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**The Impact of Imam
Khomeini's Mystical
Thought on his Social Life
Style**

Abstract

Among the dimensions of the personality of Imam Khomeini, the most crystalized is the mystical cosmological view, which is intertwined with the course of action and has made him a perfect human being and greatly influenced his personal and social life to the extent that they themselves admit that mysticism is a way of attaining truth in such a way that it expresses both the truth and the way of the truth. Given that the thoughts and the mystical aspects of the Imam have dominated and manifested other aspects of his personal and social life, and his hidden dimensions have not yet been systematically analyzed, given that the thought and other mystical dimensions have manifested and overcome the theoretical and personal dimensions, including his personal and social life, and till now the other dimension of his hidden life has not been analyzed clearly and arranged properly.

The author intends to discuss the subject under discussion with reference to the Imam's works and writings, using descriptive-analytic method and emphasize that the policy should be taken to provide all the interests of society. The author further acknowledges that religious laws have come to govern the state, from the point of view of the Imam, on the social scene. In order to achieve a universal Islamic civilization, the most important step.

Keywords: *Imam Khomeini, Mysticism, Society, Politics, Government.*

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Introduction

Imam Khomeini was aware of various aspects of Islam and possessed of mystical thought and became the source of great influence in contemporary history. Given that, he was a true mystic and Islamist, His mystical thoughts also reflect pure Islamic views in his social lifestyle.

Therefore, one of the most important areas of influence of Imam's mystical thought is the effect on his social lifestyle that helps in knowing his personality and complete understanding of the social and political spheres which have been the source of great fruit in history.

According to these points in this section of the article, we study the impact of Imam's mystical thought on his social lifestyle.

1. Kindness to every member of the community

Someone who once commanded the whole country (everyone was under his will and command and followed him without any doubt) said in the presence of people: "Call me a servant is better than a leader." Appreciating and honoring all strata of the nations: each and every one has his own part to play even the children or the scholars and the students. Moreover, women and workers have their part, and preserving their dignity was one of his most important features.

He even respected the rights of his opponents and other nations, and defending the rights of religious minorities had a special place in his heart and beliefs.

Imam Khomeini was quoted saying "... We are subordinate to Islam. We are also compassionate for human beings. We are friends with anyone who treats us humanly." (Khomeini 1389: 14-15) And also during a meeting with the Soviet Ambassador, he said "We are willing to have a good relation with you too in economics and politics, and this is a matter that will only be possible if we have mutual respect." (Khomeini 1389 sh.: 113-114).

Mutual respect and honor were the uppermost qualities of the Imam, and treating women with respect and honor was one of the most beautiful examples of this

aspect of his social ethics. He is often quoted saying that "the woman is the source of all blessings", and "it is through the womb that a man goes to the ascent."

In the second term of the Islamic Consultative Assembly elections, it was expedient to prevent women from being nominated. The Imam firmly stated that "Do not oppose women candidates. If you do so, I will react and I will not allow you to prevent women to stand for election or to go to parliament. (Majalle: 23). Imam Khomeini: "Yes, all religious minorities in the Islamic state can freely practice all of their religion and the Islamic State is obliged to protect their rights to the best of their ability. (Khomeini 1389 sh.: 85). And also referring to the workers he said "the first person of Islam and the law-maker of Islam was his treatment for the worker. He would kiss the palm of the workers with respect, kiss the worker's badge and made the workers proud. The worker was worth in those days and the Prophet (peace be upon him) would kiss the most valuable place so also the second person of Islam Ali bin Abi Talib (peace be upon him) Note: Re-Write sentence. He was one of the workers and he dug canals and brought water out of it, but not for himself. (Khomeini 1388 sh.: 400). But as for the academics, "we all know that the fate of a country, a nation and a system after the masses is in the hands of the educated class, and the great aim of the new colonialism is to take control of this class." (Khomeini 1388 sh.: 242-243).

According to what we discussed, we can see that Imam Khomeini's style of interaction with the people is based on the teaching of Ahlul-Beit (AS) and his love for the people can be an example of social justice and this kind of life in which the ruler of the government lives on the same level as its people, sharing the sufferings and the problems of the people. It is taken from the History of the Imams.

1.1 Caring for people

Imam Khomeini's relationship with the people was not a political one, or a transitional, occasional one. He deeply believed in the people. He had a unanimous and godly attitude towards people, while believing that the level of people's minds should be promoted, but at the same time he cared for public opinion of other societies of the Imam's time and ideas. It was not because of the dust of devilishness of hatred and greed that they understood pure. In that case they realized the degree of

belief and importance of the Imam in true democracy. And alas, such a possibility has not yet been achieved even for the devotees have not gained anything.

In which history and evolution of revolution have you read that the leader of a revolution has repeatedly addressed the issue of respect to the authorities to the extent that he believes in the role of people, including the government, parliament and the president, on one side and the people on the other, not mutually, but in order to interact and balance each other? It has been repeatedly emphasized that in all conditions of maintenance both sides are necessary and without the support of the public, there is no such thing as giving people the right to come to terms with the fact that they do not want the individual or individuals to have the authenticity of the people. Note the Imam's saying: "When people do not want a service they should leave". (Khomeini 1389 sh.: 242). "In any case we should seek to keep the people in the way that without the support of the people nothing will work." (Khomeini 1389 sh.: 37).

Concerning the presence of people in a scene he said: "You all know that what we need is to keep people on the scene, and that is a matter for the government, and the president and the parliament. As for the people themselves, if you keep this side, we are confident in our nation that they will maintain that side in the majority ..." (Khomeini 1389 sh.: 407).

1.2 *Trying to get people on scene*

Imam Khomeini offers a solution for keeping people on the scene. One of the things to do is to keep the people who serve in the ministries and offices and not treat them in a way that is unhappy and that will make the people leaving the scene. The same principle has warned under other headings such as avoidance of dissatisfaction, disregard for people, distance from people, etc. Imam further warned where he said" (Khomeini 1389 sh.: 34 - 35) ... And about business, or about industry, all these, if you don't allow people to be your partners, you won't succeed. They have to think about what people mean, and one of the ways is that ministries and departments must somehow not cause any discontent." (Khomeini 1389 sh.: 36)

A leader of Nation brings out people and their presence on the scene and the ups and downs of the revolution to deeper and narrower stages. As far as existential

philosophy is concerned, the presence of the people more accurately expresses the practical solutions to social psychology than to the dominant sociologist.

The Imam believes that the power of the revolution was the people and today the strongest supporters of the revolution are the people and they are the main owners of the revolution. Imam knew more than anyone as long as these people do not take this revolution as their own, they would never be the protectors or the supporters. The Imam says: "Today, the things that can be done in Iran, are the things that are related to the Islamic Republic, that the people know about themselves, and they don't have any institutions of their own, so they are active in our affairs and we must keep the people on the scene." (Khomeini 1389 sh.: 373).

1.3 Intimate and sincere interaction with people

Man with such a high level class and with all his superpowers, is the same man who said to the people: Call me, servant, it is better than a leader.

In principle, people with limited horizons and spaces are frustrated by the sight of a small deviation from people, and may be whispering under the lips or in secret of people to whine about people, the limited perceptions of excessive capacity. The Imam spoke very friendly and intimately with people. "People are good. We have to thank the people and we all owe it to them." (Khomeini 1388 sh.: 408).

Ordinary people speak in a soft language as long as they have a job, and as the saying goes, when their problem is resolved, they go back to their calamities, sufferings and moments of prosperity and bliss. They remember this as the principle of neglect. The Imam despite being away from the people for many years was much more intimate and aware of the people with whom he lived. He repeatedly emphasized that the hardships of the revolution were borne by the oppressed people, and he was always happy to meet people, especially the poor. The Imam considered serving the people in a religious duty. He knew the duty and believed that everyone should serve these people as much as they could.

He never forgot that it was the people who brought some people to where they were now, especially the officials. He taught the government executives principles of conduct and behavior to the people. If there were people on the floor of the revolution, surely the Imam would be there, and the true companion of the Imam. "Serve

these oppressed peoples, the people who brought you here, and if they were not, you were now in prison or in cemeteries. We must serve them as much as we can." (Khomeini 1388 sh.: 376).

The conclusion that can be drawn from our discussions about caring for the people and striving for the presence of the people on the scene and their intimate interaction with the people is that the social lifestyle of Imam Khomeini was influenced by his mystical thoughts. The Imam is highly respected. He believed in the people and the community and believed in the abilities of the people, that is why in their glorious revolution and other government affairs, they relied and trusted the people so that the success of the Imam's social lifestyle in guiding the people could be accounted for.

1.4 *Attention to women's social role*

Imam Khomeini (AS) talks about the social participation of women where he says "... the same women who, when they were indifferent about their own country, about everything, came into the field and we saw what is they were capable of." (Mustaufi 1391 sh.: 163). "Compare it with Iran then it has almost become one school, and wherever you look in Iran, you will see that women are engaged in Islamic, religious, and even political activity, keeping their chastity and preserving their dignity." (Khomeini 1362 sh.: 46). "You are free today. All brothers and sisters today are free and freely criticize the government. They criticize anything that goes against the path of the nation and Islam. They demand essential issues from the government. This movement liberated you and saved you from those bonds that were upon the nation. You are free to gather here now and freely discuss the political and social issues where the nation needs it. You are not those women that you used to be a few years ago. You are involved in your own destiny today. You are planning your own political affairs and you are asking the government. That is the meaning of freedom." (Mustaufi 1391 sh.: 89).

"This presence that is now available to all segments of the nation has never been like this. All the people of the nation are now present on political and social issues and consider themselves obliged. If something goes against the norms, it's not that they are indifferent people, or women are busy with something else. No, that's

not the case. Now, ladies and gentlemen, may God approve you all, and you guards. May God approve of you too. You are together on the scene." (Mustaufi 1391 sh.: 182). "Our sisters who have been involved in other issues are now in the level of their brothers and or even in front of them, thinking, planning, and criticizing the fate of the nation and the fate of their country. It is a transformation that the God of Glory, the Highest created." (Mustaufi 1391 sh.: 161). "Today, all sorts of people are interfering in the issue of their own country and in the political affairs of the government. Today, the whole nation whether respected ladies or brothers, is interfering in their own destiny." (Mustaufi 1391 sh.: 70). Imam Khomeini considers the political development of women so significant and remarkable that they can advise community leaders. The Imam says "Greetings to you great ladies who, with your advice, seek to lead us to the right path" (Mustaufi 1391 sh.: 69).

In addition, the Imam even considers women as community leaders and identifies himself as a follower of them. "You are the leaders of the movement. Women are the leaders of our movement. We are following them. I accept you as leaders and I serve you." (Mustaufi 1391 sh.: 169).

"Look at how women scream, men scream. These are your backers. If they weren't, we wouldn't have taken a step. These are the ones that compel me to step in". (Mustaufi 1391 sh.: 177).

"... On the other side of the transformation today, a group of young men and women came to me from Europe and they said we came to go to the villages and serve the people. Young people who used to think about other things nowadays think about these things. They come; they come from Europe; they come from abroad, their men and women come to help the villagers in the villages. As they come from inside, from the universities, doctors, engineers, women, they all go to these villages and help. It is a sense of co-operation, a transformation that is miraculous, and that God is, by all means, blessed and exalted." (Mustaufi 1391 sh.: 162).

"I would like to see such a change in Iran in all segments. Now, this is the case of constructive jihad. Well, people see that everywhere people have been educated, especially women. These are the ones I heard today in an interview I saw, saying that we are going to work from day one until sunset. This is an issue that has been transformed; that is, they are passionate and passionate about working for the people". (Mustaufi 1391 sh.: 163).

By reviewing the Imam's ideas, it becomes clear that from a perspective, women's responsibility and role in the family and its relationship with all elements of society, including government, people and civil society are such as support, cooperation, and some kind of interaction to maintain the quality and dignity of the family and the responsibility of the family must also be fulfilled; and the main purpose of which is to train the virtuous, just, independent and capable of social development. In addition, the human role of women and the direct presence of women in development activities, ranging from economic, social, cultural and political, to their human dignity as men, as half of society's human resources, is another enormous possibility that doubles their presence and role.

1.5 *The indirect role of women in society*

Through the speech of the Imam on the presence of women in the movement, it can be clearly seen that in addition to the direct presence and role of women in the revolution, they play a far more important role. The role that has indirectly emphasized many times in various terms, and this role was the passionate presence of women in the revolution that motivated men to be more present in the revolutionary scene, which the Imam interpreted as "women are the inspirers of men". "Men Learn from Women", "Women are Men encouragement", etc. He said "Our dear ladies are the reason for encouragement of our men" (Mustaufi 1391 sh.: 168).

"We owe our movement to women. Men followed women into the streets. Women are encouraging men." (Mustaufi 1391 sh.: 169).

"The women in Iran had a lot of excitement, that is, the women who came out, people were excited, two in a row. Some would have the power of the people while they had none but the power of faith." (Mustaufi 1391 sh.: 170). We have to thank the women who took the lead in this movement and helped the nation. They were the women when they took to the streets and alleys and shouted at the men at the front. So, in addition to empowering yourself, you empowered others." (Mustaufi 1391 sh.: 171). According to the view that Imam considers women to be men's presence in the revolutionary scene, he considers women to be leading men and pioneers of the movement, and as a result, the nation and the movement are the pawns of women and He owes them:

"You ladies proved that you are in the front row. You proved that you are ahead of men. The men inspired you. Iranian men were taught and trained by Iranian women." (Mustaufi 1391 sh.: 167).

"God bless you all. We have this victory over women before we have men. Our esteemed ladies were in the front row." (Mustaufi 1391 sh.: 168).

"We, as women, are more than their young men ..." (Mustaufi 1391 sh.: 170).

"We owe our movement to women. Men followed women into the streets. Women were encouraged by men ..." (Mustaufi 1391 sh.: 169).

"Serving men is also very much due to serving women." (Mustaufi 1391 sh.: 172).

Imam without any pretense, believed in women's advancement in the movement, and the belief that it originated from a firm belief that he even led women in several cases to the movement. He addressed them and introduced himself to them. This bold belief and this courageous address in addition to the immeasurable spirit of the Imam, is a lesson for the short-sighted who do not believe in their superficial and weak view of women and their high abilities. The answer is firmly rooted in the propaganda horns of enemies who always portray a perverted image of Islam and the revolution in relation to women. The same people who shed crocodile tears for our women and keep pretending that in Islamic thought, a woman is a poor, worthless, and second-rate creature. "The women of Qom and the four men were pioneers of this Islamic movement. They proved their political growth. They led the movement. You are the leaders of the movement. Women are the leaders of our movement. We are following them. I accept you as a leader and I am serving you." (Mustaufi 1391 sh.: 169).

"The scream they make; the women you see; how they scream. These are your backers. "Thank God. If they weren't, we wouldn't have taken a step. These are the ones that compel me to step in." (Mustaufi 1391 sh.: 177).

"You sisters played a big part in this movement and you helped and became the leaders of men everywhere." (Mustaufi 1391 sh.: 171).

In view of the foregoing, the Imam's value in women's development and perfection was because he saw women as the means to the growth and excellence of societies and nations, and believed that if the important and crucial role of humanizing women in a society was vulgar and if degeneration is brought on, that society and its

people will be led astray. If brave and humanist women are taken from nations, nations will be defeated and degenerated. The Imam, on the one hand, emphasized the preservation of the Islamic and human dignity of women and, on the other hand, did not see this as opposed to the presence of women in the social arena. In their view, the presence of women in cultural and social areas appropriate to their needs is essential. Without a social presence, they cannot play a major and constructive role in promoting community spirituality.

1.6 *Appreciation of the people*

One of the most important principles of the Imam was the preservation of unity among all ethnic groups and parties, and their invitation to be present at the scene of the revolution was clear: without people there would be no success in doing anything.

"The revolutions in the world rely on one of the two superpowers, but the revolution of our people is a revolution based on the people themselves". (Khomeini 1389 sh.: 54). If a society or a nation wanted to succeed, in addition to working for God and not being considerate of others, they must be with people. Without people there will be no success." (Khomeini 1389 sh.:491). "Always bear in mind that we are godly servants and people that brought us to this place. We must serve them." (Khomeini 1389 sh.: 456).

The principle of gratitude for the sacrifice and hard work and unquestionable presence of these noble people has always been of interest to the Imam. Consider the following evidence: "Accept the people for yourself; go to the people; do not separate from the people; then they would not accept the people, they were separate from the people." (Khomeini 1389 sh.: 456).

"They have won the victory for us and you, and these are our virtues, and we must feel in our hearts to treat your own virtues so that God will be pleased with them." (Khomeini 1389 sh.: 279). "These are the servants of God, be good to them. People have given up their religion to the Islamic Republic so far, they did their own duty. It's our time to answer the people." (Khomeini 1389 sh.: 120).

Every revolution has its problems in the way of life and passing through the events of Aqaba, because the revolution is in the simplest sense of transformation

and disruption of non-worthy principles and replacing the principles of values and divine standards and moving towards seeking justice and satisfying God. The goals are godly and to guide and serve the people to achieve divinity and spirituality. Undoubtedly, those who are disturbed by the triumph of every revolution on the island will be agitated by the ashes of every storm, sitting in ambush to return to the past and to the conditions, the post, the status, the wealth and the opportunity.

The conclusion that can be drawn from this method of Imam in his way of life in gratitude to the people is that in fact Imam Khomeini was adorned with traits in their social lifestyle that were derived from the social course of the Prophet and the infallible ones (AS) which are among the prominent traits. The social ethics of the Prophet (peace be upon him) and the Imams were gratitude for the people, whether spiritually or physically. They would do nothing without reward and no one would give up their gratitude. There are many examples of personal and social gratitude to the people in their path. The result of this approach appears in the mutual trust of the people in the ruler and leader of the Islamic community.

2. *Politics*

In the traditions that we received from the Imams (AS), they have meant the innocent politics to the religious and worldly guidance that requires rationality and thoughtfulness in order to do everything to organize and nurture that policy. "Every Imam is a politician". (Majlisi 1403 sh.: 11) Therefore, all the prophets and the imams are politicians of a region and politicians of people.

Imam Khomeini says "the policy is to guide and protect the society, to consider all the interests of society ... to guide them towards what is right for them, for the nation, for the people and this is the duty of the prophets. Others cannot handle this policy; it is just for prophets and priests, following that, the awakened scholars of Islam" (Khomeini 1389 sh.: 247 - 248) can have the same duty.

According to this saying, Imam Khomeini sees politics as a move towards the good and the perfection and organization of the people which is specific to the prophets. In another statement the Imam states "Islam is a religious-political whose worship is mixed with political affairs and in its religious affairs the policy of Islamic religion is not a religious one. ... Is worship and political. His policy is in worship ...

That is, the same aspect of worship has a political aspect. (Khomeini 1389 sh.: 427) Islam also has its moral precepts. The same sentence in the Qur'an that believers are brothers is a moral decree, a social decree, a political decree." (Khomeini 1389 sh.: 130 - 131).

According to the above, the Imam believes that the moral principles of Islam are political as well, and all the affairs of Islam, even those which are the personal duties of individuals, have a social and political meaning. In the social life of Imam Khomeini, the basis of being political is to be on the path to happiness, with the help of reason and wisdom, based on freedom and independence. From their point of view, Islam is the religion of politics, a policy which, by means of the prophets and their true followers, leads to the realization of a just and humane state of affairs in society, out of all lies, deceit and humiliation. In Khomeini's view, the source of today's human morality is rooted in oppression, injustice, war, and... because of the existence of tyrannical rulers in human societies and people's disobedience to religious leaders around the world.

2.1 Defending the Oppressed

One of the most influential mystical thoughts of Imam in his life is defending the poor, not only the financial, but also the political and cultural ones. The Imam says "they are the only ones with us who have tasted the pain of poverty, deprivation and despair. The poor and the faithless are the real proponents of revolutions. We must do our utmost to maintain the fundamental line of defense of the oppressed. We will defend the rights of the poor in human societies to the last drop of blood." (Khomeini 1389 sh.: 86-87).

Supporting the disadvantaged and the oppressed in Imam Khomeini's social lifestyle is not limited to the oppressed in Iran but includes all the people who have somehow been weakened in the world. In this regard Imam says "we must strive to reach out to the people of the world and address the problems of the world's Muslims and to support the fighters, the hungry and the deprived, and to be aware of the principles of our foreign policy." (Khomeini 1389 sh.: 91).

One of the most important influences of the mystical thoughts on the lifestyle of Imam Khomeini was that he incorporated the Qur'anic literature into the general

culture of the people and thus it can be said that the revolutionary literature of the Imam was Qur'anic literature. One of the Qur'anic words is the word of the weak, which the Imam has always emphasized, the arrogance of the arrogant in the face of the weak, the confrontation of justice and cruelty, and the confrontation of the deprived and the predatory, always in the word and message of the Imam. And for this reason, in the social life of the Imam, in addition to his language, Imam served the weak and deprived in the best possible way with his pen and step, and throughout his life he always emphasized the care of the oppressed and their problems and the realization of their rights. This class and the establishment of social justice had always been his concern.

2.2 *The unity of the Islamic world*

The arrogant world and colonialists of the world use this method to divide religions and dominate the world. Imam was well aware of this danger and always took every opportunity he could. He listened to danger because, in the light of their mystical thought, they paid particular attention to their social life in Islamic unity and said "Muslims must be united together. They must be one, integrated, together. Do not consider themselves apart; do not see borders as a matter of separation of nations, separate borders, but one hearts. Muslims have great power and lots of treasuries." (Khomeini 1389 sh.: 223). In the social life style of Imam Khomeini 'the unity of Islamic society is the manifestation of their belief in monotheism. For this reason, one of the important goals of the prophets was the monotheism of the world and the monotheism of beliefs, which played a decisive role in the advancement of the great Islamic goals and the formation of the utopia and overcoming the great enemy. In fact, the great purpose of the divine prophets cannot be fulfilled except in the unity of the souls, and unity of Islamic societies, (Khomeini 1372 sh.: 309 - 311) and that is why "one of the most important political issues of the Qur'an is the call for unity and non-disagreement." (Khomeini 1389.: 171).

The importance of unity in Imam Khomeini's social life style is to such an extent that he has considered the issue of unity as an obligatory introduction: "So the most important thing that is indispensable to all of us is defending Islam, defending the Islamic Republic which depends on unity." (Khomeini 1389.: 403).

The Imam in his last remarks considered the passing of this revolution as a means of unity, empathy, sympathy and companionship of the Iranian people to thwart conspiracy theories. And especially the Iranians, especially in the present age, are reacting to the conspiracies and increasing their cohesion and unity in every way possible and frustrating the infidels and the hypocrites." (Khomeini 1391 sh.).

In view of the above, it can be seen that Imam Khomeini as the leader of the society with a strong chronology and with scientific skill in such sources as the Qur'an and the traditions and as a matter of wisdom considers the only way to save Islam and the Muslim nations is unity. It presents it as a religious-political strategy, and calls on all those who are aware of important political and religious issues to resolve the divisive crisis. He calls on all religious leaders and political groups to make the necessary adjustments to progress in the light of Islamic unity and cohesion after awakening and awakening others.

Imam Khomeini's insight is that relations between Islamic countries, if they focus on sharing beliefs, word unity, and other commonalities, divisions and areas of separation will diminish and new and active identities emerge.

In Imam Khomeini's view, Muslim differences, roots in nature, geography, languages and indigenous cultures, and most importantly, conspiracies and tricks of the world hegemony, which rely on the above elements, try to intensify the differences, divide and highlight points.

Conversation, understanding, approximation, common sense and belief in common destiny constitute unifying categories in Imam Khomeini's social thought.

2.3 *Fight against oppression*

One of the prominent features of Imam's style of social life, which is derived from his mystical thought, is the fight against injustice and in fact in the light of this characteristic, he achieved the rule of religion in society.

Imam Khomeini says "we do not oppress anyone in our relations with other countries as we do not accept oppression. We oppose any country that wishes to oppress ... We are for the oppressed. We are in favor of those who are oppressed in every pole. We have the duty to support the oppressed and we are the enemy of the oppressors."

The Imam inspired by the prophets that the most important aspect of their thought was oppression:

"The prophets who were sent also came to flourish the spirit of the people and their talents in which the talents understand that we are nothing and bring the weak out of arrogance." (Khomeini 1389.: 526 - 529).

Elsewhere he says "prophecy has come, and prophecy is in vain for the mighty men who oppress the people to break the foundations of their oppression ..." (Khomeini 1389sh.: 161-162). As for the fight against oppression, they have said "to understand the way of oppression to the people, the way that the people can fight against the great powers, to understand the people ... to remove the oppression of oppression and to bring justice to him, to put the light of justice in his place, and to understand his path. ..." (Khomeini 1389.: 433 – 436). In Imam Khomeini's social life style, the fight against cruelty is not limited to a specific era because there will be no guarantee of peace and security among the nations of the world, and any event may occur at the request of the leaders. Their arrogance and inhumane interests must be fulfilled. So Imam Khomeini declared "there is a struggle until there is no shirk and disbelief. And until there is struggle, we will be." (Khomeini 1389.: 88).

According to what has been said, it can be said that the idea of oppression by the Imam arising from his religious thought and pure religious beliefs, on the one hand, by presenting the phenomenon of oppression as a religious duty, led to this thought with religious zeal. The Islamic Ummah is tied up and forever acting as one of the religious requirements and duties, and on the other hand, it instills a spirit of struggle against oppression and arrogant powers deep into the lives of the oppressed masses, thereby raising the ground for uprisings and liberation movements. To provide more and more anti-colonialism, Imam Khomeini's serious and comprehensive confrontation with the arrogant world, and especially the American superpower, in its theoretical and practical dimensions, had profound effects on the world, and in particular on the Islamic movements. If before the triumph of the glorious Islamic Revolution of Iran, confronting the arrogant world and standing up to the West and the US was only an ideal and a far-fetched mentality; with the formation of the Islamic Revolution and its widespread victory, the world would have been weakened in the struggle against colonialism and its liberation were hoped for, and the Islamic movement revived in the international arena.

2.4 *The dignity of Muslims in the light of the no way rule*

God has never opened a way in the laws of Islam for infidels to prevail over Muslims, and this rule is known as the must negation rule, so infidels cannot dominate Muslims in any field of law and this includes all contracts, treaties are economic, political, military and cultural.

Imam Khomeini states "the Qur'an says that God has never set up a god of excellence for the undisputed, no one should ever do such a thing, no dominion, no way at all.

«لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا»

Should have no way for the polytheists and these corrupt powers should have no way over the Muslims” (Qur’an).

According to this principle, Imam Khomeini in a Telegraph says to Najaf: "The Iranian people, with their Islamic movement intend to cut off the hands of stingers from all Islamic countries and restore their independence."

And in explaining the principle of why they should be let go of their conscience, they proclaim in their political-divine will: "We are honored to follow a religion which the Prophet, peace be upon him, and the founder of God the Almighty, this is the clause released from all restrictions on the duty of freeing all human beings from slavery" (Khomeini 1391).

Concerning the dignity of Muslims, the Imam says "No nation can gain independence unless it understands itself and cannot gain independence until the nations have lost them and shown others in their place.” (Khomeini 1391).

Elsewhere, Imam Khomeini says maintaining the independence is the basis for preserving the dignity and authority of Muslims. It may have a deceptive appearance or have some benefit, but it will ruin the country's roots." (Khomeini 1391).

Regarding the rule of neglecting the way, what highlights Imam Khomeini's view is two things: First, highlighting the political dimensions of the rule; Or, at most, there have been references to social relations, but Imam Khomeini has considered the scope of the rejection of the way and its justification in addition to the personal relationships of Muslims with infidels, including social and political relations.

And the second point is the necessity of eliminating alien domination. Before Imam Khomeini, it was mainly understood from the rule of law, the illegitimacy and the invalidation of the dominant relations of the Muslims with infidels, not the necessity of abolishing them. Only in some instances in some jurisprudence can the non-Muslim hegemony be eliminated, such as the need for the Muslim wife to be released from unmarried couple marriage and the need to prohibit infidels from erecting the walls of their homes over the walls of the Muslim home. But Imam Khomeini also deemed it necessary to leave the domination of the infidels, he wrote on a verse of NAFIY SABIL: "The intention is to attract the attention of the Muslims so that they may, by all means, be removed from the dominion of infidels." (Khomeini 1378 sh.:725)

3. *Islamic State*

One of the most important scholars who were the founders of the political system is Imam Khomeini and in this way they tried hard to explain the Islamic government thought and counteracted the heresies in this way. The government in Islam and the rejection of secularism knew that it had been explained in the book of his Velayat-e Faqih and paved the way for the thinking of the Islamic Revolution between the people and the scholars, and in al-Rasael after proving the necessity of forming an Islamic state in view of the ubiquitous religion, Islam, the jurisprudence as the wisdom, convinced for the rule of the slave rule (Khomeini 1367 sh.: 94) In Tahrir al-Wasilah. In discussing the conditions of Friday prayer, Islam has clearly introduced Islam as the religion of politics, and insists that no one should separate politics from religion. Knowing religion and politics; and in discussing the famous and forbidding the denial of the same book, qualified jurists have introduced and stated that the Imams of the time, Imam (AS) is the successors of the Prophet, besides the elementary jihad. (Khomeini 1379 sh.: 234, 482).

3.1 *The Necessity of Forming an Islamic State*

The late leader of the Islamic Revolution, Imam Khomeini, in al-Bai's book has discussed the necessity of forming an Islamic state, and at the end of the discussion of the comprehensiveness of the Islamic religion and its prevalence in all religi-

ous, political, economic and social issues have concluded that everyone is just and reasonable. To consider the laws of Islamic religion, he is convinced that these laws have been revealed for the purpose of governing the state, and have ultimately argued for an independent and non-independent rationale, (Khomeini 1378 sh.: 461) and have then quoted five narratives in support of the verdict of reason. (Khomeini 1378 sh.: 462).

Confronting the influence of the colonialists, which undermined the dignity of the Muslims and caused the ire of the Islamic community, the Imam urged the establishment of an Islamic state to counter the intrigues and intrusions of colonialism. And the internal and external divide and domination is dependent on the outside, and any kind of political, military, cultural or economic domination, and the expulsion of the colonialists and exploiters whoever they are and the allocation of the country's resources to the suffering people." (Khomeini 1389 sh.: 468).

Imam Khomeini, referring to the colonialist conspiracies from the wave of negative propaganda against Islam: "... the colonialists thought that Islam had no government, no state organization ... It is clear that these propagandas are part of the role of the colonialists to deter Muslims from politics and the basis of government ..." (Khomeini 1384 sh.: 20 - 21).

From Imam's point of view, another role of colonialism in weakening the governments that have claimed Islam in their country is to propagate and analyze the inappropriate analysis of Islam's incompatibility with politics, and to frighten scholars and clerics from entering politics and preventing them from entering politics and forbidden entering political systems is a way of maintaining his dignity among the people and the Islamic community. "... The colonialists have argued and spread that religion should be separate from politics and Islamic scholars should not interfere in social and political affairs. This is called unbelief. ." These words were made by the colonialists and their political activists to exclude religion from world affairs and to regulate the Muslim community, while also separating the Islamic scholars from the people and the fighters for freedom and independence. Then they can dominate the people and plunder our wealth. That's what they mean ..." (Khomeini 1384 sh.: 22).

"... This political propaganda is used by political agents to put you out of politics and prevent you from interfering in social affairs and prevent you from fighting

the traitorous governments and the anti-national and anti-Islamic policies and they will do whatever they can so that no one can stop them ..." (Khomeini 1384 sh.: 23).

Finally, it can be said that Islamic thought from the early days of Imam Khomeini's struggles in his writings and lectures was both indicative of his political and social consciousness and aristocracy in relation to the conditions of his time, as well as an approach to the Islamic regime. The original was Shiite in the political-governmental culture of Islam and the beliefs of the true school.

The benefits and characteristics of the Imam in his thoughts and ideas in Islamic thought of Islam government are some kind of intellectual endeavor to revive the original ideas of government and return to true Islamic rule, and above all was the brief rule of the Prophet (peace be upon him) and the caliphate era. And five-year reign of Imam Ali (AS) and temporary multi-days caliphate of Imam Hassan (AS).

3.2 Purpose of Establishing Islamic State

Imam's goal since the revolution was to establish an Islamic system in accordance with the rule of the Prophet and Imam Ali (AS) because the view of Imam on Pahlavi government is that it did not support the people of his country and was not acting in accordance with Islamic law and thought that this to overthrow the corrupt system and establish a pure Islamic law. (Khomeini 1389 sh.: 372).

The government intended by the Imam is to fulfill most of the goals and desires of the Muslim people and respond to their needs. In fact, the government that the Imam dreamed of was a government that, after being established, would be a source of pride for the Muslim people of Iran, and this government is an example to show the right government to other Islamic governments and even non-Islamic nations. "... If we can implement the rule of Islamic in this country, or in our own country, which is Iran, then it will be clear how the government is ..." (Khomeini 1389 sh.: 39).

Simple living was one of the main goals of the Prophet (peace be upon him) that he modeled on the way he lived during his five-year reign.

"... We want a ruler in all of Iran. If Muslims are successful to build a government in all Islamic countries, the government that does not own the people. It will

rather be a government that is humble for the law, that is, to bring it down before the law ...". (Khomeini 1389 sh.: 327).

The most important purpose of Imam Khomeini's establishment of Islamic rule was to introduce an exemplary state to the contemporary world for the exit of humanity from political impasses whose illegal and corrupt governments had consciously or unknowingly entangled people:

"... I hope that the Islamic government in Iran will be formed and that the benefits of Islamic rule be made clear to mankind so that people can understand what Islam is, and what the relationship between government and nations is and how they are implemented. What is justice and how does the first person of the country differ in life ...". (Khomeini 1389 sh.: 417).

"... if Islam is implemented and practiced as it is, we hope that all human beings will come out under Islam, all schools will fail. Unfortunately, they did not allow people to know Islam ...". (Khomeini 1389 sh.: 418).

"... The rule of Islam is not like other governments such as presidents, or other leaders. The ruler of Islam is the ruler who came in among the people in the same small mosque in Medina, and those who were in control of the country gathered in the mosque like other classes of people ...". (Khomeini 1389 sh.: 417).

Imam Khomeini's goal of forming an Islamic state is crystallized in his speech: "... We want a ruler in all of Iran. If the Muslims are successful, all the Islamic countries are a government so it is a government that does not own the people. To be a government that is modest to the law, that is to bring it down before the law ...". Imam Khomeini (R) has introduced the necessity of establishing a society in order to implement the Islamic precepts and is the most important and fundamental act of Islamization of the society. It is also a device that will only be valuable if it achieves its purpose, and will not be in pain, suffering, failure, or degeneration. (Khomeini 1389 sh.: 328).

Imam Khomeini preserves the system of Islamic society, avoids disorder and chaos among the Islamic Ummah. He preserves the Islamic state's limits and extermination from foreign invasions and enforces divine rulings as one of the main goals of establishing an Islamic state: Considering that the preservation of the system of society is a necessity emphasized by the divine laws, the disorder and distress of the

affairs of Muslims with God and the creation of a disgraceful thing, it is clear that maintaining the system and preventing it through disruption is only possible without the establishment of Islamic rule in society, so there is no doubt about the necessity of maintaining the government.

3.3 *Barriers to establishing an Islamic state*

For Imam Khomeini, one of the most important problems in establishing the Islamic State is the quarrels and disputes between groups and political parties that came together to form the Islamic State, which is why he advised these parties to avoid their own group disputes and other parties; to lead the nation to the ultimate goal of forming the Islamic state. (Khomeini 1389 sh.: 328).

Dirty hands and partial or weak minds may also interfere with the formation or perpetuation of Islamic rule and prevent the realization of the nation's aspirations to form or continue or slow down the movement of society towards the formation of a pure Islamic state. According to Imam, these factors after the Prophet (p.b.u.h) and at the beginning of Islam caused the Islamic society to deviate from its 100% Islamic context. (Khomeini 1384.: 23)

One of the intellectual impediments to the establishment of the Islamic State is the intellectual and interpretive deficiency of Islam that impedes colonialism and strikes the state or impedes major shaping of government:

"... The misconception that Islam has created in the public mind and the flawed form it offers in the fields of theology is to take away and not to take away the revolutionary and vital Islamic character of Muslims in their struggle and movement. To be liberal; to seek to execute sentences; to create a government that will ensure their well-being ..." (Khomeini 1378 sh.: 10)

3.4 *Characteristics of Islamic State*

In the mystical thought of Imam Culture, it is an important principle for a civilization and in their social lifestyle. If a civilization lacks aspects of human and spiritual culture and morality, it will cause corruption and exploitation of that society.

"... The rule of the Sultan of Islam is «ظلاله». The meaning of (ظل) is that it has no motion; it is itself its motion ... (Khomeini 1389 sh.: 348).

Other features of the Islamic government that the Imam was looking for were the achievement of the Islamic community in improving the quality of life of the people and upholding Islamic values, as well as providing security. "It's not like if an Islamic government is found, it will ruin people's lives, and we don't want guns and tanks and things like that and we want to get in the ass. (Khomeini 1389 sh.: 54). We are told by Imam that you want to do Islamic rule; you want to sleep on the wheel of this country! This is wrong to say; these are false propaganda. (Khomeini 1389 sh.: 181). When we say Islam, they propagate that they want to chaos. (Khomeini 1389 sh.: 182).

Imam in explaining the characteristics of Islamic government states: "... We, the Islamic State, say this [chaos] should not be ... We want to set the wheels ... Your oil is now going to Europe and America. We want to prevent this to be taken a reasonable amount to sell the currency to come into our hands, not to take our oil ..." (Khomeini 1389 sh.: 181).

"... When the Islamic government is formed, everyone is subject to Islamic law and Islam is a united faction; our government is an Islamic republic that relies on Quranic verses and its law is Islamic law and the political factions are free to express their opinions there. (Khomeini 1389 sh.: 223).

Based on the above, Imam Khomeini's characterization of the state of Islam is to be based on Islamic divine rules and laws. Its laws and regulations are derived from the sacred law and have been influenced by Islamic ideology. In his view, the Islamic state is a government whose goal is the realization of Islam, its laws are Islamic laws and its foundation is the Islamic worldview. Also, from their point of view, the Islamic state means that the government comes from within Islam because Islam has a specific social, political and cultural system. Islam without a government is nothing.

3.5 *Justice in Islamic rule*

From the Imam's point of view, Islamic rule is in fact the rule of justice: "... We say Islamic rule; we say the rule of justice. We say that there must be a ruler who does not betray the Muslims Exchequer; does not extend her hand and take the Muslims' Exchequer... " (Khomeini 1389 sh.: 509).

Imam according to the era of the Prophet's rule and Imam Ali (AS), addressed to the suffering Iranian nation, emphasized that: "... we want a government that would pay attention to justice like the Prophet and Ali (as)." (Khomeini 1389 sh.: 182). "... Do not be afraid of Islamic rule; it is the rule of justice; it is the rule that makes your life prosperous. It benefits the people. It's a benefit to the people all ..." (Khomeini 1389 sh.: 182). Imam Khomeini in his government thought that an independent program based on justice, democracy and the constitution should be applied in accordance with Islam in the Muslim community because social justice was the result and effect of Islamic law, which would have resulted. (Khomeini 1389 sh.: 71). "... Islamic government means a government based on justice and democracy and based on the rules and laws of Islam ... We will build a government based on justice and equality for all segments ..." (Khomeini 1389 sh.: 133).

From the Imam's point of view, people should strive for justice in the Muslim world by presenting themselves on the scene:

"... You must strive to bring to the world knowledge of the Islamic rule and the behavior of Islamic rulers with the Muslim nations so that a just and equitable state can be established in place of these colonialist governments based on cruelty and oppression. If the rule of Islam whose ruler, with equal respect and his ruler, rules the mosque on hot soil and his sultan with shoes and cups, and the nation will live a just and peaceful life, the basis of all the our work will be gone ... " (Khomeini 1389 sh.: 346).

"Preserving the spirituality and fostering the spirituality of the people and bringing about justice between them and rescuing the oppressed from the tyrants ... Islam has come for both of us and we must obey Islam and we must maintain these two sides." (Khomeini 1389 sh.: 528).

3.6 *Islamic government plans and programs*

Imam Khomeini in his speeches and writings have explained the plans and programs of the Islamic government in various political, military, economic, cultural, social sectors.

His plans for independence and cut off relations with the non-aligned governments with the Islamic State: "... all together we say, sir! We do not want the Jews to

rule our country. We do not want our country to be allied with the Jewish state, as opposed to the Islamic one ...". (Khomeini 1389 sh.: 216).

In the Islamic government, Imam Khomeini's plans included two phases, both the independence and self-sufficiency of the Islamic state and the allocation of funds to the people, as well as a set of actions within the organization both in terms of human resources and internal purification and refinement. We call on his forces, and in terms of resources and finances, he has been widely considering institutional reforms: "... firstly, the goal is to make the country independent, to break away from internal and external domination and foreign domination, and to cease any form of domination, political, military, cultural or economic, and to exclude the colonialists and exploiters wherever they are. Giving the country tanks and resources to the suffering people ... The second stage is the complete purification of ministries and government departments and state and national institutions of traitors, the use of barley and parasites, and the entrusting of work to trusted patriotic experts, as well as the removal of unnecessary branches and seats. They don't do any job for the country ... and eliminate the extra costs and wastefulness that has caused the government budget to falter that is gradually corrected ..." (Khomeini 1389 sh.: 468).

The political program that the Imam had in mind was the type of government organization by the Prophet (peace be upon him) and Ali (AS): "... The only reference for us is the time of the Prophet and that of Imam Ali ..." (Khomeini 1389 sh.: 372).

Imam's plans in Islamic thought were based on a kind of forward thinking and relentless struggle against any dictatorship and despotism that prevented the community from achieving its genuine demands for the realization of Islamic rule. The responsibilities of individuals, groups and, in a word, of the people in the Muslim community towards the Islamic state and the mutual duty of the government towards the people were clearly specified. This kind of thought makes the people of the community bored and lazy on the road to Islamic excellence in the shadow of a genuine government. The Islamic Republic's option is, in fact, the public call for the people to strive in order to achieve this goal and the sense of public responsibility. And this thought led to the outright stance of foreign colonialists and domestic tyrants.

4. *Achieving modern Islamic civilization based on the mystical thought of Imam*

Culture is the foundation of a civilization and therefore civilization and culture are inextricably linked and valuable civilization must have a human, spiritual and ethical culture. In the mystical thought and social life style of Imam Khomeini if a civilization lacks these aspects, it causes destruction, corruption and exploitation. "That day, with no news in the West and its inhabitants living in savagery and America being a land of semi-savage Indians, two vast countries of Iran and Rome were condemned to despotism, aristocracy, discrimination, and domination by the powerful and the rule of the people and the rule of law. The God of blessings and excellence sent Prophet (peace be upon him) with the laws that make man wonder. He has brought law and order to everything for man since before he has been conceived and till he is buried there is a law that has been laid down. As it is the law and order for social and state affairs for worship, Islamic law is a progressive and comprehensive law. Thick books that have long been compiled in a variety of legal fields, ranging from judgments and transactions and limits to qisas to relations between nations and the rules of peace and war and public and private international law are the norms of Islamic law and order. "There is no vital issue for which Islam has not laid a law or mandate for." (Khomeini 1378 sh.: 12).

In Imam Khomeini's view, culture is the basis of civilization, and he said "the way to reform a country is to have that culture; reform must start with culture. Colonialism is doing a great work in our culture; it does not allow our young people to become independent; it does not allow our young people to grow properly at university ... If the culture is correct, a country will be reformed." (Khomeini 1389 sh.: 390). In the mystical thought and style of their social life, the most important step towards unity and elimination of divisions that can be achieved in the light of unity on the basis of common beliefs is the creation of the Islamic Ummah. "If the Muslims were together with their 700 million populations, America would not have been able to do this wrong. The Soviet Union could not make any of these mistakes. If the seven hundred million Muslims in the world were united and formed an Islamic state, the United States would not have been able to fulfill its Muslim precepts. If the Muslims were together, four million Jews would not be able to beat them so much with

the help of the United States. If the seven hundred million Muslims had political growth with these broad and long states and were united, it would not have been possible for the large colonial governments to penetrate into their countries, let alone a handful of Jewish colonizers." (Khomeini 1389 sh.: 323).

Imam Khomeini, while not afraid of Western science and technology and adopting them, recommends the acquisition of modern human sciences and techniques, while at the same time identifying the most important obstacle to the creation of Islamic civilization as Westernization: "You do not expect that today you can make planes. Of course not now, but don't be disappointed that we can make it. You have to wake up, go on to make those advanced industries yourself. When this thought is found in a nation and this will be found in a nation, it strives for and pursues. Despair is one of the devil's meanings, that is, the devils make man desperate. The very illusions you see throughout history have frustrated the weak nations. These are the ones who injected into the weak nations that we do not know and cannot do; those who said to the poor nations because of their dependence on the outside that we must be Western. We must also bring somebody from the West for our army. Our factories must also come from the West. We must put an end to this Satanist deception. And hope, that is from God willing to live in ourselves. Let's hope for ourselves. Rely on our own will. Not following the will of others." (Khomeini 1389 sh.: 536).

According to what has been said, we find that the revival of Islamic civilization was one of the progressive ideas of Imam Khomeini who saw the Islamic Revolution as the forerunner of this Islamic renaissance, and in his view, Islam not only agree with civilization, Rather, the government and the political establishment will do their utmost to realize civilization. From the Imam's point of view, Islamic civilization is superior to Western civilization, and Western civilization will be collapse and destruction in order to be plagued by many damages.

Conclusion

According to what has been discussed in this Article about the influence of Imam Khomeini's mystical thought on his social life style, the following results are obtained:

Imam Khomeini's relationship with the people in his social life style was not transitional or transient, occasional political affair; he deeply believed in the people and treated them with a godly attitude. They believed that they should bring about the promotion and uplifting of people's minds, but at the same time they were very important to public opinion.

In the mystical thought of the Imam and his way of social life, the policy is to guide the society, to consider all the interests of society and to guide them towards what is right for them, and this is specific to the prophets and Imam sand consequently the awakened scholars of Islam.

Imam Khomeini (R) expresses the universality of Islam and its widespread devotional, economic, political, and social character, and concludes that every just person who observes Shari'a laws will be convinced that these laws have come to govern.

In the mystical thought and social life style of Imam Khomeini for achieving Islamic universal civilization the most important step of unity and elimination of divisions is that in the light of unity on the basis of common beliefs they can act for the creation of Islamic Ummah.

(Note: Include some more points in conclusion from text of article)

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Др. Мухаммад Сануси Харуна

Влияние мистического мышления Рухоллы Хомейни на его общественную жизнь
(резюме)

Мистическое мировоззрение Рухоллы Хомейни - было одним из самых ярких сторон его личности, переплетенный с его жизнью, сделавшим его идеальной личностью и оказавшим большое влияние на его личную и общественную жизнь. Как он сам признает, ирфан и мистика - это способ достичь истину. Следовательно, мистика содержит в себе и истину, и указывает путь к истине. Отметим, что мистические мысли и идеи Рухоллы Хомейни не только проявились в его личной и общественной жизни, но также повлияли и на другие научные и политические сферы его жизни. Тем не менее, эти области его личности до сих пор не подвергались систематическому и методическому анализу. Эти проблемы побудили автора ссылаясь на его работы и сочинения проанализировать и обсудить тему в формате описательно-аналитических методов и с использованием библиотечных исследований.

Результаты исследования показывают, что основа и корень поведения Рухоллы Хомейни по отношению к людям основано на монотеизме и одобрении Бога. Следовательно, политика должна быть принята в общих интересах общества. Ссылаясь на религиозные учения, он подчеркивает, что законы шариата стали управлять обществом. Выражая свои мистические воззрения Рухолла Хомейни охарактеризовал важнейший шаг к достижению мировой исламской цивилизации в общественной арене единство и преодоление конфликта. По этой причине он основываясь на единстве убеждений и верований и опираясь на исламскую умму выдвинул идею принятия мер по созданию новой исламской цивилизации.

Ключевые слова: Рухолла Хомейни, мистика, ирфан, общество, политика, государство

Dr. Məhəmməd Sənusi Haruna

Ruhullah Xomeyninin mistik düşüncəsinin onun sosial həyat tərzinə təsiri
(xülasə)

Ruhullah Xomeyni şəxsiyyətinin müxtəlif sahələrinin arasında ən çox görünən, həyatı ilə iç-içə olan, onu mükəmməl bir insan halına gətirən, şəxsi və ictimai həyatına böyük təsir göstərən sahə, onun mistik dünyagörüşünə sahib olmasıdır. Özünün

də etiraf etdiyi kimi, irfan və mistika, həqiqətə çatmaq üçün bir yoldur. Ona görə, mistika həm həqiqəti ehtiva edir, həm də həqiqət yolunu göstərir. Nəzərə alsaq ki, Ruhullah Xomeyninin mistik düşüncə və fikirləri şəxsi və ictimai həyatında təzahür etməklə yanaşı, onun həyatının digər elmi və siyasi sahələrinə də təsir etmişdir. Amma hələ də onun şəxsiyyətinin bu sahələri sistemətik və metodik olaraq təhlil edilməmişdir. Bu problemlər müəllifi, onun əsər və yazılarına istinad edərək, təsviri-analitik metod formatında və kitabxana araşdırmalarından istifadə edərək mövzunu təhlil və müzakirə etməyə vadar etmişdir.

Tədqiqatın nəticələri, Ruhullah Xomeyninin insanlarla münasibətdə davranışının əsası və kökü təkallahlıq və Allahın razılığına əsaslandığını göstərir. Ona görə, siyasət, cəmiyyətin ümumi mənafeyi naminə qəbul edilməlidir. O dini təlimlərə istinad edərək, şəriət qanunlarının cəmiyyətin idarəsi üçün gəldiyini vurğulayır. Ruhullah Xomeyni mistik görüşlərindən çıxış edərək, ictimai arenada ümumdünya İslam sivilizasiyasına nail olmaq üçün, ən vacib addımı birlik və itilafın aradan qaldırılması kimi xarakterizə edir. Bu səbəbdən o, əqidə və inanc müştərəkliyinin vəhdətinə əsaslanaraq və İslam ümmətinə arxalanaraq, yeni bir İslam sivilizasiyası yaratmaq üçün hərəkətə keçmək düşüncəsini irəli sürmüşdür.

Açar sözlər: Ruhullah Xomeyni, Mistika, İrfan, Cəmiyyət, Siyasət, Dövlət.

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