A Comparison between Allameh Tabatabaei and Professor Guya’s Definitions of Unitary and the Influence of it on the Mystic Traveler Journey

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ABSTRACT

The present research has been considered as the unity issue from the viewpoint of the two Islamists, Allameh- Tabatabai and Professor Abdul Ali Guya, and by explaining the insistency of Allameh- Tabatabai on the “Current and parallelism” principles and professor Guya’s insistence on the principle of “The holy Koran’s single world being under confiscation”, the main result of their difference in defining the sainthood and on the following, the unity, has been analyzed and it has been concluded that Allameh- Tabatabai by defining the sainthood as a rank and also by considering the path to reach it open for all the human beings, has opened his way to enter the essence of God, and he knows the friends of god as who reach the annihilation in the Allah and abiding in god status. But Professor Guya, in an entirely different path has considered the sainthood as a specific status for the divinum sanctity’s lights (Infallible Imams “Peace be up on them”), and he believes that the more a thesis’s knowledge raise about them, the more unitary he would be. And by this definition of sainthood, he has considered the entrance path to the essence entirely closed, and knows the result of scrutiny through that as nothing except bewilderment and perplexity.

INTRODUCTION

One of the fields of the practical sagacity is “morality” that has made the thought of the Islamic intellectuals and thinkers focused to itself, and also the today philosopher Allameh- Tabatabai is not out of this thinkers’ group and he has tried to discuss about morality in different levels which is one of his richest activities represented in the “Tafseer Al-Mizan”, by the way that in the representation categorizing, Almizan has been regarded as one of the moral and social interpretations.

One of the respected principles of Allameh- Tabatabai on morality is “essential unity of morality” that is morality traditions are neither to acquire eminence, reputation and social popularity and historical glory and spiritual enhancement nor are to avoid from the hell and to enjoy from the heaven, but also are to reach the glorified god and his permanent mode. “Tafseer Al-Mizan- Vol.1, P 379”

Thus, the underpinning of the whole knowledge and also morality and meritorious deeds would be unity that is similar to the good tree fixed principle which has the branches to the sky and continuously produces fruits. Islam has established all its knowledge on the basis of the natural spirit and unity principle, in such a manner that its explanations and details after the analysis return to the unity, therefore, the holy Koran has established the ethical laws on the basis of the natural unity. Now that we put the essential principle of the morality on the basis of the unity, reasonably in such a manner to learn and to improve our knowledge and by the means of mystic traveler’s journey to Allah, we will prescribe a tonic, deterrent, and healer script. By focusing on this issue, every definition which we present from unity will influence on the script and finally on the result we pursue. For example, in unity issue, if we believe in gaining the nature of god, reasonably what we will say toward the one, who knows any kinds of entering into the nature as impossible, would be different. In fact a person who considers the goal as reaching the nature, will illustrate such a path of the mystic traveler or every person who travel in his school of morality and sets his glories in such a manner that eventually the learner will join the essence of the god. But every person who believes that entering into essence is impossible, essentially his covering distances will be different. So, in order for a better representation of the effect of the unitary view of scholars in illustrating the learners’ path, we will compare the ideas of the two today scholars,

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Allameh Seyed Mohammad Hossein Tabatabaei and Professor Abdul Ali Guya, to find the effect of their ideas about unity on illustrating the mystic traveler path.

Hence, to present a better explanation of their ideas about unity, we have to address the sainthood issue and also the two principles of “current and parallelism” and “sequester of the holy Quran’s singe word” from the view point of these two scholars that have a stable relation with unity. Therefore, further, after presenting a brief report about the approach of itinerary of spiritual path from these two Islamists’ point of view, first, we propose their insistence to the mentioned principles which is important in the “sainthood” section, and then we have considered each view on sainthood issue and finally have deliberated the unity issue from their point of view.

Now, before beginning the discussion, it seems necessary to mention some point to respected reader:
1. The matter that for the segregation aspect of the views of two men of knowledge, we refer to the itinerary of spiritual path, not in the way that the author doesn’t consider any differences among the ethic as a component of the practical philosophy and spirituality, but also it is noticed for mentioning his definition of unity in a mystic view of him; that’s because the itinerary of spiritual path like ethic is a step to step affair in which the learner and traveler grows and develops, and eventually will gain his desirable goals, and on the other hand difference in description of unity by these two character has been very effective in their making decisions within the itinerary of spiritual path, and we also enjoyed from their mystic subjects to show this difference.
2. It would be necessary to consider that the terms which have been presented, explained and elaborated by these two men of knowledge, are the definitions which they have presented within the issue of itinerary of spiritual path, and also they may have raised other definitions in subjects other than the itinerary of spiritual path, for example, Allameh Tabatabaei has presented several divisions from the sainthood, but within the present research a definition by him is concerned which is presented about the sainthood and Friends of God about the itinerary of spiritual path, or that, Professor Guya believes in the principle of Current & Parallelism, but with notice to his opinion about the Single Words of the holy Koran to be confiscated, which is mostly important in adjustment of the way of the Traveler, we have prepared the following discussion.

Planning the issue:
Every time and everywhere in the scientific issues, what specifies the path direction is the principles and definitions which we present and adopting these principles and definitions is so effective that it is possible that two independent characters in a common subject find entirely different results in a common subject. So, in this article we try to raise this matter that the difference between the two characters in defining a teaching like unity shall have what an effect in conclusions and presentation of results on a subject.

Importance and necessity of the discussion:
The great religion of Islam in explaining issues has established some fixed principles in which, there will not be any alterations or variances, and they have one definition from immemorial times and will have the same definition forevermore. Among these principles, there is an essential unity principle, the creating purpose of which is to receive this concept. Now every definition which we will present within this process is the underlying component from a structure to reach that principle. Thus it is essential to act according to the religious courses and Islamic sciences references. But we by studying the literature of the Islamic scholars, can find that everyone during history, depending on his/her mode has acquired a part of these knowledge and on this basis, has presented his/her ideas. For example, one has divided the unity into various types and has considered it along with these types and has opened the path towards the essence of god. The other has considered the place of unity in terms of cognition of infallible imams, and the path towards the essence of god as closed and etc. By the way, unity is a principle, and has only one definition, however different definitions of it has been represented and these definitions have caused to obtained different results. As we continue, in order to be familiar with the most important ideas of the two Islamists on the subject of itinerary of spiritual path, a brief elaboration about their ideas is presented as follows:

A brief view on the itinerary of spiritual path in the system of thoughts of Allameh Tabatabaei and Professor Abdul Ali Guya:

A. Spiritual path and mystic traveler in the Allameh Tabatabaei’s system of thoughts:
Allameh Tabatabaei knows the real perfection of the human being as subjected to acceptance of the divinum sainthood, and he believes that the human being will be mortal in the essence of god and will survive in his survival. And such a person will be worthy of the “friends of gods” status (Tarigh Erfan P.3). He has established the beginning of this journey in relation between an exhilarating life-giving breeze, called “mystique”, and the human, and has mentioned the result of this relation, the mystic traveler decision to pass from realm of multiplicity.

The owner of Almizan has proposed the sensual battle and mortification as the outfit of this spiritual journey. And he believed that this action causes to pass the “nature” world and also to enter into the “intermediate” world and in fact will pass the realm of multiplicity toward to introversive multiplicity, and
finally passing from these two worlds will be an entrance into the world of “spirit” that the mystic traveler will be successful to observe his/her impulsive mind, properties and the names of Allah, and gradually will reach to a total annihilation process and then to subsistence to the creator that in this time the constant life will establish on him.

Allameh Tabatabaei has considered the path to reach the exalted status of Allah as open for ever person, and doesn’t believe in any allotment for anyone through this path. Within this idea, the prophecy and Imamats positions are allotted, but reaching to the status of absolute unity and annihilation in the essence of Allah, which is interpreted as “sainthood” is not allotted at all. And prophets and Imamats (May peace be upon them) summoning is toward this process of perfection. (Labul Albab treatise, P.38)

This Islamist has considered three positions for Imamats, including: Imamats and the Islamic state, Imamats and explanation of mystic knowledge and Imamats and essence of deeds, Imamats as regarding the appearance of peoples’ deeds is leader and guidance, as in the essence also has the leader and guidance positions and he is the leader of humanity convoy that travels toward the supreme god through the essence path. (Shia in Islam. P195).

In fact Allameh uses the sainthood issue in several meanings:
1. General sainthood that is along with the absolute sovereignty of god and covers all the creatures.
2. Special sainthood which the supreme deity has to all the true believers.
3. More particular sainthood that the divinum prophets and Imamats have dominated over this sainthood.

Allameh Tabatabaei Also tried for another classification in this section:
1. Formative sainthood
2. Legislation sainthood

B. Mystical journey and traveler in the thinking system of Abdul Ali Guya:

Professor Abdul Ali Guya has named the mystic travelers in the true way as the Troop of Winners, and has considered them as prophets, Imamats, men of god and their followers in every time, who have passed the way in the direction of good deeds, hereafter, development, guidance and the god, so that someday step within the entrance of the house of Allah (Imam Ali & winners’ troop, P.181). In his opinion, the people of this nation who move in the direction of Allah always follow the messenger of god, infallible Imamats and Koran as to extent of their development and their capacity. The wayfarers of god, using the book of god and progeny everywhere during the history, their expressive language in inner nature is “we hear and obey”, which means that we heard the disquisition of the supreme god by the ears of our heart through each of the prophets and we obeyed the successor of that prophet. After mentioning this belief and being faithful to it, we step forward in the way of good deeds and we intend to pass the processes of development, guidance and the righteousness, so as to eventually enter the house of god by the providence of god.

Professor Goya has considered the basic principle and master key of the itinerary of spiritual path as the “affection” of the lights of divine sanctity and also believed that: everyone who doesn’t conduct by the affection and sainthood of divine sanctity lights, is severely caught by the carnality, and the more this affection increases, the weaker becomes carnality in the Travelers (Ali & winners’ troop, P420).

The affection of these infallible prophets can be increased in the mystic travelers toward Allah, until the time when the entire of the country of heart and soul was captured by them, the level of faithfulness will go higher, and the religion perfection which is the same divinum affection, takes the human into the scene of lights (Ali & winners’ troop, P420).

By referring to the first lecture of Nahjul Balaghe, he has demonstrated two important subjects in the travelling path toward Allah. One is the belief in the fact that all the human being schools are incapable of recognizing and introducing the good, and the other is introducing the only true way of reaching the reality and recognition of the blessed and exalted god. (Ali, & travelers in the way of Satan)

Prof. Guya by referring to some verses, knows the entire covenants in every nature, superficially, as obeying the prophets of that nation and also following their law and approach, and believes that the religion of god is just Islam, and all the single words of invisible world to the owners of religions is the same, divinum prophets in particular. These single words indicate the fact that all the prophets and their communities have promised to the sainthood of Ali in the world of pre-existence.

He has considered the saint Imamats as the symbols of all properties of the truth. And he believes in the fact that everyone who wants to obey the God or initiate with the prophet of god, shall appreciate to divinum blessings (outward and inward), and follow these honorable men and love them (Ali, prayer of pilgrimage of the great society).

He knows the infallible imamats as the symbol of the entirety of the righteous traits and believes that everyone who intends to follow the god or to initiate with the messenger of god, or to be thankful for the divinum blessings (inward or outward), shall follow these great people and shall love them (Ali, prayer of pilgrimage of the great society).
Prof. Guya by this explanation know the basic principle of orthodoxy or in other words the main core of the mystical path of the Traveler as the adherence to the sainthood and introduces the real mystic traveler as the one who increases his knowledge day by day on these lights of sanctity, the result of recognition of whom is recognition of the supreme god.

- Assessing the principle of “Current & Parallelism” and “The holy Koran’s single words being attested”

The principle of current and parallelism is the most basic principle which is used in Almizan, especially in dealing with explanatory traditions and the traditions of the means and cause of revelation, in particular. Allameh Tabatabaei by referring to the principle has taken into account the traditions which have attributed a concept or an event to a person or to a group in a instance frame, and considered that concept as ongoing at different times. As an example in the book of “Tafseer Almizan” about the phrase of “Straight path” it has come as follow: in the book of Faqih and in the interpretation of orgy, there is a tradition from the Imam Sadeq which says: “Straight path” is a path to God, and this is two paths, a path in the world and the other in the Last Day, but the path in this world includes an Imam whom obeying has been compulsory to the people, but the path of the Last Day is a bridge… in this meanings also there are some other traditions, and these traditions in the terms of current section mean a general coordination on its clear and manifest truth, he wants to say the manifest of the Straight path is those elders’ kindness; therefore if we see that in the status of the verses revelation some traditions were quoted which say for example: one verse was revealed from one event… immediately we should not consider the decree of that event or that person; as if we think so the decree of Koran verse shall be ended after expiring of that event or death of that person, while the decree of the verse is absolute (Translation of Tafseer Almizan, Vol 1, p.67).

So, we found that what Allameh Tabatabaei means by the principle of current & parallelism. Now, in order for the opinions interference, we should understand the definition of Prof. Guya on the principle of the holy Koran’s single words being under confiscation to compare two ideas in the discussion situation.

Prof. Guya believes in the principle of the holy Koran’s single words being under confiscation, by this concept that one single word of Koran indicates a special meaning by which we should refer to verses and its explaining and expanding, for example he writes in the explaining of this noble verse” And go down from the Koran which is a healing and mercy for believers, but not more than ruin for oppressors”, the mean is that, these believers are as virtuous persons, in the other words, all are Shias and lovers of Ali whom Koran is only healing and mercy for them, not anybody else. So it is not such that anyone who believes in God and prophet apparently, is a believer, but this single word will be true about him when he believes in the prosperous sainthood of the commander of believers. Thereby only our one reason on this claim is the prophet’s statement who said to Ali:”O Ali your love is virtue and faith” (Ali and traveler of Satan’s path, p.36)

By first view on these two principles, any difference has not been felt, and this concept comes to the mind that both scholars have presented one definition with two titles, but once using these two principles to deal with traditions, we find that the relation between the principle of the holy Koran’s single words being under confiscation- in dealing with traditions- and the principle of current and parallelism is absolute common and particular.

The holy Koran’s Single Words Being under Confiscation:
Current and Parallelism:

Further explaining is that, traditions which attribute a concept to a person or a group are divided into two groups: the first group which is correspondent with the principle of current and parallelism, as an example the commander of believers in the “Homam” lecture has introduced virtuous persons and their properties. In this lecture we have a single word which is “virtuous persons” and a series of definitions which have described these virtuous persons, now we by the principle of current and parallelism contain all the human beings from the creation to the Last Day in these definitions, if they have one orientation, single word of virtuous persons will be corresponded with them, and if not they will be exited from the virtuous persons group. The second group is the traditions which will never be included in the principle of current and parallelism but will be include in the principle of the holy Koran’s single words being under confiscation which is more generalized than the principle of current and parallelism. To explain the issue, we refer to this tradition which is:”O Ali your love is virtue and faith”.

As it is mentioned in the tradition, kindness of Ali is as virtue and faith, that if we want to call one virtuous or faithful, his kindness to Ali should be established to us; in addition, faith and virtue are the same and that is kindness of Ali, and there is not any current and parallelism in this situation, but two single words (faithful and virtuous) have been obtained by this principle ( faith and virtue) which in these two single words the principle of current are realized, and the principle of faith and piety during the history of human being is one thing, and no denotation would be given for it, but what was mentioned so that the Current occurs.

This comparison is important because, Prof. Guya in presenting the definitions of sainthood, names and traits, resorting to this principle that the single words of the holy Koran are confiscated, adopts another trajectory which these issues would not be made up from the principle of current and parallelism.
Sainthood and Friend of God from the viewpoint of Allameh Tabatabaei and Prof. Guya:

The importance of the subject of sainthood and Friend of God in this discussion is that the aim of the mystic traveler to god in the Allameh Tabatabaei’s system of thoughts is the annihilation in the god and surviving in his survival, while Prof. Guta by referring to this principle that the single words of the holy Koran are confiscated, defines the entering path into the essence as completely closed, and defines the traveler’s path in another atmosphere.

Allameh Tabatabaei, considered the declaration of sainthood as an act depending on unity, and believed that if it was attributed only to Ali, that is just because he is the first among the people of nation who opened the door of sainthood. By this statement, he has completely considered the compliance to the principle of current and parallelism, while noticing to this principle that the single words of the holy Koran are confiscated, Prof. Guta has presented an especial definition of the sainthood and has considered it as a fixed principle without being changed or altered or to be reduced or increased. Allameh Tabatabaei in the mystic traveler’s path has defined the sainthood as nearness and connection to god and annihilation in god which has been received as a result of knowledge, kindness, adoration and devotion and promotes the mystic traveler to the position of natural, namely and adjectively annihilation. That is the god observes the world and human being under his management and the absolute divinum sainthood and reaches the position of absolute unity which is the rich and cognitive unity. The sainthood path which is interpreted as the definitional, positional, prophets and talent prophecy against the legislator prophecy, has opened a way which all the needy people and those of engaging in spiritual reality and perfection can attain as a result of lawfulness and religiosity, although there are many ranks and degrees among the friends of god; so the way of sainthood is an open way, not closed. (mystic sainthood in the thought of Allameh Tabatabaei)

This Allameh’s definition of the sainthood is also clear in Tafseer Almizan. In the definition of Allameh Tabatabaei, sainthood means the mystic traveler reaches a point at which he/she annihilates in the supreme god and observes all the world and human being under the control of the absolute sainthood of the supreme lord, and interprets the geometry of the all cosmos based on the criteria of the sainthood of the supreme god, that this fact would be allowed and possible by the way of intuitive understanding of the self; as the supreme god states in Koran: “ Oh people, you are in need to god and the god is one who is rich and benignant.”

However, Prof. Guta takes the result of the sainthood issue to the day of covenant and to the promised day in the pre-existence world; the day in which the spirits were pledged with the supreme god on the sainthood of Imam Ali. If you observe the verses in the Shia interpretations in which the word of “covenant” has been used, he considers all the obtaining contracts in each nation, apparently obeying the prophet of that nation and following their religion and approach, and believes that the religion of god is only Islam and all the single words of the cognition world with the owners of the religions, especially the divinum prophets are equal. These single words indicate the fact that all the prophets and their nations in the world of pre-existence have been promised on the sainthood of Ali. The supreme god also states about this matter in Sura Aaraf, verse 172 at below of which in the interpretation of Noor Al Saghalein it is come as follow: Davoud Raqi quotes from Imam Sadegh that his Excellency said:” when the supreme lord intended to create the creatures, he distributed them with himself and then asked them: who is your lord? The first ones who came into speaking were the messenger of god, Amir Al-Momenin and the infallible imams and said: You are our lord. Then the supreme god put the science and religion on their shoulders. Then ordered to the angels: these are the carriers of my religion and science, and the trustworthy people of me among my other creatures, and it is them who should be asked. And then told the human beings: admit the divinity for the supreme god, and the sainthood and obedience for this group (the infallibles). O’ Davoud, our sainthood has been emphasized to them in the world of pre-existence. On elaboration of the pilgrims’ prayer of Jame Kabireh, Prof. Guta when facing the phrase of “The protected trust” writes:” this trust is the same which was gifted to the skies, earth, and mountain, and everybody shirked it. In the Shia interpretations, this trust has been interpreted as the “sainthood”. Hossein Ibn Khaledi states that: I asked from His Excellency Ali Ibn Moosa Reza about this verse. He said that” the trust is the same sainthood from the claims, except the right to unbelief”, and also below verse 58 of the Surah Nesa, it is quoted from the Younos Ibn Abdul-Rahman that Imam Musa Ibn Jaffare has states the followings: “Ma’ani Al-Akbar, Volum 1, P107-108”, therefore this kept trust is the same sainthood which if somebody other than the infallible imam claim for, he will be placed under the flag of the same person who is mentioned in the Hadith “interpretation of Noor Saghalein”. “refer to Ali and the pilgrims’ prayer of Jame’h Kabireh”.

It demonstrating his claim in explaining the sermon of “Tatnajieh”, he has referred to the issue of Imams’ sainthood and believes that Imam Ali in this part of the sermon describes the messenger of god and the infallibles imams, since the beginning of creation till the extinction of the universe and emergence of the Lord of the Age. Maybe in the first glance to the words of these two Islamists, this issue comes to mind that Allameh Tabatabaei has defined the sainthood in various meanings, and also what has been proposed by Prof. Guta is one of the sainthood branches which have been suggested by Allameh Tabatabaei. But this issue could be neglected due to two reasons. Firstly, Prof. Guta due to some reasons does not agree this categorization, and also within this article we have dealt with analyzing the description of the patron and sainthood in the travel of
the wayfarer, and the presented descriptions within this package are subjective, that is Allameh Tabatabaei and Prof. Guya has presented such definitions in travelling toward god.

In fact, Allameh Tabatabaei has imagined the sainthood as a position, and everyone who gain such a position would be competent of the title of “Friend of God”, and this way is open for everyone. However, Prof. Guya has considered the sainthood as a special status for the divinum lights and doesn’t know anyone as worthy of this position, but he knows the rank and degree of the traveler to god, in a relative knowledge to this position. That is the more he recognize the friends of god, the higher rank and degree he would gain. (Ali & Troops of winners, P.393 till 420 & Ali and Jameh Kabireh pilgrims’ prayer, P143).

The importance of these two definitions will appear where two Islamists utilize the issues of sainthood and friend of god in the subject of knowledge of Allah or unity of theist. Allameh Tabatabai defines the friend of god as a person who is mortal in the way of god and survives by his survival (see Resalat Al-weliatat and Resalat Labol-Albab), in fact the traveler’s movement begins from the phase of the attraction impact and continues till the survival in the Lord. But Prof. Guya through the definition he has proposed from the sainthood, describes the entrance of any kinds of knowledge into the nature of god and the goal of traveler in the knowledge of the position of the sainthood and also negation of any kinds of names or adjective from the god as prohibited, and defines the Unitarian degree in proportion to acquiring knowledge about the divinum lights.

The end of the death to God or the name of God, non-God:

By the idea of the owner of Almizan one can identify God by God and the return of names and adjectives is to God, while professor Guya knows the name of Allah to other than Allah and returned the names and adjectives to non-God and subjected the identification of God to identifying of these names and adjectives. Thus respecting to these points is essential in this discussion:

1. Returning the names and adjectives to God/returning the names and adjectives to non-God
2. Knowledge on names and adjectives and death to God/ knowledge on names and adjectives and prohibiting it from the nature
3. Identifying the God by God/identifying God by non-God

By the idea of Allameh Tabatabaie God is the absolute unit who does not increase and it is impossible that the knowledge of others to be required by the knowledge of god, that is entity knowledge is the object known by the nature so, it is impossible that the knowledge on a thing becomes the entity knowledge on the other thing which is against that, so that, two different matters will become the unique matter and this is impossible and absurd. Thus necessity of one thing knowledge to the other knowledge causes the unity between these two things and as they were considered two things, in these two there will be unity on one side, and difference in the other side. So, each of them will be the combination of two sides and the Supreme’s right is a nature extended unit which there isn’t any combination in him, so it is impossible to identify him by another (path of mysticism, p.91).

He to prove this statement and to prevent any kind of constituent forms to this idea has divided the unity in to the unity of divine nature, names, and actions and introduced the last step of the unity, the unity of divine nature which is one of the properties of divine Islam, and proposed it as Mohammad statute which is the characteristics of Mohammad and his innocent family and a heritage for the people of his nation to receive the sainthood statute (Unity epistles, p.31-33).

Allameh Tabatabaie has introduced the unity of divine nature out of the range of description and word (Unity epistles, p.35), that Allameh Tehrani has stated well the reason of this word: identifying the nature of God will be received by death to nature, so in the nature there isn’t a traveler who identify God, but also it is the God himself who knows God’s attributes, because in the absolute death statute in the all adjectives of the Supreme God doesn’t remain any name and title of traveler to receive his adjectives, rather God is who knows the adjectives of God (God pathology, p.227). In fact, Allameh by this statement has proved two steps to enter the adjectives and names before entering to the nature, that the traveler by passing these two steps enters the nature where there isn’t any possibility for the name and adjective, and the traveler to God will become the God himself, and there is no difference between him and the nature, rather he is the object of nature.

Allameh believes although the beautiful names and supreme adjectives have various concepts, they have just one application which is the nature of God, as it is impossible to consider dualistic in that statute, thus any dignity in the nature is the object of other dignity and all dignities will be the object of nature… for example, if you refer to your attributes you will find that you are wise while you are yourself, you are able while you are yourself, you can hear, see, taste, smell and touch while you are yourself. So, no one of your attributes is out of you, this is the unity of your attributes in your nature (Unity epistle, p.45).

In fact, this type of description of God is the belief of “Unity of being” and within this belief, this result can be obtained. We found that Allameh has considered open the accessing path to divine statute and acquiring the statute of sainthood, and has subjected receiving this goal in the final steps of traveling to God to passing from the names and adjectives step which its result is the entrance to the nature and becoming the object of the nature.
As a result, Allameh through believing in the unity of being, in setting the traveler steps has acted by the way that he has introduced as the end of traveler action as becoming the object of the nature, and here it has recognized that how the unitary view of a scholar in drawing the path either in itinerary of spiritual path or moral and other related issues is effective.

In order to prove his idea, he has brought many confirmers from the verses and obtained the involved results, but here, he had not point to that group of traditions which has proposed the infallible Imams as the nice names of god and his attributes, while this group of traditions has a special place within the thought system of Prof. Guya, and this has made one of the most important reasons of difference in opinions among the two men of knowledge.

Within a general categorization, Prof. Guya considers the unity as “Praising- Purifying”. Citing to the first sermon of Nahjul Balaghe, in the phrase “Do not violate the right of crusaders” he considers the issue of recognizing the supreme god through the names and attributes as completely negated, and defines the crusaders as the same intellectual and philosophical schools who are intended to pass the pathway in this way. (Ali & Travelers of Satan’s way)

Referring to this statement of Jameh Kabire prayers book that “the one who has been alone far before you, and attracts the attentions to you”, he defines the theist as the one who has accepted this final and great issue of creation (unitary) from the infallible imams, and is proud of it; and the lesser level of unitary and being theist which is so-called as the destination before the world of unitary, is in the form of “and the one who attracts attentions to you”. It means that, O’ Ali, everyone who intended for the supreme god, he shall step through your way (the straight way, O Ali loving you is the virtue and faith, and hating you is discord and unbelief), and attain this higher destination within the joy of meeting you. “Ali & Troop of winners, P34”

In the opinion of Prof. Guya, those whose impression tongue is “the god will create what he intends, and he is the one who has been alone long before you” indicates their unitary and passing all types of idolatry, doubt and impiety, and finally if they have passed these two stages, they will be familiarized with another fact that is everyone who intends to get close to god, shall take these honorable men into consideration. (Ali & the prayer of Jameh Kabireh)

Thus, Prof. Guya allows any type of nearness to god, only through the lights of divine’s sanction, and states the unitary as the same cognition to them, that is, the more the traveler increase his knowledge about these honorable people, which are in fact the divinum names and attributes, the more unitary theist he is. But maybe one asks the question that: what is the concept of the phrase “the name of Allah, other than Allah” in the intellect system of Prof. Guya? And what is the meaning of negating the attributes from the essence of the supreme god? As mentioned above, Allameh Tabatabaie believes in negation of the attributes and names.

The answer here is that, Prof. Guya in the collection of his literatures turns the names and attributes which Allameh Tabatabaie had tried to impute to the supreme god, over to something other than the supreme lord, which is the lights of divine’s sanction. Now, for more clarity of this concept, we bring some examples. His Excellency Ali and the infallible Imams have stated some valuable statements in the form of “we” (plural speakers) in some of their Hadiths; including: ‘Alvame Ul-Nooranieh, P.342’ or another tradition from Imam the Sixth, the document of which is removed: “Alvame Ul-Nooranieh, P.340”. (Ali & Al-Manageb- Page 337)

To explain the purpose of Prof. Guya, we refer to a tradition from Amir Al- Momenin who says: “I will tell you about the interpretation of the verses you asked me, and no succession would happen but within the light of god, and I trust in him and return to him, and those who trust shall rely on him. But in verses “Zomar, 42” and “Sojdeh, 11” and “An’am, 61” and “Nahl, 28” and ‘Nahl, 32”, it is said that the exalted god is the superior and the greatest, and he himself is the custodian of these affairs, and the action of the prophets and the angels are the same as the one of the supreme god. “Ehtejaj, Vol.1, P.546”

As Imam Ali said, the dignity of the supreme god is higher than doing such things. This issue is also true about names and attributes, that is, considering the tradition which Imam says “I am the eye of god”, and the function of eye is to see, so in this case that the holy god says "Indeed the god sees the devotees", the attribute Insightful turns over to somebody other than god, and the dignity of the supreme god is higher than to be exposed to such attributes. But as these affairs are being done under the permission of god, the supreme god has attributed them to himself.

In the intellects system of Prof. Guya, the single words such as “Insightful, Omniscient, powerful, causal and ...” turn over to something other than the supreme god which is the same divinum sanction lights. Through this explanation, now it has been identified that how much negation of attributes in Allameh Tabatabaie’s intellects system is different from the one in the viewpoint of Prof. Guya.

As a result, Allameh Tabatabaie through categorization of unity into intrinsic, by names and by actions, turns that group of names and attributes which are imputed to supreme god in Koran over to two phases of unity of divine actions and unity of divine names; in other words, he clarifies the issue of names and attributes by putting the two positions of “Oneness” and “Unicity”. But Prof Guya, believing in the “Praising- Purifying” unity, considers the name of Allah other than Allah, and believes that the more the mystic traveler is informed of these names and attributes, the greater theist he is, because he has recognized the greatness and position of the
divinum sanction’s lights which are the same divinum name and attributes, and then purifies and glorifies the supreme god through those names and attributes; and through this definition, he justifies that group of traditions which observe entering into the essence as a kind of bewilderment and perplexity and eventually as imperfect.

Therefore, the conclusion of the discussion herein was drawn as that the compliance to the principle of current and parallelism and the fact that the single words of the holy Koran are confiscates, have caused the separation of the ways of the two scholars of Islam, and also their definitions of the sainthood and Friends of god in the argument of itinerary of spiritual path are completely various, in such a way that Allameh Tabatabaie has defined the sainthood as an inaccessible position for the public, and Prof Guya considered the sainthood as an allotted place for the divinum sanction’s lights. This type of view in the issue of sainthood has caused that the two intellectuals pass the ways quite different, concerning the issue of unitary, in such a way that Allameh Tabatabaie has considered entering into the essence as the final goal of traveler’s movement, and Prof Guya prohibits any arguments about the essence; and also Allameh Tabatabaie turns the name and attributions over to the supreme god, but Prof. Guya to the divinum sanction’s lights. This type of view in the issue of sainthood has caused that the difference in definitions of unity results in a profound belief gap among the two scholars of Islam, and now, about the ethical issues which are the infrastructure of the social relations and warrantor of the perfection and consolidation of the life of a society, to what extend the difference in definitions of unity could be significant and impressive and an inaccurate definition may annihilate the ethical foundation of a society?

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