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The Impact of Belief in Personal Unity of Existence in the Interpretation of Verses of Koran and Tradition: Qadhi Sa'id Qomi`s View

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Abstract

Qadhi Sa'id Qomi is one of the mystics and sages of the second half of the 11th century AH who has tried to reach the depths of the intentions of the infallible narrator by reflecting on the narrations of the Ahl al-Bayt. Since the previous principles and prerequisites of each person play a serious role in understanding the sacred texts, in this article, one of the judicial presuppositions of Qadhi Sa'id Qomi, i.e. his belief in the personal unity of existence, is examined and its effect on his understanding will be displayed. For this purpose, the effect of this mystical view on his understanding of narrations in three areas of language, epistemology and existence is examined. In this research, it has been shown that Qadhi Sa'id Qomi`s belief in the personal unity of existence in all three areas has led to a special

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understanding, and he is influenced by this basis even in lexical issues. It also shows how he explains issues of monotheism, including the infinity of truth, how God is the first and last, the negation of the theory of Incarnation and unity, the God's actual actor, and even man's free will be explained on the personal unity of existence.

KeyWords: Personal Unity of Existence, Qadhi Sa'id Qomi, Understanding of Holy Text.

Problem statement

Sacred texts have always had a special place among thinkers and the masses, but there are sometimes disagreements in their approach to and understanding of these texts. The main reason for this is the different pre-suppositions of the commentators, which leads to different understandings of the single text. Every thinker interprets sacred texts according to his own system of thought, which is the result of several factor such as different geographical, historical and cultural conditions, principles and presuppositions, and even their different tools in dealing with the texts, and their interests and expectations. Qadhi Sa'id Qomi as a sage, mystic and jurist of the 11th century AH, is no exception to this rule. Therefore, his philosophical and mystical principles have played an undeniable role in his interpretation of the sacred texts. One of these pre-existing principles accepted by Qadhi Sa'id Qomi is the belief in the personal unity of existence, which is stated in various places in his works. Therefore, the question arises as to what extent the mystical basis of the personal unity of existence has played a role in Qadhi Sa'id Qomi's interpretations of Koran's monotheistic verses and Tradition?

Method

For this purpose, first referring to the philosophical and mystical works of Qadhi Sa'id Qomi, his opinion on the mystical rule of personal unity of existence was extracted and its effect on his other theosophical bases was examined; then by referring to his interpretive works, the direct or indirect effect of Mystical views on his understanding about sacred texts have been examined in three areas: linguistic, epistemological, and existential. Therefore, the method of this article is descriptive and analytical.

Findings and results

Qadhi Sa'id Qomi infers the personal unity of the existence from his other foundations, such as equivocal of existence in the Creator and the creature, the opposition of the Creator and the creature, and the perspective of his negative theology. According to the Creator's oneness, he considers true

existence to be exclusive to the God and leaves no share for creatures other than appearance. In other words, the existence of creatures is not considered to exist in front of the Divine existence; rather, the manifestation of this unique existence. Accordingly, in the intellectual system of Qadhi Sa'id Qomi, causality also refers to appearance. He also justifies the unity of existence, intimacy, sincerity, resilience, primitiveness and finality, providence and Divine knowledge, as well as the relationship between man's voluntary actions and the unity of Divine acts and the inadequacy of the Divine essence. He describes this view as a denial of the view of immanence (holul) and identification (Ittehad).

With this intellectual structure, he has gone to the verses and hadiths, and therefore the effect of this belief can be clearly seen in some of his explanations and interpretations in three areas: linguistic, epistemological and existential.

- 1) Qadhi Sa'id Qomi has been influenced by this view in explaining words such as Satan, Olow, Samad, Qahr, Noor and Ho, etc.
- 2) Influenced by his negative theological view, which is also considered to be the product of the rule of personal unity, the Qom judge has explained some Hadiths. He also considered the understanding of this rule to require the annihilation of a person in this world or the hereafter, and has explained various verses and hadiths accordingly. He has drawn true monotheism in believing in this rule; on this basis, he describes the Hadiths that considered Tahlil and Tahmid to be the best worship.
- 3) Qadhi Sa'id, who based this rule on the conclusion of the separation the Creator and things, explained the Hadiths that specify the identity of the Divine Essence as well as the Hadiths that refer to His creatures and the negation of His locality.

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