

## **A Comparative Study of Imam Khomeini's Clergy Charter regarding the Characteristics of Insincere Clerics with the Verses of the Holy Quran**

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### **ABSTRACT**

*Imam Khomeini is a role model in life and character for all human beings. The "Clergy Charter" is a doctrinal, cultural, political and social letter by Imam Khomeini which addresses the clergy and seminaries. Even though many years have passed since the issuance of this letter, its content and applicability to today's Islamic society, makes reading it a necessity.*

*A look at this valuable piece of work shows that its content contains various doctrinal, cultural, political and social dimensions, and each can be found in verses of the Holy Quran, both hidden and apparent. This article uses a descriptive-analytical method to extract the characteristics of pretentious and insincere clerics in the Clergy Charter, which includes cultural-religious and socio-political characteristics. These characteristics will then be compared with Quranic verses. The results of this study showed that Imam Khomeini's statements in the Clergy Charter are based upon a Quranic foundation.*

*Keywords: Quran, Imam Khomeini (ra), Clergy Charter, Pretentious Cleric, Implementation.*

### **1. Introduction**

Some people live their lives in such a way that they turn to a role model for others. Imam Khomeini (ra), whose name is always attached to the Islamic Revolution of Iran, is among the prominent and is an excellent example of a role model. Even though he has passed for more than thirty years, attention to his thoughts and concepts are still emphasized by religious experts, thus, this study will examine the characteristics of pretentious and insincere clerics in Imam Khomeini's Clergy Charter while using a library method and analytical-comparative approach to compare the characteristics with the verses of the Holy Quran.

Scholars of religious sciences have published many articles regarding Imam's thoughts and Quranic views, including: "Imam Khomeini's Political Thoughts" (Hosseini, 2014) "Politics and Ijtihad in the Thought of Al-Ghazali and Imam Khomeini (ra)" Yousefi Fakhr, 2010), "Interpretation and Quranic Evidence in the Works of Imam Khomeini (ra)" (a group of authors, 2013), "A Review of Imam Khomeini's Political thoughts" (Dehshiri, 2001), "Political Teachings of the Quran" (Hassani, 2008). An overview of these cases shows that none are a comparative study regarding the characteristics of the pretentious clerics in the Clergy Charter with the verses of the Holy Quran. The present study can be considered a complete step towards the Quranic movement and Imam's traditions (ra).

In this article, we will first describe the semantics and meanings of the two words "cleric" and "adaptation" and after stating a number of Imam Khomeini's Quranic principles, we will compare the characteristics of pretentious and insincere clerics according to the Clergy Charter with verses from the Holy Quran.

## **2. Definition of the Concepts**

### **2-1. The Concept of Cleric**

#### **2-1-1. Cleric in the Literal Sense**

Even though the word, cleric or clergy or "روحانیت" apparently has an Arabic root, its definition and use has not been found in any of the Arabic lexical sources (Farahidi, 1409 AH; Ibn Manzoor, 1996, Johari, 1407 AH). However, in a Persian lexical resource, it has been referred to as a noun (Amid, 1971, p. 59). This seems incorrect because the gerund is semantically the result of the infinitive and such a meaning does not exist in Arabic. The only use of the word روحانی in Arabic is by changing the extended *ta* (ت) to the circular (ة) which is written as "روحانية", and is the feminine adjective for the description of angels and jinn (Johari, 1407 AH, 1, p. 376). But in Persian, there are two meanings for the word cleric. A: lexical meaning; Sanctity, purity, which figuratively means the "collection of clerics and religious scholars of the Shiite clergy". B: descriptive meaning, and figuratively in the spiritual sense; Clergy (Amid, 1971, p. 59) which is used to refer to clergymen.

#### **2-1-2. Cleric in Concept**

Motahhari says: "All religions require a systematic institution for their survival and dynamism. The sect and group of scholars and experts in religion are called priests according to Christians, which is referred to as "Qasis" in the Quran. Jews called their scholars "Ahbar" during the emergence of Islam. In Islam, this group is called "Cleric" or "Clergy" or "Rohani" (Motahhari, 1988, p. 53). A Cleric's responsibilities include; three dimensions of knowledge, emotions and applicability determined in Islam, which itself determines the five dimensions of belief, faith, worship, ethics and shariah. Also, based on these five dimensions, three general duties of opinion (knowledge) and action (religious) can be identified. On the one hand, a cleric must have knowledge of the principles of religious beliefs and deduce the rules related to morality, worship and sharia from the holy texts. On the other hand, he should convey its findings in the mentioned areas to the religious people. In addition, they are responsible to perform worship and collective rituals. Based on these responsibilities, two general relations can be distinguished between clergymen and the religious: first, teaching the principles of moral, religion and religious beliefs and rules, and second, following the clergy in worship and collective rituals as well as religious rules (Shojaei Zand, 2005, p. 6).

### **2-2. The Concept of "Adaptation"**

Since the comparison of the characteristics of pretentious and insincere clerics in the Clergy Charter, with the verses of the Holy Quran exists in the framework of adaptation, it is necessary to define the concept.

#### **2-2-1. "Adaptation" in the Literal Sense**

Adaptation (*Jari*), from the root (ج ر ی), is used under two meanings; A: flow and movement, the flow and movement of objects. Such as "Jarrat al-Safinah", "Jarrat al-Shams", "Jarrat al-Rih", "Jari al-Ma'a" (Farahidi, 1409 AH, 6, p. 174; Ragheb Isfahani, 1402 AH, p. 194). Its use in the Quran means: (جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) "There will be gardens beneath which rivers flow". B; Permanence and durability. It is said that: "Sunnah al-Jariyyah", meaning Sunnah is always permanent and uninterrupted (Tarihi, 1996, 1, p. 83).

Adaptation (*Tatbigh*), from the root (ط ب ق) is used under two meanings; A: The coincidence of two chaotic things with complete overlap (Ragheb Isfahani, 1402 AH, p. 516; Tarihi, 1996, 5, p. 204). The interpretation of Surah Malik (سَبْعَ سَمَاوَاتٍ طَبَاقًا)<sup>2</sup> is “He created the seven heavens in layers”. This is because each of the heavens is put upon the other (Ragheb Esfahani, 1402AH, p. 516; Tarihi, 1996, 5, p. 204). B: Covering. (Ibn Manzoor, 1996, p. 209; Tarihi, 1996, 5, p. 204). It is mentioned in the prayer of rain: (اسْقِنَا غَيْثًا طَبَقًا), meaning, “Send rain that covers the earth and pours on all” (Tarihi, 1996, 5, p. 204). (طَبَقَ السَّحَابُ الْجَوَّ), means the cloud covered all, and (طَبَقَ الْغَيْمُ السَّمَاءَ) means the cloud covers the sky, and (طَبَقَ الْمَاءُ وَجْهَ الْأَرْضِ) means water covered the earth, (A group of authors, 1978, 2, p. 550).

### 2-2-2. Adaptation in Concept

In the book *Quran in Islam*, Allameh Tabatabai says: “since Quran is an eternal book for all ages, it is for all people, present or absent, and adapts to the past as well as the future. For example, in some verses where certain responsibilities are given to people in a certain period of time, or the time of revelation, believers who have the same conditions after the revelation have the exact same responsibilities and duties. Also, verses that praise, rebuke or give tidings to those with certain attributes, adapts to all people with the same characteristics.

Verses that address certain people in one age, is actually addressing all people with those characteristics at all times and places. This is the exact definition of (جَرَى). Imam Baqir (as) says: “if a verse lost its meaning after it was revealed to some people and those people died, then nothing will remain of the Quran, but the entire Quran is valid from the heavens to earth. Every nation is addressed in a verse that they recite and benefit from, whether good or bad. Some narrations consider “adaptation” the heart of Quran (Tabatabai, 2014, p. 42).

## 3. A number of Imam Khomeini's Quranic Principles

Imam's thoughts in the Clergy Charter originate from the Quran and are based upon the foundations of Quranic teachings. These foundations can be discovered and explained as basic presuppositions of his statements, thus, by carefully studying his works, some of the most important Quranic principles can be interpreted in the following components.

### 3-1. Comprehensiveness

There are explicit interpretations in the works of Imam Khomeini that the Holy Quran is not only a book of devoted worship but also includes various political, social, economic etc. dimensions. He explicitly states: “The Quran and Sunnah include all regulations and rules required for human beings' happiness and salvation” (Imam Khomeini, 1994, p. 29; Ibid, 2013, p. 201).

### 3-2. Anti-Arrogance

Another Quranic principle of the Imam is Anti-arrogance. Imam Khomeini believes that the Quran is anti-arrogant and anti-infidel and anyone who is acquainted with this divine book will never be acquainted with the enemies of God, rather will fight arrogance through the teachings of the Quran. Imam Khomeini (ra) has stated: “They (the enemies) do not want the Holy Quran to rule Islamic nations so they could plunder their resources while no one standing up against them” (Imam Khomeini, 2010, 2, p. 123).

### 3-3. Insight

Another Quranic principle according to Imam Khomeini (ra), which is one of the most important principles, is the Quran's insight. Therefore, he believes that the Quran raises individual and social insight in various dimensions. Imam Khomeini (ra) believes that the Quran's insight is the secret to the victory of the revolution: “The secret to our victory was our reliance on God, it was not only political, it was not just for oil and the like, it was spiritual, it was Islamic. Our youth longed for martyrdom... The secret to our victory was reliance on the Quran and welcoming martyrdom, there was no fear in their hearts. When the enemies' tanks and machine guns fired upon them, they embraced it ... hold this secret at heart, until you do, you are victorious; The victorious flag of Quran shadows over our nation; hold this secret” (Imam Khomeini, 2010, 7, p. 21).

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Surah Malik, verse 3<sup>2</sup>

#### **4. Characteristics of Pretentious and insincere Clerics; Inspired by Quranic Verses**

##### **4-1. Cultural-Doctrinal Characteristics of Pretentious and insincere Clerics**

###### **4-1-1. Atheism, Sin and Polytheism in Foreign Language Learning, Philosophy and Mysticism**

In the Clergy Charter, Imam Khomeini (ra) says: "A common issue among the seminaries was that anyone who walked crookedly was more religious. Learning a foreign language was considered blasphemy, and philosophy and mysticism were considered sins and polytheism. My son Mustafa drank water from a vase at Faizieh School. They cleansed the vase because I, his father, was talking of philosophy. I have no doubt that if this behavior continued, the clergy and seminaries would have been in the situation of the medieval churches today. God blessed the Muslims and the clergy. He preserved their greatness" (Imam Khomeini, 2010, 21, p. 279).

This quote refers to the comprehensiveness of the Quran, which is Imam Khomeini's first Quranic principle. Learning foreign languages, philosophy and mysticism shows his comprehensive views on current issues and does not consider them sinful behaviors.

###### **4-1-1-1. Surah Ibrahim, Verse 4**

Verse four of Surah Ibrahim<sup>3</sup> states that prophets must be in alignment with the common language. That is, they should use words that people can understand, so, for an Arabic-speaking culture, God does not send a Persian-speaking prophet. Secondly, the content should be at the people's level of understanding. The Holy Prophet (pbuh) says: "We are to speak with people at the level of their intellect"<sup>4</sup> (Klini, 1407AH, 1, 23). Prophets consider the level of one's intellect and understanding before speaking to them. Clerics, who consider themselves leaders to guide people and continue the path of the prophets, must speak to people in their language. First, they should approach people with words and phrases that they understand. And secondly, the content should not be more complicated than their level of understanding. Imam Khomeini (ra) says pretentious clerics believe that; "learning a foreign language is blasphemy". This is redirected to the first language because, many people live in distant lands and are not familiar with the Abrahamic religions. They may deviate from the right path. Therefore, some *Tollab* (religious students), give them guidance by acquiring foreign languages.

###### **4-1-2. Diatribe and Hypocrisy**

Imam Khomeini (ra) states in the Clergy Charter: "The first and most important chapter of war began on the anniversary of *Ashura*. On June 6, 1943, there was no confrontation with the Shah's rifle and machine guns, which, if it were, would have made everything so much easier". There were bullets of madness and insincerity and pretentiousness which hurt more than physical wounds" (Imam Khomeini, 2010, 21, p. 279). This quote is a manifestation of Quran's anti-arrogance, which is the Imam's second Quranic principle. Imam Khomeini's principles not only are opposed to arrogance in governments such as in the United States, Britain, and the West, but it also opposes arrogance within the nation, which was ruled by the Pahlavi dictatorship at one side and the holy shrines and seminaries at the other. This principle includes no interference from foreign countries in the nation's important decisions, fight against the Shah's rifle and machine guns, as well as patience with hypocrisy and diatribe.

###### **4-1-2-1. Surah Hamzah, Verses 1 to 4**

An important symbol of the insincere and pretentious clergy is slander, fault-finding along with mocking the Revolution. Their goal of fault-finding is to disperse the society and create chaos. Verse one to four of Surah Hamzah<sup>5</sup> are evidential in this regard. In addition, the Quranic phrase (بِالسِّنَةِ جَادٍ)<sup>6</sup> "they will bite you with their tongues" indicates the mental wounds from hypocritical languages. Imam Ali (as) says: "The wound from the tongue is deeper than the wound of the spear"<sup>7</sup> (Amadi, 1410 Ah, p. 223). In a narration from the Prophet (pbuh) it is said that the best Muslim is one who is safe from the hands and tongues<sup>8</sup> (Majlisi, 1403 AH, 72, p. 51). The insincere have done nothing but speak ill against the revolution. In a

<sup>3</sup> وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَ يَهْدِيَ مَنْ يَشَاءُ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

<sup>4</sup> انا معاشر الانبياء امرنا ان نكلم الناس على قدر عقولهم

<sup>5</sup> وَيَلُّ لِكُلِّ هَمَزَةٍ لَمَزَةً - الَّذِي جَمَعَ مَالًا وَ عِدَّةً - يَحْسَبُ اَنْ مَالَهُ اَخْلَدَهُ - كَأَلَّا لِيُنْبَذَنَّ فِي الْخَطْمَةِ

<sup>6</sup> Surah Ahzab, verse 19

<sup>7</sup> طعن اللسان اعم من طعن السنان

<sup>8</sup> في روايه عن جابر بن عبدالله انصاري قال، قيل يا رسول الله - صلى الله عليه و آله - «اي الاسلام افضل؟» قال - صلى الله عليه و آله - «من سلم المسلمون من يده و لسانه

narration by Imam Baqir (as), it is recommended to speak kindly to people, and avoid ill speech and bad language. Regarding God's command to "speak kindly to people", Imam Baqir (as) says: "Speak to people as you want them to speak to you, because God avoids and dislikes cursers, diatribe, ill speech, bad language and stubbornness, and loves the pious, modesty, patience and chastity"<sup>9</sup> (Babavieh, 1997, p. 326).

The insincere and non-revolutionary clergy do not follow the Infallibles (pbuh), because hatred and resentment towards the revolution has blinded them from insight and intellect.

#### ***4-1-3. An Instrumental and One-Dimensional View Towards Islam and an Incomplete Understanding of Religion***

Imam Khomeini (ra) states in the Charter of the Clergy: "The situation was not like today's, not everyone believed in fighting, they fled when pressured and faced with threats. Promoting the idea of "Shah is the shadow of God" or "one cannot stand against cannons and tanks with flesh and skin", and that "we are not obliged to jihad and fight", or "who is responsible for the victims' lives?", and the worst and most misleading slogan that "all governments before the advent of Imam al-Zaman (as) are false", and thousands of others examples were great life-threatening problems that could not have been prevented through advice and propaganda" (Imam Khomeini, 2010, 21, p. 279).

This quote taken from the Clergy Charter refers to the comprehensiveness of the Quran, which is the Imam's first Quranic principle. It clarifies comprehensiveness since he resisted the promotion of insincere revolutionary thoughts. They promoted ideas such as: "The Shah is the shadow of God, we cannot stand against cannons and tanks with flesh and skin, we are not obliged to jihad and fight, who is responsible for the lives of the victims? All governments before the advent of Imam al-Zaman (as) is false and invalid; these thoughts that indicate a one-dimensional view towards Islam and worship and ignorance of social and political dimensions of Islam, led to the Islamic Revolution in accordance to the Imam's Quranic principles.

##### ***4-1-3-1. Surah Nisa, Verse 150***

Another prominent feature of the insincere clerics is their one-dimensional view towards Islam. In fact, they accept the religion in their favor, not the true religion sent from God. They are slaves to their souls and carnal desires than serving God and His true desires. Therefore, in verse one hundred and fifty of Surah Nisa<sup>10</sup>, God says: (إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ). Moral and political instructions are specified in verses and hadiths. Insincere people do not accept these Quranic instructions about independence and implementation of divine commandments in society through the formation of an Islamic system and government; that is, the insincere do not believe what the Prophet (pbuh) and the Imams were held responsible for, and only believed in some sections of religion. They try to express their thoughts and chose the religion within their favor, even if they contradict with comprehensive Islamic guidelines.

#### **4-2. Socio-Political Characteristics of Insincere and Pretentious Clerics**

##### ***4-2-1. Dependence on Colonialism***

In the Clergy Charter, Imam Khomeini (ra) states: "Islam has not been hurt from any group as much as from insincere clerics. Imam Ali (as) is a great example. Forgive and forget as I do not want to bitter your time. But young scholars should know that their (insincere clerics) thoughts still remain to this day, and the sacred way of worshiping and calling for religion has changed. Yesterday's losers are today's politicians. Those who did not allow themselves to get involved in politics, supported those who went forward with the overthrow of the Shah's regime. The event in Qom and Tabriz, with the monarchists and separatists of Kurdistan, is just one example of their failure. But they did not give up and made it through the Nojeh coup d'état. God disgraced them once again" (Imam Khomeini, 2010, 21, p. 279).

This quote taken from the Clergy Charter is the manifestation of Imam's second Quranic principle, anti-arrogance. One of the most important principles according to Imam Khomeini is anti-arrogance and lack of dependence on the East and the West. This has resulted in pride and longevity. Contrary to the Imam's Quranic principles, the insincere and pretentious clergy have been dependent on and supportive of

<sup>9</sup> قال ابو جعفر (ع) في قوله {قولوا للناس حسنا}: قولوا للناس احسن ما تحبون ان يقال لكم، فإن الله عزوجل يبيض اللعان السبب الطعان على المؤمنين، الفاجين المنقذين السائل الملعوف، و يجب العتي الخليم ا لعفيف المتعفف

<sup>10</sup> إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضِ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سُبُلًا

arrogance. Supporting those who overthrew the regime and, and supporting Qom and Tabriz and monarchists and separatists of Kurdistan, and supporting the Nojeh coup d'état is a part of their reputation.

#### **4-2-1-1. Surah Hud Verse 113**

Verse one hundred and thirteen of Surah Hud<sup>11</sup> states that Muslims and the Muslim nation should not be inclined to and have any admiration towards oppressors, because their admiration will lead them to support their actions in many areas. Their ultimate desire is the destruction of God's *Vilayat*. Insincere and pretentious clerics also supported the oppressors whose goal was to overthrow the Islamic government.

Allameh Tabatabai says: "*Rukun* means to trust and rely on something... first of all, one should not engage in oppression and oppressors' activities, and second, reliance on what causes weakness and inability in the Islamic society and loss of independence and self-sufficiency and dependance must be eliminated. Otherwise, failure and weakness will be inevitable. If Muslims, for example, engage in trade or scientific relations with non-Muslim communities, while protecting their interests and independence and stability, is not surrendering to the oppressors, nor is it forbidden in Islam. The Prophet (pbuh) had such relations and connections at his time and times after" (Allameh Tabatabai, 1995, 11, p. 70).

#### **4-2-2. Slandering and Acting against the Revolution and Muhammadan Islam**

Imam Khomeini (ra) has said in the Clergy Charter: "Some clerics, who before the revolution secularized religion from politics and respected the royal crown, suddenly turned to religion and slandered honorable clerics who suffered for Islam and were imprisoned and exiled and accused with Wahhabism and much worse. Yesterday, the pretentious idiots said religion is separate from politics and that fighting the Shah is haram. Today they say the regimes' officials are communists! They engaged in selling alcohol, corruption, prostitution, immorality till yesterday, and believed the oppressors were the rightful path for the advent of the Imam Zaman (pbuh). They shout (وا اسلاما) when they see something forbidden happening! Indeed, where does the permission for American and Russian accusations, making haram halal and halal haram, killing pregnant women, and the legalizing gambling and music come from? Is it from non-religious people or from insincere and ignorant saints?! Ridiculing the battle with the enemies of God and mocking the culture of martyrdom and martyrs and sarcasm and ironies about the government's legitimacy? Commoners or specific people? which group? Religious believers or otherwise? Let's move on because there is so much to talk about" (Imam Khomeini, 2010, 21, p. 279).

This quote, taken from the Clergy Charter, refers to the Imam's third Quranic principle, insight. Here, he wrote about the deceptions from the insincere and pretentious clerics, and the false accusations made against the revolution and Islam in order to warn people and make them aware of their thoughts and intentions. Therefore, Imam Khomeini (ra), warns against and informs the Muslim community of false accusations against the revolution, from being Wahhabis and worse, to the accusation of killing pregnant women and the legitimacy of gambling and music.

#### **4-2-2-1. Surah Ma'idah, Verse 13**

Another important feature of insincere clerics is their destructive intellectual and cultural actions against Islam, including accusations against revolutionary clerics. In verse thirteen of Surah Ma'idah<sup>12</sup>, accusations and false information about the Revolutionary Front, as well as false slander in society, is certainly a distortion of the word from its position. Insincere clerics make the right words and speech appear incorrect; this is certainly hypocrisy. This behavior is a result of their deceptive hearts ( وَ جَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ ) (عَنْ مَوَاضِعِهِ). Imam Sadiq (as) has quoted: "When a Muslim accuses his Muslim brother of something false, faith disappears from his heart, like solving salt in water"<sup>13</sup> (Klini, 1407 AH, 2, p. 361).

The author of *Tafsir Atib al-Bayan* has stated: "We cursed and distanced them from our mercy and hardened their hearts because they broke promises, distorted the words of God, and replaced each word with another" (Tayyib, 1990, 4, p. 324).

<sup>11</sup> وَ لَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَ مَا لَكُم مِّنْ دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

<sup>12</sup> فِيمَا نَقُضِيهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَ جَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَ نَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ وَ لَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَ اصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

<sup>13</sup> إذا تهم المؤمن اخاه انماث الايمان من قلبه كما ينمات الملح في الماء

### 4-2-3. Scandal and Rumors Against Revolutionary Clerics

In the Clergy Charter, Imam Khomeini (ra) states: America and the Shah's hidden and apparent corrupt regime was based upon scandal and rumors; they even labeled one's who led the fight as communists. Truthful clergymen wept in solitude and captivity for how the United States and the Pahlavi regime sought to overthrow religion and Islam, and some ignorant or pretentious clerics, and some affiliates who were recognized and identified after the victory, paved the way for this great betrayal" (Imam Khomeini, 2010, 21, p. 279).

This quote taken from the Clergy Charter refers to the Imam's third Quranic principle, that is, insight into the Quran. Here, he talks of deception by the insincere clerics, as well as scandal against righteous clergymen so as to inform and warn people and the society against them and their intentions. Therefore, Imam Khomeini, informs the Muslim community about the pretentious clerics and their actions, from the abandonment of righteousness and communism to scandals and injustice between truthful clergy and others.

#### 4-2-3-1. Surah Al-Ahzab, Verse 60

Verse sixty of Surah Al-Ahzab<sup>14</sup>, (الْمُرْجِفُونَ فِي الْمَدِينَةِ) refers to the scandals against the revolutionary front which can be indicated that pretentious clerics are caught up in hypocrisy and are ill in heart. Imam Hassan Askari (as) said: "Be careful about spreading rumors or seeking high positions and presidency, because both will destroy man"<sup>15</sup> (Tusi, 1414 AH, p. 140) According to this narration, scandal and spreading rumors destroys humanity. In addition, Imam Ali (as) has mentioned: "Do not tell what you hear, because that is sufficient in ignorance and stupidity"<sup>16</sup> (Amadi, 1410 AH, 6, p. 281).

### Conclusion

In this article, we tried to explain Imam Khomeini's (ra) Clergy Charter in the light of the Holy Quran. According to the Clergy Charter, we described the characteristics of pretentious and insincere clerics from two perspectives; cultural-religious and socio-political characteristics. The first category of the cultural-religious characteristics include; Learning a foreign language, philosophy and mysticism, the second includes the diatribe and hypocrisy and the third includes an instrumental and one-dimensional view towards Islam and an incomplete understanding of religion. Socio-political characteristics include; first, dependence on colonialism, second false accusations and actions against the revolution and Muhammadan Islam, and third, scandal and spreading rumors against righteous revolutionary clerics. We also found Quranic principles that coincide with these components. The results of this study showed that Imam Khomeini's statements in the Clergy Charter have a Quranic basis.

<sup>14</sup> لَيْسَ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لِنُفْرِتْكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

<sup>15</sup> اِيَّاكَ وَالْإِدَاعَةَ وَطَلَبَ الرِّئَاسَةَ، فَإِنَّهُمَا يَدْعُوَانِ إِلَى الْهَلَاكَةِ

<sup>16</sup> لَا تَرُدْ عَلَى النَّاسِ كُلَّمَا حَدَّثُوكَ فَكَفَى بِذَلِكَ حُمَقًا

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