

Investigating the Rational Properties in the Exegesis Mysticism of Imam Khomeini (God bless him) (God bless him)

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Abstract

Each interpretation has its own dignity in two ways: one by the position and status of the commentator and its scientific dignity, and one by the text of the commentary and its scientific weight and its proximity to the divine truth and the quality of the expression. In the discussion of the interpretation of the Holy Qur'an and among contemporary interpretations, we will deal with an interpretation known by the great commentator Imam Khomeini (God bless him). Imam Khomeini (God bless him) was a prominent figure among the great scholars in the field of jurisprudence and philosophy and mysticism. Imam Khomeini (God bless him) has been a Zwaju personality who has accomplished all of this in real life and his training and teachings are from the Holy Quran. Imam Khomeini (God bless him)'s mysticism is the evolution of all mystics so that if we omit any of these attributes, human excellence will be shaken. Since the Imam's commentary is one of the contemporary ones and not long afterwards, the main sources, such as manuscripts, audio lectures, witnesses and companions, are on the verge of extinction. Thus, a closer examination of the Imam's interpretation of the verses and their approach to interpretation will lead to deeper conclusions from the method of interpretation, and perhaps discover new corners that have not received special attention so far.

Keywords: Mysticism, Rationality, Exegesis of Imam Khomeini (God bless him)

INTRODUCTION

One of the features of Imam Khomeini's exegesis mysticism (God bless him) is the rational aspect. One of the most important reasons for the success of Imam Khomeini (God bless him) in the field of community and Islamic community leadership is this very rationality. The Imam, who derives the original origin of mysticism from the Holy Quran and sireh Ahlul-Bayt, has been able to bridge the gap between mysticism and reason and to choose between the two if neither Reason mysticism nor Reason mysticism is denied. This balance has led the Imam to move in a straightforward direction, and mysticism to be immune from the many deviations that are unfortunately seen in some other mysticism. The kind of mysticism of the Imam has so much in common sense and its rules in peace that there can be little fundamental objection. This kind of mysticism shows man the way in which a mystic is, in fact, a complete and intelligent human being who takes steps to guide himself and humanity without resorting to abnormal methods or ethical vices. There is neither mystically and hermit life nor the unbridled and unbridled freedom that cannot be controlled. He walks with the lamp of wisdom and understands the mystical heart and does not go beyond the bounds of justice and justice. His leader is the Imam Ali (as) who never departed from the path of dignity and perfection. He never

invited people and did not focus on himself, but all his efforts were just right here and reaching the beloved heart. From this point of view we have to define reason and its relation to mysticism. Imam Khomeini (God bless him) defines reason: The intellect is a luminous substance abstract from matter and physical interests. (This intellect is referred to as: the general wisdom of the great world, the first creation of the clergy, the pursuit of holy grace, and the pursuit of divine providence. Some have also referred to this reason as "the first man". It should be noted, of course, that this interpretation refers to the clergy of Adam (AS) and not the objective and external

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existence of Adam (AS). The great intellect is the secret and inner truth of the other minor intellects ^[1]. He says about the lack of reason in recognizing the truth as it stands: Man must submit to what the prophets and his relatives say. Nothing is better for the pursuit of human perfection than submission to the righteous, especially in matters where reason has no way of discovering them, but through revelation and mission, there is no way to understand them. If man wants to interfere with his little intellect and his illusion and suspicion in the occult affairs and in the sanctification of the Shari'a, its work leads to that work of necessity and necessity, gradually progressing from bottom to top and bottom to top. ^[2]. The first philosopher in the world of Islam besides thinking to open the door to taste and not knowing enough on his own was Sheikh al-Rays who claimed that some epistemic issues were so high and high that they were concealed. Only those who stand in the field of transcendent wisdom will understand them. In Mulla Sadra's view, in the true revelation and true divine message, there will be no rationalization. Imam Khomeini (God bless him) continues the same way; (The Way of Sadra and Khawaja Nasir al-Din) he cares about rational mysticism and the reason of mysticism; neither mysticism which is absent from reason is desirable to him, nor a mind that considers itself unnecessary to mysticism. In his view, the word monotheism should strive to reach the heart because: The very essence of reason is the belief of jazmah for a proof, and the result of this argument is that if it does not reach the heart with persuasion and indifference, its effect is negligible ... And then this rational step becomes a spiritual and faith step that reaches the heart from the horizon of reason and the heart believes what it has been reasoned to prove (God bless him), 1385, p. 514; 515.).

Imam Khomeini (God bless him) also argues for the benefit of the unity of reason and science: rationality and eternity without faith are possible; as faith is possible without rationality and sublimity, but if faith is based on rationality and sublimity, it has a very high status. That is the Islamic mysticism; here the mind and the heart are intertwined. There are many people who are not intellectually skeptical or sophisticated, who are intellectually mature and confident in the field of attack; But their heart is hidden in the veil of the air of the senses, and they do not receive the favors of the intellect and the basins of thought and thought (Ibid, p. 257). Islam is a full-fledged religion, and its scripture, the Qur'an, addresses all aspects of human existence, namely body and soul, reason and feeling.

Research literature:

In search of verses in the exegesis mysticism of Imam Khomeini (God bless him) the words of reason and thought and science were examined. Of the limited verses in this field which deal directly with the relation of reason and mysticism, we have come to only a few verses with an exegesis of God bless him. Given the importance of the place of science and thought in man and the better analysis of this position, we also took advantage of other interpretations, especially those with

a tendency to mysticism, and every commentator took note of these verses. Among the interpretations of the most complete and profound exegesis is the exegesis of Tasnim Javadi Amoli. One of the verses examined is verse 164 of Surat al-Imran, which is a very detailed and complete exegesis of Tasnim because of its deep and complete exegesis and is another exegesis of the Imam (God bless him). Another verse, 28 fater, which utilizes the exegesis of the Arabic ebn, the congregation of al-biyan, al-mizzan, tasnim and the exegesis of the imam (God bless him). The third verse in this section is 24 Surat al-Muhammad, which utilizes the interpretations of Al-Fayyad al-Asharat, the discovery of Al-Asrar, Samar, Tasnim and Imam Khomeini (God bless him).

Review the verses:

الف: لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ¹

1) Tasnim:

One of the verses of the Crimean Qur'an discussing science and wisdom is verse 164 sura al-Imran:

In this noble verse before expressing the blessings of science and knowledge and the wisdom of divine discussion. Ayatollah Javadi Amoli has fully explained this. In the exegesis of the verse, he first describes the word and considers it a blessing and believe that the greater the blessing, the greater it is: Ayatollah Javadi Amoli does not refer to the word انفسهم in the verse as being Arab and of a particular race, but they mean the soul, meaning rasul akram and believing: The Prophet (PBUH) arose from among the people and was theirs, and was led to guide them. The (المؤمنين) of the Arab faithful are meant because they were in Shirk that they were "blasphemous" to the disbelievers of the Book; (وان كانوا من قَبْلُ لَفِي ضَلَالٍ مُبِينٍ) And in the light of their divine mission they have attained the moral and social vitality of life. The interpretation of (انفسهم) indicates that the Prophet is not for a particular ethnicity or particular geographical area such as the Arabian or Arabian island, but that he is the believer of any time and any land. According to this gentle, gracious and evangelical interpretation, he is the Prophet to the world, but he is counted among the believers and represents their lives. Each of the attributes of recitation, cultivation, book teaching, and the teaching of wisdom is a great blessing; but the sum of them is the greatest of all divine blessings, which is not equivalent; therefore, there is no difference between the submission and delay of these plans ^[3].

A. Investigate the good fortune in it:

From the Qur'an's point of view, there are two aspects to the good fortune:

1. The blessings given are great and heavy because they do not refer to the simple and ordinary blessings of «مَنْت» and their gift with the verb «مَنَّ». That is to say «مَنَّان» which is from the divine good name; not in the sense that God, by His Word, blesses His servants; because, on the basis of the

¹. Chapter Al-Imran Verse 164.

goodness and rationality and good will of the glorified Lord of every character or work that is associated with weakness, the divinity of God is different from the humiliation of humility and humiliation. This kind of self-esteem is unkind, so being God-beloved means granting weighty obedience. Of course, there are many examples, some scientific and some practical.

2. Bless, bestow blessings: ²(هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ): ﴿فَامْنُنْ﴾ means to bless continually. Prisoners of War also say that you can either release them for free or pay a ransom for their release: Dimensions and Dimensions ³(فَأَمَّا مَتَى بَعْدُ وَإِنَّمَا فَدَاءٌ)

B. Believers benefit from the mission of the mission:

He goes on to point out the blessings of Rasul Akram's mission and says that in this Crimean verse there is no difference in cultivation, education, and wisdom, delay. Important in this verse is the blessings of the mission which are the highest blessings the prophet's superiority over other prophets is also a reason for his greatness. His scripture is also the best of all because of its superiority to other heavenly books. That is why many divine revelations about Rasul Akram are mentioned in the Qur'an.

An example of this is that in divine address to Rasul Akram, peace be upon him, without mentioning his name, Special titles are used and special respect is applied⁴:

Such as ⁵(يَا أَيُّهَا النَّبِيُّ) and And he also instructs the ⁶(يَا أَيُّهَا الرَّسُولُ) believers not to sound like one another: ﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾⁷ while referring to the other prophets by their specific name (عَلَّمَ); Such as ⁸(يَا أَيُّهَا النَّبِيُّ) and ⁹(يُنُوحَ) ¹⁰(يَا أَيُّهَا هِيمَ)

One of the traits that make PBUH prophet blessed is the blessings of His greatness and His absolute favor his PBUH scripture is superior to other prophets (PBUH) books. The dignity and dominion of the Holy Quran over the other scriptures are also characteristic of the last Divine Book: ¹¹(وَمُهَيْمِنًا عَلَيْهِ)

) Because the anatomical revelation has been discontinued forever afterwards:xxx

(nahjulbalaghah, oration 235): لَقَدْ أَنْ قَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقَطِعْ بِمَوْتِ غَيْرِ

Ayatollah Javadi Amoli considers the abandonment of God for the prophet's mission as the reason for the important role of the mission in guiding human beings. The glorified God blesses some of His servants; that is, it brings it to a weighty position like prophecy and gives them the heavy blessing of

(قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ عِبَادِهِ) ¹²(بِشَاءٍ مِنْ عِبَادِهِ)

However, Rasul Akram's PBUH mission is to guide the public, and the PBUH's duty is to preach and preach: (وما (شَهْرُ رَمَضَانَ (الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ) (وما هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ) (تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا) But only the practitioners benefit from Qur'ani guidance:

(الم * ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)¹³

C. The Works of the Mission:

What is the focus of this debate on rational mysticism is science and wisdom, If we consider Rasul Akram the greatest mystic in terms of status and dignity and righteousness that is mentioned in this verse as well, then all the instructions given to him in this verse are the first lessons of mysticism. As it is commanded in this verse to teach divine wisdom and books, the mystic never departs from the path of understanding, education, wisdom and wisdom and they will not stop until they reach their goal.

D. The Role of Revelation in the Spread of Science:

Ayatollah Javadi Amoli refers to Obliges discussion of Prophet Moses in the exegesis below in verse 164 of Al-Imran and God has given Moses many times of hardship, that is, he has given him many blessings and then point out that it is true that man has acquired many sciences with his intellect, but that his progress was not limited to his advanced sciences, but that revelation played an important role in human development. Therefore, revelation itself has been a factor in the spread of science. In this regard, Tesnim's exegesis under the heading of kindness and gestures is stated in a few points:

First point: God oblige upon Moses the Prophet (PBUH)

Prophet Moses (PBUH) asked his wishes from the god of worshippers: (قَالَ رَبِّ اشْرَحْ لِي صَدْرِي * وَبَسِّرْ لِي أَمْرِي * واحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي * واجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي * هَارُونَ أَخِي) ¹⁴ God also answered them: and then he ¹⁵(قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى) said: The ¹⁶(وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى * إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَى) interpretation of (مَرَّةً أُخْرَى) indicates that Prophet Moses (PBUH) has been given divine blessings many times, such as being saved from the Nile and living in the enemy's lap with peace, security and respect. The second point: Revelation's contribution to the development of the science of revelation is paramount, so that humankind and even the divine prophet himself, in the past, present and future, would not have access

².. Sura ص, Verse 39.

³Sura محمد, Verse 4.

⁴Sura مزمل, verse 1.

⁵..sura انفال, verse.64

⁶..sura مائدہ, verse.67

⁷..sura نور, verse.63

⁸..sura بقرہ, verse.33

⁹..sura هود, verse.32

¹⁰..sura هود, verse.76

¹¹..sura مائدہ, verse.48

¹²..sura ابراهيم, verse.11.

¹³..sura بقرہ, verse.1-2

¹⁴..sura طه, verse.25-30

¹⁵..sura طه, verse.36

¹⁶..sura طه, verse.37-38

to that knowledge without revelation: (وَيَعْلَمُكُمْ مَا لَمْ تَكُونُوا : تَعْلَمُونَ)¹⁷

2) exegesis Imam Khomeini (God bless him)(God bless him)

In verse 164 of Imam Ali's attention is paid to the pre-science of cultivation. The importance and status of science as an intellectual background has been accepted as a principle; but how to use this science and how useful it is; if this is not the case, science will not be the only roadblock that will make human decline worse. The imam views cultivation as a fertile land for cultivation in which the seed of science grows; and if the land is salty and polluted, the rain will have no effect on it and will not bear fruit. The root of all corruption is perceived by the same scholars as the soul and the interesting point is that he does not find the science of monotheism useful without cultivation. This is the key to opening up many social problems. In this Imam's speech, even a mystic, if he seeks the science of mysticism, would not be a step towards excellence without cultivating the self of all the mysticism sciences and their terms and this is a bold and convincing response to mysticism in some words and terms, and claiming to be mystic, but there is no real mysticism in them. So the science of mysticism must also be perfectly rational and adhering to the principles to get the full result. The Imam's words are as follows: And he has never heard of anything in the world of God that I left to the people, but in the case of education he says that لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ.¹⁸

One who has even the science of monotheism, the science of religions, the science of morality, all of these sciences, but has not cultivated his soul, it becomes a dangerous creature for society; and a university where the young people who go there to study are neither educated nor nurtured; and if their education is also proper education, if it is not cultivated, this person is after cultivation, if it is not cultivated and science enters into a heart that is not Mosaic, it creates corruption; and God forbid that corruption will take place from a non-Moslem world. In our hadiths, there are infernal in hell from the stench of the evil world ^[4] وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ.¹⁹ **And from the people and the animals and the animals whose colors are the same the servants of God are the only ones who fear Him; surely Allah is Forgiving, Merciful.**

Exegesis Imam Khomeini (God bless him) (God bless him):

Imam Khomeini (God bless him) considers the criterion and key of science to be rudeness, and that rudeness is one of the attributes of scholars; as has been stated in other interpretations, it is as if the greater the knowledge and knowledge of God, the greater his anger towards God and the greater the example of the scholars and the opposite is true - that is, if a man became master of science, but in his heart there was no hatred of God, his science is essentially darkness

and darkness, and the pride and pride of man for science, and Pretense against others. Imam's advice in this regard is to remove these veils; especially the veil of science that becomes the darkness of the hereafter. Imam Khomeini (God bless him) says in the exegesis of this verse: Do not assume that scholars of concepts and scholars are idioms and expressions and keepers of the books of the scholars and scholars of the last days and Angels. If their science is a sign, why not in their hearts the effects of luminosity, it is easy to add to the oppression of the hearts and corruptions of ethics and their practices! And in the Holy Quran he has stated the extent to which scholars know:

(فاطر/28) انما يخشى الله من عباده العلماء

The Imam (God bless him) in the tradition has sufficiently noted that the real world has characteristics that, if seen in a person, signify that it is the universe, and if it were not for those attributes, it would know that its real science was not: In the noble hadith of Sufi, he delivered the document to the late Abu Basir:

قال: سمعت أبا عبد الله عليه السلام، (خ ل: أبا جعفر) يقول كان أمير المؤمنين، عليه السلام، يقول: يا طالب العلم، ان العلم ذو فضائل كثيرة: فرأسه التواضع و عينه البراءة من الحسد و أذنه الفهم و لسانه الصدق و حفظه الفحص و قلبه حسن النية و عقله معرفة الأشياء و الامور و يده الرحمة و رجله زيارة العلماء و همته السلامة و حكمته الورع و مستقره النجاة و قائده العافية و مركبه الوفاء و سلاحه لين الكلمة و سيفه الرضا و قوسه المداراة و جيشه محاوراة العلماء و ماله الأدب و ذخيرته اجتناب الذنوب و زاده المعروف و ماؤه الموادعة و دليله الهدى و [2] رفيقه محبة الأخيار.

Abu Basir said of Imam Sadiq (AS) [In Version: Imam Baqir (AS)] I heard him say: Amir al-Mu'minin (AS) says: "student, knowledge has many virtues. so its humble and the eye of that hatred of jealousy and listening to that perception and the language of truth and the memory of that exploration and the heart of that compassion and the wisdom of understanding things and things And to forgive it and to visit it with the scientists, and its wisdom, its wisdom, its righteousness, and its place of salvation. And it's foremost health and its leader, its loyalty and its soft warfare and its sword of pleasure and its kindness and its bow. And its wealth, its politeness, and its savings, away from its sins and its luggage, its goodness and its water, and its guidance and divine guidance and with it is a good friendship."^[5]

He then goes on to explain this hadith:

What the Prophet (PBHU) mentioned was the sign of the scholars and the works of science. So if anyone has formal science and is devoid of these things, he knows that he is not a scientist but a companion of ignorance and in the other world these compound concepts and allegories are a veil for him, he is his regret on the Day of Resurrection. So the point in science is that there be ayatollah and a sign, and there is no ego and ego in it and the annuity disappears in its place, not causing arrogance, selfishness, self-deprecation and arrogance. And it has also been interpreted as "the court"

¹⁷ .sura بقره، verse.151

¹⁸ al-Imran.146

¹⁹ .Verse 28 سورة فاطر

because it is the correct science to reassure the heart through its illumination and illumination and to remove doubt and ribbon. It is possible for a person to do all his life in proofs and preparations for his life and to mention numerous proofs and arguments for each of the divine teachings. And to prevail over the Qur'an as a source of contention and hostility, but that science did not have any influence or certainty in its heart, but increased its doubts and doubts. So all the meanings and most of the terms have no use but to occupy the heart in an unjust way and give up and ignore that sacred essence. Imam Khomeini (God bless him) knows the true cure for everything, even the acquisition of science, only intentions and sincerity. And he speaks a hadith in expressing the virtue of purifying intentions: Dear All, Cure, All Cure, is that man who wants to be divine, enters into whatever science he has, and purifies himself with every austerity and seriousness. The salvation capital is the source of the purification of pure intentions and intentions: من أخلص لله أربعين صباحا جرت ينابيع الحكمة من قلبه على لسانه [6].

"Everyone who purifies himself for forty days, let the springs of wisdom flow from his heart." This is the forty-day sincerity of its works and benefits, so you who forty years or more have tried all the terms and concepts in every science and consider yourself a scholar in the sciences and consider yourself a Junid Allah. And in your heart you see no trace of wisdom and no drop in your tongue, knowing that your education and labor was not with sincerity, but with the devil and the air. So now that you've seen these sciences of quality and time fail, it's a bit of an experience to sincerely intend and purify the heart of opiates and scoundrels. If you find it, pursue it further. Even though the experience that comes through is closed in sincerity, it may still open a door and guide its light. The condition of understanding the Qur'an and receiving divine knowledge requires a pure heart, free from rust and contamination. If transcendental right: لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَ لَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَ لَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ. (اعراف/179)

Their view of the world as the opinion of animals and animals, which is devoid of credibility, and their hearts become as the hearts of animals, devoid of thought or remembrance, but in the revelations and hearings of the doctrines of ignorance and arrogance it is increased; they are inferior to the beast, and are more misleading. [2, 7].

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا.²⁰

Do they not reflect on the verses of the Qur'an or are their hearts locked?

In proving the relationship between mysticism and reason, another divine verse that can guide us is this verse 24 sura Muhammad. In the discussion of reason, one of the examples of being wise is to be thoughtful. The recommendation of the Holy Qur'an is to better understand the Qur'anic concepts of the Qur'an and look from the inside outward. Resilience is the

characteristic of humans free from the shackles of disbelief and idolatry. As has been argued in some interpretations of mysticism Such as the testeri exegesis, Sample, almizan, Tasnim and the exegesis of Imam Khomeini (God bless him) which are mentioned here.

1- exegesis Tasnim:

In the exegesis of this verse, Ayatollah Javadi Amoli has addressed a narrow point that is not stated in other interpretations, meaning lock. In other interpretations the lock has been considered to be a barrier to entry from outside, but their view is that when the heart is locked or shut, it will no longer hear the inner voice that is the same reason. And this man, though he has reason, is unable to see and receive the truth. Then the tact in the Qur'an is based on several principles to determine the truth of the tact. This discussion is addressed in a few points:

The first point:

He describes the purpose of the heart lock and its two unfortunate consequences: The Qur'an's interpretation of the heart is sometimes called "atrocious," sometimes it is on the "reyn" and sometimes on the lock; of course, returning all this is the same cruelty; it is not to be a door to the heart, to have a lock and to have it locked; The heart lock is the heart's cruelty, what with the "reyn" heart is the heart's cruelty, which said: (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ)؛²¹ reyn "and the pus on the chest, at least, causes its cruelty and sediment.

This heart that became heavy and became (فَسَتْ قُلُوبُهُمْ)²², became (فَقَهَى كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)²³, has two dangers and has two benefits: One that does not allow its sound from within to be heard by it. Secondly, he does not let a voice come in from outside and reach his ears; that they say in the resurrection is a saying: (لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ)،²⁴ the «مانعة الخلق» which may be the community; That is, the heart that was closed, then we would neither hear our own voice nor hear outside sound; neither the word of the preachers nor of the divine authority penetrates within us, nor does the word within us have the opportunity to come out so that we may understand what our heart has said! They do not consider heart locking because of not hearing the outside sound like inviting prophets, but also hearing the sound inside or the same conscience.

Second point:

Meditating on the Qur'an with the Seven Principles:

- 1) The miracle of the Quran
- 2) The prophet's belief in integrity
- 3) Belief in prophet as its first interpreter
- 4) Prophetic commentators of the Qur'an after prophet
- 5) Understanding the outlines of religion
- 6) Matching the traditions with the verses and the method of their acceptance
- 7) Acting on the authority of the way of doing it

²⁰ verse 24 sura. محمد.

²¹ .sura، مطفنين، verse.14

²² .sura، انعام، verse.43

²³ .Sura، بقره، verse.74

²⁴ .Sura، ملك، verse .10

Third point:

Reference to the topic of fabricating a hadith called prophet and Ahlul-Bayt (PBUH). When we look at these, we see: «سَتَكْتُرُ بَعْدِي الْقَالَةَ عَلَى» Al-Ahly, 1417, p. 29; al-Tawribi, 1403, p. 447) they lie to us in our name! Not only among the Sunnis, but among the Shiites - not among the Shiites, but among the Sunnis - from purity to the diet of fake traditions! This is Mr. Suwaiti who is an expert in the transport sector, He wrote two volumes of books, called اللآلئ المصنوعة في الأحاديث الموضوعية that collected what hadiths had been fabricated from the first purity to the end of the diat. Have mercy on the deceased Majlis (Rezwanullah against)! He says that this hadith is the reason that they had forged in the name of the Prophet [6], because this hadith has either been issued or not issued; If this hadith had not been issued, the Prophet (PBUH) forged that the Prophet: «سَتَكْتُرُ بَعْدِي الْقَالَةَ عَلَى» ، So they forged, and if issued, they forged in the name of Prophet. Whether it was issued or not, there is a reason that they impersonate the Prophet.

Fourth point:

He points to the necessity of separating the narrations from the Qur'an and explains:

Of course, the Qur'an and the verse are equivalent, not the Qur'an and the narrative! Atrat does not contradict the Qur'an, but it does not forge! One cannot say like these sacred beings: «سَلُونِي قَبْلَ أَنْ تَقْفُونِي» [8]

2- exegesis Imam Khomeini (God bless him)

Imam Cautiousness regards the Quran as a way of human prosperity and it means that even without the need for exegesis and interpretation, every reasonable human being with intellect and a healthy heart, with the thought of the Qur'an, can use its light; the condition for guidance after contemplation is to have a healthy heart and a receptive righteousness. The combination of science and mysticism is quite possible for the mystic, and perhaps without mysticism reason can be the light; but without mysticism and mysticism, mysticism cannot be possible. The interpretation of the mysticism of Imam Ra in this verse is a worldly hobbies and impediment that impedes the learning of the Qur'an. So Imam Khomeini (God bless him) in the exegesis of this verse has taken note of the following points:

افلا يتدبرون القرآن ام على قلوب افعالها

Another thick veil which is a thick veil between us and the teachings of the Qur'an is the veiled veil of the world whereby it will spend its whole heart on it and become the image of the whole worldly heart; and by this love the heart will ignore the remembrance of God and disregard the remembrance of God; and as the interest in the world and its conditions soars, the veil and veil of the heart become thicker; and sometimes this desire will prevail over the heart, and the king of the hub of ambition will conquer the heart so that the light of Fitrat Allah will be completely extinguished and the doors of happiness will be closed to man; And maybe the heart locks,

which is in the Sharif verse that says, افلا يتدبرون القرآن ام على قلوب افعالها،²⁵ the same lock and bond of worldly interest; And anyone who wants to use the teachings of the Qur'an and benefit from divine preaching, he must cleanse the heart of this sacrifice and deprive the heart of the idolatrous work that is non-existent, because it is not the secret of these secrets. Imam (God bless him) after expressing the importance of bringing out worldly love and interests, mentions the virtues of reciting the Quran and teaching it or referring to a few hadiths: One of Rasul Akram's prayers is to testify to the recitation of the Qur'an; and the bounty of reciting and preserving and caring and training and perseverance and forethought and contemplation in its meanings and secrets is more than can be understood by our conquerors; [5] "Prophet Sajjad said," The Qur'anic verses are treasures, so whenever a treasure is opened, it is worthy of your consideration. "And the appearance of these two hadiths is to do good in its verses and to think in its meanings; And contemplation in the verses of the Divine Court, and understanding of the doctrine, judgment, and monotheism, and the exhortation to do it other than exegesis to a vote which is the prerogative of anah contrast to the companions of the vote and the corrupt air, without resorting to the Ahl al-Bayt of revelation, which are solely for the purpose of addressing the Divine Word, it suffices to promise the Almighty: And it is very much in the news to refer to it and to contemplate its meanings. It is even quoted from His Excellency Amir al-Mu'minin who said: "There is no good in non-thinking reading" [9] (Feiz Kashani, 1417, P237) so this type of thinking is quite different from the exegesis to the "bless him" (God bless him). , 1998, p. 202).

CONCLUSION:

Since the topic of mysticism in the present world is one of the topics in today's human society and it has all kinds of intellectual tendencies, both religious and non-religious, as well as the many diseases that it has and it may even lead to the degeneration of human beings Like emerging mysticism rings, etc., which can be the subject of independent research, it is absolutely essential to find a clear path to true mysticism that can guide humanity and be immune from any disease and deviation. Recognizing the characteristics of pure pure mysticism is now a necessity of society. In the meantime, the features of Islamic mysticism can be found in the exegesis of the mysticism of Imam Khomeini (God bless him) and used to promote the culture and education of society. In this research, we have attempted to discover a corner of pure Mohammadi mysticism at the heart of an exegesis of mysticism and to address some aspects of exegesis of the verses. The features of a mysticism that have been branched out in most of the books and sources of mysticism about Imam Khomeini (God bless him) are sometimes unclear. This article deals with the dimensions of mysticism to a limited extent.

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