

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DISCOURSES ON
TAWHĪD

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TAWḤĪD

Imām Khomeinī

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TRANSLITERATION

Symbol	Transliteration	Symbol	Transliteration
ء	’	أ	a
ب	b	ت	t
ث	th	ج	j
ح	ḥ	خ	kh
د	d	ذ	dh
ر	r	ز	z
س	s	ش	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	‘	غ	gh
ف	f	ق	q
ک	k	ل	l
م	m	ن	n
ه	h	و	w
ی	y	ة	ah
Long Vowels		Short Vowels	
آ	a	ـَ	a
ای	ī	ـِ	i
او	ū	ـُ	u
Persian Letters			
Symbol	Transliteration	Symbol	Transliteration
پ	p	چ	ch
ژ	zh	گ	g

At the end of Farsi words, 'eh', 'e', and 'ye' have been used.

Publisher's Note

Forty Ḥadīths is one of the invaluable works of Imām Khomeinī which is written by his eminence as detailed commentaries on forty selected *ḥadīths* of the infallible-innocent personalities. To select and expound forty *ḥadīths* has been a tradition of Muslim scholars from a very long time ago, being inspired by the celebrated Prophetic *ḥadīth* which states, “Whosoever preserves for my followers forty *ḥadīths* concerning their religious affairs God will raise him up among jurists and scholars in the Day of Judgment.” This book is entirely devoted to the inquiry of reality of some *ḥadīths* of the infallible-innocent personalities being brimful of ethical advices and mystical-philosophical points.

This book has originally been delivered by Imām Khomeinī in the form of speech and later written down by his eminence in Farsi in 1358 A.H. (1937). Then, it was translated into English by Mahliqa Qarai and published in 2003 by International Affairs Department, The Institute for Compilation and Publication of Imām

Khomeinī's Works in collaboration with the Qum-based Ansariyan.

In order to make that invaluable book more beneficent and applicable for a wider audience, the publisher decided to categorize its *ḥadīths* and publish them in the form of some booklets. Thus, 36 *ḥadīths* were chosen on the one hand, and some formal changes were made in the book on the other: First, whereas the book has originally been delivered in the form of speech and then written down, it contains several invaluable points on Islamic knowledge which are not directly related to the topics of each *ḥadīth*. Hence, for the sake of making the work more coherent and thereby more beneficent for readers, such discussions were omitted. Secondly, chosen *ḥadīths* were divided into 9 parts (to be published in 9 booklets) as follows:

1. On the knowledge (*al-ʿilm*).
2. On the heart and its states (*al-qalb wa aḥwālub*).
3. On *tawḥīd*.
4. On the theological Problems (*al-masāʾil al-kalāmiyya*).
5. On the remembrance of God and sincerity (*dhikr Allah waʾl ikhlāṣ*).
6. On some characteristics of the faithful (*ṣifāt al-muʾminīn*).
7. On the love of mundane affairs (*ḥub al-dunyā*).
8. On the vices (*al-radḥāʾil*).
9. On the virtues (*al-faḍāʾil*).

The publisher hopes that readers would take the

advantage of reading these booklets for the acquisition of very high level knowledge of Islamic teachings and learning ways of purifying their souls.

Biography of the Author

Imām Rūḥullāh Mūsawī Khomeinī, the founder of the Islamic republic of Iran, was born on 20 Jumadī al-Akhir 1320/ 24 September 1902, the anniversary of the birth of Ḥaḍrat Fāṭima, in the small town of Khumayn, some 160 kilometers to the southwest of Qum, Iran. He was the child of a family with a long tradition of religious scholarship. In Dhu'l-Ḥijja 1320/ March 1903, some five months after the Imām's birth, his father, Sayyid Muṣṭafā, was attacked and killed while traveling.

Imām Khomeinī began his education by memorizing the Qur'ān at a *maktab* operated near his home, then embarking on the study of Arabic grammar, syntax, and literature. In 1339/1920-21, Sayyid Murtaḍā, the eldest brother, sent the Imām to the city of Arāk, an important center of religious learning because of the presence of Āyatullāh 'Abd al-Karīm Ḥā'irī (d.1936), one of the principal scholars of the day, in order for him to benefit from the more ample educational resources available there. There, the Imām commenced learning logic and

jurisprudence. Then, following immigration of Āyatullāh ‘Abd al-Karīm Ḥā’irī to Qum, he moved to that city and started receiving all his advanced spiritual and intellectual training. From his early days in Qum, the Imām showed an exceptional interest in subjects that not only were usually absent from the *madrasa* curriculum, but were often an object of hostility and suspicion: philosophy, in its various traditional schools, and Gnosticism (*‘irfān*).

Gnosis and ethics were the subject of the first classes taught by the Imām. It proved popular to the extent that the townsfolk of Qum as well as the students of the religious sciences attended it, and people are reported to have come from as far cities as Tehran and Isfahan simply to listen to the Imām. While teaching ethics to a wide and diverse audience, Imām Khomeinī began teaching important texts of gnosis such as *Fuṣūṣ al-Hikam* and *Manāzil al-Sa’irīn*.

As for the earliest writings of the Imām, they also indicate that his primary interest during his early years in Qum was gnosis. In 1928, for example, he completed the *Sharḥ Du‘ā’ al-Saḥar*, a detailed commentary on the supplicatory prayers recited throughout Ramaḍān by Imām Muḥammad al-Bāqir. Two years later, he completed *Miṣbāḥ al-Hidāya ila ‘l-Khilāfa wa ‘l-Wilāya*, a dense and systematic treatise on the main topics of gnosis. Another product of the same years of concentration on gnosis was a series of glosses on Qayṣarī’s commentary on the *Fuṣūṣ*.

In a brief autobiography written for inclusion in a book published in 1934, the Imām wrote that he spent most of his time studying and teaching the works of Mullā Ṣadrā; that he had for several years been studying gnosis with Āyatullāh Shāhābādī; and that at the same time he was attending the classes of Āyatullāh Ḥā'irī on *fiqh*.

The sequence of these statements suggests that *fiqh* was also among his concerns. However, gnosis was for the Imām never simply a topic for study, teaching, and writing. It remained an integral part of his intellectual and spiritual personality, and as such infused many of his ostensibly political activities in later years with an unmistakably gnostic element.

In 1946, the Imām began teaching *uṣūl al-fiqh* at the *khārij* level, taking as his text the chapter on rational proofs from the second volume of the *Kifāyat al-uṣūl* of Ākhūnd Muḥammad Kāzīm Khurāsānī (d. 1329/1911). Initially attended by no more than thirty students, the class became so popular in Qum that five hundred were in attendance the third time it was offered.

According to the reminiscences of some of those who took the class, it was distinguished from other classes taught in Qum on the same subject by the critical spirit the Imām instilled in his students, as well as his ability to connect *fiqh* with all the other dimensions of Islam - ethical, gnostic, philosophical, political, and social.

The emphases of the Imām's activity began to change with the death of Āyatullāh Burūjirdī, the great *marja'ī*

taqlīd, on March 31, 1961, for he now emerged as one of the successors to Āyatullāh Burūjirdī's position of leadership. This emergence was signaled by the publication of some of his writings on *fiqh*, most importantly the basic handbook of religious practice entitled, like others of its genre, *Tawdīh al-Masā'il*. He was soon accepted as *marja'-'i taqlīd* by a large number of Iranians.

The Imām continued teaching *fiqh* and *uṣūl al-fiqh* at the highest level and wrote several invaluable books on those two fields most of which being still treated as very high level references for the highest level students of *fiqh* and *uṣūl al-fiqh* at different Islamic seminaries (*hawza*). Although the Imām was forced to leave Iran and go to exile in Turkey and Iraq, he pursued his both political and scholarly activities there and contributed an invaluable literature to *fiqh* and *uṣūl al-fiqh* as well as political sciences.

Finally, the Imām passed away on 4 June 1989 in Tehran while being respected by Millions of people throughout the world as the great religious-political leader of Iran.

HADĪTHS
AND
COMMENTARIES

١. عن أبي عبد الله عليه السلام؛ قال قلت: أصلحك الله، من أحب لقاء الله أحب الله لقاءه و من أبغض لقاء الله أبغض الله لقاءه؟ قال: نعم. قلت: فوالله أنا لنكره الموت! فقال: ليس ذلك حيث تذهب إنما ذلك عند المعاناة: إذا رأى ما يحب فليس شيء أحب إليه من أن يتقدم على الله، و الله تعالى يحب لقاءه و هو يحب لقاء الله حينئذ؛ و اذا رأى ما يكره فليس شيء أبغض إليه من لقاء الله و الله يبغض لقاءه.

A companion of al-Imām al-Ṣādiq (A.S.) asked him, 'Is it true that if anyone loves meeting God (*liqā' Allāh*), God too loves to meet him, and if someone should dislike the meeting with God, God too dislikes to meet him?' 'Yes,' replied the Imām. He said, 'Indeed, by God, we detest death.' The Imām said, 'It is not as you imagine. That refers to the time of confrontation with death. At that moment when he sees (as lying in store for him) what he loves, there is nothing dearer to him than to go forth towards God. God, the Exalted, loves to meet him and he, too, loves to meet God.'

But if he sees (as lying in store for him) what he detests, nothing is more abominable to him than meeting God, and God too loathes to meet him."¹

liqā' Allāh and Its Character

Know that the number of verses and traditions which refer to *liqā' Allāh*, either explicitly or implicitly, is quite large and their full details cannot be contained in this brief exposition. However, we shall briefly refer to some of them.

It should be known that some 'ulamā and exegetes have totally blocked the path of *liqā' Allāh* and denied (the possibility of) direct experience of the revelations (*tajalliyāt*) of the Divine Names and Essence. Imagining that they were affirming the transcendence of the Sacred Essence as lying beyond all anthropomorphic and physical qualities, they have interpreted all the verses and traditions mentioning *liqā' Allāh* as the encounter with the Last Day and Judgement, its reward and punishment. Although such an interpretation of the general import of *liqā'* is not very far-fetched in relation to certain verses and traditions, it is certainly an implausible and far-fetched interpretation in relation to some reliable supplications and traditions mentioned in trustworthy books as well as in relation to some well-

1. Abū Ja'far Muḥammad Ibn Ya'qūb Kulaynī, *Furū' al-Kāfi*, vol. III, 134.

accepted (*mashbūr*) traditions which have been relied upon by great ‘ulamā.

One should know that the intent of those who have kept open the path of *liqā’ Allāh* and the beatific vision (*mushāhadah*) of Divine Glory and Beauty, is not that it is permissible to fathom the mystery of the Divine Essence or that it is possible to encompass in direct knowledge (*‘ilm-e ḥudūrī*) and in immediate spiritual experience the Essence, which encompasses absolutely everything.

Rather, the impossibility of fathoming the Divine mystery through universal knowledge (*‘ilm-e kullī*) and by the means of rational thought and the impossibility of encompassing It in mystic experience (*‘irfān-e shuhūdī*) and by the means of esoteric insight is an established matter, to which all people of the intellect (i.e. philosophers) as well as those of mystic knowledge and experience (*arbāb-e ma‘ārif wa qulūb*) are unanimous in agreeing. However, those who claim the possibility of such a station state: Following the attainment of a complete and consummate state of God-fearing (*taqwā*), a total turning away of the heart from all the worlds and repudiation of both the realms of life (i.e. the pleasures of the world as well as that of the Hereafter), after trampling the heads of egoism and egocentrism under one's feet, and following complete attention and total absorption in God and the Names and Attributes of that Sacred Essence, after immersion

in the love and passion for the Sacred Essence, and following austerities of the heart, a purity and burnish is attained by the wayfarer's heart, which receives the revelations of the Names and the Attributes. Thereupon the thick veils that lie between the devotee and the Names and the Attributes are removed and he becomes annihilated in the Names and the Attributes, becoming "attached to the Mightiness of Sanctity and Glory" and attaining complete nearness (*tadallī*) to the Essence. In this state, there is no veil between the consecrated soul of the wayfarer and the Truth except the Names and the Attributes.

For some of the wayfarers of the Path, the luminous veil of the Names and the Attributes may also be removed, whereupon they attain to the Hidden *tajalliyāt* of the Essence, beholding themselves attached and close to the Sacred Essence, and, in this vision, they perceive the sustaining encompassment of the Truth (*iḥāteb-ye qayyūmī-ye Ḥaqq*) and their own essential annihilation (*fanā-e dhātī*). Then, he clearly views his own being, as well as that of all other existents, as a shadow of the Divine Being. As-in accordance with metaphysical proof-there is no veil between God and the First Creature, which is non-material and free from all forms of matter and attachments (rather, according to metaphysical proofs there is no veil for non-material beings in general), so is the heart that in its expansive and encompassing character has been elevated to the

plane of non-material beings. Rather, it walks on the heads of those beings and there is no veil for it, as mentioned in this sacred tradition reported in *al-Kāfī* and *al-Tawḥīd*:

Verily, the spirit of the possessor of faith is more firmly attached to the Spirit of Allāh than the sun's ray is attached to it.¹

In the *Munājāt Sha'bāniyyah*, which are accepted as authentic by the 'ulamā and whose very contents bear witness to the authenticity of their origin in those sacred personages (i.e. the Imām of the Ahl al-Bayt A.S.), this is how they supplicate:

My God, grant me perfect absorption in Thee and illumine the sight of our hearts with the light of its vision of Thee, until the sight of the hearts pierces the veils of the light and reaches the stores of Majesty and our spirits become attached to the Mightiness of Thy Sanctity.

My God, make me one of those whom Thou callest and who respond to Thee, whom Thou regardest and who swoon with awe before Thy Glory, and to whom Thou whisperest secretly and who act for Thy sake openly.²

1. Abū Ja'far Muḥammad Ibn Ya'qūb Kulaynī, *Uṣūl al-Kāfī*, vol. II, "*Kitāb al-īmān wa al-kufī*", " *bāb ukhuwwat al-mu'minīn*", ḥadīth no. 4.

2. Shaikh 'Abbās Qumī, *Mafātiḥ al-janān*, "*Munājāt Sha'bāniyyah*".

And while recounting the heavenly ascension (*mi'rāj*) of the Noble Messenger (S) God declares in the Noble Divine Scripture:

*Then drew near and suspended hung, two bows'
length away or nearer.... (53:8-9)*

This direct experience of extinction (*fanā'*) is not contrary to the impossibility of fathoming and encompassing (the Divine Essence), nor does it conflict with the verses and traditions that assert Divine transcendence. Rather, it supports and conforms them.

Now see if there is any need to take resort in such far-fetched and insipid interpretations. Can one interpret this statement of Imām 'Alī (A.S.) when he says:

Even if it be supposed that I would be able
to bear My chastisement, how shall I bear
the pain of Thy separation? ¹

And those lamentations and wailings of the *awliyā'* as being for the sake of *hourīs* and palaces? Shall we explain the laments of separation of those who used to declare that "we don't worship God for the fear of hell, nor for the desire of paradise, but we worship him as free men should, purely because God is worthy of worship" as being on account of separation from paradise and its foods, drinks and pleasures? Alas! What a preposterous thing to say, and what a most unseemly interpretation! Is it possible to say that the revelations of Divine Beauty

1. Shaikh 'Abbās Qumī, *Maḥātib al janān*, "Du'ā' Kumayl".

on the Night of the Ascent, in the meeting wherein no other creature was present and of whose secrets even Gabriel, the one entrusted with the Revelation, was kept out, were represented by Paradise and its raised-up mansions? That these constituted 'the lights of Divine Majesty and Glory' and the disclosure of God's favours? Were the *tajalliyāt* experienced by the prophets (A.S.) as mentioned in reliable supplications, bounties of the order of foods, drinks, gardens and castles?

Anyhow, this sacred tradition indicates that at the time of confronting death some of his stations and conditions become revealed to man. This matter is in conformity with a kind of metaphysical proof and in agreement with the experience of mystics as well as with traditions and other reports. As long as man is preoccupied with the cultivation of this mundane realm and the face of his heart is turned towards this habitat and the intoxicant of carnal nature has made him unconscious and the opiates of lust and power stupefy him, he remains totally in the dark concerning the (*malakūti*) forms of his conduct and morals and blind to their effects in the *malakūt* of the heart. But when the reelings of death and its pressures seize him, he attains a measure of detachment from this world. And if he is a man of faith and of conviction whose heart has been turned towards these realms, at the last moments his heart naturally turns towards that world and the spiritual inductors and the angels of God assigned over

it (i.e. the heart) also induct him towards that world. After this induction and that detachment, a part of the world of *barzakh* is revealed to him and a window to the world of the Hidden is opened upon him. Then his own state and station is disclosed to him to some extent, as is narrated from Imām ‘Alī (A.S.) that he said:

It is prohibited that any soul should leave this world without, knowing whether it belongs to the people of paradise or the people of hell.¹

Therefore, when confronted with *barzakh*, the heart becomes prepared to experience the subtle breezes of Divine Grace and Beauty in it. Therein emerge the signs of the *tajalliyāt* of Divine Grace and Beauty if he is a man of faith and felicity. Then the desire for *liqā’ Allāh* emerges in his heart and the fire of yearning for the Beloved's Beauty is lit in it, if he had partaken of virtuous conduct, love and Divine passion, and none except God knows what delights and beneficences lie in this *tajallī* and desire. If he had been one of the faithful and the righteous, he will be bestowed of the beneficence of God, the Exalted, in proportion to his faith and good works and he will get an immediate glimpse of it at the time of death. Thereupon, the eagerness for death and encounter with Divine beneficence arise in him and he leaves this world with delight and ecstasy and in relief

1. Muḥammad Muḥsin ibn Murtaḍā Fayḍ al-Kashanī, *‘Ilm al-Yaqīn fī Uṣūl al-Dīn*, ed. Muḥsin Bīdārfar, vol. II, 853.

and freshness. The corporeal eyes and the earthly organs of taste do not have the strength to bear the pleasures of this ecstasy and delight.

But if he should be one of the wretched, an infidel, an unbeliever or a hypocrite, and perpetrator of ugly and evil deeds, he will, in accordance with the measure of his evil share and misconduct in the world, discover the effects of Divine Wrath and Might and see the abode of the wretched. Such terror and convulsions will seize him that nothing will be more hateful for him than the revelations of Divine Glory and Might. As a result of this hate and hostility, he will experience such an affliction, anguish, darkness and pain that none except God's Sacred Essence can know the extent of its intensity. This is for persons who have in this world repudiated the truth and been hypocrites and enemies of God and His *awliyā'*. A representative part of the hell becomes revealed also to the sinners and those guilty of major sins in proportion to the evil character of their misconduct, and in this state there is nothing more loathsome for them than to leave this world. And so they are transferred from it violently and harshly, with hardship and pain, and such a regret grips their hearts that it knows no measure.

This description shows that at the time of death man beholds that which had been in him and of which he was unaware. At that time the tips of the concealed part of his being become visible to him. The life of the world

was a concealing curtain that hid our defects and was a veil for the people of the *ma'ārif*. Now that this curtain has been lifted and this veil has been removed, man observes a representative part of that which lay in him and that which he himself had prepared. In the other realms man will not face any punishment or chastisement except on account of that which he earns in this world. He will have a direct vision of the (*malakūti*) forms of the righteous works and virtuous conduct that he had performed and the right convictions that he had held in this world, together with the gifts that God will bestow upon him out of His own favour and munificence. Under the noble verse:

And whoso has done an atom's weight of good shall see it and whoso has done an atom's weight of evil shall see it. (99: 7-8)

The following statement (of Ibn Mas'ūd) is quoted in *Tafsīr al-Ṣāfi* from *Majma' al-Bayān*:¹

It is the 'firmest' of the verses of the Qur'ān, and the Messenger of Allāh(S) used to call it "*al-jami'ah*".

Hence we should know that if we cultivate the love of God, the Exalted, and His *awliyā'* in this world and put on the collar of obedience to that Sacred Essence around our necks and receive the burnish of Divine light in our hearts, at the time of death this inward reality will be

1. Abū 'Alī al-Faḍl Ibn Ḥasan Ṭabrisī, *Majma' al-Bayān fī Tafsīr al-Qur'ān*, 527.

revealed to us in its beautiful (*malakūtī*) form. Contrarily, if our hearts take on a mundane aspect and turn away from God, the seed of the enmity of God and the *awliyā'* may come to be gradually sown in them. Then, at the sight of death, this enmity will reveal its intensity and divulge its terrible and strange qualities, as you have seen.

Hence one of the most important things for man is to take care to cultivate a Divine state in the heart and orient its face toward God, His *awliyā'*, and the abode of His favour. This can be attained by contemplating the bounties and favours of the Sacred Essence and devoting oneself to His obedience and worship. But one should not rely upon oneself and one's works. At all times, especially in moments of solitude, one must tearfully and humbly implore God to put His love in his heart and to illuminate his heart with the light of His knowledge and love, purging it of the love of the world and of everything other than Him. Of course, this prayer is a substanceless and verbal exercise in the beginning, for it is very difficult to desire the removal of the world's love from one's heart when it is full of intense love for it. But after a period of contemplation, perseverance, and making the heart understand the fair results of the love of God and the evil results of the love of the world, it is hoped that it will be realized, God willing.

Significance of 'Love' and 'Hate' when Ascribed to God

Know that love, hate and the like, which in the language of the Qur'ān and noble traditions have been ascribed to God-exalted is His Glory-are not to be taken in their ordinary sense. For such qualities signify psychic affections (*infi'āl-e nafsānī*), and God, the Exalted, is above and free of them. Since an elaborate discussion of this issue is outside the scope of this brief exposition, we will confine ourselves to a passing reference.

It should be known that there are in man qualities and states which on descent from the Hidden and non-material realms and on reaching the realm of corporeal nature-which is the realm of differentiation (*farq*), or rather that of differentiation within differentiation (*farq al-farq*)-assume a form which is different from that of the Hidden immaterial forms in its effects and properties. Thus the Platonists consider all material existents to be manifestations of Hidden spirits and to be reflections of celestial realities and analogies of the Platonic Ideas. They hold that the essential archetypes of the accidents and qualities-which have a non-substantial existence in this world exist by themselves in that world (as independent substances). On this basis, we may say that the archetypes of these qualities and states, which in the corporeal world are accompanied with an

affective and variable character, have an ideal form free of all inadequacies in the Hidden immaterial realms, especially in the world of Divine Names and the station of Unity. The meanings of the terms when referred to the immaterial realm, or the Divine plane, is different from those in this world. For instance, should the *tajalliyāt* of Beneficence (*rahmāniyyah*), Mercy (*rahīmiyyah*), which are also called *tajalliyāt* of Beauty (*jamāl*), Gentleness (*lutf*), Love (*ḥubb*) and Intimacy (*uns*), be manifested in this world, they would take the form of love, mercy and gentleness that are accompanied by affection (*infi'āl*), and this is due to the extremely narrow character of this world. It is mentioned in a ḥadīth that out of hundred portions of Divine Mercy (*rahmah*) only one portion has been sent down in this world that comprises all the manifestations of compassion that find actualization in this world, such as the compassion between children and parents and the like. Similarly, the *tajalliyāt* of Divine Compulsion (*qabriyyah*) and Mastership (*malikiyyah*), which belong to the *tajalliyāt* of Glory (*jalāl*), are manifested in this world in the form of hatred (*ḥiqd*) and rage (*ghaḍab*).

To sum up, the inward aspect of love, hatred, and anger is Divine Compassion and Omnipotence and the *tajalliyāt* of Beauty and Glory, which exist by themselves and in which change, affection and multiplicity do not find any way. Thus the loves and

antipathies that exist in this world are manifestations of Divine Compassion and Omnipotence, and since a manifestation (*maẓhar*) depends on that which it manifests (*ẓāhir*) and since the *ẓāhir* is revealed in the *maẓhar*, it is not improper to apply the same terms to the two of them. On this basis, the hatred of God, the Exalted, towards a creature is manifestation of Omnipotence and Vengeance, and His love manifestation of Compassion and Munificence.