

# Accountability in the Prophet's Narrations

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Received: 7 December 2017 Accepted: 2 January 2018 Published: 15 January 2018

## Abstract

The current study aimed at identifying and determining the dimensions and components of accountability from the prophet's (PBUH) viewpoint. The research method is descriptive-analytic and the study population consisted of texts and included the traditions of the prophet (PBUH) narrated in the book of Nahj al-Fasahah and unified content analysis of the narrations. The accountability indicators in the prophet's narrations comprised 1316 narrative contexts with cognitive and behavioral dimensions which have been proposed regarding the relationship between God and His messengers, oneself, family, society, and nature. The most frequent component is mankind's accountability towards God with 462 narrations indicating the high place of being responsible before God which is the origin for other responsibilities. Accountability, in terms of cognitive dimensions, leads to raising awareness and enhancing rational skills in individual and social responsibilities, and in terms of behavior, it creates better skills to carry out one's responsibilities.

**Index terms**— narrations of the prophet, accountability, cognitive, behavioral, god, oneself, family, society, nature.

## 1 Introduction

It is worth mentioning that accountability not only shapes a part of human identity but also is the most significant factor to satisfy mental and social human needs (Zodiar, 2007). This effective social skill which is acquired and plays an important role order in creating social order (Porta et al., 2001; cited by Zadi and Izadi Shamami, 68: 2007) is the true manifestation of the comprehensive attitudes taken shape in the minds of people which express a sense of commitment to react differently under different circumstances which are ultimately displayed as fixed behaviors in a set of social human behaviors (Sobhaninejada, 2000:114).

It is interesting to note that despite the fact that accountability focuses on individuals and is related to one's personal understanding of himself leading to holding oneself accountable regarding himself for the situation in which he is (Sheik al-Islami & Borzo, 2015, 98), it paves the way for social accountability, bringing along social dynamics and vitality (Amini et al., 2013, 273). The main element of accepting responsibility is accountability. (Amini et al., 2013, 276) and includes completing assignments tailored to the abilities, talents and interests along with taking care of the environment and oneself. (Amini et al., 2013, 275).

It should be noted that accepting responsibility is a wise decision followed by internal requirements to carry out the agreed-upon responsibilities by the individual resulting in his individual and social accountability. Despite the fact that the root of the term "تَوَكَّلْ" is "وَكَّلَ" meaning obligation or being held accountable (Jobran, 1997 (Jobran, : 1594) ) but it is related to other terms such as "فَرَّقَ" meaning duty and "فَرَّقَ" which translates as obligation (Moein 2002: 158). As a result, a responsible individual feels obliged to carry out whatever he has committed to fulfilling completely since he is quite aware that if it doesn't, he will be held accountable. The term "وَكَّلَ" and its variants have been used 128 times in the holy Quran four which have been applied as « وَكَّلَ لَكَ وَكَّلَ لَكَ وَكَّلَ لَكَ » (Israel / 34 and 36, Furqan / 16 and al-Ahzab). It has been used in the form of « وَكَّلَ لَكَ وَكَّلَ لَكَ وَكَّلَ لَكَ وَكَّلَ لَكَ » (Safat / 24). In some of the verses in which the root and derivatives of this term has been applied, the necessity of accountability of every individual regarding

his own actions has been explicitly mentioned(Araf / 6; Hijr / 92 and 93; Safat / 24) and it has been stressed on that even years, eyes and hearts with be all questions(Isra/36).

Accountability involves various aspects. Its cognitive aspect refers to awareness, knowledge and human recognition over his responsibility and enhancement of his rational skills to accept responsibility. ??Izadi& Azizi Shamami, 2007: 68). The behavior dimension of accountability refers to one's responsible performance displaying his sense of responsibility.

Considering the significance role accountability plays in the social and individual lives of people and the fact that our immaculate imams (AS) are the most knowledgeable people regarding human obligations chosen by God, reviewing the narrations is considered the most fundamental of step to revitalize and promote this the holy prophet of Islam's school of thought and to identify various aspects and components accountability and help shape responsible behavior among human beings. Therefore, the current study, based on the narrations of the holy prophet, aims at investigating the behavioral and cognitive components of accountability. To do so, first a review of literature is conducted and then the methodology and some of the new concepts be explained. In the rest of the article, the findings, based on the analysis of the narrations and the conclusions will be discussed.

## 2 II.

### 3 Conceptual Definition

Accountability: A feeling of commitment to act in various situations which is a personal characteristic and is manifested as a permanent behavior in a set of social behaviors. A responsible behavior is the manifestation of a comprehensive attitude formed in the minds of individuals. ??Sobhani-nejaad, 2002: 114) The cognitive dimension of accountability: The knowledge of various types of responsibilities and enhancement of rational skills to analyze and contemplate. This aspect of accountability prepares individual to display practical responsible acts. The behavioral dimension of accountability: Performing one's responsible acts in a satisfactory way which is the ultimate manifestation of accountability.

## 4 III.

### 5 Review of Literature

In a study called "accountability and responsibility in the holy Quran and narrations of Ahlol al-Beit", Rostamiyan (2014) argues that God has entrusted human being with responsibility. He asserts that human beings are the only responsible creatures because they enjoy specific innate features and he also believes that responsibility has two internal and external dimensions. The internal dimension includes identifying one's responsibilities and the external dimensions involves being held accountable if one fails to fulfill his duties.

In another study entitled "social accountability in prayers", Karimi (2011) redefined social responsibility from a religious viewpoint and investigated factors causing it and also introduced the components of accountability and ways to prevent avoiding shrinking from one's responsibility.

Izadifard and Kaviyar (2010) conducted a study called "the accountability of employers and managers from the viewpoint of Imam Ali (AS) with the emphasis on components of professional ethics". The study indicated that there was a significant relationship between professional ethics and the accountability of employers and managers.

In a study called "accountability in the holy Quran", Hussein Porasl (2007) tried to investigate various aspects of accountability and determine the limits of human responsibilities and its strengthening factors.

Eftekhari (2006) made a study called "the comprehensive model of accountability from Nahjol-Balaga viewpoint" and tried to present an inclusive model of accountability based on the remarks of Imam Ali (AS) in Nahjol-Balaga and depict the responsible lifestyle.

## 6 IV.

### 7 Methodology

The present study is a descriptive-analytic one and was conducted based on various documentations.

The narrations of the holy prophet of Islam mentioned in the book of Nahj al-Fasaheh were used for the research. It is a text based research contents of the narrations were analyzed for the investigations and chosen based on the research hypotheses. To analyze the data, the contents of the narrations in the above-mentioned were investigated sentence by sentence and categorized based on the similarities and differences and finally through creating connections within the categories the main theme was created. In this research, the prophet's narrations were investigated in cognitive and behavioral areas through a checklist and in terms of content by the experts and its validity was obtained by recording it.

V.

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## 8 The Findings of the Research

Contemplating on the narrations of the holy prophet of Islam suggests that the cognitive and behavioral aspects of accountability include accepting responsibility regarding God, divine messengers, oneself, one's family, society and the nature.

### 9 a) Accountability before God

The most fundamental form of accountability is the men's responsibility before his creator. In the narrations of the holy prophet of Islam, the responsibilities of human beings regarding the creator have been defined in two behavioral and cognitive areas: a) Recognizing one's responsibility is the most important and effective step towards accepting responsibility and acting responsibly. ) and knowing some recommended acts, such as reciting the holy Quran (ibid: 377 664 787), the night prayer (ibid: 410 734) and prayer (ibid: 486 661). The second dimension of accountability is related to define cognition. Awareness of the divine supervision (ibid: 761), sovereignty (ibid: 211), kingdom (ibid: 733) and the power of God (ibid: 621) are among some of the components of this dimension. Being aware of the value of accountability is the third axis of the cognitive dimension of accountability before God. It should be noted that the manifestation of accountability is affected by Islamist value system and understanding the value of accountability before God prepares the ground to fulfill and enhance individual responsibilities. In the holy prophet's narrations, the concept of accountability before God has been expressed in different ways: knowing God is the best deed (ibid., 228) Thanksgiving the best act of the heart (ibid: 600) Jihad best practice for the believer (ibid: 274), gaining legal income better than a full year fighting for God (ibid: 627), friendship and enmity in the way of God is the highest faith (ibid: 229) expressing the truth before the wicked leader is the best form of jihad (ibid: 168) and the remembrance of God is the most steadfast act (ibid: 211). In addition, other benefits might follow when an individual fulfills his duties regarding divine obligations such as approaching God (ibid: 688), obtaining good in this world and the Hereafter (ibid: 204), freedom from sorrow and trouble (ibid: 755), earning forgiveness (ibid: 757) and emancipation from the fire (ibid: 577) as a result of unseen prostration, verbal remembrance of God, asking for forgiveness, patience and hardships and weeping out of divine fear. The forth axis which has been focused on in the cognitive dimension of this type of accountability in the narrations of the holy prophet of Islam is the awareness of the consequences of one's failing to fulfill his responsibilities before God. Such irresponsible individuals are doomed to suffer a terrible fate. Poverty, divine wrath, droughts, entering the hell with eyes full of tears are respectively the consequences of judging based on someone else's rolling rather than God (ibid: 460), ordering a servant of God (ibid: 341), avoiding religious tax (ibid: 460) and committing sin with a smiling face (ibid: 759). b) The behavioral dimension of accountability Accountability before God is not limited to the cognitive aspects and in addition to being aware of the responsibilities entrusted upon human beings by God, it is essential that we fulfill our individual and collective obligations. In the Prophet's narrations, the following acts have been mentioned as the behavioral aspects of accountability before God: performing the religious obligation (ibid: 175 416 438, 445 547 545), avoiding prohibitions (ibid: 163 175), execution of God's rulings (ibid: 236);repentance(ibid: 392); asking God's forgiveness (ibid: 392 525); doing good deed (ibid: 392 445 574, 615); adherence to the Book of God (ibid: 484) and acting on its orders (ibid: 234); presence at the scene of jihad ( the same: 246 429), being satisfied with God's will (ibid: 175) observing piety (ibid 161,163,164,349,365,570), resorting to God(ibid: 208209387669) and kneeling before God (ibid: 569). Table 1 reflects the frequency of cognitive and behavioral components of accountability before God and the relevant percentage. As it is observed, of 462 narrations containing the concept of accountability, the components of humans' awareness of their responsibility regarding worship with 233 times and the frequency of 50.4 has the highest frequency and the component of awareness of the consequences of one's irresponsibility regarding worship 49 times with the lowest frequency of 10.6.

### 10 a) Accountability before the messengers of God

Human beings' accountability before the messengers of God and divine prophets is one of the most important obligations mankind has ever been entrusted with. This responsibility was given to human beings by God for the most complex form of life and people are obliged to follow the orders of the chosen prophets of God. He has explicitly asked people to listen to the guidelines of his messengers (An'am/90) and only forgives our sins if we follow them(A'al-Iman/31) and if you follow them we are not led astray (Taha/123) and we will not experience any pain or sorrow( Baqara/8). In the narrations of the holy prophet of Islam (PBUH), the accountability of individuals regarding the divine messengers has been defined in two cognitive and behavioral dimensions:

## 11 . The Cognitive Dimension of Accountability

The cognitive dimension of accountability regarding the divine messengers is based on the development of one's awareness and cognition about their responsibilities regarding the divine messengers of God which is the fourth aspects of responsibility in the narrations of the holy prophet the consequences will be hellfire (ibid. 330) deprivation of paradise (ibid. 405).

## 12 ii. The Behavioral Dimension of Accountability

In the behavioral dimension of accountability regarding the divine messengers of God, practical following of the divine commandments and teachings of the household of the holy prophet of Islam (PBUH) (ibid. 712) and implementing these orders in religious issues (ibid. 342) and avoiding attributing inappropriate things to him in lawful and unlawful things (ibid. 365) have been mentioned.

In table 2, the frequency of cognitive and behavioral components of accountability regarding divine messengers and their relevant percentages have been reflected. As it can be observed, out of 18 narrations, the concept of individuals' responsibilities regarding the divine messengers of God and their awareness of the consequences of such accountability was repeated five times with the highest frequency of 287.8 and the component of lack of awareness of such responsibility (two times) had the lowest frequency of 11.1 compared to the rest of the variables.

## 13 b) Accountability regarding oneself

The responsibilities individuals have towards themselves are among the most important factors leading them towards development and growth. This kind of accountability brings on ethical virtues and controls worldly temptations. In the narrations of the holy prophet of Islam (PBUH), the accountability of human beings regarding himself has been defined in two cognitive and behavioral areas:

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## 14 . The Cognitive Dimension of Accountability

Even though this dimension is slightly abstract idea, it can pave the way for responsible behavior. It should be noted that the deeper the understanding of a person regarding his own personality is, the more consolidated and more committed he will act. ii

## 15 . The Behavioral of Accountability

The first behavioral aspect of accountability in the narrations of the holy prophet is creating proper internal features. Decency (ibid. 155) controlling one's anger (ibid. 166) contentment (ibid. 161) contemplating upon the affairs in the world (ibid. 187) being forwardlooking (ibid. 187) protecting one's religion and reputation (ibid. 760) remembering one's faults (ibid. 187) remembering death (ibid. 237) and preparing for it (ibid. 208) are some of the main features of this aspect. The second behavioral aspect of accountability is to make efforts to eliminate the appropriate personal traits as an individual level through avoiding jealousy (ibid. 348), parsimony | (ibid. 353), laziness (ibid. 355). The third behavioral aspect is one's practical commitment to rationality (ibid. 519) acquiring knowledge from the grand scholars (ibid. 524) and seeking knowledge from cradle to grave (ibid. 218) are among some of the important points of this aspect. The force behavioral aspect of accountability is to fulfill one's responsibility regarding different body organs. Averting one's eyes from strangers (ibid. 217), speaking decently (ibid. 574) are related to this aspect of accountability and the fifth aspect refers to one's self-esteem and cleanliness. Observing cleanliness (ibid. 367) wearing new clothes (ibid. 246) leading a decent life (ibid. 246) and avoiding anything which makes one apologize to others (ibid. 357) are some of the major points concerning one's responsibility regarding himself.

In table 3 the frequency of cognitive and behavioral components of individual's accountability regarding himself and the related percentages have been reflected. As it can be observed, of 279 narrations, the concepts of being aware of the value of learning knowledge (63 times) has the highest frequency of 22.6 and the component of self-esteem (four times) has the lowest frequency 1.4 compared to other components.

## 16 c) Accountability towards family

The sense of accountability towards one's family including parents, spouse and children is one of the most important responsibilities of every human being. In the narrations of the holy prophet of Islam(PBUH) this kind of accountability has been divided into two cognitive and behavioral aspects:

## 17 i. The Cognitive Aspect of Accountability

The first cognitive aspect of this type of accountability refers to awareness a woman has regarding the responsibility she has towards her husband. In the narrations of the holy prophet of Islam (PBUH), such responsibilities have been explicitly or implicitly pointed out and they pave the way for the actualization of the responsibilities related to family. A woman has to know the responsibilities she has towards her husband (Ibid: 221, 644, 651), she must observe sexual submission (ibid: 628) she must maintain modesty in the absence of her spouse (ibid: 695) Do she must not betray her own husband in marriage and property (ibid: 204) and avoid making her husband angry (ibid: 402 405) making him so it by obeying him (ibid: 695). These are some of the responsibilities of a woman in cognitive aspect. A woman must know that, based on the narrations of the holy prophet, one of the groups whose prayers are not taken to heaven are women will have dissatisfied husbands (ibid. 405). The second part of cognitive aspect of this type of responsibility refers to the husband's responsibility towards his wife. He must treat his wife nicely (ibid: 313) must be God-fearing while interacting with women (ibid: 163) must not violate the rights of women (ibid: 347) must not put his wife in financial hardship despite

being well off, and he must pay her marriage portion (ibid: 664) you must know that even if he puts a bite in her mouth, God will reward him (ibid. 427) and whatever he feeds her will be considered as charity (ibid. 695). These are some of the elements related to the accountability of a man towards his wife. The third cognitive aspect of this type of accountability is the awareness of the man of his responsibilities regarding his family members and the fact that God will ask him of such responsibilities (ibid. 295) and he must bear in mind that his properties should first be spent for himself and his family (ibid. 189) charity begins at home (802). The forth cognitive aspect of this kind of accountability refers to the parents 'being aware of the responsibilities regarding their children. They must know that they should treat the children equally even when they kiss them (ibid. 768, 623) and the fact that daughters can be great friends for them (ibid. 674). The fifth cognitive aspect of this kind of accountability concerns the children's responsibility towards their parents. The children must know that they should treat their parents either Muslims or infidels kindly (ibid. 460) and that treating them kindly is better than performing your prayers on time (ibid. 166) which turns their misfortune into fortune and prolongs the lives (ibid. 549) and equals Jihad (ibid. 372). Also, the children must know the responsibilities regarding the parents and try to satisfy them (ibid. 760, 502), they must look at the parents kindly (ibid. 708) the children must care for them (ibid. 422) and must obey their parents (ibid. 578, 555) and take care of them at old age (ibid. 503). Of course, it must be noted that the responsibilities of children regarding their mothers are more than their fathers (ibid. 221) and they should be respected more (ibid. 263, 313). For example, the holy prophet of Islam has recommended us to kiss the area between the two eyes of our mothers as the superior place (ibid. 751). We are recommended to make friends with our fathers' friends (ibid. 777), ask for forgiveness for our fathers (ibid. 278) not to swear by our fathers names (ibid. 313). These are other components of cognitive aspect regarding children's responsibilities towards their fathers.

The sixth cognitive aspect of this double responsibility is to know family values. Based on the holy prophet's narrations one's ultimate faith is bound up with being kind with his family (ibid. 358) and even when the couples look at each other kindly, God's blessing are bestowed upon them (ibid. 278). In this type of accountability, family members should value each other (ibid. 183) respect women (ibid. 472) and treat the girls nicely (ibid. 712). They must keep in mind that what the husband is doing for his wife is charity (ibid. 455) and his efforts support his family equals Jihad in the way of God (ibid. 657) and the best men are those who treat their wives better (ibid. 465, 472, 239) and respect their families more (ibid. 465) on the other hand, the best women are chaste wives, love their husbands (ibid: 475) bear children (ibid: 470) are kind (ibid: 470) and obedient to their husband (ibid: 469). Women whose husbands become happy by seeing them (ibid: 469) and reconcile with their husbands fast (ibid: 241) and never displease their husband (ibid: 469) even in the narrations of the holy prophet, the satisfaction of one's husband is the key to entering the paradise (ibid: 359) if a woman helps her husband, it is considered as the best form of action in this world and the hereafter (ibid: 600) and also if she takes good care of the husband, it equals Jihad. (Ibid: 449) in addition, the housework carried out by the woman at home has been equated with Jihad in the way of God (ibid: 746), and paradise is under the feet of mothers. (Ibid: 434)

The seventh cognitive aspect of this type of accountability is the knowledge of what damages family relationships. The harmful effects of female infidelity to the husband despite his confidence (ibid: 462) leaving the house without the permission of her husband (ibid: 359) divorce (ibid: 688 694) filing for divorce without reason (ibid: 359) post-marital relations (ibid. : 766) ignoring children (ibid: 359) disobedience of the husband (ibid: 165) trying to attract strangers (ibid: 475) wearing perfume for strangers (ibid: 188), using words to humiliate her husband (ibid. 198) lack of equity between two women by men (ibid: 199), frequent marriages (ibid: 672) angry looks of the child to the father (ibid: 697) curses of the child to the parents (ibid: 629) curses of the parents to their children (ibid: 629) insult to the parents (ibid: 721) disowning of the parents (ibid: 165 204 236, 404, 407, 462, 463) are points which have been mentioned in the narrations regarding this type of responsibility.

ii. The Behavioral Aspect of Responsibility Based on the holy prophet's narrations, a woman commitment to her marital duties, not giving away his prophecy in without the permission of her husband (ibid: 428 662) satisfy his sexual needs (ibid: 628) not separating her bed from her husband (ibid: 446) no recommended fasting without the permission of her husband (ibid: 428) and not inviting someone whom is not favored by her husband (ibid: 446) are important components of behavioral responsibilities. With regard to the commitment of the husband : not avoiding one's wife (ibid: 446), not using obscene words while interacting with women (ibid: 446) providing their clothing (ibid: 446) wearing proper attire and no nudity at home (ibid: 177) and regarding the parents' duties: having respect for children (ibid: 239) observing fairness among children (ibid: 161 220), and the quality among them (ibid: 520) choosing a good name for them (ibid. 341), providing them with a decent upbringing (ibid. 239) and clean food (ibid. 448) providing the opportunity for them to get married ( ibid. 341, 448) finding them the proper spouse to marry ( 511, 191) teaching them how to sewing and shoot ( ibid. 567) are all among the components of this type of responsibility regarding one's family.

In table 4, the frequency of cognitive and behavioral components of accountability regarding family and their percentages have been reflected. As it can be seen, of 138 narrations, the knowledge over damaging factors in family relationship (34 times) has the highest frequency of 24.7 and the components of men's knowledge of the responsibility regarding their families and their marital responsibilities each (five times) had the lowest frequency of 3.6 compared to other components.

## 18 d) Accountability towards the society

Accountability towards the society refers to individuals' responsibility regarding one's community while interacting with others. In this type of responsibility, respecting civil rights and observing Islamic ethics along with an internal supervision of interpersonal relationships is of overriding importance. In the narrations of the holy prophet of Islam, the accountability of the individual is regarding the society has been divided into two cognitive and behavioral aspects:

## 19 i. The Cognitive Aspect Of Accountability

This aspect refers to one's awareness of these responsibilities in social relationships. In the holy prophet's narrations the first cognitive aspect deals with one's responsibility to acquire your ethical and spiritual values and recognize relevant concepts: Awareness of the importance of financial aid ranging from charity to others ?? ) and the manners of transactions (ibid: 272) are all the prominent points of this type of accountability. The second cognitive aspect of this type of responsibility is related to the knowledge of the consequences of obtaining proper social and knowing that they can take the strong steps on Sarat bridge (ibid: 159), remove the hatred (ibid: 384) softenour heart and satisfy our mental needs (ibid: 160), respect God and the prophet (ibid: 239), enter paradise (ibid: 572), achieve health (ibid: 218), freedom from punishment (ibid: 238), the elimination of sins (ibid: 385), R (ibid: 396), attain esteem, experience increase in wealth and divine mercy (ibid: 396). These are some of the results of accepting responsibility and obtaining proper social features. The first cognitive aspect of this type of accountability is related to understanding the consequences of one's failings to avoid turning to inappropriate social features. Knowing that the darkness of the Day of Judgment (p.164) fire (p. 565), dominating of the bandits (p. 624), divine chastisement (p. 672), the fact that sins are not forgiven (p. 354) and not entering in Kawthar (p. 565) are some of the consequences of failure to avoid the social undesirable traits.

ii. The behavioral aspect of accountability Practical commitment to avoid unpleasant social traits is the fundamental feature of individual's Accountability in the Prophet's Narrtions recommended to touch the dirt because we were created from it (ibid. 390). Having knowledge about the preventive measures to protect animals and plants is the second cognitive aspect of accountability. Releasing animals in the nature and not protecting them mainly to their endangerment. In the narrations of the holy prophet, it has been mentioned that from among three groups was prayers are not accepted one is the man who releases his animal into the nature praying that God will protect it (ibid. 403). We must also know not to mistreat animals because they have their own rights and they are part of the god's creation and based on the prophet's narrations divine chastisement (ibid. 751) and hell (ibid. 481) on the consequences of his treating animals like cats and sparrows.

ii. The Behavioral Aspect of Accountability Cooperation in protecting and enhancing the environment through their civilizing arid lands (ibid. 367) and protecting the sanctity of the earth (ibid. 380) and contemplating upon divine creatures (ibid. 389) are other prominent components with regard to behavioral aspect of accountability which have been emphasized in the narrations of the holy prophet of Islam.

In table 6, the frequency of cognitive and behavioral components of human beings' accountability regarding nature and the relevant percentages have been reflected. As it can be observed, out of 24 narrations, the component of having knowledge about the environment and outcomes of accepting one's responsibility regarding it (15 times) has the highest frequency of 62.5 and the component of preventive measures to protect the environment (one time) has the lowest frequency of 4.2 compared to other components. Taking all into consideration, it can be concluded that the total number of accountability components in the narrations of the holy prophet amounts to 1316 in cognitive and behavioral areas. The first aspect was man's responsibility towards God with 462 narrations and 35.1% of frequency the second aspect was his responsibility towards the society with 395 narrations and 30% frequency; the third aspect refers to mankind's responsibility regarding himself with 279 narrations and 21.2% frequency and the fourth aspect was man's responsibility towards the nature with 24 narrations and 1.8% frequency. Table 7 provides the above-mentioned information. It must be noted that, while comparing the cognitive and behavioral aspects of accountability, the most attention has been paid to the cognitive aspect with the ratio of 4 to 1.

## 20 Conclusion

Accountability is a sense of commitment and obligations to act in different situations which manifests itself in the form of fixed individual and social behaviors. The formation of accountability, one's inclination to and acting responsibly is based on the development of one's awareness and increase of intellectual skills and responsible reactions to identify individual and social responsibilities based on the teachings of the holy prophet of Islam. The most fundamental and important responsibility of human beings is the responsibility towards God and other forms of responsibility become meaningful because of this responsible. A conscious and gradual method is regarded as the most effective way to increase accountability. Suggestions ? Steering system and the promotion of school education in order to revive the teachings of the Holy Prophet (PBUH) with an emphasis on strengthening the sense of responsibility and formation of responsible behavior ? Making policy in order to promote ethics and adherence to Islamic values. References Références Referencias <sup>1</sup>

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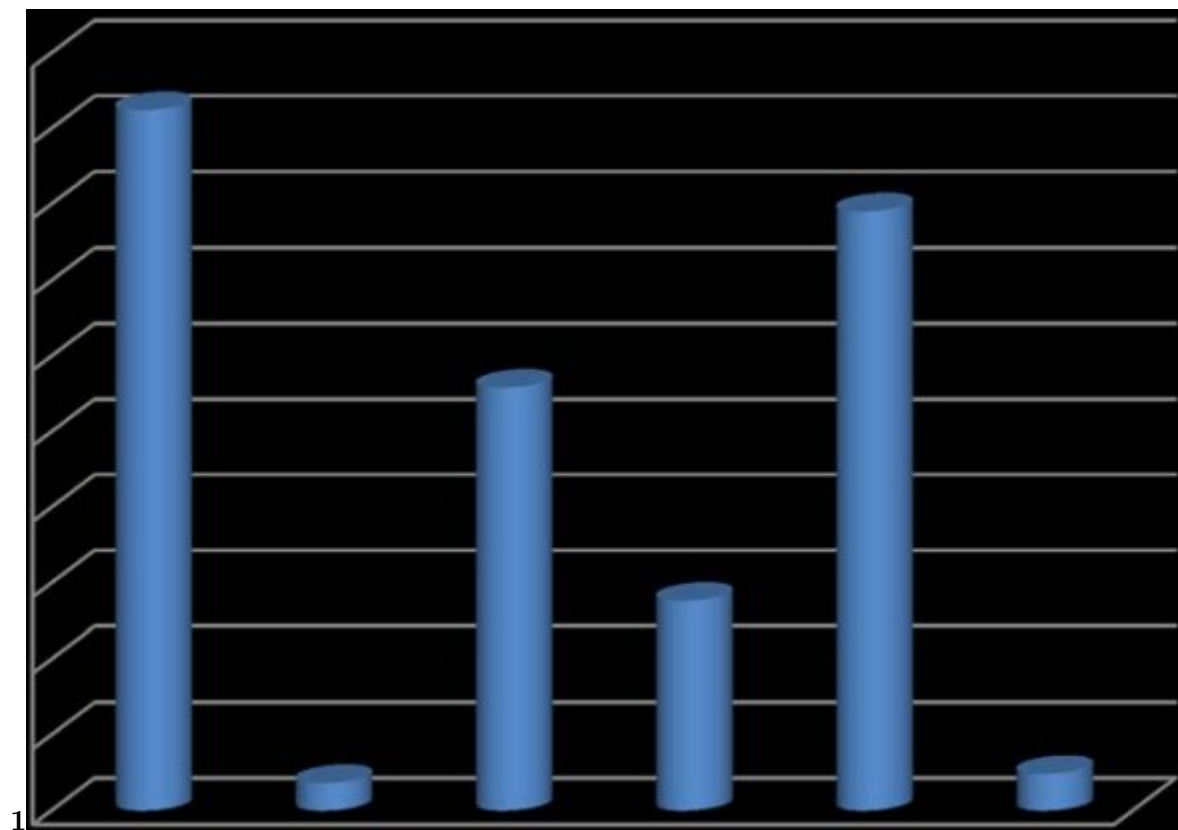


Figure 1: Figure 1 :

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Figure 2: Table 1 :

the messengers of Classification	Components	Frequency	Percentage
The cognitive components of accountability before God	Awareness of one's responsibility regarding worship	233	50.4
	Awareness of one's responsibility in knowing God	54	11.7
	Awareness of the consequences of one's responsibility regarding worship	51	11.1
	Awareness of the consequences of one's irresponsibility	49	10.6
The behavioral components of accountability before God	Practical obligations to the following divine commandments	75	16.2
Total		462	100

[Note: dimension. The third aspect of the cognitive dimension of accountability regarding the divine messengers is being aware of the value of responsibility and knowing the fact that it should bring about valuable results such as salvation (*ibid.* 459) redemption (*ibid.* 261), deliverance, and being bestowed upon God's blessings (*ibid.* 500). On the other hand, if individuals fail to fulfill]

Figure 3:

2

Category	Component	Frequency	Percentage
	Knowing the features of divine messengers	3	16.7
	Knowing the responsibilities regarding the divine messengers	5	27.8
	Knowing the consequences of fulfilling the responsibilities regarding the divine messengers	5	27.8
	Knowing the consequences of failing to fulfill their responsibilities regarding the divine messengers	2	11.1
	Practical commitment to the immaculate Imams recommendations	3	16.7
	Avoiding wrong attributions		
Total		188	100

Figure 4: Table 2 :



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cognitive aspect of this type of accountability is recognizing ethical values and the related concepts at an in-

347,463,601,602,610,772,780)  
cleanliness  
(ibid: 772  
790)  
ignoring the  
materialistic  
world. (ibid:  
700 472),  
modesty (ibid  
200,208,294,332,453,454,497,578,649,  
692,700) and  
tolerance  
(ibid: 603  
691 699).  
Recognizing  
the value of  
seeking knowl-  
edge is the sec-  
ond cognitive  
aspect of  
this type of  
accountability.  
Knowing  
individuals'  
responsibility  
to recognize  
the value of  
grand  
scholars to  
intervene (ibid.  
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Percentage	Frequency	Component	Category
22.2	62	Knowing ethical values and the relevant concepts at an individual level	One's responsibilities regarding family at cognitive level Individuals responsibility regarding their families at behavioral level
22.6	63	Recognizing the value of learning	
3.6	10	Getting familiarized with inappropriate behaviors and the relevant concepts at an individual level	
3.9	11	Knowing their results of accountability to obtain virtues	
5.4	15	Being aware of one's responsibility in avoiding indecent personal traits and the dire consequences which follow if one turns to them	
15.05	42	Being aware of one's responsibility regarding his body parts	
14.3	40	Creating proper internal features	
2.2	6	Making efforts to eliminate indecent internal features	
5.8	16	Being committed to contemplation and learning	
3.6	10	Fulfilling one's responsibility regarding his body organs	
1.4	4	Protecting one's self-esteem	
100	279	Total	

Figure 6: Table 3 :

4

responsibility regarding family			One's responsibilities regarding family at cognitive level Individuals responsibility regarding their families at behavioral level
Percentage	Frequency	Component	
8	11	Knowledge of the wife's responsibility towards her husbands	
7.2	10	Knowledge of the husband's responsibility towards his wife	
3.6	5	Knowledge of the men's responsibility regarding their families	
5.07	7	Knowledge of parents responsibilities regarding the children	
17.4	24	Knowledge of children's responsibilities regarding the parents	

Figure 7: Table 4 :

6

Percent	Frequency	Category	Title
62.5	15	the component of having knowledge about the environment and outcomes of accepting one's responsibility regarding it	
4.2	1	preventive measures to protect the environment	
12.5	3	Knowing the consequences of his treating the animals	
8.3	2	Cooperating in conserving and protecting the environment	
12.5	3	Contemplating upon the environment	
100	24	Total	

Figure 8: Table 6 :

7

Title	Row	Percent	Frequency
Man's responsibility towards God	1	35.1	462
Men's responsibility towards messenger	2	1.4	18
Man's responsibility regarding himself	3	21.2	279
Man's responsibility towards his family	4	10.5	138

Figure 9: Table 7 :



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