



*Tutorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.*  
*José María Pino Suárez 400-2 esq a Lerdo de Tejada, Toluca, Estado de México. 7223898475*

RFC: ATI120618V12

**Revista Dilemas Contemporáneos: Educación, Política y Valores.**

<http://www.dilemascontemporaneoseduccionpoliticayvalores.com/>

**Año: VII**

**Número: Edición Especial**

**Artículo no.:101**

**Período: Febrero, 2020.**

**TÍTULO:** Efectos externos e internos de la creencia en el monoteísmo en la ética según la interpretación del Imán Khomeini.

**AUTORES:**

1. Ph.D. stud. Tahereh Moradi.
2. Assist. Prof. Seyedeh Fatemeh Hosseini Mir Safi.

**RESUMEN:** El Imam Khomeini fue una de las figuras prominentes en la historia iraní cuyos aspectos destacados se conocen en los aspectos de jurisprudencia, filosofía y misticismo, pero menos conocido como comentarista del Corán, tal vez, porque la interpretación coherente y ordenada ha quedado de él (excepto para la interpretación de Hamd y Ekhlás y Ghadr). La interpretación de las acciones voluntarias externas e internas elegidas de las palabras del Imam Khomeini es el aspecto intrínseco y externo del hombre. La acción voluntaria interna es el aspecto innato del que el hombre es consciente, como la intención y los pensamientos que son invisibles, y la acción voluntaria externa conocida como la forma es el aspecto externo que el hombre manifiesta como discurso y acción por parte de sus órganos y cuerpo, es visible para otros. En este artículo, investigaremos los efectos internos y externos.

**PALABRAS CLAVES:** Monoteísmo, interpretación mística, acción voluntaria externa, acción voluntaria interna, Imán Khomeini.

**TITLE:** External and internal effects of Belief in Monotheism in Ethics according to Imam Khomeini's interpretation.

**AUTHORS:**

1. Ph.D. stud. Tahereh Moradi.
2. Assist. Prof. Seyedeh Fatemeh Hosseini Mir Safi.

**ABSTRACT:** Imam Khomeini was one of the prominent figures in Iranian history whose highlights are known in the aspects of jurisprudence, philosophy and mysticism, but less known as a commentator of the Koran, perhaps, because the coherent and orderly interpretation has remained of him (except for the interpretation of Hamd and Ekhlās and Ghadr). The interpretation of the external and internal voluntary actions chosen from the words of Imam Khomeini is the intrinsic and external aspect of man. Internal voluntary action is the innate aspect of which man is conscious, such as intention and thoughts that are invisible, and external voluntary action known as form is the external aspect that man manifests as speech and action on the part of his organs and body, is visible to others. In this article, we will investigate internal and external effects.

**KEY WORDS:** Monotheism, mystical interpretation, external voluntary action, internal voluntary action, Imam Khomeini.

**INTRODUCTION.**

In this article, we will discuss the external and internal voluntary actions of the belief in monotheism according to Imam Khomeini's interpretation. First, we need to know what external and internal voluntary actions mean.

In Dekhoda's dictionary, Javaneh (external voluntary action) means "Janehe". Side bones near the chest (Az Aghrab Al-Mavared) (Montahi Al-Arab): And members and limbs are so important for humsn. Synonyms of Javareh: Members, organs that people work with (Dekhoda, 1994, Vol. 4:

5878).

In other words, human voluntary actions are either internal or external, and in other words, either heart or form. The first is called internal and the second is called external. The external act such as the movement of the hands and feet and other members that manifest in the form of states, speeches and actions, such as uprisings, sitting, writing, speech, behavior and deeds, intention, and faith and the like, are also internal voluntary actions.

Monotheism is the belief in divine unity that can encompass all areas of a human being in such a way that it has internal affairs such as repentance, desire, compassion, devotion, peace, and humanity, and external influences such as praise, prayer, fasting, Hajj, jihad, unity, and so on.

The life of a monotheist differs from a non-monotheist because of the framework that monotheism determines for him and cannot follow whatever the soul manifests for him.

The effects of the monotheistic view on human life are much whether in the field of thought or belief, and we have divided these effects into two parts, internal and external, and for each of them, we mentioned some kinds.

## **DEVELOPMENT.**

### **External factors.**

When a believer reaches the stage of faith and what he believes reached to the stage of certainty, its result is manifested in outside, that is, speech and behavior, and it manifests outward, so that if these manifestations are seen in a person, it can be found his monotheism. Among these demonstrations, it can be referred to praise and remembrance.

### **Praise and Remembrance.**

Praise in word means as follows: Al-Tasbah, Sabaj: word of praise (Maalouf, 1994: 474).

The praise of every creature is proportionate to his intelligence, and certainly the praise of a mystic and a monotheist has different degrees with the praise of every creature for its own dignity. Here are two examples of verses.

In praise of all beings:

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

(Hadid / 1) There is a theoretical difference between Imam and Mulla Sadra, and the type of praise for Mulla Sadra is in the form of this verse, while Imam Khomeini considers it to be true praise and true remembrance. Imam interprets: But the noble verse implies the praise of all beings, even plants and creatures, and its allocation by the intellect of wise master; and that noble verse is supposedly interpretable; other noble verses cannot be interpreted:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ.

If interpretation of "praise" is formative or innate praise that news and verses refuse it, though it is contrary to the meticulous and wise judgment of the mystical scholars; - Sadralmotaahelin who do not regard praise as speech rosary in these beings; and speech of some things as pebbles such as the sacred soul but the verses and rhetoric are according to their circumstances; all beings are considered to have a rhetorical life, opposed to arguments, and bound by closure and durability, even though they have said that they disagree with its principles. This promise, which is explicit in the right and mysticism, does not entail corruptions (Imam Khomeini, 1998: 416-417).

Imam Khomeini states in the interpretation of another verse that all beings have praise:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ خَلِيمًا غَفُورًا .

(Israa / 44) The Imam also emphasizes that all beings have praise and remembrance, referring to the mention of pebbles that the Prophet heard during the shepherd, saying: We are in a veil that we cannot comprehend. These lower creatures that are lower than humans and lower than animals, and

are imperfect creatures, in them, all perfection is reflected, but they are perceived as much as their existence, and ... (Imam Khomeini, 1996: 101-102).

### **Ritual prayer.**

Another of external works of monotheist is prayer and fasting. Of course, prayer is not just a criterion, but a higher and more important one is the preservation of prayer from evil temptations.

(وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ)

(Momenon / 9) In this verse, the Imam refers to prayer which is very important as the food of the seeker soul. In such a way that its preservation promotes human growth and excellence: One of the essentials of the heart rituals of prayer and other worship which is the essentials of the heart's rituals and its resurrection is the greatness of the affairs and problems of the minute, is its protection against evil seizures; And perhaps the noble verse which says in the description of believers: الَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ.

It is to refer to all levels of preservation, one of which, the most important, is the preservation from evil seizure.

The detail is that near companions of the knowledge and master of the heart, it is clear that if eternity is a food for the body to be nourished, and that the food must be fit and proper for them to attain physical growth and development, so there is a food for the heart and the spirits that each one has to be nurtured developed spiritually; and the food is appropriate to the divine knowledge from the origin of the divine to the end of the universe. (Imam Khomeini, 2003: 46).

(... وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ ...)

(Ankabut/ 45) indicates that a person's prayer is effective when it is performed by his soul and attentive, and if our prayer does not affect our conduct, it is because of its brainless. And it says: And none of the foregoing results can be attained except in the presence of the perfect heart; ... and if heart is unaware, its praying doesn't become true and it is void reads as follows:

And that is why you see that after forty-fifty years of worship, no result has been done, but it is increasing day by day in the darkness of our heart and that our passion for nature and our obedience from evil temptation increase day by day. These are nothing but our void worship and condition and its innate practices are not performed. (Imam Khomeini, 1991: 33-34).

### **Hajj.**

As Imam emphasizes protecting prayer and not just to perform it, about Hajj, a religious matter is not enough, that is, if true monotheism arose in human thought, followed by it, a move to perform the divine command that Hajj is an example of it is created, again following it, maintaining that practice is important. The hajj is the obedience of the divine, but it will be incomplete without abstaining from idolatry; and scream of acquittal is complementing Hajj practice.

(وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ...)

(Tobeh/ 3) says:

The scream of acquittal from the idol worshipers at the pilgrimage and this is a political-worship scream that the Prophet said. (Imam Khomeini, 1999, Volume 10: 126).

### **Resort and unity.**

Resort in word means grasp, and thanks to God, refused sin (Maloof, 1994: 20).

Another work of monotheism and its effect on united people is unity, but not in the sense of ordinary gathering and gathering some people to do something, but the main pillar of this group is the monotheism that grasping it approximates the hearts of the united people and makes them brother.

:( Grab all to the string of God and do not scatter ...) (Al-Imran / 103). He says in the commentary of the verse:

The command of God is *Va Atasamu Behablella*. The important thing is not only to be all gathered in a matter and not to be scattered; the issue is to resort all to "Hablellah". The way to the right way and attention to be to the right and resort to be to the right way, the prophets have not come to unite people in affairs, the prophets have come to unite everyone in the path of righteousness. (Imam Khomeini, 1999, Vol. 9: 132).

O Muslims of the world, the followers, the monotheism school is the key to all the troubles of Islamic countries, the word difference and the lack of coordination, and the key to victory is the word unity and harmony. (Imam Khomeini, 1999, Volume 13: 274).

Imam believes that the solution to all the problems of the world is to act on this verse, i.e lack of conflict and difference that causes weakness.

(وَاطِيعُوا اللَّهَ وَرُسُلَهُ وَ لَا تَنَازَعُوا فَتَفْشَلُوا وَ تَذْهَبَ رِيحُكُمْ وَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)

(Anfal 46).

One of the most important political issues of the Qur'an is the call for unity and non-dispute. In different interpretations of the Holy Quran - it is forbidden to fight between Muslims and Muslim leaders (Imam Khomeini, 1999, Vol. 16:34).

## **Jihad.**

The result of the belief in monotheism is the war on secularism for establishing the right in the world

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ).

(Baghareh 193) Imam Khomeini: And perhaps the above verse in some of its stages refers to the great jihad and the fight against the root of sedition, the great devil and Jinn, rooted in all the depths of human hearts. (Institute of regulating and publication of Imam's works: 194).

The Imam considers the destruction of the corrupt and tyrant and the war as divine mercy. Both for himself and for others, he says: God, because thinks to first and end - says that "war is for removing sedition." Ultimate is removing sedition; ... the Qur'an says "war until removing sedition"; sedition

must be removed from the world. It is therefore a misunderstanding of the Qur'an to think that the Qur'an did not say "war to war until victory ..." (Imam Khomeini, 1999, Volume 19: 113).

What determines the value of jihad is unified intentions, not mere jihad and struggle, which means doing the work of the unit God, saying: If the destination is an idolatrous destination, the action becomes an idolatrous act; If destination is a divine destination, act is a divine act and understanding way is man (Imam Khomeini, 1999, Vol. 9: 440).

### **The internal effect of the belief in monotheism in ethics according to the interpretation of Imam Khomeini.**

Monotheism forms the root of all human beliefs in general, affecting one's intellect and soul and determining one's path. The effect of this belief leads to certain spiritual developments specific to the theologian. Of course, internal voluntary act means spiritual traits that only the human being understands, such as repentance, fear, and compassion. There are many implications that we will investigate it in a few cases.

#### **Repentance.**

Repentance in the Word:

تاب الى الله توبهً ومتاباً

Means returning from sin. (Al-Ain, vol. 1: 138).

A true believer because he has the attention of God in all his deeds and considers himself accountable to him, so he cannot be indifferent to his thoughts, speech, and deeds, wherever his deeds cause him to turn away from God or oppose him, he regrets and apologizes and seek compensation and because God has given him the hope of forgiveness, he returns him. Imam differentiates between unitary sinners and non-unitary sinners and believes that unitary is forgiven due to governance. Forgiveness



of sins: (Say, O my servants! Don't be disappointed from mercy of God, in the fact, God forgives all sins, he is Merciful.) (Zumar / 53).

Then Imam Khomeini gives the good news of forgiveness to the people of faith and says: And therefore, their sins may be said to be better than the good of others, never to be accepted; but goodness that don't have acceptance conditions as faith has an oppression, and from sins of believers that in fair, darkness and opacity is more (Imam Khomeini, 1992: 573).

As other acts such as prayer and Hajj are in full and effective condition, repentance does not include any repentance, but the kind that the Qur'an has prescribed is Nosuh. The Imam refers to the word of Sheikh Baha'i in the meaning of repentance and considers the root of the Nosuh to be the advice of others.

That is, the repentant person advises the people by his actions and compensates sins of people, and they consider the other meaning of nosuh in pure repentance.

(يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا...)

(Tahrim / 8). The Imam says:

Know that there are differences in the interpretation of the repentance of the "Nosuh" - which is often appropriate in this respect - and we will suffice here to translate the word of Mohaghegh Jalil, Sheikh Baha'i.

The commentators have mentioned in the sense of repentance "Nosuh": One is the repentance which advises the people, i.e, to invite the people to bring like it for appearing its effects or to take away his sins, and never to return to them" (Sheikh Baha'i, 1274: 332).

The other is that "Nosuh" is a repentance that is pure to God. If the pure honey from the candle is called "Nosuh" honey and its purity is to repent of sins for their ugliness, or because they are contrary to the grace of God not for fear of fire.

Mohaghegh Tusi, has stated in the abstract (Allameh Helli, 1973: 264) regretting from sins for fear of fire is not repentance.

The other one, Nosuh is from "Nasahe", because repentance sews religion that are torn by sins, and the other, Nosuh is for repentant, and its documents for repentance are such as virtual documents; that is, repentance advices to purify the traces of sins from the heart, and wipe out the darkness of the bad to the light of goodness. (Imam Khomeini, 1992: 282).

Also in verse:

(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)

(Nasr / 3). The Imam refers to a hadith about the Prophet's forgiveness and explains that repentance is not only against sin but is for the growth of a united man to a higher degree and passing from previous stages to reach perdition

They say that the Prophet, peace be upon him, said:

ليران (أو ليغان) على قلبى، و إئى لأستغفر الله فى كلّ يوم سبعين مرّة.

(Tabarsi, 2013: 313).

This opacity may have been attentive to the multitude, but it was such as that which soon subsided; and it is in the tradition that the Messenger of God, peace be upon him, did not come out of any assembly except, he forgave Twenty-five times (Tabarsi, 1407, c. 5: 320).

It is revealed from the hadiths that "forgiveness" is not only confined to the sin of infallibility, and "forgiveness" and "Zanb" are not the so-called common customs. So, this noble verse is not incompatible with spiritual status, but rather emphasizes it, because it is necessary to attain spiritual perfection and to pass the degrees and reach the peak of human perfection, because every creature in this world is born of this physical matter and has all animal, human dignity, some potential and some actual, so, if he wants to travel from this world to the other, he has to go through these degrees and goes from secondary homes, and at whatever stage he arrives, to be forgiven in that rank,

شريفه اذا جاء نصر الله و الفتح

The Prophet (peace be upon him) said: This surah is the news of my death (Tabarsi, 1406 AH) and Allah the Almighty. (Imam Khomeini, 1992: 242-243).

## **Fear.**

Fear in word.

(يضاد الخوف الامن، و يستعمل ذلك فى الامور الدنيويه و الاخرويه).

(Ragheb Esfahani, 1416: 303).

Monotheism is directly related to fear. When unitary is focused on God and his intention is his consent, then his hope becomes divine and only pleases the divine promises, and this hope in him arouses the enthusiasm of the effort and he fears nothing but his bad deeds and God. And there is fear in other world as in verse 39 Al Emran

(وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ)

As noted in the commentary of this verse, Imam says: But faith is important; and how to acquire faith? "Islam" is acceptance. "Faith" is to preserve heart. To believe what the language says and to believe in the heart; If you believe that God is the Almighty, the absolute existence, the meaning is not fear, it is a manifestation of faith that this great barrier that was unbelievable failed (Imam Khomeini, 1999: 165).

Imam points out that defeat does not mean to the believer because the result of monotheism means to only walk for the God and in that case defeat and victory will have another meaning.

One who has a relationship with God does not fail; failure belongs to one who desires the world (Imam Khomeini, 1999, Vol. 1: 119).

In verse:

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

(Yunes / 62) The Imam believes that it is not possible that this fear to be removed in the Hereafter and relate only to the world, but there is also fear in the other world as well as referring to the Ascension Night of the Prophet (peace be upon him) that prophet fainted several times by see the divine glory and greatness, they explain: Mohades Mohaghegh, Majlesi, say that the right is that the servant, as long as he is on duty, the fear and after observing the affairs of the Hereafter, one may prefer the other (Majlesi, 1984: 32).

The author says that what they mentioned is not correct from fear in the hereafter; and in the sense of authenticity, it is about the mediums whose fear are in regard to the requital, but the condition of prophets are other than that they have mentioned, because the fear that results from the observance of greatness and glory in the heart is not removed to the examination of the hereafter and not prefer to one another, but the effects of glory and manifestations of grace are greater in the hereafter, and the fear from greatness of the truth is the enjoyment of the spirit and doesn't contradict with the verse

أَلَا أَنْ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

As it turns out, and what were quoted fear is not the virtuous virtues, fear is not from greatness, for it is perfection

و الحمد لله على جماله و جلاله و الصلّاء على محمّد و آله

(Imam Khomeini, 1371: 231).

He then refers to the night of Ascension, fear in another world and says: In the Ascension, the Prophet (peace be upon him) fainted at the sight of every manifestation of greatness, and thereafter, he was awakened by the manifestations of humanity and mercy. There was fear of anything but greatness (Imam Khomeini, 1998: 331).

### **Willingness and Compassion.**

Compassion for guidance is with sympathy, and another result of monotheism is the creation of compassion in the unitary heart. Monotheism is the ring of joining hearts because in the path of

Allah, man takes divine attributes, so that a prophet like Moses sympathizes for a rebel like Pharaoh, and he also warns the Prophet (peace and blessings be upon him) to guide their people and their extreme compassion that don't lose your life on the sympathy of the astray. So, it is impossible to be a true believer, but not advocating compassion and love

(أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ . فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَنذَرُ أَوْ يَخْشَىٰ)

(Taha 43-44) Although this verse refers directly to the issue of enjoining good and forbidding evil, the Imam has used it as a kind of religious morality and in his words regards love and compassion as a condition of good invitation. And they believe that dominance over others can lead to betrayal if it is violent, but dominance is through enduring love. As Moses in this verse is invited to promise (Lynn). He says: Meet the Servants of God with a heart full of love and affection and seek their good from the heart (Imam Khomeini, 1991: 240-223).

In verse

(فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا)

(Kahf/6)

The Prophet grieves for the infidels who do not come (Imam Khomeini, 1999, Volume 10: 33).

### **Sincerity.**

One of the most important effects of monotheism in human beings is sincere unity. The true unitary is the one who does his work for God. Imam considers sincerity as capital of hereafter officials and says:

Sincerity is the act of clearing every sputum, whether for satisfaction of one's self or to the satisfaction of another creature. (Imam Khomeini, 1992: 501).

Verse 83-82:

(إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ)

Translation: (Except your pure servants) Imam says: We are sincere servants of God, why Satan occupied in us? Although he has vowed with his God, not to offend 'Ebadallah Al-Mokhlesin' (Imam Khomeini, 1992: 52).

According to the Sheikh (Ayatollah Shah Abadi), the devil is the dog of God: If anyone is familiar with God, do not bother him or harass him. Dog at home do not follow acquaintances of the landlord. Satan does not let anyone who is not familiar with the landlord enter the house. So if you see the devil deal with you, your deeds are not sincere and not for the sake of transcendence. If you are sincere why the springs of wisdom have not flowed from your heart, even though it is forty "years", that you do Ghorbe Elallah, even though it is said in the hadith that "one who do sincerity, forty "Sabah" flow for God. The springs of wisdom from his heart into his tongue" (Majlesi, 1403: 242). Quoted (Imam Khomeini, 2003: 684).

Imam says in the book of Adab al-Saluh:

One of the essentials of the ritual of seeking refuse is "purity"; As God quotes the devil, saying:

فَبِعِزَّتِكَ لَا غُورِيَّتَهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ

This purity is higher than practical purity whether internal or external voluntary action. The purpose of this sincerity, then, is to purify the human identity of all the unseen and the appearance which the practical sincerity is its grace (Imam Khomeini, 1991: 222).

### **Trust.**

Imam Khomeini in the interpretation of verse 2 of Sure al-Anfal has investigated and explained the meaning and elements of trust, until these elements is established in the unitary heart, trust will not be possible.

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ)

It says the meaning of trust.

Some have said:

«التوكل على الله: انقطاع العبد إليه في جميع ما يأمله من المخلوقين»

(Imam Khomeini, 1998: 200).

I.e, trusting in God is to be a servant of God in everything he hoped from the creatures.

Four elements of trust in the view of Imam:

Trust is not achieved unless you have faith in the four things that these are elements of trust:

First: Faith in the Lawyer of the Universe to what the client needs.

Second: faith to what he is able to meet the need of the client.

Third: he who does not have envy.

Fourth: One who has love and mercy in the client.

And by disrupting one of these things, no trust can be gained, and no trust in the lawyer is found, if the lawyer is ignorant of his affairs, and does not know the necessity, it cannot trust him; and if he knows his science, but with the full knowledge of science, fail to trust him, and if he also believes in his power and possibility of envy in him, no confidence will be gained; and if these three are realized but without compassion and mercy, not trusted him; So the base of trust is placed on these four elements.

And the fact that we have said that "faith in these things is for trust" because the belief and science does not affect in this regard (Imam Khomeini, 1998: 201).

In this verse, there are three conditions for a unitary human being whose absence is a sign of lack of faith and deficiency in monotheism (Imam Khomeini, 1991: 208).

### **Thank.**

The true monotheist, after assigning all his affairs to God and looking at the world in a monotheistic way, thanked God. To the extent that disaster and blessing are good on him. In his interpretation, Imam explains the meaning and elements of thank. In the interpretation of verse 13 of Surah Saba:

(اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلًا مِّنْ عِبَادِيَ الشَّاكِرِينَ).

### **The meaning of thank.**

Thank, according to its uses, is to declare blessings, or to say that it is blessings; if it is said from Ragheb: "thank is to imagine blessings and to declare it; and against it is the disbelief so thank is

امتلا از ذکر مُنْعَمٌ عَلَيْهِ

امتلا از ذکر مُنْعَمٌ عَلَيْهِ.

(Imam Khomeini, 1998: 182).

### **Pillars of thank.**

Some have said: thank is the confronting of blessing with promise and action and intention (Ragheb Isfahani, 1412 AH: 265) And for this, there are three pillars:

First, the knowledge of merciful and the attributes of interest to him and the knowledge of blessings.

Second, the result of this knowledge, it is humility to the merciful. Third, action is the result of this state; and action is three kinds: "innate" and it is intended to bow and glorify, and "verbal" is the expression of this desirable thing and intended to glorify and praise, and 'external' and its application of the blessings of the appearance, and his obedience" (Al-Ghazali, 135 AH: 81-85).

Thank is appreciation of the blessings, and the meaning appears in the heart and so in the tongue, and in members, and this appreciation is conferred on his knowledge of merciful, as it turns out.

C-stages of thank:

Stages of thank is different according to the knowledge, and also in terms of the different, degrees of human perfection to be different, thanks to the Imam's point of view, are conditions that vary depending on the blessings: So if that blessing is outer blessing, it is to be thanked, and if it is innate blessings, to be thanked, if it is the education and true sciences, it is to be thanked And if it is the manifestations of the attributes, to be thanked somehow,

«وَقَلِيلًا مِّنْ عِبَادِيَ الشَّاكِرِينَ» (Imam Khomeini, 1998: 184).



In the next verse, they believe that thank is first internal and then spreads to the external after being fixed in the heart.

The interpretation of the Imam in the interpretation of verse 7 of Sureh Ibrahim is as follows:

«تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ»

"Thank" is the appreciation of blessings and the effects of such appreciation appear in the heart and in language so, and in acts and deeds so, but at the heart, its effects are as humility and affection and cruelty. And it is like that, and in language, praise; and in external, obeying and applying members in favor of beneficent, and the like. (Imam Khomeini, 1992: 343).

### **Humility.**

Humility literally means to humble (Amid, 1998: 655). Another work of monotheism is having humility, which is contrary to arrogance and requires a small feeling towards the one and only God. According to verse 2 of Momenun Surah, this situation appears in prayer, ie the most specific place for humility is praying; i.e, prayer of a unitary is a humility preyer. Imam Khomeini in the Interpretation of Verse 2 of Momenun Sureh says:

(الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ )

One of the things that is needed for the seeker in all prayers, especially prayer, and it is comprehensive, is humility (Imam Khomeini, 1991: 13).

### **Peace and familiarity with God.**

Familiarity in the word means: happiness, and the anti-terror. (Montahi Al-Arb, v 1: 95).

One of the results of the belief in monotheism is the creation of faith in the unitary heart, in the sense that he considers everything in the authority of the divine power and he is certain that there is nothing but him. He relaxes and enjoys solitude and familiarity with him. Imam Khomeini in the Interpretation of Verse 28 of Rad Sureh,

(الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ)

The mention of God in the verse causes all hopes and states: What causes the salvation of mankind and the serenity of the heart is the dependence and separation of the world and its attachment that is obtained by the eternal remembrance of God (Imam Khomeini, 1999, Vol. 18: 462), and elsewhere, peace is considered as the result of taming the rebellious soul (Imam Khomeini, 1999, Vol. 16: 213).

## **CONCLUSIONS.**

What is used from the Imam's words in the interpretation of the verses is to pay attention to the inner in all matters. Ignorance from the principle of monotheism and forgetfulness of purpose, which is the Laghallah, is the source of all moral distortions. Wherever there is a talk about filth and degeneration, it is a sign that we are far from this doctrine; of course, the relationship between the soul and the body and their influence are accepted as a definite principle in all the psychological sciences, and it is undeniable, and the Imam also emphasizes this principle and recommends inner attention in all ethical recommendations.

Another important point is that true monotheism is not only related to one's beliefs and thought, but also the unitary in all existential beings (intellectual, emotional, practical) is affected by it. In fact, the claim of unitary without the emergence of all aspects of claimed life is a claim, and nothing is to be expected.

## **BIBLIOGRAPHIC REFERENCES.**

1. Khomeini, Ruhollah. (1991) Adab al-Salouh, Tehran: Institute of Regulating and publishing of Imam Khomeini's works, First Edition
2. Khomeini, Ruhollah. (1992) Chehel Hadith, Tehran: of Regulating and publishing of Imam Khomeini's works, First Edition

3. Khomeini, Ruhollah. (1996) Interpretation of Hamd Sureh, Tehran: Institute of Regulating and publishing of Imam Khomeini's works, First Edition
4. Khomeini, Ruhollah. (1998) A Hadith Description of Ignorance, Tehran: Institute of Regulating and publishing of Imam Khomeini's works, First Edition
5. Khomeini, Ruhollah. (2005) Interpretation of the Quran from Imam's Works, edited by Seyyed Mohammad Ali Ayazi, Tehran: Aruj Publishing, 27 vols.
6. Khomeini, Ruhollah, (1999) Sahife of Imam, 22-volume Collection, Tehran: Institute of Regulating and publishing of Imam Khomeini's works, First Edition
7. Dehkhoda, Ali Akbar. (1996) Dictionary of Dehkhoda, Tehran: Amirkabir Publications
8. Ragheb Esfahani, Hussein bin Mohammad. (1416) Al-Mofradat Fi Gharib al-Quran, Damascus: Dar al-Qalam
9. Safi Puri Shirazi, Abdul Rahim Abdul Karim. (2014) Montahi Al-arb Fi Lagha Al-Arab, Translated by Dr. Mohammad Hossein: no date
10. Tabarasi. (1406 AH) Al-Bayan Assembly, Beirut: Dar al-Marefa.
11. Tabarasi, Hassan bin Fazl. (2013 AH) Makarem Al-Akhlagh, stone printing. Beirut: Al-Elmi Institute.
12. Tabarsi, Mirza Hossein Nouri. (1407 AH) Mostadrak Al-Vasael, Qom: Al-Albit Institute. (A)
13. Ameli, Sheikh Baha'uddin Muhammad. (1274 AH) Arbaein, Sangi printing.
14. Allameh Helli. (1973 AH) Kashf al-Murad fi Sharh Tajrid al-Eteghad, Sidah: Matbaa al-Erfan.
15. Amid, Hassan. (1998) Amid Dictionary, Iran: Amir Kabir
16. Ghiasuddin Rampouri, Mohammad bin Jalaluddin. (1983) Ghiath al-Gholat Dictionary, Tehran: Center of Knowledge
17. Farahidi, Abi Abdul Rahman Al Khalil. (2004) Salsele Al-Maajem Valfahares Ketab Al-Ayn, Qom: Osve, two volume.

18. Klini, Mohammad bin Jacob. (2009 AH) Al-Osul Men Al-Kafi, Tehran: Dar al-Kutb al-Islamiyah.
19. Majlesi, Mohammad Bagher. (1984) Marah al-Aqul, Tehran: Dar al-Kotob al-Islamiyah
20. Majlesi, Mohammad Bagher. (1403 AH) Bahar al-Anwar, Beirut: Wafa Institute
21. Maloof, Lewis. (1374) Mobin Dictionary, Tehran: Faghih Publications
22. Moein, Muhammad. (1974) Moein Dictionary, Tehran: Amir Kabir
23. Makarem Shirazi, Nasser. (2004) Sample Interpretation, Research and Arrangement: Ahmad Ali Babaei, Tehran: Darolketab al-Islamiyah
24. Institute of regulating and Publishing Imam's Works. (2003) Qur'anic commentary and evidence in Imam Khomeini's works. Tehran: Institute of Regulating and Publishing Imam Khomeini's Works, First Edition, 27 vols.

#### **DATA OF THE AUTHORS.**

**1. Tahereh Moradi.** Ph.D. student in Science of Quran and Hadith, Islamic Azad University, Yadegar-e-Imam Khomeini (rah) Shahr-e-Rey Branch, Tehran, Iran.

**2. Seyedeh Fatemeh Hosseini Mir Safi.** Responsible author, Assistant Professor, Department of Science of Quran and Hadith, Islamic Azad University, Yadegar-e-Imam Khomeini (rah) Shahr-e-Rey Branch, Tehran, Iran.

**RECIBIDO:** 14 de enero del 2020.

**APROBADO:** 26 de enero del 2020.