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Analysis of social theological basics of the Imam Khomeini's movement concerning social functions of religion

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Abstract---The present research aims to analyze the basics and principles of the social theology of Imam Khomeini's movement concerning the social functions of religion. This research used a descriptive-analytical method that fell under substantive analysis procedures based on library sources. Surveys have indicated that the basics of Imam Khomeini's social theology are structured in a comprehensively coherent system consistent with his worldview, ontological and anthropological perspective. This perspective is founded on the Koran and the prophetic tradition against the contemporary materialistic worldview. Imam Khomeini was a prominent Islamic theologian who considered the relationship between religion and society to be closely connected, arguing that all monotheistic religions are tasked with educating man in all dimensions and helping him attain perfection, as this will not be fulfilled unless within a social context. Imam Khomeini believed that Islam as a monotheistic school has a special regard for society, considering human happiness to depend on a happy and perfect society. For this, he regards all Islamic calls, even those that have taken into account personal relations of the public, to be social calls.

Keywords--- *Imam Khomeini's movement, Imam's social, theological basics, social functions of religion, monotheistic school.*

Introduction

The basics of Imam Khomeini's social theology are structured in a comprehensively coherent system consistent with his worldview and ontological and anthropological perspective. This perspective is founded on the Koran and the prophetic tradition against the contemporary materialistic worldview. Imam Khomeini was a prominent Islamic theologian who considered the relationship between religion and society to be closely connected, arguing that all monotheistic religions are tasked with educating man in all dimensions and helping him attain perfection, as this will not be fulfilled unless within a social context. Imam

Khomeini believed that Islam as a monotheistic school has a special regard for society, considering human happiness to depend on a happy and perfect society. For this, he regards all Islamic calls, even those that have taken into account personal relations of the public, to be social calls. In this connection, Imam Khomeini says:

"The calls by the Koran in Mecca and Medina were not personal calls between an individual and God the Almighty. One would say that divine calls, especially those concerned with the personal duties of people, unexceptionally involved the peoples' relations between themselves and God, thus, implicating social and political meanings. Following the Messenger of God (Peace Be Upon Him), we see that during the rule of the Imams (AS), who was under harsh pressure by Bany Umayyah And Bany Abbas, they used to convey to people their missions, even in their prayers. A review of the Imam Sajjad's payers and those of other Imams suggests they are full of helping people to prepare for what is beyond what the public thinks. Call for monotheism, call for soul purification, call for turning away from the world, call for privacy with God the Sublime, etc. did not mean to suggest people had to stay at home to ignore Muslims' interests, and engage in prayer alone, as the Imams were not behaving that way. The prophet (PBUH) performed his duties and engaged in prayers with God in his prayer, while at the same time forming a government by sending missionaries to all corners of the world and calling on them to adopt a religion. He was not supposed to stay home and say his prayers. He said prayers, but his prayers were aimed at self-development. The prayers were also aimed at the public, which supported their resistance. All the prayers uttered by him and the Imams were calls for spirituality, which was thought of as the path towards rectification of all Muslim affairs [...]. The issue is a call for society, politics, and governance; these are prayers. Prayers were not apart from politics and social interests. In Islam, all the affairs called upon were characterized by ideological and doctrinal aspects. Working at the factory, farming, and school education are all regarded as Islamic ideological interests".*

Imam Khomeini's reform movement in the twentieth century, backed by the public awakening of the Iranian nation, marked the biggest religious and non-religious revolution of its time. Reviewing Imam Khomeini's intellectual perspectives, one would conclude that his most important goal of the movement was to lay the groundwork to create a government of Truth in the interest of the oppressed and to establish a universal government of Imam Mahdi, as he believed that the only way to meet that goal was to enforce justice and expand social equality and to prevent the practicing of rules and laws which may violate justice, all of which are examples of social and economic justice. As stated, this research aimed to analyze the principles and basics of the social theology of Imam Khomeini's movement concerning the social functions of religion.

Theoretical Foundations of Research

1. Imam Khomeini's Theological (Monotheistic) Basics

* Ruhollah Mousavi Khomeini, "Sahifeh Noor", Imam Khomeini, Edition and Publication Center, Tehran, 18 (1999):274.

Imam Khomeini's social theology perspective established the Iranian people's Islamic movement based on monotheism, a principle whose content is manifested in all social affairs^{†,‡,§}. This is because Allah the sublime is the only God of humans and the whole universe. Thus, in this society, worshipping individuals, wealth and pleasures, as well as desires, are condemned, with all human's individual and social affairs defined based on God. It is in this situation where all human relations inside or outside the society change under the principle of monotheism, all privileges are removed, and only piety and purification remain; thus, in this society, the ruler is on an equal footing with the most inferior person^{**}. Monotheism underlies the basis of the worldview and social systems consistent with Imam Khomeini's social theology; this basis applies to all other bases, like a soul in a body. The issue of monotheism in the Imam's social theology is a key issue that constitutes humans' real happiness and perfection. Islam, defined by Imam Khomeini, is a conclusive and all-encompassing religion, as the Imam's belief can be sought in his theological basics. His basics and principles of monotheism fall under a creative and formative perspective, which constructs Imam Khomeini's comprehensive Islamic principles^{††}.

Imam Khomeini considered the most important philosophy of the apostles' prophetic missions to get the ignorant to know God, as they aimed to awaken the latent and dusty nature of the ignorant and disbelieves^{‡‡}. Describing the meaning of monotheism [Towhid], Imam Khomeini says that it denotes going from plurality to unity and disintegrating and annihilating the world of plurality^{§§}, reasoning that this denotation is not achieved by argument; but rather by heartfelt austerities and contemplation about the origin and the destination, and the Truth of monotheism^{***}.

Imam Khomeini maintains that knowledge of the divine being is impossible for a perfect human-like prophet (PBUH). However, it is possible for perfect humans to understand divine attributes and names, as they have a hierarchy, and we and some other saints and Imams can also perceive those names and attributes; thus, to achieve this perception, man needs to cross through the luminous and dark veils, the largest of which is the human's soul^{†††}.

^{**} Ibid, vol. 5, 81

^{††} Ruhollah Mousavi Khomeini, "Sahifeh Noor", Imam Khomeini Editing and Publishing Center, Tehran, 11(1999):102.

^{‡‡} Ibid, "Interpretation on Surah Hamd", Imam Khomeini, Editing and Publication Institute, Qom, (2005): 82.

^{§§} Ibid, "Interpretation on Surah Hamd", Imam Khomeini, Editing and Publication Institute, Qom, 1(2013):6. .

^{***} Ibid, "Tawhid from the perspective of Imam Khomeini", Imam Khomeini Edition and Publication Institute, Tehran, 1(2013):6.

^{†††} Ruhollah Mousavi Khomeini, "Explanation of Forty Hadiths", Imam Khomeini Editing and Publishing Institute, Tehran, (2015): 452-454

Imam Khomeini maintains that out of the philosophical arguments, the so-called Seddighin Argument, offered by the Transcendental Wisdom, is the Kernel of the Kernels^{†††}. Describing the Seddighin Argument, Imam Khomeini states that this argument is, in fact, a product of scientific and spiritual thinking.

Thinking about divine attributes, names, and perfections is knowledge of the existence of God and His manifestations, noted in the Seddighin argument. He remarks that the first stage is to contemplate the attributes, names and perfections of the Truth, the results of which are knowledge of the existence of the Truth and His manifestations and knowledge of the revelations and representations.

One of the most important arguments to prove the existence of God in Imam Khomeini's social theology is the *Argument of Fitra* (Nature). For him, nature or *fitra* involves all inherent human tendencies towards types of perfection^{§§§}. Imam Khomeini reasons that every human being has a natural sense of attachment to absolute perfection and avoids any diminutions of the same nature, which constitutes human resentment. Imam believes that love of absolute perfection and resentment from diminutions within human nature be guidance towards the origin of absolute perfection, suggesting that although guidance aims for attaining absolute perfection, man first seeks his perfection and beloved in such affairs as love, wealth, power, rule, and knowledge, and considers them to be their real beloved. This difference which characterizes humans relates to the determination of an example of the beloved, while when humans go back to their nature, they will realize this Truth and never get satisfied with that beloved; even though they find a level higher than that, they will immediately get their hearts directed towards it. The light of nature will guide man towards absolute perfection, which renders in no diminution^{****}.

Like other Shia theologians, Imam Khomeini regards monotheism to involve different levels, i.e., essence, attribute and conduct monotheism, while accepting^{††††} the agreed-upon theories proposed by the scholars. In this connection, however, we discuss the most pivotal levels of monotheism in Imam Khomeini's social and theological basics upon which the principles of movement are founded; these basics include governance and legislation, considered to be one of the levels of monotheism of conducts^{††††}.

Consistent with the theological basics of the movement, Imam Khomeini maintains that reason suggests that the establishment of a political government or system is an essential need of human beings. Also, in this government, the

††† Ibid, "Adab al-Salah", Imam Khomeini Editing and Publishing Institute, Qom, (2015):11.

§§§ Ibid, "Anwar al-Heedaiya fi al-Ta'lighah Ala al-Kafaya", Imam Khomeini Editing and Publication Institute, Qom, vol.2, (1993): 27.

**** Ruhollah Mousavi Khomeini, "Explanation of 40 Hadiths", Imam Khomeini Editing and Publication Institute, Tehran, (2015): 182.

†††† Seyyed Abdul Ghani Ardabili, "Imam Khomeini's Philosophical Lectures", Imam Khomeini's Editing and Publication, Tehran, 2 (2013): 60-66

†††† Ruhollah Mousavi Khomeini, "Tawhid from Imam Khomeini's perspective", Imam Khomeini Editing and Publication Institute, Tehran, 1(2013):253-361

people obey the one who has rule over everything, is in possession of everything, and has control over his property, as this is no one except for God who owns all creatures; the creator of the earth and the heavens.

2. Imam Khomeini's Basics with regards to Prophethood and Velayat

Consistent with Imam Khomeini's social theology, the basics of prophethood and Velayat constitute one of the main foundations following the monotheistic basics. These principles, thought to be one of the main pillars of a monotheistic society, are inextricably related to the monotheistic principles of governance and legislation; these principles are also considered the fundamental components of Imam Khomeini's movement. As stated in the monotheistic basics of Imam Khomeini, in his social and theological basics, also, God should form a government and make legislation for Himself and the people by the rule of reason; however, the most important component of such a government is the position of a ruler whom people follow; thus, consistent with the Imam Khomeini's theological basics, it is the most important component of a monotheistic society and its fundamentals.

Imam Khomeini defines prophethood as promulgation and the prophet as a promulgator of the divine essence, attributes and names, as well as His rules. He maintains that although prophethood has various levels, it is, in fact, a reality that denotes a statement of the essence and rise of a successor (Velayat), which is the position of the hearts and the inside of prophethood^{§§§§}.

For Imam Khomeini, the real prophethood is absolute, bound by special time and place, i.e., [Mohammad] was a prophet even when no man lived. The Imam mentions Mohammad Ibn Abdullah (PBUH) as an absolute prophet. Consistent with Imam Khomeini's basics^{****}, the prophethood of Mohammad is divided into two parts: defined prophethood and explained prophethood, with the former denoting the prophetic mission of Mohammad by the grace and mercy of Allah the Almighty and his presence in the Alam al-Jabarut^{††††}, in the position of divine attributes and names, while the latter case, i.e., explained prophethood refers to the prophet's transcendence of levels of perfection and linking with the First Reason and attainment of the position of or even nearer".

As regards the reality of the Revelations and the quality of its sending down, Imam Khomeini argues that the quality of Revelation being sent down by the Holy Spirit on the prophet (PBUH) and his state by the time the holy spirit revealed no one could perceive the words of Allah except for the prophet himself. For this, we cannot understand this and cannot perceive the peak of Revelation; thus, we need to strive to get closer to the destination of the prophets in general and the ideals

^{§§§§} Ruhollah Mousavi Khomeini, "Mesbah al-Hidayah Ela Khilafah and Al-Walaiya", Imam Khomeini Editing and Publication Institute, Tehran, (2007): 86.

^{****} Ibid, "Adab al-Salah", Imam Khomeini Editing and Publication Institute, Qom, (2014): 36-37.

^{††††} World of Reason

of the prophet (PBUH) in special, as his main ideal was to help mankind to realize the existence of God that is on top of all affairs⁺⁺⁺⁺.

Imam Khomeini considers the Truth of Velayat as an absolutely broad grace that is outside the realm of all determined boundaries; also interpreted as an absolute being. Imam Khomeini argues that the Truth of Velayat is a component of nature, explaining that absolute perfection and mortality arise from nature, while the Truth of Velayat is also achieved when mortality is obtained from absolute perfection; thus, the Truth of Velayat is a natural affair^{§§§§}. Imam Khomeini introduces Velayat as a branch of monotheism, suggesting that human nature is inherently seeking perfection; when monotheism enjoys absolute perfection, the Truth of Velayat, an absolutely broad grace, should be a branch of monotheistic graces. In other words, when human nature realizes the main perfection, i.e., monotheism, he will instantaneously realize the tangential perfection of monotheism, i.e., Velayat^{*****}.

Imam Khomeini divided Velayat into formative (spiritual) and legislative Velayat. He believes the formative Velayat to be a transcendental and spiritual position that is not perceived by the human intellect or the mystics' reasoning. The spiritual position, which belongs to the prophet Mohammad (PBUH) and the Imams (AS), cannot be obtained for the human being through contemplation of the soul because these religious leaders were the perfect epitomes of the divine verses who attained the ultimate perfection⁺⁺⁺⁺⁺. Consistent with this formative Velayat, all the universe is inferior to them⁺⁺⁺⁺.

Imam Khomeini believes that Velayat and divine caliphate are manifested in a perfect human being, describing the perfect human being to be the mirror of the witnesses of the Truth and the mirror of all the existential universe and the Truth itself^{§§§§§}; thus, for the Imam, a perfect human has two faces; one being a place where divine attributes and names are manifested, with God representing himself in his witness mirror, while the other being a place where God represents with all His existential perfection^{*****}.

For the Imam, the existence of a perfect human being is necessary in that it is only he who can represent the great name of Allah and be a place where the

⁺⁺⁺⁺⁺ Ruhollah Mousavi Khomeini, "Sahifeh Noor", Imam Khomeini Editing and Publication Center, Tehran, 19(1999):225.

^{§§§§} Ibid, "Explanation of the Hadith of the Soldiers of Reason and Ignorance", Institute for Editing and Publication of Imam Khomeini's Works, Qom, (2003): 99.

^{*****} Ibid, "Explanation of the Hadith of the Soldiers of Reason and Ignorance", Institute for Editing and Publication of the Imam Khomeini's Works, Qom, (2013): 101.

⁺⁺⁺⁺⁺ Ibid, "Description of Dawn Prayer", Imam Khomeini Editing and Publication Institute, Tehran, (2015): 546.

⁺⁺⁺⁺⁺ Ibid, "Valayat-e-Faqih (Islamic Government)", Imam Khomeini Editing and Publication Institute, Tehran, (2013): 42

^{§§§§§} Ruhollah Mousavi Khomeini, "Ta;lighta ala Al-Fusus Al-Hakm Wa Misbah Al-Alans", Pasdar Islam Institute, Tehran, (1996): 59.

^{*****} Ruhollah Mousavi Khomeini, "Ta;lighta ala Al-Fusus Al-Hakm Wa Misbah Al-Alans", Pasdar Islam Institute, Tehran, (1996): 59. Ibid, 60

essentially absolute representation coincides with the representation of the names, attributes, and conducts while being a place where the existential and essential truths coincide with the divine names, possible truths and creative attributes^{†††††††}.

Imam Khomeini considers the first human determination in the position of the divine caliphate to be the great name of "Allah." Accordingly, as regards the position of the perfect human's caliphate and Velayat, the Imam posits that even the great name of "Allah" needs a caliph of Allah to be manifested, while other names, being components of this name, are secondary to it^{†††††††}. Thus, consistent with Imam Khomeini's perspective, a perfect human is a manifestation of the divine Velayat because the other names of God require a perfect human being to be manifested; on the other hand, divine caliphate and Velayat cannot be separated from a perfect human, unlike the prophet and other apostles who are separated from a perfect human; this is because the name Velayat is subsistent, as the representation of the subsistent name is also necessary. Thus, no society will be void of perfect humans who enjoy absolute Velayat^{§§§§§§§}.

Imam Khomeini also states that the prophet originally had a great position of infallibility, as other Imams (saints) also enjoy a position of infallibility because of his great and sinless essence. Since they are of the nature of the prophet and are connected with him through nature, they enjoy absolute infallibility following him, and Satan has no control over them because they are divine humans and are pure and blissful; their hearts are full of entire Truth and turn their faces only towards God^{*****}.

For the Imam, a perfect human has objective knowledge of the inherent positions and manifestations of the divine attribute, names and conducts, thus turning into an absolute mortal and also an immortal in the immortality of God; he is the one who has no determination or demonstration; rather, he is himself considered a great name, i.e., one that is decent. This perfect human can call on people to the Straight Path of monotheism because his path is straight; **that of those upon whom You have bestowed favor**^{†††††††}. This path originally belonged to the apostles and the last of whom, the prophet Mohammad, followed by the Imams and saints^{†††††††}.

3. Imam Khomeini's Anthropological Basics

Consistent with Islamic basics, Imam Khomeini has offered a new definition of a man who has had a great influence on social and political issues, as well as on

^{†††††††} Ibid, 69

^{†††††††} Ibid, "Masbah al-Hedaiyeh ela Khilafah and Al-Walaiya", Editing and Publishing Institute of the Imam Khomeini Works, Tehran, (2007): 16-17.

^{§§§§§§§} Ruhollah Mousavi Khomeini, "Ta'lighat Fi al-Fusus al-Hakm Wa Misbah al-Alans", Pasdar Islam Institute, Tehran, (1906): 40

^{*****} Ibid, "Adab al-Sala", Imam Khomeini Editing and Publication Institute, Qom, (2014): 61.

^{††††††††} It refers to verse 6 of Surah Hamd

^{†††††††} Ibid, "Adab al-Salah", Imam Khomeini Editing and Publication Institute, Qom, (2014): 293.

fighting oppression and injustice across the world. Imam Khomeini argues that when a man steps into this earthly universe, he is composed of matter and form^{§§§§§§§§}; thus, his being, like an animal being, is made of a body or physique with a soul or spirit. The body is the matter, and the soul is the form of this being. Man, who is philosophically an animal, is not different from other animals; the only characteristic that differentiates him from other animals is his ability to become a human. For this, if a divine instructor educates him, he can actualize his power of becoming a human; thus, overtaking other animals, having attained levels of growth and development and other animal characteristics such as wrath and lust, and becoming a complete animal. Now, this actual animal also has another difference from other animals. Man is the only creature who, on the one hand, has a being with various human and animal dimensions and, on the other hand, has infinite dimensions^{*****}, i.e., the ability to actualize human and animal characteristics in the human being is infinite⁺⁺⁺⁺⁺⁺.

Imam Khomeini reasons that the soul strengthens the material body and the human temperament up until forty years; however, the soul's natural interest in the body declines, and anytime the soul focuses less on the body, focus on self increases, thus strengthening the reasoning power.

Thus, one of the most important duties of the apostles and divine saints was to prevent the excessive human focus on material nature so that their intellectual perceptions do not get weakened⁺⁺⁺⁺⁺⁺. The soul, as long as it is in the material world, has a material dimension by which he is bound by materiality and an immaterial dimension that bounds him to spirituality and immateriality. Through its character, the soul moves from pure materiality towards pure immateriality, incrementally achieving perfection and coming out of diminution^{§§§§§§§§}.

Imam Khomeini holds that man was first born with a purely divine nature, was not corrupted, and rather enjoyed pure nature conferred upon him by God. Human nature is a straight path nature, an Islamic nature and a monotheistic nature^{*****}. It was a nature founded on the lights of monotheism⁺⁺⁺⁺⁺⁺. However, man enjoys a potential predisposition at birth and can gain both the decent and indecent realms⁺⁺⁺⁺⁺⁺. However, human nature loves absolute perfection and wants to be perfected. This nature is a divine gift that aspires for absolute perfection^{§§§§§§§§}.

^{§§§§§§§§} Seyyed Abdul Ghani Ardabili, "Imam Khomeini's Philosophical Lectures", Institute for Editing and Publication of Imam Khomeini's Works, Tehran, 3 (2013): 145-146.

^{*****} Ruhollah Mousavi Khomeini, "Explanation of the Hadith of Soldiers of Reason and Ignorance", Imam Khomeini Editing and Publication Institute, Qom, (2003): 270-271.

⁺⁺⁺⁺⁺⁺ Ibid, "Explanation of 40 Hadiths", Imam Khomeini Editing and Publication Institute, Tehran, (2015): 138.

⁺⁺⁺⁺⁺⁺ Ibid, Vol. 3, 31

^{§§§§§§§§} Ibid, Vol. 3, 154-156

^{*****} Ruhollah Mousavi Khomeini, "Sahifah Noor", Imam Khomeini Editing and Publication Center, Tehran, 14 (1999):33.

⁺⁺⁺⁺⁺⁺ Ibid; Volume 12:257.

⁺⁺⁺⁺⁺⁺ Ibid, vol. 7, :498.

^{§§§§§§§§} Ibid, vol. 18,: 35.

Imam Khomeini argues that man has a great and strong will that can dominate over internal factors such as heredity and external factors such as the environment, as he can, with his will, rule over his existential powers and make them obey God in a way that they cannot rebel against God, but to obey Him and His commandments*****.

Consistent with Imam Khomeini's basics, man has absolute perfectionism and is a seeker of absolute power rather than limited power; he is a seeker of absolute perfection rather than limited perfection. This characteristic is shared by all human beings, as no one is found in the world to lack this characteristic††††††††††. Although people have disagreements over the determination of perfection and the beloved, all humans look for complete and flawless perfection, as they love beauty with no decrements§§§§§§§§§§.

Imam Khomeini states that man can choose from among different ways of life based on his will and discretion; thus, God the Almighty has instructed him by the apostles, saints and the Imams as guides of the path, a man will never live without the presence of an instructor to instruct the true way of life§§§§§§§§§§.

4. Imam Khomeini's Ontological Basics

In his ontological basics, Imam Khomeini suggests that the mere knowledge of the existential universe does not suffice; rather, the action must also be associated with the knowledge, for Satan had greater belief than each human but failed to act. This suggests that the relationship between the theoretical and practical reason is reciprocal and interdependent*****. Imam Khomeini argues that the knowledge of the existential world is perceived by the theoretical reason, which precedes rulings of the practical reason. He suggests that the existence of humans is an essence of all the universes and creatures, and his being serves as a small map taken from a larger map of the world; thus, whoever knows himself shall recognize the cause of the existence and the creator of the existence. He states that knowledge is achieved by presence, while the knowledge gained in this connection can only lay the groundwork for achieving knowledge by presence††††††††††.

Imam Khomeini introduces the spiritual world (world of divinity) to be a level of the universe that is the source of the hierarchy of being; a world without a name or a brand; it is the source of the holy grace and contains the noble names and

***** Ibid, "Sahifeh Noor", Imam Khomeini Editing and Publishing Center, Tehran, 1 (1999):124.

†††††††††† RuhoAllah Mousavi Khomeini, "Sahifah Noor", Imam Khomeini Editing and Publishing Center, Tehran, 14 (1999):205.

§§§§§§§§§§ Ibid, "Explanation of 40 Hadiths", Imam Khomeini Editing and Publishing Institute, Tehran, (2015): 183

§§§§§§§§§§ Ibid, "Sahifeh Noor", Imam Khomeini Editing and Publishing Center, Tehran, 14 (1999):153.

***** Seyyed Abdul Ghani Ardebili, "Imam Khomeini's Philosophical Lectures", Institute for Editing and Publishing Imam Khomeini's Works, Tehran, 3 (2013): 341

†††††††††† Ibid, vol. 3, : 305.

broad light. This is a world where the manifestations of the lights begin, and this world denotes a cause of a world in the sense that its creatures are not material and do not belong to the matter, as the matter of their being is not matter*****.

After the spiritual world (divinity) comes the world of spirits that precedes other worlds; in this world, all reasons, lacking form and matter, have attained perfection and are close to the source. This world, which has no decrement or diminution, has attained the position of the essence and action, with none of the consequences of matter, including movement, time, place, quantity and quality, being relevant. For Imam Khomeini, the residents of the world of spirits are the means of the divine mercy over other creatures; they serve as the sources of the hierarchy of creatures and as ends of their enthusiasm; the leader of this world is the Holy Spirit, as the noble verse "There come down the angels and the Holy Spirit"*****, refers to the group of angels who are in this world*****.

For the Imam, after the world of divinity is the heavenly world, which is a world of souls characterized by the effects of matter, including quantity and quality; it is a material world but void of other material effects such as movement, time and place. Because of these characteristics, this world also goes by other names such as the higher heavens, the exemplary world, unattached imagination, the world of influence, and the purgatory world*****.

For Imam Khomeini, the last level of the existential world is the natural and material world. This universe is the weakest level that enjoys a material rank, which is merely potential and not actualized. It is said to be located on the boundary between existence and non-existence. From this world begins the hierarchy of ascension towards the origin, with solids, plants, animals and humans moving in an essential movement towards the origin*****.

5. Resurrection and Eschatology

Imam Khomeini maintains that man has two lives: material and spiritual. Man's material life is in this world and his spiritual life in the other world. For a man to prosper in these two lives, there are means and tools he should use; thus, the Koran emphasizes that man should procure in this material world the means to achieve prosperity in the world to come, and of this, the spiritual commands by the apostles suffice for humans*****.

***** Seyyed Abdul Ghani Ardabili, "Imam Khomeini's Philosophical Lectures", Institute for Editing and Publishing Imam Khomeini's Works, Tehran, 1 (2012): 72.

***** Surah Ghadr, 4

***** Ruhollah Mousavi Khomeini, "Adab al-Sala", Imam Khomeini Editing and Publishing Institute, Qom, (2014): 337

***** Seyyed Abdul Ghani Ardebili, "Imam Khomeini's Philosophical Lectures", Institute for Editing and Publishing Imam Khomeini's Works, Tehran, 1(2013): 72.

***** Ibid

***** Ruhollah Mousavi Khomeini, "Kashf al-Asrar", Imam Khomeini Editing and Publishing Institute, Tehran, (2008): 312.

For the Imam, man is created to have both natural life and a metaphysical life, which is the main life of humans. Man is living this kind of life forcibly. For this, in this material world, he requires accurate planning to go through this path, as God the Almighty sent down prophets to show the path*****.

For Imam Khomeini, resurrection denotes a return to God due to the human desire to return to the divinity world. The term "return," referred to in some verses, also indicates this††††††††††††††††††††. Thus, resurrection is not a natural affair; those who deny the resurrection deny man's return to God and the establishment of the world of nature and the immortality of man in it††††††††††††††††††††.

Imam Khomeini regards one of the human's innate characteristics to be the tendency to move towards freedom and influence of the will, suggesting that man uses this natural tendency to have free will in a way that nothing harms his will. Explaining the proof of resurrection with this natural tendency, Imam Khomeini argues that love of absolute comfort and freedom, which involves the influence of the will, is noted like all human beings.

However, the actuality of this nature in man's mundane life is impossible because, as stated, absolute comfort will never be found, as all worldly blessings are based on suffering and agonies. Also, in this material world, it is impossible for a human being to enjoy some freedom in his actions to enforce his will. Thus, he is the doer and ruler of all the actions. He is also the one who acquires and takes the measures. In the meantime, nature is founded on the love of freedom and influence of the will, which is entrusted to the human being based on divine nature and is unchangeable. Man has to go through with a sum of these divine natures and get closer to the world of heavens and divine closeness. Thus, what is loved by humans cannot be attained in this world; in the Heavenly World, however, what man aspires for can be found. In sum, man is naturally directed towards a world that has freedom§§§§§§§§§§§§§§§§§§§§.

Imam Khomeini regards the belief in resurrection and the hereafter to be the most critical factor that deters people from committing vices, arguing that if man believes that this world has an origin and that his conduct in this world will be scrutinized in the next world, and think that death is no end, and accepts that it as a transition from imperfection to perfection, this belief can keep him away from all vices in the society*****.

***** Ibid, "Sahifeh Noor", Imam Khomeini Editing and Publishing Center, Tehran, 9 (1999):11

†††††††††††††††††††† We belong to God, and to God we return, Al-Baqarah 156; You will return to us. Ara'af 29

†††††††††††††††††††† Seyyed Abdul Ghani Ardabili, "Imam Khomeini's Philosophical Lectures", Institute for Editing and Publishing Imam Khomeini's Works, Tehran, 3(2013): 589.

§§§§§§§§§§§§§§§§§§§§ Ibid, 87

***** Ibid, "Interpretation of Surah Hamd", Imam Khomeini Editing and Publishing Institute, Tehran, (2005): 110.

6. Society from the Perspective of Imam Khomeini

For Imam Khomeini, a society that ensures man's happiness is founded on monotheistic principles; this society is a desire of all apostles, a wish of reason and human nature⁺⁺⁺⁺⁺. All apostles and the Imams (Peace Be Upon Them) did their best to get man to take a step on the path of happiness; thus, the most important duty of the prophets was to establish a socially just system through the enforcement of laws and rulings aimed at helping man reach perfection and happiness⁺⁺⁺⁺.

The most pivotal goal of a monotheistic society for the Imam is to create perfection and happiness for mankind. As stated, God created man to love absolute perfection and happiness; thus, attaining happiness and perfection is a lost desire of all humans, which depends on establishing a monotheistic society⁺⁺⁺⁺.

Consistent with Imam Khomeini's thinking, human perfection and happiness are based on divine and monotheistic ontology. Consistent with monotheistic ontology, the world has an origin and a destination (hereafter), giving man an identity that, while being natural, enjoys a metaphysical aspect.

Man has gone through worlds while facing other worlds to achieve absolute perfection⁺⁺⁺⁺. Man does not end with death⁺⁺⁺⁺; rather, his soul transfers from one form into another, continuing his movement towards absolute perfection in the world⁺⁺⁺⁺.

According to Imam Khomeini, establishing a monotheistic society is not an ultimate goal; rather, it is a means and strategy to achieve the ultimate goal, which is getting a man to the last house, i.e., absolute perfection and the position of divine caliphate. For him, the ultimate goal of the monotheistic society is to educate a man and direct him on the path from the world of the earth to the world of the heavens. He remarks that the aim of establishing a monotheistic society is to create an environment where only God is worshipped; an environment where the lights of servitude and manifestations of faith in the Unseen will vanish away sensual desires and mundane lusts, thus making the eyes of the human see the lights of the Truth's beauty spreading over the universe, and establishing monotheism, and its high dimensions in all human relations. This will not be achieved unless with soul purification, a category that

⁺⁺⁺⁺ Ibid, "Adaab al-Sala", Editing and Publishing Institute of Imam Khomeini Works, Qom, (2014): 236.

⁺⁺⁺⁺ Ibid, "Velayat Faqih (Islamic Government)", Editing and Publishing Institute of Imam Khomeini, Tehran, (2013): 70.

⁺⁺⁺⁺ Ibid, "Desire and Will", translated by Seyyed Ahmad Fehri Zanjani, Scientific and Cultural Publishing Company, Tehran, (2012): 86.

⁺⁺⁺⁺ Seyyed Abdul Ghani Ardabili, "Imam Khomeini's Philosophical Lectures", Institute for Editing and Publishing of Imam Khomeini's Works, Tehran, 3 (2013): 30-58.

⁺⁺⁺⁺ Ibid, vol. 2: 217-242.

⁺⁺⁺⁺ Ruhollah Mousavi Khomeini, "Explanation of 40 Hadiths", Imam Khomeini Editing and Publishing Institute, Tehran, (2014): 399-400.

the west and east rulers are unaware of, and the world today is thirsty for it§§§§§§§§§§§§§§§§§§§§.

Imam Khomeini introduces the middle goals of a monotheistic society to include such components as security, equality, justice and the formation of a government, saying that none of these goals was the ultimate goal of a monotheistic society. These components are rather middle components for preparing a society that lays the ground for man's acquisition of divine caliphate; this society provides social contexts to educate and guide man and to get him to achieve true happiness, acquire closeness to God and see the manifestation of the Truth attributes*****.

For Imam Khomeini, justice and equality, along with monotheism, are among the main foundations of Islam and the main objectives of a monotheistic society††††††††††††††††††††. He views justice to be one of the most virtuous divine names and attributes, whose manifestation in human existence is one of the clearest manifestations of God the Almighty. The Imam says that God confers grace on His servants based on justice; whatever is conferred upon by God to His servants is founded on divine justice; thus, the system of creatures is a complete and decent system where there is no decrement. This existential system is a moderate one.

Conclusion

The most pivotal principle in Imam Khomeini's social and theological basics is monotheism. For the Imam, a society that ensures man's happiness is one that is founded on monotheistic principles; this society is a desire of all apostles, a wish of reason and human nature. the establishment of a monotheistic society is not an utmost goal; rather it is a means and a strategy to achieve the ultimate goal, which is getting a man to the last house, i.e., absolute perfection and the position of divine caliphate. The ultimate goal of the monotheistic society, for him, is to educate a man and direct him on the path from the world of the earth to the world of the heavens. He remarks that the aim of establishing a monotheistic society is to create an environment where only God is worshipped; an environment where the lights of servitude and manifestations of faith in the Unseen will vanish away sensual desires and mundane lusts, thus making the eyes of the human see the lights of the Truth's beauty spreading over the universe, and establishing monotheism, and its high dimensions in all human relations.

Consistent with the Imam's social theology, the most critical levels of monotheism, upon which the government formation and movement principles are founded, are governance and legislation monotheism, as one of the levels of monotheism is conduct monotheism. According to this, a believer has the faith

§§§§§§§§§§§§§§§§§§§§ Ibid, "Jihad Akbar", Imam Khomeini Editing and Publishing Institute, Tehran, (2004): 7.

***** Abdullah Javadi Amoli, "The Solid Foundation of Imam Khomeini's Holy Quran in Narrations", Isra, Qom, (2005): 385.

†††††††††††††††††††† Ruhollah Mousavi Khomeini, "Sahifeh Noor", Imam Khomeini Editing and Publishing Center, Tehran, 2 (1999):267.

that only God has the right to provide legislation for the people, and it is only He who has the authority to entrust the servants to do some affairs. In Imam Khomeini's social theology, the basics of prophethood and Velayat are the main basics following the monotheistic basics. These principles are closely connected with the principle of monotheism in legislative and governance divinity; in a way, it is considered a component of the monotheistic society. The position of the divine caliphate is the most important position of a perfect human in a monotheistic society that ensures the survival and happiness of mankind.

In Imam Khomeini's thinking, human perfection and happiness in a monotheistic society are based on divine and monotheistic ontology. Imam Khomeini defines man to have two aspects of soul and body, considering humanity to be dependent on the soul aspect and regarding the body to be the appearance, the shadow, and the shade of the soul. He also maintains that the body and the soul are unified and do not get separated, referring to the position of man in the universes to be the position of God's caliphate on earth; a caliph that aggregates all attributes of beauty, grandeur, grace and power, making humans a full-scale mirror of the Creator and a manifestation of lights.

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