Psychology of obedience and insurgence in Quranic verses

1-Karami, Mahnaz
Corresponding author, PhD. Department of Farsi Language and Literature, Bushehr Branch, Islamic Azad University, Bushehr, Iran. Email address: dr.mkarami56@yahoo.com

2-Dr. Seyyed Ahmad Housseini Kazerouni
Prof. Department of Farsi Language and Literature, Bushehr Branch, Islamic Azad University, Bushehr, Iran.

Abstract

The present study is a research on the psychology of obedience and insurgence in Quran. The author after discussing some points about the concept of the term obedience and insurgence and their types in Quran, gets into the main subject of essay that is psychology of obedience and insurgence in Quran. The glorious Quran to import its meaning uses several methods in audiencology in discourse and takes the understanding level of audience about the subject into consideration. According to Quranic verses, obedience is divided into several types of oral and cordial and the audience of Quran toward the divine decree are divided into the three types of believer, pagan, and the mischief-maker. The author believes that the method of Quran in explaining religious decrees is mostly in the form of address; which is sometimes through direct address and sometimes indirect and another point in the discussion is the statement of the difference between the characters of the addressees and the characters of messengers and the import of Divine message.

Keywords: The glorious Quran, Social psychology, obedience and insurgence.
Introduction
Psychology is an invention of the modern era; but, it has never been separated from nature of human and in the divine religions which are descended according to the nature of human has been considered since God had chosen prophets by a Divine decree by noting the language of their audience tribe descended the Divine book in the language of their tribe and ordered the prophets to face them by lenient words. It tested Prophets until they get ready spiritually for their grand prophecy. These things are just part of the psychological principles of preaching the prophecy. In the glorious Quran people are divided into three general characters of believer, pagan, and the mischief-maker that is characters who are white, black, and grey whom everyone act in three different ways against the Divine revelation: obedience, insurgency, and sometimes a mixture of these two. This paper is going to find the answer to these questions that: How are the reactions of these three types of characters against the Divine decree?


Robert Cialdini, a social psychologist presets some points on the Principle of Compliance in business and is an expert. Noting that glorious Quran is a source for any type of science, it is necessary to carry out more studies on the modern sciences such as psychology within this source of the invisible world until several aspects of its miracle become manifest more than before. Thus, the subject of the psychology of obedience and insurgency was selected as the subject of this study.

Essence of Social Psychology
Scientists divide the human behaviors into two types of instinctive and acquired. Instinctive behaviors are being discussed in general psychology and the acquired behaviors are being discussed in the social psychology. Social psychology’s definition is the study of personal activities which is influenced by others. The influence of others can be positive or negative. In such situations an individual’s behavior can bear a social reason.

Social psychology is the scientific study of methods according to which feelings and behaviors of people will be influenced by the real or false presence of others. (Aronson, 2013: 5) In psychology, character is viewed as a series of acquired and inherent talents which causes the compatibility of human with environment. One of the concepts in compatibility is that the human itself follows the factors which are relevant to his/her nature.
Cultural phenomena such as arts, folklore literature, religious and national values and beliefs are customs which each one of them in a way attract human’s desire to obedience and attract his/her attention toward obedience and cause the growth of human character.

According to the Freudian stages of personality development, self (i.e. id) is in an incessant conflict with “nature”, and the hidden and the rebellious character of human for disobedience and insurgency and “ego” is never able to revolt. At the third stage, the superior ego or superego evolves. Only a few persons can reach the level of calmness by listening to the voice of their conscience and acquiring the superior and the sublime ethical traits and invite others for obedience. At this stage “ego” through resting among obedience and insurgency is being tested and in case it can be able to revolt against nature and abide by conscience can it be efficient to get superior.

Now this question arises that how can these obedience and insurgency be manifested by means of freedom? The martyr Motahhari, the great contemporary Islamic thinker enumerated the two pillars of freedom-loving as insurgency and obedience. Insurgency against the obstacles to human perfection which means defending human dignity and abiding by God which is the superior power than human. He refers to two types of freedom on this ground: Social freedom which includes several types of personal, social, and political freedom and the intellectual freedom which includes freedom of thought from hallucinations and superstitions and prejudice and the rigidity of thought and the freedom of will power are among animal intakes and dispositions. (Motahhari, the Fifteen Discourses, pp. 274-5.)

**Insurgency against God, the Quranic keyword for the extinction of human civilization**

The glorious Quran is severely against the obedience of the mass (i.e. the proverb when in Rome do as the Romans do) and going after the masses and says: If you want to follow the majority just for the reason that they are major, doubtlessly will be deviated from God’s path. Always decide with open eyes (Surah al-An’am/116 & Surah al-Isra/36)

Man needs religion and religious teachings to reach intellectual prosperity as some psychologists such as Erich Fromm, from New-Freudians, admits this. In religion-teaching books the lifestyle pattern which leads to intellectual prosperity and creates healthy men is described. Since the desire to liberty is ingrained within human, accepts the servitude of no one. On the other hand, reaching the knowledge of performing servitude to God and its slavery is relevant to submission to its nature and revolt against anything which detaches an individual from this path. Thus, obedience and insurgency has always been a question for man. As Hafiz, the Iranian poet states insurgency is the part and parcel of human nature prior to its life in this material world:

(Poem) Who can the claim of innocence befit us? Where the lightning of insurgency struck the chosen man

In the glorious Quran obedience and insurgency are mentioned as the two key words for growth and the degeneration of human civilizations and the prosperity and wickedness of man and arrogance is mentioned as the root cause of insurgency as it was described for Satan. (Surah al-
Fatir, 42-43 & al-Aghaf/10) Here, we are going to study the words obedience and insurgence and their senses by noting the Divine revelations to the prophet Mohammad (i.e. Quranic verses)

**a-Obedience and its derivations in the glorious Quran**
The Arabic word “taah” is derived from “tou’e” and means obedience besides eagerness and relish and in the Quranic verse number eleven of Surah al-Fusselat it is attributed to non-human as well: “Moreover He comprehended in His design the sky, and it had been (as)smoke: He said to it and to the earth: “Come ye together, willingly or unwillingly.” They said: “We do come (together), in willing obedience.” Obedience and its derivations have been used about sixty six times and in sixty three glorious verse of Quran. This word in the glorious Quran has come in several shapes or parts of speech as verb, and noun and the past, present, and future tenses and in cases of conditional, imperative, negative imperative, infinitive, and present participle and in several cases. The audience of this Quranic verses are also diverse but most of the verses are addressing the believers, the prophet of Islam, and/or are quotations from a prophet.

**Psychology of preachers and the audience of obedience**
Knowing the audience is one of the key aspects of using educative methods and surely the sage Lord has used it in an excellent manner to guide human. Here, in the subjects of obedience and insurgence we get into the audience of these Quranic verses.
In general, addressing develops a social context and in that context diverts the attention of audience to the speaker. (Brown, 67, quoted by Shahsavandi & Khanezad, 2012) In the respective Quranic verses on insurrection and obedience the master addresor is God and then prophets and it is mostly told in the first person that is a master orator (i.e. God) and some minio elocutionists (i.e. other characters) that God sometimes quotes somethings they say. Quranic addresses are divided into common and specific and prophetic ones. In the reporting addresses some mediatory words and expressions such as God told and we told are used and in the non-reporting addresses these aren’t used. While Quran speaks as a general speaker or omniscient it has a general address. (Shahsavandi & Khanezad, 2012: 84) The term Beware (i.e. Arabic “Ala”) makes a voice of address at the beginning of a sentence which is called alerting or public admonishing address. Addressing proper nouns, inanimate objects, etc.

**Order for obedience for the whole people**
One of the types of social influence is the ability to subjugate a person or a group by another person or group and one of the subjects under study by social psychologists is to investigate the reasons for the obedience and the methods of gaining and attracting the obedience of individuals. General behavior of the preacher with its general audience should be based on tolerance, negligence, good opinion, forbearance, and forgiving the faults, and mental and cultural deficiencies of them until the preacher goes through guiding them with entire compassion. Cialdini considers the techniques to influence people to comply with one’s request is based on
the six principles of friendship relation, commitment and concordance, rarity, interaction, social approval, and power. According to the studies by Milgram, the existence of an example and role model leads to the absolute obedience to others’ requests and the presence or non-presence of the commander is effective in the obedience or insurgency of others.

Baron and Byrne (1977) viewed the methods for gaining someone’s compliance as following: (quoted by Karimi, 2009)

1-Absorb attention and interest

2-Serving and making others indebted: In this method an individual through serving others tries to make them indebted to him/her self and this sense of being indebted causes that person to seek ways to compensate for the service and in this manner and most probably will agree with the request of the receiver of the service.

3-Step-by-step (bit-by-bit Method): In this method at first small and facile requests are made from an individual and step by step requests get larger. Studies indicate that this method is to a large extent effective in gaining someone’s compliance.

4-Set a trap for someone or going back on one’s word

5-Create a sense of having something on one’s conscience: In this method it is believed that in case a person is done something for someone’s good for which s/he has a sense of having something on one’s conscience, it is mostly probable that to get rid of that sensation is ready until do a positive job for the ones who have been harmed due to the bad deed and in this manner it is possible that the requests of the injured will be accepted and their decree will be obeyed.

6-Force someone to do something due to standing on ceremony: In this method an individual commits to do something for receiving a fee or reward and even that job isn’t enjoyable for them, they are somehow committed to do it.

7-Take the upper hand: According to this method it is said that in case an individual is asked for a big and demanding request who is unable to do that, it is mostly probable that they may agree with a smaller and more facile one. Agreement with the second request is in fact a compensation for rejecting the first request.

8-Seal someone’s lips (familiarization): In this method the individual who asks for establishing a cordial relation with the one who asks him/her for something accompanies the request with an stimulant.
10-Play to the gallery: In this method the applicant tries to attract the attention of the service provider to meet his/her need by overplaying his/her role and/or by magnifying his/her request by saying sentences meaning that: “I never ask someone for something” and/or “I don’t offer this to usual persons”

11-Set a deadline: In this method a deadline is being set for the request until the opposite side expresses his/her positive or negative answer after respite.

12-Complaint: In this method an individual by expressing their disapproval and disinterest tries to meet their needs or fulfill their request by the others side.

13-Set the stage for maintaining a good temperament in others: When individuals are happy and alive and well they agree with the request of others more than before.

14-The method of arousing someone’s attention: In this method to prevent the rejection of requests which we have learned in our daily life and to disagree with them unknowingly, we use attention-getting.

15-Negotiation Method: In this method a request is going to be made at a level higher than what was expected and the opposite side gets into negotiation to discount it and in this manner the agreement with the request reaches to the level which is accepted by the applicant. (Shayesteh, 2013)

In the glorious Quran anywhere a prophet orders to obey him:
1-He attracts the trust and certainty of the audience prior to the order for obedience and presents himself as a trustworthy messenger.
2-He states that in return for his prophecy receives no payment which means that he states: I have no monetary motive for my invitation. He uses the method of serving and making others indebted to him.
3-The sentence “I am to you a messenger worthy of all trust. So fear Allah and obey me. (Surah al-Shuara, verses 125-126) in the form of a fixed issue quoted by Lot, Shoab, Salih. These sentences indicate the exploitation of some techniques by prophets which are based on friendship and affection. In this method at first an individual tries to make some arrangements until their being loved by the intended individual. For example, having an attractive appearance, using positive supplementary non-speech materials such as laughing, being good-humored, and eye-to-eye contact or acting in a way that the audience associate them with their positive and joyful events in their lives which this issue enjoys techniques which are based on commitment and stability since the words “Trustworthy” (i.e. Amin in Arabic) with the infinitive tone of “fa’il”, is an attributive adjective which indicates the stability of that individual in trusteeship.

Another point in this Quranic verse which is worthy of consideration is that prior to the order to
obey the prophet an order to observe piety and God fearing as if the prerequisite for obedience is God fearing. Then in the Quranic verse number 132 of the same Surah the prophet Hud invites his tribe to fear Go and by stating some aids from God such as aiding to create gardens and springs and giving beasts of burden and children, invites his audience to fear such a God and quit the sins. Here the stratagem of public warning is used for guidance.

4-Reminding the beneficiary of God and being indebted to it: In the Quranic verse number 90 of the glorified Surah Taha, Harun after warning his tribe for seditions such as the speaking calf of the Samaritan invites them to revolt against the Samaritan and rejecting the worshipping of the calf and then by reminding the beneficiary of God invites his tribe to obey him. 

5-Mentioning his prophecy: In the Quranic verse number 63 of the Surah Az-Zariat, It is said that as Jesus came to guide people with clear proofs and miracles, he said: “I have come with a theoretical wisdom and proof and the Divine book of Bible until talk about some points of difference with Torah; then, fear God and be pious and obey me”. Once again in the verse 50 of the Surah The Family of Imran, quotes from them to the children of Israel at first advises for piety and then obeying God.

Types of characters in the subject of obedience and insurgency in the glorious Quran

The glorious Quran classifies people in terms of character into three groups of believer, infidel, and the mischief-maker. For the subject of obedience and insurgency these three characters are introduced as well. From psychological point of view, believers are guided and are delivered and have white characters. Infidels are indifferent toward warning and lack of warning and have black character. The mischief-makers apparently admit that they are believer and in nature have mental disorder and in the name of correction make corruption and have gray and vague characters among people and their fate is a painful torture. (Surah Al-Baqarah, 2-20)

The believers and the order to obey

A believer is the one who in disguise believes in the affairs of the after world, say their prayers, and pays the alms-tax. Such a character is being introduced in several verses. In the subject of obedience and insurgency in the verse number 56 of the glorious Surah Al-Noor, believers are ordered to say their prayers and pay their alms tax and obey the prophet. Saying prayer and paying the alms tax and obeying the prophet are a series of interconnected parts to reach serenity and gaining the support of intellectual and material powers since in the rest of the verse it is said that these three things leads to the exploitation of the Divine mercy and everywhere which the Divine mercy exists, it is followed by serenity for them. In this Quranic verse to motivate hope is used. In the Quranic verse number 13 of Surah The Disputer (i.e. Al-Mujadilah) obeying God is ordered besides these three things.

In some verses such as the verse 51 of the verse Noor, indisputable obedience is mentioned as the sign of a believer and the believers are the ones who say the proverb of “we hear and we obey” and obviously confess to revolt against God. It means that the believers in case of warning
are agreeable to accept it since the obedience of God and its prophet is followed by guidance and redemption. (Surah al-Noor/54) and the infidels are in nature apostate and revolting. The word “Atiou” in Arabic means “obey” and in the imperative mode is repeated seventeen times within twelve verses. In whole, these twelve Quranic verses invite the believers to obey God twelve times and invite them to obey the prophet Mohammad to thirteen times. In whole, three time they are ordered to obey the last prophet; sometimes the order to obey is from the prophet’s mouth (i.e. “obey me” or the Arabic word “atiouna) whom the people are invited to obey the prophet. The word “ata’ana” (i.e. which means obey me) is said for seven times in Quran: From mouth of believers in the hope of God’s mercy,(Surah Al-Baqarah/285), from mouth of infidels which indicates their obedience from their masters (i.e. Surah Al-Ahzab/67), another time in the verse 51 of the Surah Al-Noor and from mouth of believers as a sign of their belief. The audience of Quran in the issue of obedience are believers and infidels which indicates the indisputable obedience from God and its prophet as the sign of believers’ faith and the sign of grudge and animosity of infidels are revolt and obstinacy toward God and its prophet; that is we should be either obedient or insurgent toward the Divine decrees and there is no way in between.

The way in between means the mischief-maker which every time turns toward a different way. They every time turn toward a different direction; sometimes they revolt and sometimes obey. The direction of their deeds is determined by their id. They accept what is favorable for them and throw away what is disadvantageous to them.

The infidels and insurgency
Infidels are ones who are uncorrectable since their hearts’ eyes and ears by which they realize the truths are blind and deaf as if their ears are sealed and their eyes are covered. (Surah Al-Baqarah, 6-7) These persons have inclined toward insurgency to select between obedience and insurgency. In the verse al-Nisa in stating their disposition it was said that they confess with complete rudeness that they have heard the words of God but they revolt; that is a clear revolt against the Divine decrees. They threat and deride and speak sarcastically and their fate is getting involved in the Divine curse. These persons confess after the reddening of their face in the fire of the Hell that: we should obey God and its prophet instead of obeying our masters. (Surah Al-Ahzab, 66-67)

Since the deeds and words of infidels are done in response to the above-said invitation, it is said that believers said: “We heard and obeyed”; but, others instead of these words said we heard and revolted. Anyone who hear this sentence realizes their revolt against God and its prophet sometimes they stated that we obey our masters and sarcastically said to the prophet that: “You aren’t our master.”

The mischief-makers and living on the wave of obedience and insurgency
Mischief-makers are another group of people who suffer from a severe intellectual and cultural poverty and through their inane behaviors do harm to the preachers of religion and have a
negligible relation with the content of preaches; they are always playing tricks as if they are laughing at the prophet and his followers. God in facing with these persons states that: God laughs at them in return and leaves them with their ignorance. (Surah Al-Baqarah, 8-20) The preacher shouldn’t waste his/her time with these individuals.

**Behaviors toward the decree of obedience and insurgency**

In the glorious Quran there are three types of behaviors toward the decree of God and the prophet: real and in heart obedience, fake obedience by tongue, and insurgency which in order are done by believers, mischief-makers, and infidels. The glorious Quran divides the obedience into two types of obedience by tongue and by heart. (Surah Al-Noor, 53) and enumerates some features for each one of them as the real obedience by heart is the feature of believers and the fake obedience by tongue is the feature of the mischief-maker.

**1-Rejection**

The mischief-maker swears falsely to obey but in the time of practice some turn against the truth which is a sign of disbelief. As these people are going to be invited to the decree of God and its prophet until God judges among them a group of them the decree of God and in case they find their claim to be right, accept the decree of God in full obedience. (Surah Al-Noor, 46-49) The God itself reveals their nature which “Either there is illness of ignorance and sedition or they are doubtful and cynical to be oppressed by the God and its prophet. (ibid. /50) These persons obey by tongue and in false and are known by this sign.

**2-Obedience**

As it was mentioned, believers are ones who are correctable for their personality. The feature of a real believer is that submits to the decree of God and its prophet and respects it. Quran about its miraculous mental and psychic evolutionary impact on its audience states that: “Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray for him there is no guide.” (Surah Al-Zumar/23) Thus, it isn’t unlikely that God has ignored the psychic and emotional aspects of its audience.

From among concepts which have inserted on obedience and submission we can refer to the following:

1-Ones are efficient for ruling who are powerful intellectually and are spiritually elevated and have relation with people Existence of these connecting links between God and people causes us to reach an authoritarianism obedience. This type of obedience mentally creates power for a weak person. Anytime we behave according to our “personal responsibility”, we involve our conscience in the story, use our logic and think about the aftermath of our decision and behavior. But as we behave based on the “occupational mission”, we see no need to think about the
logicality and illogicality of our deed. The Persian idiom of “I am obliged to serve my duty and I should be accountable” is another form of the experience of Milgram which is heard in our culture.

Inviting to think logically, is an invite to note the conscience and ethics which is also underscored in the religion of Islam and always the concept of “responsibility” is emphasized in it. Perhaps if anyone of us accept that we are responsible for all our deeds and one day should be responsible for them, and in that day the words of “I was obliged to serve my duty and I was committed to be responsible” won’t be accepted from us we had less economic corruption. Organization employees were more kind to their clients; Accountants didn’t make false balance sheets by the order of their managers and the society experienced more smiles, affection, cordiality, and philanthropy.

After studying the relevant Quranic verses, we realize that obeying the God and its prophet is the condition for the Great redemption. (Surah Al-Nisa/69) Entering paradise (Surah Al-Fath/17 & Surah Al-Nisa/13) and enjoy the company of ones who God has bestowed its blessings and gifts completely (i.e. prophets, the pious, martyrs, and good doers who are good companies for human/ Surah Al-Nisa/69) in the two other Quranic verses the gift for obeying the virtue and goodness, thank God (Surah Al-Baqarah/158) and reaching virtue and goodness (ibid./183) are stated. Addressing men on the insurrection of women is done by conditions; that is if they don’t obey you (i.e. the men), don’t pave the way to oppress them. (Surah Al-Nisa/34)

**Characters whom people are ordered to be disobeyed**

In the glorious Quran the esteemed prophet is ordered to be away from them. From among ones whom he is ordered to disobey are one whose heart is got rid of remembering God and as a result has made his id or lower self as their direction faced in prayer and wastes everything in their job. (Surah Al-Kahf/293), denier (Surah Al-Qalam/8), one who swears to the holy things a lot (Surah Al-Qalam/10), infidel and the mischief-maker(Surah Al-Ahzab/1 & 48, Surah Al-Furqan/52), parents who try to force their child to be infidel (Surah Al-Ankabut/8), lavisher (Surah Al-Shuara/151), most of people (Surah Al-An’am/116), devils and their friends (Surah Al-Ana’am/121).

Following this decree disobedience of the above-said persons the result of their obedience has come: Such as the words by the prophet of Islam who says if you obey most of them it causes your perversion because most people say according to their guesses and their words are impossible to be trusted. Another result of obeying the infidels is retrogression to the past which is a loss. By stating the result of obeying vicious persons it identifies the character of audience.

**Psychology of telling lies in the character of mischief-makers and infidels**

Lots of psychologists consider the habitual lie as a sign of existence of psychic problems which can involve maladies such as hallucination, several types of mental illnesses and/or narcissism. (Encyclopedia of Psychology and Educational Sciences/2011) Also, they consider lie and mischief-making as the two sides of a coin; since a liar is a type of mischief-maker. Lie and
mischief-making both mean that there is discordance between the appearance and nature of a person and both of them try to reveal their false character. Also, Quran considers Satan as the root cause of lie. The root cause of Satan’s deeds is jealousy and jealousy is one of the factors of lie. For instance, by narrating the story Adam and Eve Satan in order to reach its goal and lead the Adam astray turned to lie and said: What God has prevented you to eat is the fruit of immortality.

Quran warns human that the Satan and its company suggest lie to liars. “Do you want to make you aware of the one to whom the Satan goes/it goes to sinners who lie.” (Surah Al-Shuara/221 &222) and ones who intensify these discordances. In the same Surah, the verse number 223 it is said that they (i.e. the liars) suggest what they hear and states their perplexity in the verse number 225. One who is perplexed is inefficient for guidance. These persons say things which they themselves don’t do and this deed itself indicates their mischief-making. Dominance of Satan over men causes that they say not only lies, but also swear falsely and to lead the people astray swears to their beliefs by swearing to the sacred things such as God and the prophet and the Islamic Imams (peace be upon them), swear falsely. (Surah Al-Mujadilah/14 & 19) God in this Surah following its words considers them as the meanest groups and one who is mean is inefficient for guidance.

In the Surah Al-Qalam, the glorious prophet of Islam is forbidden from obeying the deniers. A denier likes others to be lenient toward him/her. One who swears a lot is another type of persons who is inefficient for guidance. Their characters are as follows: finds faults a lot with others, prevents others to do good, and is aggressor and a sinner, revengeful, and greedy and harsh and notorious. (Surah Al-Qalam/ 8-13)

Ones whose heart is free from remembering God and parents who try to direct their child to be an infidel are the clear manifestation of infidel and the infidel is inefficient for guidance.

Squanderers are inefficient for guidance as well. In describing their character it is said that they are exciting seditions on the earth and can never be corrected. (Surah Al-Shuara/151-2) According to the verse 12 of the Surah Al-Baqarah, the mischief-makers are the excitors of sedition and it may be possible to classify squanderers as mischief-makers due to this similarity in personality.

Rejection of concordance with the masses is another discussion in relation to obedience which means that the prophet of Islam was warned that in case you obey the majority of the earth dwellers, you are going to get illusioned. Then it states the reason for this message which the majority of people follow their guesses and due to this are inefficient for being followed. This is the case while the prophet itself is connected to the source of truth through Divine revelation. (Surah Al-An’am/116-117)

**Study the content of the word insurgence (osyan in Arabic)**

This study indicates that this word not only means sin toward God, but also means lack of obedience which its worst type is revolt against God. Disobediences which are scolded in Quran involve disobedience from God, Divine prophets, and parents.
In some Quranic verses the results of revolt are mentioned such as the tenth verse of the Surah Al-Haqqah in which the result of the revolt by the Pharaoh, ones who accompanied him, and the citizens of the ruined cities (i.e. the tribe of the prophet Lot), received the Divine punishment and in the verse 36 of the Surah Al-Ahzab says one who disobey God and its prophets go astray clearly. In the fourteenth verse of the Surah Al-Nisa the results of disobeying God and its prophets due to violating the Divine limitations, is mentioned as entering a humiliating torture. In the verse 121 of Surah Al-Taha, the result of human’s revolt against God is mentioned to be as getting deprived from reward. The verse 78 of the Surah Al-Mai’dah talks about the children of Israel which the result of their revolt and aggression was getting pagan and since it talks about the revolt of the Pharaoh, his revolt against God and his denial of God are mentioned as the signs of atheism.

The divine prophets were always fearing to disobey their God which will be induce the torture of the Judgment Day which this fear is mentioned in the verse 4 of the Surah in the shape of “if I revolt”. To sum up, in these verses the phrase “we heard but we revoluted” is mentioned and from the tongue of a group of Jews who distorted the religions the negative mode is used twice: once in glorifying the guardian angels of the fire of hell (i.e. Surah Al-Tahririm/6) and once about pious women about which it was told to the prophet that the pious women don’t disobey you in good deeds. Then, swear allegiance with them and pray for them to be forgiven by God. (Surah Al-Saf/12) The phrase “if I revolt” which is said by the prophet for four times and the derivations of the word “Osian” in Arabic (revolt) beside the word prophet which is said eight times add up to twelve which is the number of Muslims’ Imams. Parallel to the number of the Innocents in Islam fourteen times the subject of revolt against Divine prophets is mentioned. Twelve refers directly or indirectly to revolt against God as well; although based on its sense revolt against the prophet is also a revolt against God. The sum of verses which are in one way or another relevant to the insurgency of a Divine prophet amounts to seventeen.

The past tense of verbs derived from the word “asy” meaning revolt are come (i.e five times plural passive and once the third person plural masculine, two times plural person pronoun, and four times single person pronoun) and five times in the present mode (i.e. two times in single third person, one time in third person masculine plural and once in third person feminine plural and once in single person mode) The past and present plural third person are mostly about the revolting tribe of Jews or speaks from their tongues. (Al-Baqarah/93 & 161 & Al-Shura/216, & Al-Nisa/46)

In some verses such as the verse 61 of the Surah Al-Baqarah and the verse 112 of the Surah Al Imran, the reason for the infidelity of the Jews to the Divine signs and killing of prophets is stated as revolt and aggression and in the verse 78 of the Surah Al-Maidah it is stated that these reasons (i.e. revolt and aggression) caused the infidels of the children of Israel curse the Jesus Christ. The word “they revoluted” was once used for the tribe Ād which they also denied the Divine signs and turned against its prophet as well. (Surah Hud/59)

In the verse 216 of the Surah Al-Shura, obeying the revolt is stated to be against the prophet and it states: “Open your wings for the believers who obey you and in case they disobey you, tell
them I hate what you do.” Once more, in Surah Nuh verse number 21 it is quoted from Noah that “O God, these people disobeyed me and followed ones whose properties and children had nothing for them except for harm.” In this verse obedience is used against revolt. Everywhere God and its prophet are the addresses of decrees, “obedience” is used and for others “allegiance” is used.

In the tenth verse of the Surah Al-Haqqah the result of revolting against the prophet is stated as a harsh retribution.

“We opposed” is addressed to the men of the prophet who left their trench for the sake of the spoils of war. (Surah Al-Imran/152) and “we opposed” was said from the tongue of the Jews which after that it was ordered to obey the decree of God and hearing the Divine message correctly, said: “We heard and opposed”. (Surah Al-Baqarah/93 & Surah Al-Nisa/46) The verb “I revolted” is quoted everywhere from the tongue of the prophet. Three verses which are quoted from the tongue of the prophet said he scares the torture of the Judgment Day. (Surah Al-Yunis/15, Surah Al-Ana’am/15/ & Surah Al-Zumar/13) and one verse addresses Salih which told him to say to people that in case they disobey God, no one can help you against God. (Surah Al-Hud/63)

The verb “I revolted” is about the revolt of Adam (Surah Al-Taha/121) and the Pharaoh (Surah Al-Muzzammil/16 & Surah Al-Nazi’at/21) and it said once from the tongue of Abraham that said one who disobeys me but you are beneficent and kind; that is weighing their deeds is up to you. Perhaps you forgive them or deprive them from your mercy.

The verb “I revolted” was used twice: once in addressing the Pharaoh when he believed in God at the time of death and the God didn’t accepted his penitence and another time from the tongue of Moses and while addressing Aaron.

It is deduced from these verses that revolt and disobedience toward God and its prophets is negative and a sin but others may do the same thing. Any revolt depending on its situation has a fine as the fine of Adam and Eve’s revolt from God’s decree on not to eat the forbidden fruit was firing them from heaven and the disclosure of their deformities but due to their penitence the God forgave them. Since Adam had revolted and was regretful his sin was ignored but the revolt of the Pharaoh was on purpose and his penitence was at the time of being drowned into the Nile whom he had no way out and perhaps if he hoped to return he would continue his revolt again.

Revolt of several characters of a story has sometimes inserted in one Surah toto. The verses number 30 to 38 of the Surah Al-Baqarah at first refers to the time of creating Adam and the revolt of Satan which is summarized as: Selecting Adam as the representative of God on the earth and the protest of angles to select a blood-thirsty representative and a corruptor on the earth, teaching the name of angels to Adam and equipping him with the first knowledge, inability of angels to say the names and their familiarity with them, and confessing it, showing the superiority of Adam’s knowledge over angels, and ordering him not to eat the forbidden fruit, deception of Adam and Eve by Satan and their revolt against God’s decree, penitence of Adam and Eve and their acceptance by God, order to come to earth and as an unknown residence.
Conclusion and Recommendation

From concepts which were studied it can be deduced that obedience if it is to God and its Prophet and to show servitude causes human to reach an internal serenity and prepares the mercy of God as an unquestionable obedience is a sign of a believer man. The mischief-makers take the way between obedience and revolt. Sometimes if a decree is to their advantage obey it and if it is against their advantage oppose it. The infidels in the subject of obedience and insurrection prefer the order of their religious sages to the obedience of God and its prophet. Thus, on the issue of obeying and revolting and disobedience three characters of black, white, and gray are appeared in Quran. (i.e. infidel, believer, and the mischief-maker) Each character psychologically is in a way that their reaction toward God indicates their nature and the Prophet of Islam is recommended to behave each character properly.
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