A Comparative Study of Ending of Guardianship (al-Welayah) According to Ibn A’rabi and Allāma Seyyed Heydar Amoli

Reza Firouzi¹, Yousef Moghadas²

1. Associate professor of Islamic Teachings Dept of Urmia University of Medical Sciences; (Ph.D).
2. Assistant Professor of Farhangian University,(Ph.D).

Corresponding Author email: dr.firouzi@umsu.ac.ir

ABSTRACT: Ending of guardianship is significantly important in Ibn A’rabi’s school, in terms of identity and typology. Ibn A’rabi has divided the term, guardianship, to sub-topics, and has presented his own opinion about each of them and also, presented some reasons in supporting it. He believes that the ending of absolute guardianship (al-Wilayah al-motlaghah) belongs to Jesus and the ending of conditional guardianship (al-Wilayah al-moghayadah) belongs to him. He neither accepts Imam Mahdi as the sealer nor explicitly mentions the ending role of Imam Ali (AS). But Seyyed Heydar Amoli believes that Imam Ali (AS) is the absolute ending of saints (Khātam al-Awlia) and Imam Mahdi is the conditional ending of saints. To prove this theory and disproving the first one, he represents rational, anecdotal and revelation reasons and concludes that the overall result of Ibn A’rabi’s opinion is proving the absolute ending of guardianship for Jesus (PBUH) and no one else (Heydar Amoli,1990a), so he criticizes this idea and rejects it. In this paper, the ideas of these two famous mystics have been compared, and it has been shown that, despite the respects for Ibn A’rabi’s views in theoretical mysticism, his idea about ending of guardianship is criticized and inefficient, and A’lama Seyyed Haydar Amoli’s point of view has more stability and strength in proof, and is in accordance with revelation, wisdom and intuition.

Keywords: Ending of guardianship, Absolute guardianship, Conditional guardianship, Ali Ibn Abi Talib, Mahdi, Jesus, Ibn A’rabi, Seyyed Heydar Amoli.

Problem Statement

Ending of guardianship is an appearance of the ending of prophecy, and there is no problem for the seal of prophecy to present the beauty of the Almighty in his appearance, as the Almighty represents his beauty in the face of the Perfect Man. For this reason, the ending of guardianship is presented as the representation of humanity through which the tranquility of the universe reaches to its extreme integrity, and by its demise, the order of the universe will be destroyed. (Kâshâni, 2002) But who is the seal of saints or ending of guardianship and to whom it refers. The subject was dealt with for the first time, in formal and scientific and compiled from, in Islamic mysticism by appearance of Hakim Tirmizi. Although, before him there were some discussions seal of saints but, there is no compiled theory about ‘Khātam al-Awlia’. Before the second half of the third century there were some sporadic debates among the mystics about this issue but, nothing about ending of guardianship.

Sahl Tostari (779-862 AD) has investigated about the guardianship, but has no word about the ending of it. (Ibn Nadim 2003).

Abu Sa’ed Kharaz (862 AD) in “al- Kashf va al- Bayan” discussed about guardianship and its difference with prophecy and presented a different idea than Tirmizi (Noya,1995).

Juneyd-e Baghdadi (877 AD) also has not explicitly mentioned anything about the seal of saints in his works and apparently he even puts no difference between guardianship and prophecy so has not discussed about the ending of guardianship and his “Dava Al Arvah” explains this fact (Bagdadi, pp 284-81).

And finally, Hakim Tirmizi in ‘Khātam al- Awlia’ according to the following noble verse (of Quran): “Lo! verily the friends of Allah are) those (on whom fear) cometh (not, nor do they grieve.”(Yunus/62) proposes the 13th question of his 157 questions about guardianship, which is: “who deserves to be ending of guardianship, as Muhammad (PBUH) deserved being the end of prophecy”. He has no word about determining the instance and only mentions that both Mahdi and Khātam al- Awlia arrive in the apocalypse. (Tirmizi,2005a) The word “both” implies that Mahdi (AS) is someone other than the ending of guardianship.
However, Tirmizi is the founder of the term "ending of guardianship" and after him Abd al Karim Qushayri (955-1044 AD) describes Wali (guardian) in details and does not mention anything about the ending of guardianship (Qeysari, 2003a).

Ali ibn Usman Hajveri (1044 AD) has discussed about proving guardianship and its aspects but, does not mentioned anything about the ending of guardianship (Hojviri, 1997). After all, Muhy al-Din Mohammad ibn Ali Hatami, known as Sheikh Akbar, (1139-1217 AD) raises ending of guardianship discussion to a climax in response to Hakim Tirmizi’s 13th question which we are going to discuss it.

The aim of this paper is to adjust and assay Ibn A’rabi and Seyyed Heydar Amoli’s view points about the subject, by clarifying and explaining them. Therefore, first, we will mention Ibn A’rabi’s statement about the guardianship and then will explain Amoli’s point of view about the subject, then the statements will be argued in anecdotal and rational ways; at the end the conclusion accepted theory will be mentioned.

Ibn A’rabi’s Statement

One of the keywords of Ibn A’rabi’s theory in guardianship is the word: “Khātam” (sealer, ender). Khātam can be discussed as: A). Seal of Prophet (Khātam al- Anbiyā’ or Khātam al Rosol) and, B). Seal of Saints (Khātam al- Awliya’). The first combination does not have any controversial subject by itself. This statement is mostly interpret the prophecy of Muhammad (PBUH) which historically is the last prophet and, absolutely, there is no probability for appearance of a new prophet.

Beside all obscure interpretations of Ibn A’rabi, in his writings, like what he said about the ending of guardianship in Muhammad’s dynasty, is a noble A’rab man who lives in our time (Ibn A’rabi, n.d.a), he clearly states that “I am undoubtedly, the ending of guardianship and it is the heritage of the Hashemi prophet (Ibn Hashem’s dynasty) and Jesus to me. (Ibid b).

About the connection between the ending of guardianship and ending of prophecy, Ibn A’rabi mentions a much known dream (or allegory) from Muhammad in which the prophet likens himself to the last brick by which the Kaaba building will be completed; A’rabi then, makes a connection between this dream of Muhammad and his revelation in Mecca in 1178 AD.

Seal of saints (khātam al- Awliya) sees the exact matter in his revelation; he finds Kaaba which is made of silver and gold bricks (silver is the symbol of the prophet and gold is the symbol of the guardian). He sees Kaaba's wall which lacks two bricks, a silver brick and also a gold one.

In this dream Ibn A’rabi is assure that these two bricks are nothing and, no one but him. So, seal of saints are those two bricks and by his arrival the wall of Kaaba will be completed. Ibn A’rabi in “Fusus” presents a general description and does not state that who has seen this dream, but in “Futuḥāt” states that he himself had this dream and then adds: “I woke up and thanked God and interpreted my dream as: among the saints (Awliya) I am like Rasul Allah (the messenger of God, i.e., Muhammad) among the prophets and, I might be some one that God has ended the guardianship to him (Ibn A’rabi, n.d.c).

Ibn A’rabi interprets his ending of guardianship as Muhammadian conditional ending of guardianship but, not the absolute or conditional seal of saints which is at the level of the Perfect Man, and just belongs to Jesus (PBUH). (Qeysari, 2003b).

According to Ibn A’rabi, there are two kinds of guardianship: conditional and absolute guardianship. Absolute guardianship is the general guardianship which trivial and conditional guardianship are parts of it. Because, Islam’s Prophet has the total prophecy, so the total guardianship belongs to him in two kinds: A) the total guardianship by his total (entire) spirit which belongs to Jesus; B) the trivial (partial) guardianship through which the trivial spirit (soul) devises his body, the appearance of Mohammadian trivial or conditional guardianship is Ibn A’rabi. (Qeysari, 1997a).

In this regard, Ibn A’rabi recognizes Jesus as the seal of general guardianship (Khātam Wilayah al-Koliyāh) or absolute guardianship and calls himself the ending of Muhammadian guardianship (Ibid, b).

About the matter of dividing guardianship to general and particulars, Ibn A’rabi says that the general guardianship in doomsday belongs to Jesus. (Ibn A’rabi,n.d d) And, again in chapter 382 of “Futuḥāt al-Makkiyyah” states that: sealing role of Jesus ends the era of dirt, and by his descend at the end of time, God gives him the ending of general guardianship which is the end of the dirt era, and the guardianship ends to him. About Imam Ali (AS) he writes: “and closest person to the prophet Muhammad is Ali ibn Abi Taib who is the Sir ul Anbiyā’ (the secret of prophets).” (Ibid).

In al-Shajarah al- No’maniah, there is a chapter called “al-Matlab al- Mahdi” which proves that Mahdi is the seal of saints and, repeats the contents of “Futuḥāt al-Makkiyyah” (Sadr al_Din Qunawi2003, Ibn A’rabi, n.d e); but, does not recognize Mahdi as the “Expected One” (Mahdi al- Muntazar) and writes: “although there is an ending for particular guardianship and that his name matches the name of the Prophet but, this Mahdi is not the one that is known as “the expected one”; because the expected Mahdi is the Prophet’s real progenies and descendants, but this Khātam (sealer) is not his real progenies and is of his moral and character generation (Ibn A’rabi, n.d f). In some scripts, following this sentence he states that “and by sure, I am the ending of
guardianship”. Some statements, here, proves that Mahdi is the seal and some disprove it. In “Anghâh Maghreb” he identifies the seal of saints as a non-Arab man: “and he is from Ajam (non-Arab person) not Arabs” (Ibn A’rabi, n.d.g).

Three general claims can be raised from Ibn A’rabi’s Works:
1. Jesus is the seal of absolute guardianship;
2. Mahdi (the promised one) is not the ending of guardianship;
3. Ibn A’rabi is the seal of Muhammadian conditional guardianship.

First claim: Jesus as the seal of absolute guardianship

First evidence: one of the cases that Ibn A’rabi states the problem of ending guardianship is in response to 155 questions of Hakim Tirmizi about the guardianship, which encompasses a large part of the 73th chapter of ‘Futuhāt’. Ibn A’rabi in response to the questions 13th of Tirmizi in which he asks: “who deserves to be the ending of guardianship, just like Muhammad (PBUH)” (Tirmizi,2005b), writes: ending of guardianship in an absolute manner and Muhammadian ending of guardianship which is the end of absolute guardianship of Jesus, son of Mary, and his descent takes place at the end of time as the heir of Khâtam (sealer) whom after, there would be no guardian as an absolute prophecy. Jesus has two interactions in doomsday: one with us and another with prophets and messengers. As God ends secular prophecy with Muhammad (PBUH), also will end the guardianship produced by Muhammadian heritage to a Muhammadian sealing; but seal of general guardianship is Jesus (Ibn A’rabi, nd h).

Second evidence: the result of investigating Ibn A’rabi’s sayings in Fusus is a proof for Jesus as the seal of saints. He has dedicated a chapter of this book to Jesus (AS) and, its name is: ‘fas Hekmah al-Nabavieh fi kalemah Isayiah’. Its appellation is that, the Holy Prophet (PBUH) possesses both general preeminent and eternal prophecy and, particular prophecy in time of being chosen as God’s messenger (Be’ sah). Ibn A’rabi does not recognize the mentioned prophecy in ‘fas-e Isavi’ (the chapter of Jesus) as the secular prophecy which all the prophets are common in it, but consider it as the preeminent prophecy in which none of the prophets and saints are Sharer with Jesus, because general prophecy is the result of guardianship and prophets and saints receive guardianship from his light. Because he is the ending of guardianship preeminently and eternally, he owns this rank (dignity). So, naturally he has preeminent general prophecy and no one can have the place of guardianship and prophecy, unless achieving guardianship qualifications, so that Islam’s holy prophet is the preeminent prophet to secular prophecy, and others come to prophecy only in time of being chosen as God’s messenger. (Qeysari1997c)

Second Claim: The Expected Mahdi is not the seal of guardianship

First evidence

The first proof of Ibn A’rabi for disproving the sealing of the expected Mahdi in response to the Tirmizi’s 15th question about ending of guardianship is: “The seal has the same name as the prophet and that’s not the expected Mahdi, because the seal is not of the prophets real progenies rather he is of his spiritual and moral progenies (Ibid d).

Second evidence

As the proof for this claim maybe we can refer to Qeysari’s explanation in which he tries to deny the expected Mahdi’s sealing with every unrealistic and weak reason and method, without any reasonable and narrated proof shows himself entitled to express his ideas about Ibn A’rabi’s words as he writes:

“Don’t think that the expected Mahdi is the ending of saints, because Sheikh stipulated that being the seal belongs to Jesus as he emerges from Ajam and Mahdi is of Islam’s holy prophet’s progenies” (Ibn A’rabi 1995; Qeysari 1997e). Again in Anghâh Maghreb, Sheikh writes: “the appearance of Khâtam is from Ajams and not Arabs”. (Ibidf).

Third Claim: Ibn A’rabi is the seal of conditional Muhammadian guardianship:

First evidence

In the beginning of Futuhāt, in a revelation, mentions himself as the seal of Muhammadian guardianship and claims that the prophet has met him with (or behind) the Seal because of sharing in ending of guardianship and told to the Seal that this man (Ibn A’rabi) is in the same rank with you and is like you.

This statement that the prophet said: “this man is your son and did not say he is your brother, means that absolute guardianship belongs to one person and all things that Sheikh possesses is from him”. Therefore, Sheikh is like his son and the seal of saints is like his (sheikh’s) father.

Second evidence

According to Ibn A’rabi, there are two kinds of seal: one is that leads to absolute guardianship and, the other leads to Muhammadian guardianship; he claims that Muhammadian guardianship belongs to an Arab man.
who is a man of noblest and most benevolent Arab clans, and he already saw him in the city of Fas in the year 595 AH, and has observed signs of guardianship and sealing in him.

He is someone that most people don’t know him, and God has kept him hidden from the eyes. But he is alive at this time, and suffers from deniers and carries God’s secrets and as the secular prophecy and religion ends with Muhammad (PBUHM) the Muhammadian guardianship, which is his heritage, ends with this guardian (Wali); this guardianship is the result of being Muhammad’s (PBUH) heir and is different from other prophet’s guardianship. The Muhammadian guardianship is such a person, i.e., the last guardian who carries the words of Muhammad by means of heritage (Ibn A’rabī, n.d.).

Regarding this fact that Ibn A’rabī is from Hatim Tai’s generation, some people such as Qeysari have considered such claims of Ibn A’rabī as describing himself as the ending of guardianship. Also, achieving the ending of guardianship by Ibn A’rabī dates to the year 599 A.H (in the city of Fas, as mentioned above).

The result of the discussion is that, proving the guardianship for Sheikh-e Akbar (the Great Sheikh) is just through dream, which has been mentioned as two proofs along with what we mentioned in detail in describing Ibn A’rabī in the beginning of the paper.

Seyyed Hheydar Amoli’s poin of view:

The book is being studied and contemplated by Islamic mystics for seven centuries. This description starts with an introduction that not only is a preface but, also is a summary of the book, which discusses important subjects of theoretical mysticism from Shiite viewpoints. In this book he puts guardianship and ending of guardianship under investigation and scouting.

**Ending (sealing) of guardianship**

Seyyed Heydar Amoli claims that Ibn A’rabī and some of his followers, including Sharaf al- Din Qeysari as the pioneer, believe Jesus as the seal of absolute guardianship and consider Mohi al-Din Ibn A’rabī as the conditional seal of guardianship, and this matter is the main reason for Amoli’s intense criticism of Ibn A’rabī and his followers, as he has been tried to prove his claim by presenting anecdotal, rational and intuitional (kashfi).

By describing in detail, there is a lot of explanation for that subject, especially about the issue of prophecy, vatic nation, guardianship and the matter of seal of prophets (Khātam al- Anbia) in absolute and conditional manner as well as seal of saints (Khātam al-Awliā’) in absolute and conditional manner. Assigning the first one (absolute seal of saints) to Imam Ali (AS) and the second one (conditional seal of saints) to his sinless child the promised Imam Mahdi(AS) and not to Jesus(AS) is because Sheikh has assigned the absolute guardianship to Jesus and conditional guardianship to himself, and indeed by means of narration, wisdom and intuition, this matter is not like what Ibn A’rabī has thought. Here, in three ways, through the highest God’s providence and his good graces, we disproved it (Ibn A’rabī,1989 a).

For more emphasis in paragraph 419 he says: “proving Sheikh’s claims about the Jesus and also himself is not out of the triple aspects of anecdotal, rational and intuitional, based reasoning.

Prophecy is the matter of talking about the divine realities and Godly knowledge about God’s Essence, Traits and Names, and has two kinds: Descriptive prophecy (general) is informing people of how to recognize God’s Essence, Names and Acts; And, secular prophecy (particular or vatic nation) is informing people of how recognize God’s essence, names and acts along with propagation of God’s sentences, morality, illumination, training the wisdom, rising policy and management of society which appertains to “vatic nation”. (Amoli,1997a).

Wilayah (guardianship): to rise for God, turning moralities and qualities to God’s moralities and qualities. As God’s messenger (PBUH) stated: Until the knowledge, power and act becomes as God’s knowledge, power and act.

Wilayah: Rightful possession of people by conscience and inspiration as much as he is ordered to (liberation from own ego and uniting with Almighty) which is also called inexistence liberation in mysticism, but not the inexistence in dignitaries which is impossible.

Allama puts the first principle of introduction in the book “Nass al-Nusus” in a discussion about Resalat (Vatic nation), Wilayah (guardianship) and Wilayah and related topics to the end prophets and also absolute and conditional seal of saints. In the first principle of the paragraph 385, along with an explanation of aforementioned descriptions he expatiates the guardianship subject. Guardianship is the heart of the prophecy and possessing people is its facade by executing religious sentences (low) and expressing prophecy, guiding people by expressing divine realities and Godly knowledge from revelation and intuition. The difference between Nabi and Rasool (the prophet and the messenger) and Wali (guardian) is this fact that Nabi and Rasool may possess people according to appearance and religion but, Wali does it according to conscience and reality. According to this fact, the guardianship is greater that prophecy, although the guardian itself is not greater than the prophet, because guardianship is possessing conscience and prophecy is possessing outer look (appearance).
Although, the prophet possesses the guardianship but, his guardianship is not de facto, rather is a meaning that is potentially possessed.

In explaining the fact that guardianship is greater than prophecy and prophecy greater than apostolate, he expresses it as the rank and place that the prophet has compared to a normal person, and it does not mean that guardian is greater than prophet or prophet is greater than apostle (messenger); but according to credit, these three matter (guardianship, prophecy, and vatic nation) are all in one individual person who is qualified and dominant for all three of them.

He believes that every of prophets are guardians, but not vice versa, and every of messengers (apostle) are Nabi (prophet) but not vice versa, because someone who is not a prophet cannot become a messenger and without being a guardianship cannot become Nabi (Messenger). So the sentence “the guardianship is greater than prophecy in the prophet” means that aspect of guardianship in the prophet is prior and antecedent to the aspect of prophecy, and even might be the reason of his prophecy, and so prophecy is greater than Resalat (apostolate) in apostle because the aspect of prophecy in apostle is greater that the aspect of apostolate, and is the reason to his apostolate. He makes an example for better comprehension: There is a person who possesses the knowledge of hermeneutic, prudence. Although his hermeneutical aspect is greater than his juridical aspect and his juridical aspect is greater than his medicinal aspect, all three aspects return to the same person. Hence, guardian is dependent to the prophet and the messenger, and prophet is always dependent to messenger and Arch-prophets. (Amoli.1997b).

He strongly emphasizes that mysteries are wrong to say that guardianship is greater than prophecy and apostle, because their intent is that according to credibility, these three ranks are in the single person and not several persons. (Amoli1997c).

Seyyed Heydar Amoli believes that there are two kinds of prophecy and guardianship: through absoluteness credibility and constrained credibility; which the first one is also called general, secular hereditary, and the second one is called particular, non-secular and non-hereditary too.

Absolute prophecy is particular to reality and soul of Islam’s prophet which is interpreted as the High Soul and the First Wisdom. As the Prophet Mohammad (PBUH) states: “I was prophet, when Adam was between water and mud”. (Majlesi 1983a).

By investigation, each constrained one is absolute, because rising is constrained to absoluteness, and its emergence depends to absolute existence. So each absolute one is constrained at the time of emergence, and each constrained one in time of concealing and dormancy is considered absolute (Amoli, 1997d).

The conclusion of Seyyed Heydar’s statement is that, absolute guardianship is particular to general reality of the Prophet Mohammad (PBUH) (sealing of ranks) which its emergence is Imam Ali Ibn Abi Talib(AS). The constrained guardianship is particular to “partial Shehadieh” which its emergence is Mahdi (AS), and this is the confluent point of Alama Seyyed Heydar Amoli and Sheikh-e Akbar’s beliefs, through which Sheikh believes that the emergence of absolute guardianship is Jesus (AS), and the emergence of constrained guardianship is Ibn A’rabi. According to Alama, Sheikh’s viewpoint, with any reason he represents, is an excuse in which there are thousands of obstacles and it cannot be a convincing answer for the resulting corruption of his words, and it can be disproved according to wisdom, Hadith and intuition (Amoli,1997e).

Seyyed Heydar Amoli’s Criticisms on Ibn A’rabis Viewpoint
After explaining ending of guardianship and proposing reasons for his claim along with emphasizing on his reasons, Heydar Amoli criticizes Ibn A’rabi’s words. It would not be possible to express this subject unless by quoting Sheikh Akbar’s words about the matter and mentioning his claims to reject them according to triple principles (wisdom, Hadith and intuition).

To disprove the first and, the second claims, including: Jesus is the seal of absolute guardianship, and the promised Mahdi is not the seal of constrained guardianship.

After mentioning Sheikh’s statements in ‘Fusus al Hikam’, ‘Futuhāt’ and ‘Anghāe Moghreb’ in explaining second principle (apparition to Ibn A’rabi's first and second claims), Alama states that: “there are no quotes from God or Rasool (Mohammad) to imply on this claim. However, it has been cited that after descending from the sky, Jesus will be subordinated to Mahdi (AS) and he will rule based on his honorable ancestor’s religion; the follower (subordinate) will not be greater than followed one due to his subordination, and this is Sheikh’s own subject that he stipulates it in Fas-e Sheythi(chapter of Sheyth). The philosophy of Jesus descent in time of Mahdi’s (AS) emergence is that, Jesus’ guardianship perfection is subject to his attendance in Mahdi’s (AS) presence and gaining grace and blessing from that Excellency. Besides, his (i.e. Jesus) prophecy perfection is subject to his emergence to the religion of the Mahdi’s ancestor, Muhammad (PBUH) (Khatmi Martabat). And, if it is not so, the act of the Almighty, sending Jesus to earth at the end of time, will be absurd. Imam Mahdi never needs anything from Jesus, because he is complete and perfect in all aspects; so Jesus needs the promised Mahdi in his guardianship. And the most perfect followed one is more condign to be the seal (ender) than subordinate needier and the one who needs to become completed depending to another person (Amoli, 1997 f).
Disproving first and second claims using ‘wisdom’

Explaining this kind occurs in two ways: A. Spiritual closeness; B. Superficial closeness

A) Common sense finds sealing of absolute guardianship more condign for Imam Ali (AS) than Jesus (AS), because Sheikh-e Akbar himself states that, “the ending of absolute guardianship is someone who spiritually is the heir of absolute Nabi (prophet) which is the same as Muhammad (PBUH) and then created absolute guardian which is Imam Ali Ibn Abi Talib (AS) and after them, other prophets and messengers”, and Jesus, is one of them; so by this real primordial spiritual closeness of Ali (AS) to the great prophet (PBUH), it is obvious that he is the most preferred and superior for being the seal (Khātamiat) than Jesus and others. Hence in Fas-e Sheytyhi (Ibn A’rabi, Mohy-al-Din 1988). Sheikh says: “what khtam al- Anbiyā (the last prophet of Allah) says is exactly the same as what Khātam al-Awlia ( the last saint) says: the great prophet says: “I was a prophet, when Adam was between water and mud” and Ali (AS) have said “I was a saint, when Adam was between water and mud” (Majlesi 1983b).

Considering superficial closeness to the holy Prophet (PBUH) the rank of Jesus is not comparable with Ali. Because having all these aspects from kindness and maternal and paternal relations, being cousins, being his son in law upbringing and companionship there would be no doubt that Imam Ali (AS) is superior to Jesus (AS) for being the seal of absolute guardianship.

Disproving first and second claims by intuition

If Sheikh’s claim is based on intuition, it should be said that one’s dream and intuition is a proof for he himself not the others.

Besides, if sheik’s intuition is a proof why others’ intuition could not be superior, greater, more correct and more obvious than his, intuition of people like prophets, messengers, sheikhs and erudite, because all of them have accepted Ali (AS) as the seal of absolute guardianship. Our intuition is like them and agrees with majority (Amoli 1989b).

Proving absolute guardianship for Imam Ali through Hadith and verses by Seyyed Heydar Amoli

a. Verses

Paragraphs no. 423 to 477 and pages 167-186 of ‘Moghadameh’ (Introduction) is dedicated to proving Ali Ibn Abi Talib’s (AS) sealing of guardianship using Hadith: considering large number of Hadith and verses witness which are beyond this paper, we will present here a summary of them:

1. “Verily, your guardians] after [Allah Are His Messenger] Mohammad [and the believers.] The believers are: [Those Who establish prayer and pay alms] Even [while they are bowing down [in Prayer]; (Maedeh/55) according to most interpreters who all agreed that this noble verse have descended for Imam Ali (AS); so his guardianship on people is like the great Prophet (PBUH) and its confirmation is subject to God’s word. On the other hand, the guardianship of the great Prophet (PBUH) on people is like God’s guardianship. The dual guardianships are conducted to each other and the verdict of both of them are the same, and this means consensus. Due to the fact that the great Prophet is the seal of prophets, his follower becomes the seal of saint, because the sentence of Quran is permanent and continuous until the doomsday and it is obligated that, until the doomsday every of saints are presented in the world should be a follower of him and his caliphs and his sinless children.

2. “Obey the orders of God, God’s messenger and leaders (of God and the messenger.” (Nesa/59) guardians (Ollī’ Amr) are people who are rightful for God’s orders and are executives of the prophet’s sentences based on religion, doctrine and truth, and such a guardian should be sinless and provided by God, because obeying and following him is like obeying God and his messenger, and obeying them rationally and legitimately is obligated. And the person whom God has made it obligatory to obey, should be sinless and be provided by God; otherwise he will be fallible, and rationally this is wrong because commanding to obscene one, is an obscene and gross act. (Amoli,19997).

a. Traditionary quotation (Hadith)

The Prophet's (PBUH) utterance: “God has created my and Ali Ibn Abi Talib's soul, thousands of years before creating people's soul” (Ibn Abi Jomhoor 1985). The sentence implies that Ali and the Prophet's soul, light and reality are from the same origin and there are no real differences between then. It is obvious that the light and soul of the great Prophet are related to appearance (façade) and heart (inwardness); his inwardness is absolute guardianship and his façade is absolute prophecy. The façade is particular to him (Muhammad) and inwards to the owner of guardianship who is the closest person to him and that person is Imam Ali.

“O, Ali! Your connection to me is like what Aaron was to Moses, but there will be no other prophet after me...” (Sheikh Horr Amoli 1988). This tradition is known as “Manzala(t the state)” and is about Ali (AS) and his Spiritual Closeness to God’s messenger (PBUH). As long as Jesus appropriateness for being the seal of absolute guardianship has two aspects, one spiritual and the other one superficial, in both eases Imam Ali is more deserving.
Holy prophet (PBUH) said: “God has sent Ali with all prophets secretly and, observably with me” (Amoli 1990b); his secret companionship with other prophets is a proof for his guardianship and their incarnation to Ali (A. S).

On the other hand, this tradition is a proof for his sealing of guardianship and his companionship with Muhammad (PBUH) in eternity. By all these quotations, the person that denies Imam Ali, has denied his mind, which is a witness of this claim (Amoli 1989c).

Proving absolute guardianship for Ali Ibn Abi Talib through rational method

1- Sheikh Akbar has made it clear that all prophets and messengers, even the Muhammad (PBUH) would obtain “knowledge” from the seal of saints and if this seal is Jesus it is required for him to be preferred to all. While, the truth is something else, because Abraham is greater than him and so the seal of prophets (Muhammad) is greater too. And if Ali (AS) is the seal of saint, again he should be preferred to the others, so in this case the issue will be different and that is Ali (AS) inwardly (which is particular to him) has become the seal before the great prophet, because Sheikh Akbar says: “he is a beauty of his beauties and a heir of his heirs”; and Jesus is not like that, because Jesus is not spiritually and superficially the heir of the great prophets. So, undoubtedly, Ali is the ending guardian (Ibn A’rabi1989 c).

2- The other matter is that, Jesus will descend from sky in time of Mahdi’s emergence, and will say his prayers behind him; he is Mahdi’s follower and rules by religion of Mahdi’s ancestor, because his perfection is due to all these works, and his ending of guardianship is subject to Mahdi’s presence and existence. If it is not so, his descent from the sky and his attendance in Mahdi’s presence will be absurd, and absurdity is impossible for Almighty. Therefore, his descent from the sky is useful on something, and this reason is suffice for preference of Mahdi (AS) to him. Of course, it is evident that Mahdi is a drop of the sea of Ali and Ali is greater than him. (Amoli,1989d).

1- According to religion, doctrine, and reeling, and as long as the seal of absolute guardianship necessarily should be the wisest and most perfect person, no one but, Ali (AS), who possesses the secret of the prophet deserves such place. Ali is the carrier of Muhammad’s knowledge, and the heir of his truths and punctilios, and is aware of his problems and difficulties (Amoli,1989e).

4- Sheikh himself in clause 6 of Futuhât writes: “The closest people to the prophet Mohammad(PBUH) is Ali Ibn abil Tatib as he is the divine leader of all mankind and, he is the secret of prophets altogether” (Ibn A’rabi, Mohy al-Din. nd)). These words are a decisive argument on Ali’s (AS) sealing of absolute guardianship, because Muhammadian truths have two credibility-inward and superficial credibility. Inwardness belongs to the seal of saints who is the closest person to the seal of prophets and is beauty (goodness) of his beauties, and no one except Ali (AS) possesses this kind of closeness.

But Ali’s superficial relation to the sealer prophet (PBUH) is absolutely clear: he is prophet’s cousin and his son-in-law; according to virtue, he is the heir of his knowledge, his treasurer of secrets and his successor, just like his sinless children. Expressing all words of Allama in ‘The Introduction’ and the context of the book ‘Nas al-Nusus’, about this matter, needs a separate book; so we will just mention some of them as a summary. What have been presented until now will be completed by these three results:

A- Jesus is the seal of general guardianship; the first one is the prophet Seyth and the last one is he himself (Jesus). His sealing is only correct in this regard. But Ali (AS) absolutely is the absolute seal of saints and his son, Mahdi, is the seal of constrained guardianship.

B- Companion of the great prophet (PBUH) as the absolute prophet with all constrained prophets from Adam to Jesus (AS) was incorporeal (based on order) and not objective. In the same way, companion of Imam Ali, who is the absolute guardian, with all the constrained saints from Seyth to Jesus was incorporeal and not objective: “Allah raised up Ali Ibn Abi Talib with every prophet secretly, and with me openly, said the Islam Messenger” (Amoli, 1990b).

C- Jesus’ descent in time of Mahdi (AS) has two possibilities, one for Mahdi’s seeking of perfection by Jesus which is impossible, because Sheikh Akbar have said Jesus will say prayers behind the promised Mahdi and rule based on the religion of Mahdi’s ancestor, breaks the cross and kill the pig, and other signs (Ibn A’rabi, n.d k). Inevitably the second alternative is correct, which is Jesus’ seeking of perfection by instructions and graces of that Excellency, otherwise Jesus descent will be an absurd act, and absurdity is impossible for Almighty.

Now the absolute guardianship for Amir Al Muminin (The great leader of believers, i.e., Ali Ibn Abi Talib) and general guardianship for Jesus is proved by using earlier quotation and succulent wisdom (mind).

Intuitional proof

The sealing of absolute guardianship for Jesus became apparent by intuition for Sheikh Akbar, but intuition of other companions of Muhammad such as Salman, Abuzar, Meghdad, etc. and also recent elders including Shebeli, Joneid, Sâd-al-Din Homavi and Sâdral-Din Ghuonavi and Moa’yed al-Din Jonidi and others indicates that the ending the absolute guardianship is more deserved by Ali (AS) than Jesus. If the Validity of
Sheikh Akbar’s intuition is based on Hadith, it has been mentioned that others’ quotations are greater and stronger, and if it is based on wisdom (intellect), again, the situation is the same; and if the only proof is his intuition, others’ intuitions are more correct and Validate, closer to consensus, and are connected with intellect and quotation. On the other hand, while contrasting and opposing two intuitions, one should be favored and of course the one stronger and closer correctness is more appropriate condign, and this is the proof of our claim (Ibn A’rabi, Mohy al-Din 1989b).

Disproving the third claim: Ibn A’rabi is the seal of conditional Wilayah of Mohammadieh (Welayat-e Moghayadeh Mohammadieh) Guardianship

Traditional disproof
Seyyed Heydar Amoli with many narrative evidences, consisting of Quran’s verses and Hadiths of the Prophet and Imam has tried to provide original proofs to prove the conditional guardianship (Wilayah) of the expected (Montazar) Mahdi; it is clear that no one can criticize it according to Hadith ‘The Introduction’ (Moghadameh) include these proofs .(Ibn A’rabi 1989c).

Here is one of them:

The great Prophet (PNUH) have said: “if there would be one day to the end of the world, God will prolong it, for one of my children to emerge, whom his epithet and name is same as mine. He will fill the world of justice and fairness, when it becomes brimful of injustice and oppression.” (Ibn A’rabi, n.d I).

This is the greatest proof that Sheikh Akbar is not the seal of conditional guardianship, because Sheikh died and departed this world, and mentioned events did not happen.

All these events are subject to existence and presence of Mahdi (AS) and then to his absence. The interesting fact is that the aforementioned subject is confirmed by God’s verses, and the great prophet (PBUH) and Imams’ (AS) words, and also the sayings of the elders (sheikhs) and Sheikh himself .(Ibn A’rabi 1989d).

Intellectual (rational) disproof:
The common sense says that, each person would be able to collect characteristics of guardianship in him/herself; his guardianship based on God’s and his Messenger’s words, for sealing of conditional guardianship, is superior to Sheikh Akbar’s. The words of Sheikh Akbar are proofs just for he himself! The words of Sheikh Akbar are also proof for validity of this claim. Because, being the seal for conditional Mohammadieh of hereditary of guardianship, requires relationship based on superficial and spiritual aspects. In different aspects, those superficial and spiritual relationships for Imam, and not sheikh Akbar, are mentioned in the subject of proving the absolute guardianship for Imam Ali (AS). And the least relationship is that the seal of Mohammadieh guardianship should be the wisest and most perfect person after the great Prophet, the closest and most noble person before him, and by consensus of all researchers all these descriptions are only particular to Mahdi (AS) and no one else. The detailed intellectual proofs are mentioned in the ‘al-Moghadame’.

Disproving by intuition
In this method Allama talks about his triple dreams that frequently has happened to him ‘al-Moghadame’, (Ibn A’rabi, 1989e). and mentions that the three dreams were just as affidavit against Sheikh Akbar’s dream. The intent is that if Sheikh’s claim is only according to his dream, based on our dreams, the children of these chosen pure people are more deserved for guardianship comparing to him. And if his claims in this subject are other things, we have not seen or heard them. Even if we may have seen, we would not accept them, because there are no higher proofs than wisdom, Hadith of the prophet and intuition. By these three proofs, the sealing role of Imam Mahdi (AS) is proved and this is what our intent was (Amoli,1997g).

CONCLUSION

The conclusion of this investigation is that we cannot be inattentive of the great impact of Sheikh’s theoretical mysticism on Allama, so that Allama Amoli is concordant and unanimous with Sheikh-e Akbar, except in the matter of guardianship and sealing of conditional and absolute guardianship; he also does not prescribe Sheikh in this subject, but excuses him, while prescribes and denounces Sharaf al-Din Davood Qeysari as the most salient describer of Fusus al-Hikam, and puts him out of real mystics class.

The following is the list of research findings

1- Ibn A’rabi’s theory about ending of absolute guardianship is ambiguous and has created numerous challenges, while most of the mystics including companions (Sahaba) and follower (Tabiin) such as Salman, Abuzar and Meghdad, to recent saints such as Jonaid, Shebehi, Homavi, Ghonavi, Jondi and likewise, know Ali (AS) as the seal of absolute guardianship and Mahdi as the seal of conditional guardianship. Ibn A’rabi and some of his followers, such as Qeysari, believe that the sealing of absolute guardianship belongs to Jesus, son of Mary, and the sealing of conditional guardianship belongs to Ibn A’rabi himself. The ideas of Ibn A’rabi about
absolute and conditional guardianship are not acceptable by wisdom, Hadith and/or verses and intuition, and allama Amoli's viewpoint is confirmatory.

2- In chapter 14 of Futuhât, Jesus is presented as the seal of general (public) guardianship and this is a theory that both Sheikh Akbar and Amoli have accepted that.

3- While, Ibn A'rabi has not mentioned any clear and acceptable reason, but his intuition, to prove his theory, Amoli through the traditional, reasoning and intuition methods tries to prove his opinion which is assigning the sealing of absolute guardianship to Ali (AS) and conditional one for the promised Mahdi (AS).

4- According to spiritual and superficial closeness to Muhammadiyeh reality (truth) and concerning the true heir, rank and place, Seyyed Heydar Amoli’s point of view about ending of absolute and conditional guardianship is certainly correct and firm.

5- Jesus’ (AS) descent in time of emergence (Zuhur) is for certain, but according to narrative and intellectual reasons, because he seeks perfection from the promised Mahdi, and will pray behind him and for his ascending, spiritually needs the promised Mahdi’s (A.S) guardianship.

6- The sealing of Muhomaddie conditional guardianship for Sheikh Akbar depends on Ibn A'rabi’s dream, and as Seyyed Amoli acknowledges. (Ibn A’rabi 1989f), one’s dream and revelation is not a proof for others. If sheikh Akbar makes Jesus as the seal of absolute guardianship and himself as the seal of conditional guardianship, there is no proof in them for others; and based on Hadith and/or verses, wisdom and even based on intuition it is riled. The most important reason of its invalidity is the fact that Sheikh is dead and departed this world and the mentioned narrated events did not happen, this is not congruent with predictions of the great Prophet (PBUH) and Imams (AS) and certainly is invalid.

7- The accepted theory for the authors is that the ending of guardianship is the promised Mahdi (AS) and for Jesus we can only prove the sealing of public guardianship and nothing else.

REFERENCES

Ibid,1989b, p 166.
Ibid,1989d, p 175.
Ibid,1989e, p 176.
Amoli S.H. 1990b, p.382.
Ibid,b,p 382.
Ibid, 1989b, p199.
Ibid,1989c, pp212 - 220.
Ibid,1989e, Clauses 578-584.
Ibid.b.vol.1, p244.
Ibid.c.vol.5 p69.
Ibid.d. vol.4, p195.
Ibid.e.vol. 3, p 27.
Ibid.f. vol.2, p50.

161
Ibid. g. pp 73-74.
Ibid. h. vol.2, p 49.
Ibid.i.
Ibid.j, vol.1, p 119.
Ibid.k, vol.3, p 319.
Ibn i, vol.16, p 106.
Ibid, b, 365.
Ibid, c, 40.
Ibid, d 483.
Ibid.e 487 & 493.
Ibid, b, p 40.
Ibid, c, p 485.
Ibid.d, p 465.