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The Mystical Ontology of Sayyid Haidar Amoli (RH) and Imam Khomeini (RH)

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Abstract

Mystical ontology is one of the most important issues of theoretical mysticism. Mystics refer to God when they speak about the absolute being. Undoubtedly, the most important mystical ideas of Seyyed Haidar Amoli and Imam Khomeini can be sought in their ontological theories. Sayyid Haider, an eighth-century mystic, was influenced by the views of Ibn Arabi and Imam Khomeini, influenced by the thoughts of Sadr al-Mutallah Shirazi. This research describes and expresses the personal unity of existence, the genuine unity of the same type existence and the absolute being with descriptive-comparative method, and seeks to disclose what they have in common and what make them to differentiate in the ontology as two Shi'ites mystics. Sayyid Haidar, following Ibn Arabi, believes in the truth of a personal unity of its own, and considers the gradation in manifestation. He offering three

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reasons for the Absolute Being, holds the absoluteness of being. Imam Khomeini, on the other hand, makes the distinction between the being absolute and the absolute being. And he considers the absolute application of the existence rather than the being absolute to be the result of the interplay between concept and object. Following Mulla Sadra's belief, he believes in both a certain form and a manifestation. Following Mulla Sadra's belief, he believes in both a Special gradation and a gradation in manifestation. Sayyid Haidar believes that the existence of the bound is absolute, while the Imam considers the strongest reason to prove the existence of the object as the essence of righteousness.

keywords: "Mystical Ontology", " Seyyed Heydar Amoli", "Imam Khomeini", "Unity of the same- type Being", "Absolute being".

Problem statement

The most important thing that links Seyyed Hyder Amoli to the contemporary mystic Imam Khomeini more than seven centuries is their Shiite character. The reason for this similarity is to be found in the teachings and teachings of the Ahl al-Bayt (AS). Temporal distance of seven centuries, may not prevent the similarity between these two prominent figures of Shiite mysticism.

Sayyid Haider Amoli, who dealt with mystical deportment after the emergence of the mystical thought of Muhyiddin Ibn Arabi, brought a new spirit to the Islamic mysticism with the foundations of Ibn Arabi thought. Imam Khomeini, gained divine insight too, a few centuries after Sadr al-Mutallah Shirazi, and through his ideas, which were mixed with the Qur'an and hadith. Sayyid Haider is one of the first scholars of Shi'ite wisdom and mysticism, and he is influenced by Ibn al-'Arabi and in most of his ontological issues. Since Imam Khomeini is influenced by the views of Sadrian thought, his works reveal that he has supported Mulla Sadra's principles, including the principle of gradation in existence, the absoluteness of the existence and the personal unity of being. The main question of the present study is what are the mystical ontologies of Seyyed Haidar Amoli (RH) and Imam Khomeini (RH)? What are the views of Seyyed Haidar Amoli and Imam Khomeini on the Unity of the sametype Being and the ways in which they are differentiated and shared? What is Sayyid Haider (ra) 's statement about the existence of being?

Method

This descriptive-comparative study describes and illustrates the similarities and dissimilarities between Seyyed Haidar and Imam Khomeini in terms of personal unity of existence, genuine unity of existence and absolute existence.

Findings and results

Seyyed Haidar believes in the truth of personal unity and gradation. Imam Khomeini, believes in personal unity of existence too, and considers the truth as enjoying the simplicity character. Sayyid Haider believes in the gradation of the manifestations of existence, in contrast, Imam Khomeini considers the existence as a unified simple truth having various degrees and levels. Imam Khomeini believes in the particular gradation of existence and in its manifestation gradation. In the discussion of the Absolute Existence, both accepted that the knowledge of the object and the reality that is the existence, can only be obtained through intuition and it can be achieved through knowledge by presence. As their difference, it can be pointed out that the Imam Khomeini holds the distinction between absolute existence and absoluteness of the existence. He argues that the absolute application of existence rather than absolute existence results from the confusion between concept and case. Seyyed Haidar considers existence as being abstraction, and other beings as true being; But the Imam, explains the unity of existence on the basis of the principle of unfolded truth (Simple truth). Sayyid Haidar considers the absoluteness of truth by virtue of sanctification and emancipation of the truth from any limitations while Imam Khomeini demonstrates the absoluteness of existence with referring to the very nature existence as such and not on the basis of its concept. Another distinction regarding the argument for demonstrating the absoluteness of existence is that Sayyid Haidar claims his second argument (supremacy of limited being by the Absolute Existence), to be the best argument for his claim but Imam Khomeini holds that the argument offered by al-Tusi on the basis of the identification of God's existence and quiddity is, the strongest reason to prove the absoluteness of the existence.

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