

# Who is Sheikh Al-Awhad Al-Ahsa'i ?

Sheikh Ahmad Ibn Zayniddin



Sheikh Ibrahim Al-Gadim

# **Who is Sheikh Al-Awhad Al Ahsa'i?**

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**To the oppressed son of the oppressed His  
Eminence Mawlah Mirza Abdullah al-Ihkaki:**

"My Lord, no matter how much the Sheikh Al-Awhad`s method was oppressed, you and us will stay sailing in the secrets of his wisdom, and if the sea of the Arabic language did not suffice to the flood of our pens, then we will transfer it to English language in order for his echo to occupy the whole world"

**Zayniddin Ahmad has a light of Knowledge  
That illuminates the gloomy Hearts  
The ungrateful folks desire to put it out  
While Allah refuses but to keep**

A`Alam Hajer –Sayyid Hashm Al Shaks: Vol 1, P183.

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# Introduction

In the name of Allah the most Compassionate most Merciful.

The praises be to Allah as he is worthy of the praise, and may the peace and blessings of Allah be upon Muhammad and his pure progeny, and the curse of Allah be upon their enemies.

Who hasn't questioned about Allah existence or human existence?

Who hasn't felt imprisoned between internal desire and the imposition of the outside world?

Many philosophy schools in the world have spent thousands of years trying to answer these questions that you probably heard before.

Although, they had been renewed all the time because that the human being is in constant flux, as the reality we inhabit; but every philosophy school is based on a sort of beliefs and theories, which are determined its general conceptions.



We can find the structuralism or form of that beliefs and theories of any school through focusing into two things:

1. Theoretical philosophy which is about how to know the existing of things as they are.<sup>1</sup>

2. Practical philosophy that focuses on how anyone should lead their acts, soul, and life to be compliant with God`s law.<sup>2</sup>

According to these two things, we can judge the success or failure of any philosophy school in the history of human civilization.

And one of the philosophy schools that achieved a remarkable success in matching its theoretical and practical sides with Islamic law is the Sheikh Ahmad Ibn Sheikh Zayniddin Al-Ahsa'i's school.

Despite the Islamic philosophy is widespread in the world countries now; but unfortunately, the name of the final Islamic philosopher in the world, "Sheikh Al- Awhad Al-Ahsa'i" is still absent there, because the process of publishing a brief book in English that captures the essence of his life and

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<sup>1</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol.1, P.199.

<sup>2</sup> Sharh al-Ziyara –Sheikh Al Awhad: Vol. 2, P237.

theories, was failed after many attempts as I found out at the moment of writing this book.

May somebody asks me: "Why do I wish to write about this philosophy specifically?"

I want that because of two things:

1. No one can deny the fact that philosophical thought in Islam has been influenced by Greek philosophy, and the Islamic philosophers have mostly looked with wonder into it, adopted it and followed it in many cases.<sup>1</sup>

But Sheikh Ahmad's philosophy is rooted in the Islamic sources. So, the best way to give a complete description to his philosophy is to say, it is a divine wisdom, not a philosophy as in the conventional meaning.

2. Many Islamic philosophers have concerned themselves with reconciling the revelation with reason and religion with philosophy in order to show that reason and revelation do not contradict each other, and when religion embraces philosophy, it takes on philosophical qualities just as philosophy to assume the color of religion.<sup>2</sup>

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<sup>1</sup> Madkal Ela Phalsfat Sheikh Al-Awhad – Hassan Fewdat: P.47.

<sup>2</sup> Sheikh Al-Awhad Hakem am Sofi –Sheikh Ibrahim: P.238.

But Sheikh Ahmad has managed to show the Islamic divine wisdom from its sources: The Holy Qur`an, Hadith of Ahl al- Bayt, and the logic that follows the Islamic root.

In all, and as is quite obvious, Sheikh Ahmad`s divine wisdom is a religious and spiritual philosophy that it has been described by the famous French philosophy "Henry Corbin" who said:

"It seems better to launch the name of the integral school of Sheikh Ahmad`s school. And we mean by that, the integrally school that is adherence to the fundamentals of faith and laws, with fully caring for the spiritual and moral horizons, and lies in harmony with Islamic laws and conditioned by the belief in the Imamate doctrine, which is the Shiism that refers to the virtuous believers in Ahl al- Bayt, and those who know their secrets"<sup>1</sup>

In any case, I was dreaming to write something about him, to make the world aware of his school as I see it as my obligatory duty, but the events were always come against what I wished for.

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<sup>1</sup> Natrat PhilosoPh – collected by Sheikh Rady Al Salman: P.36-37.

This dream was mixed with many prayers to Allah for a long time, until he granted me some energy and time to launch this mission. I worked hard, and spent a lot of effort to make this dream come true.

Therefore, This book is trying to provide a brief overview of Sheikh Ahmad`s school, which he had quoted all of its principles from Ahl al-Bayt "peace be upon them". And it's comprised of three chapters:

Chapter one presents a short outline of the biography of Sheikh Ahmad Al Ahsa`i. This part was included to give the reader a short glimpse about the events in the Sheikh's life as well as his works.

Chapter two presents some of his theories regarding the divine wisdom. This part sheds the light on his status in the Islamic world to give the reader a glimpse about his intelligences.

Chapter three presents a short advice about the practical wisdom of Sheikh Ahmad Al-Ahsa`i. This part gives the reader a small form of his way in purification of the soul.

The last but not least, as the Messenger of Allah "peace be upon him" commands us to speak

with people according to their way of thinking, I tried to present this book in an easy understandable text to be followed by everyone, due to my wish to show you the beautiful qualities in the Sheikh Ahmad`s character.

I want to say: "thanks to Allah for leading us to Sheikh Ahmad`s way, which we could not otherwise find the absolute path to Ahl al-Bayt`s divine wisdom without him"

**Sheikh Ibrahim Ali Al Gadim**

Karbala 2st Feb. 2019

# **Chapter one**

## **A Brief Biography of Sheikh Al-Awhad Al-Ahsa'i**



Sheikh Ahmad <sup>1</sup> is descended from a noble family, whose father is Sheikh Zayniddin, which was the son of Sheikh Ibrahim Ibn Sager Ibn Ibrahim Ibn Dager Ibn Ramadan Ibn Rashed Ibn Dahim Ibn Shamrok Al-Sager, this family is a branch from Bani Khalid`s clan; whose ancestry reaches to the Quraish tribe.

He was born in the village of Al- Mutayrafi the city of Al-Ahsa, that is located in the Eastern coast of the Arabian Peninsula, on the Islamic month of Rajab, in the year of eleven sixty-six of the Islamic calendar (May1753 AD).<sup>2</sup>

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<sup>1</sup> The most of the information in this chapter are based to Sheik Ahmad`s testimony in his autobiography which was written by himself when his son asked him. "Sirat Sheikh Al Awhad – Collected by: Sheikh Twfeeq Al Bu Ali"

<sup>2</sup> Al Talagani – Al Shaikia: P.27.





## His Childhood

Certainly within Sheikh Ahmad`s community, it was ignorance that prevailed at that time through distorted laws and norms, he was considered as a remarkable child with a precocious memory and ability to learn, especially when he memorized the holy Qur`an by the age of five, and when he gave a time of his childhood for contemplation and reflection, even when he was playing with his friends.

As a boy, he was crying a lot, asking himself: "Where did the people go?" especially, when he meditated upon the ruins and historical moments of past kingdoms in his region.

He was also impatient and perturbed, when he saw his region with their indulgence in merry-making and festivity, and when he disturbed by his own inclinations towards joining them.

His childhood was lost in this situation, and when Allah wanted to help him, Sheikh Ahmad met a man relative to him, who told him that he

wants to write poetry, asking for his help, so Sheikh Ahmad replied: "Ok, go head".

They sat in a seclusion place, as the man took out some verses of poetry praising the Imams, which were referred to Sheikh Ali Ibn Hammad.

He read them at first in front of Sheikh Ahmad, and then threw them away when he did not understand their meaning, saying: "Who does not know Arabic grammar, does not know poetry?"

When Sheikh Ahmad heard that from him, he remembered that there was a boy his name is Sheikh Ahmad Ibn Muhammad, who was learning Arabic grammar in a small town called Al-Qrain, at the time of Sheikh Muhammad Al-Qraini.

After that, Sheikh Ahmad went to that boy and told him: "What is the first thing I have to learn in Arabic grammar?"

The boy replied: "Al-Jerjani Factors", and then he gave Sheikh Ahmad some papers of that book to copy it and to return it back.

At that day, Sheikh Ahmad was so happy even he slept with holding those papers in his hand.

His father saw it, and told his mother: "What are those?"

She replied: "I really do not know".

She took them gently and gave them to the father. He took a quick look and told her to turn them back to Sheikh Ahmad`s hands.

At this moment, Sheikh Ahmad woke up from his sleep, and tried to hide the papers from his parent`s, because he was very shy of them.

Then, his father told him: "Do you like to learn Arabic grammar, dear son?"

Sheikh Ahmad answered him in a low voice: "Yes father, I do".

On the next day, his father sent him to a nearby village known as Al - Qrain to study the Arabic grammar under the hands of Sheikh Muhammad Al- Quraini.

He became the colleague of that boy, who gave him the Arabic papers before, as he finished reading the entire "Al-Jerjani Factors Book" and "Al-Ajromya Book" in a very short time.

During this period of his childhood, he began having visions and dreams. They had started with a young man of twenty-five years old who came to him with a book in his hand, and taught him the meaning of this verse:

﴿Allathi Khalaqa Fasawwa, Waallathee Qaddara Fahada﴾<sup>1</sup>

"That who created and proportioned, and who destined and then guided"

The man told Sheikh Ahmad that: "(Khalaqa) means that Allah has created his original body, while (Fasawwa) means that he created his personal form, as for (Qaddara), it means that he destined all the causes, while (Fahada) means that God guided him to the path of good and evil"

He woke up from his sleep. He stood still in a state of shock, ongoing and conflicting thoughts continuously roamed in his mind, but he could not understand what was happening and how to deal with them?

He distracted his attention from life and Arabic language lesson after that vision; because it did not teach him like what the young man in his vision.

He kept attending his teacher`s lessons and lived with the people with only his body, but his mind was busy in the searching for the divine wisdom and true worship.

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<sup>1</sup> Holy Qur`an – Al-A`laa: Verse.2-3.

After a period of time, the divine guidance is bestowed upon him; he began to visit strange worlds in his vision, and had mystical things that no one else from amongst the masses could have them.

As he said in his autobiography that he "saw all the people ascending on the rooftops of their homes watching something in the sky, and when he went up the roof of his home, he saw something coming from the side of morocco and the south, one side of it was hanging in the sky, and the other side was hanging down, when it arrived at the ground, nobody could reach for it but him"

He "grasped it by his hand. It was a nice thing, crystalline with white color, could not be felt by touching, but could be seen by the eyes"

He added another vision was like: "he saw what it's like to be entering a mosque, and there were three men sitting in it, and a man was asking the older one of them this question: "Sir, how much will I live?"

Sheikh Ahmad has then asked the man: "Who are they? And who you asked?"

The man said: "This is Imam Al- Hassan Ibn Ali Ibn Abi Talib"

He went to him and greeted him with a kiss on the hand. At this time, he imagined that those who were with the Imam, were Al- Hussein and his son Imam Ali Ibn Al Hussein "peace be upon them"; but Imam Al-Hassan has told him: "This is Imam Al -Hussein, and the other one is Imam Al-Baker"

Sheikh Ahmad then asked him: "Sir, what about me, how much will I live?"

The Imam said: "Five or four years"

"Praise be to Allah", Sheikh Ahmad said after hearing that.

When Imam Al-Hassan "pbuh" felt his pure satisfaction with the judgment of God and his ability, he sat next to him, and placed his mouth over Sheikh Ahmad`s mouth, who was lying flat on his back, and then the Imam placed his hand on the Sheikh Ahmad`s face, then his chest, sending a profound coolness through his heart.

Sheikh Ahmad suddenly felt something cold in his heart, and after a while, he said to Imam Al-Hassan: "Sir, inform me something whenever I recite, I can see you again"

Then Imam "pbuh" told him some poetry which is talking about self-discipline and trusting of God in everything:

Become a shunner of your  
affaire

Thus light spaces will often  
widen

Often a matter which is  
tiresome

God will do whatever he  
wishes

God habituated you to the  
beautiful

Entrust all affairs to the decision

And open spaces will often get  
light

In its ends, for you there lies  
satisfaction

Become not one who interferes

So do compare with what has  
passed

Then the Imam also said:

A matter over which the ego has  
tightened

Don't Become a despairer of the  
arrival of a breeze

while a man is despondent in  
deathly illness

Often there comes to her from  
God relief

So often indeed are those  
impediments dispelled

God comes to him with a  
breeze and a relief



Sheikh Ahmad recited the poems every night for months, but where no result occurred, he did not see the Imams again!

Then, he felt something wrong happened with his performance, and then a feeling of reassurance and certainty submerged him when he realized what the Imam meant.

"Imam did not want me to merely repeat the poems; he wanted me to embody their meanings, that is exactly what he wanted of me", Sheikh Ahmad said to himself.

Then, his heart's light shined, and the hand of divine mercy guided him into the light of God, when he had reached the core of that poems.

Thus, he dedicated most of his time in worships, focusing on the cultivation of sincerity in his prayer with a pure heart, increasing his recitation of the Qur'an with paying more attention to its meaning, spending so many nights in seeking for forgiveness and meditation in an isolated place, as well as deepening his contemplations on the world at large.

After that, his visions were associated with a more particularly significant case, the door of revelation has opened, and he began to see

wondrous things in the unseen worlds that dazzle the minds, also the gate of vision of Imams has been opened, and he could see them almost at will on day time or night time alike, he could even choose which one of them he wanted to see.

The wonderful thing in these situations was that, when he had difficult questions in the wakefulness, he was asking the Imams in his vision about them, so when he wakes up, he kept finding their answer and all of their evidence in plain sight.

At one point during his scholar career, he had a special vision, wherein the tenth Imam (Ali Ibn Muhammad al-Hadi "pbuh") has passed him twelve licenses from each Imam one.

This spiritual situation has remained with him for many years, despite the fact that he did his utmost to live as secluded a life as possible, his fame has reached a point that the involvement with the people became unavoidable.

The distraction led to the closure of that door of visions that had been opened for so long, and then, he continued to see the Imams but in intermittently case only.



## His Adulthood

His scientific mission has begun when he was twenty years old, he traveled at first to the holy cities of Najaf and Karbala, because of the numerous libraries in these two cities, that put them among the best ranks in Islamic civilization.<sup>1</sup>

When he became a famous scientist, he was moving between countries and cities for convening classes, presenting speeches and holding meetings and academic debates with researchers.

The wonderful thing in his moving was that, when he passed or settled in any country, all schools in that place kept closing their doors, and all the scholars and clerks were rushing to attend his lessons and to listen to the dozens of difficult questions that were presented to him in philosophy, esoteric traditions of the Ahl al-Bayt, and so forth.

Within a short time, common people, scholars and clerks were quickly became enamored of

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<sup>1</sup> Al Talagani – Al Shaikia: P.35.

Sheikh Ahmad, because he was the most unparalleled scientist in the entire Arab world at that time. For that, he was referred to as "Sheikh Al-Awhad",<sup>1</sup> and until now, he is popularly known by this title.

As is evident, the researchers who read his autobiography, stress that he gained his own views and beliefs by self-taught, therefore, he received many high-ranking licenses (Ijazat) from the important scholars of his days, which included unique comments praising his erudition and piety in the highest terms.

Among the scholars who licensed him are:

1. Sayyid Muhammad Mehdi Al-Tabatabai.
2. Sheikh Jafar Kashif Al- Ghita'a.
3. Sayyid Mirza Mehdi Al-Shahristani.
4. Sheikh Hussein Al- Asfour.<sup>2</sup>

Also, many of Sheikh Ahmad's Student had been licensed from him, among of them were:

1. Sayyid Kazem Ibn Sayyid Kassem Al-Husseini Al-Rashti.
2. Mirza Hassan Ibn Ali, who famous by "Koher".

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<sup>1</sup> Ijazat sheikh Ahmad Al Ahsa'i – Dr Hussein Mahfood: P.19.

<sup>2</sup> Ijazat sheikh Ahmad Al Ahsa'i – Dr Hussein Mahfood: P.5.

3. Sayyid Abdullah Ibn Sayyid Mohammed Rida Shubair Al-Husseini.

4. Sheikh Ali Naqi Ibn Sheikh Ahmad Al-Ahsa'i.

5. Sheikh Muhammad Taqi Ibn Sheikh Ahmad Al-Ahsa'i.<sup>1</sup>

Eventually, Sheikh Ahmad became a major "Marja'a", as well as he was the most important theologian on the Arabic and Iranian scene.

And when he settled in the Yazd city, his fame attracted the attention of the reigning monarch of Iran "Fath Ali Shah Qajar", and he (the Shah) has begun to correspondent with him, trying to invite him over to visit Tehran.

At the beginning, Sheikh Ahmad politely reused, citing in his replied to his strong dislike of intermingling with the opulent, but when the Shah wrote again with very respectfully, politely and specifically terms, citing that, if Sheikh Ahmad did not come to Tehran, he will go to Yazd with a standard royal entourage of at least 10,000 men which Yazd's people would then be

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<sup>1</sup> Al Hakak Al Nawranian –Sheikh Ibrahim: P.55.

responsible for their hosting, then Sheikh Ahmad has finally relented and went to visit Tehran.<sup>1</sup>

After Sheikh Ahmad traveled to Tehran, the Shah became more enamored of him, and he tried to convince him to settle in Tehran, but Sheikh Ahmad has refused and asked for permission to return to Yazd.

After six years, Sheikh Ahmad has left Yazd, despite the desperate attempts of Yazd's people to convince him to stay.

He lived for forty days in the Iranian city of Kirmanshah, where the eldest son of Fath Ali Shah was persuading him to spent some more time in that city. He settled his family there and continued his travels to visit the Holy graves of Ahl al-Bayt "Atabat".

After he finished of his journey, he returned back to Kirmanshah, and stayed there for some time.

During his last visiting to Imam Ridha "pbuh", he stopped in Qazwin, and unfortunately, one of the prominent and proud scholars in Qazwin "Mulla Muhammad Taqi Al Baraghani" felt

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<sup>1</sup> Sheikari Babakri - Murtada Al Jehardy: P.11.

slighted, because Sheikh Ahmad did not be in his hospitality in Qazwin, and he declared that Sheikh Ahmad is an unbeliever in Islam, he accused him of being a follower of Mulla Sadra in denial of physical resurrection.<sup>1</sup>

This behavior sparked a general reaction of some less senior establishment theologians, who were jealous of Sheikh Ahmad, and made a good reason to create problems for him.

So, Sheikh Ahmad had to leave Iran after spending a few months in Yazd and then in Isfahan.

He settled his family in Karbala, but the atmosphere had been poisoned by the propaganda of Al-Baraghani to cause Sheikh Ahmad some troubles with the Ottoman authorities in Baghdad.<sup>2</sup>

Then, after he spent his remaining days in Karbala, he decided to go to Mecca to make the pilgrimage of Hajj, where he died between Mecca and Medina and left behind a unique life with broken hearts inside his followers.

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<sup>1</sup> Al Talagani – Al Shaikia: P.100.

<sup>2</sup> Dalil Al Mutahirin – Sayyid Kadeem Al Rashti: P.41.





## His Works

Indeed, Sheikh Ahmad by all accounts has attained a profound mastery of many sciences such as Jurisprudence, Ethics, Medicine, Astronomy, Mineralogy, Exotic sciences (such as numerology and letter based hermeneutics), and so on.

Despite his multifarious interests, he delved deeply into many some of these disciplines such as alchemy and other hermetic arts were only taught privately and secretly.

Therefore, he was a prolific writer, he wrote a many number of advanced works, and his writing spanned a wide array of literary forms.

The largest numbers were correspondence of questions and explanations with other philosophers or his students. The general nature of his writings takes the style of commentaries on verses from Qur'an, important Hadith of Prophet Muhammad or Imams "pbut".

He devoted the major portion of his energies to the critical study of philosophy and mystic, especially the doctrines of the illuminations school of Mulla Sadra and Mulla Muhsin.

Some of historians mentioned that the total number of his works has reached (185) consist of manuscripts, letters, answers, explanation, poems, and others<sup>1</sup>.

Some of his best works are:

- 1- Sharh al-Ziyara al-Jami`a al-Kabira.
- 2- Sharh al-Masha`ir for Mulla Sadra.
- 3- Sharh al-Arshiyya for Mulla Sadra.
- 4- Sharh al- Fawa`id.

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<sup>1</sup> Akeer Al Falaseefa – Dr. Hassan Al-Sheikh: P.55.

## His Death

Sheikh Ahmad has died on the 22<sup>th</sup> day of the Muslim month of Dhu-Alqeda in the twelve forty-two year of the Islamic calendar, during his way to the city of Mecca to perform Hajj in a place called "Hadia", which located between Mecca and Al-Madina Al-Munawara.

He buried in the Al Baki`s cemetery next to the graves of the Prophet`s family "pbut" (Imam Hassan Ibn Ali, imam Ali Ibn Al-Hussein, Imam Muhammad Ibn Ali, and Imam Jafar Ibn Muhammad).<sup>1</sup>

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<sup>1</sup> Adyeen byna Saeel wal mojeeb-Mirza Hassan Al-Ihkaki: Vol. 1, P.110.



# **Chapter Two**

## **Some of the Theoretical Wisdom of Sheikh Al-Awhad Al-Ahsa`i**



My love for Allah and for you has lead me to talk to you about Sheikh Ahmad`s divine wisdom, to let you be a good servant of God and to love and obey him all the time.

Our religion is the religion of logic and intellect. The prophet Muhammad and his descendants say "pbut": "Ask; because asking is the key to knowledge"<sup>1</sup>

So, in this chapter, we are going to ask questions to make it more attractive, and then, we will answer them logically and easily, it is a combination of simplicity and depth, power in inference and conciseness in style.

I advise you to do two things in this chapter:

1. Remove all the things within your mind and deep spirit, which you have inherited or gained through your life.
2. Make a comprehensive review for your believing in God, after you reach to the end of this chapter.

I am sure, if you follow what I said, you will find something new. Something deserves to spend much time to learn about.

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<sup>1</sup> Behaar Al-Anwaar – Al-Majlesi: Vol.1, P.585.





# Who is God ?

I am asking you a question that arises in the minds of most people in particular the younger generation, but when they think about its answer, they run away from it; because they believe it is forbidden to say, and others are afraid of throwing their souls into a sea of doubt, and the huge waves will drift them away from the coast, neither swimming nor riding a boat can save them later.

We have to find its answer now; because the knowledge about Allah is the first thing in our religion, your prayer and all kind of worships are not accepted without divine knowledge, as Imam Ali "pbuh" said in Nahj al – Balaghah: "The first thing in religion is to be aware of it"<sup>1</sup>

However, it is the time to fill up our heart with confidence by giving our innate nature a simple shock to find the answer of God`s existence.

Although, the assimilation of God has been made more difficult by the monotheists through

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<sup>1</sup> Nahj al-Balaghah - Sharif al-Radi: P. 406.

their philosophical arguments, the answer to this question is in fact very simple:

The number of evidence (cosmological and ontological argument) about God's existence is equal to the number of his creatures breath<sup>1</sup>, and the clearest one of that evidence is the instinct<sup>2</sup>, as the Almighty states in the Qur'an:

﴿Fitrata Allahi allatee fatara alnnasa alayha﴾<sup>3</sup>

"The instinct made by Allah upon which he gave to all people."

Human beings instinctively feel the existence of God in moments of human weakness, when they detach themselves from all the materialistic concerns, and turn truly to God without being able to give you any theoretical justification to their action.

In addition, science confirms this fact; the whole universe gives enough evidence to the existence of the creator.<sup>4</sup>

Imagine the entire universe with all of its grandeur that embraces the sky, the sun, the moon, the earth, and the plants, as well as its

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<sup>1</sup> Tafseer Ayat al Kurseey – Sayyid Kadeem: Vol. 2, P.12.

<sup>2</sup> Assair Ella Allah – Msbah al Yazdee: P.51.

<sup>3</sup> Holy Qur'an – Ar-Room: verse 30.

<sup>4</sup> Rehlat Akael – Dr Amro Sharif: P.129.

humans and creatures. When you see the balance of the universe and the system of its movement you cannot conceive that the universe existed by itself without a doer, no motion without a mover, no creation exists without its creator.<sup>1</sup>

Thus, the only creator and sustainer of all that exists is Allah Almighty, who no one exists alongside him, nor is he like his creation in any way.<sup>2</sup>

Therefore, the people believe in God`s presence and existence without even seeing him; because this does not require having any knowledge.

A man asked Imam Al-Sadiq "pbuh": "What proof can you give me that a creator for this universe exists?"

The imam replied: "The creation itself is a proof that a creator exists, do you not glance at a building and being certain that it has a builder, even though you have never seen them, nor have you witnessed its construction"<sup>3</sup>.

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<sup>1</sup> Al Erfan – Shafiq Garady: P.57.

<sup>2</sup> Al Makazeen – Sheikh Hassan Kuhar: P.24.

<sup>3</sup> Al-Ehtejaaj – Al-Tabarsi: P.332.



# Why Do not all the People Believe in God ?

May be someone says: "If this instinct exists in all human beings, why there are many people deny the existence of God?"

Listen, believing in God is a common belief which prevails in all areas and times, the Qur`an tells us God has always existed and there never was a time he did not exist; but when his attributes are (sifat) not like ours<sup>1</sup>, I mean he is not a creature, not a tangible thing that we can see, many people would deny his existence.

In general, with the vast expansion of scientific knowledge, the scientists could not explain the facts of so many things that happened in this universe, as the natural of soul that inhabits our body for example.<sup>2</sup>

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<sup>1</sup> Tafseer Ayat al Kurseey – Sayyid Kadeem: Vol. 1, P.184.

<sup>2</sup> Hewar Saken Ane Al Elhaad – Sayyid Hady Al Mudarsy: P.129.

Until now, even the best of them surrenders to the glory of the universe and its hidden secrets.

Without a doubt, when they cannot discover the nature of our soul, which accompanies us throughout our life, how is it permissible to discover something that its reality is beyond our world, as the nature of Allah?

Also, they do not deny the existences of many things out of our sight, as the microbes and the electricity.

They believe about their existences because they see their signs, as when they look at a building they are certain that it was built by someone, even though they do not see them, when they see some footprints they know that someone has walked the exact track despite the fact they never see them.

The same thing applies to God`s existence, he always has existed, but not by his own self (his essence), he exists through his actions, effects, signs, and creatures (his divine acts).<sup>1</sup>

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<sup>1</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 1, P.264.

So, we cannot see him but through his creation we believe in him, and this is a sufficient proof for us.

A man who was known as Tha`lab asked Imam Ali "pbuh": "Have you ever seen your God?

The Imam answered him: "Alas, Tha`lab! I am not the one who worships a God that I have not seen".

Tha`lab then asked again: "How have you seen him, describe him to us!"

The Imam replied: "The eyes do not see him but the hearts see him through the truth of belief"<sup>1</sup>.

Whether those people who deny God`s existence are agree or not, that would not change the result, God is something exists but he is not subject to limitation, he is beyond measure, not bound or restricted by space or time, meaning that he is just not our type of existence, he is not a creature that anyone can see or describe, as he states in the Qur`an:

﴿laysa kamithlihi shayon wahuwa alssamee`u albaseeru﴾<sup>2</sup>

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<sup>1</sup> Behaar Al-Anwaar – Al-Majlesi: Vol.4, P.27.

<sup>2</sup> Holy Qur`an – Ash-Shura: verse 11.



"There is nothing like unto him, and he is the hearing, the seeing".

Imam Hussein Ibn Ali "pbuh" said in his intimate supplications to the creator: "How is it possible to deduce your existence from a thing which depends upon you for its very being?

Why do you not possess that manifestness that other than you possesses, so that it might make you evident?

When were you ever hidden from the inward eye so that you might need proofs as a guide to you?

When were you ever distant from us so that your traces and signs might draw us nigh to you?

Blind be the eye that does not see you watching over and guarding it!"<sup>1</sup>

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<sup>1</sup> Behaar Al-Anwaar – Al-Majlesi: Vol.64, P.142.

# Why God has Describe Himself to be known?

It is impossible to be able to see God, not in this world and not in the other, but this fact does not mean that he does not exist, we believe in his existence because we see his signs, as we said before.

Indeed, when no one can see him even the prophet Muhammad "pbuh", no one can know how he is, or where he is?

Because God has never descend into our world, and no one of his creatures has ever ascended to his world.<sup>1</sup>

Not he has not the ability to do that, he is omnipotent, but we have not a capacity, it is just beyond our ability to contact directly with our God.<sup>2</sup>

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<sup>1</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 1, P. 256.

<sup>2</sup> Sharh al-Ziyara –Sheikh Al Awhad: Vol. 1, P. 359.

God is wise in his performance in a wisely manner, and when no one can know or percept him, he created a description or title and has been manifested or appeared (Tajalla) through it to lead his creatures to his existence, not to his sacred essence.<sup>1</sup>

Imam Ali "pbuh" said that: "An inference description not a revealing description"<sup>2</sup>.

Imam Hussein Ibn Ali "pbuh" said in his intimate supplications to the Creator: "O God, you who have manifested yourself to us with your splendor, how can you be hidden when you are manifest and evident?

How can you be absent when you able with your unceasing manifestation, to watch over your Servants?"<sup>3</sup>.

However, when we can reach to this holy description which is included the manifestations of the divine acts that affirm it is a creature like us!

I mean it is not one of his essential attributes and characteristics<sup>4</sup>, these kind of attributes are

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<sup>1</sup> Tafseer Ayat al Kurseey – Sayyid Kadeem: Vol..1, P.302.

<sup>2</sup> Al- Yatema sermon: P.145.

<sup>3</sup> Behaar Al-Anwaar – Al-Majlesi: Vol..64, P.142.

<sup>4</sup> Resalt Abdulla Al Beak – Sayyid Kadeem: P.20.

beyond our reach, if we know he will not be God anymore, he will be a creature.

Imam Saadiq "pbuh" said that: "everything you see or imagine in your mind is a creature like you"<sup>1</sup>.

Imam Baaqir "pbuh" said that: "God cannot be described, how he can be described when he says in his holy book: ﴿Wama qadaroo allaha haqqa qadrihi﴾<sup>2</sup>. Thus he would be greater whatever he is described"<sup>3</sup>.

So, when God says in the Qur`an: "I am hearing, seeing, knowing everything", we have to believe that the essential attributes are referred to his absolute eternal real world, and we do not know anything about his world. And these concepts and expressions are just described his signs, appearances and acts.<sup>4</sup>

Because, when we say: "These are his essential attributes", that means Allah`s entity composes of parts, the attributes are accidents, and this is absolutely not right.

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<sup>1</sup> Behaar Al-Anwaar – Al-Majlesi: Vol. 66, P.293.

<sup>2</sup> Holy Qur`an – Az- Zumar: verse 67.

<sup>3</sup> Al-Tawheed – Al-Sadooq: P.128, Hadith 6.

<sup>4</sup> Sharh al-Masha`ir –Sheikh Al Awhad: Vol.2, P.24.

The attributes of God essence are not something other than the entity. In reality and in consideration his attributes are identical with his essence, for his entity does not constitute a part to which accidents might adhere. He is absolutely unique, Baseet, indivisible.<sup>1</sup>

A man goes by the name of "Abaan" has asked Imam Al-Saadiq "pbuh": "Is Allah always hearing, seeing, as he powerful and wise?"

The Imam replied: "Affirmative"

Abaan then said to the Imam: "if someone, who claims to be one of the followers of you Ahl al-Bayt said that Allah hears through his ears, sees with his eyes"

On hearing this, the Imam seemed displeased and replied: "Whomsoever claims such a thing and believes as such is an Atheist and is not considered as one of our followers.

Allah is powerful; he sees all and hears all of his own accord"<sup>2</sup>.

Finally, it is impossible to see God, but everyone can feel his exist through his signs, and the holy names and the divine attributes referred

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<sup>1</sup> Sheikh Al Awhad Hakeem Am Sofi – Sheikh Ibrahim: P.193.

<sup>2</sup> Al-Amaali – Al-Sadoq: P.610.

to his description that he created to guide us to him not to his essence.

Therefore, we cannot give Allah a name other than his own names, or describe him differently from what he said, that is simply forbidden in our religion.<sup>1</sup>

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<sup>1</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 1, P.188.



# How God Created the Whole Universe?

When you see all the different things in this universe, your mind would ask: "How they were created?"

Has God used something to create them, or not?

Understanding the mysteries of the creation is crucial importance to mankind. But unfortunately, most people when they think about God's ability cannot believe that he created everything from nothing!

Easily, they cannot imagine when God decrees a matter, he only orders it to "Be", and it will be without the need to use anything.<sup>1</sup>

Because, if we consider there was a material he used to creative the whole universe, the probabilities will be are:

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<sup>1</sup> Al Makazeen –Sheikh Hassan Kuhar: P.34.



1. The primary source of this material is the fulguration from the essence of God or his world, and in this case, at least everything he created will has the same attributes as Allah has.

This is impossible; because when we look around us, there is no doubt that everything has none of the attributes that Allah has, and nothing resemblance him, as he is an eternal survival, an ultimate capability, and great wisdom, all these attributes –and others – can be found only in the God of the universe.

Moreover, the prophet Muhammad and his household "pbut" confirmed that there is no place in Islam for belief in God being inherent in his own creation, a concept known as God`s pantheism.<sup>1</sup>

2. The source of this material is nothing, he just creative everything from nothing by his will<sup>2</sup>, as he states in the Qur`an:

﴿Innama qawluna lishayin itha aradnahu an naqoola lahu kun fayakoonu﴾<sup>3</sup>

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<sup>1</sup> Basset Al Hakeka - Sheikh Al Awhad: P.28.

<sup>2</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 1, P.310.

<sup>3</sup> Holy Qur`an – An-Nahl: verse 40.

"Indeed, my word to a thing when I intend it to be is nothing but to say (Be), so it'll be".

Through this, we detach the relation that exists between the essence of God and his creatures, and even we detach between their worlds, the eternal world and the contingency world, because there is no union between them in any way.<sup>1</sup>

Now, we understood that God created his will from nothing, this means that God`s will is the first thing he created, and then he had created everything through it<sup>2</sup>, as Imam Al-Saadiq "pbuh" clarified this fact by saying that: "Allah has created the "Al-Mashe'a", and after that, he had created everything by it"<sup>3</sup>.

It should be remembered that God`s will or "Al-Mashe'a" is one of his creatures, I mean it is one of his divine acts attributes (Sifat falia), not of his essential attributes (sifat thubutiyyah).<sup>4</sup>

For that, we can say: "God wills and does not will", but we cannot say: "God sees and does not

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<sup>1</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 1, P.282.

<sup>2</sup> Tafseer Ayat al Kurseey – Sayyid Kadeem: Vol. 1, P.185.

<sup>3</sup> Al Kafi - Sheik Al-kellini: Vol. 1, P.110, hadith.4.

<sup>4</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 2, P.24.

see", because seeing is one of his essential attributes, which it cannot be affirmed of him at one time and negated at another, but his will is not<sup>1</sup>, as he states in the Holy Qur`an:

﴿Quli allahum mamalika almulki tutee almulka man tashao watanzi`u almulka mimman tashao watu`izzu man tasho watuthillu man tashao biyadika alkhayru innaka ala kulli shayin qadeerun﴾<sup>2</sup>

"Say, O Allah, owner of existence, you give existence to whom you will and you take existence away from whom you will. You honor whom you will and you humiliate whom you will. In your hand is all good, you are the competent over all things."

According to this holy verse and the other similar verses, God`s will is not an essential attribute, it is a divine act attribute.

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<sup>1</sup> Tafseer Ayat al Kurseey – Sayyid Kadeem: Vol. 2, P.211.

<sup>2</sup> Holy Qur`an – Al-i-imraan: verse 26.

# What is the First Thing that Created by God's Will?

Every one instinctively desires to have an understanding of the unseen creation stages to know how God created himself?

When this kind of knowledge is beyond our ability (unknowable), and related to that world which its things could not be understood through senses of sight, touch, smell and taste; God gave us a way out.

The sole means which can help us is the holy personality, whom is commonly called the Messengers of God (The prophets and Imams "pbuh").<sup>1</sup>

God sent the messengers to give clear proofs that he exists, and to teach all of his servants about what they should do once they come to this realization, as the holy Qur'an mentioned that the man who asked the prophet Muhammad "pbuh"

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<sup>1</sup> Sharh al-Ziyara- Sheikh Al Awhad: Vol. 1, P.185.

about the unseen soul, and the prophet replied to him directly by saying:

﴿Wayasaloonaka ani alrroohi quli alrrohu min amri rabbee wama ooteetum mina al`ilmi illa qaleelan﴾<sup>1</sup>

"And they asked you, (O Muhammad), about the soul. So say: (The soul is of the affair of my lord. And mankind has not been given of knowledge except a little)"

And when we take a look in the (Hadith) of the prophet Muhammad and his household "pbuh", they did not ignore something important in the divine knowledge as the answer of this question. They clarified that the first thing that God created was the light of the prophet Muhammad "pbuh", and then the light of his household.<sup>2</sup>

The prophet Muhammad "pbuh" said: "The first thing that Allah created is my light"<sup>3</sup>.

Jabir Ibn Abd Allah said once to the prophet Muhammad "pbuh": "O messenger of Allah, may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things?"

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<sup>1</sup> Holy Qur`an – Al-Issra: verse 85.

<sup>2</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 1, P.285.

<sup>3</sup> Awali Al-Lailli – ibn Aby Jmhoor Al Ahssa`i: Vol. 4, P.99, Hadith 140.

The prophet replied: "O Jabir, the first thing Allah created was the light of your prophet from his own light, and that light remained in the midst of his power for as long as he wishes, and there was not, at that time, a tablet or a pen or a paradise or a fire or angels or a heaven or an earth. And when Allah wished to create the whole creation, he divided that light into four parts and from the first he made the pen, from the second there was the tablet, from the third was the throne, (and from the fourth one he created everything else)"<sup>1</sup>.

The holy household "pbut" was created from the prophet Muhammad's own light, such as when you take a fragment of a light from its source; this fragment has the same qualities of its source, because the Imam is the deputy and a successor of the prophet with respect to all the duties that related to the prophet. Meaning the qualities of the prophet are also visible in the Imam, and the only difference is that the prophet receives the revelation directly from God, and the Imam receives it from the prophet.<sup>2</sup>

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<sup>1</sup> Behaar Al-Anwaar – Al-Majlesi: Vol. 25, P.22.

<sup>2</sup> Resalt Sultanea " Jwama Al Kalem " –Sheikh Ahmad: Vol. 3, P.328.

Therefore, the prophet Muhammad "pbuh" said: "Ali is from me and I am from Ali"<sup>1</sup>.

Imam Ali "pbuh" said: "I am from Muhammad is like light derived from light"<sup>2</sup>.

Imam al-Redha "pbuh" has also said: "I am from my father and my father is from me, he and I, are a one thing"<sup>3</sup>.

They have a same light but the first one is preceding and the second is derived from it<sup>4</sup>.

The first is prophet Muhammad, and then Imam Ali, and then Imam Hassan, and then Imam Hussein, and then Imam Mahdi (Saahib al-Zamaan) according to their quotes (Hadith), and then Imam Ali Ibn al- Hussein (Zayn al-Abedeen), and then Imam Muhammad Ibn Ali (al-Baaqir), and then Imam Jafar Ibn Muhammad (al-Saadiq), and then Imam Moosa Ibn Jafar (al-Kadhem), and then Imam Ali Ibn Mossa (al-Redha), and then Imam Muhammad Ibn Ali (al-Jawaad), and then Imam Ali Ibn Muhammad (al-Haadi), and then Imam Hassan Ibn Ali (al-

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<sup>1</sup> Al-Amaali – Al-Sadooq: P.58.

<sup>2</sup> Elall Al- Sharaia - Al-Sadooq: P.174.

<sup>3</sup> Behaar Al-Anwaar – Al-Majlesi: Vol. 25, P..17, haddith 1.

<sup>4</sup> Risal Al-Sultaniaa " Jwama Al Kalem" –Sheik Ahamad Al-Ahsaiaa: Vol. 3, P.328.

Askari), and the final one is the daughter of the holy prophet (Fatima).<sup>1</sup>

Her light was created as the last one; because she is the form of holy authority (Wilayat)<sup>2</sup>. Their light (prophet Muhammad and Imams) is her entity "substance", therefore, her light can only exist in them, and their light can only appear and known in her.<sup>3</sup>

In all, their level is the highest once of the creation chain, and no one can match or possess any of their qualities, because God choose them to be the place of his divine will<sup>4</sup>, as they "pbut" said: "We are the place of God`s will"<sup>5</sup>.

Therefore, when we come to understand that titles such as "The straight path (Sirat), The way (Sabil) to Allah, The face of Allah, The Eye of Allah, The Ear of Allah, The Side of Allah, The spokes men of Allah, all refer to the Ahl al-Bayt.<sup>6</sup>

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<sup>1</sup> Sharh al-Masha`ir – Sheikh Al Awhad: Vol. 2, P.385.

<sup>2</sup> Risal Al-Akowand "Jwama Al Kalem" – Sheikh Al Awhad: Vol. 2, P.81.

<sup>3</sup> Tafsir Ayat al-Kursy – Saayid Kadem Al-Rashty: Vol. 2, P.223.

<sup>4</sup> Sharh al-Ziyara – Sheikh Al Awhad: Vol. 1, P.288.

<sup>5</sup> Tafsir Aserat al-mostgim – sayyid hussain Al-Brogrdy: Vol. 5, P.372.

<sup>6</sup> Sharh al-Ziyara – Sheikh Al Awhad: Vol. 2, P.189.





## **Why the Prophet Muhammad and His Household are the Cause of all Causes ?**

The prophet Muhammad and his household are so absolutely obedient to God, and because of their purity and obedience to him, he gave them a special position among all of his creatures.

They are the source of all material and spiritual blessing, and getting to love and know their holy attributes will lead us to get to the true knowing of Allah, and to ease the crossing of the "Sirat" as well as to give us immunity from chastisement, because they are Allah`s covenant<sup>1</sup>, as Imam Baqir "pbuh" said: "The household of Muhammad is the covenant of Allah as he recommended"<sup>2</sup>.

As they are the cause of all causes in the contingency world<sup>3</sup>, because:

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<sup>1</sup> Sharh al-Arshiyya – Sheikh Al Awhad: Vol. 1, P.60.

<sup>2</sup> Tuhaf Al-Uqul – Al-Harani : P.313.

<sup>3</sup> Najata Al Halekean –Sheikh Muhammad Bu kamseen: P.311.

1. They are the efficient cause, because it is impossible that Allah almighty would contact directly with his creatures.

Therefore, he delegated the arch angel Azrael to be the deputy of death authority, the arch angel Jibrael to be the deputy of revelation authority, the arch angel Israfil to be the deputy of blowing the trumpet authority, and the arch angel Mikael to be the deputy of livelihood authority.

And Allah has delegated his most divine authorities to the prophet Muhammad and his household "pbut".<sup>1</sup>

It should be noted here that the authority of prophet Muhammad and Imams is not independence authority, it is by permission from Allah and by his power.<sup>2</sup>

Imam Ali Ibn al-Hussein "pbut" once said: "Allah invented us from his majestic light, and he delegated to us the matters of his parish, we do with his permission what we want, and if we will then Allah wills, if we want then Allah wants. Allah gave us this place, and choose us among his

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<sup>1</sup> Sharh al-Ziyara –Sheikh Al Awhad: Vol. 3, P.163.

<sup>2</sup> Najata Al Hallekean –Sheikh Muhammad Bu kamseen: P.311.

creatures, and made us his argument within his creations"<sup>1</sup>.

So, God is the actor, but he does not do by his own self, he does by his arguments.<sup>2</sup>

2. They are the material cause, because God created everything from their light beam<sup>3</sup>, as follows:

The first level of creations which was created from the light beam of Prophet Muhammad and his household "pbut" is for all the prophets "pbut".

The second level of creations which was created from the light beam of prophets is for the believers among humankind.

The third level of creation which was created from the light beam of believers is for the believers among Jinn.

The fourth level of creation which was created from the light beam of Jinn is for the animals.

The fifth level of creation which was created from the light beam of animals is for the plants.

The sixth level of creation which was created from the light beam of plants is for the metals.

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<sup>1</sup> Behaar Al-Anwaar – Al-Majlesi: Vol. 26, P.14, haddith 2.

<sup>2</sup> Sharh al-Ziyara –Sheikh Al Awhad: Vol. 1, P.285.

<sup>3</sup> Mafateah Al Anwaar - Sheikh Muhammad Bu kamseen: P.395.

The seventh level of creation which was created from the light beam of metals is for the inanimate.

The atheist things were created from the shadow of each level, meaning that the atheists among humankind were created from the shadow of the human believers, and the atheists among the devils were created from the shadow of the Jinn believers, and so on.<sup>1</sup>

Each level's qualities are specific to its creatures, thus, the animals cannot be humans, the humans cannot be prophets, the prophets cannot be God.<sup>2</sup>

3. They are the formal cause, because when God created the creatures, he asked them:

Am I not your God?

And is not Muhammad your prophet?

And is not Ali your Imam?

As he states in the Holy Qur'an:

﴿Waith akhatha rabbuka min bane adama min thuhoorihim thurriyyatahum waashhadahum ala

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<sup>1</sup> Mafateah Al Anwaar – Sheikh Muhammad Bu Kamsin: Vol. 1, P.395.

<sup>2</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 2, P.210.

anfusihiḥ alastu birabbikum qaloo bala  
shahidna﴾<sup>1</sup>

"And when God Almighty asked the children of Adam and their descendants, as he made them testify of themselves, (saying to them): Am I not your God? They said: (Yes), we have testified".

Then, the creatures were divided into three types<sup>2</sup>:

A. The ones who said: "Yes" by their tongues and hearts. God has created their matter and quiddity from the obedience sea, they are the virtuous believers.

B. The ones who said: "Yes" by their tongues when they heard "Am I not your God?" and their hearts were in denial when they heard "Is not Muhammad your prophet? And "Is not Ali your Imam?"

Those were the ones that God created their matter from the obedience sea, and their quiddity from the disobedience sea, they are the disbelievers and hypocrites.

C. The ones who said: "Yes" by their tongues when they heard "Am I not your God?" and their

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<sup>1</sup> Holy Qur`an – Al-A`raaf: verse 172.

<sup>2</sup> Sharh al- Fawa`id – Sheikh Al Awhad: Vol.2, P.163.

hearts were stopped when they heard "Is not Muhammad your prophet? And "Is not Ali your Imam?"

Those were the ones that God created their matter from the obedience sea, and their quiddity from the obedience and disobedience sea, they are the oppressed.

Since the form of the creatures' quiddity was related to the acceptance and denial of the prophethood and Imamate, we know now that they are the formal cause for all creatures.<sup>1</sup>

4. They are the final cause, the proof of that was mentioned in the most prominent Hadith "Al Kessa" that goes by:

"Then the Allah Almighty said: "O my angels! O residents of my heavens, I have not created the erected sky, the stretched earth, the illuminated moon, the bright sun, the rotated planets, the flowing seas and the sailing ships, but for the love of these five lying underneath that cloak".

Then, the arch angel Jibrael asked: "Who are under the cloak?"

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<sup>1</sup> Sharh al-Arshiyah – Sheikh Al Awhad: Vol. 1, P.464.

Then Allah Almighty answered: "It's the household of the prophet and the assets of prophethood. They are: Fatimah, her father, her husband and her two sons"<sup>1</sup>.

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<sup>1</sup> Mafateeh Al Anwaar- Sheik Abaas Al Gumi: P.896.





# **Chapter Three**

**Some of the Practical Wisdom of  
Sheikh Al- Awhad Al-Ahsa`i**



When we're going to talk about a particular wisdom, we have to distinguish between the Gnostics, who are generally called (Sufis), and the wise men of Islam (Urafa'a), who are the real virtuous worshipers, and who have not invented for themselves thousands of special mannerisms and customs.

In this chapter we will not be dealing with the aspect of gnosis, but we will limit ourselves to the practical aspect of wisdom in the Sheikh Ahmad's school, as he is considered as one of the best wise men (Hakeem) in Islamic civilization, as his practical way was completely adhered to Islamic laws.<sup>1</sup>

Chapter two was explaining the relationships of the individual with God, the world, and with themselves to give attention to describing and explaining the issue of existence.

The main goal of this chapter is to reach to the human perfection through spiritual struggle, purification and disciplining of the spirit, which is derived from the advice and guidance of the prophet and his household "pbut" (The teachings of Islam).

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<sup>1</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 1, P.4.



# Purification of the Soul

Although esoteric wisdom can be attained through practical wisdom which includes inner purification and asceticism, most people are preoccupied with earning their livelihood without paying any attention to spiritual matters.

This action makes many of them unbalanced in their lives<sup>1</sup>, because the mystical perspective of human's natural is constitutes of two integral parts:

1. The essence of existence which represents the veils of light in the heart.

This part shines when the man directs his attention to obedience to God, and tearing all the dark veils of sins by abstraction his heart from any worldly affairs that keep him away from the source of greatness.

2. The essence of quiddity which represents the veils of dark in the heart.

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<sup>1</sup> Sharh al- Fawa'id – Sheikh Al Awhad: Vol. 2, P.411.

This part appears when the man commits the sins that increase the black and darkness in his heart, and allow Satan to win over his natural`s light when he drives the hearts into everlasting wretchedness by corruption and turning him upside down.<sup>1</sup>

Imam Al- Baker says "pbuh": "No man is without a white spot in his heart would give out a black spot if he sins, but if he repent, that black spot would vanish, yet if he goes to extremes in sinning, the black spot will increase covering all that whiteness, then he will never come to any good"<sup>2</sup>.

Therefore, what have you done for your spiritual matters?

Have you had any program in this field to the acquisition of religious manners, and purification of the soul?

Believe me, if you start to purify your intentions, expelling love of self, selfish desires, and animal instincts from yourself, the heart will return to its original form and state, in this case,

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<sup>1</sup> Rasael Al Hekma – Sheikh Al Awahad: P.48.

<sup>2</sup> Al- Kafi – Al kulaini: Vol.2, Hadith 20.

it can be accepted by the God Almighty, and only if you worship him in order to reach his love.<sup>1</sup>

Here, it should be taken into consideration that the first step on the path toward God's love is the awakening.<sup>2</sup>

Just wake up from the sleep of negligence if you have not yet awakened, may be your eyes are opened, but your heart is a sleep from the effects of sins.

The sin is a declaration of rejection of servitude and submission to God. So, Fearing of God, bewaring of the aftermath of your deeds, and thinking a bit about the affairs of the afterlife and its terrible path, would give you more importance to the heavy duties and responsibilities which rest upon your exist, and guide your heart to be always clear and shining like a mirror.

As afore mentioned, you live in a permanent war between the human's natural parts, as God has embodied you with the ability and capability to ascend to the highest rank of perfection when you obeys him, or descend to the lowest levels when you obeys Satan.

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<sup>1</sup> Resala Al Bahrana "Twrath Sheikh" – Sheikh Al Awhad: Vol. 1, P.132.

<sup>2</sup> Tafsir Ayat al-Kursy – Saayid Kadem Al-Rashty: Vol. 2, P.16.



While you have the strength and determination, try to guide your soul to the ranks of the immaculate worshippers. Later, you will see that the whole world and what exists in it, is not worth anything by comparison to the level prepared for the righteous servants of God.<sup>1</sup>

God has made many deeds for us and acts of worship which might appear small in the sight of people but they can become as heavy as mountains by the scale of God.

Some of them which are useful for novice travelers to God are:

### 1. Piety

When traveler`s heart is lit with piety and is irrigated by ethical virtues, it will reach easily to the whiteness state, and enjoy of the sweet fruit of wisdom, The prophet Muhammad "Pbuh" once said: "Anybody in this world who adopted piety, God has implanted the tree of wisdom in their heart, and God made their tongue eloquent"<sup>2</sup>.

### 2. Sincerity

For acts of traveler to be acceptable to God, there are two conditions which must be met:

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<sup>1</sup> Sharh al-Arshiyya – Sheikh Al Awhad: Vol. 1, P.42.

<sup>2</sup> Behaar Al-Anwaar – Al-Majlesi: Vol. 77, P.80.

The first condition: the act of worship should be devoted to God alone.

The second condition is that the action should be in accordance with the only way that God has prescribed for worship, which is by following the prophet Muhammad and his household "pbuh" in the laws that they have brought.<sup>1</sup>

This is the meaning of sincerity which the traveler needs in his acts, especially in praying because it is one of the most important proofs of poverty and weakness in front of Allah.

Moreover, sincerity has numerous benefits and advantages, one of them is the evolution of wisdom in the sincere believer's heart.

The prophet Muhammad "Pbuh" said: "Anybody who purifies their worship for God for (40) days, God will let the springs of wisdom flow from their heart to their tongue"<sup>2</sup>.

Imam Ali Said "pbuh": "When sincerity is achieved in sight become clearly apparent"<sup>3</sup>.

3. Love of The Prophet Muhammad and His household "Pbut". This kind of attachment which

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<sup>1</sup>Resala Rushteia "Twrath Sheikh" –Sheikh Al Awhad: Vol. 9, P.25.

<sup>2</sup>Behaar Al-Anwaar – Al-Majlesi: Vol. 67, P.249, haddith 25.

<sup>3</sup>Myzan Al Hikma – Muhammad Al-Rishhaari: Vol.1, P.760.

it is indeed God`s order, will protect the traveler from straying out of the right path, as the prophet Muhammad "pbuh" said: "I am leaving among you the two significant legacy: God`s book and my family. If you adhere to them, you won`t deviate from the right path since they won`t separate till joining me in heaven. So, think how would you deal with them after me; this is fresh water, so drink from it, and that is salty water, so avoid it"<sup>1</sup>.

#### 4. Sparing in Eating and Drinking

Allah said to the prophet Muhammad on the night of ascension to heaven: "When my obedient worshipper keeps their stomach empty, and keeps their tongue pure, I will teach them wisdom"<sup>2</sup>.

5. Thinking (Meditation) at the last half hour per day in God`s power and greatness.<sup>3</sup>

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<sup>1</sup> Al- Ihtijaj –Al-Tubrussi: Vol.1, P.391.

<sup>2</sup> Behaar Al-Anwaar – Al-Majlesi: Vol. 77, P.29.

<sup>3</sup> Resala Fy Tareg Ela Allah "Twraith Sheikh" – Sheikh Al Awhad: Vol. 9, P.46.

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