

تحليل أساس "التفوق الولاية للنبوّة والرسالة" في التصوف

أ.م.د. يوسف مقدسي

قسم الأخلاق والعرفان الإسلامي / جامعة فرهنغيان / طهران / إيران

mogaddasi48@gmail.com

The Basis of the Guardianship Superiority over the Prophecy and Mission in Mysticism**Ass.Prof.Dr. Yousef Moghaddasi****University of Farhangian\ West Azarbaijan\ Shahid Rajae Campus\ Urmia****المخلص**

تركز الورقة الحالية (التحقيق) على دقة "التفوق" الولاية في التصوف. الوصاية (الولاية) على الروح والمعرفة البديهية هي جوهر التصوف. الوصاية هي واحدة من الأسماء الإلهية وعظمة الله، لذلك الوصاية أبدية ولا يقتصر عالمها على العالم، بل يغطي العالمين. هذا الاسم دائماً تعبير رمزي عن السعي والشرط لكي يصبح الإنسان مثاليًا هو إكمال إنجاز مستوى الوصاية كرمز لاسم "الوصاية". إن التجلي لهذا الاسم هو الملكية الكاملة للوصاية، وهو الرجل المثالي الذي يستطيع أن يمسك بالحياة في مادة الكون، وهذا هو العظمة، وبالتالي فإن الوصاية لها جانب إلهي ولها نبوءة. جانب المخلوق. تهدف الورقة الحالية إلى تقديم أدلة أثبتت تفوقها على الوصاية على النبوة. هذه ورقة دينية وصفية تهدف إلى التحقق من تفوق الوصاية على النبوة.

الكلمات المفتاحية: الوصاية، التفوق، النبوة، الرسالة، الباطن.

Abstract

The current paper focuses on the subtleties of the guardianship "superiority" in mysticism. The guardianship of the spirit and intuitive knowledge is the Sufism essence. guardianship is one of the divine names and from the greatness of the God, so the guardianship is eternal and its realm is not limited to the world, it encompasses both worlds. This name is always a symbolic expression of quest and condition for human being to become perfect is the completion of the achievement of the guardianship level as the symbol of the name "guardianship". The manifestation of this name is the full ownership of the guardianship, and it is the perfect man who can take possession of the living in the material of the universe and this is a generosity, hence the guardianship has a divine aspect and the prophecy has a creature aspect. The current paper aims at providing evidences to proved the superiority of guardianship over prophecy. This is a descriptive religious paper aims at investigation the reasons behind the superiority of guardianship over prophecy

Key words: Guardianship, Superiority, Prophecy, Mission, Reason**Introduction**

A review of the superiority of guardianship over prophecy in mysticism has been the subject of many researches will be covered in the literature review. The focus of other scholarly researches should be centered on the mystical topics of Ibn Arabi with his notes are the most fundamental mystical works. He in his various works describes guardianship in detail. the excerpts from all his writings are centered on: the guardianship is of the same category of prophecy and mission, meaning that the the prophecy fills the gap between the messenger (that is, the God) and the receiver of the message (that is to say, the people) and that is not the kind of privilege obtained by pursuit of knowledge and practice. The sender decides and chooses someone to deliver the message and it is a blessing by God. This blessing can not be obtained through practice, according to Sufi mystics (Al-Imran / 74). The prophet is the one with Sharia and the Sharia may have no audience other than the Prophet, and may not be so, that is, the

prophet is ordered to bring it to others, and in this case he is called "apostle" or "messenger". (Futuhat, Chapter 14, vol 1: 150). The Prophets are also two groups: the first group is only commissioned with no responsibility to make obey people and the other group force people to obey; they are called the apostles of the Ulazm.

Ibn 'Arabi divides prophecy into two forms of general and specific. General prophecy is the same guardianship and specific prophecy is associated with the Sharia. The Sharia prophecy is supposedly higher than general prophecy or guardianship prophecy, but in fact this is not the issue, because Sharia has a time limitation, and time is finally coming to pass, while general prophecy or a guardianship prophecy remains and it is eternal and its realm is not limited to the world; it concerns both worlds, as it is in the Qur'an quoted from the Angels: "We are your guides in this world and in the Everlasting Life"

the prophet Muhammad (pbuh) said that prophecy and mission came to an end with me, and after that there will not be any prophet, and in the Holy Quran the title "prophet" or "messenger" is not one of the names and attributes of God.

Prophecy and mission are temporary and limited and can be cut, and it is not God's prerogative, while the guardianship is permanent and the remaining; therefore, in the Qur'an, God is called "guardian".

God does not refer to the name of the apostle himself, as the guardianship describes itself and he calls himself guardian but not "the prophet". (Futuhat, vol. 1: 229) It is not worthy of Allah to be called messenger because this name is a servant's attribute and it is not correct to be attributed to the God.

The elders are to discover and the prophets are to give messages and not afraid to discover the truth. But the guardian is a divine name and of God attributes and thus guardianship is also eternal. The name is always a manifestation and the basic condition for the man to complete and gain guardianship as the epitome of the name of being a winner. In the words of Ibn Arabi, the guardianship of a human being means going beyond the boundaries of worship and gaining the position of lordship, and this is the case with the complete subjugation of the mystic in the God and the whole account of divine names. (Futuhat, vol. 1: 417 and vol. 2: 92).

Research Questions

- 1- How to prove superiority of guardianship over prophecy through the relations between prophetic and guardianship proportions?
- 2- How can we distinguish between the guardianship of the last prophet and previous ones?
- 3- How superior are the last prophet guardians over former prophets?

Background

In Sufism, guardian is one whose obedience to God is constant, and his approach to God's realm has been fulfilled, with is continuous occultation on him. Abdul Karim Ghashiri book reads that the word guardian has two meanings, one that is an object, and it is known to anyone that God has taken over his affairs, and the verse "He guards the righteous" (Aaraf: 196) means this, because God does not give up such a person a moment, instead, he guards him continuously. Second, the current meaning of the subject is exaggerated, in this case, to someone is said to be a trustee and a practitioner of worship and obedience to Allah Almighty, and continually worshipping him without being subjected to rebellion during the transgression, and these two attributes are obligatory upon him to be able to reach the level of the guardianship. (Ghashiri book) Therefore, it is necessary for him to uphold the divine rights to the full extent and also it is for Allah to keep him in joy and continuity, and this is from the conditions that protecting (from sin), as it is from the conditions of the Prophets to be infallible.

The Encyclopedia by Farid Wajdi reads that Abu Ali Jozani has said: "guardian is someone who, while observing, is not observed, God Almighty takes over his affairs, and enslave his guardianship successively over him, he has no his own choice, nor of the non-God." (Marof al-Hassani, Sufism and the Shiaasim, 347) Tabarsi writes about the verse 257 of Al-Baqarah said: "guardian means to

closeness without distance (in the sense there is no distance, and it is known to someone who, by virtue of the same proximity, and the affairs of the others are pranks and beings. (ibid). Qaisari also writes in his commentary on Fusus al-Hikam: The Prophecy innate feature is guardianship and its inclusion is greater than prophethood, which includes both Prophecy and guardianship, and the Prophets are guards. Therefore, the relation between prophethood and the general guardianship is especially absolute, in a sense that each prophet is a guard. Every prophet is a guardian but every guardian need not to be a prophet like the Prophet Muhammad pbuh follower's guardians. Prophecy is a interface between mission and guardianship, because the prophecy is from divine and is two types; first an inspiration from the knowledge of the essence and attributes and the names and ordinances that are specific to guardianship and second, the sum of those knowledge along with the propagation of the rules of the law and ...) Qaisari: 45)

Abdul Razzaq Kashani says in the terms of Sufism: "The manifestation of the Almighty on the servant and this is gained through the guidance, which makes this human close to God and therefore the guardian is who has specially entrusted with affairs and made to keep humaqn away from unnecessary things, as the Holy Quran says: " My Guardian is Allah, who has sent down the Book. He guards the righteous." (Aaraf: 196)

Hojawari says: The basis of the path of Sufism and the knowledge was totally on " guardianship", and God has the friends that they guard his property. (Kashf Al- Mahjub: 268)

From the point of view of the Mulla Sadra, the guardianship means the revelation of Allah (Mufatih al-Ghab, vol. 2: 573). The guardianship means a proximity, and in the term to say, one who is entitled to the reward of the God for proximity, guardian in the specific sense is the degree of mortality in Allah. Because the owner of the realization of the guardianship is a kind of proximity so that there is no distance. That is why the Holy Quran says: " whosoever chooses satan for a guide, instead of Allah, has surely suffered a clear loss. " (Nisa: 119) Hasanzadha Amoli had stated:" guardian is from the names of Allah ": (Shora: 28); and the names of Allah are permanent (Joseph: 101); the perfect man, who perfectly represents this sacred name, is the the guardianship; it can capture the permission of the Allah in the material of the universe and conquer the forces of earth and heaven, and each impossible can be done by him and elsewhere, the gurdianship is considered to be superior to the mission and prophecy, because it is an attribute of the divine, it is the rest and the same with the permissible and the manifestation of gurdianship in the word.

The term "vali"

The term "vali", "valiat ", "vale", "mola", and the like, deriving from the term "vali", and, are the most frequent words of the Holy Qur'an in various forms - in the form of 124 names, 112 verbs either singular or plural are used in 233 cases. The frequency of the use of this word in the Holy Quran shows its importance. the gurdianship is used in different circumstances, sometimes it is an existential level of guardians and sometimes reveals the credit of the governors of the community and the custodians of the Islamic community, therefore the current paper does not discuss all aspects of the gurdianship, in particular its jurisprudential, social and verbal issues, except for proof of the position of the mystical gurdianship that indicates its importance.

The meaning of the word of the gurdianship is the proximity with other thing is, in a way that is not the distance between them; (Raghib, Mufradat: 533). Thus, the word is used for spatial or spiritual affection, as well as in friendship and business. Raghib in Mufradat defines gurdianship in the sense of nursing and helping the gurded to conquer (in the sense of custody and authority, and the possessor and mastery). Therefore, the gurdianship is a blight that causes and permits a particular kind of possession and ownership (Al-Mizan, v. 6:15, under verses 56-57: 10.) Qaisari narrates from Ibn Arabi: "Indeed, the gurdianship is referred to and it means closeness and proximity, and that is why vali is said to be Habib because he is close to his friend. Seyyed Jalaluddin Ashtiani in the introduction to the Qaisari:

Gurdianship means love. The gurdianship means proximity, as well; and sometimes the gurdianship means mercy and affection.

Gurdianship in the mysticism

The mystical texts described the meaning of the gurdianship in detail: "The gurdianship is the submission of the people to God, and this submission is the outcome of God guardianship; the guidance and guardianship of God to the servant, which takes human control and ultimately leads the divine authority and hence " gurdianship " is said to be assigned to someone that God specifically trusted in. He is the superintendent of the affairs of life and of his being and will protect him from the unpleasant deeds so that, to achieve its ultimate perfection, and this is the same fact as mentioned in the Holy Qur'an, where he said: " He guards the righteous." (Aaraf: 196) Some great scholars who have established a deep link between the rational and mystical findings about the meaning of the gurdianship point to the narrow and informative points: as mentioned in the previous chapters, the guardianship mean proximity and refers to someone who benefits from the glory of God. In the specific sense of the gurdianship, it is the degree of mortality in excellence, because it is a person who is in the position of inferiority and attributes and action, and they are mortal and all-powerful, with the names and qualities of the transcendence. Gurdianship is sometimes perceived as a divine blessing bestowed upon someone seeking for austerity and modesty. (Mafatih al-Ghei b, vol. 2: 573). This definition of "gurdianship " is an extract and summary of the discussions that mystics and experts have made based on theoretical mysticism.

Although the word "gurdianship " has a lot of meanings, this point lies in all the meanings that the gurdianship somewhere it is true that the intermediary between two things is taken in a way that no other is true between the two and this is the meaning of the various attributes of relative, place, domicile, affection, and the like.

The word " gurdianship " is defined differently, for example, it is said that God is the moderator of the affairs of the servant, he is the one who directs him, so he is the "gurdian". It is also said that the true believer is the God's " gurdian", because he is always seeking his commandments. (Al-Mizan, 10: 89)

Gurdianship, prophecy and mission

In fact, the gurdianship is nothing but the backbone of prophecy. (Seyyid Heydar Amoli, Nasal al-Nusus fi Sharh al- Fusus al-Hikam: 148) gurdianship is the name of God (Shora: 29), and the God names are permanent (Joseph: 102). The full manifestation of this name has the full gurdianship also embodies the name " guardian " as well and a perfect person who can seize the perpetrators in the material of the universe and the forces of the land and conquered heaven owns the guardianship. (Homayoun Hemmati, General Islamic Sufism: 196). This is not only in words but also is in action. This is obligatory by Sharia and the guardian is responsible to enact law of Sharia. and there is no law for him except for him. The Prophet is commissioned to warn and enact Sharia.

The gurdianship is an aspect of God, and its prophecy is a part of guardianship, therefore, the gurdianship is the source of prophethood and mission, therefore, it is superior to the mission. The gurdianship is more general than prophecy and mission (general public and absolute) then comes prophecy, and in the end, the mission, like the three intricated circles so every prophet is a guardian, but not every guardian is a prophet, also is the same the relationship between the prophet and the guardian. Ibn Arabi believes that the prophet is a guardian with the knowledge of unseen and commandments bestowed upon by divine and can not be found in the ordinary way and the apostle, while the prophet has the duty to reveal divine messages to people and has a heavenly responsibility.

So the messenger has three responsibilities with the prophet has two. (Fusus al-Hikam: 614 and 134 and 135; Futuhat; vol 2: 246 and 256-258) Shabestari also considers prophethood the same as the emerging guardianship in the creation and in the world:

The prophet came as the sun came, the guardian is the moon

Prophecy is perfect in its perfection, the guardianship is hidden there

Guardianship is hidden in guardianship, but clear in the prophet (Gulshan Raz, lines: 338-340)

The difference between these three titles is that "guardia" is one of the divine names, therefore, it always requires a manifestation, but the prophet or messenger are not divine names, so it does not have to be emblematic and representative at any time; and therefore can be terminated (The termination of the mission and the termination of the prophecy). (Fusus al-Hikam: 63 and 64; Futuhah; vol. 1: 144) According to Mualna:

Therefore, everywhere is the guardian, until the Resurrection is a permanent experiment (Masnavi, second chapter, line:87) It can be said that the guardianship is the basis of prophecy and mission. (Fusus al-Hikam: 63 and 64; Futuhah; vol. 1: 144) Because Prophecy and mission are historically conditioned and end. These are two divine responsibilities for regulation of the life of human in this world, but the guardianship does not have such an inherent relationship with the world, therefore, the two are terminated in the hereafter, but "guardianship" is always there.

Ibn Arabi believes that the prophets and the messengers are the manifestations of the truth of the perfect man (existential). this existential truth is called "Mohammadiya", because it was manifested in full in the Prophet Muhammad (pbuh) throughout the history, although the prophets and the apostles are also the appearances of this truth (referred to as the Mohammadiya manifestation) (Futuhah; vol. 1: 144). Rumi. In the truth about Mohammadiya and its relation to Adam says:

Though I am a human in appearance I am truly a manifestation of light
The angles bowed for me then the universe was created

(Masnavi, fourth chapter, 526, 527)

The guardianship superiority

The discussion started by the superiority of guardianship over prophecy and mission believed in by the mystics followed by Ibn Arabi emphasized in the explanation of their words that "if someone has two or three virtues and attributes, his position is complete and thorough, in that he is the Messenger or a Prophet (pbuh), then if you heard that the guardianship is superior over prophecy the purpose of the speaker is what we have mentioned, that is, the apostle is more complete in the sense that he is the prophet and the apostle, and the purpose of the above is not that the position but the function.

(Fusus al-Hikam: 135-136)

Accordingly, Sayyid Haidar Amoli, quotes from Imam Ali (pbuh): "Imam Ali's position (as well as the order of infallibles is superior over prophet for the guardianship), except for the last prophet (pbuh) because the prophets are not in the guardians.

Therefore, guardianship is superior to prophecy and mission in nature, because the "guardianship" is the backbone and the basis of prophecy and mission. (Futuhah, v 1: 144, and Fusus al-Hakam: 63) Because Prophecy and mission are historically conditioned and end. These are two divine responsibilities for regulation of the life of human in this world, but the guardianship does not have such an inherent relationship with the world, therefore, the two are terminated in the hereafter, but "guardianship" is always there.

Guardianship as proximity to God

A- General

1- Action of believers: Allah is the Guardian of those who believe. He brings them out from darkness into the light. (Baghara: 257)

B- Specific to mystics: this kind of proximity includes prophets and guardians. Includes all the parents sent to the truth, and the prophets and marselians.

1- Absolute

2- Conditioned

The Prophets mission before the last prophet Muhammad (pbuh) are not eternal as well as their guardianship. The guardianship of the last prophet Muhammad (pbuh) and Imam Ali are forever. "I was the prophet when Adam was still wet clay" and "Ali and I are the same light. According to the Shi'a, the knowledge of the gurdians is a blessed knowledge (Heydar Amoli, Nasal al-Nusawas: 90). Each mission, prophecy and gurdianship, has a final one and it must be the most complete of the prophets, gurdians, and messengers and stipulates all the laws and regulations and he should be with the highest proximity to God. Promised Mahdi at the end of the time, is the Caliph by God. He is both general and specific. "He comes in the end of the time, named after me. He fills the universe with justice, while it is full of injustice."

According to the above, Imam Mahdi, is the last divine gurdian of Allah, in other words, there would be no guardian following him. According to Ibn Arabi and Allame Seyyed Haidar Amoli "the gurdianship is the one who inherits the knowledge of the messenger in line with the Quran and the world to the teachings that the Prophet has received from the God. (Heydar Amoli, Nasal al-Nusaws: 911). According to the hadith of Thaqalain, one of the people of the Prophet family (twelve Imams) must be eternal: "They will never be separated until they meet me on Kosat ditch in the Resurrection." Hadith Thaqalin:" Al-Huzhum al-Qaimah. Those who believe in the death of Imam Mahdi are against the verses and narratives. Those who say the Imam Hassan al-Askari did not fathered any child and those who believe that Imam Mahdi has died after a minor absence or during the period of survival and his life has continued in many centuries, they are oppose the the Prophet and the Qur'an, because they emphasize the need for the survival of one of the people of the prophet family. The prophet is superior to all twelve guardians.

Seyed Jalal Ashtiani in the gurdianship affairs about Ali (pbuh) writes: "Therefore, our cause is the law of Quran, which is based on the sciences and customs and authorities and the special status of the termination of the messenger before appearance in the form of letters, words and verses. From the point of view of the end of the revelation to the inner being of the Holy Spirit, the Holy one is revealed, and the truth is that the Holy one is the source of the descent to the property. The bearer of the revelation is to provide an element of the sacred revelation. So, Ali has been defined as Gabriel's teacher; this is why the Prophet (pbuh): I smell the scent of revelation and verses on the position of the mission before descent. (Heydar Amoli, Nasal al-Nusawas: 325; Rasiel Qaisiri: 141 and 142.)

And in fact, the determination of the Alawite truth is preceded by the determination of the Quran in the form of the God word (Heydar Amoli, Nasal al-Nusawas: Footnote: 395 and Aliqat Rasael Qaisiri: 171 and 172).

A. The guardian has the knowledge of the Sharia and the truth, and aware of the appearance and the inner being, while the Prophets merely have the knowledge of Sharia and appearance.

B. As already mentioned, prophecy and mission are limited to time and place, and therefore they are cut off, while the guardianship is discontinued and is not limited to time and place, but it is from the root of pretentiousness and eternity.

C. The Prophet gains his knowledge from God through angeles and other elements of revelation, but the guardian knowledge and awareness is straightforwardly, it comes from the the truth of Muhammadiya, that is, from the essence of the God through the determination of the first being.

D: The guardianship is the greatest divine name, and the source of the determination of any creature is divine names. So, that creature as the manifestation of the name " guardian", which is due to its determination, will be superior on all beings.

E: Just as the prophets have a final one, the guardians also have a last one, whom he conveys the knowledge of God without intermediary, received the truth of Mohammadiya. The appearance audience is the mass people, and the inner audience includes specifics. Ibid: 396, Fusus Al-Hakam: 62-64 and 134). So it turns out that the gurdianship is for the God, and the perfect human is permitted to the sovereignty of the divine gurdianship. Thus, but God is told to everyone his existential object is

mortal and has been proclaimed to be the status of mortal to survival. Human aspect and traits to become ritual, mortal, and to become divine attributes, because man does not reach gurdianship status if there is no mortality in Allah, from the place of mortality to the status of survival, there is no absolute existence, and the source of its acts and traits. It comes to mind, guardianship after it has taken the fitting out of human beings from the face of its existence and the veils, it will be the right to excellence, the origin of the acts and his works, because of the divine glory and the mortal being and in fact the existence, while attributed to him, are also documented and manifested in the truth of excellence.

And it comes to the point that the God says to him: "... neither was it you who threw at them. Allah threw at them ..." (Anfal, 17). Although at the beginning of this verse, God asks Muslims for jihad and says: "You did not kill them, but God killed them." However, because they (the Muslims) were to be mortality in Allah and made their efforts, they were self-deprecating, they were fading away, their work and actions were totally deprived of them, and only were in relation to God. But Prophet Muhammad (PBUH), as he passed through the fading position and became a clerical figure. The past and present to the status of survival was right, his action was attributed to the Prophet himself, and to Allah, as well. This is a position that does not come to anyone other than the perfect human being. another verse also reads "... the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward. Fath" (Fath, 10).

In these verses, the perfect man has been raised as a manifestation of the God, and these are all manifestations of divine gurdianship that manifest themselves in the presence of the perfect man. It is mentioned in the traditions of the Imam Ali (pbuh) is the manifestation of God attributes. (Sayyid Heydar Amoli, Jame Al'zarar and Alnavar, Principle 3, Rule 2: 393). Another point about the gurdianship is that the mysics: the gurdianship which is the source of the path of monotheism means the mortality of the servant in God, but it is the one who has the mortal right and the rest to be true. Mortaliry in this sense does not mean the death and destruction of the essence and identity of the servant, but the mortal for the human being in the direction

Of God's wishes, because there is a direction for everyone in God. (Saduq, al-Tawhid, vol. 22, hadith 1: 1664). No doubt , the disappearance of the human aspect of mankind in the direction of the sacrament is a fact that is not for everyone, except those who have received full attention to the God, because it is only with full attention to the God to believe that the true aspect of man is strengthened and dominates his human aspect in the direction of his sacrament, and the servant in the right direction becomes mortal in Allah as a piece of coal, when it is placed next to the fire, and the fire gradually flares up it to the fact that a piece of fire itself and what comes from a piece of fire comes from the coal. (Baghera: 148)

Conclusion

One of the basic topics in Prophecy is to explain the relation between prophethood and the gurdianship. This is a two-way discussion; it is of particular importance; first, that the gurdianship is the source of prophecy, and that someone will not reach prophecy until reaches the gurdianship. Second is the relation between the last prophet Muhammad pbuh gurdianship and that of other prophets and gurdians. Hence, the current paper concludes the two main pillars on the prophetic and gurdianship proportions as the following.

On the first problem of research, i.e., the relationship between prophethood, gurdianship and mission with each other. It must be said that from the sentimental point of view, each prophet has a prophetic position, but not all prophets have a mission. So the mission is a special order in prophecy and prophecy is a broader scope than the mission as each prophet has a share of the gurdianship and so that no one reaches the prophecy in the absence of gurdianship level. So prophecy is a special order in the gurdianship cycle. On the other hand, the gurdianship is the source of prophecy and prophet in terms of the part of his own gurdianship is receiving divine grace and through his apparent aspect adds

prophecy and mission to others. So it turns out that the guardianship is superior to prophecy and mission. But, it should be noted that this issue of the superiority of the guardianship on prophecy and mission is dedicated to the prophets themselves, in this sense their guardianship aspect is higher than their prophecies and missions. Which, otherwise the guardians, who are they follow in Shari'a can never be above the prophets of the Shari'a. Therefore, if in the mystical teachings talks of superiority of the guardianship on prophecy - as the mystics themselves have reminded-is that the prophets although they have the guardianship and prophethood, the mission, their guardianship is superior to the position of prophecy and mission. After it turned out that the guardianship is the backbone of prophecy and mission, it should be seen that the prophethood and the guardianship of the prophets, it is important to figure out the relationship between guardianship and prophecy of the last prophet.

Since the Prophet (PBUH) is the symbol of the great name, and other prophets and guardians, each of which manifests some divine names as all the names of the God to excellence are manifestations of the great name, prophethood, guardianship of other prophets, each of which is manifestation of prophethood and guardianship is permanent. In fact, the prophecies and the laws of all the previous prophets are background to the advent of prophethood and the law of the last prophet Muhammad (PBUH). In fact, in the system of being, only absolute prophet and guardian is the sacred existence of the last prophet Muhammad (PBUH) that is a perfect man. The guardianship is that of the God and, therefore, God guardianship has been emphasized in many verses (Anaam: 6) Also this verse is repeated in several parts of the Qur'an: " there is none, other than Him" (Al-Baghara:107) Since the perfect man is the manifestation of all the names and attributes of God, it also embodies the name " guardian " as well. And for this reason, he is referred to as "absolute guardian" in the mysticism of Imam Khomeini. On the other hand, the mystics believe that the perfect man - in the exact sense of the word - is the the great Prophet (PBUH) and the other prophets and the guardians joined the Prophet in a proper way, and as a result, he was a perfect person. Otherwise, the perfect man has only one true meaning: first grace and first manifestation that is, the truth is Muhammad, whose earthly appearance is Muhammad ibn Abdullah (PBUH).

With this point in mind, understanding that all prophets, guardians and imams are the manifestations of prophecy and the final guardianship. It will be easy to recognize especially in some of the traditions that the prophet said: At night of Ascension, God has inspired me to ask the previous prophets about what they were called upon? When I asked them, everyone said: "on your prophecy " (Bahar al-Nawar, v. 18: 295; p. 3), i.e., We have come to your prophecy. Therefore, as the true and original instance of perfect man is the last prophet, he is the absolute guardian and others follow him and they are the prophets and the imam and - as it is to the full extent prophethood and their guardianship are the ray of prophecy and the final guardianship. Therefore, his absolute guardianship includes genesis and decree, and in the unseen and intuition, is the mediator of grace, and if he does not have the grace of being and the guidance, no one would have such a state.

References

- 1- Holy Quran
- 2- Nahj Al-balagha
- 3- Ashtiani, Mirza Ahmad (2008), Nayr Soluk Resala Al-Waliyah, Translation by Mohammad Javad Rudgar, Qom: Ayat Eshragh, First Edition.
- Ashtiani, Sayyed Jalaaluddin (1991), Introduction to Qaisari on Fusus al-Hikam, Tehran: Amir Kabir, Third edition.
- 4- Amoli, Sayyed Haidar (2347) (Naghd Al-noghd fi Marefat Al-Wujud, Tehran.
- 5- _____(1996), Nasa le-nosouss fi Sharh Fussoul Hakam, Translation by Mohammad Reza Jozzi, Tehran: Science and Culture Publication, First Edition.
- 6- _____(1983). Secrets of Sharia and Al-Thawarr and Envar Alqagh, Tehran: Institute for Cultural Studies and Research.

- 7- _____ (1989), Jamaal-al-Sarr va Manba AL anvar, correction and introduction by Osman Isma'il Yahya and Henri Carbon, Tehran: Scientific and Cultural Organization Publications and French Association of Iranian Studies.
- 8- Bensina, Hussein ibn Abdullah (1400 AH), Rasael, Bidar Publications.
- 9- Ibn Arabi, Mohammad ibn Ali (Mohyid al-Din) (1410 AH), Futuh at al-Makkayyah, researched by Othman Yahya's, Egypt, Elaheh al-Masriya al-Ameha
- 10- _____ (1997). Shajar Al-Khown, translation and correction of Dr. Golbaba Saadi, Tehran: Publishing Tarigh Kamal.
- 11- _____ (1998) Translation of Showagh, Beirut: Darsader.
- 12- _____ (1991) Fussoul Hakam, Tehran: Al-Zahra, Second Edition.
- 13- _____ (1994) Anghea Maghreb fi Khatme Al-valaya va Shams Al-maghreb, by the efforts of Abdullah Behnsawi, Egypt, Boalagh.
- 14- _____ (2006) Fussoul Hakam, Introduction, Transcript, Explanation and Analysis: Mohammad Ali and Samad Movahed, Tehran: Karnameh Publishing
- 15- _____ (1425 AH) Al-Shajarah al-Nu'maniyah, Description: Sadr al-Din Qunavi, Beirut: Dar al-Kotob Al-Alamiyah.
- 16- _____ (1426 AH), Ibn'Arabi's response to Ali al-Hakim al-Tarmdi question, researched by: Ahmad Saih and Tawfiq Wahbah, Cairo, Al-Dinh-i-Sultan school.
- 17- Divine Laws (1988), Suspension of Ibn Soodkin, Investigations by Osman Yahya, Tehran: Center for Academic Publishing.
- 18- _____ (2010), Fourteen Gnostic Treatises, Rahimian Correction, Shiraz: Koushamehr Publications.
- 19- _____ (1998), Article by Ibn Arabi, Islamic Encyclopedia, p. 7, Dr. Sharafoddin Khorasani, Tehran.
- 20- Isotsuo, Toshichiko (1989), Sufism and Taoism, translated by Mohammad Javad Gohari, Tehran: Rosen Publishing.
- 21- Stas, V.T. (2005), Sufism and the philosophy of translation to Baha'uddin Khoramshahi, Tehran: Soroush.
- 22- Ibn Majeh, Mohammad ibn Yazid Qazvini (1395 AH), Trahen, Beirut, Darahiyat al-Taras al-Arabi.
- 23- Ibn Hojr Hathaemi Maki, Shahab al-Din (1315 AH), Al-Dawiq al-Maharraqah, Cario, Al-Qarheh school.
- 24- Amini, Abdul Hussein Ahmed (1387 AH), al-Gha'dir, 11th, Beirut: Dar al-Kitab al-Arabi.
- 25- Ahmad ibn Hanbal. Messand al-Ahmad, 7th vol, Beirut: Darayah al-Tarath al-Arabi, offset.
- 26- Abu Zeyd, Nasr Hamed (2006), Ibn Arabi Said, Translator Ehsan Moosavi Khalkhali, Tehran: Niloufar Publications.
- 27- Abu Nasr Seraj Tusi. Abdullah Ibn Ali (2003), Al-Laym Fi Altasawof, Correction and annotation: Nicholson, Translated by Mehdi Mojtaba, Tehran: The Asatir Publishing.
- 28- Ebrahimi Dinani, Gholamhossein (2002), Names and Attributes of God, Tehran: Ministry of Culture and Islamic Guidance, Organization of Printing and Publishing.
- 29- Al-Juli, Abdul Karim ibn Ibrahim, Alensan al-Klaml (2000), Beirut.
- 30- Al-'Ajm, Dr. Rafik (1999), Mosullah Mosta'lat-al-Tasuf Al-islami, Lebanon's School, Nashroun, al-Taoba'e Aluli.
- 31- Bukhari, Mohammad bin Ismail (1400 AH), Sahih Bukhari, 2nd volume, Beirut, Darahiyat al-Tarat al-Arabi.
- 32- Rumi, Mullana Jaalalddin (1999), Masnavi, Correction of Soroush, Tehran: Scientific publication of Culture.

- 33- Bahral-ulum, Sayyed-Mahdi (1981), The Book of Quest, Research by Hosseini Tehrani, Tehran: Hekmat Publications.
- 34- Badiiee, Mohammad (2005), Revival of Sufism, Tehran: Pazina Cultural and Publishing Institute.
- 35- Tijani Samaavi, Mohammad (1997), Then I was guided, translator Sayyed Mohammad Javad Mehri, the Islamic Studies Foundation.
- 36- Tramzadi, Mohammad bin Ali (2000), The concept of the gurdianship during the early Islamic mysticism, the translation and introduction of Bernertaque and John O'Keen, Translated by Majdoddin Keyvani, Tehran: Markaz Publication.
- 37- _____ (1426 AH), the ending of Allah, the study of Mohammed Abdul Rahim al-Saayeh, Beirut, the Al-Dinh-i-Al-Dhayfah school.
- 38- Jahangri, Mohsen (1982), Ibn-Arabi, the prominent figure of Islamic mysticism, Tehran: Tehran Publication.
- 39- Jalili, Abdul Karim (1412 AH), Alansan Al-Qualam, Cairo, Mubatay Mostafa al-Babi.
- 40- Jami, Abdul Rahman (1977), Review of the research by Chittak, Tehran: The Society of Wisdom and Philosophy.
- 41- _____ (1991), Nafahat Alons, Tehran: Information publication.
- 42- Jandhi, Mojiddin Mahmood (2002), Explanation of the Fusasial Hakam, Correction and Suspension of Seyyed Jalaleddin Ashtiani, Qom: Book Garden.
- 43- T. Jadjani, Al-Sayed Sharif Ali Bin Muhammad ibn Ali, Al-Tarayfat, Research by Ebrahim Obaliari, Beirut.
- 44- Khomeini, the description of the prayer of Sahar.
- 45- Khomeini, Imam, Constitutional Court Guardianship, Volume 2, Institute for the Setting up and Publication of Imam Khomeini Works.
- 46- Khomeini, Imam (1997), Forty Hadith, Institute for the Setting up and Publishing of Imam's Works, 17th Edition, Arood Publishing.
- 47- Khomeini, Imam (11960), Interpretation of Sura Hamad, Qom: Islamic Printing House.
- 48- Khomeini (1944), Exploration of Alsasar, Zafar Publishing.
- 49- Khomeini (1944), Divine Political Will, Tehran, Islamic Republic of Iran Printing and Publishing Organization, First Edition.
- 50- Khomeini, Imam; the collection guidelines, Noor Sahifeh (1982-1990) (Khomeini, 72
- 51- 14, 11, 12, 21, 21 Tehran. Center for Islamic Cultural Documentation of the Islamic Revolution, Ministry of Culture and Islamic Guidance.
- 52- Khomeini (1406 AH), Al-Ali al-Fusaw al-Hekm, Qom. Pasdar Asalem Publications.
- 53- Khomeini (1981), Mesbah Al-Hadayeh Eli al-Hadayee and al-Khalafah, translated by Seyyed Ahmad Fahri Zanjani, Tehran: Women's Muslim Movement publication.
- 54- Khomeini, Treatise of Sir Al-Sulway, Correction of Seyyed Ahmad Fahri Zanjani, Women's Muslim Movement Publishing.
- 55- Khomeini, Mesbah Al-Hadayee Eli Al-Hadayee and Al-Khalqaha, translated by Seyyed Ahmad Fahri Zanjani, Women's Muslim Women's Press.
- 56- Khomeini (1991), Adab al-Salaleh, Tehran, Imam Khomeini Institute for the Setting up and Publishing of Works
- 57- Kharzami, Hussein (1998), Explanation of Fasushala Khakm, Research by Hasan Hassanzadeh Amoli, Qom: Islamic Propaganda, First Edition.
- 58- Rahgih Esfahani, Abolqasem Hossein bin Mohammad (1416 AH), Mufradat al-Quran, Qom: Zawi al-Qarabi, offset from Damascus printing.
- 59- Sabzewari, Mulla Hadi, Describing Al-Sassma al-Hasani, Qom, Basiratti Publishing.
- 60- _____ (1993,) Introduction to the Basics of Gnosticism and Sufism: Position.

- 61- Sulmi, Abu Abdul Rahman (1389 AH), Nuriddin Shariba, Egypt, Beirut and Kuwait: Al Khanji Hell's School
- 62- Shabestari, Mahmood (1982), Golshan-e Raz, to the efforts of Saber Kermani, Tehran.
- 63- Shams Tabrizi (1990), Maghamat-e Shams Tabrizi, Tehran: Kharazmi Publications, First Edition 222.
- 64- Sadr al-Din Qunavi, Mohammad bin Ishaq (2002), The miracle of al-Bayan al-Mu'tafsari Um al-Quran, the presentation and correction of Seyyed Ghalil Ashtiani.
- 65- Translation and text of the book or the key to secrets Khajavi, Tehran: Molly Publications.
- 66- _____ (1983,) Al-Nusouz's Resale, Research by Jalaeddin Ashtiani, Tehran: Academic Publishing Center.
- 67- _____ (1994) Mofattah al-Ghab, correction by Mohammad Khojavi, Tehran: Esfahan Molavi.
- 68- Tabataba'i, Mohammad Hussein (1419 AH), Senna al-Nabi, Qom: Islamic Publications Office
- 69- _____ (1417 AH) (Al-Reyes Al-Tawhid, Qom: Islamic Society of Publishing, Q First.
- 70- _____ (1984) Al-Mizan Translation by Seyyed Mohammad Baqer Musa Hamedani, Publishing of the Scientific and Contemporary Foundation of Allameh Tabataba'i.
- 71- _____ (1987) Al-Waliya's (Al-Waliya) treatise (translation by Homayoun Hemmati, Tehran: Amir Kabir.
- 72- Fazlbn Hassan (1412AH), General Assembly of the Islamic Revolution (11th Edition), Beirut, Dar al-Ma'rafa.
- 73- Tusi Khwaja Nasir-ed-Din (1998), Oshah-e-Ala Shraf Fi Asar Seyyed Mahdi Shamsedin, Tehran: Printing and Publishing Organization.
- 74- Efifi, Abu al-Aal (1987), Fussoul-e-Khakhm's Appendices, Amphibian Correction, Tehran: Al-Zahra Publishing, Offset of Beirut.
- 75- Helli Allame Yusuf bin Motahhar (1422), Kashf Al-morad by Professor Hasanzadeh Amoli, Qom: Islamic Publishing House.
- 76- Majlesi, Bahar al-Anawar, Beirut.
- 77- Alajam, Rafigh (1999), Mosullah Mosta'lat al-Tasuf al-Salami, Beirut: School of Lebanon Nashroun.
- 78- Ghorab, Mahmood (1405 AH), Describing Fusawshaqm, Damascus, Daralfkar Publications.
- 79- Fazl Toni, Mohammad Taqi (1981), Excerpts from Fasushali Khakhm, Tehran: Molly Publications.
- 80- Sayyid Kashani, Mohammad bin Shah Morteza, famous for Mohsen (2007), Sayyid Hassanzadeh, Qom: religious literature.
- 81- Al-fakhori, Henna and Khalil-olger (2008), History of Philosophy in the Islamic World Translation by Abdolmohammad Ayati, Tehran: Scientific and Cultural Publishing.
- 82- Firozi Reza, Yousef Moghaddasi (2013), Article "The Study of the Relationship between the Imam Khomeini's Spiritual Ruling and the Religious Rule", Journal of Scientific research of religious thought, year 2, spring 22, 32 p. 22-4.
- 83- Firozi Reza, Yousef Moghaddasi (2013), Article "Comparative Study of Province Termination in the View of Ibn 'Arabi and'Alem Seyed Ahid Amoli", International Research Journal of Applied Basic Sciences ISSN: 2251-838X www.irgabs.com
- 84- Qeisari, Ashrafdodin Mahmud (1984), Description of Fussoul-Hakam, Qom: Bidar Publications.
- 85- _____(1996) Commentary by Ali Fassouzahahm, Research by Ashtiani, Tehran: Bidel Scientific and Cultural Publishing
- 86- Qashiri, Abu al-Qasim (1418 AH), Ghassiriyya Resale, Beirut: Dar al-Khair al-Ta'ba'ah.

- 87- Qumshashi, Mohammad Reza (1999), Collection of Hakim Sahba Works, Correction and Research Hamed Naji Esfahani and Bahrami Qarshchi, Isfahan,
- 88- Sheikh Abbas, Mofatih al-Jananan, Tehran: Islamic Publishing House.
- 89- Quovi, Sadr al-Din (1992), Alfakuk's Book, Introduction, Correction and Translation by Mohammad Khajavi, Molai Publication.
- 90- Koleini, Mohammad bin Ya'qub (1401 AH), Al-Fif, Principles of Kafi, 2 C, Beirut: Daresab, Dar al-Arif.
- 91- Company, Fazllahl, Who is Ali, Dar Al-Kabet al-Salem, Sunlight Printing, 7th edition.
- 92- Kabalathi, Abu Bakr (1992), Al-Ta'far Lamzahab, a Sufi scholar, in an effort to compose the Javad Shari'ah (Beja), The Mythological Publications.
- 93- Kashani, Kamal al-Din Abdul Razzaq (2006), Descriptions of Al-Saerin's Houses, Research by Mohsen Bidarfar, Qom: Bidar Publications.
- 94- Lahiji, Mohammad (1992), (Describing Golshineh) Mofatyj Aalazaz Fay Gulshin Raz (Introduction and Notes of Mohammad Reza Bazgar Khaleqi and Effat Karbasi, Zwar Publishing, First Edition.
- 95- Mari Shamil, Anh (1988), Shokouh Shams, with the introduction of Seyyed Jalaaladdin Ashtiani, translation by Hassan al-Hoody, Scientific Cultural Publishing Company
- 96- Majlesi, Mohammad Bagher (1404AH), Bahar al-Nawar (110 volume), Beirut.
- 97- Maghrebi, Khajeh Hoorah (1982), Noor Vahdat, Tehran: Nour Fatemeh Publication.
- 98- Moein, Mohammad (1996), Dictionary, Tehran: Sepehr Printing House, 9th edition.
- 99- Mohammadi, Kazem (2002), Ibn Arabi, the Great Alm Erastan Nazari, Tehran: Printing and Publishing Organization of the Ministry of Culture and Islamic Guidance.
- 100- Meftah, Abdul Baghi (2008), Key words of Fasawsha al-Muhajid al-Din al-'Abbī, translations and research by Davood Sphereh, Tehran: Publishing Science.
- 101- Maqdasi, Yousef (2016), Adaptation of Narratives and Provinces in the View of Ibn 'Arabi and Imam Khomeini, University Press Research Publications, Tabriz
- 102- Maki, Muhammad ibn Mozaffaroddin Muhammad (2006), Al-Bayb al-Gharbi, Fatheh Ibn Arabi's problems, correcting Rahbī Melli Heravi, Tehran: Holi Publishing, Second Edition.
- 103- Maleki, Mohammad Ghalaleddin (2005), Continuation of Philosophy and Sufism, Tehran: Hematyna Publishing.
- 104- Mousavi Bojnourdi's, Seyyed Kazem (1990), the Great Islamic Encyclopedia, Tehran.
- 105- Modaresi, Mohammad Taqi (1405 AH) (Al-Furan al-Salshi between Al-Nasiriyat al-Bashir and Basir al-Wahi, publishing center of Al-Tasqqi al-Salmi.
- 106- Moslem, Abilhossein, Sahih Muslim, Beirut: Daralmourofeh Publications.
- 107- Nicholson, Reynold, Sahih Moslem, Beirut: Daralmourofeh Publications.
- 108- _____ (1993) The mysticism of the Muslim mystics, the translation of Assad al-Hellas with the propaganda of Seyyed Ali Kalinizadeh, Ferdowsi University of Mashhad
- 109- Nasakhi, Ezzeddin (1983), Perfect Man, correction by Marijan Moul, Tehran: Tahiri Library.
- 110- Naraqi, Malahmad (1997), Muraj al-Sa'ada, Qom: Hijra, Fourth Edition.
- 111- Nesafi, Ezzeddin (2000), Perfect Man with Correction and Introduction by Marijan Moul, Tehran: Taheri, Fifth Edition.
- 112- Nasr, Seyyed Hossein (1982) Three Muslim Wise men, Translation by Ahmad Aram.
- 113- Hajvain Ghaznavi, Abolhassan Alibon Osman (1997), Discovery of Al-Muhajub, Correction of Zhukovsky with Introduction by Ghassem Ansari, Zohori Library
- 114- Hamdani, Abdullah ibn Muhammad's (1994), Provisions with Introduction and Correction of Afif Asiran, Tehran: Manouchehri Publishing.
- 115- Yasrebi, Yahya (1987,) The Philosophy of Theoretical Mysticism, Qom: Payam –e Azadi Publishing