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**Manifestation of Shia Theology in Imam Khomeini's Exposition on Qaisari's
Introductory Remark**

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Abstract

Research Paper

Basically, the theological origins of mystics following Islamic religions are influential in their opinions and perhaps in their discovery and intuition. Accordingly, Qaisari is also influenced by Sunni theological ideas in expressing examples of revelations and miracles. Seyyed Haidar Amoli, as a Shiite mystic, considers the Messenger of God (PBUH) and his Ahl al-Bayt to be superior to other prophets and saints and the chosen ones of the world and the most perfect of them. According to Imam Khomeini, Ali (AS) is the owner of the absolute sainthood and the sainthood is the inner caliphate and the absolute sainthood is the inner caliphate of the world. However, Shiite mysticism is not fundamentally different from Islamic mysticism in the Sunni and Jama'at world. Of course, there is a fundamental difference in the examples of perfect human beings, which according to Shiite mystics, the Twelve Imams, are the main and true examples of perfect human beings, and this similarity in concepts indicates the agreement of Shiism and mysticism on the issue of sainthood. But what has been disputed more than anything about the sainthood is the issue of Seal of sainthood. According to Ibn Arabi, Sharafuddin Qaisari says that there are two types of Seal of sainthood: one is Seal of absolute sainthood and the other is Seal of Muhammadan sainthood; But Seal of sainthood is definitely Jesus (pbuh), and Seal of Muhammadan sainthood is an Arab man, and I got to know him in the year 595, and I saw his sign, which God has hidden from the eyes of his servants, in the city of Fas, and I saw Seal of sainthood in him. The truth is that Ibn Arabi's position regarding the issue of Seal of sainthood is confused and anxious. Some of his phrases are used in such a way that he considers himself to be Seal of sainthood, as in the dream he narrates, he considers himself the owner of sainthood and its Seal, and he says from the interpretation: "I am in my class in

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terms of following I am like the Messenger of God (PBUH) among the prophets and may be one of those whom God will seal the sainthood of me. But some Shia mystics in response to Ibn Arabi say that prophethood and sainthood have the first and last, and based on this, the series of prophets and saints also have the first and last. Therefore, just as bound prophethood has the first and last, which are specific to Adam (pbuh) and Jesus (pbuh), the bond sainthood has the first and last, which according to the majority of the elders, is specific to Shith bin Adam and Imam Mahdi (pbuh). In Ibn Arabi's view, the absolute sainthood is reserved for Jesus (pbuh) and the bond sainthood is reserved for him; But according to Shiite mystics, the absolute sainthood is reserved for Ali ibn Abi Talib (AS) and the bond sainthood is reserved for his son, Mahdi (AS), not Ibn Arabi. From this point of view, it was narrated from the Holy Prophet (PBUH) that Jesus (AS) will be subject to Mahdi (AS) after descending from the heaven, and his subjection is not greater than the subject, and the wisdom of the descent of Jesus (AS) when the Mahdi (AS) appears is that the perfection of the sainthood of Jesus (pbuh) is dependent on his presence in front of Mahdi (pbuh) and receiving grace from him. Thus, Ali bin Abi Talib (AS) is more deserving of Seal of absolute sainthood than Jesus (AS); Because Ibn Arabi himself ruled that the Seal of the absolute sainthood is the one who, in terms of meaning, is the inheritor of the absolute Prophet and a good example of his good deeds. The Prophets, Messengers, Elders and Scholars have ruled and agree on the absolute sainthood of Ali bin Abi Talib (AS). The Shia mystics are basically in the same language and sympathize with Ibn Arabi, and they are with Sheikh Akbar, except for the matter of sainthood and Seal of absolute sainthood, where they side with their Imams, and perhaps this also comes back to the unity of Sufism and Shiism from the perspective of the likes of Seyyed Haidar Amoli, because they true Shiites are called Sufis and true Sufis are called Shiites. Perhaps it can be said that Shiite mysticism, if it has a productive meaning, is mostly the result of the crystallization of Shiite theological ideas in expressing the examples of the perfect man, because Shiite mysticism is basically a commentary on Islamic mysticism in the Sunni and Jama'at world and basically, it is not much different from it in epistemology, ontology, cosmology, arrangement of the system of being and anthropology, except in determining the example of perfect human beings. It should also be noted that belief in the perfect human being is one of the common aspects of mysticism and Shiism, but in any case, there are some frictions in determining the examples of the perfect human being, which is also rooted in theological foundations. Thus, in this article, we examine, analyze and criticize the manifestations of Shiite theology in the view of the contemporary Shiite sage and

mystic, Imam Khomeini, based on his expositions on the introduction of the Sunni mystic, Qaisari.

Keywords: Theology, Mysticism, Sainthood, Shiism, Qaisari, Imam Khomeini.

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