

Seal of the prophets from two perspective, Qeysari

And Seyed Heydar e Amoli

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Abstract— In this paper, Qeysari's viewpoint and SeyedHeydarAmoli's viewpoint about Seal of prophets have beend studied.In Qeysari'sviewpoint, Seal of absolute LEADERSHIP is Holy Jesus, like Seal of limited and Mohammadism LEADERSHIP is Ebne Arabi, But Seyed Heydar Amoli- who is contemporary of Ebne Arabi- believes that Seal of absolute LEADERSHIP is Imam Ali and Seal of limited domination is Imam Mahdi. Both are well known Islamic thinkers and have presented various reasons, such as rational or traditional or revelatory reasons, to prove their opinion. Writer of this paper by studying their reasons and according to Quran and narratives and also according to Ebne Arabi's explanation have resulted that Seyed Heydar Amoli was right.

Index Terms— Leadership, Prophethood, Wisdom, Intuition, Seal Of The Prophets, Absolute Gurardnership, limited guardnership.

1 INTRODUCTION

ONE of mentioned subject in theoretical theosophy is "Seal of leaders". Originator of this subject is the great Sheikh (this is an Arabic label which means Old Wiseman) of theosophist, i.e.Mohye din ebne Arabi. He has discussed about this subject in his outstanding books, especially in (Fosus al hekam).Considering that the Ebne Arabi's quotes about identification of antitype of Seal of the leaders in absolute or limited types are various and different in a way that in some of his books, he considered Jesus Christ as Seal of absolute leadership and higher than all other prophets except Mohammad, and in some other books he considered Imam Ali in this place, and then he believed that Imam Mahdi is the Seal of leadership, and in his another book, he introduced himself as the Seal of limited or Mohammadian leadership,these differences caused that one of his followers and interpretators start to justify them, he was Davod ebne Mahmood Qeysari.

Considering that one of greatest Shieh theosophies, i.e Seyed Heydar Amoli (787-719, Hejri Qamari) in his book (JameAlAsrarvaManbaAlAnvar), has struggled some discussions about Hakim Qeysari'sviewpoint, and author has reviewed reasons and views of this two Muslim theosophists.

Concept of Seal of leaders

Before explanation about the concept of Seal of leaders,it is worthy to discuss about the concept of the leader (Vali-in Arabic language) which is the singular of leaders (Oliya-in Arabic language) and the word of leadership (Velayat as infinitive in Arabic language) means love and stand in,Vali(or leader) in terminology of theosophy, is someone who is Fani (which means mortal) in the holy right and he is Baqi (which means survivor by Him (refer to God) and this is the place of mortality in God and surviving by the God in a way that humanic aspect and possibility adjectives has been faded in divine as-

pects an they have become as celestial adjectives,such a person ,before ascription of leadership place, he is the origin of his own action and adjectives,after reaching to this place (Ashtiani, Seyed Jalale din, interpretation about Qeysari's introduction, p867), Holy right will become as the origin of his actions ,in a way ,it is mentioned in holy Quran about the relationship between the God and the Prophet (Mohammad): ((People who homage to you, homage to God))(Fath, Ayeh 10), or as Imam Ali says: ((I did not open the door of Khaibar-castle by my body power, I opened it by divine power)) (Kolayni, Kafi'S principle, translated by Mostafavi, volume 4, p 56) and the place of Velayat (leadership), Vali(leader) in mentioned meaning, is more general and higher than rank and place of prophecy or prophet and wheras prophecy will be ended because this is for a limited time, leadership will not be ended. (Ashtiani, Seyed Jalale din, interpretation about Qeysari's introduction, p867) The same as the concept of Seal of prophets, which means some one who reaches to the acme of prophecy, and prophecy will be completed and matured by this reaching, the word of Seal of leadership also means the reaching to highest place of humanity by a God's leaders.

In the other word, this term refers to someone who predominates on all of prophecy's or leadership's aspect , and he, among all other God's leader, reaches to highest place of divine stand in, which sometimes it is refered as particular leadership (Ashtiani, SeyedJalale din, interpretation about Qeysari's introduction, p892).

It is worthy to explain that, the term of "Seal of leaders" does not mean a God's leader which there is no another leader after him on the earth, but it means the highest ranking or highest place of divine stand in, which it is possible to reach for a human, and at first and originally this place is for Prophet Mohammad (God bless him) and this place will be owned by some other human consequently and because of this, adjective of Seal of leaders are ascribed both for vices of prophet such as Imam Ali and for other prophet such as Jesus Christ. (Ashtiani, SeyedJalale din, interpretation about Qeysari's in-

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roduction, p894-895).

Type of Seal of leadership

Therefore there is a first categorization which Ebne Arabi has presented: ((there is two type of Seal: absolute Seal of leadership or Mohammadian Seal of leadership)) (EbneArabi, FotohataMakieh, 13th chapter, as a quote in (Ashtiani, Seyed Jalale din, interpretation about Qeysari's introduction, p895).

In the other word, Seal of leadership has two branches: 1-Absolute Seal of leaders (or general) and 2-Mohammadian Seal of leaders (or particular).

Although according to some other researchers' viewpoint, such as Aqa Reza Qomshei, Ebne Arabi has considered three types of Seal of leadership:

1-Absolute Seal of leaders 2-General Mohammadian Seal of leaders, 3-Partial Mohammadian Seal of leaders (Yazdan Panah, Seyed Abdollah, basic of theoretical theosophy, p 658).

EbneArabi's purpose about concept of absolute or limited concept of these concept are relative, in which if we accept (Velayat) leadership as an adjective, withoutand adverb, then this will become a general or absolute leadership but if we ascribe it to one of Saint holy persons such as Jesus Christ or Musa, then it become a limited or particular leadership, the same as categorization of prophecy to absolute or limited type (Seyed Heydar Amoli, Jame Al Asrar va Manba Al Anvar, p399).

Seal of the prophets in Qeysari's viewpoint

According to various different or even contradict states which exists in Ebne Arabi's words about the relation between anti-type of Seal of the leaders to absolute or Mohammadian leadership, in a way that somewhere he considers Jesus Christ as absolute Seal of leadership and accepts him as better than all of twelve Imam of Shieh ,and this meaning has been presented in some chapters in the books of Fotohat or Fosus and a few items in the book of AnqaMaqreb ,meanwhile he considers Imam Ali ,as the Seal of absolute Seal of leadership after Mohmmad, and he considers him as better than all other prophets or creatures ((Ashtiani, SeyedJalale din, interpretation about Qeysari's introduction, 912-913). and he accept him as the secret of prophets in other places and also in the thirteenth chapter of book of Fotohat, he considers Imam Mahdi as the Seal of Mohammadian leadership ,and in another he considers himself as bona fider of such place (First chapter,p319) (Ashtiani, Seyed Jalale din, interpretation about Qeysari's introduction, p895).

This item causes anxiety ((Ashtiani, SeyedJalale din, interpretation about Qeysari's introduction, p894) and stress in the word of theosophists in a way some of them and interpreter of EbneArabi's word considers Imam Ali and Imama Mahdi as the Seal of absolute and Mohammadian leadership respectively and other considers this place capable for Jsus Christ and Mohyedine Ebne Arabi. Although other glossarists ,while declaring about existence of contradict and mistakes in EbneArabi's word ,try to present a complete and different meaning about words such as absolute , general, limited, and Mohammadian leadership in a way so as resolve such contradicts and eliminate this stress and anxiety (Ashtiani, Seyed Jalale

din, interpretation about Qeysari's introduction, p 94-895).

Qeysari is among the second group i.e, in Qeysari's viewpoint, Seal of leaders for absolute type is Jesus the son of Saint Mary, and Seal of leaders for limited type is Mohye din Ebne Arabi (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p658).

Qeysari is so decided and serious about his belief in a way that by his best doing, try to justify and gloss his other words which are opposite of this belief, for example he says that when EbneArabi specifies Imam Mahdi as the Seal of limited leadership, his aim is some one who is the son of Mohammad, buta spiritual and moral son, not a material son (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p442).

Qeysarian Reasons about the being Seal of absolute leaders (these are the same reasons which Ebne Arabi says).

First reason

a) If all rank and degrees of prophecy and apostolate and leadership returns to Mohammadiantruth, then this great place should be so high which will deserve for a holy prophet such as Jesus Christ.

b) I believe that all of such degree and ranking will be return to the Mohammadian truth (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, 400).

Therefore, merit of office of such high positions (Seal of absolute leadership) is just for Jesus Christ who is a high prophet (Because Jesus will return in the end time and he will follow Imam Mahdi, he is considered as a Muslim). In Ebne Arabi's viewpoint, and his interpreter, Qeysari's view, ((Seal of absolute leadership whom God reaches his leadership to its peak by him, is Jesus Christ and there is no other leaders after him, like Mohammad that there is no other prophet after him except, there is no other leader until Jesus Christ will return to Mohammadian religion.

Along this, Ebne Arabi adds and say: ((Seal of mohammadian leadership is specified for Mohammad's religion and he will be an Arab man with particular specifications in rank's aspect, and with lower rank (the Seal of absolute leadership) and this will be jesus Christ because he is God's prophet)).

Therefore Ebne Arabi and Qeysari believe that sky high rank and lordly degree of leadership rank will be prophecy and apostolate degree will be for Saint Holy Mohammad and because this degree and rank of such great prophet, i.e the Seal of absolute leadership is so high, therefore Seal of this leadership will be for someone who has high degree and rank such as Jesus Christ whom is considered as Prime-Resolute Prophet (Prime -Resolute or prophet means a prophet who has global purpose and religion such as Noah, Abraham, Musa, Jesus and Mohammad) and he will return to the world in the End-time and he will live according to Mohammadian religion.

Second Reason

This reason, same as the first reason is presentable in anology form:

a) If God's providence about relation of the globe and global

things, such as prophecy and publishing religions, be the same as tradition by first and last, Consequently absolute leadership will be the same for.

b) God's providence about globe and global thing will have first and last part, for example religion starts by Adam at first and ends by Mohammad at last as the Seal of prophets. As a result absolute leadership, same as prophecy, has starting and ending point and its first belongs to Mohammad and its end belongs to Jesus Christ.

So, Ebne Arabi and Qeysari's viewpoint about absolute or general leadership, same as other global things has starting and ending point, the first one is Adam and the last one is Jesus Christ. Therefore Seal of leadership is similar to starter of leadership because both of them are prophets, as it is said in Quran ((Jesus creation is similar to creation of Adam for God)) (it means that Adam has been created without any father or mother therefore it is not surprisingly that Jesus Christ has been created without father -translator).

Qeysarian reasons about being the Seal of particular leadership by EbneArabi

Qeysari's reason, the same as Great Sheikh (refers to EbneArabi) is (an intuition) a dream which has been occurred for EbneArabi and he says according to it: ((He is the Seal of Mohammadian leaders or is the Seal of particular Mohammadian leadership, and consequently there is no other leaders after him except than returning its completeness aspect to EbneArabi. Therefore, as he has claimed that the Seal of absolute leadership no one except than Jesus Christ, he has claimed that the Seal of limited or Mohammadian leaders is not except than himself, i.eEbneArabi. Dream which he and consequently Qeysari have said is as following: "the same as Prophet Mohammad's similitude about his Seal of prophecy, which as follow: prophecy is the same as a built wall which is ended by the last brick and I am the last brick, therefore Mohammad is the Seal of prophecy-EbneArabi, also dreams a wall with two blank place for two bricks which are golden and silver bricks that by these two bricks the wall is completed then he see himself in the place of these bricks then the wall is completed. Ebne Arabi interpretes this dream-(or as he said by consulting his contemporary great theosophists) - in this way that he is the Seal of Mohammadian leadership. Qeysari says that because Prophet Mohammad simile his being Seal of prophet as the complement of the wall, so the Seal of Mohammadian leaders is someone who dreams such scene, i.e Ebne Arabi proves his being the Seal of leaders by observing of a wall similar to similar to Mohammad's allegorical wall.

Qeysari along justification of this belief and for explanation of some phrase of EbneArabi's word in the book of Fotohat Makieh, chapte363 under the title of ((in introduction of the place of Mahdi viziers) says that: Great sheikh in this part try to introduce the Mahdi's special partners, and you should not interpretate that enunciated vicar by Prophet Mohammad - who Ebne Arabi mentions- or that special leader by particular

leadership is Mahdi the son of Saint Fatemeh, but he is himself, i.eEbneArabi. Because Prophet Mohammad's quote about Mahdi who is his son and similar to him, does not mean a material son but it means a moral and spiritual son who is EbneArabi (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p442).

Seal of the leaders in Seyed Heydar Amoli's viewpoint

Seyed Heydar in his book ((Jame Al Asrar and Manba Al Anvar)) under the ((third and second principle)) which is related to the secrets of prophecy and apostolate and leadership explains that the secret of absolute prophecy is absolute leadership and absolute leadership is resultant of all completeness considered for absolute prophecy from the beginning forever. Unlike the Qeysari's viewpoint, SeyedHeydar considers Imam Ali as the Seal of absolute leadership not Jesus Christ and considers Imam Mahdi as the Seal of particular leadership not Ebne Arabi (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p379-384). His reasons are as following:

Seyed Heydar's reasons for being the Seal of absolute leadership for Imam Ali:

The first reason (traditional narrative reasons)

SeyedHeydar to prove his claim says:((There is no more than three modes for proving the Seal of absolute leadership for Jesus Christ:1st-traditional narrative reason, 2nd - rational reason, 3rd-observational reason)) then he explain each of them and show that according to these reasons EbneArabi's claim is not true as following:

If it is according to the narratives, there is no narrative about being the Seal of absolute leadership about Jesus Christ, but there is some narrative which explains that Jesus Christ is follower of Imam Mahdi who is the son of Imam Ali and Jesus' subordination of Imam Mahdi is true because he did not get completeness in his own prophecy time (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p400).

There are some traditional and narratives which explains that Imam Ali's leadership either God's word or Prophet Mohammad's word which are innumerable (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p400). For example an Ayeh (which means a lection) in Holy Quran says: ((Your lords are the God and his prophet Mohammad and who says prayer and pays charity (to the poor man) while he is genuflecting. And according to the most interpreter's viewpoint (either Shieh or Sunnism) this ayeh is about Imam Ali (who in this ayeh refers to Imam Ali because he did exactly the same things which is said in the Ayeh).

Also this ayeh does not get out of general form except where there is a particularity for some particular thing. Therefore Imam Ali is an absolute leader and he is the Seal of all of the leaders, because there is no apparent leader higher than him except with the same rank and degree. (Although, Imam Ali's sons are his vicars, and one after another, will be the light and savior ship for people, but all of them rise along their Father

and grand pa, i.e the Fathers of Muslims Mohammad and Ali, and therefore all of them are leaders and vicars after Imam Ali.) In the other word there is no emerge of other leader except someones who are showings of him or are his vicars. And because of this all of Oldmen (which are labeled as Sheik in Islamic theosophy) relegate themselves to him or his vicars.

But there are some traditional naratives which are from Prophet Mohammad which says: ((Ali is some one who was hiddenly representative with all of prophets and then he was apparently representative with me)), this means that absolute leadership which is specified for Imam Ali has a stream among all of the prophet headenly or apparently, like the prophecy of Mohammad which has a stream among all of other prophets until Mohammad emerged in the world (although his truth was present in hidden side of this world) and then Imam Ali was emerged and then absolute leadership, which is specified for Imam Ali, is the same as what he says: (I was a leader while Adam was something between soil and water) and like Mohammad says: (I was the prophet while Adam was something between soil and water) and Seyed Heydar continues and says: (The meaning of this Mohammad's narrative has also been used in Sheikh's -refers to Ebne Arabi-word but he uses this narrative for Jesus Christ not for Imam Ali, but as God will the truth will be shown so soonly). (Although the appearance of leadership Ayeh-Ayeh of Velayat-is proof for Imam Ali's leadership for Imam Ali, not the Seal for leadership, but it seems that since Quran is the last God's book which was presneted by the last prophet, so next of kin leader who was introduced on it is the Seal absolute leadership or he has absolute leadership, p,so it can be considered as a traditional reason for the Seal of absolute leadership, as it was said in Quran, -today your religion has been completed which was happened in Qadir, and It is another proof for this claim).

But there is a narrative from Imam Ali ,himself which says:Prophet Mohammad is the Seal of thousand of prophets and I am the Seal of thousand vicars and there is a duty for me which was not for them. And in this way it is proved that he is the Seal of absolute leadership.

It is clear that this narrative is about his right for being the leader because every vicar is a leader but not vice versa. When he is the Seal of all of vicars so he is the Seal of all of leaders and by proving such item, his right is proven. Because the Seal of leaders is someone who there is no leader after him except someone who has the same degree or refers toe him and Imam Ali is such person, therefore he is the Seal of absolute leaders (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p400).

The second reason (rational reason)

Seyed Heydar accordint go the various naratives and many Quranic lections, such as the 54thayeh of Sureh Ale Emran and also the Ayat of Surhe Hal Ata (5-12) in Quran, which all of them are about the high position of Imam Ali and his fami-

ly, presents such reasons that: If Ebne Arabi's claim be rational, then healthy wise says that Imam Ali with these great features (in God's and prophet's words) is more appropriate for scuh position than Jesus Christ (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p408). He continues and says that why Mohammadian truth has two aspect: 1) outward aspect which is the prophecy and 2) In ward aspect which is the leadership and this inward item is portion for Seal of the leaders -who is the leader and heir-through the right heritage (not acquisitive) and leadership is gained from the origin and this is on goodness of so many Mohammad's goodnesses.

Considering Ebne Arabi's belief we can say that

Jesus' features and deserve to obtain such position-i.e Seal of the absolute leadership - is not out of two direction:

1-According to moral direction and relation to the Prophet Mohammad (who has absolute prophecy and leadership and cosnsequently the heir of such position should be a real heir and through this prophet has reached to the origin of the creature and be aware of the truths.

2- According to forma and material relation to this prophet.

In both mode, Imam Ali is more appropriate than Jesus Christ to get the position of the Seal of the leaders. Because the moral relation between prophet Mohammad and Imam Ali is obvious for everyone, and this is exactly what is said by Mohammad: ((Holy God, created my soul and Ali's soul before creation of the world and when Adam was created , our souls were repositied ... until they were born by AbodolMotalieb(Who is the Mohammad's and Ali's grand pa) ,here we separated from each other , my soul was born by Abd Allah ,and Ali's soul was born by Abu Taleb,therefore Ali is from me and I am from him, his self is my self and obedience from him is alike obedience from me , his enemy is my enemy , and one who loves him doesnot hate me)). Something like this or even the same context has been mentioned by Ebne Arabi in 6th chapter of first volume of Fotohat in the subject of (Knowledge about the origin of soul creation) (Seyed Heydar Amoli, Jame Al Asrar VA Manba Al Anvar, p410). Result of all of these naratives and words shows moral realtion between Imam Ali and Prophet Mohammad as Prophet Mohammad says: I and Ali are the same light and we are from the same tree (Mizan Al hekma, volume1, narrative 1010, Kanz AlAmal32943). So, this position is not for Jesus or any other prophets.

Seyed Heydar continues and says that similar to this Mohammadian narrative is mentioned about all other eleven Imams, where it is said: ((We-refers to 12 Imams-are the God's gate, we are the God's speaking, were the God's face, and.... We are the God's heir)) (Mizan Al hekma, volume1, narrative 953 and 4069, AlKafi, 8/1415/1 BaharAlAnvar, 1/335/39). Kanz Al Amal32943 and but if we view this in formal and material aspect, Imam Ali is more appropriate, since his family relation to the Prophet Mohammad is more near and this is more obvious than the sun of the noon (it's an Arabic proverb), therefore he, without any doubt more deserve to get such

moral position, i.e Seal of absolute leadership (Seyed Heydar Amoli, Jame Al Asrar Va Manba Al Anvar, p413).

Third reason (intuitional reason)

Seyed Heydar, has not forgotten to present a intuitional reason, because Ebne Arabi's and Qeysari's reason about Seal of particular leadership for Ebne Arabi was a dream, and they claimed that Jesus Christ has higher degree to obtain Seal of absolute leadership position, we say that our intuition and many other Oldmen's intuition shows that Imam Alil is more appropriate, Also if we pay more attention to Ebne Arabi's word and dream, we will see that Imam Ali's right and priority to get such position is proven. Because he said that ((He is the Seal of leaders, and heir and acceptor (of the knowledge) from the origin, and observer of the thing's inward and he is a goodness of many Mohammad's goodnesses)) which is more appropriate for Imam Ali's truth and character (Seyed Heydar Amoli, Jame Al Asrar Va Manba Al Anvar, p413).

Seyed Heydar's reasons about being the Seal of leaders for Imam Mahdi

As it was mentioned In Seyed Heydar's viewpoint, Imam Ali is the Seal of absolute leadership and Imam Mahdi is the Seal of particular or Mohammadian leadership. He used the same procedure and ration which was used for proving Imam Ali as Seal of absolute leadership topic, to prove his claim and reject Ebne Arabi's and Qeysari's claim, so he used Ebne Arabi's word and also some of Ayat in Holy Quran and some narratives.

First reason

As it was mentioned before, Ebne Arabi has presented two report about the Seal of particular leadership, the first one is according to an event about complement bricks for the wall and his interpretation about the Seal of Mohammadian leadership and in one another report, which was mentioned before he introduced Imam Mahdi as the Seal of Mohammadian leadership.

Here, Seyed Heydar while using Ebne Arabi's second report as a contravention reason applies it for his claim and specially for rejecting Qeysari an calim. Mentioned Report is as following: ((But about the Seal of Mohammadian leadership, he is an Arab man, from highest and powerful parentage, he exists this time, and I know him in 595, and I saw the sign which God hides it from his slaves, and this was transpired for me in the city of Fass... God finished his prophecy by Mohammad and in the same way He will finish Mohammadian leadership by him through Mohammadian heir , not like leadership which was obtained through other prophets, since there are some of leaders who heir from other prophets such as Musa, Jesus and Abraham, although they exist after Mohammadian Seal ,but they are not Muslim.)) (Seyed Heydar Amoli, Jame Al Asrar Va Manba Al Anvar, p434).

Therefore also there are some leaders who exist in Moham-

madian Seal time, but they are not Muslim, Seal leader of Mohammadian leadership is someone who has above mentioned properties and according to the most oldmen and theosophists such as Qeysari 's Master, i.e Great Sheikh the scholar, Abdo-RazagKashani, he is Imam Mahdi, as he says: ((He is Imam Mahdi , since there is no one who is showing Mohammadian inward except than him, and he is the source of general absolute leadership))(Seyed Heydar Amoli, Jame Al Asrar Va Manba Al Anvar, p435).

The second reason (or traditional reason)

Seyed Heydar in another phrase of his book quotes some other narratives and lections which emphasizes about Imam Mahdi as the Seal of Mohammadian leadership, his selected Ayat from Holy Quran are as following:

1-((And we want to gift lowered people on the earth and make them kings and make them heirs.))(Quran, Sureh Qesas, Ayeh 4).

2- ((God has promised to believers and who do goodnesses, to make them kings on the earth , like privous good people who became kings, and he wants to dominate their religion which is satisfied for them))(Quran, SurrehNur, Ayeh 55).

3-(speciall this Aye)(And we wrote in Zabur after the Zekr(means Mention) that the earth is heired by good people)(Quran, SurehAnbia, Ayeh 105).

After presenting above Ayat, Seyed Heydar says that most of interpreters believe that these are about 12 Imams and they are specified about the waited Imam, and owner of the time, (Seyed Heydar Amoli, Jame Al Asrar Va Manba Al Anvar, p436). Imam Mahdi. He, while literally interpretation of words such as Imam and heir (Vares in the main context), explains that why it is not possible to says that Imam here means 4 juridical Imams of sunnism, as Qeysar has claimed. And why this heir of knowledge cannot be their knowledge. He answers: First as it was said, Imam should be innocent, but all accept that these four persons are not innocent. Second, considered knowledge should be heirly, but these people's knowledge is acquisitive (Seyed Heydar Amoli, Jame Al Asrar Va Manba Al Anvar, p437).

Seyed Heydar continues and says that most of these narrative, prove both existence of Imam Mahdi and his definite future emerge, but these are not our purpose, because Sheikh and his follower don't reject them, but our purpose is to reject Qeysari's word who says that Ebne Arabi is the Seal limited or Mohammadian leadership (Seyed Heydar Amoli, Jame Al Asrar Va Manba Al Anvar, p439). One of narrative which Seyed Heydar has mentioned and believes that friends and enemies accept it, is a Mohammadian narrative which says: ((If there is no time for the world except than one day, Excellency God makes this day so long until one of my sons out-breaks, his name is as my name, and he will fill the earth by Justice, as it was filled by cruelty)) (Seyed Heydar Amoli, Jame Al Asrar Va Manba Al Anvar, p438, Mizan Alhekmah, volume 1, narrative 1271, a word by SonanAbyDovad, 4482/106/6

and Rozeh Alva ezin).

Seyed Heydar uses EbneArabi's word in the book of Fotohat, chapter 366, about (introduction of Mahdi's vicars) to explain his purpose and he concludes that these Sheikh's word, itself lead to his committal (and consequently Qeysari's committal) to accept Imam Mahdi as the Seal of Mohammadian leaders.

Some of Ebne Arabi's phrases about these are as following

((And know that God has a vicar who will rise while the earth is full of cruelty and then he will fill it by justice, if there is no more time left for the world than one day, God will extend that day until this leader rises, he is the son of Mohamad from Saint Fatema's children, his name is the same as Great prophet's name, i.e. Mohammad, his grand pa is Imam Hossein the son of Imam Ali the son of AbiTaleb, he will homage between the place of Rokn and Maqam, He is similar to the God's prophet and his morality is a showing of his moral, because God says about him (refer to Mohammad: (You have the great morality)). He has a bright forehead and his nose is slender, the happiest in the world by his emerge will be the people of Kufeh, he will divid the financial sources in the world by justice among the people, and then a man will come before him and says: Hey, Mahdi, give me gift, public people will be more happy than intellectuals by his existence, Jesus Christ the son of saint Mary will descent in a eastern part of Dameshq between two rivers by a bright minaret, while he is relying on two angels)) (Seyeh Heydar Amoli, Jame Al Asrar, p442-440).

Seyed Heydar continues that according these words which is said by Ebne Arabi, there is no doubt that Imam Mahdi is the Seal of Mohammadian leadership, and he severe-ly squirms about Qeysari's word who- is sunnism and because his enmity about Shieh, -incompletely quotes about Ebne Arabi's word in Fotohat and in a lie form in his interpretation and also presents some unreal and unjustified reasons about his explanations (the same reference, p442-443).

Rational or wise reason: Seyed Heydar, after presenting some of Ayat and narratives about Imam Mahdi's properties and also explain a great part of Ebne Arabi's words, says: ((According to the wisdom, ration conclude that a person such as this person, as EbneArabi himself, explains his high knowledge and miracle and sky high position and his formal and moral relation to the Prophet Mohammad is more appropriate for gaining the position of being the Seal of leadership, gaurdnernship and as a main vicar, Also there are rational reason about essentiality of being innocent for Imam, while Sheikh has no claim about this item, so he can not be appropriate for such position (Seyed Heydar Amoli, Jame Alasrar, p433). Therefore, there is no one more appropriate to be as the Seal of leaders than Imam Mahdi.

CONCLUSION

According to the mentioned topic and reasons, we can conclude that Seyed Heydar, by application of some of accepted item by Ebne Arabi and Qeysari and also by usage of some of

Ayat in Quran and narratives, has gained these results. Since if the prophecy of all of prophet returns to Mohammadian truth and if they take the truth by him and if there is a true and not acquisitive heirage for his heirs, either the knowledge or morality, and if, according to Mohammad's word, Ali was the leader when Adam was something between soil and water (means he was not created-translator) and if was risen by all of prophet in a secret form and if Mohammad and Ali were from the same light and tree, and if ((All of theosophist's groups, except than few ones from enemies of Shieh, predicate themselves to Ali as the Seal of Mohammadian leadership, and the most famous of them are 12 Imams)) (Ashtiani, Seyed Jalali, interpretation about Qeysarian introduction to Fousus Alhekam, P62-63)), and if Mahdi, as EbneArabi says, is the God's and Prophet's vicar, and he is hidden from people according to God's command, but he will rise to develop justice in all of the world, and if theosophists' word is accepted which says: complete (or Polar) human is one person, and if he is the best creature in his time, and if the ayeh which says ((Today, your religion has been completed...)) is just about Imam Ali, and if God's prophet, Mohammad says this word just about Imam Ali ((everyone who wants to obey me, should obey this man, Ali)) not other man, and if according to EbneSina's word in the end parts of the book of Elahiate Shafa ((if the leadership be a designation form, then there won't any difference or fight among people)), then we can conclude that, leadership, originally belongs to prophet Mohammad, and consequently it belongs to his innocent sons and the last son is Imam Mahdi.

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