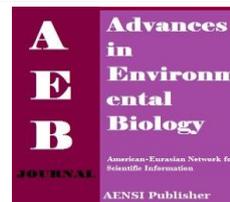




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# Khamse Origin in Religion, Spirituality and Truth in the Terms of Seyyed Heidar Amoli

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### ABSTRACT

In this article, we have surveyed about KHAMSE origin in religion, spirituality, and the fact in SEYYED HEIDAR Amelia idea. Each of these principles at its heart is far more than before. It is apparent from the ordinary law and doctrine for specific properties and the truth is for specialty. HEYDAR AMOLI many verses and HADITHS elaborate on these three principles and With this approach, each of the five principles of monotheism, justice, prophecy, prayers and resurrection in three levels of checks; For example, the Law of the People of TOHID, monotheism and monotheism from Sufi speaks the truth. He emphasized that the Sufi and the order of the law do not fall, but the commitment to step up on stage they thoroughly lose hold.

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## INTRODUCTION

Men of Light Purity and impurity Shrek door and polish the mirror of the soul unbelief and misguidance, and bringing the opacity of human perfection in terms of talent and ability and It is possible to achieve perfection unless accompanied by the correct belief of monotheism, justice, prophecy, prayers and resurrection, the Holy Prophet (PBUH) mentioned in the pledge and said: (Islam's five things built) (EBNEHUNBAL, VOL 2, p 93, and Muslim vol.1 book Faith p. 45) that SEYYED HEIDAR AMOLI in explaining this HADITH said: (Islam has two tokens MALM doctrinal and practical, consisting of principles of minutiae, as the principles are there, ..... that there are moral principles and Turns out that just as the principles of Islam is Monotheism and prophet hood and resurrection, justice and imamate Practical Principles also include prayer, fasting and ZAKAT and Hajj and Jihad minutiae and sentences for each lot.) [2].

According to SEYYED HEIDAR Amelia KHAMSE of Shiites accepted his late SEYED HEIDAR'S five principles of monotheism, justice, prophecy, prayers and resurrection is, compared to the monopoly of the five principles, including the belief that reasoning is correct and complete faith belief that the unity must be from Shrek is away. This belief in the unity and oneness must be coupled with a belief in God's justice and He does not do the obscene acts and Believe the two should be required to pass the prophecy And the appearance of his miraculous expression of monotheism and prophet hood accuracy is sufficient, And the Prophet did not remain SHARIAT religion unless there is a complete and infallible Imam, And all of them without inviting the resurrection and the resurrection of guidance and news of promises and rewards and punishments are not necessarily And the authorities do not need more of these five principles to achieve the purpose. (See AMELIE 1385 pp 215-216)

The main research question is that, what is in particular looked SEYYED HEIDAR AMELIE KHAMSE the five main principles of religious principles are: unity, justice, prophecy, prayers and resurrection? Who are paid to review it?

He believed everyone wants to be cleansed of the way, it is obligatory upon him to act on the basis of the five principles than religion, spirituality, and the truth will rise.

### Religion, spirituality and truth in words and phrases:

Rivers that water facilitates access to water for the Taliban and Islamic common term is almost identical with the word religion. [8,11].

The Quran states: "For each of the divine law and the way we have appointed" (ALMAEDE: 48).

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In another place Allah says: (Then we take you on a full SHARIATI on religious matters set forth); (Lords: 18)

Then you have the destiny of the religion we have. "Reflection and contemplation on these verses and verses the term used for religion, The Qur'an makes it clear that in terms of religion, law and constitutes a lake that is larger than any of Religious laws are considered of divine destiny. And "the doctrine of the word, means the regulations and terms, Muhammad is God's way of stopping home for the seeker, the seeker after the true way of survival times, once doomed to find, despite the proximity of perfection, the law faith and doctrine, the Prophet is our motto, which was also the first to realize the rights SHARIA, in the end, to be worthy of the caliphate and guidance. And the fact is the essence of appearance and disappearance manifold unveiled determine the nature of light rays [16]. Such as questions and answers KAMIL and Imam Ali (AS) and Imam KAMILEBNENAKHAEI much about the question of truth and holiness, after much urging said (true divine glory sheer curtains without a hint) .[12].

#### *Monotheism from the law:*

SEYYED HEIDAR AMELIE from looking at the same monotheism SHARIYA is divine is the negation of many gods, and to prove the uniqueness of God, or Gods and proof of God's absolute negation. Monotheisms divided into bands and comments.

A) Unity duplication: the unity glance SEYYED HEIDAR. Imitation is the master of its own kind that can be pointed to an ignorant of Commons, he said about the tribe:

The tribe is through these that they are inwardly convinced that God is unique and He is a partner in the Godhead, and in him there is no such worlds exist, he is conversant capital and there is nothing like him. According to verse: (If they [the earth and the heavens but Allah, other gods existed, surely the heavens and the earth] were ruined) "Chapter ANBIYA: 22" These groups believe that living God, the universe, capable, listener, wise. (He knows everything) "ALBAGAREH: 29". Believe in One God and that is not objectively able to bring evil or harm to life and death are one.

B) Unity theoretical argument: the wisdom of the group to prove that God does not exist apart from God and more than one is not permitted, SEYYEDHEIDAR about the unity of the people says:

According to the tribe's sovereign goodness, if there were two of each of these two inherently different from one another, and Traits shared with her, so here it is necessary that each of these two components consisting of an adverse were a common component.

The complex may be considered as a non-dependent, and in this case it was necessary, then it is obligatory that Allah is unique. The group was inside the paradise formal promised resurrection, according to the verse: (And those who believe and do good works, and the tidings that they will have gardens that underneath the tree brooks is going ....) "ALBAGAREH: 25". And (Sure NESI verse 57) SEYYED HEIDAR has interpreted this current monotheism, because from there the unity of subject and verb in the industry argue that the existence of the creator [2].

#### *Sufi monotheism:*

SEYYED HEIDAR AMELIE in the expression of monotheism says:

After these times that it achieved this unity and its vision of eyes will see that God is one.

And there is no one other than him, and there is no subject other than Allah, So this group of toys and regardless of the cause, and to trust in God alone, And in this case he will be satisfied and be happy with what they are from God, The relevant verse: (Allah is pleased with them and they [also] with Him) "ALMAEDEH: 119". So the official surrender and trust God's sake, and so that they will be achieved.

According to verse: (And whoever trusts in Allah, he will suffice him) (ALTALAG: 3).

Unity from the unity of the work after the transition from the current level attribute of Unity arrive

And the Monotheism reaching up into heaven and place attributes R, which is the highest authorities are attribute unity. The relevant verse: (pleasure of Allah is greatest) "ALTOBEH: 72".

And the fundamental difference between monotheism (Monotheism of Sufi) and unity from the unity of the people of SHARIA law come knowledge of Monotheism, which is attributed to the common people,

And the Monotheism of the special properties of concrete is the first cause is clear and gets rid of Shrek, The latter causes a massive release of Shrek Light, which is harder and be that much distance, is between the two.

And the difference between monotheism (Monotheism and Safi and Sufi) unique from the special unity of God (Monotheism from the truth) is for the unity of the Sufi based on trust and surrender and R. and the like, subject to school authorities And far and to be different to characterize the ethics of God and the divine attributes. This order is not void of multiplicity, pluralism, Because it involves trust and trusting and they are satisfied, and so pathological and overall contrast is between plurality and unity, be special particular monotheism based upon the passage of all officials and hierarchy fatal and additions and credits are even there and its functions. 's Book, the Quran, Islam and faith, and those north and those of Benjamin, and favored the former refers to the monotheistic hierarchy has three (verses 7-11 ALVAGEESURA), and HADITH from Imam

KAZAM (AS) quotes that the Prophet said: (faith a degree Islam is superior and the virtue of a degree faith higher, and certainly a degree of piety is higher among people less than certain non-dividing) "KOLEYNI, 1388, VOL 2, Page 55, HADITH 2." [2]. The last degree of certainty that is the verses and closeness to God as a witness and the truth is discovered and fatal FI Allah.

#### *Unity of the People of Truth:*

SEYYED HEIDAR AMELIE looked at from the Monotheism from surgery to both law and doctrine, There are those other than God are not And in reality do not recognize him, because he is essentially true, He virtually non-essential and subject to annihilation respectful verse:

(But His essence is everything annihilable) "ALGESAS: 88" and the verse: (Matter what on earth is that fatal-in., and nature will remain the glorious and mighty Lord), "RAHMAN: 26-27".

The destruction and extinction, because the loss waves in the sea is a drop in the ocean, so even though the waves and drops the intellectual credibility and recognition are illusory, but in fact they are not true. True, there is for the seas and oceans, Waves and droplets in the breath Governors are mortal. Every sane and → a feeler understand it. As the seas and oceans, waves, and everyone gets to see the listed species, Will see that in fact there is only the sea and oceans, waves and droplets are in fact nonexistent, Thus everyone will see and understand the manifestations of creation and the fact that there is only a right, In fact, they are symbols of creation and destruction, Whenever they are subject to decay and destruction. In fact, it is only right that there Creation and destruction, this means that the promise:

(The rest is eternal and mortal, mortal, and not eternal)

It also refers to God's saying: (but they are in doubt about a new creation) "AH: 15". (See AMELIYE, 1431, vol3, pp, 212-219).

#### *Justice from the law:*

According to SEYYED HEIDAR, AMELIYE is justice from the perspective of the law of the negation of injustice and obscene acts of God. When it was proven that God does not do the job deprecated And what created the universe and everything in it animals of creation, insidious and deadly toxins harmful to plants and Apart from hard work and agony unknown, and so do some animals, All is well and appropriately, Whatever ugly injustice and falsehood and corruption Otherwise occur in the world other than him will be issued and Ugliness does not resolve anything at all, Willing to do the ugly, ugly is obscene. According to God's promise that says: (When did they do wrong, and God of our fathers the way we found it to be true), and because the work abomination, they say: "We found our fathers upon it, and God has enjoined."

Say: "Allah does not command lewdness, I know not what ye concerning Allah) (ALARAF 28) [2]. Those verses above statements are true.

The tribe is through these that they are inwardly convinced that God is unique and He is a partner in the Godhead, and in him there is no such worlds exist, he is conversant capital and there is nothing like him. According to verse: (If they [the earth and the heavens but Allah, other gods existed, surely the heavens and the earth] were ruined) "Chapter ANBIYA: 22" These groups believe that living God, the universe, capable, listener, wise. (He knows everything) "ALBAGAREH: 29". Believe in One God and that is not objectively able to bring evil or harm to life and death are one.

#### *Sufi justice:*

According to Sufi SEYYED HEIDAR AMELIYE justice is it deserved everything up, and he says:

Sufi's bale after bale from the practice of law as follows:

That the Almighty God to anything what the facts are thorough and instincts and states and verbs, Due to embezzlement and failing to give justice and justice without saying, for he is gracious and absolute.

Absolute generous group of intellectuals and thought, and will not unless something completely munificent J., otherwise not. According to verse: (said: "Our Lord is He who created everything that is appropriate, then guided it says)" TAHA: 50 ". The meaning of this verse is that God whoever he wants something to your potential prospects for low and widely promotes, God's blessings to be counted, according to the word of God, (bounties appearance and its interior is all over you) "LOGMAN: 20". God's blessings cannot be counted upon, and nobody has the power counting. Based on the promises of God: (Say: "except what Allah has decreed for us never fails us, He's our head ...)" ALTOBE: 51 "This verse to be saying that every action he issued is just for necessity of justice and wisdom, and equality and non-LA) [2].

#### *From the perspective of justice from the truth:*

AMELIE Justice SEYYED HEIDAR believes the group is:

God grant that there is a fair creatures, as the grant their treatment and their attitudes, after considering the talent and capacity of natural is righteous.

This is because any creature that is essential or non-essential to the universe, Been achieved in the knowledge of God and marked before being found outside objectivity, And because of what he achieved in his knowledge and determination it requires to be bestowed upon no less, If God gave him to the contrary, it is a great injustice, It's cruel to put something else in its place, and it is not permissible wise, and she promises action is fair and justice will follow in his grant, So it is obligatory upon every creature according to their core competencies, without differences in surplus and deficit grant. This is true justice, since justice means putting something in its place [2].

SEYYED HEIDAR AMELIYE from looking at the same monotheism SHARIYA is divine is the negation of many gods, and to prove the uniqueness of God, or Gods and proof of God's absolute negation. Monotheisms divided into bands and comments.

Absolute generous group of intellectuals and thought, and will not unless something completely munificent J., otherwise not. According to verse: (said: "Our Lord is He who created everything that is appropriate, then guided it says)" TAHA: 50 ". The meaning of this verse is that God whoever he wants something to your potential prospects for low and widely promotes, God's blessings to be counted, according to the word of God.

#### *Prophecy from the SHARIYA:*

According to SEYYED HEIDAR AMELIYE look at this group, that of the prophet was raised up by God's servants, Bring them to such a degree that what is presented to them in the path of obedience to God, What caused them to avoid sin is to remind In this case, three things are known for their prophecies. :

- A) Do not admit to what appeared opposite reason, as if he is one and unique, God is over.
- B) Invitation of the people to obey God and away from sin, he invited him to come to that.
- C) In the Following of the invitation and admitting prophecy does a miracle cost commitment of his head, which is consistent with the claim [2].

#### *Sufi Prophecy:*

SEYYED HEIDAR AMELIYE believes that prophesy unto this group are listed after the operation through native law and belief and confirmation, Is the news of the divine truths and mysteries of God, which is associated realize his names and attributes and actions.

And it is twofold:

A) Definition of prophecy.

b) Prophecy legislation.

A) Prophecy Definition is the essence of wisdom and giving the names and attributes.

B) Prophecy legislation: includes all of the news (namely the definition of prophecy), along with rules and discipline to promote morality and wisdom teaching and resurrection Policy, which is dedicated to the mission and its expression as detailed and extensive as to say that the Prophet and the prophets, the rulers of the names and symbols [2].

#### *Prophecy from the truth:*

SEYYED HEIDAR AMELIYE believes that the Seal Prophet (PBUH), the Great Spirit And its prophetic truth of all names and attributes appear. After the prophecies from the day after surgery twice mentioned before, is:

According to someone who embodies the divine and absolute caliphate is having far. That much of the definitions that others have mentioned some of these are: Undoubtedly the Prophet Muhammad (PBUH) is essentially constant, with the tribe of the prophet and the prophet's meaning, The nature and attributes of God's names and sentences are The first and only giving the actual inherent great spirit that God breathed into him the breath of generality and then details passion sent To them by reason of the nature of language mind's eternal and Divine Names and Attributes and rulings of Galilee and the great news. And the prophecy of Adam (AS) to Prophet Muhammad (PBUH) is the epitome of the great manifestations of the Spirit of Prophecy, And the prophecy of Prophet Muhammad (PBUH) is permanent and inherent aspects of prophecy (the messengers) and transverse transient is because of this fact, he has a great spirit, and if he (Muhammad (SAW) if he (God) in which all of the names and attributes are displayed And other prophets of appearance is to some names and attributes, so the Prophet (PBUH) as to the truth of all the prophets that preceded and surpassed, but as is the case after them, As I said (we were first and last) "EBNEHANBAL, unique, J 2, pp. 341 and 249 and 243, and clutch, 1379, VOL 24, pp. 4, HADITH 11." Also another HADITH since Jesus quoted, saying: (When people between the water and the flowers I was a prophet): "EBNEABI President, 1405, VOL 4, p 121, HADITH 200 EBNE City Chaos, 1379, VOL 1, p 214, and clutch, 1403, VOL 16, p 402, and HADITH 1." [2].

#### *Imamate of the AHL al-SHARIA at:*

SEYYED HEIDAR Imam believes the law is viewed from Defined as consisting of the religious persuasion of the public in protecting the interests of religion and their world is Away from what is harmful to the interests

of religion and their world. And the Imams of the AHL al-SHARIA perspective on religion rationally and religiously obligatory, as prophesied in the nature of Islam is obligatory rationally and willingly. But the essential reason for this is because people with necessity the Imams need for them to preserve religious rulings And promises them to observe the commandments of God, and the implementation of Guidance and the Religion force, Like they need a prophet to the provisions of their legislation, and lawful and unlawful for them to explain, after the creation of the device needs to preparation of SHARIYA, SHARIYA also requires, But the anecdotal evidence cited as including:

The persons who believe, obey Allah and the Prophet and his parents [and] obey) "NESA: 59 ', which means the argument in this verse is that God commanded to obey the first bound Governors and as they have to obey God, So when you obey Allah and His Messenger is obligatory to obey the former Governors is necessary because, in most cases directed verdict ruling is directed against. SEYYEDHEIDAR Imam must also believe that a certain person is innocent, necessary because the indefinite closure of its brevity and being vain is from God because if not given the disruption caused by the necessity of Imam fitted and this is far from Wise. Also be certain that the person is determined as the imam is innocent and does not her fault.

Because if not innocent debauchery and cruelty toward servants of God, then, as the Prophet (PBUH) is the infallible Imam is infallible must Infallibility of the Prophet and the Imams (AS) is one, For if the prophet is not infallible, he promised not to trust the promises of God, it has to obey the order, Otherwise it is incomplete and divine purpose, So consequently, the Imam (AS) should be innocent until he's sure that the judgment of God and the Sunni of the Prophet (PBUH). It is also necessary to specify the text of Imam of God, It is incumbent upon the Imam is And E is the Light that it was not aware of anyone other than God, Only God is the unseen world, the Lord is necessary to install and set the Imam as he made clear, the relevant verse:

But you only Allah and His messenger and those who believe: those who establish worship and they pay the bow) ALMAEDEH: 55 ". They give in charity, bowing to the majority of commentators only Ali (AS) was the first order of Governors of the Prophet, revealing to him by God and given He also included the descendants of the Prophet is infallible because it is the province of Imamate and Infallibility condition No one other than those described and of infallibility is not an attribute of God Almighty in the verse:

(God just wants you to Family pollution messenger's disturbances and you will clean and neat) "ALHAZAB: 33" refers to [2].

#### *Sufi Imam glances:*

According to SEYYEDHEIDAR Imam AMELIYE is a Sufi perspective Caliphate from God Imam is the owner of the Caliphate, from which it is interpreted is twofold:

a) Provincial that his province is eternal and natural and real, which is interpreted as an absolute Province.  
B) Provincial that is a province of the province is absolute, i.e. his province is reachable, hereditary and accidental, that translates to tie province, which is the imam or caliph. Both swear to the truth of the Prophet (SAW), the inmate his heir like Ali (AS) and his son returns [2].

#### *Imam from the opinion of the truth:*

The Imam and the grant Imam them and it is a pure which translates to the holy Imam's Pole and the one who is focused and resurrection of religion, spirituality, and truth to be around him. All levels of prophet hood and Imamate in his mission collectors. Arabic EBNE in FOSUS says:

The science just is KHATAMOL ANBIA and KHATAMOL VASIA AND No one from the prophets and apostles, has not that knowledge and that science has no seal and no one except the Prophet MESHKAT parents do not possess this knowledge except through MESHKAT the seal, ... Certainly the mission and prophecy (in prophecy legislation) and his mission is interrupted Never Virtues is not interrupted. So the prophets from Adam to EBNE only MESHKATEBNE that science, though there are others doing Later he is But in fact, he was there before the other prophets, the true promise of the Prophet (PBUH) said:

(I was a prophet when Adam was between water and clay).

just when they were prophets because his prophetic mission of Prophet Muhammad (PBUH) was a Prophet when Adam was between water and soil, Other than their parents, but they did not look after the condition of the province of divine ethics and attributes it But his good seal of good deeds is from Muhammad SAYYID ALROSOL son of Adam before the opening prayer and intercession has. [2]

The word after his guidance of KHATAMOLANBIA correct what was said in this context, implies that the seal his absolutely Ali (AS). He (EBNE Arabic) his seal of good deeds KHATAMOLANBIA bound to be good. SEYYED ALROSOL the way that commentators mentioned in their description only Ali (AS)

#### *Resurrection from the SHARIYA:*

According to SEYYED HEIDAR AMELIYE Resurrection they are:

Mitt collecting body parts and joining them together as before and return the soul to its body And this is what it has been interpreted as an interaction of bodies and this is possible because God is capable of all possible worlds is based on, and is joined to the body. "AMELIYE Rack 1431, VOL 3, p 288»

*Sufi Resurrection:*

According to Sufi SEYYED HEIDAR AMELIYE's resurrection from the belief in resurrection from the law is thus:

*Judgment spiritual minor:*

Sufi looking at this kind of voluntary death and resurrection, which is optional, Is the promise of resurrection after death, voluntary and optional sentence NABI (SAW):

(You are going to die before the actual death), "the C-1, page 429," and it is wise Plato, who said: ((MAT BEL ERADE TAHYI BELTABIATAN)) (With will die to the nature of live show) (AMELIYE, 1431, p 329, quoting from MEFTAHOOL GEYB p. 7 "and promised the Prophet (PBUH) said: (whoever dies resurrection is secured.) (GHAZALI, Rehabilitation Sciences, al-c 4 p 64)

Death cannot be fulfilled without interruption worldly attachments and what it is, that death is the death, resurrection SOGHRA be established. But the great death and resurrection Cobra for Mitt establish what it is, it will not happen without the interruption of our die the hand of God.

The two deaths do not need to be constantly soul from the body, it means the death of any human, natural and conventional taste it, and it may sometimes be achieved without departing from the spirit and before. Such as the chanting prayer promised SHABANIYE:

(Oh KAMAL slice of the world and to give yourself to me now);

This is a reference to the death of Akbar, the Lord; I die a natural death before tasting of your separate.

*B) From the perspective of Sufi spiritual resurrection middle:*

SEYYED HEIDAR AMELIYE look at this judgment are as follows:

Human death from non-beautiful moral qualities Posts angles devastating, moral and honorable life, he described MLKAT Utopia and beautiful characters that refers to the consistency of the Prophet NABI (SAW) is the same judgment. (Ibid., 3, pp. 312-314)

According to the promised Prophet, who said?

(I was excited to finish the ethics Palmer) (Optical, VOL 11, p 187, and Klein, VOL 2, p 56)

It also promised that the Prophet said (to adorn his divine morality) (AMELIYE, 1431, p 308, quoting crowbar, Guidance of ALGOLOB, Chapter 38, p 127). (Ibid., 1431, VOL 3, PP 307-308)

*C) In view of Sufi spiritual resurrection cobras:*

SEYYED HEIDAR AMELIYE look at this judgment are: the right to extinction and survives him, which is interpreted as their fatal monotheism that NAVAFEL of esteem, have been. "Rack AMELIYE (c) 3 PS 324" - based on Sacred Sayings of the Prophet (PBUH) said: (I am a NAVAFEL me to be closer to her love and I loved him, I ears and eyes and tongue and her hands get , and to me, hears and sees and talks and nothing picks up and goes.) (BUKHARI, 1257, VOL 8 book ALROGAG, Chapter 809, "ALTAVAZO» Page 482 HADITH 1367 and Klein, 1388, VOL 2, p 352 HADITH 7-8)

SEYYED HEIDAR Imam believes the law is viewed from Defined as consisting of the religious persuasion of the public in protecting the interests of religion and their world is Away from what is harmful to the interests of religion and their world. And the Imams of the AHL al-SHARIA perspective on religion rationally and religiously obligatory, as prophesied in the nature of Islam is obligatory rationally and willingly. But the essential reason for this is because people with necessity the Imams need for them to preserve religious rulings And promises them to observe the commandments of God, and the implementation of Guidance and the Religion force, Like they need a prophet to the provisions of their legislation, and lawful and unlawful for them to explain, After the creation of the device needs to preparation of SHARIYA, SHARIYA also requires.

*People look at the truth of the Resurrection:*

According to SEYYED HEIDAR AMELIYE ((Day of the Resurrection from the three mentioned above, include:

*A) Judgment minor looked at from a spiritual truth:*

According to SEYYED HEIDAR AMELIYE's judgment is as follows: Current and their collection extinction in Unity view of a subject that has occupied. So that absolutely does not see action until the capture of a subject and the understanding of other sightings and actions to be rid of him Degree view of the subject of the verb is the same God, reach, Or sign surrender and trust and is admitted to practice without saying, that there is no doubt subject other than Allah. The result of this judgment after fatal listed as follows: Janet verbs and joy

and blessing it is to see that the real subject. Because true spiritual haven dedicated to the clan, certainly they see as the subject of the current unity of human truth than his body, that it's true this statement is innocent, said:

(Anyone who knows himself knows his Lord unmistakable) (EBNEABI president, VOL 4, p 102, H 149)

God promised that He (soon to sign his horizons [diversity] and will give them in their hearts, to them is clear that he is right. Is it not enough that your Lord is witness of all things?) "FASALLT: 53". ((See AMELIYE, 1431, VOL 3, PP 329-332)

*B) Consider the spiritual resurrection from the middle:*

SEYYED HEIDAR AMELIYE believe this judgment is Unity attributes and qualities granted to the observed apparent total units, it can be said that the expression Surely everyone can find all the veil for her characters and There he found the veil, so that what is seen was not absolutely. Only a real character and Syria during the whole life of the human body should be eliminated. The individual attributes achieves unity, and spiritual aspects of the present judgment, middle and the dilemma of non-observable actions that death is real is purely based on the verse:

(Curtains, and you've alongside sharp is thy sight this day.) "AH: 22" (see AMELIYE, 1431, vole 3, pp. 333-335)

*C) Cobras resurrection from the spiritual perspective:*

SEYYED HEIDAR AMELIYE believes that this judgment is to look at from the View the survival of all rights inherent in the nature of their fatal of her, that mystic order fatal not fatal explicit, The relevant verse: (all are mortal but the glory and honor of God's holy presence) "RAHMAN: 26-27".

God promised: (Everything will perish except God's essence) "ALGESAS: 88".

This judgment can be said to express the details: Surely someone's nature and existence of God appeared to him to be a veil of Aesthetic and polished Letch. She is absolutely not visible veil aside, in a manner other than that he does not see anything at all, but rather reflected the nature of the non-finite manifestations of nominally be seen. Such a person does not achieve the unity inherent in the field of Armageddon Cobra is now the meaning of God's saying: (Today is the kingdom who is the One God Almighty) "ALGHAFAR: 16" See says.

*The Conclusion of this article:*

Based on the above-mentioned opinion, SEYYED HEIDAR AMELIYE's goal to deliver perfection of prophets given talent their ability and drive out of the darkness and their ignorance perfect size for their effort and ability is. With the completion of these two branches of science and practice, except that the Principles and minutiae is not possible, the Because of their beliefs and minutiae to sanctifies for the purification their concrete and complete the look and actions completed and passed their deeds Inward purity and impurity of idolatry furtive and Light may be not only believe proper KHAMSE principles of monotheism and justice, prophet hood and Imamate and the promise of resurrection, according to the Prophet (PBUH) said:

"BANI ALESLAM ALI ALKHAMSE" (ABNE HANBAL, BEA, VOL 2, p 93 EBNE OMARN documents of the Prophet).

According to SEYYED HEIDAR AMELIYE KHAMSE of Shiites accepted his late SEYYED HEIDAR'S five principles of monotheism, justice, prophecy, prayers and resurrection is, compared to the monopoly of the five principles, including the belief that reasoning is correct and complete faith belief that the unity must be from Shrek is away. This belief in the unity and oneness must be coupled with a belief in God's justice and He does not do the obscene acts and Believe the two should be required to pass the prophecy And the appearance of his miraculous expression of monotheism and prophet hood accuracy is sufficient, And the Prophet did not remain SHARIAT religion unless there is a complete and infallible Imam, And all of them without inviting the resurrection and the resurrection of guidance and news of promises and rewards and punishments are not necessarily And the authorities do not need more of these five principles to achieve the purpose.

Whoever wills to purify the conscience of the funds listed? Should be mentioned principles in law and spirituality, and truth be committed and even triple act Because of any of the other principles is far from over And the stage of completion and the interior is higher than lower. According to SEYYED HEIDAR operation for each of the principles of public law is on the order KHAMSE Properties for doctrine and practice times for the operation of a particular rank is ALKHAVAS.

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