

Explanation of the Aesthetics of Mystical Authorities from the Standpoint of Imam Khomeini and Imam Mohammad Ghazali and its Reflection on the Visual and Conceptual Features of the Prophet's Images

Abstract

One of the imperative issues in the discussion of mysticism is the investigation of mystical authorities and the description of their diverse degrees which have been repeatedly observed by mystics as they have expressed their views and perceptions regarding the issue. Unquestionably, the Holy Prophet (PBUH) is considered one of the great mystics; in this sense, by studying the images of the Prophet, manifestations of mystical aesthetics can be perceived. In the upcoming research, the main focus of the work is to examine the mystical approach of Imam Khomeini and Imam Mohammad Ghazali in association to mystical authorities based on the three positions of repentance, satisfaction and trust. The present research is written with a descriptive-analytical approach and refers to library sources, particularly sources related to the views of Imam Khomeini and Imam Muhammad Ghazali. The most significant results of this are that these two great mystics, despite agreeing on some issues, have sometimes put forward different views to the extent that at times Imam Khomeini criticized Imam Mohammad Ghazali's views. Also, Imam Khomeini expressed the degrees of each of the mentioned statutes and defined and enlightened them with great contemplation and precision, whereas Imam Muhammad Ghazali attempted to describe these circumstances more generally. It seems that due to the long time interval between the lives of Imam Khomeini and Imam Mohammad Ghazali and also due to the continuation and development of mystical approaches by other mystics and the benefit and development of the mystical views of Imam Khomeini under due to their influence, he has been able to present more comprehensive views regarding mystical authorities than mystics beforehand.

Research aims:

1. Analyzing mystical aesthetics in the works of Imam Mohammad Ghazali and Imam Khomeini.

٢. Investigating the visual and conceptual characteristics of mysticism in the images of the Prophet (PBUH).

Research questions:

١. What is the manifestation of mystical aesthetics in the thought of Ghazali and Imam Khomeini?

٢. What are the visual and conceptual features of mysticism reflected in the images of the Prophet (PBUH)?

Keywords: mystic authorities, Imam Khomeini, Imam Mohammad Ghazali Prophet (PBUH)

Introduction

Imam Mohammad Ghazali, as one of the greatest mystics of his time in the fifth century, was able to receive the divine lights in his heart and find out the truth through his special prayers. He wrote these truths and his mystical life in the form of many books, among them the books of "Revival of Ulum al-Din" and "Alchemy of Happiness" which are about mystical and moral issues can be mentioned. Here, some of the issues regarding mystical authorities are discussed from their point of view. On the other hand, Imam Khomeini (may Allah be pleased with him) as the greatest mystic of his age, who, in addition to his jurisprudence and religion, had a scholarly view in the field of mysticism and wrote many works and writings regarding this topic, and the viewpoints of mysticism and connected this phenomenon to other fields such as politics. In connection with previous mystics, they have criticized some views of previous mystics such as Imam Muhammad Ghazali with extensive studies and many scrutinies. However, in this research, while examining the three mystical positions (repentance, acceptance, and trust) in the works of these two great mystics, their scientific and practical mystical methods have also been surveyed. In the meantime, the large time gap between Imam Khomeini in the present century and Imam Muhammad Ghazali in the fifth century caused this research to observe the growing trend of dealing with mystical teachings, which in turn is one of the aspects of innovations considered in the current research. Regarding the importance and necessity of this research, it must be said that by explaining and applying the moral-mystical positions and approaches of these two prominent religious figures and the Shi'ah and Sunni cultural cylinders in the heart of the "Islamic tradition", according to the

amount of assets as well as weaknesses, the theoretical and practical strength of their mystical virtue ethics can be realized and their place in this field will be determined so that the followers of Islamic mysticism would follow the path of these pious mystics with more interest and seriousness.

The researches that fall under the background of this research include two categories; The researches that have examined the mystical views of Imam Khomeini and the studies that have been written about the opinions of Imam Muhammad Ghazali in relation to concepts, terms and mystical thoughts. The most central of these researches regarding the two axes are: a thesis entitled "Some of the mystical views of Imam Khomeini and its comparison with the views of Khajeh Abdullah Ansari" by "Maryam Zamani Asl" (۱۹۹۹); in this thesis, the author has examined knowledge and truth from the point of view of Imam Khomeini, then she defined practical mysticism and expressed the types of chapters such as the chapter of patience, the chapter of gratitude and the chapter of trust, and finally some aspects of personality of Imam Khomeini and Khwaja Abdullah Ansari. Ramezani (۲۰۰۰) wrote an article entitled "Dynamic mysticism from the point of view of Imam Khomeini" in the "Theological Philosophical Studies" quarterly. In this article, the author has expressed the characteristics of Imam Khomeini's mysticism and the combination of Imam Khomeini's mysticism with the teachings of Ahl al-Bayt (peace be upon them), his presence in the context of society, politics and connection with epics and emotions and avoiding restrictions. Moharrami (۲۰۱۱) wrote an article entitled "The mystical view of Imam Muhammad Ghazali and Jalal-al din Molavi on the vision of God". In this article, he compared and expressed the differences and similarities between Ghazali's and Molavi's views on the possibility of seeing God and came to the conclusion that both Imam Ghazali and Molavi are in theological profession, Ash'ari and believe in seeing God. Nonetheless, they also have a mystical attitude and interpretation of the quality, location and means of God's vision. The dominant al - Ghazali view of his mystical perspective, but Rumi's mystical view is the leading view of his verbal perspective. Ghazali, after many theological and mystical discussions, finally, like the Ash'arites, God, not in the world; rather, in the hereafter and only to the believers, he is visible, but Rumi is not merely an imitator of the Ash'arites. He considers God in the world and in the hereafter to see the eyes of the heart and always see the head of the head as unable to see God. He considers the head of the human and animal -shaped eye that does not bring virtue to human beings, but man has an esoteric sense that is human dignity, and vision will be possible with the same esoteric senses.

Mossalayipour et al. (۲۰۱۴) has edited an article entitled "Mysticism of Imam Khomeini and its effects in mystical interpretation of Karim." The most important achievement of this research is that Imam Khomeini's mysticism is the divine and religious mysticism that makes man as a manifestation of humanity; that is, what the Almighty God meant by his creation; In other words, Imam Khomeini has a mystical school that has characteristics and distinctions that distinguish it from many of today's mystical schools, and in this mysticism, with a specific view of the universe and phenomena, a special interpretation of the universe is presented that this clarification corresponds to the narrations of the infallible (AS), the other point is that this mysticism focuses on all aspects of human life and is actively entered in all areas of life, both individual and social.

Mansouri Al -Hashim et al. (The most important achievement of this study is that Imam Mohammad Ghazali considers "Khuf" (fear) to be the result of my servant's knowledge of the greatness of the Lord and the dangers of the soul. He only accepts the temperate degree of fear and, according to the inner self and inner situation of man, prefers "Khuf" (fear) over "Raja" (hope), but given the origin of Khuf and Raja, and paying attention to the attributes of God's grace, "Raja" He knows better than "fear". Rumi considers "faith" to be the fear of God, the hope of God's mercy, and the fear of sin. He accepts both "Khuf" and "Raja" given the human being. He considers "Khuf" and "Raja" is an inseparable, and at the preferred one over the other, he prefers "Raja" over "Khuf". As can be seen, none of these researches have examined the views of Imam Khomeini and Imam Mohammad Ghazali, and no comparison has been done in this regard; For this reason, it can be said that the present article is a new research. The present study was done in a descriptive and analytical method based on library resource data.

Conclusion

The conduct of Imam Khomeini and Imam Mohammad Ghazali is based on mystical authority in the context of scientific foundations, and Imam Khomeini has considered the Ahl-e Beyt school in addition to the prophetic course. Considering the text of the article and the narratives mentioned, the mystical conduct of these two mystic figures, as the great Islamic thinkers, have different levels. On the points of divergence of Imam Khomeini's views and Imam Mohammad Ghazali regarding mystical authorities discussed in this article, namely repentance, acceptance and faith, it should be said that Imam Khomeini is very accurate and sensitive to expressing different types and degrees of repentance, acceptance and faith. Moreover, through this division, he has expressed the

difference between each step and mystical degree with the stage before and after. Nonetheless, Imam Mohammad Ghazali has been sufficient to define the overall and transient of these three features. It should not be forgotten, of course, that Imam Khomeini lived in contemporary times, and at this time religious sciences and their various branches such as commentary, theology, jurisprudence were more organized. The past had been developed and following the multitude of valuable and appreciated sources in this regard, many doors of science and insight were opened to religious and mystical issues and many vague points were revealed to them. The expansion of the horizon and the increase in Imam Khomeini's awareness had a great impact. It goes without saying that Imam Khomeini's may be argued to criticize Imam Mohammad Ghazali's views in these three areas through the detailed and complete explanation they provided from the three authorities of repentance, acceptance and faith. To express the weaknesses and shortcomings of his views, which, of course, compares the mystical views of both mystic personalities and this indirect criticism can be understood and this is to other people who express mystical views, they are well recalled that in examining the mystical concepts and terms and their analysis and interpretation for others.

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