

Nurturing Human Beings According to Imam Khomeini's Mystical Anthropology in the Islamic Revolution

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Abstract

The present study aims to explore the mystical and divine thoughts of Imam Khomeini in the field of mystical and prophetic anthropology, and to explain the role of monotheistic education in human nurturing and its effects on society. Imam Khomeini's ideas on contemporary human development were demonstrated during the Islamic Revolution. Therefore, this paper uses a descriptive method to examine and explain the evolutionary path of mystical anthropology from Imam Khomeini's view to clarify the characteristics of human development in his school. Imam Khomeini sought to establish a tangible and profound relationship between Islamic metaphysical ontology, time, history, and society during the Islamic Revolution. By establishing the Islamic Republic system, he achieved such a connection and unity in terms of tangible, external, political, historical aspects. He, as a religious political leader, offer a practical and applicable Quranic anthropology that emphasizes human development in the Islamic Revolution, with an awareness of contemporary human needs and modern and post-modern developments. The Imam has a unique perspective and analysis by knowing the Quranic anthropology and earthly anthropology, linking the fixed innate needs of humans with variable social needs. In this regard, he considers knowledge, nurturing, spiritual and moral education of humans, and self-improvement as a prerequisite for societal transformation and social developments.

Keywords: Anthropology, Imam Khomeini's Anthropology, Contemporary Human, Islamic Revolution.

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Introduction

Anthropology is one of the oldest sciences of humanity, as humans have always been seeking to find the origin of their existence and have created numerous myths and stories for this purpose. Unlike the Western world, anthropology in the East has mostly had a religious and spiritual framework. The human nature, their origins and destiny, and their place in the system of existence are topics that have been addressed in both monotheistic and non-monotheistic religions such as Hinduism and Buddhism (with different perspectives).

The history of anthropology according to the divin religions such as Islam dates back to the beginning of human creation. Humans have been tasked with knowing their truth, capacities, abilities, happiness, and perfection since the beginning of creation. The reason for all this attention to understanding humans is that Islam considers humans as God's chosen representative on earth (2:31-33), and achieving this goal can only be possible through understanding human nature, abilities, perfection, true happiness, and the path to attain it.

Islamic scholars and intellectuals have written numerous works on the understanding of human beings throughout the centuries, particularly Islamic mystics who have presented extensive discussions on the attributes of God's caliph and the perfect human being alongside discussions on monotheism and knowledge of God. Imam Khomeini, as one of the greatest Islamic thinkers and contemporary mystics, has prominent theories in this field that we aim to explain in this article.

1. Problem Statement

Imam Khomeini has a significant role in presenting a mystical anthropology and human education. When we observe the dimensions of problems in the Islamic world and our society today, we realize that the fundamental problem of our Islamic revolution is not merely economic or even political issues but rather an intellectual and philosophical matter. This is because we have not been able to explain the fundamental relationship between Islamic ontology, anthropology, and contemporary worldviews. However, Imam Khomeini could establish a connection between Islamic ontology with society, humans, and contemporary history.

He did so with his traditional mystical language, using simple yet profound discourse with ordinary people and his political writings with intellectuals and academics. He established a fundamental connection through three complementary styles of thought: verbal, written, and intellectual. In other words, Imam Khomeini believed in the noble and elevated truth of Vilayat, which is based on the principle of great

knowledge and philosophy, founded on the unity of knowledge and existence, or the identity of knowledge and being in abstract levels. He was able to establish a connection in individual and intellectual life, moral life, and in the realm of collective life that involves thinking and politics. Imam aimed to create a tangible and profound relationship between Islamic metaphysics and the spirit of time, history, and society in the Islamic Revolution. With the establishment of the Islamic Republic system, he achieved this tangible, external, political, historical unity that we mentioned. Therefore, we should mention that the discussion of anthropology revolves around two axes:

- 1) Understanding human truth and its characteristics,
- 2) The position and evolutionary path of humans. Based on these two axes mentioned above, this article's topic is also based on them.

In Imam Khomeini's mystical insight, humans can reach ultimate knowledge of God through their own evolutionary path and their relationship with God. As a result: "Whoever knows himself will know his Lord."

According to Imam Khomeini, the human being is not just a being among other phenomena and creatures, but rather a possessor of degrees and perceptions that ascend towards higher levels through belief and action, or descend towards lower levels through perception. He sees this world and the natural world as a well in which humans have fallen regarding their physical characteristics and have become immersed in darkness and misery.

According to Imam Khomeini, "Know that man is born of this natural world, his mother is this world, and his offspring are water and soil. The love of this world does not arise in his heart from the beginning; it is planted there, and as he grows older, it grows within him." (Mousavi Khomeini, 1997 AD/1376 SH: 122)

However, according to Imam Khomeini's belief, with proper monotheistic education, human being can become the most complete creature, an honorable human being who moves towards perfection and divine proximity. He said: "The hand of God's education has been involved in educating humans in all realms of existence. Man is both the first and last." (ibid., 1995 AD/1373 SH: 262)

From Imam Khomeini's perspective, the human being is not a simple entity due to its complexity. He argues that knowledge of the human being is impossible because of its complexity. To prove this claim he cites factors such as the complexity of humans themselves, love for their essence, limited intellectual perception, and the combination of knowledge of God with self-existence despite a veil called the "Fixed Eye." Therefore there are different approaches to

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anthropology that exist because the position of humans in the universe has always been a subject that has occupied the minds of thinkers.

Imam Khomeini defines mysticism as the knowledge of God and the intrinsic affairs and manifestations of His names and actions in the realm of knowledge and the unseen, with a kind of presence-based observation. Additionally, the science of presence involves having qualities and interactions with divine results in the realms of names and entities in mysticism.

The science of perfection is about perfect clarity, which means that truth appears in a complete mirror and perfect manifestation means witnessing truth, seeing oneself in that mirror. The relationship between human beings and existence should be such that after reaching a level of perfection and reaching a manifestation of divine names, human beings should share what they have found within themselves to guide others in society. This issue is consistent with verses and hadiths.

According to Imam Khomeini, anthropology seeks to answer questions about 'Where humans come from?', 'Where they are going?', and 'What their duties are?' In the explanation of "Forty Hadith," there are two approaches to anthropology.

2. Anthropology according to Imam Khomeini

Imam Khomeini provides a Quranic-based practical approach to anthropology as a political-religious leader who is aware of contemporary human needs and modern/post-modern developments. He presents a Quranic-based anthropology that is practical and applicable by knowing the Quranic anthropology and earthly anthropology science. He has his own views on needs that are fixed by nature versus those that change considering the social factors. These views can be found in his works and speeches.

Anthropology, in addition to its use in more precise theoretical analysis, can also be very useful and effective in practical applications if used correctly. For example, the phenomenon of the Islamic Revolution is entirely based on anthropological analysis presented by Imam Khomeini. Imam Khomeini believes in the comprehensiveness of human identity and considers the three levels of perceptual, internal, and heart realms as established for humans.

Therefore, perceptual perception, internal perception, and heart perception are hidden in humans, and the more attention is paid to each of them and the groundwork is provided for them, the more likely they are to emerge. Humans have their perceptual level activated by entering any of these realms compulsorily, like a child who has respiratory passages before birth and becomes active with birth, and his other

organs become active accordingly. Thus humans currently have perceptual levels in this world. On the other hand, the three realms of human journey are also present now. What humans need is to acquire divine knowledge of anthropology and self-cultivation under the teachings of prophets and divine saints so that all aspects of their existence can flourish. So, Imam Khomeini expresses the three realms: the apparent worldly property realm whose manifestation is apparent senses; intermediate purgatory

(Barzakh) realm whose manifestation is internal senses; and hidden inner realm whose manifestation is heart (Khomeini, 2001 AD/1380 SH: 85). Or to put it another way: human personality has levels of nature, imagination, and reason (Ardabili, 2002 AD/1381 SH: 206).

Imam Khomeini discusses the creation of humans and divine nature, as well as the results and effects of this divine nature on human beings, referring to important points taken from the Quran. The discussion of nature is one of the key topics in Quranic anthropology and plays a fundamental role in the discussion of human identity, contemporary humans, and their challenges.

Imam Khomeini believes in how the quality and nature of a person's soul at birth are formed. Humans are merely a potentiality that is shaped by the education they receive from others or themselves, as well as their actions along their path of growth or decline. It is because of this situation that humans need prophetic anthropology, religious teachings, and education to distinguish well from bad behavior and put it into practice. Imam Khomeini sees reaching human perfection as taking steps towards servitude through faith in both word and deed so that by opposing selfish desires and self-centeredness, he can create an environment for achieving true human perfection. It is at this point that his inner self aligns with his outward appearance (Khomeini, 2003 AD/1382 SH: 270).

In the anthropological view of Imam Khomeini, human nature plays a key role in his knowledge and orientation. In fact, the origin and resurrection of man is one thing and the religious teachings have asked them to refer man to their original origin. This origin is the nature and the beginning of man's identity and the quality of his development and the truth from which man is formed. Interestingly, in this attitude, all human motivation with any kind of science and practice is perfection and finding a way to achieve absolute happiness, although regarding the lack of awareness and shortness of perspective, vision and understanding of the right instances, it has gone as a way of finding the right instances and searching for everything in this world, such as

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eternal and lifelong life and joylessness. While material matter and nature lack eternity capacity and are doomed. Like a child in the belly of the mother who wants to provide the characteristics of the world for her in the mother's belly.

The only way to achieve worldly privileges and perfections for the child is to exit the bottleneck of the mother's abdomen and provide organs and tools the same as the world. Also, the adversity and hardships that man suffers in this world and the hereafter as punishment for actions will be incorrect by misdiagnosing and spending his abilities for coincidence.

In the thought of Imam Khomeini, the reason for the lack of understanding and discovering the truth and following the path of happiness by human with divine nature is excessive employment and necessity to the affairs of the world of nature and consequently, falling into the trap of lust, ignorance, and anger. These matters, in addition to wasting limited world time, create perceptual obstacles and divine course and, darkness and blindness.

Then, the teachings of Prophets and Imams, which are made of light, cannot illuminate the darkness of the human being and, consequently, man cannot recognize and see the way from the well. If we consider the path of happiness as the path of light or a path leading to light, God, Prophets and divine Imams are the priorities of light and have a light province that guides man in the path of happiness. But if a person merely deals with the affairs of the nature world and is caught in the trap of worldly desires, ignorance, and wrath, he enters the world of darkness and blindness and accepts friends of human and Jinn demons and his path will lead to complete darkness (Khomeini, 2003 AD/1382 SH: 114-115).

3. Mystical Anthropology of Imam Khomeini

In his mystical works, Imam Khomeini has a mystical educational approach to human beings. In his suspensions on "al-Fuṣūṣ wa al-Ḥikam," he says: "All over the world is the sign of God, so every object is the "God Sign" and among them man is a big sign of God's. A man with insight, by observing human being even with the looking every object sees God before and after that object." (ibid., 2001 AD/1380 SH: 257)

Elsewhere, he has stated the mystical explanation of human truth: "The angels who embody the name of God, one is the epitome of the name of *ʿAlīm* and the other is the epitome of the name *Qadīr* and the other is the epitome of the name *Qabīḍ* and they are all single. So human

is the epitome of all divine names and is above all angels, but also above all beings.

On the other hand, this physical body cannot be the epitome of the divine name, so it clears that the truth of man who can be the epitome of divine names is super-celibacy and the same soul that is derived from God soul, and this characteristic of human beings caused the prostration of angels to him." (Abdolghani Ardabili, 2000 AD: 3/46-47)

4. Heart and Its Levels

As a mystic, Imam Khomeini for expressing the triple origins of the souls, for the third origin, which is the hidden esoteric origin, has mentioned the heart and its spiritual origins as a manifestation of this origin. Therefore, in this article, we will focus on examining the heart. The human heart is the first place among other organs that has the ability to guide. Therefore, first of all, we must purify our hearts. Everything originates from the heart and is planned there. For example, a greedy heart tends to dominate over others' possessions.

Imam Khomeini says in this regard: "Everything starts from the heart; not from an animalistic heart but from a human heart. All issues start from a human heart. If the heart is a source of light and guidance, then language becomes illuminated by it too. The eyes also become illuminated by it. When the divine heart becomes pure, everything in humans becomes divine too; even their speech becomes divine." (Ruhollah Khomeini, 1999 AD: 8/65)

In his book "Sharh-e Chehel Hadith," Imam Khomeini refers to some meanings of the heart and says: "The term 'Heart' has many applications and countless definitions. It can be applied to a piece of amber flesh that pumps blood through veins and produces an animal spirit that is a subtle vapor. Wises are applied to some positions and ranks, and mystics have beliefs about them. In the Holy Quran and hadiths, each of the common meanings among the public and the special ones has been applied in various positions.

For example, "When hearts reach the throat" (al-Ghafir/18) means commonly to doctors, "They have hearts that do not understand" (al-A'raf/179) means commonly in the Sunnah of wises, and "Surely in this is a reminder for him who has a heart or gives ear with full attention" (Qaf/37) according to the terminology of mystics. The Imam speaks about the status and position of the heart: "The heart is a mirror of the beloved's beauty (Khomeini, 2015 AD/1394 SH: 45) and a special abode of truth (Khomeini, 2015 AD/1394 SH: 107).

Among all creatures, only the heart has the capacity to manifest the appearance of truth with its greatest name and since the greatest name

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is a collective position of names, then the heart can be a manifestation of all divine names.

The manifestation of God in the heart is infinite because manifestations of divine names take place in various ways both by differentiation and by combination. The heart can accept all kinds of divine manifestations by differentiation; one thousand general divine names are one thousand manifestations on his heart and collectively each dual name with another name or with two names or three names until all names are reached as well as levels of combined names can be manifested according to each combination among these one thousand names.

Like other mystics, Imam considers the heart as a center for contemplation, understanding, and faith and says: "A heart that cannot go beyond the appearance of anything and find its way to its essence is not human; it does not differ from an animal's physical heart.": (Khomeini, 2003 AD/1382 SH: 109)

Just as the heart of the world is a scientist, and with his corruption, the world is led to ruin, so too is the entire being of a human a small world in which the heart serves as the seat of understanding and knowledge, its leader and guide. All members, powers, and senses both outwardly and inwardly obey it. Therefore, if the heart becomes corrupt and ruined, corruption and ruin will encompass all aspects of human existence. Thus, spiritual life of every individual depends on their heart. If their heart is afflicted with psychological illnesses and these illnesses overcome them, their spiritual life will be destroyed and their humanity will be ruined (ibid: 103).

Imam Baqir (AS) mentions four types of hearts in explaining their categories in Sharh Chehel Hadith. He believes that hearts have different levels and ranks due to spiritual movements and internal transformations in an ascending path (Khomeini, 2015 AD/1394 SH: 525).

- 1) A "Luminous and Pure" heart is one that has faith in everything that Prophet Muhammad (PBUH) has brought forth; faith is established in it. The heart of a believer is free from greediness and detachment from worldly desires.
- 2) A heart that has both doubt and faith is an indecisive one; sometimes it affirms while at other times deny faith. When it returns to faith again, it outwardly expresses belief.
- 3) An inverted heart belongs to polytheists or disbelievers. Such a person has departed from the nature of monotheism; they have turned away from truth and reality towards worldly desires and nature. The

criterion for an inverted heart is neglecting truth while focusing on worldly matters.

4) The heart has been hardened, which belongs to a hypocrite. Such a heart is deprived of the light of faith, but it professes faith and due to ignorant prejudices, bad morals, selfishness and deviation from human nature, it becomes dark and blocked and does not accept the truth.

According to the Imam, among these four types of hearts, only the heart of a believer goes on the "Straight Path of Humanity;" because it remains on the principle of divine nature and all its attention is devoted to absolute perfection and complete beauty (Roholamini, 1998AD/1377 SH: 531).

4.1. The Relationship between the Heart and Body

In the view of the Imam, external actions and deeds have an impact on the inner self and heart of humans in such a way that every good deed performed with formal and spiritual conditions creates a luminous effect in the heart and brings humans closer to "Knowing God." To such an extent that the heart becomes a place for truths and secrets of monotheism, and the entire existence of humans becomes illuminated by divine lights. This is the ultimate human happiness (Khomeini, 2009 AD/1388 SH: 282-283).

He also believes that a good deed is an action that is compatible with human's original spirit and nature based on two principles: "Fear and Awe of God" and "Sincere Intention and Pure Will." Because constructive action must arise from within humans' inner self and reflect their inner form; fear and sincere intention are internal forms of human beings; pure intention during action leads to goodness, perfection in action, acceptance thereof (Khomeini, 2015 AD/1394: 324-325). A good deed without free will or intention is not considered as a good deed (Khomeini, 2015 AD/1394 SH: 37).

5. Human Characteristics and Tendencies from the Perspective of Imam Khomeini

Anthropology is responsible for analyzing and examining the reality of human beings. Since humans are complex creatures with diverse existential dimensions, any branch of knowledge that deals with understanding a particular aspect or dimension of humanity is essentially studying human beings and deserves to be called anthropology (Mahrouzadeh, 2007AD/1386SH: 40).

5.1. Human Nature

The concept of human nature is highly emphasized in Imam Khomeini's works. According to him, the divine nature of humans, which is not enslaved by the veils of nature or the traps of ego and Satan, is the

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source of all goodness and responsible for absolute happiness. Imam Khomeini defines human nature as "Breaking down the veil of non-existence and the veil of the unseen," or in other words, discovering existence, becoming manifest, and emerging from obscurity. The meaning of human nature is a state or form that God created humans in at their creation; it is the mold that shaped humanity (Khomeini, 2015 AD/1394 SH: 180).

Imam Khomeini believes that what constitutes human essence and creation is shared by all people regardless of their level of knowledge or civilization. They also consider natural laws and regulations as self-evident truths because there can be no disagreement on rational laws that are universally accepted by everyone (ibid.: 181).

Imam Khomeini believes that human nature has two important dimensions: one is primary and the other is secondary. The primary dimension is independent and focuses on the absolute perfection of God, including His intrinsic qualities, attributes, and actions. The secondary dimension is dependent and focuses on detesting the evil roots of the world and nature, as well as hating imperfection (Daniel: 1996 AD/1375 SH: 79).

Other matters and inherent tendencies are somehow related to these two characteristics. Nature means the initial creation that is unique to humans. In other words, human nature is the structure and characteristics of the human soul. This nature plays a key and contemplative role in discussions of anthropology and ethics. Imam Khomeini defines good as the "Suppressed Nature" and evil as the "Concealed Nature" in his explanation of his own reasoning for the Hadith of the armies of intellect and ignorance.

He believes that humans are seeking absolute perfection and beauty according to their primary nature, as well as seeking absolute goodness and happiness. According to their secondary nature, they hate evil, misery, and imperfection. Humans are created with these two natures from the beginning. Imam Khomeini also states that as long as this nature does not pay attention to the natural world and its laws, it is spiritual and luminous; but when it turns towards worldly affairs, it becomes a source of all evils and miseries.

Therefore, if a human being, who by nature possesses the powers of mischief, anger, and desire at an animalistic level towards pleasures and perfections corresponding to each power, is not trained, the spiritual and luminous light of their nature will be silenced in the veil and darkness of their silent ego. Imam Khomeini believes that the training of the self and its powers can be achieved through heavenly ordinances and commands that are in accordance with the map of human nature. He

sees all religious laws as related to nature and for the liberation of nature from the oppressive veils of the natural world and matter. Therefore, Imam Khomeini considers nature, which is inherently luminous, as the source and origin of goodness and happiness. He even considers nature itself as "Good," inclined towards virtues, goodness, and kindness (cf. Khomeini, 2009 AD/1388 SH: 76-79).

Generally, according to Imam Khomeini, nature is the source of ethics, and with its awakening, human inclination towards ethics and moral teachings will undoubtedly increase. For Imam Khomeini, it is essential to cultivate human beings with a comprehensive educational program that includes educational principles for all dimensions and aspects of human existence in order to flourish their natural talents and abilities that are sources of goodness and happiness. He emphasizes that such a comprehensive program can only be provided by God who created humans with awareness of all aspects of human existence. He believes that this program for human education has been sent by God through prophets under the name "Religion" to guide humans towards their ultimate happiness and perfection.

In the definition of religion, it is stated that "Divine religion is a collection of beliefs, ethics, laws, and executive regulations that God has sent to guide humanity so that humans can control their desires and achieve freedom in the light of these teachings." (Jawadi Amoli, 2001 AD/1380 SH: 26)

Imam Khomeini also expressed Islam and its commandments according to various dimensions of human existence and said: "Islam does not call for spirituality or materialism exclusively; it encompasses both. Islam and the Holy Quran have come to educate humans in all aspects they possess." (Khomeini, 1978 AD/1357 SH: 4/184)

Imam also emphasized the necessity of religious education for the flourishing of human nature in another place by saying that "Every newborn is born with a natural disposition which is the direct nature of humanity and Islam. It is through education that this disposition can either flourish or be lost." (Fozi, 2009 AD/1388 SH: 232)

According to Imam's view, religious teachings are completely consistent with human nature. "Note that interpreters have expressed the quality of innate monotheism or religion in their own way." (Khomeini, 2015 AD/1394 SH: 181)

Although humans have an innate tendency towards happiness and perfection, what manifests in current humans are forces of desire and anger while true happiness lies in potentiality and power at that time (Khomeini, 2009 AD/1388 SH: 69).

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Therefore, God has provided both inner guidance through reason and outer guidance through prophets to guide humanity, as reason alone is not capable of recognizing the paths of happiness and misery, and the guidance of prophets is ineffective without the perception of reason. In this world, only humans are different from animals and other creatures in that they can change the natural course, and their nature requires them to move towards development and education that creates this transformation towards the good and happiness of humanity. The Imam believes that the "Efforts of the prophets and the idea of *Bi'that* throughout the centuries are for the education of this creature, which is the essence of all creatures, and with its improvement, the world is improved, and with its corruption, the world is corrupted." (Khomeini, 1978 AD/1357 SH: 14/15)

As mentioned above, the efforts of prophets are for human education in all aspects - both outwardly and inwardly. In their view, our education focuses more on appearances and flexible nature while prophetic education pays attention to all levels of human beings.

"Human beings have qualities that other creatures do not have. They have an inner level as well as a level of reason and even a higher level than reason that exists in humans by nature. And it is in human nature to move from the natural world to where we cannot imagine. And all these require education."

Just as there are appropriate ways of nurturing nature, there are also appropriate ways of nurturing other aspects that humans have some knowledge of, but are mostly ignorant about. However, God is aware of them, and the mission of the prophets is to make humans aware of these levels of humanity and things they are unaware of, and to understand the quality of education and find a divine education.

Imam believes that the true essence of humanity is anything that has been acquired through talent, i.e., studying in this world. On the other hand, humans do not naturally reach their true essence as humans unless they reach the horizon of animality and possess the power to become human and receive training from someone who is aware and knowledgeable about the truth of humanity. They know the guidelines for nurturing human seeds in the Book of Prophets' Laws, and if a person's behavior conforms to the Shariah system, manners form an image in his soul that reflects his nature, and his true humanity appears (Khomeini, 2002 AD/1381 SH: 3/307-306).

Imam Khomeini considered Islamic commandments in accordance with human needs and stated: "The laws that have been mentioned in Islam, whether they are political laws, government-related laws, and

social laws or related to Islamic culture, all of them are in line with human needs." (Khomeini, 1978 AD/1357 SH: 4/177)

Imam recognizes three levels and positions for humans: the position of the unseen world and spirituality, purgatory, the position of imagination and the realm of thought, and the position of sovereignty and witness. He believes that for each of these positions, there is a specific perfection and appropriate practical training according to their level and position. Imam considers the training of these origins as the commandments of prophets.

The knowledge that strengthens and trains spiritual scholars and abstract reasoning is knowledge of the sacred essence of truth and knowledge of the attributes of beauty and majesty as well as knowledge of the worlds of the unseen, angels, prophets, saints, their positions as well as knowledge about divine books, resurrection, purgatory, judgment day, origin existence etc. However, sciences related to heart training such as asceticism (Riyāḍat) are sciences related to moral saviors; that are knowledge about moral virtues such as patience, humility, generosity, piety as well as knowledge about moral vices such as envy, pride, hypocrisy, love for this world etc.

The sciences that Imam has listed for external training include jurisprudence (Fiqh), etiquette (Adab) in society, household management, civil politics etc. It is noteworthy that these three categories have an impact on each other whether it be perfection or deficiency. For example someone who performs religious duties and outward rituals correctly according to religious orders will have an effect on his heart and soul which will make his character good and bring him closer to perfection (Khomeini, 2015 AD/1394 SH: 386-387).

6. Good Deeds and Jihab with Soul in Human and Its Manifestation in the Islamic Revolution

Imam Khomeini, in explaining the Hadith Junūd 'Aql wa Jahl, has stated that action is a necessary expression of faith (Khomeini, 2009 AD/1388 SH: 96). If a person has beliefs but does not have any practical commitment to them, it will not benefit him/her because according to the Quranic verse "And that man shall have nothing but what he strives for" (al-Najm/39), a person is responsible for their own actions.

Imam Khomeini ultimately considered human dignity and humiliation as a result of their own actions and warned: "What comes upon man from good or evil is from himself. What elevates man to higher levels is his own effort, and what leads him to destruction in this world and the hereafter is himself and his own actions." (Khomeini, 1978 AD/ 1357 SH: 5/69)

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He also referred to two types of good deeds in explaining the Hadith Junūd ‘Aql wa Jahl: physical deeds and spiritual deeds. Spiritual deeds are those that return human nature to its original state and Imam Khomeini interprets them as returning to one's innate spirituality through repentance with internal and external conditions. After that, purification of the heart from natural veils such as love for worldly possessions and selfishness follows.

Template actions are considered actions that remind the soul of its state, and among them are the actions of engaging in remembrance that, with the conditions set by the Ahlulbayt and with a present heart to awaken the soul. Because true remembrance removes the veils between the servant and God and removes harshness and neglect from the heart, opening the doors of higher realms to the seeker (Khomeini, 2009 AD/1388 SH: 122-123).

He has also stated elsewhere that any action that comes from a human being, whatever happens in the body and belongs to self-perception, has an effect on the soul, whether it is good or bad deeds or even from worldly pleasures or pains. They have also stated that as much as our actions are related to worldly pleasures and affairs, our soul's interest and love for this world increase. In other words, the soul acquires worldly education to such an extent that it becomes more interested in this world than paying attention to God and the afterlife (Khomeini, 2009 AD/1388 SH: 239).

Therefore, as much as our actions are related to worshiping God, their effect is to subdue natural forces and make them subject to intellectual forces while dominating over our souls over external forces. It subdues nature spiritually so that it reaches a level where spiritual emotions are achieved for it. Any action that increases this effect and performs this service better is more virtuous (Khomeini, 2015 AD/1394 SH: 324-325).

Therefore, the measure of superiority in actions is that any action that brings human nature and powers under better control by intellectual and spiritual forces and brings us closer to God is better and more correct.

A person who is educated in the school of monotheism, with attention to the teachings of revelation and spiritual upbringing, pays sufficient attention to the religious laws regarding social, political, and societal affairs. They also consider the respect for religious rituals as one of their righteous deeds and take special care in performing them. They establish a connection between religion and politics in the Islamic Revolution.

Imam Khomeini's perspective on educating a generation of individuals with such a comprehensiveness is based on continuing the authentic prophetic and guardianship views, leading to creating an all-encompassing human being and reaching a prophetic society where humans reach perfection. This is possible within the framework of an Islamic government under the guardianship of the jurist.

7. The Position of Vilayat-e Faqih in Mystical Anthropology

The term Vilayat is like leadership, presidency, and management; it means having authority over other matters. If we consider Imamate as the essence of Shia politics and ideology governing knowledge and political discourse, reading contemporary Shia political knowledge within this intellectual system becomes essential. Especially since today's most important political knowledge is innovation and theorizing in political science, meeting this need requires using dynamic thresholds and contextual questions.

Through this, we can gain a proper understanding of the available capacities and future horizons of Shia political knowledge in the contemporary era. If we accept the assumption that Shia "Knowledge" is a continuation of "Divine Guidance," then we can conclude that the end of Imam Mahdi's occultation marks the beginning of new thinking and innovative ideas (ibid.:186-187).

The intellectual and religious conditions at the beginning of the occultation period focused Shia political thought on the representation of intellectual elites in society, namely scholars, and led to a prevailing understanding among scholars in all fields of knowledge.

Considering that Imam Khomeini emphasized nurturing a type of human being who is refined, harmonious with themselves through ethical and spiritual stages, and whose soul should guide others in society while also contributing to building their own community that its feedback is evident in a society where velayat-e faqih prevails.

8. The Relationship between Velayat-e Faqih and Perfect Human

The philosophical and mystical thought of Imam Khomeini provided a foundation for his political jurisprudence. From Imam Khomeini's perspective, there is a relationship between the perfect human being and the Velayat-e Faqih during the occultation period. The legislation introduced in Islam has its roots in creation and reality, and only a perfect human being can achieve both external and internal truths of Islam.

The theory of the Vilayat-e Faqih of the Islamic jurist interprets the will of society in the direction of the will of a perfect human being, and

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the manifestation of the Vilayat-e Faqih of a perfect human being in the social and political sphere during the period of occultation. This is how the secret of the coherence between nurturing and educating humans in Imam Khomeini's mystical anthropology is revealed, along with the emergence and presence of a perfect human being in divine society and its fundamental transformation.

Conclusion

Today's world, which is a world of action, seeks to influence natural humans by familiarizing them with their surroundings and their position. Imam Khomeini says that no matter how natural a person is; their impact on today's world is greater. The more they conform to nature and have a healthy heart and mind, the wider their relationships become, and their surroundings become more immune to worldly harms such as ego, Satan, war, violence, etc.

The goal is to create a society where natural humans reach perfection through monotheistic education. This differs from other humans who have been trained in materialism and Western culture. Islam seeks to create an all-encompassing human being and achieve a society where humans reach perfection through Islamic government and Vilayat-e Faqih.

As the origin of all manifestations, human beings are the means through which God's grace and mercy are bestowed upon the world. Therefore, the external harmony of the universe depends on the potential talents and abilities of humans to reach the level of complete humanity. By achieving this level, humans become a channel for divine favor upon the world. However, due to their confusion, most people have forgotten their true role and position.

As a result, the world remains constantly separated from God and becomes more chaotic. The Quran considers this role and position as a trust that has been placed on humans since their creation to reach spiritual perfection and become a channel for divine favor upon the world. In Imam Khomeini's anthropology, humans are a battlefield between "Divine and Rational" forces and "Demonic and Ignorant" forces.

According to Imam Khomeini, human beings are essentially composed of their noble spirit, speaking soul, and great heart; they have an infinite potential for both descent and ascent. Thus, an Islamic-educated monotheistic human can have a significant impact on the fate of the world and contemporary era by performing miracles through self-sacrifice. The Islamic Revolution is a turning point in creating this type

of human being towards achieving a global goal under the leadership of a perfect human being.

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