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From the Simplicity of the Divine Essence to the Unity of Being: A Comparative Examination of the Infinitude of the Necessary Existent in the Islamic Philosophical-Mystical Tradition

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Introduction
The question of the infinitude of the Necessary Existent is among the most fundamental topics in rational and mystical theology in the Islamic tradition. In Islamic philosophy, from Avicenna to Mullā Ṣadrā, divine infinitude is seen as a direct consequence of essential necessity and existential simplicity; for any limitation indicates possibility and need, while the Necessary Existent, being "necessary from all aspects," is free from any possibility or deficiency. In contrast, mystics, relying on intuitive vision, interpret divine infinitude through the theory of the *personal unity of existence* and the concept of the *absolute division of existence*, meaning that the absolute divine being pervades all levels of reality and has no limit. Despite the richness of the sources, the relationship between the philosophical concept of "necessity from all aspects" and the mystical concept of "absolute existence" has not been comprehensively examined. The theoretical significance of this issue lies in revealing the point of convergence between reason and intuition in explaining divine reality. The aim of the research is a comparative analysis of these two approaches to clarify that their difference is not in meaning but in the level of perception and expression. The research method is analytical-comparative, based on library research, whereby data from philosophical and mystical works are collected and key concepts are compared to show that philosophy and mysticism speak of the infinitude of the Necessary Existent in two different languages but with a single horizon.

Research Findings
The findings can be categorized into several axes. First, in philosophical explanation, multiple proofs from Avicenna, Suhrawardī, Mullā Ṣadrā, and 'Allāmah Ṭabāṭabā'ī have been advanced for the infinitude of the Necessary Being, all relying on "necessity from all aspects" and "absolute simplicity," demonstrating that any limit or quiddity is incompatible with essential necessity. Second, in theoretical mysticism, the doctrines of the *absolute division of existence* and the *personal unity of existence*

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are presented as the intuitive articulation of divine infinitude, wherein all multiplicities are regarded as modes and manifestations of that absolute existence. Third, the comparative study reveals a deep correspondence between "necessity from all aspects" in philosophy and "absolute division" in mysticism, with the difference being mainly methodological. Fourth, the most significant achievement of the research is the explication of the existential and logical entailment between the actual infinitude of the Necessary Being and the personal unity of existence: accepting actual infinitude as true existential absoluteness necessarily leads to negating the existential independence of all else and interpreting multiplicities as dependent manifestations and determinations, making theories such as dual-layered reality or existential interpenetration incompatible with this absoluteness. It was also found that personal unity does not mean incarnation or denial of distinction, but rather negation of independence and affirmation of "descriptive distinction" and "relational subsistence" of possible beings. Other findings include the ontological implications: existential encompassing, identity of attributes with essence, denial of change in God, graded hierarchy of existence, and the essential poverty of possibles, all of which are explicable within the system of transcendent philosophy and Ibn 'Arabī's mysticism.

Conclusion

This study has shown that the "infinitude of the Necessary Existent" in the Islamic philosophical tradition is not merely a perfection attribute alongside others, but plays a foundational role in determining the ontological boundary between the Necessary and the possible, and in rendering the relationship between God and creation intelligible. According to the findings, infinitude in this framework is not of the kind of endless quantity or numerical extension, but rather the negation of every limit, restriction, and non-being aspect from the divine essence, and the affirmation of pure actuality and existential absoluteness. The results demonstrated a deep correspondence between "necessity from all aspects" in philosophy and "absolute division" in mysticism, with the difference being primarily methodological. The most important achievement is the explication of the existential and logical entailment between actual infinitude and personal unity of existence: any reading that accepts actual infinitude as true existential absoluteness must necessarily negate the existential independence of all else and analyze multiplicity at the level of manifestation, relationality, and existential modalities. In terms of adjudication, dual-layered models are incompatible with the implications of infinite absoluteness. Beyond theoretical results, the ontological implications—including encompassing sovereignty, identity of attributes, denial of change, graded hierarchy, and essential poverty of possibles—were clarified. Ultimately, the general conclusion is that the infinitude of the Necessary Existent represents the highest point of convergence between reason and intuition in Islamic wisdom and can provide a solid foundation for rethinking contemporary theological issues, especially the God-world relation, the balance between transcendence and immanence, and a non-dualistic model of creator-creature relationship. It is suggested that future research develop this conceptual network in a more refined and problem-oriented manner, focusing on the

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anthropological and epistemological consequences of the personal unity of existence and its relationship with the language of the Qur'an and supplications.

Keywords: Infinitude of the Necessary Being, Simplicity of the Necessary Being, Personal Unity of Existence, Existential Interpenetration, Dual-aspect Theory of Reality.