

Explaining the Divine Guardianship and Caliphate based on the Mystical-Rational Thoughts of Hakim Mulla Sadra

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ABSTRACT

Wilayah (guardianship) and Khilafah (Caliphate) are the spirits of the supreme Hikmah (wisdom) and Shiite mysticism, the chain that connects the worlds and the highest degree of closeness to God and the medium of the arcs of ascent and descent, and the pivot of many rational and mystical affairs. Islamic thinkers have discussed and studied this subject with different approaches for a long time. Among the prominent scholars who have scrutinized and investigated the dimensions and Wilayah and Khilafah in their mystical and interpretive works is Mulla Sadra, a clear-sighted thinker. The current study aimed to explain the rational-mystical thoughts of Mulla Sadra in terms of the issue of Wilayah and Khilafah. The degrees and practice of Wilayah and its types and the Khilafah and its manifestations have been reviewed and analyzed in the thoughts of this thinker. Also, Nubuwwah (prophecy) and Imamate (leadership), two are manifestations of Khilafah and Wilayah, have been approved. In the insight and attitude of this thinker, the position of the pure unseen and the existence of The Deity, for the emergence and expansion of grace through the Khalifah and Wilayah, will be established based on certain levels in the worlds of existence. The investigations indicated that the principles of supreme wisdom of Sadrulmotallehin and his attitude and language have been more philosophical.

Keywords: Wilayah, Khilafah, Imamate, Perfect Human, Mulla Sadra.

Introduction

The subject of Khilafah and Wilayah and Islamic mysticism are among the main components of the discussions and issues without which no manifestation and emergence would occur in the Alam al-Amr (nonomaterial being) and Alam al-Khalq (material being). In this regard, the Supreme Being would not reflect in any mirrors unless there is a caliph or Wali, and the Almighty God would remain behind the curtain of the Unseen and permanent Veil. Thus, in the divine Wilayah and Khalifah, human dignity is flourished and manifested. This issue has been discussed and studied by Islamic thinkers with different approaches for a long time. Among the prominent scholars who have scrutinized and investigated the dimensions and Wilayah and Khilafah in their mystical and interpretive works is Mulla Sadra, a clear-sighted thinker.

It can be said that Mulla Sadra is one of those clear-sighted thinkers who has researched and analyzed the divine Khilafah and Wilayah on an excellent and unique level and provided valuable interpretations.

In some of his books such as *Shawahid Al-Rububiyah*, Mulla Sadra has explained noticeable information about this issue. He has introduced the information in this book as divine and Quranic lights and has stated in the preface: "I swear to God with my soul that these discussions are divine lights that radiate in the sky of divinity and Wilayah, and powerful hands that knock on the door of prophecy" (Mulla Sadra, 2008, 4).

Scholars have dubbed his wisdom "prophetic wisdom" in some cases. The issue of Nubuwwah and prophetic teachings, and the Shiite Imamate are among other issues that have been prominent in the Mulla Sadra's school, and perhaps, even more, important than other issues (Ibid, 20).

The Khilafah is different from what is meant in public thought or verbal or political discussions. The rational and mystical Khilafah is achieved with the sacrifice of the servant and ignorance of the human desires and his 'self' in the path towards God, and it requires the highest type of sacrifice for God to reach its most perfect type. When the man becomes divine in the conscious and concrete form, the worship whose depth is Rububiyah emerges. Thus, the man is introduced as the *Hay Motallaeh* (living by worship) in the gathering place of mysticism and ascends to the position of *Khalifat Allah* (Tabatabaei, 2004, 175).

The subject of Wilayah and Khilafah are among the most basic discussions with a wide scope in the realm of ontology and anthropology. The principles of Mulla Sadra's supreme wisdom are firm and rich in explaining the principles and sub-principles of this theory. The subject of Wilayah and Khilafah are the spirit of the supreme Hikmah (wisdom) and Shiite mysticism. This chain connects the worlds, the highest degree of closeness to God and the medium of the arcs of ascent and descent, and the pivot of many rational and mystical affairs, any thoughts, contemplation, and thinking that can help widen the horizons in this regard, are greatly important. In this regard, an explanation of Mulla Sadra's opinions can be very important in this discussion. In the current study, the thoughts of Mulla Sadra about Wilayah and Khilafah and discussions such as the positions of man, the destinations of the human soul, the Wilayah and Khilafah of the perfect man, degrees of Wilayah, etc. are discussed and investigated.

Research Objectives:

1. Explanation of the concept of Khilafah and Wilayah.
2. Explanation of the intellectual principles of Mulla Sadra in terms of Wilayah and Khilafah.

1- Meaning of Wilayah and Khilafah:

Wilayah in the Thoughts of Mulla Sadra:

The discussion of Wilayah is one of the main discussions in mysticism and Sufism. Wilayah is the obedience of the servant to God. In this path, the servant sacrifices his soul, is absorbed in God Almighty, and becomes immortal (Sajjadi, 1999, 792). The foundation of the path of wisdom and Sufism is always based on the Wilayah (*Wlai Hova al-Aref Bi-Allah va Safateh*), who is always careful to obey God and avoid sins (Ibid, 792-3). The degree and position of "Wilayah and Khilafah" is the highest degree of closeness to God. Wilayah is the light of true mystics' eyes. The Wilayah is the constitution of Nubuwwah, the medium of grace, the connection to the Deity, and absorption in Tawhid. It is important since it is considered the "perfection of religion" (Shahabadi, 1982, 9).

Mulla Sadra has discussed the man, the stages of his existence, the perfect man, and his degrees and positions in detail in his works. The degree of Nubuwwah and Imamate is among the important degrees of Wilayah discussed by Mulla Sadra in his works in detail. In his view, the word "Wali," on the rhythm of *Faeil*, means the actor, closeness, and 'no distance.' Wali is someone who is more deserving and worthy than others to manage things. That is why someone friendly and helpful is called Wali because he gets close to the man through his affection and help and would not depart. Thus, being opposed to Wilayah is animosity. Therefore, the term 'Mawla' (the Guardian) is derived from this meaning (the one who meets

the needs of the servants) (Mulla Sadra, 2000, 226). He states, "Know you that the Wilayah is derived from Wali, which means closeness. The friend is called Wali, since a friend is close to his friend, and it idiomatically means the closeness to the God Almighty" (Mulla Sadra, 1984, 816).

In terms of assignment of 'Wali,' Mulla Sadra believes that some positions and degrees should be directly assigned by the God Almighty and without the mediation of people due to their superiority and dignity, such as the Nubuwwah, Risalah, and Wilayah." Wali" is the wali due to the intrinsic dignity granted to him by God (Mulla Sadra, 2000, Vol.1, 46).

Mulla Sadra believes that the 'Wali' has the position of 'Kon' (Be). To be more precise, the perfect "Wali" who has total guardianship is able, by the permission of God, to interpolate the universe and subdue the earthly and heavenly powers. Such a man has the position of 'Kon' and Wilayah. The attribute of Wilayah is an intrinsic matter and an intellectual light God puts inside the heart of any great man he wants, and when this light enlightens his soul, his soul will turn into 'Aql Mostafad' (total wisdom) (Ibid, 58). He continues: "Wali is someone who is absorbed in God, perceived the nature of God and the day of resurrection, cleansed from sins, and observes the worships. The awareness of God and the signs and attributes of the day of resurrection are the principles of Wilayah, which is an intuitive and unforgettable knowledge (Mulla Sadra, 1984, 635).

Khilafah in the Thoughts of Mulla Sadra:

Khilafah is derived from 'Khalea,' which has various meanings. To be the caliph to some people, the successor for a job, Imamate, emirate, deputyship, the successor of the Prophet, and leadership of the government are among the meanings of the Khilafah. The plural form of Khalifah is 'Kholafa' and 'Khalae' (Amid, 1996, 1035-1037). In the mystical term, "Khilafah" is the rank and position the mystic acquire after finishing the path to God and refinement of the soul and denial of the desires and absorption in God, acquiring the truth of Allah to become immortal. Such a person deserves to be the caliph. In this position, he manifests the signs of God and becomes an icon of all divine names and attributes, reaching the perfection of humanity and guidance (Sajjadi, 1999, 388). Contemplating the phrase "خَلَقْتَك بِيَدِي" (I have created with My Hands) in Verse 75 of Surah Saad, Ibn Arabi states that the God Almighty has used His Hands for the creation of the man, which is known for his aesthetic and glorious attributes, and providing the Verse "عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا فَضَّلْنَاهُمْ مِنَ الطَّيِّبَاتِ وَرَزَقْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَحَمَلْنَا هُمْ وَكَرَّمْنَا بَنِي آدَمَ لَقَدْ وَ" (We have honored the children of Adam and carried them on both land and sea. We have provided them with good things and greatly preferred them above much of Our creation) (Al-Isra, 70), the God Almighty has made the man a collection of divine attributes. So, man ascended to the divine position and was a manifestation of all the divine names (Ibn Arabi, 2004, 260-265).

In Mulla Sadra's approach, the term Khilafah and the Khalifah in the philosophical and intuitive term is taken from Holy Quran, and that is the position of the perfect man and Adam, who is also a human and the first Khalifah of God on earth, or the caliph to people living on earth (Mulla Sadra, 1984, 301). He, interpreting the phrase the God Almighty has expressed in Verse 30 of Surah Al-Baqarah (إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) (I am placing on the earth a caliph), states that this verse denotes the Khilafah of man and the reason behind this caliphate is the recognition of soul and its privileges (الخليفة من يخلف غيره و ينوب عنه لاجل مناسبة تامة) (The Caliph is the one who succeeds another and deputizes for him for a perfect occasion). In his view, the caliph is the one who succeeds another and, due to having perfect attributes that others lack, deserves this position" (Mulla Sadra, 2000, 299).

Mulla Sadra believes the main reason due to which man is worthy of the caliphate is the power of wisdom, and the highest attribute by which man is superior to all angels is knowledge and wisdom, just as God chose the plant to represent the elements and the animal to represent the universe (Mulla Sadra, 1984, 254).

The soul of the man who has reached perfection has three perceptions of sense, imagination, and reason, and these perceptions each have power and perfection. Perfection is the same actualization of the power of an object. Thus, the human reason perfection is the connection to the High Assembly (great angels) and observation of them, the imagination power perfection is seeing the Methal soul (the soul separated from the body) and hidden affairs, and awareness of the past and future, and the sensory power perfection is the highest influence on the objects per the situation.

Those with the perfection of all these three powers are very few; however, if they reach this rank (the perfection of powers), they would deserve the divine Khilafah (Mulla Sadra 2008, 350-351).

Mulla Sadra believes that all human beings can ascend to the position of the divine Khilafah. He states that: "every human being, be him perfect or imperfect, has a share of divine Khilafah proportionate to the level he enjoys the humanity, as the God Almighty states: "فِي الْأَرْضِ خُلَافَةُ الَّذِي جَعَلَكُمْ هُوَ" (It is He who has made you caliphs in the earth). The divine caliph reflects the divine beauty attributes in his mirror of heavenly comportment, and the God Almighty is emerged and manifested in the hearts of the perfect men. The imperfect men also reflect the beauty of God's creation and perfection in their craftsmanship" (Mulla Sadra, 1402 AH, Vol.1, 108).

2- Types of Wilayah:

Specific and General Wilayah in Mulla Sadra's Thoughts:

One of the most important types of Wilayah is the general and specific Wilayah. The general Wilayah, as its name suggests, is common among all believers, and they are all under the Wilayah of Allah. The verse "Allah is the Guardian of those who believe ..." is proof of this (Jawadi Amoli, 1997, 263). Sometimes, general Wilayah indicates the guardianship of the Mawla over the Motawalli. From a jurisprudential point of view, the guardianship of specified people is specific Wilayah, and the guardianship of the non-specified people is the general Wilayah, such as the judge's Wilayah Amir al-Momeinin Wilayah, etc. (Hoseini, 2006, 558). However, the specific Wilayah particularly relates to those travelers who have reached the absorption in Allah in the path towards him (Ibid).

Mulla Sadra defines the general and specific Wilayah as follows: "The general Wilayah is true for any person who comes to faith and does good deeds; "الله ولي الذين آمنوا يخرجهم من الظلمات إلى النور" (Allah is the Guardian of those who believe. He brings them out from darkness into the light). The Guardian of those who believe in God, bringing them out of the darkness into the light. Specific Wilayah is absorption in God, in all Zati (monotheism), Sefati (sameness of God and his attributes), and Af'ali (meaning that God needs no help) aspects. So, Wali is the one who is absorbed in God and approves of him and is endowed with his attributes (Mulla Sadra, 1984, 634).

Wilayah Takvini and Tashri'e in Mulla Sadra's Thoughts:

Wilayah Takvini is the domination and influence of the will in the world of creation and evolution. "Wali" is a divine name and remains permanent. The Perfect Man also possesses the general Wilayah and, due to this rank, can influence the affairs with God's permission, create a sentence or a thing, or eliminate it. The Wilayah Takvini is derived from the divine absolute general Wilayah (Hasanzade Amoli, 1993, 73), such as the case Moses changes his stick, which is an object, into a dragon, i.e., this act is done by Moses, but with the permission of God, which is the same as Wilayah Takvini (Fallahnejad, 2009, 117).

Allameh Hasanzadeh believes that the man who joins the remembrance of God and is absorbed in his light and truth becomes immortal and would inform about the past and future. In this way, with the permission of God, he is endowed with the Wilayah Takvini and becomes immortal and dominates the universe. He rules the creatures and the universe just as we control our bodies and organs (Hasanzadeh Amoli, 2005, 61-64).

Wilayah Tashri'e is specific to the God Almighty since it is only he who sets the rules for his servants. This type of Wilayah is a contractual authority granted by God to some people for management and guardianship of society. However, this duty is also derived from Wilayah Takvini. The God Almighty also possesses this kind of Wilayah and the Tashri'e Wilayah simultaneously. Only he administers the "be, and it will be" based on his Tawhid and Rububiyah (Jawadi Amoli, 1997, 217-218).

Wilayah Takvini is among the spiritual and existential perfections stages whose influence is the domination of the universe and being. However, Wilayah Tashri'e is an assumed rank that dominates religious and social affairs. The universe has a cause and goal and a plan and guidance done in the shade of God's grace. Based on what is approved by the philosophical principles, divine grace reaches the universe by divine mediation. According to the narratives, these mediators are the Prophets and their successors in whom the goal of creation is fully realized. They have reached the position of Khalifat Allah, and others only possess a degree of this position, to the extent of their connection with the divine attributes manifestation in the universe and their link to the divine collective name whose requirement is the all-out perfection. Mulla Sadra believes that the divine guardians are not only the final goal of the universe but also the efficient cause of it (Mulla Sadra, 1989, 480-481), just as the God's Hujja (proof) and the Imams are the medium of creation (Ibid, Vol.2, 468). Also, he has noted that the goal of creating the universe is that a man succeeds the God Almighty on the earth (Mulla Sadra, 1999, 146).

In this regard, Mulla Sadra has considered the Holy Prophet and the divine guardians who have Wilayah Takvini to be among the causes of the creation of the universe. Therefore, as long as the soul is attached to the body, it would not have any kind of possession, except for the animal nature stage. However, when he finished the path of knowledge and practice and became perfect by Soluk, he would be able to imagine the material and abstract creatures and objects would emerge in the external world as soon as he imagines them, and all intellectual, spiritual, and sensory beings would obey him and are under his dominion (Mulla Sadra, Vol.1, 264-265).

The Ultimate Wilayah in Mulla Sadra's Thought:

The Mulla Sadra States that the Shiite intellectuals and mystics prove by rational and narrative principles that the earth cannot remain without Hujjat Allah, and this Hujjat Allah is always the Prophet or the Imam. However, the Risalah and Shariah are ended with the Holy Prophet, and the Imamate, which is the essence of Nubuwwah, remains until the day of resurrection. In this regard, after the Risalah is ended, there should be a Wali who leads the people's religion and the world, be they obedient to him or not. He is like a doctor; people may refer to him or not (Mulla Sadra, 1988, 476).

Mulla Sadra believes about the end of Nubuwwah that Nubuwwah and Shariah are never disconnected in terms of nature. Only the divine inspiration and descent to the Holy Prophet in the form of descent of an angel is interrupted, i.e. the light of guidance is not turned off even by the termination of revelation, and the Risalah of the prophets is not ended. The revelation of truth and the door of divine guidance is not shut to protect the men against Satanic temptations. In other words, the sending of the messengers and the revelation to the heart of the Prophet (PBUH) was interrupted, but it was never cut off due to its nature, prophecy, and mission (Mulla Sadra, 2008, 387).

3- Worlds of Being and Flow of Wilayah and Khilafah in them:

Hazarat Khams (the Five Ranks) in Mulla Sadra's Thought:

Mulla Sadra believes that the ranks of descent in the world are realized in five stages, including the 1- The world of Mashiah 2- The world of Iradah 3- The world of Qadr 4- The world of Ghadha 5- The world of Imza'a (Mulla Sadra, 2000, 189). By the World of Amr, he means the world of 'Being,' and the world of wisdom is also related to the World of Amr. It is a kind of innovative world and not a world of creation. In his famous philosophical division, Mulla Sadra has divided the worlds into the worlds of wisdom, Methal, and material. However, his principles and approaches to the World of Lahout (the Unseen) and the

divine manifestations, on the one hand, and the Perfect Man World, on the other hand, reveal that although he has not raised the famous definition of the Khams Awalem (The Five Worlds) as introduced by the mystics, his principles are completely consistent with them and their foundations agree.

A'ayan Sabitah in Mulla Sadra's Thoughts:

Mulla Sadra uses a term named 'A'ayan Motaqarrareh' (decided natures), which is used as a synonym of Mahia Imkaniyah (possible natures). Mohi Ad-Din has inspired him to adopt this term since Qeisari cites Ibn Arabi that the A'ayan Sabitah (fixed natures), as Ibn Arabi asserts, is the same as the possible natures in the words of the wise. So, Mulla Sadra asserts that the possible natures and the decided natures have intellectual states and credits before their existence in the external world. Thus, Mulla Sadra's thoughts' possible natures in the intellectual world are the same as the fixed natures in Ibn Arabi's viewpoint (Sajjadi, 2000, 92-93). From Mulla Sadra's view, fixed natures are never realized in the external world since they are abstract affairs that do not exist in the external world. The term 'A'ayan Sabitah' avoids the A'ayan Kharejiyah (external natures). The fixed nature is not opposed to existence, which is neither extinct nor existing, but it is only used to understand the scientific manifestations in the external world, not that they exist in the external world (Hasanzadeh Amoli, 2008, 502).

Nubuwwah in Mulla Sadra's Thought:

The Nubuwwah and Imamate are manifestations of the Khilafah and Wilayah, and in other words, the Wilayah is among the requirements of the total divine Khilafah. When flowed in the Being, it also expands its all-good feelings requirements. One of the discussions on the Nubuwwah is whether it is the same as Risalah? Or they are separated? Wali is among the divine names, but Rasul and Nabi are not. They are among the Kuniya Zamaniyah attributes, which is the reason behind the interruption of Nubuwwah. However, Wilayah cannot be cut off since it is a divine attribute. Another reason behind the differentiation of Wilayah and Nubuwwah is that Wilayah has a divine dimension and relates to God, but Nubuwwah is a people's attribute, and obviously, the divine dimension is superior to the public dimension (Hasanzadeh Amoli, 1984, 175). "Rasul" is derived from "Risalah," meaning liberation. However, it is used for 'sending.' The mission of each Prophet is relevant to his prophecy, and his prophecy is relevant to his guardianship. The Perfect Man Wilayah is to link him to the God Almighty, and his Risalah is intended to connect him to the human society, and what relates them to one another is Nubuwwah, since the difference between the prophecies is the reason for the difference between the missions, and the superiority of Wilayah is a privilege of Nubuwwah (Jawadi Amoli, No date, 13).

The difference between the Nabi and Rasul is that the Rasul promotes the sentences of Allah, but recognizing the knowledge and facts related to the details of attributes and actions is one of the duties of the position of Nubuwwah. Nubuwwah is the appearance of Wilayah, and Wilayah's inclusion circle is larger than that of Nubuwwah. Therefore, every Nabi is a Wali, but not every Wali is a Nabi. Also, every Rasul is a Nabi, but not every Nabi is a Rasul. However, the position of Wilayah is superior to Nubuwwah, and Nubuwwah is superior to Risalah. The Nubuwwah is in the middle, lower than Wali and higher than Rasul (Lori, 2004, 201).

The meaning of Nubuwwah is also different from that of Imamate. Despite being Nabi and a messenger of revelation, some prophets were not Imams. On the contrary, the Imams are not Nabi. The Imamate is leadership, and Nubuwwah is guidance. The duty of Imam and Nabi is also not the same. Nabi's duty is to promote, and the duty of the Imam is guardianship and leadership (Motahhari, 1990, 28). So, Imamate is superior to Nubuwwah. Mulla Sadra has explained the matter of Nubuwwah in many of his works. He has allocated the Mashhad 5 of the book *Shawahid al-Rububiyah* to the subject of Nubuwwah and Wilayah and explained them in detail. He defines the position of Nubuwwah and Risalah as follows: "Nubuwwah is the man's knowledge of the divine truths, and Risalah is sending of such man to the people, so that the leadership of the people to the God Almighty is not interrupted" (Mulla Sadra, 2008, 216).

Therefore, in Mulla Sadra's view, "Nubuwwah is a position whoever occupies it, can inform about the sentences of God and his orders and prohibitions, and the Nabi is the one who informs about the orders of God and communicates his halal and haram rulings to the people (Sajjadi, 2000, 489).

4- Necessity of Presence of Nabi in Mulla Sadra's Thoughts:

Mulla Sadra believes that since man is a civil being, his nature is not enough to survive. Thus, he needs others so that he can survive with their help. On the other hand, to settle the conflicts and do the transaction and ..., there should be a law and justice to rule between them and a legislator to create this rule and supervise its implementation. This legislator should teach the man a tradition and a way to organize his living so that with the help of this rule, he can reach true prosperity, which is closeness to God. Also, it should order them to do some things and remind The Hereafter. This legislator has to be a man since the position of the angels and other creatures is inferior to the man (who is the supreme creature). Such being is the Nabi and Kaligat Allah on the earth (Mulla Sadra, 2008, 491-492).

As seen, Mulla Sadra does not consider the path of reason and wisdom based on discussion and argumentation to be a perfect path to reach the truths. So, what path to reach the truths? If the reason cannot help the man, so what can? Mulla Sadra himself has answered this question: "The guidance towards Him is ascent, or by his knowledge of his essence by the Rasuls and the interpreters of His orders, or by his emanation to his servants, or manifestation to them. The God Almighty is much greater than any ordinary person's imagination; not everybody can perceive his greatness, except for one after the other, who are the prophets and the Imams" (ibid, 631).

5- Difference between Nubuwwah and Wilayah, and Sharia and Risalah in Mulla Sadra's Thoughts:

Mulla Sadra differentiates between the Nubuwwah and Sharia. He considers the relation between the Nubuwwah and Sharia the same as the relation between the soul and the body, which possesses the soul and states that all Sharias aim to get the man close to God and make him achieve the highest perfection from the lowest ranks, i.e., the same as the descent from this world to the Hereafter (Mulla Sadra, 2008, 374-381). Mulla Sadra states about the differences between the Nubuwwah and Risalah and the relation between them that as long as the man has not reached the level of Nubuwwah, he would not reach the position of Risalah. However, no Rasul needs to be superior to Nabi, but perhaps, there is a Nabi who has not the position of Risalah but is superior and is closer to God, as Prophet Khidr possessed the position of Nubuwwah but was not Rasul; however, Moses learned from him while he was among the greatest Rasuls and Ulu al-Azm. The Nubuwwah attribute in Rasul is greater than his Risalah since Nubuwwah is derived from the theoretical wisdom perfection, but Risalah is derived from the practical wisdom perfection, which is why the Risalah is interrupted. However, Nubuwwah is Wilayah and closeness to God and lasts until the day of resurrection (Mulla Sadra, 1988, 450). He states in Mafatih al-Ghaib:

"Nubuwwah has an essence which is Wilayah and has an appearance which is Sharia. So, the Nabi, by Wilayah, perceives the truths and meanings from God or the angel; those truths that make the rank of Nubuwwah and Wilayah perfect, and he communicates what he receives from God, directly or indirectly, to his servants and makes them pure, and teaches them wisdom and the Book. These are not possible except through the Sharia, and Sharia is nothing but the rules of the Holy Prophet in the Book and Sunnah and what can be deduced from the rules of jurisprudence due to ijthad or ..." (Mulla Sadra, 1984, 632).

6- Imamate in Mulla Sadra's Thoughts:

Imam is the heart, and the pole of the universe, the caliph to God, and his Hujja on the earth, and the earth would never remain without the Imam since he is the orbit of the universe around whom the whole universe rotates. The divine position of Imam is the stream for the divine grace and the origin of guidance in the Takvini and Tashri'e worlds. Undoubtedly, the perfection of the universe would not have been realized without him. He is the same Perfect Man by whom all the objects are dominated. Such a man is in

fact the Great Scholar. Not everybody deserves this position (Imamate). Only the Perfect Men reach this position (it should be noted that this position is selective and appointive). Thus, Imamate is one of the positions of the Perfect Man, since the divine Wilayah of Perfect Man is sometimes manifested in the form of Nubuwwah and Risalah, and sometimes in the form of Imamate, because the world can never remain without the “Walli”. Therefore, after the Nubuwwah by the Holy Prophet, the Wilayah still runs in the world in the form of Imamate (Amoli, No data, 95-104).

Imamate has a great position and dignity in the Holy Quran and the Islamic Hadiths. The word ‘Imam’ means the leader and the pioneer, and the guide and someone that people follow, in Quran. It also has been used with the meaning of the path and the way (Zomorrodian, 2011, 129). Allameh Tabatabaei states about the Imam: “Imam is the leader that guides the people with the divine order. So, Imamate is a type of Wilayah of people’s actions, and the Imam’s guidance means bringing people to the divine destination, not just presenting the path and showing the way to the people because the Prophet and the Messenger have this position” (Tabatabaei, 1417AH, Vol.1, 275).

Mulla Sadra, in the book ‘Sharh Osul Kafi’ has discussed the subject of Imamate in detail and states: “Imam for us, and the rights ones, succeeds the Holy Prophet in whatever the people needed in the matter of the religion and the world. He is the one who owns the knowledge of the Seen and the Unseen, and interpretation of the Quran, and all the knowledge of the prophets and messengers. All scholars of the Islamic society have consensus that this attribute only exists in the Ahl-ul-Bait who are the guardians of the society and have the position of the caliphate” (Mulla Sadra, 1988, 469).

He believes that the Imam, due to being perfect, has the divine and mundane caliphate position because he is a divine person and linked to the God Almighty, whose worship is the worship of God. As the Nabi is the Prophet, though people do not agree on his Nubuwwah, the Imam also own the position of Imamate, even though nobody pledges allegiance with him. Mulla Sadra believes that it is so obvious that if some people leave the caliphate and Imamate to people’s vote, it would be very surprising (Mulla Sadra, 2000, 220-221).

Conclusion:

The issue of Wilayah and Khilafah is the spirit of the supreme Hikmah (wisdom) and Shiite mysticism, the chain that connects the worlds, the highest degree of closeness to God, and the medium of the arcs of ascent and descent, and the pivot of many rational and mystical affairs. Therefore, any thoughts, contemplation, and thinking that can help widen the horizons in this regard are greatly important. As a clear-sighted Shiite scholar, Mulla Sadra has scrutinized and investigated the dimensions of this subject in his mystical and interpretive works. Among the discussions expressed in the thoughts of this Shiite thinker is the general approach and attitude of Mulla Sadra, which is more philosophical.

The investigations showed that the truth of Wilayah is the same depth and essence of divine Khilafah and closeness to God that the Perfect Man fully manifests with its scientific traits. Moreover, the Wali is someone who can manipulate the universe with the permission of God, and all powers are under his dominion. Therefore, the Khilafah is the appearance of Wilayah, and Wilayah is the essence of Khilafah. On the other hand, what creates the universe and even man and makes them survive is the Wilayah and Khilafah of the Perfect Man. The essential Wilayah is obtained with the highest closeness to God, and the apparent Wilayah is the ruling and the society, both belonging to the Holy Prophet (PBUH) and the Masumeen. The apparent Wilayah belongs to Valyat-e Faqih (Guardianship of the Islamic Jurist) after the Masumeen. However, achievement of the low ranks of essential Wilayah is viable for the pious jurists by traveling through the path of God and purification the soul and observance of the duties.

Also, Khilafah is the appearance of Wilayah, and Wilayah is its essence, and these two are the manifestations of the determinations. The results indicated that the Nubuwwah, which is the same awareness of the divine truths, is the manifestation of the truth of Wilayah and one of its attributes, with

Wilayah being its essence and requirement for divine total Khilafah. The Wilayah's inclusion circle is larger than that of Nubuwwah. Imamate is leadership, and Nubuwwah is guidance. The mission of the Imam is guardianship, and the mission of the Prophet is promotion. Imamate is superior to Nubuwwah. It was revealed that the presence of an Imam at any time is necessary because it is only his presence that guarantees the continuance of divine sentences and their implementation, and Imam is the Guardian of the religion and its rules. Imam is the heart, and the pole of the universe, the caliph to God, and his Hujja on the earth, and the earth would never remain without the Imam since he is the orbit of the universe around whom the whole universe rotates. The divine position of Imam is the stream for the divine grace and the origin of guidance in the Takvini and Tashri'e worlds. Undoubtedly, the perfection of the universe would not be realized without him. He is the same Perfect Man by whom all the objects are dominated. Such a man is, in fact, the Great Scholar. Not everybody deserves this position (Imamate). Only the Perfect Men reach this position. The Nubuwwah and Imamate are manifestations of the Khilafah and Wilayah, and in other words, the Wilayah is among the requirements of the total divine Khilafah. When flowed in the Being, it also expands its all-good feelings requirements. The divine Wilayah is revealed in an organized manner based on the requirements of evolution in Being so that it would emerge in the human society in the form of Nubuwwah and Imamate. The rank of Imamate is superior to that of Nubuwwah. However, both are the essence of Wilayah.

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