

THE IMPACT OF IMAM KHOMEINI'S MYSTICAL LOOK ON HIS SPEECH

O IMPACTO DO OLHAR MÍSTICO DE IMAM KHOMEINI EM SEU DISCURSO

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Abstract: Imam Khomeini as the first political figure in contemporary Iranian history has had various mystical studies. The extent of these studies has been such as to influence his words and demeanor. In the present study, we seek to investigate the influence of mysticism on Imam Khomeini's speech. In the present study, we examine the mystical thoughts of Imam Khomeini using mythical evidence and let's look at how these ideas have affected their speech. (Mysticism) in the sense of (mystical and secret cognitive), is the epitome of lofty thoughts and affective practices for finding and joining the truth through (intuition), (inner experience) and (present). In the meantime, the ultimate goal is the pursuit of Islamic mysticism

(فناى فى الله و لقاء حق)

Imam Khomeini's practical life and remarks are an example of his influence on mystical teachings. The source and root of Imam's mysticism is Islam and the teaching of Shiite Imams. The impact of these cases on his speech is very strong. In order to understand the meaning of some of Imam Khomeini's recommendations, one must examine his mystical thoughts and teachings that we can understand the meaning of some of his words. His works are the most important source in this regard.

Keywords: Mysticism, Islamic Mysticism, Speeches, Perfect Man.

Resumo: O imã Khomeini, como a primeira figura política da história iraniana contemporânea, teve vários estudos místicos. A extensão desses estudos influenciou suas palavras e comportamento. No presente estudo, procuramos investigar a influência do misticismo no discurso do Imam Khomeini. No presente estudo, examinamos os pensamentos místicos do Imam Khomeini usando evidências míticas e vamos ver como essas idéias afetaram seu discurso. (Misticismo), no sentido de (cognitivo místico e secreto), é o epitome de pensamentos elevados e práticas afetivas para encontrar e unir a verdade através de (intuição), (experiência interior) e (presente).

Enquanto isso, o objetivo final é a busca do misticismo islâmico

(فناى فى الله و لقاء حق)

A vida prática e as observações do imã Khomeini são um exemplo de sua influência nos ensinamentos místicos. A fonte e raiz do misticismo do Imam é o Islã e os ensinamentos dos Imams Xiitas. O impacto desses casos em seu discurso é muito forte. Para entender o significado de algumas das recomendações do Imam Khomeini, é preciso examinar seus pensamentos e ensinamentos místicos para entendermos o significado de algumas de suas palavras. Suas obras são a fonte mais importante a esse respeito.

Palavras-chave: Misticismo, Misticismo Islâmico, Discursos, Homem Perfeito.

Introduction

One of the unique features of Imam Khomeini has been the combination of mysticism and politics and it's been used in his daily life and his political decisions. Imam Khomeini is one of the mystics and scholars who have been able to look at both issues of mysticism and politics. From his mystical point of view, all the world of God is present, and from this point of view, there is no difference between the world of politics and the world of mysticism; But with regard to the subject of these two knowledge, the differences between the two are obvious in the Imam's mind, So that is the subject of mysticism, transcendental truths and concepts that puts politics as a practical knowledge at the service of that great destination (Mohajernia, 2008: 2). On the other hand, because Imam Khomeini recognizes the sovereignty of the whole world as God and defines his political orientation in the shadow of it; thus, divine sovereignty manifests itself in various ways in political sovereignty (Ibid.). Accordingly, the speech of the Imam is based on special principles whose mystical insights are also effective in strengthening it.

Imam Khomeini, influenced by his mystical view, created the result of divine providence and he considers human the extract of creation he also regards man as the caliph of God on earth (Affected by the teachings of the Holy Quran). The Imam's mystical attitude to man leads to a particular understanding of politics on the basis of which; follow the passion prevents individual virtue and happiness, Following the corrupt and unhealthy apparatus will also impede the prosperity of the society at large (Mohajernia, 3: 2008). Thus, the Imam's speech is the result of his insight.

In the present study, we try to gather and discuss the necessary documents regarding the mystical background of Imam Khomeini and the effect that this background has had on his speech.

Methodology

The research method in this article is library-documentary. In fact, in the present study, using the documents available on Imam Khomeini's mystical views and opinions, we examine his mystical thoughts and the effect these ideas have on his speech.

Mysticism Definition

Mysticism is the intuitive knowledge of God or the entrance into the inner world of the world through self-purification. The intellect, for example, can conceptually and externally identify the conceptual and abstract. Via inherent innate science, we are aware of our existence; But the immediate and intuitive inner knowledge is the development of the knowledge of the person we call the knowledge or experience of mysticism. The mystic realizes that upon entering the innermost being, the real being and the true being, the existence of the infinite and complete infinite unit of God and besides, are his manifestations, verses, and manifestations (Fanaei Eshkouri, 2011: 4). In intuitive understanding, Peace is a condition of the heart, and to the extent of this peace, mysticism is possible. So mysticism, like wisdom, is rooted in human nature; because man is created with the mind and heart (ibid.). Mysticism through inner self-purification and inner conduct, they come to an intuitive knowledge of reality. To this knowledge belong God, His names and attributes. This knowledge is completely private and essentially non-conceptual and non-existent, sometimes called mystical experience today (Fanaei Eshkouri, 2013: 5). In general, it can be said that: (Mysticism) is in a comprehensive and universal sense (mystical and secret cognitive), It is the basis of lofty thoughts and affective practices for finding and joining the truth through (intuition), (inner experience) and (present); Signs of which are found in various schools of the world, including the beliefs of Brahmins, Buddhists, stoics, Nestorians, Mehris (Mithraism), the beliefs of ascetic Muslims, and so on. However, the truth in divine mysticism is the existence of God. Mysticism, realistic cognition, and pragmatic effort go beyond sensory-rational realism and imaginative idealism; hence, this ritual is associated with a mixture of "love", "verve" and "illumination". <http://adab.tebyan.net>.

There are many attributes of mysticism and mystical experience. Some of the important features of mystical experience are:

Inexperienced: Inexperienced: In a world beyond this world, it's not contradictory, and what there is a single universal truth that has no reproduction and therefore, it does not accept decomposition.

Unlimited: In mystical experience, mysticism is separated from time and place and it is bound up with timelessness and an indescribable place.

Unmediated: In mystical experiences, the agent of experience reaches a sensual unity with the subject of experience and this is what is meant by *verve*.

Impossible Generalization: Mystical experiences are personal; That is, not everyone gets these experiences.

Never alone: In mystical experiences, it is as if an endless supply of energy, affecting different latent talents, creates different inner states. Temporary and permanent states arise from the (never alone) characteristic of mystical experiences in the mystic.

Undoubtedly: The mystic, as an agent of experience in mystical experience, becomes so confined to the subject that it is not possible to reject it; rather, he knows everything for sure. In other words, it has no jurisdiction and absolute algebra decides (Fooladi, 2002: 4-12).

In Islamic thought, mysticism is one of the oldest religious knowledge. In the Muslim world, mysticism is regarded as the ultimate goal and destination of the people of the world. From the perspective of the former mystics, Sufism is the way to achieve this (Mohajernia, 4: 2008). Overall, the important characteristic of mysticism can be considered as esotericism and acquaintance with esoteric secrets and teachings through the teachings of Imams and belief in guardianship; these are the characteristics that link Shiite wisdom to mysticism and Sufism in the common sense (Ibid.).

Theoretical Root of Imam Khomeini's Mysticism

Imam Khomeini's mystical understanding of different people has influenced him throughout his life. Imam Khomeini learned theoretical mysticism for six years in the presence of Mr Mirza Mohammad Ali Shah Abadi, the owner of Rishat al-Bihar and one of the students of Mr Mirza Hashem and at the age of 27, he taught him "Fasus al-Hikam" ... He then wrote "Mesbah al-Hadayah" and "Description of the prayer at dawn." and for some time in the seminary of Qom they also taught a brief account of the occasion (Imam Khomeini, 1990: 9-38). He ended his suspension on Fassung al-Hikam's description at the age of 35. One of the fundamental arguments of the Imam in his works is that of the "perfect man". This concept and its meaning are indirectly covered in his speech. Like other mystics, the Imam, following the discussion of the foundations and degrees of the manifestation of God, pay attention to this argument and say: "Every creature has a divine direction that enables him to appear in the Lord, and every influence and creation in the universe is his. So in the universe, there is no influence other than God (Mohajerniyah, 2008: 8).

In Imam Khomeini's mysticism, the first truth that has appeared in the universe is the perfect human. It is on this basis that the major basis of Imam's mysticism focuses on the orbit of the perfect human. For example, he has written his book (Masbah al-Hadayyah) on the basis of a perfect human being. This mystical basis seems to be inspired by Qur'an teachings; because the Holy Qur'an regards human succession as a divine impersonation and refers to the perfect human being as an imam. Thus, in the mysticism of the Imam, the first truth that has appeared in the world of existence is the perfect human being (Mohajernia, 2008: 9-10). He (the perfect man) is the most divine of all words (Imam Khomeini, 2002: 54) and it is through him that the circle of existence comes to an end (Ibid, 55). Also, the Imam believes that perfect humans do not do their own work; theirs is the work of God (Imam Khomeini, 1990: 192).

It can be claimed that the first and foremost source of mysticism is the Holy Quran and other Islamic teachings. The great scholars who have spent their lives in understanding and interpreting religious texts and religious teachings believe that; The Holy Qur'an and the scientific and practical course of the Imams are full of spiritual teachings and mystical conduct. In other words, in many verses, the Qur'an has been invoked in depth and the world and the people of the world are considered divine signs. According to such religious data, if one looks at the face of the world and the world through the eyes of truth, he will see nothing but beauty;

Therefore, those who have the ground for spiritual prosperity, in the pursuit of this vision, the throwers of their existence are plundered and the heart is devoted to the love of God (Tabatabai, 2007: 7-64).

Mysticism in the thought of the Imam can be evaluated in the context of his perception of 'authentic Islam'. They themselves point to the fact: "All of the things that mystics say in long books are in a few words (Munajat shabaniyah). Rather, the mystics of Islam have used these same prayers in Islam; and the mysticism of Islam is different from the mysticism of India and elsewhere » (Imam Khomeini, 2000: 12, 240). According to Islamic teachings, he believed: « لا موثر في الوجود الا الله » And he knew the destination of all the prophets as divine knowledge (Ibid, 17). Obviously, the Imam's interpretation of (pure Islam) and (pure Islamic mysticism) played a fundamental role in the development of the Islamic Revolution; because the Qur'an was considered the original source of mysticism and the source of clear and true witnesses And the Shari'ah was regarded by Islam as the main source of mystical illumination, from birth to survival (Rodger, 2011: 2). In a way, they treat mysticism as "the knowledge of God and his innate dignity and his nominal and verbal manifestations with a kind of in-person observation." (Imam Khomeini, 2001: 55) In his opinion: "Mysticism is the science of the perfection of radiance and perfection, and it still means the appearance of truth in the mirror" (Ibid, 252).

External manifestations of this mystical vision of the Imam can be seen in his speech.

Effects of Imam's Mystical Look on His Speech

The mystical characteristics of Imam Khomeini's speech are evident to his audience. That the audience is dear and cherished and utterly humble when speaking of themselves is one of the attributes of the high mystic. For example, this section addresses some of the above.

As noted, one of the integral parts of mysticism is to cut off material and worldly attachments and to infuse into the realm of spirituality. Imam Khomeini in part of his will to his son Sayed Ahmad: "My son, never seek the education of the world (though it is lawful); that the love of the world (though it be lawful) is at the forefront of all wrongdoing; it is a great veil and inevitably kills man in the haram world." <http://hozeh.tebyan.net/>

One of the mystical letters of the Imam is a letter written by Imam to Sayyed Ibrahim Khoi (Maqbarei). Part of this letter reads: And this is my recommendation to my own dark self and also to my friend and master, the knowledgeable scholar Aqa Sayyid Ibrahim Khui known as Maqbarei, who has a luminous insight into divine studies and an exact mind for the holy wisdom—may His grandeur last and God Almighty lead him to the extreme ends of the mystics and the main goal of the seekers. I humbly put forward to him whatever I had learnt from the great men and the books of the wise people, which was of much benefit to him, until— thanks to God—he has now fulfilled his wish and has worn the robe of piety and righteousness. In God Almighty we trust, both at the beginning and at the end.

Or And I again admonish him as we have been admonished by the great scholars, not to reveal any of the secrets of the divine knowledge but to those qualified, and to keep silent about the mysteries but in the proper circles. God—Exalted be His Name—said, "And We reveal of the Quran that which is healing and mercy for believers though it increaseth the evil-doers in naught save ruin."¹ And I request him—may his glory last—to make mention agreeably of me in the presence of His Lord and never to forget me in his prayers; for praying is in fact a door open to the lovers of His Divine Eminence. Imam Khomeini (2008)

Another letter written by Imam Khomeini to Mr. Mohammad Hussayn Behjati:

I am short of words to thank the Almighty the creator and conqueror of the hearts, who, through his generous grace has directed all those pure and untainted, hears to this impecunious and humble servant. The only thing that gives me hope at these final days of my life is the special favors and kindnesses of friends like you. I only hope that Almighty God will treat me with your kind of goodwill that you have bestowed upon me. At His Threshold. We are nothing but naught and have nothing to effort to the station of the friend; whatever there is, is because of Him.

The Imam has used the word perfect human in his works. This notion also has a tangible effect on their speech. In fact, sometimes he means the perfect man, the self-made man who has ascended the stages and steps of perfection and used the commandments of the divine man; and sometimes, they mean the perfect man, the Islamic man, and the man who adheres to the religion and the Shari'ah, which works for him, the country, and the nation. (Mohajer-niyah, 2008: 13).

Imam Khomeini considered the high authorities of devotion and mysticism in the group of jihad Akbar (the struggle against self-control) and the tireless efforts of man. He considered the age of man important to achieve this. They believe that (also brought up in his will by his children) youth is a good time to purify the self and to purify the evil obsession and the air of the soul. Even more, they see the children closer to the heaven (perfect human talk and the conditions of this time) and find it very important to be inspired by their mystical perspective. Imam Khomeini, in the school of Faiz Qom and the students of this school, addressed them as follows:

"I came here today, the first day of school and the first day of school opening, to these little elementary school children who are closer to nature: **يُنْصِرَانِيهِ وَ يُمَجِّسَانِيهِ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ ثُمَّ إِنَّ أَبَوَاهُ يُهَوِّدَانِيهِ وَ** These guys are close to Heaven. Those opacities that come from human nature and those opacities that came from our rebellious government were far from it. The youth did not allow us to become human beings. These children, who are now with me, are my favorites, my children, my loved ones, close to the kingdom, far from the pollution of nature and I hope the teachers of these children and these children are diligent in their human-Islamic upbringing, and that they are devoid of the bad teaching they used to do. "

In the opinion of Imam Khomeini, man should be completely in possession of God in the degree of faith and servitude of Allah. In other words, "The mystical man is given to God, given that he dies of human attributes and attributes and is resurrected to divine attributes and attributes and God delivers in the hearts of the perfect human beings, who are free from both worlds and in the light of His upbringing and this training is through inner manifestations and attractions, and the mystic heart in this position is its servant." (Imam Khomeini, 1991: 4-53).

The ultimate goal of the mystics in Islamic mysticism is "فناء في الله". The mystic arrives at a place where he does not see the unrighteous and loses his desires in the will of God and becomes mortal in the will of God and the will of the Almighty. Imam Khomeini in his remarks directly and indirectly refers to this concept. In the year of 1983, when donating the book "Sir al-salah" to his bride, Mrs. Tabataba'i, he say: It is hoped that in this human ascension and prayers you will empty your heart from other than Him and purify the heart with water of life, saying four takbir (pronouncing Allahu Akbar or God is the Greatest), release the self from itself so as to reach the Friend. —Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a refugee unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful. ||1 O God! Make us migrant towards God and the Messenger and elevate us to the status of self annihilation in Thy and grant success to Fati and Ahmad to serve and attain happiness. May God's peace be upon you! <http://www.jamaraman.ir>

Effects of Imam's Mystical View on His Speech on himself

The effects of the Imam's mystical view on his speech and speech can be seen in many cases, some of which are mentioned in this section. In his political will, Imam Khomeini points out that: To being this prologue, it is apropos to touch on the two most exalted and precious things (the Thaqaalayn). My explanation does not dwell on the transcendental, spiritual or mystical aspects of the Thaqaalayn. It is a domain, the cognition of which covers all circles of beings, from earth to heaven and beyond to His Divine Presence including circles that lie beyond our comprehension. Nor do I mean to comment on that which has befallen humanity by his negligence of the true nature and status of the greater trust or precious thing, i.e. Thiql-e Akbar (the Holy Quran) and that of the great trust, i.e. Thiql-e Kabir (the progeny of the Prophet—s)

which is greater than anything except Thiq1-e Akbar which is absolutely great. Nor will this explanation speak of the harm that enemies of Allah and the Taghutis 1 have done to these two theq1s, for it is impossible for someone like me, with limited knowledge and time to give an account of all the wrongs done to the Thaqa1ayn by the Taghutis and the enemies of Allah. (Imam Khomeini 1988) Imam Khomeini sees theoretical mysticism as a barrier to his path, for in mysticism, everything that mysticisms from the idol is the roadblock. As for this type of veil, he says: "At a young age, I was entertained by high-tech concepts and terms, neither of which came from the population nor the present. (Chariot poems) In its length and breadth, I refrained from traveling to my friend, neither from the conquests of Fathi nor from the "Fusus al-Hakam" of wisdom, let alone others "(Ibid).

Mystic is never content with following the path of righteousness and always complains about his own inattentiveness and distractions that prevent him from mentioning the truth. In a part of Imam Khomeini's mystical letter to his son Sayed Ahmad Khomeini: This is the testament of an old father who has spent his life idly in ignorance and is now proceeding to the eternal abode with nothing good to his credit except a black list of wrongdoings who is still hopeful of pardon by Allah, to a son who is young, involved in issues of the world and free to choose the divine straight path, may God guide him through His infinite mercy. My son! The book I am offering to you is a bit of the prayers of the gnostics and the moral conduct of the wayfarers, although my pen is unable to define this journey. I confess that all I have written amounts to a few mere words and phrases, and yet I have not been able to catch a spark of this short account myself. www.imam-Khomeini.ir The following is another part of the letter: My son, for us who are lagging behind the pious people, one point is pleasant and that is something that in my opinion interferes in making man who is determined to develop into a real human being. We should note that the source causing us to feel good from praise and feel uneasy from criticism and rumor is the love of the self that is the biggest trap of the cursed Iblis. We like others to praise us even at the expense of presenting our good deeds and illusory good acts hundreds of times as much as they are or doors of criticism, however right, remain closed to us or is turned into panegyricism. We get depressed by criticism, not because it is not unfair, and we are happy with complaints, not because I deserve them, but because they criticize and compliment my" self". It is the self that rules over us here, there and everywhere. If you want to discover the truth of this matter if an act that is done by you is done exactly and more efficiently by others, particularly by your boon companion, and eulogists begin to praise him is unpleasant for you and above all, if his defects are praised in which case know than Satan and the more evil than him is at work.

Also, at the end of the letter reads: My dear son! God is omnipresent and the entire universe is His domain. The slate of our ego marks our sullied or clean state record card. Try to choose an occupation that brings you most closely to Him as this brings His pleasure. Do not say to me in your heart," If this is true, why are you not like that yourself?" I know I am not endowed with any quality of those of pure hearts. I fear lest holder of this broken pen should be servicing the Satan and the polluted ego and that tomorrow I will be accountable for it. However, the points raised are factual even by the pen of one like me who am not away from devilish qualities. I take refuge in Almighty God at these last breaths and hope to receive the intercession of His pious saints. O God! Protect this frail old man and the young Ahmad, end our life well and admit us to your lofty domain by your limitless mercy. And peace is upon those who follow the guidance.

Imam Khomeini was an outstanding Islamist with a very Islamic vision, and secondly, the Imam was able to attain pure mysticism in his evolution in thought and behavior. And he went from argument to mysticism and made transcendent wisdom a bridge to mysticism, not purely theoretical mysticism, but practical and intuitive mysticism (Rodger, 2011: 46). The effects of this mysticism are also revealed in the Imam's poems:

الایا ایهاالساقی ز می پر کن ساز جامم را که از جانم فرو ریزد هوای ننگ و نامم را

Or

فارغ از خود شدم و کوس انالحق بزدم همچو منصور خریدار سر دار شدم

Or in the following poem, Imam's way of life as follows:

با هستی و هستی طلبان پشت به پشتیم ما به نیستی از روز ازل گام به گامیم همه

From the above verses it follows that: Imam's mysticism was pure godliness; because the ultimate goal of mystics is God and the beloved of the absolute and the mystic is not looking for an angel or a paradise; rather, it has targeted Paradise with the Lord. In other words, in the mysticism that the Imam speaks of, there is a divine and monotheistic motivation rather than discovery and miracles. Thus, the uprising of Allah was the basis of the paths of Allah and the Almighty.

In the high-priced book "Surat al-Salwah" he addresses those who are eager to benefit from mystical sparkles: O dear, Satan, do not tempt you; Move on a little and get out of your mind ... Study your own morality and study the words of the Imams and the elders of the great scholars, where blessings are ... If you don't understand, ask his people where there are treasures of knowledge ... Maybe you will come out of this regret and ... do not spend your life in vain; That God willed if you were to move out of this world, however, would be regretted. (Sir al-Salah, 2001: 38-40). Here are some tutorial tips, some of which are as follows:

Imam Khomeini warns everyone about pessimism and conflict with spiritual and mystical knowledge. Elsewhere he says to one of his relatives: My daughter, if you are not of the mystics, tries not to reject the mystical stations of mystics and the righteous ones and do not consider antagonism with them as a religious duty. Those who deny the stations of mystics and stages of wayfarers do not attribute whatever they do not know to their ignorance and deny it because they are self-conceited and selfish so that their self-centeredness and selfishness would not be impaired. (Sahifah Imam, vol. 18, p. 453; 454).

According to Imam Khomeini, many of mystical truths lie in religious teachings and teachings and this is one of the fundamental features of Imam Khomeini's mysticism and expresses what mysticism looks like. He has emphasized this on various occasions. Includes: "Much of what they have said in the Holy Quran has been encrypted in the doctrine and prayers of the infallible" (Ibid, 453).

It is emphasized in the aforementioned words and other spoken and written works that conflict with the teachings of pure Islamic mysticism weakens and embarrasses divine knowledge and deprives people of its truths.

Thus, the mystic personality of Imam Khomeini has been tangibly influenced by his words, and his discourse in turn contains many direct and indirect references to his mystical understanding of human creation and the existence of God.

Discussion and conclusion

As mentioned in various sections of this article, mysticism has certain characteristics. The effect of these features can also be seen in their speech and behavior. In fact, it is not merely the characteristic of theoretical mysticism that makes a true mystic; rather, it is the integration of theoretical and practical mysticism that blends the soul and the body and becomes crystallized in one's actions and speech. That is why it is said that the mystic is someone who has understood and found God with the heart and soul. Imam Khomeini also passed his theoretical mysticism as a mystic and practiced practical mysticism. In this context, considering the topics discussed throughout this study, it can be stated that the mystical characteristics of Imam Khomeini's personality as a true mystic are also expressed in his speech and action towards himself and other audiences:

Always remembering God; above linguistic mention, it is subjective mentioning that one should have mental and intellectual attention to the content of the mention. Above the

subjective remembrance is the remembrance of the heart; that the heart may always be remembered by God and not overlooked. Above the heart's mention is the mention of being, that is, of the mention of God; all his activities are in the right path, doing all his deeds according to God.

Explicitly expressing and avoiding ambiguity and adherence to truthfulness; as were the prophets and the infallible Imams, they never spoke or acted in a way that everyone had an understanding of their speech and behavior.

Emphasis on religious austerity; It is impossible to attain ultimate perfection without austerity and rigorous physical and mental exercises and certain physical and erotic desires and desires. Acting on the ethical and social orders of Islam requires hard work and austerity. True mystics are only austere in this way, and they never do anything contrary to God's will to please him.

Avoid sectarianism; True mystics never read to themselves and do not invite others. They invite everyone to God and Islam.

Love and love for all human beings; Mystics are concerned about the guidance and happiness of other people. They love not only human beings but all divine creatures.

Beautiful things; as mystics endure hardship for their beloved, hardship becomes enjoyable for them.

Always remembering death; Mystics are always thinking of the end of their worldly life. They will not forget a moment of death. That's why they never give up today's work tomorrow. One of the effects of mystical death is the joy of life. This death of thought makes them work more and better and more accurately. The thought of the mystics dying is more due to their enthusiasm and affection than the popular one.

Sparks of this outline are visible in the Imam's speech to his audience.

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