also through the knowledge of the prophets, knowing God himself does not need any other mediation. He is known by Himself. But the Messenger of God is known by the mission he has on behalf of God. 'Ali (a.s.) says:

اعْرِفُوا اللَّهَ بِاللَّهِ، وَ الرَّسُولَ بِالرِّسَالَةِ[4].

Know God by himself and the Messenger by his mission

What is the mission of the Messenger? To make man more familiar with his innate God and to advance him on the path of deeper knowledge and servitude. Although man does not know God through prophets, but he knows Him by himself, but it is the prophets who protect man in the way of the knowledge of God, and their words and actions and their whole being is a call to monotheism and God's service, and this is the best way to know the true prophets and distinguish them from the false claimants of embassy and prophecy. Therefore, the biggest and most important document of the Prophet's truthfulness, which is the witness of his truthfulness, is the Holy Essence of God, who said:

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللهُ شَهِيدٌ بَينِي وَبَيْنَكُمْ . (An'am:19)

Say: 'What thing is greatest in testimony? ' Say: 'Allah is a witness between me and you.

This is because the words and commands of the Prophet of Islam move man forward in the knowledge of God, and the best way to understand the truthfulness of the Messenger is to see if his call is to the same innate God that he knows and his words are a reminder of the same famous innate One or not and all divine prophets have had the same mission to educate mankind in the way of knowledge and worship of God Almighty. So, in short, the principle of the Prophet's mission and prophecy is established by God and through His introduction, and then submitting to that messenger and moving in the path that he invites, practically makes a person more God-aware and a servant in the holy presence of God. Now that is the case, these people who want to be human trainers in the way of God's service must have benefited the most from the knowledge and worship of God Almighty and so to speak, be His pure servants so that God has elevated them to reach purity in worshiping God.

In the Holy Quran we read:

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ * إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ * وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ».

Also, remember Our worshipers Abraham, Isaac, and Jacob, those of might and vision. Indeed, We purified them with a most pure quality, the remembrance of the Everlasting Life. Indeed with Us they are among the chosen, the excellent. (Saad, 54-47)

The divine prophets have been kept pure by God Himself, and God protects them from slipping and sinning. As an example, we read in the story of Hazrat Yusuf:

وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بها لولا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ إِنَّهُ مِنْ عِبادِنَا الْمُخْلَصِينَ .

She desired him, had he not been shown the proof of his Lord he would have taken her. But We turned him away from evil and abomination, for he was one of Our sincere worshipers.(Yusuf: 24)

When God wants to protect someone from sinning, it is enough for Him to increase the knowledge of that person of Him so that he sees God as present and watching over his actions, and when this state of conscience increases in a person, he will no longer pursue sin. And the more that state manifests, the less the thought of sin comes to a person's mind and the more the memory of death, the less sins, and by this means God can protect His chosen servants from deviation and slip.

Therefore, If God's wills to purify a person, He does not need to deprive him of his free will, rather, God does something so that he does not become inclined to evil by his free will and choice. For example, Hazrat Yusuf, seeing the proof of his Lord, turned his face away from evil intent. It does not matter what this proof of God was. What is important is that God does not leave His chosen servants alone and keeps them on the path of His service. This purification by God has been done with such certainty and clarity that even Satan is disappointed of being able to influence them:

قالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ * إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ».

He (satan) said: 'I swear by Your Might, that I will seduce all of them. except those among them who are Your sincere worshipers.(Saad; 82-83)

It turns out that God has also introduced His purified servants to the devil and has revealed the feature of infallibility in them so that all creatures know them. They are different from others and God Himself is responsible for maintaining

them. God's Care is not only limited to protecting them from dangers, but in general, God has a special care in all stages of their education so that they are made the way He likes.

As an example, God revealed to the mother of Prophet Moses to put him in a coffin and throw it into the sea, then He carried it to Pharaoh, who was the enemy of God and Moses, and said:

الْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي.«

I lavished My Love on you, and to be formed in My Sight. (Taahaa: 39)

God placed the love of baby Moses in the hearts of others, including Pharaoh, so that everyone would love him and Moses would be brought up as God pleased. Therefore, the Almighty God puts the training of His chosen ones under the supervision of His special Mercy and special Care in order to make them aware of the divine mission and manifest His pure servitude in them. In the following verses, He says:

وَ اصْطَنَعْتُكَ لِنَفْسي

I have chosen you for Me.(Taahaa: 41)

It is a very beautiful interpretation by the Almighty God regarding one of His chosen ones, and God kept him in the path that He likes. In the same way, he was treated with special care of His Majesty and therefore these divine guides have been the best and purest servants of God.

God's service is possible only by surrendering to the divine chosen ones

After God introduces His chosen servants to the people, what is the responsibility of the people is to submit and accept them. Exactly the same duty that was on people to know God Himself, after that the same duty is on them to know the Messengers and the Divine proofs. Also, the

hadiths that came about the obligatory knowledge for humans are not specific to the knowledge of God.

For example, pay attention to this noble hadith from Imam Sadiq[5]:

لَيْسَ لِلَّهِ عَلَى خَلْقِهِ أَنْ يَعْرِفُوا وَ لِلْخَلْقِ عَلَى اللَّهِ أَن يُعَرِّفَهُمْ. وَلِلَّهِ عَلَى الْخَلْقِ إذا عَرَّفَهُمْ أَنْ يَقْبَلُوا!

As you can see, it is not clear to whom the word knowledge is referred to, and the hadith is not only limited to knowing God, but also includes knowledge about divine proofs, and as after God has introduced Himself to humans, it is the duty of the people to accept their chosen ones, and this acceptance, which is logically and morally obligatory, has been interpreted as the knowledge of the Prophet or Imam's knowledge (Ma'refat Imam), which is obligatory on the people. In a hadith from Imam Sadiq, it is said:

إِنَّ أَفْضَلَ الْفَرائِضِ وَأَوْجَبها عَلَى الْإِنْسانِ مَعْرِفَةُ الرَّبِّ وَالْإِقْرَارُ لَهُ بِالْعُبُودِيَّةِ .... وَ بَعْدَهُ مَعْرِفَةُ الرَّسُولِ وَالشَّهادَةُ لَهُ بِالنُّبُوَّةِ، وَ أَدْنَى مَعْرِفَةِ الرَّسُولِ الْإِقْرَارُ بِنُبُوَّتِهِ وَ أَنَّ ما آتَى بِهِ مِنْ كِتَابِ أَوْ أَمْرٍ أَوْ نَهْيِ فَذَلِكَ مِنَ اللهِ عَزَّ وَجَلَّ[6].

The most virtuous and necessary obligation for man is to know God and acknowledge His servitude. After knowing God, knowing the Prophet and testifying to his prophethood is obligatory, and the lowest level of knowing the Prophet is for a person to acknowledge and confess to his prophethood and that whatever he brought, including the divine book or commands and prohibitions from God Almighty. We see that knowledge is interpreted as confession, and this is the share of man and his voluntary action after the introduction of the Messenger by God Almighty. The knowledge of the Imam, who is the successor of the Prophet, is considered obligatory after the knowledge of the Messenger.

In short, the Almighty God has determined the path to His worship, and this path is in recognizing the chosen ones of God and submitting to the position that has

been given to them by God. No one's worship will be acceptable to God except in this way; Therefore, if someone thinks he is submitted to God and His Lordship, but he will deny or even doubt about accepting this way that God has set for His servant, he is not in fact a servant of God and he is following the whims and desires of himself.

If such a person really submits to God, what motive prevented him from accepting God's service?! The truth is that he has not really accepted God as his Lord and owner. The example that occurred during the creation of Hazrat Adam is a lesson for all those who think that they can serve God with their own will and discernment. Imam Sadiq says:

... قَالَ اللهُ تَبَارَكَ وَتَعَالَى لِلْمَلائِكَةِ: أَسْجُدُوا لِآدَمَ فَسَجَدُوا لَهُ، فَأَخْرَجَ إِبْلِيسُ ما كانَ فِي قَلْبِهِ مِنَ الْحَسَدِ فَأَبَى أَنْ يَسْجُدَ فَقالَ اللَّهُ عَزَّوَجَلَّ: «مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ؟ فَقَالَ: «أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ .فَاوَّلُ مَنْ قاسَ إبليس وَ اسْتَكْبَرَ وَ الإِسْتِكْبارُ هُوَ أَوَّلُ مَعْصِيَةٍ عُصِيَ اللهُ بِها. فَقَالَ ابْليش: يَا رَبِّ أَعْفِنِي مِنَ السُّجُودِ لِآدَمَ وَ أَنَا أَعْبُدُكَ عِبَادَةً لَمْ يَعْبُدْكَهَا مَلَكٌ مُقَرَّبٌ وَ لا نَبِيٌّ مُرْسَل فَقالَ اللهُ لا حاجةَ لِي إِلَى عِبَادَتِكَ إِنَّمَا أُرِيدُ أَنْ أَعْبَدَ مِنْ حَيْثُ أُرِيدُ لا مِنْ حَيْثُ تُرِيدُ. فَأبى أنْ يَسْجُدَ، فَقَالَ اللهُ تَبَارَكَ وَتَعَالَى: أَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ * وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ .

Almighty God told the angels to prostrate for Adam and they also prostrated. Then Iblis revealed the jealousy of his heart and refused to prostrate to Adam. God Almighty said: *He (Allah) asked: 'What prevented you to prostrate, when I commanded you? ' 'I am better than he, ' he replied. 'You created me of fire and You created him of clay*.(‘A’raaf: 12) so the first one started comparing was Iblis. And he was arrogant, and arrogance is the first sin committed against God. So Iblis said: My Lord, forgive me from prostrating to Adam. (Instead) I will worship you in a way that no close angel or sent prophet has ever worshiped you. God said: I do not need your worship. I want to be worshiped only in the way that I want, not in the way that you want. Even

Iblis did not prostrate under the load, so the Almighty God said: " *He said: Then get out of it, for surely you are driven away.* And lo! My curse is on thee till the Day of Judgment. (Saad: 77,78) »[7]

We see that the Satan did not deny the divinity of God and His Lordship, and when he called God, he said, " يَا رَبِّ ", but as he did not want to submit to God's caliph Adam, he became arrogant and followed a different path than what God had ordained. While the spirit and truth of God's service is to obey His command, and that action that is done with the intention of obeying His command and submitting to His will is worship. And if this is not the case, no matter how much the devil or man or any other servant tries and toils, his effort and toil is not worship of God, but rebellion against God Almighty. The path of God's service is determined by God Himself, and He has made the path exclusively in the submission and acceptance of the divine appointment of His chosen ones. If a person's faith is not limited to his tongue, and he believes in the great God with his heart, the requirement of heart faith is complete submission to the command of the Almighty God. Imam ‘Ali says:

إِنَّ الْإِيمَانَ قَدْيَكُونُ عَلَى وَجْهَيْنِ: ايمان بِالْقَلْبِ، وَ إِيمَانُ بِاللِّسَانِ، كَمَا كَانَ إِيمَانُ الْمُنافِقِينَ عَلَى عَهْدِ رَسُولِ اللهِ صلى الله عليه وسلم لَمَّا قَهَرَهُمْ بِالسَّيْفِ وَ شَمَلَهُمْ الخَوْفُ فَإِنَّهُمْ آمَنُوا بِالْسِنَتِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ فَالأيمانُ بِالْقَلْبِ هُوَ التَسْلِيمُ لِلرَّبِّ. وَ مَنْ سَلَّمَ الْأُمُورَ لِمَالِكِهَا، لَمْ يَسْتَكْبِرْ عَنْ أَمْرِهِ كَمَا اسْتَكْبَرَ إِبْلِيسُ عَنِ السُّجُودِ لِآدَمَ وَ اسْتَكْبَرَ اَكْثَرُ الْأُمَمِ عَنْ طَاعَةِ أَنْبِيَائِهِمْ فَلَمْ يَنْفَعْهُمُ التَّوْحِيدُ كَمَا لَمْ يَنْفَعْ ابْلِيسَ ذَلِكَ السُّجُودُ الطَّوِيلُ. فَإِنَّهُ سَجَدَ سَجْدَةً وَاحِدَةً أَرْبَعَةَ آلَافِ عامٍ لَمْ يُرِدْ بِها غَيْرَ زُخْرُفِ الدُّنْيَا وَالتَّمْكِينِ مِنَ النَّظِرَةِ[8].

Faith is in two forms, heart faith and tongue faith (the second form) is like the faith of the hypocrites. During the time of the Messenger of God, when he overcame them with a sword and fear gripped them, they confessed by their tongues, but their hearts were not believers. But the faith of the heart consists of

surrendering before the Lord, and the one who leaves things to his authority does not disobey His command; Just as Iblis disobeyed God in prostrating Adam as most nations disobeyed their prophets, and for this reason believing in monotheism did not benefit them. Just as the long prostration of Iblis did not benefit him. He made a prostration that lasted four thousand years, but his purpose was nothing but to ask God for respite later.

We know that Satan, after being driven from God's presence, asked to stay alive until the Day of Resurrection. Here, Imam says that the four thousand years of prostration was for this reason, so that if one day he asks God for respite, his request will be fulfilled. That prostration was of no use to Satan, and it did not help him when it should have protected him from slipping. Because the spirit of servitude was not in his action to make him a pure servant of God. And this was the situation of most of the previous nations who, despite accepting monotheism, they did not submit to their prophets, so their monotheism did not benefit them and did not lead them from the valley of error to the path of guidance.

Therefore, the only way to be saved is to surrender to the prophets and divine witnesses, who are God's chosen ones, and God has called them "His Caliph on Earth." We read the following about the creation of Adam:

وَ إِذْ قَالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

When your Lord said to the angels: 'I am placing on the earth a caliph, '(Baqarah:30)

On what occasion was Hazrat Adam called the caliph of God? God is not similar to anyone so that he/she wants to be God's successor, so what does caliphate mean here? The successor of a person is said to be someone who, when there is no access to the first person, all his affairs are done by the hands of the successor, and those who want to have a

relationship with the first person know that this can be done by referring to the Caliph. Of course, God is never absent from His creations, but as stated before, the way of communication from the servant to God is not opened by the will and choice of the servant. We know that He hears our voice and understands our need. But how can we know about His Satisfaction and Rage? We do not have a direct way to do this, and since this is the case, we turn to His caliph to get from him what we have no way to get, considering that we know that he has a relationship with God and is aware of God's will, and does not make mistakes in recognition of God's words with others and is safe from the influence of satanic influences.

This is the dignity of the Caliph of God, which no one can ignore and say I want to be a servant of God, but I have nothing to do with His Caliph, who is the only father of His servant. Such a thing cannot happen because denying the Caliph and not submitting to him is actually denying God and His Lordship.

Of course, it should not be assumed from this statement that submitting to the caliphs and messengers of God is only a method of discovering God's decrees, and accepting their prophethood or imamate is not important in itself. No, it is not so; Rather, what God wanted is first of all to accept the divine dignity of His chosen ones and then receive divine orders through them. That is, accepting them. Acknowledging their prophethood or imamate is at the top of all obligations and of God's satisfaction, as mentioned in the hadiths and an example of which was quoted before . Also, discovering God's Satisfaction and dissatisfaction in all matters is feasible only by referring to them, and therefore a faithful person has accepted both duties – i.e. accepting them and submitting to their divine position and also accepting what is expressed through them.

Imam Sadiq says, [9]

مَنْ زَعَمَ أَنَّهُ يُحِلُّ الْحَلالَ وَ يُحَرِّمُ الْحَرامَ بِغَيْرِ مَعْرِفَةِ النَّبِيِّ صلى الله عليه وسلم لَمْ يُحِلُّ لِلَّهِ حَلالاً وَ لَمْ يُحَرِّمْ لَهُ حَراماً. وَإِنَّ مَنْ صَلَّى وَزَكَّىٰ وَ حَجَّ وَ اعْتَمَرَ وَ فَعَلَ ذَلِكَ كُلَّهُ بِغَيْرِ مَعْرِفَةِ مَنِ افْتَرَضَ اللَّهُ طَاعَتَهُ، فَلَمْ يَفْعَلْ شَيْئًا مِنْ ذَلِكَ؛ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يُزَكِّ وَ لَمْ يَحِجَّ وَ لَمْ يَعْتَمِرْ وَ لَمْ يَغْتَسِلْ مِنَ الْجَنابَةِ وَ لَمْ يَتَطَهَّرْ وَ لَمْ يُحَرِّمْ لِلَّهِ حَرَامًا وَ لَمْ يُحِلُّ لِلَّهِ حَلالاً لَيْسَ لَهُ صَلَاةٌ وَإِنْ رَكَعَ وَإِنْ سَجَدَ وَ لا لَهُ زَكَاةٌ ولا حَج وَإِنَّما ذَلِكَ كُلَّهُ يَكُونُ بِمَعْرِفَةِ رَجُلٍ مَنَّ اللَّهُ جَلَّ وَ عَزَّ عَلَى خَلْقِهِ بِطَاعَتِهِ وَ أَمَرَ بِالْأَخْذِ عَنْهُ. فَمَنْ عَرَفَهُ وَ أَخَذَ عَنْهُ، أَطَاعَ اللَّهَ

Whoever thinks that without knowledge about the Prophet, considers the halal as halal and the haram as haram, in reality, has not considered any halal of God as halal and any of his haram as haram. And the one who does pray, fast, pay zakat, perform hajj and ‘umrah, without knowing about the one whom God has made obedience to him obligatory, in fact does nothing, did not pray, did not fast, did not pay zakat, did not perform hajj and umrah, did not perform ghusl, and did not observe the halal and haram of God. Such a person does not pray, even if he bows and prostrates; He does not pay zakat and he does not perform Hajj. All these are no accepted unless after the knowledge of the person whom God Almighty has blessed the people because of the (obligation) to obey him and ordered them to follow him. Therefore, whoever has knowledge of him and accepts what he says, he has actually obeyed God.

Therefore, both conditions are necessary for happiness; "knowledge" and "taking". You can not just follow their orders and have nothing to do with them. That is, prophets and imams are not the only means and spokespersons for the divine commandments to reach mankind, but apart from this, recognition of them per se. – their character and attributes - is a condition for a person to serve God, and that is why true submission to God, in reality includes both features together and failure in this field will not be pardoned by God in any way.

The importance of the matter is so great that if anyone has even a doubt about their God-given status, he will not receive any attention from God. It is stated in the narration that:

There was a family in Bani Israel, if each of them prayed to God for forty nights and asked for something, they would never return empty-handed. Until one of them prayed for forty nights for his wish and then he prayed, but his need was not met, he came to Jesus and complained to him about his condition and asked for his prayers. Jesus also prayed for them, God answered him:

يا عيسى، إن عبدي أناني مِنْ غَيْرِ الْبابِ الذي أوتى مِنْهُ إِنَّهُ دَعاني و في قلبه شَكٍّ مِنْكَ، فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عُنُقُهُ وَ تَنْتَشِرَ أَنَامِلُهُ، مَا اسْتَجَبْتُ لَهُ

O Jesus, my servant, he came to me from another door that is possible. He has called me while he has doubts about you in his heart, so if he reads me until his neck is severed and his fingers fall off, I will not answer him.

فَالْتَفَتَ إِلَيْهِ عيسى فَقَالَ: تَدْعُو رَبَّكَ وَ اَنْتَ فِي شَكٍّ مِنْ نَبَيْهِ؟ فَقَالَ: يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ، قَدْ كَانَ وَ اللَّهِ مَاقُلْتَ. فَادْعُ اللَّهَ (لي) أَنْ يَذْهَبَ بِهِ عَنِّي فَدَعا لَهُ عيسى صلى الله عليه وسلم فَتَابَ اللهُ عَلَيْهِ وَ قَبِلَ مِنْهُ وَصارَ في حدِ أَهْلِ بَيْتِهِ.

Jesus turned to that person and said: Do you call your Lord while you have doubts about His Prophet? He said: O Spirit of God, O Word of God, I swear to God, it was as you said, call on God to remove my doubt. Jesus prayed for him and God forgave him and accepted him and he was placed in the rank of other members of his family.[10]

It can be seen that the same amount of failure to submit to the Prophet and God's authority will cause one to be driven away from God's door. And the state of "doubt" also arises in humans due to doubt and hesitancy in the duty of submission, as stated earlier. And that person from the Bani Israel, while he found himself

guilty - because he knew that his own voluntary act caused him to doubt - but he asked the Prophet of his time to ask God to remove his doubt. And God removed his doubt.

Therefore, the cause of doubt in man, even though doubt itself is a non-voluntary thing, comes back to man's discretion, and man must be careful that a moment of inattention and neglect of duty may cause man's eternal slide into the abyss of destruction. And it is not clear that the grace of God will help man and he will be saved, but it may he never come out of that state.

Footnotes:

[1] Usul Kafi, The Book of Hujjah, Chapter on the Necessity of Hujjah, Part 1

[2] This matter is for the other domain not for ‘Aqliyeh Mustaqilat, and in the Mustaqilat, such as "good justice" and "the ugliness of oppression, or pleasure, and divine Rage, it is clear to all intellectuals, and in this domain, the Almighty God has developed a relationship with wise people and provided evidence for them. Therefore, in the cases of ‘Aqliyeh Mustaqilat - such as the cases where Husn or Qubh is inherent in something - a wise person does not need to refer to an external messenger, but through reason, which is called an inner messenger, he knows what God has asked of him. And God's service is based on this intellectual independence.

[3] Usul Kafi, Kitab al-Hujjah, chapter on backbiting, vol. 5..

[4] Usul Kafi, Book of Tawheed, Chapter: It is not known except through it, vol. 1.

[5] Usul Kafi, Book of Tawheed, Chapter on God’s Proofs on His Creation, Part 1

[6] - Bihar v.36

[7] Bihar v.11, p.141

[8] Bihar v.27, p.175

[9] Bihar, v.27.p.176

[10] Usul Kafi, The Book of Faith and Disbelief, Chapter on Doubt, Part 1