

Hassan Al-Shaikh

Prosecution of Al-Awhad

Judicial hearing records of the prosecution of Shaykh
Ahmad ibn Zayn al-Dín ibn al-Ahsa'i

Transalation: Mohamed Samaha

Dar al-Ra'y al-Araby – Beirut – Lebanon

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Initial Pleading

Our glorious Shaykh, the one and only

I beg your pardon

You to be the defendant and the others to be judges

Two centuries encompassing your great name

They melt as if they were two grains of salt on the Gulf coast

Did they really envy, fight, and judge you disbeliever!

It is the catastrophe of criteria in our great east world

They envied you for fear

Of taking the position of Socrates, which you had fled from

And they fought you ignorantly

Under the flag of Plato, which you had abandoned

In the end, they judged you disbeliever

Based on Aristotle proofs, which you had repealed

So, who should try the other?

The flag that you once held was nothing but the flag of the prophet Mohamed

And the words that you said was nothing but the words of the household of Mohamed

Is not this a farce!

To abrogate the Torah and the Gospel by the Qur'an!

However, its verses do not abrogate the wisdom of China and Greece!

Hassan al-Skeikh

The Great Man of Al-Ahsaa

Philosophers of history see that history is nothing but the cultural movements of time by people, and the cultural acts of peoples throughout history. However, with these words, they are not wrong.

Indeed, history is the movement of the human being in places and times. Except that the movement of minerals and vegetables is a Stable mechanical movement, there is no option in making the rules of that movement.

So only the human being is the one who can make history and build civilizations.

But one of the biggest mistakes that people do is that (they think, in many cases, that they are always right, their history represents a mistake continuously going on and that their movement towards the future is always progressive and good and not interspersed with error and deviation)¹. Otherwise, how can we interpret the phenomenon of contradicting the thoughts and ideas of Shaykh Ahmad ibn Zayn al-Dín ibn al-Ahsá'í in our Islamic history? Did not some people think that the thoughts of al-Awhad represent a deviation from the general Islamic line of Shia? Are there no remnants of that intellectual phenomenon to this day! And they think that they are true to judge al-Shaykh al-Awhad disbeliever and to deny him.

Also, one of the biggest mistakes that people do is that they think that they are who make history, and his absurd movement is a criterion in nations and societies. The reality is that only the great men are the ones who make the history of their societies.

Rather, we firmly believe that the great, messengers, reformers, and divine scholars are always at the forefront of the nation, and they are the ones who made the history of their civilization with the participation of

¹ Mohamed Mahdi Shams al-Din, Haraqet al-Tareekh ind Mohamed Ali, 1405, p.22.

others, and the Islamic nation with the rules of its great civilization is at the forefront of the nations of the world and the most developed one in terms of human values, not at the civil level.

Not only are the developed nations, according to Gustave Le Bon, distinguished from the lower nations with only the psychological and physical characteristics, but also with the different elements that participate in the formation of a nation, and qualify it to make her history. And whereas the levels of intelligence of people are the same in the lower nations, they are varied greatly in the developed nations¹.

If we want to measure the development degree of a society or civilization, we have to measure the level of intelligence – thinking level- of its high-class members. Because there are no great differences among the members of its lower and middle classes in terms of the level of intelligence. Le Bon returns to confirm again this fact that (the more a civilization advances, the wider the differences between nations and the members of every nation are)².

Through this previous fact, we were able to perceive the difference between the great man of al-Ahsaa al-Shaykh al-Awhad, and the other divine scholars who contributed to making history.

It must be noted that (our prosecution) of al-Shaykh al-Awhad, is only a measure of the level of that difference between the mind of al-Awhad and that of those who envied and fought and judged him a disbeliever.

It is a fair prosecution, revealing how great he is, who came from Al-Ahsa', as a soft desert plant, which has never grown before in our arid land. And reveal how young they were, when they were clamoring and gave opinions, but history neglected to remember them, and still remembers him.

He is the great man of al-Ahsaa who made history with his both hands and gave it to us.

¹ Gustave Le Bon, Ser Tatawr al-Umm, 1407, p.39.

² The previous reference, p.40.

The composition of the court

Chief Judge	Conscience
Judges	Hearing, Sight, Heart
Prosecuter	History
Defendant	Al-Shaykh al-Awhad
Defendant's Lawyer	Al-Sayyed Qazim Kazim al-Rashti, and a large number of al-Shaykh al-Awhad's students
Prosecution Witnesses	Al-Shaykh Mohammad Taqi Baraghani, Mirza Mohamed al-Tankbani, al-Shaykh Mohamed al-Khalsi.
Defence Witnesses	Mirazi Mahdi al-Shahrstani, al-Shaykh Ahmed al-Damastani, al-Sayyed Ali Tabatabaei, al-Sayyed Moḥammad Mehdi Bahr al-Uloom, al-Shaykh Gaafar al-Nagafi, al-Shaykh Hussain Al Assfour
Date	Fifteenth century AH
Place	Al-Mutayrafi village in Al-Ahsa Governorate
Attendees	A huge number of scholars, Shaykhs, and believers

The main indictment

First:

The creation by al-Shaykh Ahmad ibn Zayn al-Din al-Ahsa'i of a new philosophical order that is unusual in the Shiite thought, which does not depend on the philosophy of Greece

Second:

The deviation of al-Shaykh al-Wahad from the Islamic fundamentalist Shia beliefs.

Third:

The overstating of al-Sheikh Al-Ahsai in the belief in the shrine of the Prophet Mohamed and his family.

The First Hearing

(Identity Verification)

The Square of Al-Mutayrafi Village in al-Ahsa', where a large number of scholars and shaykhs from all ages gathered from all over the Islamic world.

The judges sit behind a long wooden table. The Chief Judge, the conscience, is turning a number of important papers. The Prosecutor, the History, stands to the left of the judges behind his tall table. And a glorious shaykh with a majestic white beard sits opposite the judges, while the attendees behind him.

Conscience:

This is the first hearing of Shaykh al-Awhad. It is dedicated to getting to know the life of the Sheikh.

We, therefore, ask the prosecutor and witnesses to limit the questions and briefings to the subject of the hearing.

So it can be easy for the court to refer and verify it.

History:

Sir, President of the Court, Honorable Judges, our distinguished witnesses, dear attendees, please allow me to ask Shaykh al-Awhad some questions related to the Hearing.

(A majestic Shaykh, standing with a white turban, walking slowly before the table of the judges with his staff, while the attendees muttering that the Shaykh standing now is al-Shaykh al-Awhad)

History: As long as it is the first hearing, let us get to know your name and your family.

Al-Awhad:

(In the name of God, the Most Gracious, the Most Merciful. Praise is to Allah, Lord of the worlds, and may all prayers of Allah be upon him and his pure family. As for now, I am the poor servant, Ahmad bin Zayn al-Din bin Ibrahim bin Saqr bin Ibrahim bin Dagher, may Allah forgive them all, bin Ramadan bin Rashed bin Daheem bin Shamroukh Al Saqr, who is the chief of the famous sect of Muhashir, and their shaykh, and they are proud of him, and to whom they belong)¹.

History:

Our honorable Shaykh ... al-Muhashir sect inhabits al-Badia. But you were born in the village of al-Mutayrafi. So how was that?

Al-Awhad:

(Dagher lived in our country known as Al-Mutayrafi, from Al-Ahsaa, and the Badia, and God conferred a favor upon him by faith, praise and gratitude are to him, to save us from misguidance, and all his children were following the school of Twelver Shiism, he brought me out, and saved me from the wombs, until he brought me out of the world and he has the merit, praise, and thanksgiving)².

History:

When were you born?

Al-Awhad:

¹ The biography of Ahmed al-Ahsa'i, D. Hussain Mahfouz, al-Ma'aref publishing house, Baghdad, 1957, p.9.

² The previous reference, p.9.

(I was born in 1966 in the great Rajab)¹.

History:

Can you briefly describe something from your childhood?

Al-Awhad:

Briefly, I started reading the Qur'an when I was five years old, and I used to think a lot in my childhood. And when I played with boys, I played the same way as they did. But when it came to something that depended on thinking, I was in front of them, and I preceded them in it. When there was no one of the boys played with me, I started to contemplate and think, looking at the ruined places, and the destroyed walls, thinking about them, and said to myself, these were inhabited, then they got ruined, and I started to cry when I remembered their inhabitants and their presence in them)².

History:

What about the era in which you were born?

Al-Awhad:

I was born at a time, in which ignorance had spread between people, especially in our town because it is far from the cities, and there was no one who guided to Allah and worshipping him. And its people knew nothing about the religious rules and were not able to distinguish between the Halal and Haram (lawful and forbidden acts)³.

History:

Our honorable Shaykh ... Was Al-Mutayrafi village at the time similar to the places you described in terms of the spread of ignorance..?

Al-Awhad:

¹ The previous reference, p.9.

² The previous reference, p.10.

³The previous reference, p.9.

No at all, rather, the people of this village, young and old people, had councils, where they gathered with drums, psalms, entertainment, singing, and lutes)¹.

History:

But how were your feelings, despite your young age at the time?

Al-Awhad:

(Although I was young, I could not wait for an hour away from them. And I had a great tendency to their ways, which I cannot describe. Because of their actions, and I cried alone looking forward to what I did not imagine from their actions until I almost killed myself. And when I was alone, I thought and contemplated, and thus I remained for a long time)²

History:

Our honorable Shaykh, you mentioned that you have a tendency to their ways indescribably, so how could you overcome this situation?

Al-Awhad:

(When God Almighty wanted to save me from those conditions, I met with a man from our relatives, who preceded in the error way, getting deeply in the acts of seduction and ignorance. He said: I want to organize some verses of poetry, and I want you to help me. This was when I was young and not an adult yet. So I told him I would.

So we sat in solitude, he took small papers and turned over it. And there were in them verses of poetry attributed to Shaykh Ali bin Hammad Al-Bahrani al-Awaly, may Allah have mercy upon him, in praising the imams, which are:

There are people of Allah, when the night gets too dark

¹ The previous reference, p.11.

² The previous reference, p.11.

They get up of bed to worship God, the most Merciful
The earth cries when it misses them
Because they create stakes for the earth
They are the obedient of God in this world
And on the Day of Resurrection, they prevail with
Mohamed and the best creatures
And the best ones who held sticks with their palms
They ride animals that do not get bored with them
When the caller for the morning calls

When he read these verses, he threw them, and said, (the one who does not know grammar, does not know poetry)¹.

History:

Tell us about your scientific approach?

Conscience:

The prosecutor may postpone this question to the session devoted to the verification of al-Shaykh al-Awhad's scientific method.

History:

Let us listen from you to the story of the beginnings of your studies in your childhood?

Al-Awhad:

(A child, whose mother is a cousin of my mother, whose name is Shaykh Ahmed bin Mohamed Al Bin Hassan, used to read grammar, In a town close to our town, about a league of our town, with the late Shaykh Ahmed bin Shaykh Mohsen. So I told Shaykh Ahmed, What is the first thing to read in grammar?, he said: Awamlal-Jarjani "Al-Jarjani's

¹ The previous reference, p..

factors", so I said to him: "Give it to me to write it." So I took and wrote it. But I was shy to mention that to my father)¹.

History:

But what did your father tell you when he saw it with you?

Al-Awhad:

(My father told me: Where did you get this grammatical message? I said I wrote it. He told me: Do you like to read grammar? I said yes)².

History:

Have you studied with your father or with Shaykh Mohamed bin al-Shaykh Mohsen? What is the name of the town where al-Shaykh Mohamed used to live?

Al-Awhad:

(On the next day, he sent me with some money to the town in which the scholar was, I mean al-Shaykh Mohamed bin al-Shaykh Mohsen, and which its name is al-Qurain. He gathered me with that boy, the above mentioned, al-Shaykh Ahmed, so he was my partner in the class with al-Shaykh Mohamed)³.

History:

What did you read with al-Shaykh Mohamed bin al-Shaykh Mohsen?

Al-Awhad:

(I read al-Awaml and al-Ajurrumiyya with him)⁴.

History:

Our honorable Shaykh, you did not tell us about your offspring?

Al-Awhad:

¹ The previous reference, p.12.

² The previous reference, p.13.

³ The previous reference, p.13.

⁴ The previous reference, p.13.

(Allah Almighty has conferred favor upon me that he has provided me with offspring whom Allah has provided with knowledge and science)¹.

History:

Can one of our present scholars tell us about the names of the children of al-Shaykh al-Awhad?

Al-Mirza Hassan:

(Al-Shaykh al-Awhad had three children, who are: al-Shaykh Ali Naqi, al-Shaykh Mohamed Taqi, and al-Shaykh Abdullah. They were following the path of their father, obedient to him, believers in him, satisfied with him, and extremely following him. They were scholars, wise men, and pious.

The last two, they died before their father. As for the first, he lived after his father for five years and 11 days. He was a scholar, worker, wise man, ascetic, servant, was called (Badr al-Eman), and he was the one who led the prayer of his father and, prepared him to be buried. Most of his father's followers followed him, and he died in Kermanshah and was buried in it, peace be upon them)².

History:

But did not your son, al-Shaykh Mohamed Taqi, object to your order?

Al-Awhad:

(He was elder and have more knowledge than them, and he was the dearest son, Mohamed Taqi, may God honor, and guide him, and make me die redeeming him).³

History:

However, Mr. Mohsen al-Amin al-Amili mentioned, in his book (Shia notables) in the eighth part of the ninth volume of the translation of al-Shaykh al-Awhad on page 406, that he had two honorable sons, the first

¹ The previous reference, p.9.

² Al-din bin al-Sa'el wa al-Mojeeb, al-Mirza Hassan al-Ha'eri, Publications of the public stationary of al-Emam al-Sadeq, Kwait, 1992, part 1, p.111.

³ Biography of Ahmed al-Ahsa'i, D. Hussain Mahfouz, previous reference, p.9.

was called Mohamed and the other was Ali, and Mohamed was extremely opposing his father. Is not that, indeed, true?

Al-Mirza Ali:

(All these three children were on the path and following the approach of their late father, satisfied, close to their father, obedient, greatly following him, and obeyed him the same way as slaves obey their lord not as sons obey their father. Until this day, no one of them has disagreed with his father, opposed, disobeyed, or left his approach. We have not heard that something of that happened, although, we fully know their conditions, and news)¹

History:

But our Shaykh, al-Mirza Ali, you did not answer what Mr. al-Amili mentioned about the notables of the Shiites?

Al-Mirza Ali:

(What the contemporary, honorable Mr. Mohsen Al-Amili, mentioned has two suspicions, rather, two errors:

The first:

Is that his children were three as we mentioned, not two, and the third of them was al-Shaykh Abdullah, the above mentioned.

The second:

Mohamed's denial of his father has not been proven and has no origin as we have previously translated the book of his late father (Jawahr al-Aokwol) (Jewels of Minds).

Rather, the words of Mr. Al-Amili depend on the mouths of the slanderers of their father who speaks and write vilifying and disparaging him. Without being fear of their creator, expanding and confirming their slander and vilification, to deceive the people that the opposition and denial were not only from the strangers and foreigners, aiming to suspicion, envy, and some purposes, to make people say even his son, his

¹ Aqedat al-Shiites, al-Mirza Ali al-Ha'eri, Second Edition, p.74.

own flesh and blood opposed and denied him, while his son had not been accused of doing any of these matters)¹

Conscience:

The court believes that this matter has become clear to it. There is no need to ask other questions about this subject.

History:

I ask the court's body, to allow me to listen from our honorable Shaykh, al-Awhad, about his dreams and visions of the pure imams, especially because these dreams or visions occurred in the early stage of the Shaykh's life.

Conscience:

That is okay please. And I ask our distinguished scholars who are here to participate with their statements

History:

Our honorable Shaykh al-Awhad, we would like to hear from you in person about these dreams? And when exactly did they start? That is, did you start dreaming during your studies with al-Shaykh Mohamed bin al-Shaykh Mohsen in al-Qurain?

Al-Awhad:

(I read al-Awaml and al-Ajurrumiyya with him, and I saw in a dream a man, who seemed like to be twenty-five years old, came to me with a book and began to explain to me the saying of God Almighty: {Who created and proportioned, and who destined and guided} like creating the origin of a thing and mastering its quality, then he destined his reasons, and guided him to the path of good and evil, then I paid attention while I was distracted from the world, and from reading, which the Shaykh had

¹ The previous reference, p.75.

taught us because he only taught us (Zaid stands. Zaid is subject, and stands is a verb) ¹

History:

Yes, Shaykh, and what was the effect of this dream on you?

Al-Awhad:

(I kept going to Shaykhs, and I did not hear about anything like what I heard in the dream from that man. And I stayed with the people physically)².

History:

Did you see other dreams after that?

Al-Awhad:

(I've seen so many things, I can't count them)³

History:

Tell us some of them, our honorable Shaykh!

Al-Awhad:

(One of them: I saw in a dream as if I am seeing all people ascending on the roofs looking for something, so I went up to the roof of our house, and I saw something, between the west and the south hanging in the sky, with one end of it and the other end hanging like a pavilion coming to us, me and all people, And whenever it get nearer to us, it went down to the lower side, until it reached us, and what was below it was near to me.

I caught it with my hand, and it was a nice thing, which it cannot be realized by your body by the sense of touch, but only by the sight, and it was a white crystal, almost hidden because of its great pureness, and it

¹ The Biography of Ahmed al-Ahsa'i, D. Hussain Mahfouz, previous reference, p.13.

² The previous reference, p.13.

³ The previous reference, p.13.

was a ring woven in the form of the weaving of a shield. None of these creatures, who were aspiring to it, reached it but me)¹.

History:

Was that the only vision? Or are there visions other than those?

Al-Awhad:

(I saw on another night: as if all people on the roofs, aspiring to, the same way as the first vision, something descending from the sky, but all its ends are connected to the sky, and its middle was low None of these creatures reached it but me, because the lowest part of its dangling middle was the part that reached me, I caught it with my hand, and it was thick)².

History:

Have such dreams been repeated to you, our honorable Shaykh?

Al-Awhad:

(Yes, strange dreams like those, which I cannot count. Another vision, I saw a high mountain, up to the sky, and there were fluid sands around all its sides. While all creatures were trying hard to climb it, and none of them was able to climb but a short distance, I came and climbed it in a flash, with the easiest possible movement)³.

History:

Excuse me, my great Shaykh, I would like to tell the attendees and the court's body about that vision in which you saw the pure imams?

Al-Awhad:

(On a night, I saw me as if I had entered a mosque, and I found three men at it, and another person who asked the eldest of them, sir, how long will I live?, So I asked him: Who are these people? And who is this one you ask?. He said: This is Hassan bin Ali bin Abi Talib. So I went and greeted him, and I kissed his hand. I imagined that those were with him were: Al-

¹ The previous reference, p.14.

² The previous reference, p.14.

³ The previous reference, p.14.

Hussein, Ali bin Al-Hussein, he said: This is Ali bin Al-Hussein and this is al-Baqir. So I asked: how long will I live, master?. He answered: Five or four years, then I said: Praise is to God.

When he saw me satisfied with the decree, he sat by my head, and that was: As when I showed satisfaction with what he said sleeping on my head, and my face towards the south pole while they were standing on my right side, the same way worshipers do with a dead. But al-Hassan, when I showed satisfaction with the decree he stood by my head, and put his mouth on my mouth, then Ali bin Al-Hussein said to him: correct the matter if there is corruption in his penis.

Al-Hassan said: We should not be afraid of the penis, and when God purifies it, we should be afraid of hearts, so I hold him and he put his hand on my face, and passed it to my chest, until I felt the coldness of his honorable hand in my heart.

I told him, when they were standing: Sir, tell me something, if I read it, I see you.

He said to me:

Turn away from your matters

And they all will be accomplished

May the strait get wider

And may the spaces get narrower

And may after a tiring matter for you

You get satisfied with its consequences

Allah does what He wills

So do not objector

Allah is your good helper

The same way as the past

Then he said:

A matter, of which you got weary

May be solved soon by Allah

Do not be desperate of a spirit

These plights may get solved

Whereas one is depressed and sick

Allah may provide him with a spirit and ease

And he read a paragraph from the first and a one from the second. So I asked him, how is that; he answered, it may be used that way in poetry)¹.

History:

We understand from this vision, sir, that you dreamt of the pure imams whenever you will? are not you?

Al-Awhad:

(I kept reading the verses every night and repeated them, and I did not see them for months)².

History:

Why was that, our honorable Shaykh? We expected that you could see them whenever you want in your dreams?

Al-Awhad:

(I felt that he did not want me to read the verses, but rather to contemplate their meanings. So I turned to sincerity in worship, thinking a lot, thinking about the world, reading the Qur'an a lot, and seeking forgiveness before dawn)³.

History:

What happened to you then?

¹ The previous reference, p.14-16.

² The previous reference, p.16.

³ The previous reference, p.16-17.

Al-Awhad:

(I saw weird and strange dreams, in the skies, heavens, the unseen world, isthmus, engravings, and impressive colors)¹.

History:

But what about dreaming about the pure imams? Was the door of seeing them opened again?

Al-Awhad:

(I got the ability again to dream of them, and at many nights and days, I could see and choose whomever I wanted of them. And when I woke up in the middle of a dream, I could continue the dream till the end when I slept again)².

History:

Our Honorable Shaykh - You mentioned a little while ago that you saw Imam Al-Hassan. Did you see him again after the door of seeing them had opened?

Al-Awhad:

(In the beginning, I saw al-Hassan bin Ali bin Abi Talib. I asked him about issues, and he answered me, then he put his honorable mouth by my mouth, and he kept slobbering and I was drinking of his saliva)³.

History:

Did you dream of the Holy Prophet PBUH? And what did happen in that vision?

Al-Awhad:

(After years, I saw the Prophet PBUH, and I said: Sir, I want to leave the world without feeling. He said: This is more useful for you. So I urged on the request, but he ignored me and went away while I could not see him. So I looked for and found him. Then I said: I want this favor from you,

¹ The previous reference, p.16.

² The previous reference, p.17.

³ The previous reference, p.17.

and he said: It is possible after a period of time. When I despair of my request, I said to him: Then give me more. Then he raised his honorable right hand and wanted to wipe my face and chest with it. Then I said to him: I want you to give me your saliva, then he put his mouth over my mouth and I drink his saliva that was more delicious than honey, and colder than ice, but it was little. I and he were standing, and I got weak due to the great taste and the very cold water, so I sat down, then I stood again while he was laughing at my sitting and weakness. And he gave me his saliva again the same way as the first time then he went away)¹.

History:

But have you seen all imams in your dreams? And did any of them answer you on the issue of their absence?

Al-Awhad:

(I saw most of the imams, and perhaps all of them except al-Gawad, I am not sure of seeing him.

And everyone, whom I saw, answered all my questions and requests, except the issue of their absence, in which their answers were the same answer as that of the prophet, peace be upon him)².

History:

Did the dreams of seeing the pure imams keep coming to you throughout your whole life? Or did they stop after a while?

Al-Awhad:

I had kept seeing them for years until people knew me, then I distracted from them, and that open door closed³.

History:

But do you see them now?

¹ The previous reference, p.17-18.

² The previous reference, p.18.

³ The previous reference, p.18-19.

Al-Awhad:

(Now I rarely see them)¹.

History:

Who did you see at those few times?

Al-Awhad:

(One time, I saw the commander of the faithful; in a council full of scholars and honorable men, and when I entered the council, he stood up and I went and sat by his leg, then he said: come, this is your place, so I went and sat near from him. Then he said again and again: come, till I was beside him)².

History:

Sir, conscience, the Chief Judge, distinguished Judges, great witnesses, present scholars ... our honorable Shaykh told us about many wondrous dreams and his vision of the pure Imams.

Therefore, there are some important questions about your dreams, distinguished Shaykh, and perhaps the first thing that comes to mind is, what are the benefits that you got from these dreams?

Al-Awhad:

(For many years, I had had dreams about the solutions of the issues that I was not sure about in awakening and many other things that I cannot count)³.

History:

It is amazing!

Al-Awhad:

¹ The previous reference, p.19.

² The previous reference, p.19.

³ The previous reference, p.18.

(And more than that, everything I saw in the dreams was exactly what I wanted to know in awakening, and I got all the evidence of the issues that confirm them and nullify what contradicts them)¹.

History:

Honorable Shaykh, shall we understand from your words that these dreams are more like inspirations?

Al-Awhad:

(In that case, I saw dreams, which are inspirations)².

History:

Can Shaykh al-Awhad explain to the court the nature of those inspirations?

Al-Awhad:

(If something was hidden from me, I saw the statement about it albeit in total, but if its statement came to me in the spectrum, and I paid attention, the issue appeared to me with all the related-evidence, and I knew all its conditions, even when all people argued me, I answered them without any doubt, as I had seen all the related-evidences)³.

History:

But our honorable Shaykh... What if others cited evidence opposing an issue and raise an objection to it ...?

Al-Awhad:

(And even if they cited a thousand evidence and a thousand objections, their answers appeared to me without hardships, and I found all the words going on according to what I saw in the spectrum, because what I saw in the dreams not in brief was always true)⁴.

History:

¹ The previous reference, p.18.

² The previous reference, p.19.

³ The previous reference, p.19.

⁴ The previous reference, p.19-20.

Shaykh al-Awhad, let's talk clearly and honestly. Because of these dreams, there was a denial from some scholars against you, including Shaykh Mohamed bin Shaykh Hussein bin Asfour, who had a lot of disagreements with you. Did you not complain to the pure imams from this denial in your dreams?

Al-Awhad:

(I saw lord Ali bin Mohamed al-Hadi; so I complained to him about the status of people, and he said: Leave them and continue your works, then he brought me papers. He said these are the Twelve's licenses. So I took and opened them, every page started with the name of God, the Most Gracious, the most Merciful. After Basmalah, there was the license of every one of them)¹.

I ask the prosecuter to give way again to our great witnesses, and distinguished scholars, to highlight the dreams and inspirations of al-Shaykh al-Awhad.

History:

What about saying that al-Shaykh al-Awhad took knowledge directly from Imam Hassan? And that he was in the service of al-Imam al-Mahdi?

Mirza Hassan:

(Al-Shaykh al-Awhad did not claim to see them directly in awakening, nor did he see al-Imam al-Mahdi. But he said that he saw them in his dreams)².

History:

But can we count inspiration, a tool of knowledge?

Jaafar al-Sabhani:

(A person cannot acquire all knowledge and perceptions without cognitive tools. Although scholars differ on the priorities and importance

¹ The previous reference, p.20.

² Al-Din Bin al-Sa'el wa al-Mojeeb, Mirza Hassan al-Ha'eri, previous reference, part1, p.122.

of these tools, they have limited them to six tools: mind, representation, induction, experience, inspiration, and revelation)¹.

History:

(Honorable Shaykh, sir Jaafar al-Sabhani, you said that inspiration is one of the six tools of knowledge that scholars agreed upon, but don't you think that modern science imposes on us that we only should believe in two tools of knowledge, mind, and sense... ?

Jaafar al-Sabhani:

(Materialists believe that existence equal material. They do not see that the unseen knowledge filling the hearts of saints and pious men is a true concept, they even consider that a mistake and they may suffice with saying that science and laboratory have not discovered anything about that.

As for divine men who believe that the circle of existence is broader than material, they believe in the unseen, and that a person can communicate with the unseen world, and know things that he cannot know by his sense or his mind, and this knowledge is only to add meanings, facts, and images from that world to the soul of Knower pure of sins and bad qualities)².

History:

(Okay, Shaykh, we accept your words that the materialist and divine man have different concepts. But how can a materialist contact the unseen world?

Jaafar al-Sabhani:

(Here is how ... the human soul is like a mirror, the facts of things from the unseen world are reflected on its pages, so he knows concepts and meanings that cannot be known with sense and mind, but just as the reflection of images from the outside on the mirror depends on their purity and conditions that images reflect according to them, such as the falling of the light on a certain angle, and the nonexistence of blocks

¹ Nazaret al-Ma'refa, Jaafar al-Sabhany, Dar al-Islam, Beirut, 1990, p.135.

² The previous reference, p.179.

between it and the images. It is done on the same way in the unseen world, according to certain conditions, such as the purity of the soul and its qualities from the effects of guilt and disobedience and all immoral qualities, and its liberation from the limitations of nature, so that a one can hear the words of his Lord's soldiers and their inspirations)¹.

History:

Sir, Shaykh Jaafar.. How can we differentiate between the tools of knowledge related to the unseen world, such as revelation, inspiration, and revelation?

Jaafar al-Sabhani:

(What a pure person receives from the unseen world without using of the sense and reason, if it is due to the person himself, is called inspiration at some time, and revelation at other times, and if he is due to the manners of people and supporting their souls by legislating laws and teachings that raise society to perfection, then it is called revelation, and the recipient person is a prophet)².

History:

A final question, your majesty... How do we differentiate between al-Aref (the most Knowledgeable) and the Sufi?

Jaafar al-Sabhani:

(The tool of knowledge of the Sufi is inspiration while al-Aref depends on that tool beside the sense and mind equally. Thus we stand on the difference between the Islamic most Knowledgeable and the ascetic Sufi)³.

History:

Al-Shaykh al-Awhad, there are two main points that Shaykh Jaafar Al-Sabhani referred to in his previous statements.

¹ The previous reference, p.179-180.

² The previous reference, p.180.

³ The previous reference, p.181.

The first is that he linked inspiration with mind and sense, and the second is the distinction between Islamic most Knowledgeable and the Sufi. What is your opinion on the first point?

Al-Awhad:

(Imam al-Sadiq said: With wisdom, the depths of the mind are extracted, and with the mind, the depths of wisdom are extracted. And if you keep doing good deeds and additional worship, the doors will open and causes become available for you, the veil will be removed from you, and may God grant you mercy, knowledge, and knowledge of his rulings without an account)¹.

History:

Thank you, our great Shaykh, for clarifying this point, but you did not mention anything about your vision of the difference between the Islamic Aref (most Knowledgeable) and the Sufi?

Al-Awhad:

(The Prophet Mohamed, peace be upon him, said ignoring the world of vanity and replace it with the world of eternity and prepare for death before its time. That is the truth of the way and the way to truth and it is the nearest and most righteous way to Allah).

As for what was mentioned about the people of Sufism and the owners of austerity, from mathematics and dhikr that pure imams did not say. That is the decorative speech they do in delusion)².

Conscience:

I hope the prosecutor will take into account the fact that this research on the visions and dreams of shaykh al-Awhad did not overlap with the subject of the Shaykh's intellectual approach and the knowledge formation of the shaykh that we will address in the upcoming sessions of this trial.

History:

¹ Rasa'el al-Hekma, Shaykh Ahmed al-Ahsa'i, al-Dar al-Alamiya, Beirut, 199, p.153.

² The previous reference, p.153.

Yes, Chief Judge. But I ask your justice to give me one last chance to ask some important questions about the dreams of al-Shaykh al-Awhad, through the viewpoint of modern science, or to convey through the views of Western scholars, to complement the picture for the attendees.

Conscience:

You got it. Please start.

History:

We concluded that the Shaykh's dreams are a kind of inspiration of the Islamic Aref (most Knowledgeable) when he adds to this knowledge tool other tools such as sense and mind. But the inspiration is real. So what is the way to know and prove this reality? Note that the thing does not be proved by itself.

So, now we have only the heart. It is the only way and source to prove the inspiration. Are there Western scholars who support depending on the heart to prove inspiration?

Mohamed Jawad Moghniyya:

(For this view which is the reference to the heart in the divinities, many supporters of the genius men of modern thought, among them the famous philosopher "Kant", the well-known English writer "Huxley", the German "Wanz", the French "Roman" and others.¹

History:

Thanks to Shaykh Moghniyya for this clarification. But what about the dreams and inspirations of al-Shaykh Al-Wahid in particular?

(One of the attendees, an old man over the age of seventy, dressed in strange clothes, came to the judges' bench. He took off his cap, and asked to be given an opportunity to answer the prosecutor's question).

Conscience:

Go ahead. Would you please tell us your name? And your status?

¹ Ma'alem al-Falsafa al-Isalmia, Mohamed Jawwad Moghnyia, Dar al-Kalam, Beirut, 1973, p.265.

Henry Corbin:

I am the French philosopher Dr. Henry Corbin. I was born in Paris in 1903, interested in Islamic studies, and the French Ministry of Foreign Affairs chose me as head of the Iranian department at its institute in Tehran. I published a series of books entitled The Iranian Library. I have many books in the field of Islamic Irfan (al-Batnyya school) and philosophy, and I have studied in depth the thought of Shaykh al-Wahad, and I have many studies on the Shaykh al-Wahad complementary approach.

History:

Dr. Henry Corbin, as one of the most successful Western scholars in spreading Shiite Islamic thought on both its philosophical and Irfan aspects for years. And as one of the orientalists most familiar with the ideas of Shaykh al-Wahad.

Could you please answer our question about your view about the dream of al-Shaykh al-Awhad?

Dr. Henry Corbin:

(It can be said that Shaykh Ahmed, from the beginning of his youth, continued in himself his inner belief in the Imamate, and on the basis on which the knowledge of the Imam is based, and this is the belief on which the principles of his views are based.

As he explained, in clear and concise statements, ten of the dreams he saw, which indicate that he had the secret of the first ideals of pure imams, there were a number of demonstrative dreams that paved the ground for those dreams and meetings)¹.

History:

Dr. Henry Corbin. You are considered one of the great western orientalists in the science of al-Irfan and philosophy. Tell us clearly and

¹ Nazrt faylasof, Henry Cobin, T: Khalil Zamel, Beirut, Mo'sst Fekr al-Awhad, 2002, p.60.

frankly. Can you consider the dreams of Shaykh al-Awhad as inspirations?

Dr. Henry Corbin:

(If we described these dreams as inspirations, we would not be wrong. It is not possible to separate opinions and beliefs from the inspirations in these dreams)¹.

History:

So, Dr. Corbin, you recognize that the dreams of al-Shaykh al-Awhad were inspirations of an Aref (most Knowledgeable) and a man of insight? are not you?

Dr. Henry Corbin:

(The cases of a man like Shaykh Ahmed are similar to the cases of all the great Arefs (most Knowledgeable), people of insight, revelation, and knowledge, as it is considered a phenomenon of an ideal nature as if it is hearing a call, or sensing a color, and it is something that cannot be underestimated)².

History:

Dr. Corbin, we are discussing these dreams and inspirations here, examining them and not underestimating them.

Dr. Henry Corbin:

(The only work that can be done here is only writing down this factual moral matter, and it should not be explored and examined about what this fact implies, and what is the benefit from it ... All these dreams were presented in the form of instructions in his books and letters later)³.

History:

We agree with you, Dr. Henry Corbin..... but our aim was to ensure that it conforms to the general Islamic line and the Shiite faith.

¹ The previous reference, p.64.

² The previous reference, p.66.

³ The previous reference, p.65-66.

Dr. Henry Corbin:

(The dreams here took forms that are perfect, identical to the Shiite faith, and linked to the existence of Shiism.

These moral realities are to a degree that cannot be overlooked or underestimated)¹.

(The Chief Judge, Conscience whispers with the other judges sitting on the bench for a long time. Then the Conscience raises his head, directing his words to the attendees.)

Conscience:

Thank you, our Shaykh al-Awhad, for your valuable answers. Thanks to all our great witnesses who participated with their words in this session, and to the distinguished scholars.

Special thanks to Dr. Henry Corbin for coming and sharing here.

The Court wishes to express its full satisfaction with the conduct of the hearing, and with the good performance of the prosecutor, History. And it decides that all the arguments and problems that have been raised about the identity of al-Shaykh al-Awahad are now clear.

The court also considers that the dreams of our honorable Shaykh al-Awhad, based on the statement of our distinguished scholars, are legitimate inspirations, from a great Islamic Aref (most Knowledgeable). And they conform to the general Islamic line and the Al al-Bayt doctrine.

The session will be adjourned until tomorrow, the second session of the hearings of our Shaykh al-Awhad.

¹ The previous reference, p.67-68.

The Second Hearing

(Verifying the beginnings)

(The second day of the hearings of al-Shaykh al-Awhad, a crowd of great scholars, shaykhs, and attendees gathered to present the proceedings of the second hearing, which was dedicated to listening and verifying the beginnings of al-Shaykh's career.

The Chief Justice and the judges were behind their bench and the Chief - Conscience - request from the audience to be calm and to listen. The Prosecutor - History - is requested to involve the attendees, the witnesses, scholars, and writers in this session particularly, to convey a more accurate picture and a clearer view about the beginnings of the career of al-Shaykh al-Awahad).

History:

Yes, sir conscience, most of the questions here will be addressed to the scholars, Shaykhs, and writers who wrote about al-Shaykh al-Awhad and translated his career.

We start by asking about the state of the era in which the shaykh lived in al-Ahsaa and Karbalaaa. To get to know the features of the times in these two cities, which witnessed the beginnings of the career of al-Shaykh al-Awhad. How was al-Ahsaa in the twelfth and thirteenth centuries AH - eighteenth century AD - in which the Shaykh lived?

Mohamed Ali Asber:

(The Emirate of Al-Ahsaa was taken over by many rulers, among them in the eighteenth century Al Aziz family, Urayar dynasty, Khaled dynasty, and Al Hameed.

Many battles were fought between them and Prince Saud, in which the Saudis were victorious, and they appointed rulers to the region, but al-

Ahsa'i people did not calm until they revolted, deposed the governor, and the war started again and again.

In (1209 AH - 1795 AD), the Saudi forces won in al-Ahsaa and al-Qatif, and their areas, over Al Hamid, and al-Ahsaa became a subsidiary of the first Saudi state.

In 1233 AH, the Egyptians took over it from the Saudis, then Imam Faisal recovered, then Medhat Pasha seized it and annexed it to the state of Basra, and on 5 May 1913, King Abdul Aziz seized it, expelling the Turks, and thus it became part of the Kingdom of Saudi Arabia¹).

History:

Thank you, Sir Asper for this brief presentation about the state of the two Hijri centuries in which al-Shaykh lived.

Of course, al-Shaykh al-Awhad experienced that era with all its political struggles and tribal conflicts! Is not he?

Hassan al-Sheikh:

(Yes .. al-Shaykh lived in this era of political chaos and tribal wars, which affected its social and intellectual spheres).

The ignorance prevailed through those two centuries - the twelfth and thirteenth centuries AH - in this region, which was dominated by backwardness and chaos.

And al-Shaykh refers to that in his biography directed to his eldest son Mohamed al-Taqi)².

History:

But can we say that political conflicts and chaos were the reasons that led to the emigration of al-Shaykh al-Awhad from al-Ahsaa?

Kazem al-Rashti:

¹ Ahmed Bin Zain al-Din al-Ahsa'i fy da'ert al-Dw', Mohamed Ali Asber, Dar al-Asala, Beirut, 1993, p.13-14.

² Akher al-Falasefa, Hassan al-Sheikh, Mo'sst al-Fekr al-Islami, Beirut, 2003, p.20.

(When oppressors dominated, injustice removed its mask, oppression called its people and followers, and strife arose.. In those circumstances, the evidence and proofs he knew that emerged to him required him to leave that town, moving from it to another town and leaving the village to another one)¹.

History:

Sir Kazem al-Rashti ... How long did al-Shaykh al-Awhad remain in al-Ahsaa? Did his stay during his existence in al-Ahsaa in his hometown of al-Mutairfi?

Kazem al-Rashti:

(He, may God exalt his abode, stayed for some time in al-Ahsaa. He used to stay alone and away from people, just remembering Allah, and away from everything but Allah, and he settled in that town)².

History:

But can we know exactly in which year was his first migration from al-Ahsaa? How old was he then?

Mohamed Hassan al-Talqani:

(Al-Ahsa'i immigrated to Iraq in 1186 AH 1772 AD. He was twenty years old at the time, he settled in al-Najaf, and moved between it and Karbalaa)³.

History:

I hope that the court will allow us to stop a little to get acquainted with the conditions in Iraq at that time, specifically in the city of Karbalaa, where the Shaykh stayed for some time, before entering into the details of his visits to Iraqi cities?

Conscience:

¹ Daleel al-Mothyryin, Kazem al-Rashti, al-Imam Gaafar al-Sadeq library, Kuwait, p.15.

² The previous reference, p.14-15.

³ Al-Shaykhyia, Mohamed Al al-Talaqani, Publishing House of al-Aamal, Beirut, 1999, p.62.

Okay... We think it is suitable now to get acquainted with the Karbalaa era at that time?

Noureddine al-Shahroudi:

(Since the tenth century AH, the scientific movement in Karbalaa witnessed a relative apathy, and this apathy intensified, taking a serious curve in the eleventh century and continued in the twelfth century as well, except for the last two decades.

The scientific apathy did not include only Karbalaa Seminary, but also al-Najaf Seminary and other Seminaries in Iraq and Iran)¹.

History:

Sir al-Shahroudi ... What are the reasons, in your view, that led to this academic apathy in the scientific seminary?

Noureddine al-Shahroudi:

(The prominence of the tendency of Sufism and the dependency to the unseen, also the interruption of life affairs at the level of the Islamic world, especially in Iran and Iraq)².

History:

What led to the prominence of this Sufism tendency?

Noureddine al-Shahroudi:

(That was due to the deteriorating conditions and circumstances that the Islamic countries witnessed. The grinding wars were the most intense between the princes and rulers in Islamic countries, especially between the two great Islamic countries, Iran and the Ottoman Empire, as well as between Iran and Afghanistan.

Among the main factors that strengthened the extreme Sufi tendency and codified it, was the emergence of the Safavid dynasty on the governance in Iran)³.

¹ Tareekh al-Haraka al-Elmiya fy Karbalaa, Nour al-Din al-Sharhoudi, Dar al-Eluum, Beirut, 1990, p.121.

² The previous reference, p.122.

³ The previous reference, p.122-123.

History:

After the spread of Sufi tendency ... What was the reaction of the scientific seminaries?

Noureddine al-Shahrudi:

(As a result of the phenomenon of the prevalence and exaggeration on the Sufism tendency to the utmost extent, it was necessary to have a backlash, but this backlash did not come from the side of the advocates of the use of Principles of Islamic jurisprudence in deducing Sharia provisions from their original and subsidiary texts)¹.

History:

So where did this backlash come from?

Noureddine al-Shahrudi:

(The backlash came from the new ideas that appeared on the religious scene in Karbalaa firstly, and then in al-Najaf seminary, so it began calling on people to adhere only to the news contained in reliable books, and to adhere to its clear meanings without regard to its sources and to reject the Principles of Islamic jurisprudence, arguing that it is not permissible to refer to mind in everything)².

History:

Should we understand that these ideas are the grounds for the emergence of al-Akhbaria school?

Noureddine al-Shahrudi:

(With the emergence of these ideas, the modern Akhbaris school emerged, and the first one to advocate this idea was sir al-Mirza Mohamed Amin al-Istrabadi, who died 1023 AH who was the leader of the Akhbarian in the eleventh century AH, and the first to debate

¹ The previous reference, p.124.

² The previous reference, p.124.

researchers in the Principles of Islamic jurisprudence, calling to work with the content of the news received)¹.

History:

Let's return to get to know briefly the condition of the era in which al-Shaykh al-Awhad lived in Karbalaa.

Noureddine al-Shahroudi:

(Three consecutive centuries passed on the seminary of Karbalaa, and the scientific movement in it was continuous although it was relatively lukewarm, or its influence became dependent on al-Akhbaryya school until the end of the twelfth century, when a great scholar, an enlighten investigator, and a jurist with wide-knowledge shined, al-Shaykh al-Waheed al-Agha al-Behbehani, who addressed the reconciliation of the two schools and the return of the function of scientific investigation to the seminary)².

History:

So how were the conditions in Karbalaa in the late twelfth century AH and early thirteenth century, after al-Shaykh al-Waheed al-Behbehani, shined?

Noureddine al-Shahroudi:

(It was normal in that case that the scientific seminary in Karbalaa would be active during the era of al-Shaykh al-Waheed al-Behbehani, and that the movement and the vibrant life would be brought into being again, after that long period of relative apathy, until Karbalaa became a center of attraction for scholars and students of knowledge and science from every side and place, because of the intense attraction that al-Waheed al-Behbehani created with his unique scientific personality and his extensive teaching and research activities. So the scientific seminary of this city has turned into a square teeming with an abundance of great scholars, jurists, professors, investigators, and a large number of students of science and

¹ The previous reference, p.124.

² The previous reference, p.128.

virtue, until it shined and sparkled as the first religious Shiite center in the Islamic world)¹.

History:

What about the scientific seminary in al-Najaf al-Ashraf?

Noureddine al-Shahroudi:

(At that time, the idea of the scientific seminary in al-Najaf was intellectually subordinate to the flourishing seminary of Karbalaa, glowing with followers of al-Waheed, his friends, and his students)².

Conscience:

We ask the prosecutor to return to the subject of the session after we had got to know in detail the state of the age in Karbalaa and al-Najaf during the period in which al-Shaykh al-Awhad lived there.

History:

Yes, sir, we will return to the subject of the session and we will try to verify the beginnings of al-Shaykh al-Awhad, especially with regard to his travels to Iraqi and Iranian cities. But please allow me to ask a final question about the position of al-Shaykh al-Awhad in that era?

Noureddine al-Shahroudi:

(Scientific and religious personalities who had philosophical ideas and perceptions emerged in the seminary of Karbalaa, some of those ideas and perceptions sparked controversy between scholars and jurists.

Among these personalities, at the forefront of them was al-Shaykh Ahmed al-Ahsa'i, as he had philosophical theses that were and are still a subject of research, controversy, and conflicting views between the scholars, who lived with him, and who came after him to this day)³.

History:

¹ The previous reference, p.132.

² The previous reference, p.132.

³ The previous reference, p.153.

We return to al-Shaykh al-Awhad's migration to Iraq and Iran and his movements.

Professor al-Talqani said that al-Shaykh emigrated for the first time in 1186 AH and he was twenty years old, and he moved between al-Najaf and Karbalaa.

Did the Shaykh attend some lectures?

Mohamed Hassan al-Talqani:

(He frequently attended the lectures of the celebrities of that time, who were al-Shaykh Mohamed al-Baqir al-Behbehani in Karbalaa, sir Mahdi Bahr al-Ulum, Shaykh Jaafar Kashif al-Ghetaa in al-Najaf and others)¹.

History:

What happened next?

Mohamed Hassan al-Talqani:

(After a while, a sweeping plague occurred in Iraq killing people miserably, and the neighbors fled from it, and they dispersed in the villages and countryside, some of them fled out of Iraq.

Al-Ahsa'i returned to his country. He got married and remained there for a while, during which his name emerged and became famous)².

History:

But after his stay in al-Ahsaa .. Did he return to Iraq again?

Mohamed Hassan al-Talqani:

(In 1208 AH, he went to Bahrain and lived there with his family for four years)³.

History:

But our Shaykh al-Awhad returned to Iraq again? Did not him?

¹ Al-Shaykhiya, Mohamed Hassan al-Ta'efi, previous reference, p.63.

² The previous reference, p.163.

³ The previous reference, p.63

Mohamed Hassan al-Talqani:

(On Rajab 1212 AH, he visited Iraq again and visited al-Najaf, Karbalaa, al-Kadhimiya, and Samarra, then he returned and lived in al-Basra in the locality of (Baer al-Abeed) and sent to his family to come, and lived at the house of al-Hajj Ibrahim al-Attar Abu Jallah and then went to al-Dawraq)¹.

History:

We know that al-Shaykh al-Awhad is a lover of isolation, hating fame, and for this reason, he moved from one village to another and from one place to another.

Can you tell us about his many moves after he landed in al-Dawraq?

Mohamed Hassan al-Talqani:

(He landed in al-Basra and lived in the house of (Ibn Badran) for a while, and people rushed to him, so he went to the village of (al-Jabarat), a village in al-Basra, and after a while, he landed in the village of (al-Tannumah) or sometimes, and then he moved from it to the village of (al-Nashwa), where he stayed for eighteen months. He did not like it as it did not achieve his desire to be alone with himself and away from the people, so he returned to al-Basra again after he had been moving between villages for a time to escape from fame and the gathering of people around him)².

History:

We know, sir Al-Talqani, that many of the rulers of Iraqi cities, and their notables, tried to assist al-Shaykh, including al-Shaykh Alwan bin Shawa, the ruler of al-Dawraq, in which he stayed for two years before being besieged and occupied by al-Shaykh Mohamed bin Mubarak, who had a dispute between him and al-Awhad, as a result of which he left al-Dawraq.

Who else in the Iraqi city rulers helped al-Shaykh al-Awhad and achieved his desire for calm and isolation?

¹ The previous reference, p.63

² The previous reference, p.64.

Mohamed Hassan al-Talqani:

(Mr. Abdel-Moneim al-Jaza'iri, one of the nobles of al-Basra and its notables, had heard of al-Ahsai's desire for isolation and eternity to calmness. So he offered him to go to a village called (al-Safa) because he would not find better than it, as it was far from passers-by.

He landed in it with his family in 1219 AH and stayed there for a whole year, there was no place worse than it in his eyes in terms of air and soil. He wrote a poem to defame it)¹.

History:

Where did al-Shaykh al-Awhad go after had landed in al-Safa, whose air and soil did not suit him?

Mohamed Hassan al-Talqani:

(He landed in the village of (Shatt al-Kar), belonging to Mr. Ahmed bin Hilal for a while, then his family stayed there with his son, al-Shaykh Ali, and he went with his son al-Shaykh Abdullah to (Souq al-Shuyukh) near (al-Nasiriyah), to which his son, al-Shaykh Mohamed al-Taqi, preceded him and resided there. He stayed there for a while and left his son, alShaykh Abdullah, with him to complete his education, and he returned to al-Basra, where he rented a home for his children, and determined to visit al-Imam al-Reda in Khorasan)².

History:

It seems that al-Shaykh al-Awhad renewed the covenant by visiting the holy shrines in Iraq with his son al-Shaykh Ali and his companions before he went to visit Imam al-Reda. So how was his exit? What were the cities in which he had landed before he reached Khorasan?

Kazem al-Rashti:

(He went out of it intending to visit that honorable destination and the magnificent place until he reached the place of worship, Yazd)³.

¹ The previous reference, p.64.

² The previous reference, p.64-65.

³ Dalil al-Mothayreen, Kazim al-Rashti, previous reference, p.15.

History:

How was the reception of the people of Yazd for al-Shaykh al-Awhad?

Kazem al-Rashti:

(Some famous scholars living in that city knew him, so his news got known, his remembrance rose, his destiny rose among the people, and all scholars attended his lectures, and they benefited from him in various fields of science. They saw him as a sea with heavy waves and a clashing stream of science, whose science and understanding has no bottom, so the scholars complied with him, and the writers and poets submitted to him)¹.

History:

Sir al-Rashti, you mentioned that the scholars complied with al-Shaykh al-Awhad, and jurists, writers, eloquent men, and poets approved thanks to him... Did you tell us about the names of some of these scholars who you had referred to?

Kazem al-Rashti:

(The town of Yazd at that time was the gathering place of the scholars and most honorable people who had to work, such as sir Ismail al-Aqa'di, the virtuous al-Kamel, and the diligent al-Wasil who was their boss whose decisions were effective between the people.

And in it the virtuous, perfect scholar al-Wasil, the collector of the mental evidence and legitimate provisions who have the knowledge of branches and origins, the owner of the crisis of investigation Al-Hajji Rajab Ali, he is a perfect scholar, a master of science, and a reference in most of the ancient sciences.

And in it, the virtuous investigator al-Mirza Ali Reda, who was a writer and a scholar with wide knowledge in the arts of science, especially linguistics and other sciences of literature.

There was also the wise and perfect sir Mahdi, also the diligent scholar Mr. Haidar, and the majestic scientist the honorable noble al-Mirza Suleiman, also the perfect scholar al-Mirza Mohamed Ali al-Modares,

¹ The previous reference, p.15.

and other great scholars and all other students working and adolescents, such as Janab al-Akhnad sir Hussein al-Yazdi, sir Hussein al-Kirmani, and sir Abu al-Qasim and many others like them)¹.

History:

We understand from your words, sir, that all these scholars and others living in Yazd had unanimously agreed upon the esteem and respect of al-Shaykh al-Awhad?

Kazem al-Rashti:

(All of them complied with him, and they recognized with his great grace, and his perfect knowledge, all people admitted with his knowledge and work, and they made him the leader in everything that needed a scholar, such as Friday prayers, holidays, prayers in mosques, and funerals. When all people were present, his words were preceded and when they disagreed, he was the judge whose decision is precise)².

History:

Did al-Shaykh travel after his stay in Yazd to Khorasan to visit the Imam al-Reda?

Mohamed Hassan al-Talqani:

(When he arrived in Yazd, some of its family met him, and al-Shaykh Jaafar Kashaf al-Ghetaa al-Najafi was there that day, and they offered him to stay with them, so he promised them to fulfill their desire when he would return from the visit of the Imam, and he continued his travel, then he reached Khorasan and visited and stayed for a while)³.

History:

We believe that this visit to Mashhad al-Reda is the first for al-Shaykh al-Awhad. But how many times did al-Shaykh visit Mashhad city in his life?

Kazem al-Rashti:

¹ The previous reference, p.21.

² The previous reference, p.21.

³ Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.65.

(He traveled to Mashhad, the town of our lord Ali bin Musa al-Reda, three times)¹.

History:

How was the consensus of the scholars of Mashhad al-Reda on him?

Kazem al-Rashti:

(The scholars of al-Mashhad were unanimous in him, they were the great scholars to whom the branches and origins of provisions belong, and they were the well-known scholars, the gloriousness of their positions and their fame subtitle for mentioning their personalities, such as the glorious brothers, Mirza Hydayyat-Allah, Mirza Dawood, and Mirza Abdelgawad and their uncle, the great and preceded scholar, al-Agha bin Mohamed, and the glorious sir, and noble lord, the distinguished ascetic worshiper scholar Mirza Ma'soom, and other notable scholars who preceded al-Shaykh, may God exalt his abode, illuminate his proof, and they respected his honor and pride, recognizing his favor and his great knowledge, also did, all the scholars and students neighboring to that holy Mashhad and holiest place)².

History:

Did any of them do a disrespectful action towards al-Shaykh? Or disagree with his actions or words?

Kazem al-Rashti:

(They never did anything that contradicted his respect nor his greatness)³.

History:

But did al-Shaykh fulfill the promises of the people of Yazd, after returning from Mashhad al-Reda?

Mohamed Hassan al-Talqani:

¹ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.24.

² The previous reference, p.24-25.

³ The previous reference, p.25.

(He returned to Yazd as he had promised. Its family surrounded him with great care and loved him very much.

And when he was determined to return to Iraq, they refused to allow him and asked him to stay, and they prevented him from traveling by various means)¹.

History:

But al-Shaykh al-Awhad traveled from Yazd. Did not him? How was the feeling and behavior of its people when al-Shaykh traveled with this love to him?

Kazem al-Rashti:

(The day he left with his family and his sons from the town of Dar al-Ebada was a terrible day, and they were severely distressed and saddened. They did tricks and tried to prevent him from leaving, wishing that he, May God exalt his abode, may stay, as he was their blessing and their strength, but they did not succeed. He left the town, and all its men and women were crying, distressed and sad, no one was joyful or satisfied with his leaving)².

History:

Al-shaykh al-Awhad was determined to return to Iraq .. but he definitely passed his way back by some Iranian cities.

How the reception of the people of those cities that al-Shaykh went through on his way back to it was?

Kazem al-Rashti:

(When he went out and reached Asbhan when I was on his honorable service, the people of Asbhan received him in the best possible way, especially their scholars and rulers, and their notables, they extremely glorified and venerated him)³.

History:

¹ Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.65.

² Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.25.

³ The previous reference, p.25.

Sir al-Rashti, let us repeat the previous question. Did anyone from the scholars of Asbhan disagree with the knowledge and methods of al-Shaykh?

Kazem al-Rashti:

(No one of them disdained him, or attributed anything that was not good for him. And the town of Isfahan was then that time, like this time, the gathering-place of great scholars and the best honorable men of the mental evidence and legitimate provisions¹.

History:

Mr. al-Rashti, you said that Isfahan was the gathering place of the great scholars. Who are these scholars? Would you please give us some of their names?

Kazem al-Rashti:

(There were notable scholars of wise men and jurists that the tongue is unable to describe.

Such as the reference of the people, evidence of Islam, the honorable sir al-Sayyid Baqer. The perfect virtuous scholar, the best in his age, of high understanding, and the beloved lord al-Haji Mohamed Ibrahim, nicknamed al-Karbasi. The working scholar, and the virtuous, pious, and the perfect al-Shaykh Mohamed Taqi. The perfect, virtuous, well-trusted, and the role model of scholars Mirza Baqer al-Nawab. The Wise, Knowledgeable, the Great Scientist, with the firm understanding, and the extravagant virtue, the Highest al-Mullah Ali al-Nuri. The venerable Mullah Ismail, nicknamed Waheed al-Aynayn. And the supreme scholar al-Anwar al-Azhar Mulla Ali Akbar. The first supreme lord, the owner of the great presidency al-Agha Mir Mohamed Hussain Sultan al-Ulamaa, and other great scholars and virtuous men who were the reference in every repeal and affirmation)².

History:

¹ The previous reference, p.25.

² The previous reference, p.26.

Sir al-Rashti, we know that the governor of the town of Kerman Shahan, al-Shah Zadeh urged al-Shaykh al-Awhad to come to his town.

But how long did al-Shaykh stay in Asbhan, and how was his leaving from it?

Kazem al-Rashti:

(Al-Shaykh sat with them for forty days, and he was the most generous and honorable guest, they do not deny his grace nor his position as a scholar.

Then he left, while they loved his stay with them, regretting his departure, and passionately looking forward to staying neighboring to him. But they did not need to urge al-Shaykh to stay with them when they knew matter of the vision and the recipients on the part of al-Shah Zadeh)¹.

History:

So how was the reception of Shah Zadeh and the people of Kerman Shahan?

Kazem al-Rashti:

(When he reached Kerman Shahan, the Great Shah Zadeh received him by his procession and so many people, then they entered the town in great pride and dignity, and all the country's scholars, rulers, notables and people welcomed him until he entered the country and settled in it. Shah Zadeh called and urged al-Shaykh to stay with him, but because he was commanded to be honored by visiting the pure imams, he did not reply him until he had returned from his visit, so he informed him of that and was honored by kissing the high shrines, then he returned to Kerman Shah, so Shah greatly welcomed him so al-Shaykh stayed, for a very long time, there between its scholars, who unanimously admitting his grace, majesty, position, nobility, asceticism, piousness, devotion, disregarding the world, and crying on what makes him closer to Allah)².

History:

¹ The previous reference, p.27.

² The previous reference, p.28.

Did the scholars of Kerman Shahan treat him with glorification and reverence as the scholars of the other Iranian cities had done?

Kazem al-Rashti:

(They treated him in the best way and gave him the best honorable positions, and he stayed there exalted in Might and a noble whom no one backbit or slandered)¹.

History:

Who, among these scholars living in Kerman Shahan, treated al-Shaykh al-Awhad that way?

Kazem al-Rashti:

(They were;... the great scholar al-Anwar al-Azhar Aga Mohamed Jaafar. The perfect supported glorified scholar Aga Ahmed. The glorious and noble scholar Aga Mohamed Ismail. The perfect, virtuous, and the decisive supported by the kindness of God, Aga Mahmoud, the son of the glorious scholar Agha Mohamed Ali bin professor of all, and their reference in every word, with the advantages and feats, Aga Mohamed Baqir al-Behbehani, and other distinguished scholars)².

History:

But did al-Shaykh al-Awhad visit the holy shrines in Iraq during his stay in Kerman Shah?

Kazem al-Rashti:

(During his stay in Kerman Shahan, he visited the imams of Iraq several times.

And every time he met with the scholars and virtuous men inhabiting those shrines, such as the great, honorable, knowledgeable, and noble who have knowledge in the field of revelation, the absolute Mufti, who is

¹ The previous reference, p.28.

² The previous reference, p.28.

supported by the hidden and clear kindness of God, our lord Mir Sayyid Ali Tabatabaei.

And the glorified, supported, the one and only sir Sayyid Ali Mohamed, the trustworthy, skillful Shaykh Hassan bin Shaykh Mohamed Ali Sultan, and the most honorable shaykh and the purest scholar, Shaykh Khalaf bin Askar)¹.

History:

There are two important points that must be stopped by, as long as we are in this session with al-Shaykh al-Awhad in Iranian cities.

The first: The meeting of al-Shaykh al-Awhad with Sultan al-Qajari Fathali Shah Al-Qajari in Tehran.

The second: The meeting of al-Shaykh al-Awhad with Shaykh Mohamed Taqi al-Baraghani in Qazvin, who is one of the witnesses of evidence in this court.

So how the beginnings between Sultan Fathali Shah al-Qajari and al-Shaykh al-Awhad were?

Mohamed Hassan al-Talqani:

(In Yazd, and since al-Shaykh had settled, he started teaching and preaching, so he starred and his name flew, so Sultan Fath Ali Shah al-Qajari heard about him, loved him and admired him despite the distance between them, and he longed to visit him.

He wrote to the governor of Yazd to send him honorably to the capital. But al-Shaykh refrained from that because that opposed his desire for introversion)².

History:

What did the Qajarian Sultan do when he knew the al-Shaykh's desire to isolate himself and distance himself from fame and lights, and his unwillingness to meet him?

¹ The previous reference, p.29.

² Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.65.

Mohamed Hassan al-Talqani:

(The Sultan wrote to the Shaykh inviting him. He insisted on rejection, because of his hating for fame and escaping from leadership and its consequences, then he repeated his invitation and exchanged messages between themselves, but that increased al-Ahsa'i nothing but an insistence on the rejection)¹.

History:

Your Majesty, Sultan Fath Ali Shah al-Qajari, what did you write in those letters to al-Shaykh al-Awhad?

Fath Ali Shah:

(It was my duty to be honored by visiting you because you are our role model Imam and the private and public reference, you have honored our kingdom and enlightened it with your coming. But that is not in my ability for many reasons, because I am excused, as if I intend to visit you, I must be accompanied by at least ten thousand soldiers. Because Yazd is a small town and an uncultivated valley, so entering it with this army will cause living hardship and an increase in the prices of consumer goods.

Of course, you are not satisfied with the wrath of God and what does not satisfy him. Otherwise, I am too little to visit you. How can I be arrogant?

If you visit me after the reaching of this message to you, then it is the required thing, otherwise, I will have to go to Yazd)².

History:

Sultan Fath Ali Shah .. What was your request in your repeated letters to al-Shaykh al-Awhad?

Fath Ali Shah:

(We long for you the same way a fasting person long for the crescent, a thirsty person for the albumin, a pilgrim for the Kaaba, and metal for the dirham.

¹ The previous reference, p.65.

² The previous reference, p.65-66.

We ask you, after the arrival of this paper, to offer sympathy and compassion and to come to us and stay for some time, to greatly benefit from your knowledge, you are the rainy cloud, to quote from you, you are the enlightening lamp, to pick from you, you are the visible gardens, and the fascinating trees, and if you are invited then accept, we greatly welcome your visit)¹.

History:

After all this insistence on the part of the Iranian Shah .. Did the al-Shaykh al-Awhad accept going to him?

Mohamed Hassan al-Talqani:

(These consecutive letters, and the serious insistence of the sultan, did not result in anything but increased the insistence of al-Shaykh al-Awhad al-Ahsa'i on refraining and exaggeration in rejection)².

History:

Why do you think this insistence on refraining from meeting the Sultan by al-Shaykh al-Awhad?

Mohamed Hassan al-Talqani:

(Because he liked isolation, solitude, the indolence of remembering him by people, and leaving the relationship with the general public, so how about kings and princes, including the obligations resulting from these relations that push him out of his nature and behave to other than his goal)³.

History:

But what did the al-Shaykh decide after these harassments of the Qajarian Sultan and his insistence on meeting him?

Mohamed Hassan al-Talqani:

¹ The previous reference, p.66-67.

² The previous reference, p.67.

³ The previous reference, p.67.

(When he felt harassed by rulers and notables in order to meet the Shah's request, he decided to flee through Shiraz then al-Basra)¹.

History:

Did Yazd's ruler let him do what he wanted?

Mohamed Hassan al-Talqani:

(The rulers and the people of Yazd felt this, so they gathered in his house, and asked him to save their lives because the government in the capital will interpret this as a fear of the coming of the sultan to Yazd and paving the way to escape to al-Ahsa'i)².

History:

What was the response of al-Shaykh after he heard the fear of the rulers of Yazd and her people if he traveled to Iraq before meeting the Sultan?

Mohamed Hassan al-Talqani:

(When he made sure that the harm may occur to them, he complied with their will and was forced to stay, and his position among people rose more than before, because they had known his high position to the Sultan)³.

History:

Did al-Shaykh accept the Sultan's invitations to visit Tehran?

Mohamed Hassan al-Talqani:

(He accepted the invitation, and went to Tehran in a great procession, both the government and people of Yazd, bade farewell him, and the people of each city or countryside, by which he passed, received and bade farewell him with glorification and honoring, and the news of his march circulated throughout the Iranian countries)⁴.

History:

¹ The previous reference, p.67.

² The previous reference, p.67.

³ The previous reference, p.67.

⁴ The previous reference, p.67.

How was the receiving of Sultan Fath Ali Shah to al-Shaykh al-Awhad?

Mohamed Hassan al-Talqani:

(The procession of the Sultan, his prime minister, other ministers, notables, and princes went out to receive him, and people of different classes rushed, with the scholars and senior clerics at the forefront.

And the Sultan put him in an honorable position, he enjoyed unimaginable respect, and his stature was increasing day by day)¹.

History:

How was the behavior of the scholars in Tehran with al-Shaykh al-Awhad, especially after they saw the great hospitality that he received from Sultan Fath Ali Shah, and that no one but the shaykh had?

Kazem al-Rashti:

(Everyone in Tehran of perfect scholars and working students treated him with great pride and respect. No one disagreed about him, disputed with him, or disobeyed his words.

History:

And what happened after that magnificent reception of al-Shaykh Ahmed by the Sultan and his ministers in Tehran?

Mohamed Hassan al-Talqani:

(He began to ask him about some issues, and he answered them with books and letters, so his stature with him got greater.

And the Sultan saw that obeying him is obligatory and that violating him is disbelief)².

History:

Did the Sultan offer al-Shaykh al-Awhad to settle and live in Iran and Tehran specifically?

¹ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.22.

² Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.68.

Mohamed Hassan al-Talqani:

(The Sultan offered al-Shaykh, in some of his meetings with him, to inhabit Iran, explaining that by that the Shiites and their scholars are obliged to do al-Taqiya in Iraq in the footsteps of the Ottomans.

A scholar with insight like him must live under a rule that enables him to show his knowledge and spread it, in addition to that, Arabs do not like nor ask for the wisdom, secrets, and mental sciences in which al-Ahsa'i excels and works to spread)¹.

History:

What was the situation of al-Shaykh al-Awhad regarding the Sultan's offer of inhabiting Tehran or Iran?

Kazem al-Rashti:

(Al-Shaykh, may God exalt his abode, replied on one of the two parts of his question, which was his offer to move to Iran, but he did not reply on the part related to his inhabiting in Tehran)².

History:

Our honorable Shaykh, how did you persuade the Sultan not to live in Tehran despite his fondness and love for you, and his passion for inhabitation close to him? And what did you say to him?

Al-Shaykh al-Awhad:

(As for living in a place where you are living, I refuse that, because if I live in a place where you are living, which way do you want to treat me with?

Do you want me to be humiliated or precious?

As for humiliation, your grace does not need to treat me that way. As for pride, that will not happen. Because a Sultan is a responsible person for national matters. And Sultanism is based on withholding, granting, killing, cutting, taking and giving, and if people see you close to me and

¹ The previous reference, p.68.

² Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.22.

your love for me, they will come to me with their needs and their requirements, if I do not serve them, I will be hated with them, and if I do and offer you what they want, you are not free, either you accept and give as they want or not, as for the first one, I do not see you preferring it, claiming that the Sultanate's order may be disturbing and the kingdom's systems may be spoiled. In this case, I will be humiliated.

It is better for me and for you to live in a town far from you. Everyone is your country, and wherever I live, I will be with you)¹.

History:

Was the Sultan convinced of the reasonability of al-Shaykh al-Awhad's excuse?

Mohamed Hassan al-Talqani:

(The Sultan was convinced of the validity of his excuse and let him choose, so he chose to return to Yazd, and Mohamed Ali Mirza, son of Sultan Fath Ali Shah, the governor of Kermanshah, Khuzestan, Hawizah, and its affiliate regions, was present in the meeting. So he ordered him to send some of his workers to al-Basra to take al-Shaykh's family to Yazd honorably)².

History:

Did al-Shaykh al-Awhad inhabit Yazd as he wanted and desired?

Kazem al-Rashti:

(H inhabited Yazd for a long period of more than five years, at best, and satisfyingly, working in teaching, publishing science, and showing the strange ancient sciences)³.

Conscience:

We see that the questions and inquiries about the first point of meeting of al-shaykh al-Awhad with Sultan Fath Ali Shah have been clarified, so we ask the prosecutor to ask the following questions to clarify the second

¹ The previous reference, p.22-23.

² Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.68.

³ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.23.

point about the meeting of al-shaykh al-Awhad with Shaykh Mohamed Taqi al-Barghani in Qazvin, and we hope that this will be very brief.

History:

Yes, Chief Judge. We return to Mr. al-Talqani to know from him the beginnings of the meeting between al-shaykh al-Awhad and al-Shaykh al-Barghani?

Mohamed Hassan al-Talqani:

(Al-Ahsa'i went out from Karbalaa, heading to visit Imam al-Reda, until he arrived in Qazvin. And the ruler at that time was al-Shaykh Mohamed Taqi al-Barghani, famous for the third martyr.

Al-Barghani thought, due to his fame and the restriction of the leadership to him, that al-Ahsa'i would not pass his house and that he would increase his stature and respect as a guest. Therefore, he did not invite him)¹.

History:

Did Al-Ahsa'i land in al-Shaykh al-Baraghani's house despite the latter not inviting him?

Mohamed Hassan al-Talqani:

(In Qazvin there was a man of knowledge from the disciples of al-Ahsa'i named al-Shaykh Abd al-Wahhab al-Qazwini, one of the jurists and imams of the group there those days and from a big family.

When he heard that his teacher, al-Ahsa'i, went to Qazvin, he sent his group to receive him near Hamadan and invited him to go to his house, and he accepted)².

History:

What was the reaction of al-Shaykh al-Barghani to the acceptance of al-Shaykh Al-Awhad to the invitation of his student, al-Shaykh Abd al-Wahhab, to go to his house?

¹ Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.96-97.

² The previous reference, p.97.

Mohamed Hassan al-Talqani:

(Al-Barghani considered that al-Ahsa'i honored his disciple and degraded him)¹.

History:

But what was the behavior of Qazvin scholars? Did they visit al-Shaykh al-Awhad in his student's house? Did al-Barghani visit him too?

Mohamed Hassan al-Talqani:

(Scholars, princes, and other classes rushed to the house of al-Shaykh Abd al-Wahhab to visit al-Ahsa'i.

Al-Barghani was at the forefront of the people)².

History:

After al-Barghani visited al-Shaykh al-Awhad in his student's house, Abd al-Wahhab, can we say that al-Barghani still blames the Shaykh?

Mohamed Hassan al-Talqani:

(He blamed al-Ahsa'i for not going to his home)³.

History:

Al-Shaykh Mohamed Taqi Al-Barghani .. we want to hear directly from you.

What did you say to al-Shaykh al-Awhad when you visited him in his student's home?

Al-Barghani:

(I am the most knowledgeable scholar here and it was necessary for you to come to my house without the need for an invitation)⁴.

History:

¹ The previous reference, p.97.

² The previous reference, p.97.

³ The previous reference, p.97.

⁴ The previous reference, p.97.

Al-Shaykh al-Awhad, What was your answer to al-Shaykh al-Barghani?

Al-Shaykh al-Awhad:

(Inviting the believer is respected in Shari'a, even if he is not the most knowledgeable, and I follow the Sharia, not the knowledgeability)¹.

History:

What was al-Shaykh al-Barghani's reaction to al-Shaykh al-Awhad's response?

Mohamed Hassan al-Talqani:

(The response was not answerable and painful to al-Barghani. He hated al-Ahsa'i from that moment)².

History:

You said that al-Shaykh al-Barghani had hated al-Shaykh al-Awhad from that moment. What happened between them later?

Mohamed Hassan al-Talqani:

(Al-Barghani began to take revenge on al-Ahsa'i and hampering him.

And he began to wait for opportunities, focus on his wrong words and under-estimate them to obtain an entrance to enter from, and a fault to cite with)³.

History:

Did al-Barghani find the opportunity to take revenge on al-Shaykh al-Awhad?

Mohamed Hassan al-Talqani:

(According to the familiar biography, Al-Ahsa'i had to return the visit to those who visited him. He was accompanied in those visits by many scholars and notables of Qazvin.

¹ The previous reference, p.97.

² The previous reference, p.97.

³ The previous reference, p.98.

So one day he went to visit al-Barghani in his home, and after he had settled, and conversations had taken place, al-Barghani asked him)¹.

History:

What was your question, Shaykh Mohamed Taqi al-Barghani, to al-Shaykh al-Awhad?

Al-Barghani:

(Is your opinion in the issue of Resurrection consistent with the opinion of Lord Sadruddin al-Shirazi?)²

History:

And what was your answer, our Shaykh Al-Ahsa'i?

Al-Awhad:

(Indeed, I disagree with him)³.

History:

What was your response, Shaykh Mohamed Taqi?

Al-Barghani:

(Brother Shaykh Ali, go to the library and bring the book of Shawahed al-Rebobyya “the Evidence of Godheads”).

History:

Did al-Shaykh Ali bring the book?

Mohamed Hassan al-Talqani:

(Al-Shaykh Ali was sluggish because he is a student of al-Ahsa'i)⁴.

History:

¹ The previous reference, p.98.

² The previous reference, p.98.

³ The previous reference, p.98.

⁴ The previous reference, p.98.

And what did you say to al-Shaykh al-Awhad after your brother al-Shaykh Ali had tried to change the topic of discussion between the two of you?

Al-Barghani:

(Let's get from that and tell us what you think about the issue of Resurrection)¹.

History:

And what was your answer, our Shaykh al-Awhad, on the question of al-Shaykh al-Barghani?

Al-Awhad:

(I believe that the resurrection is with the Hurqelya'y body which exists in this elemental body, the same way as the existence of the glass in the stone)².

Al-Barghani:

(The Hurqelya'y body differs from the elemental body which is resurrected on the Day of Resurrection, and that is one of the necessities of Islam).

Al-Awhad:

(This is the core of what I mean)³.

History:

Yes, so that was the beginning of the dispute between the two of you. But we know that the ruler of Qazvin, Shah Zadeh Rokn al-Dawla Ali Taqi Mirza, and realized that what al-Barghani had done could not be tolerated. He also feared for his reputation from this dispute. And he tried to save himself from the wrath of the Sultan Fath Ali Shah, who loved and exaggerated al-Ahsa'i.

¹ The previous reference, p.98.

² The previous reference, p.98.

³ The previous reference, p.98.

This caused the Qazvin ruler to resolve this dispute by inviting the scholars to dinner.

So did this dinner and meeting resolve the dispute between the two Shaykhs?

Mohamed Hassan al-Talqani:

(Al-Barghani revealed what was inside himself, showed his purpose, and embodied his hate, placing his palm on the side of his face from the side of Al-Ahsa'i so as not to see him)¹.

History:

Your grace Shah Zadeh Rokn al-Dawla Ali Taqi Mirza, the ruler of Qazvin, What did you say specifically that night to reconcile the two Shaykhs?

Shah Zadeh:

(Al-Ahsa'i is the Shaykh of the scholars and the chief spiritual of the Arabs and Persians.

Respect for him is a duty for everyone, and al-Barghani should spare no effort in honoring him and not pay attention to the words of the interpreters who created the hate between them)².

History:

Shaykh Barghani, did not you respond to the invite of Shah Zadeh, the ruler of Qazvin, for reconciling you and al-Shaykh al-Awhad?

Barghani:

(There is no reconciliation or reform between unbelief and faith. Al-Ahsa'i has an opinion on the issue of Resurrection that contradicts the necessary provisions of religion, and the denial of the necessary provisions is an infidel)³.

History:

¹ The previous reference, p.99.

² The previous reference, p.99.

³ The previous reference, p.99.

Was al-Barghani satisfied with considering al-Shaykh al-Awhad a disbeliever in the meeting of Shah Zadeh? Or did he continue issuing judgments on al-Awhad?

Mohamed Hassan al-Talqani:

(Al-Barghani wrote to the Karbalaa scholars that he considered al-Ahsa'i a disbeliever and requested from them to follow him in that)¹.

History:

Did the Iraqi scholars accept, although they knew the status and stature of al-Shaykh al-Awhad, and their seminaries had known him?

Mohamed Hassan al-Talqani:

(They accepted and the voices rose, declaring his disbelief, and people became confused about what happened, then the hostility prevailed, and the dispute expanded).²

History:

But this is almost unbelievable. While al-Shaykh al-Awhad was in such a great position, became an infidel overnight, from a large number of scholars who celebrated him a few days ago?

Mohamed Hassan al-Talqani:

(The star of al-Ahsa'i sparkled, and the scientific milieu received him with good acceptance, and he was known for the abundance of knowledge, the transcendence of thought, the high culture, and became a celebrity)³.

(What supported his personality more and imposed it on the people – even if he did not need that – was the honor shown by the Sultan Fath Ali Shah al-Qajari, which none of the Iranian scholars participated in, while there were among them, great scholars and those with long-standing houses in the religious leadership. They were all rushing to receive him

¹ The previous reference, p.100.

² The previous reference, p.100.

³ The previous reference, p.93.

before the others, and before making him lead them in their prayers, and preferring him over themselves on occasions if he appeared)¹.

History:

Yes, sir al-Talqani, we heard from you before about the glorification of al-Shaykh al-Awhad by Iranian scholars.

But what made this coup against al-Shaykh al-Awhad seem easy and fast? I mean, why did the attitude of the scholars change quickly?

Mohamed Hassan al-Talqani:

(But that was not easy for them. The Iranians mostly look at the Arabs with contempt and disrespect and believe in their mental retardation.

Moreover, they are scholars, and envy is a characteristic of scholars.

How can they like a man to come from the outskirts of al-Ahsaa, who is a son of the desert, and to surpass them in their country and gain the approval and love of their king and their people?)².

History:

But this supremacy of the sons of the desert had occurred, and glorification and honor by their king had happened to al-Shaykh al-Awhad, although al-Shaykh did not need that as you had mentioned?

Mohamed Hassan al-Talqani:

(The people fed up with the man and thought about getting rid of him for a long time until they were guided by what their fellows, the Karbala scholars, had guided before. They saw that the only way to topple him and separate people from him is to create arguments around him, and that is a thing at which they are too good, and they know how to prepare for it and reach it. All of this was taking place in secret, while al-Ahsa'i was continuing his preaching and words, and did not know what the people were preparing for him and he did not think of it)³.

¹ The previous reference, p.95.

² The previous reference, p.95.

³ The previous reference, p.95.

(There was a profound stillness, and the scholars were overwhelmed by a terrible silence. They looked at each other confused and hesitantly. Then they stood one by one, and that was an announcement that the second session of al-Shaykh al-Awhad's prosecution had ended).

The Second Hearing

(Verifying the beginnings)

(The second day of the hearings of al-Shaykh al-Awhad, a crowd of great scholars, shaykhs, and attendees gathered to present the proceedings of the second hearing, which was dedicated to listening and verifying the beginnings of al-Shaykh's career.

The Chief Justice and the judges were behind their bench and the Chief - Conscience - request from the audience to be calm and to listen. The Prosecutor - History - is requested to involve the attendees, the witnesses, scholars, and writers in this session particularly, to convey a more accurate picture and a clearer view about the beginnings of the career of al-Shaykh al-Awahad).

History:

Yes, sir conscience, most of the questions here will be addressed to the scholars, Shaykhs, and writers who wrote about al-Shaykh al-Awhad and translated his career.

We start by asking about the state of the era in which the shaykh lived in al-Ahsaa and Karbalaaa. To get to know the features of the times in these two cities, which witnessed the beginnings of the career of al-Shaykh al-Awhad. How was al-Ahsaa in the twelfth and thirteenth centuries AH - eighteenth century AD - in which the Shaykh lived?

Mohamed Ali Asber:

(The Emirate of Al-Ahsaa was taken over by many rulers, among them in the eighteenth century Al Aziz family, Urayar dynasty, Khaled dynasty, and Al Hameed.

Many battles were fought between them and Prince Saud, in which the Saudis were victorious, and they appointed rulers to the region, but al-Ahsa'i people did not calm until they revolted, deposed the governor, and the war started again and again.

In (1209 AH - 1795 AD), the Saudi forces won in al-Ahsaa and al-Qatif, and their areas, over Al Hamid, and al-Ahsaa became a subsidiary of the first Saudi state.

In 1233 AH, the Egyptians took over it from the Saudis, then Imam Faisal recovered, then Medhat Pasha seized it and annexed it to the state of Basra, and on 5 May 1913, King Abdul Aziz seized it, expelling the Turks, and thus it became part of the Kingdom of Saudi Arabia¹).

History:

Thank you, Sir Asper for this brief presentation about the state of the two Hijri centuries in which al-Shaykh lived.

Of course, al-Shaykh al-Awhad experienced that era with all its political struggles and tribal conflicts! Is not he?

Hassan al-Sheikh:

(Yes .. al-Shaykh lived in this era of political chaos and tribal wars, which affected its social and intellectual spheres).

The ignorance prevailed through those two centuries - the twelfth and thirteenth centuries AH - in this region, which was dominated by backwardness and chaos.

And al-Shaykh refers to that in his biography directed to his eldest son Mohamed al-Taqi)².

History:

But can we say that political conflicts and chaos were the reasons that led to the emigration of al-Shaykh al-Awhad from al-Ahsaa?

Kazem al-Rashti:

(When oppressors dominated, injustice removed its mask, oppression called its people and followers, and strife arose.. In those circumstances, the evidence and proofs he knew that emerged to him required him to

¹ Ahmed Bin Zain al-Din al-Ahsa'I fy da'ert al-Dw', Mohamed Ali Asber, Dar al-Asala, Beirut, 1993, p.13-14.

² Akher al-Falasefa, Hassan al-Sheikh, Mo'sst al-Fekr al-Islami, Beirut, 2003, p.20.

leave that town, moving from it to another town and leaving the village to another one)¹.

History:

Sir Kazem al-Rashti ... How long did al-Shaykh al-Awhad remain in al-Ahsaa? Did his stay during his existence in al-Ahsaa in his hometown of al-Mutairfi?

Kazem al-Rashti:

(He, may God exalt his abode, stayed for some time in al-Ahsaa. He used to stay alone and away from people, just remembering Allah, and away from everything but Allah, and he settled in that town)².

History:

But can we know exactly in which year was his first migration from al-Ahsaa? How old was he then?

Mohamed Hassan al-Talqani:

(Al-Ahsa'i immigrated to Iraq in 1186 AH 1772 AD. He was twenty years old at the time, he settled in al-Najaf, and moved between it and Karbalaa)³.

History:

I hope that the court will allow us to stop a little to get acquainted with the conditions in Iraq at that time, specifically in the city of Karbalaa, where the Shaykh stayed for some time, before entering into the details of his visits to Iraqi cities?

Conscience:

Okay... We think it is suitable now to get acquainted with the Karbalaa era at that time?

Noureddine al-Shahroudi:

¹ Daleel al-Mothyryin, Kazem al-Rashti, al-Imam Gaafar al-Sadeq library, Kuwait, p.15.

² The previous reference, p.14-15.

³ Al-Shaykhyia, Mohamed Al al-Talaqani, Publishing House of al-Aamal, Beirut, 1999, p.62.

(Since the tenth century AH, the scientific movement in Karbalaa witnessed a relative apathy, and this apathy intensified, taking a serious curve in the eleventh century and continued in the twelfth century as well, except for the last two decades.

The scientific apathy did not include only Karbalaa Seminary, but also al-Najaf Seminary and other Seminaries in Iraq and Iran)¹.

History:

Sir al-Shahroudi ... What are the reasons, in your view, that led to this academic apathy in the scientific seminary?

Noureddine al-Shahroudi:

(The prominence of the tendency of Sufism and the dependency to the unseen, also the interruption of life affairs at the level of the Islamic world, especially in Iran and Iraq)².

History:

What led to the prominence of this Sufism tendency?

Noureddine al-Shahroudi:

(That was due to the deteriorating conditions and circumstances that the Islamic countries witnessed. The grinding wars were the most intense between the princes and rulers in Islamic countries, especially between the two great Islamic countries, Iran and the Ottoman Empire, as well as between Iran and Afghanistan.

Among the main factors that strengthened the extreme Sufi tendency and codified it, was the emergence of the Safavid dynasty on the governance in Iran)³.

History:

After the spread of Sufi tendency ... What was the reaction of the scientific seminaries?

¹ Tareekh al-Haraka al-Elmiya fy Karbalaa, Nour al-Din al-Sharhoudi, Dar al-Eluum, Beirut, 1990, p.121.

² The previous reference, p.122.

³ The previous reference, p.122-123.

Noureddine al-Shahrudi:

(As a result of the phenomenon of the prevalence and exaggeration on the Sufism tendency to the utmost extent, it was necessary to have a backlash, but this backlash did not come from the side of the advocates of the use of Principles of Islamic jurisprudence in deducing Sharia provisions from their original and subsidiary texts)¹.

History:

So where did this backlash come from?

Noureddine al-Shahrudi:

(The backlash came from the new ideas that appeared on the religious scene in Karbalaa firstly, and then in al-Najaf seminary, so it began calling on people to adhere only to the news contained in reliable books, and to adhere to its clear meanings without regard to its sources and to reject the Principles of Islamic jurisprudence, arguing that it is not permissible to refer to mind in everything)².

History:

Should we understand that these ideas are the grounds for the emergence of al-Akhbaria school?

Noureddine al-Shahrudi:

(With the emergence of these ideas, the modern Akhbaris school emerged, and the first one to advocate this idea was sir al-Mirza Mohamed Amin al-Istrabadi, who died 1023 AH who was the leader of the Akhbarian in the eleventh century AH, and the first to debate researchers in the Principles of Islamic jurisprudence, calling to work with the content of the news received)³.

History:

Let's return to get to know briefly the condition of the era in which al-Shaykh al-Awhad lived in Karbalaa.

¹ The previous reference, p.124.

² The previous reference, p.124.

³ The previous reference, p.124.

Noureddine al-Shahroudi:

(Three consecutive centuries passed on the seminary of Karbalaa, and the scientific movement in it was continuous although it was relatively lukewarm, or its influence became dependent on al-Akhbaryya school until the end of the twelfth century, when a great scholar, an enlighten investigator, and a jurist with wide-knowledge shined, al-Shaykh al-Waheed al-Agha al-Behbehani, who addressed the reconciliation of the two schools and the return of the function of scientific investigation to the seminary)¹.

History:

So how were the conditions in Karbalaa in the late twelfth century AH and early thirteenth century, after al-Shaykh al-Waheed al-Behbehani, shined?

Noureddine al-Shahroudi:

(It was normal in that case that the scientific seminary in Karbalaa would be active during the era of al-Shaykh al-Waheed al-Behbehani, and that the movement and the vibrant life would be brought into being again, after that long period of relative apathy, until Karbalaa became a center of attraction for scholars and students of knowledge and science from every side and place, because of the intense attraction that al-Waheed al-Behbehani created with his unique scientific personality and his extensive teaching and research activities. So the scientific seminary of this city has turned into a square teeming with an abundance of great scholars, jurists, professors, investigators, and a large number of students of science and virtue, until it shined and sparkled as the first religious Shiite center in the Islamic world)².

History:

What about the scientific seminary in al-Najaf al-Ashraf?

Noureddine al-Shahroudi:

¹ The previous reference, p.128.

² The previous reference, p.132.

(At that time, the idea of the scientific seminary in al-Najaf was intellectually subordinate to the flourishing seminary of Karbalaa, glowing with followers of al-Waheed, his friends, and his students)¹.

Conscience:

We ask the prosecutor to return to the subject of the session after we had got to know in detail the state of the age in Karbalaa and al-Najaf during the period in which al-Shaykh al-Awhad lived there.

History:

Yes, sir, we will return to the subject of the session and we will try to verify the beginnings of al-Shaykh al-Awhad, especially with regard to his travels to Iraqi and Iranian cities. But please allow me to ask a final question about the position of al-Shaykh al-Awhad in that era?

Noureddine al-Shahroudi:

(Scientific and religious personalities who had philosophical ideas and perceptions emerged in the seminary of Karbalaa, some of those ideas and perceptions sparked controversy between scholars and jurists.

Among these personalities, at the forefront of them was al-Shaykh Ahmed al-Ahsa'i, as he had philosophical theses that were and are still a subject of research, controversy, and conflicting views between the scholars, who lived with him, and who came after him to this day)².

History:

We return to al-Shaykh al-Awhad's migration to Iraq and Iran and his movements.

Professor al-Talqani said that al-Shaykh emigrated for the first time in 1186 AH and he was twenty years old, and he moved between al-Najaf and Karbalaa.

Did the Shaykh attend some lectures?

Mohamed Hassan al-Talqani:

¹ The previous reference, p.132.

² The previous reference, p.153.

(He frequently attended the lectures of the celebrities of that time, who were al-Shaykh Mohamed al-Baqir al-Behbehani in Karbalaa, sir Mahdi Bahr al-Ulum, Shaykh Jaafar Kashif al-Ghetaa in al-Najaf and others)¹.

History:

What happened next?

Mohamed Hassan al-Talqani:

(After a while, a sweeping plague occurred in Iraq killing people miserably, and the neighbors fled from it, and they dispersed in the villages and countryside, some of them fled out of Iraq.

Al-Ahsa'i returned to his country. He got married and remained there for a while, during which his name emerged and became famous)².

History:

But after his stay in al-Ahsaa .. Did he return to Iraq again?

Mohamed Hassan al-Talqani:

(In 1208 AH, he went to Bahrain and lived there with his family for four years)³.

History:

But our Shaykh al-Awhad returned to Iraq again? Did not him?

Mohamed Hassan al-Talqani:

(On Rajab 1212 AH, he visited Iraq again and visited al-Najaf, Karbalaa, al-Kadhimiya, and Samarra, then he returned and lived in al-Basra in the locality of (Baer al-Abeed) and sent to his family to come, and lived at the house of al-Hajj Ibrahim al-Attar Abu Jallah and then went to al-Dawraq)⁴.

History:

¹ Al-Shaykhiya, Mohamed Hassan al-Ta'efi, previous reference, p.63.

² The previous reference, p.163.

³ The previous reference, p.63

⁴ The previous reference, p.63

We know that al-Shaykh al-Awhad is a lover of isolation, hating fame, and for this reason, he moved from one village to another and from one place to another.

Can you tell us about his many moves after he landed in al-Dawraq?

Mohamed Hassan al-Talqani:

(He landed in al-Basra and lived in the house of (Ibn Badran) for a while, and people rushed to him, so he went to the village of (al-Jabarat), a village in al-Basra, and after a while, he landed in the village of (al-Tannumah) or sometimes, and then he moved from it to the village of (al-Nashwa), where he stayed for eighteen months. He did not like it as it did not achieve his desire to be alone with himself and away from the people, so he returned to al-Basra again after he had been moving between villages for a time to escape from fame and the gathering of people around him)¹.

History:

We know, sir Al-Talqani, that many of the rulers of Iraqi cities, and their notables, tried to assist al-Shaykh, including al-Shaykh Alwan bin Shawa, the ruler of al-Dawraq, in which he stayed for two years before being besieged and occupied by al-Shaykh Mohamed bin Mubarak, who had a dispute between him and al-Awhad, as a result of which he left al-Dawraq.

Who else in the Iraqi city rulers helped al-Shaykh al-Awhad and achieved his desire for calm and isolation?

Mohamed Hassan al-Talqani:

(Mr. Abdel-Moneim al-Jaza'iri, one of the nobles of al-Basra and its notables, had heard of al-Ahsai's desire for isolation and eternity to calmness. So he offered him to go to a village called (al-Safa) because he would not find better than it, as it was far from passers-by.

¹ The previous reference, p.64.

He landed in it with his family in 1219 AH and stayed there for a whole year, there was no place worse than it in his eyes in terms of air and soil. He wrote a poem to defame it)¹.

History:

Where did al-Shaykh al-Awhad go after had landed in al-Safa, whose air and soil did not suit him?

Mohamed Hassan al-Talqani:

(He landed in the village of (Shatt al-Kar), belonging to Mr. Ahmed bin Hilal for a while, then his family stayed there with his son, al-Shaykh Ali, and he went with his son al-Shaykh Abdullah to (Souq al-Shuyukh) near (al-Nasiriyah), to which his son, al-Shaykh Mohamed al-Taqi, preceded him and resided there. He stayed there for a while and left his son, al-Shaykh Abdullah, with him to complete his education, and he returned to al-Basra, where he rented a home for his children, and determined to visit al-Imam al-Reda in Khorasan)².

History:

It seems that al-Shaykh al-Awhad renewed the covenant by visiting the holy shrines in Iraq with his son al-Shaykh Ali and his companions before he went to visit Imam al-Reda. So how was his exit? What were the cities in which he had landed before he reached Khorasan?

Kazem al-Rashti:

(He went out of it intending to visit that honorable destination and the magnificent place until he reached the place of worship, Yazd)³.

History:

How was the reception of the people of Yazd for al-Shaykh al-Awhad?

Kazem al-Rashti:

¹ The previous reference, p.64.

² The previous reference, p.64-65.

³ Dalil al-Mothayreen, Kazim al-Rashti, previous reference, p.15.

(Some famous scholars living in that city knew him, so his news got known, his remembrance rose, his destiny rose among the people, and all scholars attended his lectures, and they benefited from him in various fields of science. They saw him as a sea with heavy waves and a clashing stream of science, whose science and understanding has no bottom, so the scholars complied with him, and the writers and poets submitted to him)¹.

History:

Sir al-Rashti, you mentioned that the scholars complied with al-Shaykh al-Awhad, and jurists, writers, eloquent men, and poets approved thanks to him... Did you tell us about the names of some of these scholars who you had referred to?

Kazem al-Rashti:

(The town of Yazd at that time was the gathering place of the scholars and most honorable people who had to work, such as sir Ismail al-Aqa'di, the virtuous al-Kamel, and the diligent al-Wasil who was their boss whose decisions were effective between the people.

And in it the virtuous, perfect scholar al-Wasil, the collector of the mental evidence and legitimate provisions who have the knowledge of branches and origins, the owner of the crisis of investigation Al-Hajji Rajab Ali, he is a perfect scholar, a master of science, and a reference in most of the ancient sciences.

And in it, the virtuous investigator al-Mirza Ali Reda, who was a writer and a scholar with wide knowledge in the arts of science, especially linguistics and other sciences of literature.

There was also the wise and perfect sir Mahdi, also the diligent scholar Mr. Haidar, and the majestic scientist the honorable noble al-Mirza Suleiman, also the perfect scholar al-Mirza Mohamed Ali al-Modares, and other great scholars and all other students working and adolescents, such as Janab al-Akhnad sir Hussein al-Yazdi, sir Hussein al-Kirmani, and sir Abu al-Qasim and many others like them)².

¹ The previous reference, p.15.

² The previous reference, p.21.

History:

We understand from your words, sir, that all these scholars and others living in Yazd had unanimously agreed upon the esteem and respect of al-Shaykh al-Awhad?

Kazem al-Rashti:

(All of them complied with him, and they recognized with his great grace, and his perfect knowledge, all people admitted with his knowledge and work, and they made him the leader in everything that needed a scholar, such as Friday prayers, holidays, prayers in mosques, and funerals. When all people were present, his words were preceded and when they disagreed, he was the judge whose decision is precise)¹.

History:

Did al-Shaykh travel after his stay in Yazd to Khorasan to visit the Imam al-Reda?

Mohamed Hassan al-Talqani:

(When he arrived in Yazd, some of its family met him, and al-Shaykh Jaafar Kashef al-Ghetaa al-Najafi was there that day, and they offered him to stay with them, so he promised them to fulfill their desire when he would return from the visit of the Imam, and he continued his travel, then he reached Khorasan and visited and stayed for a while)².

History:

We believe that this visit to Mashhad al-Reda is the first for al-Shaykh al-Awhad. But how many times did al-Shaykh visit Mashhad city in his life?

Kazem al-Rashti:

(He traveled to Mashhad, the town of our lord Ali bin Musa al-Reda, three times)³.

History:

¹ The previous reference, p.21.

² Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.65.

³ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.24.

How was the consensus of the scholars of Mashhad al-Reda on him?

Kazem al-Rashti:

(The scholars of al-Mashhad were unanimous in him, they were the great scholars to whom the branches and origins of provisions belong, and they were the well-known scholars, the gloriousness of their positions and their fame subtitle for mentioning their personalities, such as the glorious brothers, Mirza Hydayyat-Allah, Mirza Dawood, and Mirza Abdelgawad and their uncle, the great and preceded scholar, al-Agha bin Mohamed, and the glorious sir, and noble lord, the distinguished ascetic worshiper scholar Mirza Ma'soom, and other notable scholars who preceded al-Shaykh, may God exalt his abode, illuminate his proof, and they respected his honor and pride, recognizing his favor and his great knowledge, also did, all the scholars and students neighboring to that holy Mashhad and holiest place)¹.

History:

Did any of them do a disrespectful action towards al-Shaykh? Or disagree with his actions or words?

Kazem al-Rashti:

(They never did anything that contradicted his respect nor his greatness)².

History:

But did al-Shaykh fulfill the promises of the people of Yazd, after returning from Mashhad al-Reda?

Mohamed Hassan al-Talqani:

(He returned to Yazd as he had promised. Its family surrounded him with great care and loved him very much.

And when he was determined to return to Iraq, they refused to allow him and asked him to stay, and they prevented him from traveling by various means)¹.

¹ The previous reference, p.24-25.

² The previous reference, p.25.

History:

But al-Shaykh al-Awhad traveled from Yazd. Did not him? How was the feeling and behavior of its people when al-Shaykh traveled with this love to him?

Kazem al-Rashti:

(The day he left with his family and his sons from the town of Dar al-Ebada was a terrible day, and they were severely distressed and saddened. They did tricks and tried to prevent him from leaving, wishing that he, May God exalt his abode, may stay, as he was their blessing and their strength, but they did not succeed. He left the town, and all its men and women were crying, distressed and sad, no one was joyful or satisfied with his leaving)².

History:

Al-shaykh al-Awhad was determined to return to Iraq .. but he definitely passed his way back by some Iranian cities.

How the reception of the people of those cities that al-Shaykh went through on his way back to it was?

Kazem al-Rashti:

(When he went out and reached Asbhan when I was on his honorable service, the people of Asbhan received him in the best possible way, especially their scholars and rulers, and their notables, they extremely glorified and venerated him)³.

History:

Sir al-Rashti, let us repeat the previous question. Did anyone from the scholars of Asbhan disagree with the knowledge and methods of al-Shaykh?

Kazem al-Rashti:

¹ Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.65.

² Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.25.

³ The previous reference, p.25.

(No one of them disdained him, or attributed anything that was not good for him. And the town of Isfahan was then that time, like this time, the gathering-place of great scholars and the best honorable men of the mental evidence and legitimate provisions¹.

History:

Mr. al-Rashti, you said that Isfahan was the gathering place of the great scholars. Who are these scholars? Would you please give us some of their names?

Kazem al-Rashti:

(There were notable scholars of wise men and jurists that the tongue is unable to describe.

Such as the reference of the people, evidence of Islam, the honorable sir al-Sayyid Baqer. The perfect virtuous scholar, the best in his age, of high understanding, and the beloved lord al-Haji Mohamed Ibrahim, nicknamed al-Karbasi. The working scholar, and the virtuous, pious, and the perfect al-Shaykh Mohamed Taqi. The perfect, virtuous, well-trusted, and the role model of scholars Mirza Baqer al-Nawab. The Wise, Knowledgeable, the Great Scientist, with the firm understanding, and the extravagant virtue, the Highest al-Mullah Ali al-Nuri. The venerable Mullah Ismail, nicknamed Waheed al-Aynayn. And the supreme scholar al-Anwar al-Azhar Mulla Ali Akbar. The first supreme lord, the owner of the great presidency al-Agha Mir Mohamed Hussain Sultan al-Ulamaa, and other great scholars and virtuous men who were the reference in every repeal and affirmation)².

History:

Sir al-Rashti, we know that the governor of the town of Kerman Shahan, al-Shah Zadeh urged al-Shaykh al-Awhad to come to his town.

But how long did al-Shaykh stay in Asbhan, and how was his leaving from it?

Kazem al-Rashti:

¹ The previous reference, p.25.

² The previous reference, p.26.

(Al-Shaykh sat with them for forty days, and he was the most generous and honorable guest, they do not deny his grace nor his position as a scholar.

Then he left, while they loved his stay with them, regretting his departure, and passionately looking forward to staying neighboring to him. But they did not need to urge al-Shaykh to stay with them when they knew matter of the vision and the recipients on the part of al-Shah Zadeh)¹.

History:

So how was the reception of Shah Zadeh and the people of Kerman Shahan?

Kazem al-Rashti:

(When he reached Kerman Shahan, the Great Shah Zadeh received him by his procession and so many people, then they entered the town in great pride and dignity, and all the country's scholars, rulers, notables and people welcomed him until he entered the country and settled in it. Shah Zadeh called and urged al-Shaykh to stay with him, but because he was commanded to be honored by visiting the pure imams, he did not reply him until he had returned from his visit, so he informed him of that and was honored by kissing the high shrines, then he returned to Kerman Shah, so Shah greatly welcomed him so al-Shaykh stayed, for a very long time, there between its scholars, who unanimously admitting his grace, majesty, position, nobility, asceticism, piousness, devotion, disregarding the world, and crying on what makes him closer to Allah)².

History:

Did the scholars of Kerman Shahan treat him with glorification and reverence as the scholars of the other Iranian cities had done?

Kazem al-Rashti:

¹ The previous reference, p.27.

² The previous reference, p.28.

(They treated him in the best way and gave him the best honorable positions, and he stayed there exalted in Might and a noble whom no one backbit or slandered)¹.

History:

Who, among these scholars living in Kerman Shahan, treated al-Shaykh al-Awhad that way?

Kazem al-Rashti:

(They were;... the great scholar al-Anwar al-Azhar Aga Mohamed Jaafar. The perfect supported glorified scholar Aga Ahmed. The glorious and noble scholar Aga Mohamed Ismail. The perfect, virtuous, and the decisive supported by the kindness of God, Aga Mahmoud, the son of the glorious scholar Agha Mohamed Ali bin professor of all, and their reference in every word, with the advantages and feats, Aga Mohamed Baqir al-Behbehani, and other distinguished scholars)².

History:

But did al-Shaykh al-Awhad visit the holy shrines in Iraq during his stay in Kerman Shah?

Kazem al-Rashti:

(During his stay in Kerman Shahan, he visited the imams of Iraq several times.

And every time he met with the scholars and virtuous men inhabiting those shrines, such as the great, honorable, knowledgeable, and noble who have knowledge in the field of revelation, the absolute Mufti, who is supported by the hidden and clear kindness of God, our lord Mir Sayyid Ali Tabatabaei.

And the glorified, supported, the one and only sir Sayyid Ali Mohamed, the trustworthy, skillful Shaykh Hassan bin Shaykh Mohamed Ali Sultan,

¹ The previous reference, p.28.

² The previous reference, p.28.

and the most honorable shaykh and the purest scholar, Shaykh Khalaf bin Askar)¹.

History:

There are two important points that must be stopped by, as long as we are in this session with al-Shaykh al-Awhad in Iranian cities.

The first: The meeting of al-Shaykh al-Awhad with Sultan al-Qajari Fathali Shah Al-Qajari in Tehran.

The second: The meeting of al-Shaykh al-Awhad with Shaykh Mohamed Taqi al-Baraghani in Qazvin, who is one of the witnesses of evidence in this court.

So how the beginnings between Sultan Fathali Shah al-Qajari and al-Shaykh al-Awhad were?

Mohamed Hassan al-Talqani:

(In Yazd, and since al-Shaykh had settled, he started teaching and preaching, so he starred and his name flew, so Sultan Fath Ali Shah al-Qajari heard about him, loved him and admired him despite the distance between them, and he longed to visit him.

He wrote to the governor of Yazd to send him honorably to the capital. But al-Shaykh refrained from that because that opposed his desire for introversion)².

History:

What did the Qajarian Sultan do when he knew the al-Shaykh's desire to isolate himself and distance himself from fame and lights, and his unwillingness to meet him?

Mohamed Hassan al-Talqani:

(The Sultan wrote to the Shaykh inviting him. He insisted on rejection, because of his hating for fame and escaping from leadership and its consequences, then he repeated his invitation and exchanged messages

¹ The previous reference, p.29.

² Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.65.

between themselves, but that increased al-Ahsa'i nothing but an insistence on the rejection)¹.

History:

Your Majesty, Sultan Fath Ali Shah al-Qajari, what did you write in those letters to al-Shaykh al-Awhad?

Fath Ali Shah:

(It was my duty to be honored by visiting you because you are our role model Imam and the private and public reference, you have honored our kingdom and enlightened it with your coming. But that is not in my ability for many reasons, because I am excused, as if I intend to visit you, I must be accompanied by at least ten thousand soldiers. Because Yazd is a small town and an uncultivated valley, so entering it with this army will cause living hardship and an increase in the prices of consumer goods.

Of course, you are not satisfied with the wrath of God and what does not satisfy him. Otherwise, I am too little to visit you. How can I be arrogant?

If you visit me after the reaching of this message to you, then it is the required thing, otherwise, I will have to go to Yazd)².

History:

Sultan Fath Ali Shah .. What was your request in your repeated letters to al-Shaykh al-Awhad?

Fath Ali Shah:

(We long for you the same way a fasting person long for the crescent, a thirsty person for the albumin, a pilgrim for the Kaaba, and metal for the dirham.

We ask you, after the arrival of this paper, to offer sympathy and compassion and to come to us and stay for some time, to greatly benefit from your knowledge, you are the rainy cloud, to quote from you, you are the enlightening lamp, to pick from you, you are the visible gardens, and

¹ The previous reference, p.65.

² The previous reference, p.65-66.

the fascinating trees, and if you are invited then accept, we greatly welcome your visit)¹.

History:

After all this insistence on the part of the Iranian Shah .. Did the al-Shaykh al-Awhad accept going to him?

Mohamed Hassan al-Talqani:

(These consecutive letters, and the serious insistence of the sultan, did not result in anything but increased the insistence of al-Shaykh al-Awhad al-Ahsa'i on refraining and exaggeration in rejection)².

History:

Why do you think this insistence on refraining from meeting the Sultan by al-Shaykh al-Awhad?

Mohamed Hassan al-Talqani:

(Because he liked isolation, solitude, the indolence of remembering him by people, and leaving the relationship with the general public, so how about kings and princes, including the obligations resulting from these relations that push him out of his nature and behave to other than his goal)³.

History:

But what did the al-Shaykh decide after these harassments of the Qajarian Sultan and his insistence on meeting him?

Mohamed Hassan al-Talqani:

(When he felt harassed by rulers and notables in order to meet the Shah's request, he decided to flee through Shiraz then al-Basra)⁴.

History:

¹ The previous reference, p.66-67.

² The previous reference, p.67.

³ The previous reference, p.67.

⁴ The previous reference, p.67.

Did Yazd's ruler let him do what he wanted?

Mohamed Hassan al-Talqani:

(The rulers and the people of Yazd felt this, so they gathered in his house, and asked him to save their lives because the government in the capital will interpret this as a fear of the coming of the sultan to Yazd and paving the way to escape to al-Ahsa'i)¹.

History:

What was the response of al-Shaykh after he heard the fear of the rulers of Yazd and her people if he traveled to Iraq before meeting the Sultan?

Mohamed Hassan al-Talqani:

(When he made sure that the harm may occur to them, he complied with their will and was forced to stay, and his position among people rose more than before, because they had known his high position to the Sultan)².

History:

Did al-Shaykh accept the Sultan's invitations to visit Tehran?

Mohamed Hassan al-Talqani:

(He accepted the invitation, and went to Tehran in a great procession, both the government and people of Yazd, bade farewell him, and the people of each city or countryside, by which he passed, received and bade farewell him with glorification and honoring, and the news of his march circulated throughout the Iranian countries)³.

History:

How was the receiving of Sultan Fath Ali Shah to al-Shaykh al-Awhad?

Mohamed Hassan al-Talqani:

¹ The previous reference, p.67.

² The previous reference, p.67.

³ The previous reference, p.67.

(The procession of the Sultan, his prime minister, other ministers, notables, and princes went out to receive him, and people of different classes rushed, with the scholars and senior clerics at the forefront.

And the Sultan put him in an honorable position, he enjoyed unimaginable respect, and his stature was increasing day by day)¹.

History:

How was the behavior of the scholars in Tehran with al-Shaykh al-Awhad, especially after they saw the great hospitality that he received from Sultan Fath Ali Shah, and that no one but the shaykh had?

Kazem al-Rashti:

(Everyone in Tehran of perfect scholars and working students treated him with great pride and respect. No one disagreed about him, disputed with him, or disobeyed his words.

History:

And what happened after that magnificent reception of al-Shaykh Ahmed by the Sultan and his ministers in Tehran?

Mohamed Hassan al-Talqani:

(He began to ask him about some issues, and he answered them with books and letters, so his stature with him got greater.

And the Sultan saw that obeying him is obligatory and that violating him is disbelief)².

History:

Did the Sultan offer al-Shaykh al-Awhad to settle and live in Iran and Tehran specifically?

Mohamed Hassan al-Talqani:

¹ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.22.

² Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.68.

(The Sultan offered al-Shaykh, in some of his meetings with him, to inhabit Iran, explaining that by that the Shiites and their scholars are obliged to do al-Taqiya in Iraq in the footsteps of the Ottomans.

A scholar with insight like him must live under a rule that enables him to show his knowledge and spread it, in addition to that, Arabs do not like nor ask for the wisdom, secrets, and mental sciences in which al-Ahsa'i excels and works to spread)¹.

History:

What was the situation of al-Shaykh al-Awhad regarding the Sultan's offer of inhabiting Tehran or Iran?

Kazem al-Rashti:

(Al-Shaykh, may God exalt his abode, replied on one of the two parts of his question, which was his offer to move to Iran, but he did not reply on the part related to his inhabiting in Tehran)².

History:

Our honorable Shaykh, how did you persuade the Sultan not to live in Tehran despite his fondness and love for you, and his passion for inhabitation close to him? And what did you say to him?

Al-Shaykh al-Awhad:

(As for living in a place where you are living, I refuse that, because if I live in a place where you are living, which way do you want to treat me with?

Do you want me to be humiliated or precious?

As for humiliation, your grace does not need to treat me that way. As for pride, that will not happen. Because a Sultan is a responsible person for national matters. And Sultanism is based on withholding, granting, killing, cutting, taking and giving, and if people see you close to me and your love for me, they will come to me with their needs and their requirements, if I do not serve them, I will be hated with them, and if I do

¹ The previous reference, p.68.

² Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.22.

and offer you what they want, you are not free, either you accept and give as they want or not, as for the first one, I do not see you preferring it, claiming that the Sultanate's order may be disturbing and the kingdom's systems may be spoiled. In this case, I will be humiliated.

It is better for me and for you to live in a town far from you. Everyone is your country, and wherever I live, I will be with you)¹.

History:

Was the Sultan convinced of the reasonability of al-Shaykh al-Awhad's excuse?

Mohamed Hassan al-Talqani:

(The Sultan was convinced of the validity of his excuse and let him choose, so he chose to return to Yazd, and Mohamed Ali Mirza, son of Sultan Fath Ali Shah, the governor of Kermanshah, Khuzestan, Hawizah, and its affiliate regions, was present in the meeting. So he ordered him to send some of his workers to al-Basra to take al-Shaykh's family to Yazd honorably)².

History:

Did al-Shaykh al-Awhad inhabit Yazd as he wanted and desired?

Kazem al-Rashti:

(He inhabited Yazd for a long period of more than five years, at best, and satisfyingly, working in teaching, publishing science, and showing the strange ancient sciences)³.

Conscience:

We see that the questions and inquiries about the first point of meeting of al-shaykh al-Awhad with Sultan Fath Ali Shah have been clarified, so we ask the prosecutor to ask the following questions to clarify the second point about the meeting of al-shaykh al-Awhad with Shaykh Mohamed Taqi al-Barghani in Qazvin, and we hope that this will be very brief.

¹ The previous reference, p.22-23.

² Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.68.

³ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.23.

History:

Yes, Chief Judge. We return to Mr. al-Talqani to know from him the beginnings of the meeting between al-shaykh al-Awhad and alShaykh al-Barghani?

Mohamed Hassan al-Talqani:

(Al-Ahsa'i went out from Karbalaa, heading to visit Imam al-Reda, until he arrived in Qazvin. And the ruler at that time was al-Shaykh Mohamed Taqi al-Barghani, famous for the third martyr.

Al-Barghani thought, due to his fame and the restriction of the leadership to him, that al-Ahsa'i would not pass his house and that he would increase his stature and respect as a guest. Therefore, he did not invite him)¹.

History:

Did Al-Ahsa'i land in al-Shaykh al-Baraghani's house despite the latter not inviting him?

Mohamed Hassan al-Talqani:

(In Qazvin there was a man of knowledge from the disciples of al-Ahsa'i named al-Shaykh Abd al-Wahhab al-Qazwini, one of the jurists and imams of the group there those days and from a big family.

When he heard that his teacher, al-Ahsa'i, went to Qazvin, he sent his group to receive him near Hamadan and invited him to go to his house, and he accepted)².

History:

What was the reaction of al-Shaykh al-Barghani to the acceptance of al-Shaykh Al-Awhad to the invitation of his student, al-Shaykh Abd al-Wahhab, to go to his house?

Mohamed Hassan al-Talqani:

¹ Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.96-97.

² The previous reference, p.97.

(Al-Barghani considered that al-Ahsa'i honored his disciple and degraded him)¹.

History:

But what was the behavior of Qazvin scholars? Did they visit al-Shaykh al-Awhad in his student's house? Did al-Barghani visit him too?

Mohamed Hassan al-Talqani:

(Scholars, princes, and other classes rushed to the house of al-Shaykh Abd al-Wahhab to visit al-Ahsa'i.

Al-Barghani was at the forefront of the people)².

History:

After al-Barghani visited al-Shaykh al-Awhad in his student's house, Abd al-Wahhab, can we say that al-Barghani still blames the Shaykh?

Mohamed Hassan al-Talqani:

(He blamed al-Ahsa'i for not going to his home)³.

History:

Al-Shaykh Mohamed Taqi Al-Barghani .. we want to hear directly from you.

What did you say to al-Shaykh al-Awhad when you visited him in his student's home?

Al-Barghani:

(I am the most knowledgeable scholar here and it was necessary for you to come to my house without the need for an invitation)⁴.

History:

Al-Shaykh al-Awhad, What was your answer to al-Shaykh al-Barghani?

¹ The previous reference, p.97.

² The previous reference, p.97.

³ The previous reference, p.97.

⁴ The previous reference, p.97.

Al-Shaykh al-Awhad:

(Inviting the believer is respected in Shari'a, even if he is not the most knowledgeable, and I follow the Sharia, not the knowledgeability)¹.

History:

What was al-Shaykh al-Barghani's reaction to al-Shaykh al-Awhad's response?

Mohamed Hassan al-Talqani:

(The response was not answerable and painful to al-Barghani. He hated al-Ahsa'i from that moment)².

History:

You said that al-Shaykh al-Barghani had hated al-Shaykh al-Awhad from that moment. What happened between them later?

Mohamed Hassan al-Talqani:

(Al-Barghani began to take revenge on al-Ahsa'i and hampering him.

And he began to wait for opportunities, focus on his wrong words and under-estimate them to obtain an entrance to enter from, and a fault to cite with)³.

History:

Did al-Barghani find the opportunity to take revenge on al-Shaykh al-Awhad?

Mohamed Hassan al-Talqani:

(According to the familiar biography, Al-Ahsa'i had to return the visit to those who visited him. He was accompanied in those visits by many scholars and notables of Qazvin.

¹ The previous reference, p.97.

² The previous reference, p.97.

³ The previous reference, p.98.

So one day he went to visit al-Barghani in his home, and after he had settled, and conversations had taken place, al-Barghani asked him)¹.

History:

What was your question, Shaykh Mohamed Taqi al-Barghani, to al-Shaykh al-Awhad?

Al-Barghani:

(Is your opinion in the issue of Resurrection consistent with the opinion of Lord Sadruddin al-Shirazi?)²

History:

And what was your answer, our Shaykh Al-Ahsa'i?

Al-Awhad:

(Indeed, I disagree with him)³.

History:

What was your response, Shaykh Mohamed Taqi?

Al-Barghani:

(Brother Shaykh Ali, go to the library and bring the book of Shawahed al-Rebobyya “the Evidence of Godheads”).

History:

Did al-Shaykh Ali bring the book?

Mohamed Hassan al-Talqani:

(Al-Shaykh Ali was sluggish because he is a student of al-Ahsa'i)⁴.

History:

¹ The previous reference, p.98.

² The previous reference, p.98.

³ The previous reference, p.98.

⁴ The previous reference, p.98.

And what did you say to al-Shaykh al-Awhad after your brother al-Shaykh Ali had tried to change the topic of discussion between the two of you?

Al-Barghani:

(Let's get from that and tell us what you think about the issue of Resurrection)¹.

History:

And what was your answer, our Shaykh al-Awhad, on the question of al-Shaykh al-Barghani?

Al-Awhad:

(I believe that the resurrection is with the Hurqelya'y body which exists in this elemental body, the same way as the existence of the glass in the stone)².

Al-Barghani:

(The Hurqelya'y body differs from the elemental body which is resurrected on the Day of Resurrection, and that is one of the necessities of Islam).

Al-Awhad:

(This is the core of what I mean)³.

History:

Yes, so that was the beginning of the dispute between the two of you. But we know that the ruler of Qazvin, Shah Zadeh Rokn al-Dawla Ali Taqi Mirza, and realized that what al-Barghani had done could not be tolerated. He also feared for his reputation from this dispute. And he tried to save himself from the wrath of the Sultan Fath Ali Shah, who loved and exaggerated al-Ahsa'i.

¹ The previous reference, p.98.

² The previous reference, p.98.

³ The previous reference, p.98.

This caused the Qazvin ruler to resolve this dispute by inviting the scholars to dinner.

So did this dinner and meeting resolve the dispute between the two Shaykhs?

Mohamed Hassan al-Talqani:

(Al-Barghani revealed what was inside himself, showed his purpose, and embodied his hate, placing his palm on the side of his face from the side of Al-Ahsa'i so as not to see him)¹.

History:

Your grace Shah Zadeh Rokn al-Dawla Ali Taqi Mirza, the ruler of Qazvin, What did you say specifically that night to reconcile the two Shaykhs?

Shah Zadeh:

(Al-Ahsa'i is the Shaykh of the scholars and the chief spiritual of the Arabs and Persians.

Respect for him is a duty for everyone, and al-Barghani should spare no effort in honoring him and not pay attention to the words of the interpreters who created the hate between them)².

History:

Shaykh Barghani, did not you respond to the invite of Shah Zadeh, the ruler of Qazvin, for reconciling you and al-Shaykh al-Awhad?

Barghani:

(There is no reconciliation or reform between unbelief and faith. Al-Ahsa'i has an opinion on the issue of Resurrection that contradicts the necessary provisions of religion, and the denial of the necessary provisions is an infidel)³.

History:

¹ The previous reference, p.99.

² The previous reference, p.99.

³ The previous reference, p.99.

Was al-Barghani satisfied with considering al-Shaykh al-Awhad a disbeliever in the meeting of Shah Zadeh? Or did he continue issuing judgments on al-Awhad?

Mohamed Hassan al-Talqani:

(Al-Barghani wrote to the Karbalaa scholars that he considered al-Ahsa'i a disbeliever and requested from them to follow him in that)¹.

History:

Did the Iraqi scholars accept, although they knew the status and stature of al-Shaykh al-Awhad, and their seminaries had known him?

Mohamed Hassan al-Talqani:

(They accepted and the voices rose, declaring his disbelief, and people became confused about what happened, then the hostility prevailed, and the dispute expanded).²

History:

But this is almost unbelievable. While al-Shaykh al-Awhad was in such a great position, became an infidel overnight, from a large number of scholars who celebrated him a few days ago?

Mohamed Hassan al-Talqani:

(The star of al-Ahsa'i sparkled, and the scientific milieu received him with good acceptance, and he was known for the abundance of knowledge, the transcendence of thought, the high culture, and became a celebrity)³.

(What supported his personality more and imposed it on the people – even if he did not need that – was the honor shown by the Sultan Fath Ali Shah al-Qajari, which none of the Iranian scholars participated in, while there were among them, great scholars and those with long-standing houses in the religious leadership. They were all rushing to receive him

¹ The previous reference, p.100.

² The previous reference, p.100.

³ The previous reference, p.93.

before the others, and before making him lead them in their prayers, and preferring him over themselves on occasions if he appeared)¹.

History:

Yes, sir al-Talqani, we heard from you before about the glorification of al-Shaykh al-Awhad by Iranian scholars.

But what made this coup against al-Shaykh al-Awhad seem easy and fast? I mean, why did the attitude of the scholars change quickly?

Mohamed Hassan al-Talqani:

(But that was not easy for them. The Iranians mostly look at the Arabs with contempt and disrespect and believe in their mental retardation.

Moreover, they are scholars, and envy is a characteristic of scholars.

How can they like a man to come from the outskirts of al-Ahsaa, who is a son of the desert, and to surpass them in their country and gain the approval and love of their king and their people?)².

History:

But this supremacy of the sons of the desert had occurred, and glorification and honor by their king had happened to al-Shaykh al-Awhad, although al-Shaykh did not need that as you had mentioned?

Mohamed Hassan al-Talqani:

(The people fed up with the man and thought about getting rid of him for a long time until they were guided by what their fellows, the Karbala scholars, had guided before. They saw that the only way to topple him and separate people from him is to create arguments around him, and that is a thing at which they are too good, and they know how to prepare for it and reach it. All of this was taking place in secret, while al-Ahsa'i was continuing his preaching and words, and did not know what the people were preparing for him and he did not think of it)³.

¹ The previous reference, p.95.

² The previous reference, p.95.

³ The previous reference, p.95.

(There was a profound stillness, and the scholars were overwhelmed by a terrible silence. They looked at each other confused and hesitantly. Then they stood one by one, and that was an announcement that the second session of al-Shaykh al-Awhad's prosecution had ended).

The Third Hearing

(Clarification of the Scientific Stage)

(The third day and the third session of the hearings of al-Shaykh al-Awhad, in al-Mutairfi town in al-Ahsaa, the Shaykh's hometown.

Scholars came collectively for the third day to the town square, with the same calm and humble submission, with which they left yesterday's session.

The Chief Judge (Conscience) and other judges take their usual place. To their right, the Prosecutor, History, stands. He is ready to ask his questions on the subject of today's session, on the scientific stage of al-Shaykh al-Awhad).

Conscience:

Our great witnesses, distinguished scholars, Attendees, this is the third session to listen to our great Shaykh, al-Shaykh al-Awhad, to clarify the history of his scientific career.

We ask the prosecutor (History) to ask the scholars and attendees only on the subject of the session.

History:

Al-Shaykh al-Awhad, who is the first professor who taught you the introductions of your sciences?

Al-Awhad:

(Al-Shaykh Mohamed bin al-Shaykh Mohsen, who was mentioned earlier)¹.

History:

¹ Biography of Shaykh Ahmed al-Ahsa'i, Hussain Mahfouz, previous reference, p.13.

And what did you read, our honorable Shaykh?

Al-Awhad:

(I read the al-Awaml and al-Ajurrumiyya with him)¹.

History:

Did you study with other Shaykhs?

Al-Awhad:

(I kept going to other Shaykhs).²

History:

Who are the Shaykhs whom al-Shaykh al-Awhad referred to other than Mohamed bin al-Shaykh Mohsen in al-Ahsaa?

Hassan al-Sheikh:

(Al-Shaykh al-Awhad has leading professors and prominent Shaykhs, whom he has been studied with and obtained their permissions, from those professors and Shaykhs in al-Ahsa al-Shaykh Abdullah Dandan al-Ahsa'i, and Mr. Qutb al-Din Mohamed al-Hussein al-Shirazi who taught al-Awhad when he was in al-Ahsaa)³.

History:

But many historians and leading scholars deny that al-Shaykh al-Awhad was taught by professors?

Al-Mirza Hassan:

(We do not know professors whom al-Shaykh studied with, God knows more, but he just attended the lessons of some scholars who gave his permissions)⁴.

History:

¹ The previous reference, p.13.

² The previous reference, p.13.

³ Akher al-Falasefa, Hassan al-Sheikh, previous reference, p.40-41.

⁴ Al-Din bin al-Sa'el, w al-Mojeeb, Mirza Hassan al-Ha'eri al-Ahqaqi, previous reference, p.114.

But al-Shaykh al-Awhad referred to scholars in al-Ahsaa whom he studied with?

Mirza Hassan:

(Yes, at his early years, he studied some introductions with the scholars of al-Ahsaa)¹.

History:

So, how do we understand those references that say that there are no professors of the Shaykh?

Hassan al-Sheikh:

(These references are a kind of glorification of the Shaykh. So these words are only a kind of metaphor.

He is the student who surpassed his teacher in knowledge and learning)².

History:

Is this the only reason why the lovers of the Shaykh and his students said that al-Shaykh al-Awhad has never been taught by a professor?

Hassan al-Sheikh:

(The Shaykh's spiritual method was new, and he did not learn it from a teacher. The philosophy that he adopted and called the wisdom of Al al-Bayt (Hekamt Al al-Bayt), he was not taught by a teacher.

Therefore, his philosophical approach was devised by himself, relying on his superior mental abilities and his scientific attainment, and he did not follow the opinions of the philosophy of anybody else, but the philosophy of the Shaykh violated all previous philosophies of Orientalism, Peripateticism and Stoicism)³.

History:

Who gave al-Shaykh al-Awhad the permission?

¹ The previous reference, p.114.

² Akher al-Falasefa, Hassan al-Sheikh, previous reference, p.47.

³ The previous reference, p.47.

Noureddine al-Shahroudi:

(It is said that the permission was from two of the students of al-Shaykh al-Behbehani, Mr. Mohamed Mahdi Bahr al-Ulum and al-Shaykh Jaafar, author of the book (Kashf al-Ghetaa), besides, Mr. Ali al-Tabatabaei, the author of (al-Riyadh), Mr. Mohamed Mahdi al-Shahristani, al-Shaykh Hussein bin Mohamed bin Ahmed bin Ibrahim bin Asfour al-Darazi al-Bahrani, and many scholars of Bahrain and al-Qatif)¹.

History:

Venerable Shaykh al-Mirza Hassan, can you confirm the names of the scholars permitting al-Shaykh al-Awhad who we listened to their names shortly before.

Al-Mirza Hassan:

(Who gave the permission to the Shaykh are al-Shaykh Ahmed al-Damistani, Mr. Mirza Mahdi al-Shahristani, Mr. Ali al-Tabatabaei, the author of the book (al-Riyadh), Mr. Mahdi Al-Tabatabaei (Bahr Al-Ulum), al-Shaykh Jaafar al-Najafi, the author of (Kashf al-Ghetaa), and al-Shaykh Hussein Al Asfour.

These scholars were the prominent figures and the references of their time)²

History:

But the most important thing is the opinion of those figures who give permission to al-Shaykh al-Awhad on al-Awhad himself?

Kazem al-Rashti:

We haven't seen them, and we have not been honored by serving them, so we did not see their behavior with him and we cannot give eyewitness accounts, but we found their writings in the permissions that they wrote to him, by the handwriting of some of them. It indicates the completeness of their belief in him.

¹ Tareekh al-Haraka al-Elmiya fy Karbalaa, Nouraldin al-Sharhoudi, previous reference, p.154.

² Al-Din bin al-Sa'el, w al-Mojeeb, Mirza Hassan al-Ha'eri al-Ahqaqi, previous reference, p.112-113.

Those prominent scholars, honorable trustees, and notables, who are authorized to repeal and affirm, are the chiefs in their time, and each of them was the chief of his region)¹.

Conscience:

I ask History to ask our distinguished witnesses who are here today to give their opinions on the scholarly position of al-Shaykh al-Awhad.

History:

Yes sir. We will ask our great witnesses to testify before the court, to make clear to you their situation from al-Shaykh al-Awhad.

And we will start with the perfect scholar and the virtuous worker, the lord al-Shaykh Ahmed al-Bahrani al-Dimistani. So, please.

Ahmed al-Dimistani:

(The honorable and glorious boy, al-Shaykh Ahmed ibn Zayn al-Din al-Ahsa'i, may God help him to reach the perfection in the narration and know-how as it is usually done by predecessors and successors.

So, I prayed for guidance and gave him the permission to narrate on behalf of me what our scholars, may God sanctify their souls, described in the Arab sciences, Literary, Linguistics, the Islamic Jurisprudence, and News.

And I asked him to pray for me, my parents, and my Shaykhs, hoping the acceptance from Allah, in Muharram 1205)².

History:

Thank you, our great Shaykh al-Dimistani, and we ask the honorable sir and noble lord Mirza Mohamed Mahdi al-Shahristani to tell us what he mentioned on his permission to al-Shaykh al-Awhad.

Mohamed Mahdi al-Shahristani:

¹ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.32.

² Egazat al-Shaykh Ahmed al-Ahsa'i, Hussain Mahfouz, Najaf, publishing house of al-Adab in al-Najaf al-Ashraf, 1971, p.13-16.

(The glorious Shaykh, the noble mayor, the polite noble, the virtuous scholar, the perfect worker and the guided and supported one, al-Shaykh Ahmed al-Ahsa'i, may God prolongs his life, puts him in the most glorious and honorable places and perpetuates his elevation, is from those who grew up in the religious sciences and broadly gathered the prophetic sayings. He asked me to give him the permission to narrate what he knows of the mental evidence and legitimate provisions, and the branches and origins, as it was done by the predecessors and successors of our righteous scholars, to start narrating regularly about the pure imams.

And because he, may God perpetuates his glory and pride, was worthy of that, I rushed to agree and give him it, as it was a must due to his virtue, generosity, and intellect)¹.

History:

Sir Shahrستاني, when did you write that permission to al-Shaykh al-Awhad?

Mohamed Mahdi al-Shahristani:

(He, the most one who needs the extensive mercy of his God, wrote with right hand in the honorable town of Karbala in 1209, and al-Athem Mohamed Mahdi al-Musawi wrote)².

History:

Thank you, honorable sir Mohamed Mahdi al-Shahristani, for your answer.

We ask al-Aqaa, Mr. Ali al-Tabatabaei (the author of al-Riyadh), to tell us something of what he wrote on his permission to al-Shaykh al-Awhad.

Ali al-Tabatabaei:

(One of the mistakes of time and the good deeds of the traitorous age, is my meeting with the spiritual brother, the strong friend, the working scholar, the virtuous and perfect, the right understanding man with the piercing mind, who have risen to the highest levels of piousness, piety,

¹ The previous reference, p.19.

² The previous reference, p.19.

knowledge, and certainty, the lord al-Shaykh Ahmad bin Shaykh Zain al-din al-Ahsa'i, may Allah prolong his life.

So he asked me, either, he ordered me to give him the permission to narrate what I see right and suitable of the works of our righteous scholars, and our good scholars, with the chains of transmission related to the pure imams, and the successors of the chosen Messenger.

So I gave him the permission, may his glory lasts forever, of the narration of all that ... and I ask him not to forget to pray for me)¹.

History:

Thank you, great scholar, al-Aqaa Mr. Ali al-Tabatabaei for that answer.

We hope that His Majesty, the great lord Sayed Mahdi al-Tabatabaei Bahr al-Ulum will tell us some of what he wrote on his permission to al-Shaykh al-Awhad?

Mahdi al-Tabatabaei:

(He was among those who took a much fortune, and won the most prolific share, the butter of the working scholars, and the elite of the perfect knowledgeable men, the happiest and glorified brother, al-Shaykh Ahmed bin al-Shaykh Zain al-Din Al-Ahsa'i, may Allah increase his grace and glory.

And he, may God Almighty support him, asked my permission to narrate the sayings received about the pure imams .. So I rushed to give him it because I saw his piety, piousness, virtue, nobility, and glory.

So I gave it to him, and may God grant him the happiness of the two worlds and give him everything that satisfies him)².

History:

Our Glorious lord al-Tabatabaei .. When did you write that permission to al-Shaykh al-Awhad?

Mahdi al-Tabatabaei:

¹ The previous reference, p.23-25.

² The previous reference, p.29-34.

(It was written by the poor man to his rich God, Mohamed Bin Murtada Bin Mohamed, called Mahdi al-Husseini al-Tabatabaei, on Friday, 22 Dhu al-Hijjah al-Haram 1209 AH)¹.

History:

Thank you glorious lord Bahr al-Ulum al-Tabatabaei, and we ask the honorable working and complementary Shaykh and the proudest pearl al-Shaykh Jaafar bin al-Shaykh Khidr al-Najafi, the author of (Kashf al-Ghytaa), to tell the court some of what he wrote on his permission to al-Shaykh al-Awhad.

Jaafar al-Najafi:

(The working scholar, the virtuous and perfect, the best working scholars, and the role model of the righteous virtues men, al-Shaykh Ahmed Bin the late al-Shaykh Zain al-Din showed me a summary of papers in which he explained some parts of the book of Tabserat al-Mota'alemeen, wrote by Ali al-Aalameen. And research which he dedicated to reply to al-Gabryyen strengthening the opinion of al-Adalyyen.

I saw graceful research, which included an investigation and an audit that indicated the highness of its writer and the importance of its author.

So I had to give him the permission, after he had asked me, to narrate on behalf of me what I have narrated on behalf of the shaykh who gave me the permission)².

History:

Our honorable Shaykh Jaafar al-Najafi, when did you write that permission to al-Shaykh al-Awhad?

Jaafar al-Najafi:

(Jaafar wrote it in Dhu al-Qi'dah 1209 AH)³.

History:

¹ The previous reference, p.34.

² The previous reference, p.37,38.

³ The previous reference, p.40.

Thank you, honorable Shaykh Jaafar al-Najafi. Finally, we ask al-Shaykh, the investigator and virtuous auditor, the divine scholar, Shaykh Hussein Al Asfour, to tell us parts of his permission to al-Shaykh al-Awhad?

Hussein Al Asfour:

(He, who have a solid footing in the sciences of the family of Mohamed and who are keen on clinging to the tails of their heritage (peace and blessings be upon them), asked me to write permission to him, the same way as it's done among scholars in all places and times.

He is the most glorified scholar with the most prominent position, al-Shaykh Ahmed bin Zain al-Din al-Ahsa'i. May God facilitate the meaning of words to him. In fact, it is normal to take permission from him not to give him permission, because of his divine knowledge and his following to the right people.

But giving the permission to him was a necessity because of the true divine brotherhood that includes sincerity and achievement, and preservation to this religion)¹.

History:

Honorable Investigator Shaykh Hussein Al Asfour, when was your permission to al-Shaykh al-Awhad?

Hussein Al Asfour:

(This was done, and it was issued by my dictation, because of the weakness of my eyesight, my inability to write as a reason of my diseases, by my spiritual son, may God take care of him and grant him the noble science and work, al-Shaykh Marzouq bin Ibrahim Mohamed bin al-Shaykh Abdullah al-Shweiki al-Bahrani on 18th Jumada al-Awwal 1214 AH)².

History:

¹ The previous reference, p.43,44.

² The previous reference, p.60,61.

Are these six great prominent scholars the only men who gave permission to al-Shaykh al-Awhad? Or does the Shaykh have other permissions from other scholars that we do not know?

Kazem al-Rashti:

(These are their words and their permissions. In addition, he has many other permissions from many scholars, which I did not mention in order to avoid prolongation. I have mentioned only the words of these great honorable and glorious men, who are the chiefs in Islam)¹.

History:

After we got acquainted with the professors of al-Shaykh al-Awhad and those who gave permission to him, we want to know those whom he gave permission to and his disciples?

Mirza Hassan:

(He gave permission to: al-Shaykh Mohamed Hassan al-Najafi, author of the book (al-Jawaher), al-Shaykh Asad Allah al-Tastari al-Kazemi, the author of the book (al-Makayyes), al-Hajj Mohamed Ibrahim al-Karbasi, the author of the book (al-Isharat), and Mr. Kazem al-Rashti, his disciple, Mirza Mohamed Taqi al-Nuri, Mr. Abdullah Shebar, the grandfather of Mr. Ali al-Shebar, the Imam of the Al-Mazidi Mosque in Kuwait, his disciple Mirza Hassan, known as (Kawhar), the author of (al-Lama'an and al-Makhazen), Mulla Ali al-Barghani, his two wise sons, al-Shaykh Ali Taqi and al-Shaykh Mohamed Taqi, Mullah Mohamed Hojat al-Islam Al-Mamiqani al-Tabrizi, the father of the author of (Al-Abrar newspaper), and al-Shaykh Mortada al-Ansari.

And he had many disciples, more than a hundred working scholars, who seek the virtues of Ahl a-Bayet (prophet Mohamed's family))².

History:

Honorable Shaykh Mirza Hassan al-Ha'eri, you mentioned that al-Shaykh al-Awhad has many students. Can you mention some of the names of these scholars who were disciples of al- Shaykh al-Awhad?

¹ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.34.

² Al-Din bin al-Sa'el, w al-Mojeeb, Mirza Hassan al-Ha'eri al-Ahqaqi, previous reference, p.114.

Mirza Hassan:

(Some of the students of al-Shaykh al-Awhad, the late al-Agha al-Urdabadi, Mirza Abdul Rahim al-Qurrah Baghi, Mulla Ali al-Samnani, Mulla Mahmoud Nizam al-Ulamaa al-Tabrizi (the professor of Muzaffar al-Din, the Shah of Iran), Mr. Mirza Ahmed al-Tabrizi, al-Akhawand Mulla Mohamed al-Rihani al-Ahari, al-Akhawand Mulla Mohamed al-Kanjawi, al-Shaykh Zine al-Abidine al-Khonsari, and others)¹.

History:

Imam Mirza Hassan, you just mentioned that al-Shaykh al-Awhad has so many disciples. But who are his close disciples who carried the Shaykh's thought and defended his Arfani approach?

Mirza Hassan:

(His students are many and they are all scholars and sages, masters of references.

Their mayor is Mr. al-Rashti, Mirza al-Kawhar, and Mullah Mohamed Hujat al-Islam. These three scholars are those who published his knowledge and promoted his views regarding the wisdom and the positions of Ahl al-Bayet)².

History:

But to what extent was the relationship of al-Shaykh al-Awhad and his disciple Mr. al-Rashti?

Mohamed Hassan al-Talqani:

(He had a great position with him that no one else had attained, until he became his most special disciple, the major one who studied with him, and the closet to himself, he would not start the lectures until al-Rashti attended even if all his other disciples attended)³.

¹ The previous reference, p.115.

² The previous reference, p.114.

³ Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.120.

History:

Al-Shaykh al-Awhad, is that true that you did not start your lessons except in the presence of Mr. al-Rashti? Did you find Mr. Al-Rashti a smart and intelligent man more than other disciples?

Al-Awhad:

(My son Kazem understands, and others do not understand)¹.

History:

But before we conclude the part of this session about the disciples of al-Shaykh al-Awhad. Let us ask: Does al-Shaykh al-Awhad has leading disciples in al-Qatif and Tarot, just as he has leading disciples in al-Ahsaa and Bahrain, such as al-Shaykh Mohamed Hussein Abu Khamseen, Shaykh Mohamed bin Abdullah Al Aythan, and other great disciples in al-Ahsaa, Kuwait, and Bahrain?

Hassan al-Sheikh:

(Al-Shaykh al-Awhad has great disciples in Qatif, such as: Shaykh Ahmed bin al-Shaykh Saleh bin Touq al-Qatifi, Shaykh Mohamed bin al-Jabbar al-Kabir al-Qatifi, Shaykh Mohamed bin Abd Ali al-Jabbar al-Qatifi, and Mr. Mal Allah bin Mr. Mohamed al-Khati known as al-Felfel, and al-Shaykh Abdullah bin Matouk Al Marhoun al-Tarouti al-Qatifi)².

History:

Many of the names of these scholars whom you mentioned are among the leading scholars and references in Qatif in the thirteenth century AH, so thank you for this important clarification.

As long as we are clarifying the scientific aspects of al-Shaykh al-Awhad, we must get to know the books and dissertations of the Shaykh?

Kazem al-Rashti:

¹ The previous reference, p.121.

² Akher al-Falasefa, Hassan al-Sheikh, previous reference, p.48-54.

(We say: As for his books and works, be aware that Mawlana and our teacher ... was not interested in authorship or writing, and he was satisfied with what God had written in the true sheets.

And that was his approach until many doubts and suspicions emerged, and people started to travel to him to ask about many matters, so he replied on the questions and hopes of people.

So, he wrote many works and books, and all of them were answers on the issues and questions of people except very few of them, they are lengthy, short, and medium and they are many that cannot be counted and I do not memorize them all, but I remember what I memorize of them)¹.

History:

Yes, sir al-Rashty, and you mentioned in your book (Daleel al-Motahyryyn) the name of nearly one hundred books and dissertations of al-Shaykh al-Awhad. But there are many scholars and writers who have referred to the works of al-Shaykh al-Awhad.

Al-Mirza Hassan:

(He, may God prolongs his life, has nearly a hundred books and dissertation in various fields of science and knowledge, the major works are (Sharh al-Zyyara al-Game'a), (Sharh al-Fawa'd fi Hekmat Al al-Bayet) and (Gawam'a al-Kalem) which includes most of his dissertations)².

History:

Honorable Shaykh Mirza Hassan pointed out that the Shaykh's books dealt with various sciences and knowledge, so what are the sciences on which al-Shaykh al-Awhad wrote?

Riad Taher:

(His books dealt with various sciences, he has books on jurisprudence, principles of Islamic jurisprudence, interpretation, and wisdom, astrology,

¹ Dalil al-Mothaireen, Kazim al-Rashti, previous reference, p.116,117.

² Al-Din bin al-Sa'el, w al-Mojeeb, Mirza Hassan al-Ha'eri al-Ahqaqi, previous reference, p.110.

astronomy, paleontology, letter and numerology, alignments and talismans, chemistry and others)¹.

History:

It seems that Mr. Mohsen al-Amin has a comment on al-Shaykh al-Awhad's books, so, please.

Mohsen al-Amin:

(Most of these issues are unnecessary, and most of them indicate a tendency to delve into matters)².

Riad Taher:

(Sir al-Amin said that while he did not read these dissertations and books to issue such a judgment! As he explained on page 273 of his book (Al-Ayyan), where he admitted that he had only read (Sharh al-Zyyara al-Game'a al-Kabera), he found it by chance in one of Karbala's houses in some his travels, and a manuscript which his name was removed from it!)³.

History:

What about Mr. al-Amin's opinion that al-Shaykh al-Awhad has a tendency to delve into matters?!

Riad Taher:

(The (hearer) may agree with our opinion that delving deeper into a topic is a sign of the desire of the writer to know the truth of the topic, and everyone who has such tendency should be diligent and patient and does not intend to do so except for the Lord's consent)⁴.

History:

We return to the number of books and dissertations that al-Shaykh al-Awhad wrote?

¹ Fehrst Tasaneef al-Shaykh Ahmed al-Ahsa'i, Riad Taher, Publications of al-Ha'eri library, Karbala, p.6.

² A'yan al-Shi'a, Mohsen al-Ameen, Dar al-Ta'arf, the eighth volume, p.182.

³ Mosnafat al-Shaykh Ahmed al-Ahsa'i, Riad Taher, previous reference, p.7.

⁴ The previous reference, p.7.

Hussein Mahfoot:

(The Shaykh was a leading scholar in science, and a wise divine philosopher, who is knowledgeable.

He wrote 140 books and dissertations, and nearly 550 answers)¹.

History:

But that number of the books and dissertations of al-Shaykh al-Awhad is not doubtless. Many scholars and writers have mentioned varying numbers of the works of al-Shaykh al-Awhad.

Mohamed Hassan al-Talqani:

(His disciple, Mr. Kazem Al-Rashti mentioned that they are 93 books and dissertations, and Mr. Mohamed Baqir al-Khonsari mentioned 38 and said they are one hundred, and his son, al-Shaykh Abdullah said they are 101, al-Shaykh Riad Taher said they are 104. As for al-Shaykh Abu al-Qasim al-Ibrahimi said they are 131, depending on the copies existed in their library and the publications of al-Ahsa'i, and the real and true indexes in it, such as the brief index written by Mr. Kazem al-Rashti, the detailed index that Mr. Abd al-Majeed al-Fa'iqi started to write in 1345 AH / 1926 AD, and he died before completing it, and the brief index that was written by order of his uncle, al-Hajj Mohamed Khan al-Kirmani, and the works of al-Ahsa'i are as follows:

It includes (115) dissertation, (5 books) and (35) benefits and one correspondence, and the sum of its lines (165947) in (31) volumes, (11) of which is missing)².

History:

But what are the broadest sources that tried to collect more broadly all the works of al-Shaykh al-Awhad?

Hassan al-Sheikh:

(This research can be considered as the most serious and broadest researches that collected the works of al-Shaykh Ahmed bin Zayn al-Din

¹ Egazat al-Shaykh Ahmed al-Ahsa'i, Hussain Mahfouz, previous reference, p.6.

² Al-Shaykhiya, Mohamed Hassan Al al-Talqani, previous reference, p.89,90.

al-Ahsa'i, it relied on a huge number of sources, to ascertain the names and numbers of the Shaykh's books. Indeed, the number of the Shaykh's books was (185) books, while the broadest sources did not include more than (176) works of the shaykh)¹.

History:

What did you rely on when you mentioned the works of al-Shaykh al-Awhad to get this number?

Hassan al-Sheikh:

(Our mentioning of the writings of al-Shaykh al-Awhad, relied on what was mentioned by his disciple, Mr. al-Rashti, in the (Daleel al-Motahyren) in the first place and on what the many books that dealt with the works of al-Shaykh mentioned as a work of al-Shaykh al-Awhad, indifferent to the number we counted but rather we cared about checking that these works belong to al-shaykh al-Awhad and without repetition, in addition to our depending to the book of (Gawame'a al-Kalem) in its lithograph, and other printed books of al-Ahsa'i)².

History:

Sir conscience, chief justice, we have many questions related to al-Shaykh al-Awhad approach, and ascertaining a number of names who were considered that they belong to the Shaykh's method or considered his students.

Should we start with it now or leave it until other sessions?

(The Chief Judge, the Conscience, whispers to the three judges: hearing, sight, and heart, then raises his head)

Conscience:

The court sees that the questions about the clarification of the scholarly stage of al-Shaykh al-Awhad have been clearly completed. As for the questions you raised, it can be postponed to the following sessions, God willing.

¹ Akher al-Falasefa, Hassan al-Sheikh, previous reference, p.86.

² The previous reference, p.55.

We, therefore, announce the conclusion of this session for today, thanking our great witnesses and scholars for their valuable participation, especially, our honorable Shaykh, al-Shaykh al-Awhad to his answers, his good listening, and his patience.

The Fourth Hearing

(Introduction to the Intellectual Approach)

(The Chief Judge asks the attendees to calm down to start the proceedings of the fourth session, to listen to the al-Shaykh al-Awhad, and comprehend the intellectual approach of our glorified Shaykh.

Judges take their usual place in days gone by. While today's session was characterized by a large number of attendees, until they crowded the square of the village of Al-Mutairfi).

History:

Court ... Attendees ... this session and the sessions that follow it may be one of the most difficult and complex sessions because it deals with the Shaykh's intellectual approach, and it is one of the delicate parts that need patience from all of us, accuracy, and good listening. We also need the opinions of our great witnesses and scholars during this session as well.

We start this session with a general question before going into details.

Every thinker and diligent scholar has special opinions, theories, and philosophies, which he believes that they are correct. What are the views and philosophy of al-Shaykh al-Awhad?

Mirza Hassan:

(As for Sharia provisions, al-Shaykh al-Awhad is a fundamentalist like all the mujtahids. There is no difference between him and them in deriving provisions from their evidence.

Evidence for him is four, as with other fundamentalists. (The Qur'an, the Sunnah, the mental evidence, and consensus).

As for wisdom and philosophy, he has special opinions and disagreed with the other wise men, and he said there is no wisdom except the wisdom of Al al-Bayet (the family of the prophet Mohamed), and we should believe in all their sayings, and disagree with anything they

oppose, there is no field for the mind and mental evidence in the branches of the principles)¹.

History:

Our honorable Shaykh, what are the subjects of al-Awhad's philosophy? Meaning, what are the subjects in which his wisdom has been confined?

Al-Mirza Hassan:

(His wisdom has been limited to what is stated in Qur'an, and the words of the guiding imams, unlike other wise men, because they relied on their minds and opinions more than the verses of Quran and hadiths.

As for his theories about the infallible imams, they are what came in the Qur'an and the hadiths of the Prophet and their narrations, God's peace be upon them in their supplications and their visits².

History:

Therefore, the approach of our noble Shaykh al-Awhad in philosophy - wisdom – has been to understand the texts of the Qur'an verses and the noble hadiths, and to delve into the hidden connotations beyond the direct meaning of the phrases, to deduce the possible aspects of the meaning.

But Shaykh al-Awhad, how did you criticize logic when you embarked on your comprehensive corrective project by clarifying the difference between the logic of infallible texts and the Aristotelian logic?

Al-Awhad:

(Knowing God Almighty and knowing things as they are at the beginning of the universe, cannot be obtained by the logic laws, because logic is based on the acquired perceptions of their minds and on what they understand from the significance of words.

The words have been revealed by God Almighty with His knowledge, and the infallible people knew it, and they were told that they have seventy faces, while the language that people use and on them the knowledge of logic has built is one face of them, so how can a mind

¹ Al-Din bin al-Sa'el, w al-Mojeeb, Mirza Hassan al-Ha'eri al-Ahqaqi, previous reference, p.117-118.

² The previous reference, p.118.

basing its perception on one face of seventy, knows something whose origin is based on seventy faces)¹.

History:

Shaykh al-Awhad, you answered that the attainment of wisdom cannot be done by the logical laws, due to the multiplicity of semantics or their faces .. But what are the mechanisms of learning divine knowledge? Or what is the evidence that, in its entirety, forms your judgmental approach?

Al-Shaykh al-Awhad:

(It is the physical disclosure evidence that the reference refers to after examining the meanings of its words, not just the words)².

History:

(Shaykh al-Awhad, Mirza Hasan Fayyodat believes that this evidence is evidence of wisdom. And he means that wisdom is both theoretical and practical philosophy, and each of them has conditions.

What are your conditions of theoretical wisdom firstly?

Al-Awhad:

(To make his heart listen to what is meant and turn to it, without intention to be stubborn and argue, because if he listens intending to argue and to be stubborn and he is busy with something other than the main subject, his heart will be dispersed and he will not understand the meaning of the words)³.

History:

This is the first condition. What is the second condition of theoretical wisdom?

Al-Shaykh al-Awhad:

¹ Sharh al-Masha'er, Shaykh Ahmed al-Ahsa'i, Iran, 1855, p.55.

² Sharh al-Fawa'ed, Shaykh Ahmed al-Ahsa'i, Iran, 1855, p.4.

³ The previous reference, p.4.

(The second condition is that his soul should let what it likes because loving things makes people blinds and deaf, and it becomes difficult for him to leave it, and he might contradict the right any opinion even if he knew that it is the right one)¹.

History:

And what is the third condition of theoretical (scientific) wisdom?

Al-Shaykh al-Awhad:

(It is, he should not only rely on the rules and controls he knows because whoever relies on that, he hardly gets the right view, rather he sees everything that matches his rules as true)².

History:

But Shaykh al-Awhad, how can these conditions be fulfilled if he leaves stubbornness?

Al-Shaykh al-Awhad:

(If he abandons stubbornness, insisting on, and liking issues, and does not pay attention to the rules, but rather relies on the Qur'an and Sunnah, and the signs that God Almighty shows him in the horizons and within himself, with his pure understanding and intelligence, so that he becomes learned from the Qur'an and the Sunnah and the verses of God Almighty, accepting and validating them, he will be a follower, not an interpreter of the Qur'an, the Sunnah, and the verses of God Almighty according to what fits his desires until he becomes followed not a follower)³.

History:

Thank you, Shaykh, for this important clarification. And we return to you to know the conditions of practical wisdom after we have known the conditions of theoretical wisdom.

Al-Shaykh al-Awhad:

¹ The previous reference, p.4.

² The previous reference, p.4.

³ The previous reference, p.4.

(To be loyal to God Almighty in his monotheism and worship, so that he has no purpose but the approval of God Almighty in everything)¹.

History:

But what do you mean by evidence of wisdom that you set conditions for its theoretical wisdom and practical wisdom?

Al-Shaykh al-Awhad:

(The evidence of wisdom makes those who use it know the realities of things as they are in the same matter, and it is the thing which the Prophet asked his Lord to show him it because if you look at things from where they are, disregarding their characteristics and features, they are devoid of everything except themselves, and things, if you look at them without looking at all its characteristics and features, cleared from all sides, qualities and proportions, and if it is cleared from of that, they become devoid from all signs, shapes, and positions, so there is no meaning or image for which they need signs)².

History:

Yes, honorable shaykh, this is the evidence of wisdom and its conditions. There is the evidence of (good advice), which is evidence for the learning of practical wisdom for you.

So can you explain this evidence for us?

Al-Awhad:

(It is a mechanism for knowledge of the approach, refinement of morals, and knowledge of certainty and piety because it is the path of precaution, safety, salvation, and achieving what is required)³.

History:

Al-Shaykh al-Awhad .. Before we turn to another question, let us ask about your intention (with the knowledge of the method)?

¹ The previous reference, p.5.

² The previous reference, p.6.

³ The previous reference, p.12.

Al-Shaykh al-Awhad:

(Knowledge of the path of practical behavior, it is the spirit of practical behavior by the knowledge of refinement of morals)¹.

History:

Is there a condition for evidence of good advice, just as there are conditions for evidence of wisdom? What is this condition?

Al-Awhad:

(To do justice to your mind, meaning, give it what it deserves, and the truth it wants from you .. And because the mind is the most friendly and advisable thing, it deserves to be accepted from it, and if you do not accept from it, you have wronged it)².

History:

The evidence of arguing in a way that is best is the third evidence that, along with the previous two evidences, forms your intellectual approach.

You call it (a mechanism for the science of Sharia), what do you mean by that?

Al-Shaykh al-Awhad:

(All kinds of proofs and evidence that are scholars mentioned in their books, as established in the science of logic and the science of principles)³.

History:

But this evidence, according to Mirza Hassan Fayyodat, is nothing but a way to argue with opponents, not to obtain wisdom.

Because the obtaining of wisdom is limited to the first two evidences.

So why do you believe in this evidence?

¹ The previous reference, p.12.

² The previous reference, p.13.

³ The previous reference, p.5.

Al-Awhad:

Because (it only leads to the world of images and meanings).¹

History:

Is there a reason other than that?

Al-Awhad:

It is not a mean (to know what is not perceived by the eyes and what the thoughts do not include)².

History:

What is the condition of the third evidence - arguing in a way that is best – according to you, our glorious al-Shaykh?

Al-Awhad:

The condition of this evidence is to do justice to the opponent (by providing evidence in the way established in the science of balance, and scholars have mentioned it in their books of principles and branches, rather, it can hardly listen to evidence other than this one from them.

If he decides against his opponent, in demonstrating a claimed evidence or invalidating his opponent's evidence, by some kind of fallacy, then he has wronged the opponent –even if the evidence of his opponent is not true- then the argument, in this case, is not in a way that is best but in a way that is worst)³.

History:

Our honorable shaykh, we can say through your previous answers that your judgmental approach is to understand the Qur'anic texts and the hadiths of the Prophet, and delve into their significance ... and you mentioned your three evidences for attaining wisdom.

¹ The previous reference, p.5.

² The previous reference, p.6.

³ The previous reference, p.14.

Were you able, honorable Shaykh, and let us be frank with you, of the guidance of other great philosophers who have a different intellectual approach?

Al-Awhad:

(Indeed, when I wanted to guide those who had been guided, it is not possible for me to do so with someone who has knowledge of something, especially for those whose souls transcend with knowledge, because he was persuaded by and like things that his soul can refuse it, and it cannot be said that he did not know until he learned.

So if he hears a different opinion, he will respond with their words, so that he will be content to stay in the first case ...)¹

History:

Sorry, Shaykh, who do you mean by these scholars? Or as you mentioned in your answer (who is called scholars and scientists)?

Al-Mirza Abd al-Rasoul:

(The Shaykh meant by the wise men and scholars, the scholars of philosophy and wisdom. That is, the wise men and philosophers who took their researches, idioms, and their judgmental investigations from each other, Aristotle from Plato, Ibn Sina from al-Farabi, al-Fayd Al-Kashani from Mulla Sadra ... and so on)².

History:

Shaykh, let us go back to you .. You said that you could not convert these philosophers. And Mawla Mirza Abd al-Rasoul indicated that these philosophers took their science from one another.

How, then, was your judgmental approach different from those people? And from whom did you take your investigations?

Al-Shaykh al-Awhad:

¹ The previous reference, p.4.

² Tawdeeh al-Wadhat, Mirza Abd al-Rasoul a;-Ha'eri, Fekr al-Awhad institution, Beirut, 2003, p.52.

(When I did not follow their way and took investigations from the imams of guidance, I did not write any wrong words, because all that I wrote in my books are from them, and they are infallible from error, negligence, and wrongdoings, and whoever takes from them, does not write any wrong words)¹.

History:

Does this mean that you have not brought anything new in divine wisdom?

Al-Awhad:

(I did not write my opinions, I wrote and expressed the meaning of what the Muslim imams say with my words, but the meanings are from them, and I do not say anything that contradicts their sayings)².

History:

But shaykh al-Awhad..Perhaps many of the Shiite Muslim philosophers also claim that they take from the imams of guidance and imitate them and say that they say no .. And yet you disagreed with them?

Al-Shaykh al-Awhad:

(Those who followed their tracks and followed them, they said what they said, and he inferred by what they quoted. But as for the one who interpreted their words in other than their apparent meaning, then he is not following them, nor saying what they say, but rather he contradicts them)³.

History:

What is the secret of your saying that you did not write any wrong words?

Al-Awhad:

¹ Sharh al-Fawa'id, Shaykh Ahmed al-Ahsa'i, previous reference, p.4.

² Sharh al-Masha'er, Shaykh Ahmed al-Ahsa'i, Iran, 1855, p.33.

³ The previous reference, p.14.

(I did not write any wrong words because I just wrote in my books what I had understood from them, and they are infallible from error, negligence, and wrongdoings)¹.

History:

Mirza Abdul Rasoul .. You heard what al-Shaykh al-Awhad said about his intellectual approach ... and his reliance on the Holy Qur'an and the hadith of the Prophet in obtaining wisdom.

Is it possible for us to say that al-Shaykh al-Awhad has actually managed to find a new philosophy? What can be called?

Mirza Abd al-Rasoul:

(Al-Shaykh Al-Ahsa'i brought about a great transformation in the science of philosophy and wisdom, and he introduced a new philosophy from the stores of divine wisdom and the office of the glorious Mohamed and his family to the University of Islam, and this wisdom is known among his students by the wisdom of the family of Mohamed)².

History:

Mawlana Mirza Abd al-Rasoul ... But what is the reason, from your point of view? Meaning, do you agree with what al-Shaykh al-Awhad said about his intellectual approach?

Mirza Abd al-Rasoul:

(The reason for this is that al-Shaykh al-Ahsa'i, in obtaining the philosophical sciences, diving into the seas of knowledge, and researching the realities of things and the way of the universe and the possibility, did not set a single foot outside the straight path of Mohamed and his family and their hadiths and their sayings, peace be upon them all)³.

History:

¹ Sharh al-Fawa'id, Shaykh Ahmed al-Ahsa'i, previous reference, p.4.

² Tawdeeh al-Wadhat, Mirza Abd al-Rasoul a;-Ha'eri, previous reference, p.61.

³ The previous reference, p.61.

We understand from your words that the imams are teachers of al-Shaykh al-Awhad. But does the al-Shaykh al-Awhad have other professors in the science of wisdom?

Mirza Abd al-Rasoul:

(He has not had any professors other than those true professors, rather, he has not followed any professors but them, unlike other philosophers who sipped from the philosophy of the Greek sages, took from the principles of Plato and followed only Aristotle)¹.

History:

Mawla Mirza Abd al-Rasoul noted that the al-Shaykh al-Awhad had brought about a great transformation in the science of philosophy and wisdom and introduced a new philosophy.

What is new in the philosophy of al-Shaykh al-Awhad from your point of view?

Hassan al-Sheikh:

(The shaykh's conciliatory attempt in philosophy was not new, but the new thing that the Shaykh created, which could be considered a new method in the science of wisdom, is that he does not depend only on previously established rules in the science of philosophy)².

History:

How did al-Shaykh deal with his new philosophical approach, and with what tools?

Hassan al-Sheikh:

(He created new philosophical tools and innovative rules based on the sayings of Ahl al-Bayt.

He relies on the wisdom from the imams' heritage, and he does not consider what their sayings do not approve of)³.

¹ The previous reference, p.61.

² Akher al-Falasefa, Hassan al-Sheikh, previous reference, p.112.

³ The previous reference, p.112.

History:

And to where did the innovative tools and rules lead to al-Shaykh's intellectual approach?

Hassan al-Sheikh:

(In line with this innovative approach, he relied on extrapolating Imami doctrinal provisions from the Holy Qur'an and the sayings of the infallible people)¹.

History:

You referred a short while ago to the conciliatory attempt of al-Shaykh al-Awhad, but the Muslim scholars -philosophers- have many conciliatory attempts.

How can one look at the attempt of al-Shaykh al-Awhad among many of those other attempts?

Hassan al-Sheikh:

(Al-Shaykh al-Awhad had a much more difficult task than other philosophers; that is because al-Shaykh al-Awhad was not a sage trying only to bring his philosophy closer to the Sharia, but he was a religious scholar trying to understand divine knowledge through transmission as well.

In addition, he worked to bring philosophy closer not only to Sharia, but also to the Imami Shiite school of thought in its fundamentalist tendency)².

History:

What is the basis of al-Shaykh's conciliatory attempt?

Hassan al-Sheikh:

(That conciliatory attempt, led by Ibn Zain al-Din, was based on his jurisprudential approach, which he applied to his philosophical approach.

¹ The previous reference, p.113.

² The previous reference, p.118.

He relied on the Holy Qur'an and the hadiths of the Prophet to derive doctrinal rulings, so he depended on what correspond with them and dismissed what other than that)¹.

History:

We understand from your words that the al-Shaykh al-Wahid conciliatory attempt was the same as his divine wisdom that Mawla al-Mubarraz Abd al-Rasoul spoke about.

But within the framework of this approach, were there additions by al-Shaykh al-Awhad?

Hassan al-Sheikh:

(In line with this creative approach in philosophy, Ibn Zain al-Din added innovative opinions, matching reason and transmission, because he saw the need to reconcile between reason and transmission)².

History:

Of course, this included doctrines and doctrinal issues? Did not it?

Hassan al-Sheikh:

(His responses in beliefs and matters dismissed this conciliatory aspect, which appeared to the public after the numerous oppositions against him and accusations raised.

However, al-Shaykh al-Awhad answers that his wisdom and provisions are inspired by the Qur'an and Sunnah, so there is no harm at that time for him to disagree with the great philosophers in their approach and refute many of their views. As he always confirms, he imitated the infallible imams in everything so that he made his intellectual approach dependent on the Sharia)³.

History:

¹ philosophan Tha'eran, Hassan al-Sheikh, Dar al-Ra'ed al-Araby, 2004, p.38.

² The previous reference, p.38.

³ The previous reference, p.38.

You referred to the disagreement of the al-Shaykh al-Awhad in this intellectual approach with the great philosophers, and there is no doubt that you are referring to Ibn Arabi, al-Fayd al-Kashani, Mulla Sadra and others.

But before we enter into the intellectual dispute of al-Shaykh al-Awhad and Mulla Sadra, let us ask you about the foundations of the intellectual approach of al-Shaykh al-Awhad within the framework of this conciliatory attempt.

Hassan al-Sheikh:

First: al-Shaykh al-Awhad was able to invent a new philosophical approach that no one had preceded, based on reconciling the opinions of the philosophers with the sayings of the Ahl al-Bayt, because he extracts wisdom from their transmitted heritage.

Second: his earnest attempt produced an acceptable interpretation of many of the sayings, and he answered many thorny issues. So that he proved a great ability to decipher the unseen codes in these sayings, which people left (in their ears) for fear of dealing with it.

Third: He explained the most complex philosophical books of the time, including “Al-Mashaer” and “Al-Arashea” by Mulla Sadra. And his creation of many judgmental vocabulary and terms that are not familiar with wise men themselves)¹.

History:

As long as the course of this session reaches the philosophy of Sadr al-Din al-Shirazi -Mulla Sadra- let us try to highlight the points of contention and convergence between the two philosophies of al-Shaykh al-Awhad and Mulla Sadra.

Conscience:

I hope that the prosecutor notes that this session is devoted to an introduction to the intellectual approach of al-Shaykh al-Awhad. It is not dedicated to the reasons for the disagreement between the two philosophies of Shirazi and al-Awhad

¹ Akher al-Falasefa, Hassan al-Sheikh, previous reference, p.119.

History:

Yes, sir ... But we will deal with small details. All we are interested in is clarifying some of the points of difference between them, in order to identify the al-Awhad intellectual approach more clearly.

We will tell you some paragraphs from the words of Mulla Sadra, asking you to comment on them. In the introduction to al-Mashaer, Mulla Sadra said: (To other issues that are extracted only by us and that we are uniquely deducing from what we have distinguished in books and researches)¹.

What is your opinion, Shaykh al-Awhad, of the saying of Mulla Sadra?

Al-Shaykh al-Awhad:

(His opinions that contradict what the general Muslims are must be turned away in terms of jurisprudence and reason)².

History:

Sorry, al-Shaykh al-Awhad, you also disagreed with the scholars and wise men.

Is it necessary to turn away from your opinions as well?

Al-Awhad:

(I did not say anything in my opinion, rather, I express the meaning of what the Muslim imams say by my words, and the meanings are from them, and I do not say anything that contradicts their sayings)³.

History:

But Mulla Sadra, al-Shaykh al-Awhad, in his introduction of al-Mashaer, says: (I have exposed to you, my brothers, in my books and messages the lights of wisdom and blessings ... from the sciences of the Qur'an, interpretation and the meanings of revelation)⁴.

¹ Al-Masha'er, Sadr al-Din Mohamed al-Shirazi, al-Tareekh al-Araby institution, Beirut, 2000, p.53.

² Sharh al-Masha'er, Shaykh Ahmed al-Ahsa'i, previous reference, p.21.

³ Akher al-Falasefa, Hassan al-Sheikh, previous reference, p.33.

⁴ Al-Masha'er, Sadr al-Din Mohamed al-Shirazi, previous reference, p.52.

Does this not mean that Mulla Sadra is also inferred from them?

Al-Shaykh al-Awhad:

(Whoever referred from them by interpreting their words in other than their direct meaning, then he is not following them or saying what they say, but he contradicts them)¹.

History:

But Mulla Sadra says in his book "al-Mashaer": (These sciences are not from verbal polemics, nor from vernacular traditions, nor scholarly perspectives, sophistic fallacies, nor Sufis imaginations)².

He denies that he quotes from Sufism! What do you think about Mullah Sadra?

Al-Shaykh al-Awhad:

(Yes, he follows their words)³.

History:

However, Mulla Sadra confirms that it is (from the scouting proofs that the Qur'an and the Sunnah of the Prophet have attested to)⁴.

What is your answer, our dear al-Shaykh?

Al-Shaykh al-Awhad:

(He did not follow the commanded path)⁵.

History:

Honorable shaykh, we want a clear example from you of your response to Mulla Sadra?

Al-Awhad:

¹ Sharh al-Masha'er, Shaykh Ahmed al-Ahsa'i, previous reference, p.33.

² Al-Masha'er, Sadr al-Din Mohamed al-Shirazi, previos reference, p.53.

³ Sharh al-Masha'er, Shaykh Ahmed al-Ahsa'i, previous reference, p.33.

⁴ Al-Masha'er, Sadr al-Din Mohamed al-Shirazi, previos reference, p.53.

⁵ Sharh al-Masha'er, Shaykh Ahmed al-Ahsa'i, previous reference, p.33.

(He said: I do not think like the imaginations of Sufis! So we say: Anything that Sufis believes in by their imaginations, he says it, because they say: God does not have two faces of things before he creates them, if He wishes to make them moving and if He wishes to make them static!

Rather, he has one face, because his will is a one-way will, which is a relative thing that is dependent on knowledge, and knowledge is relative, dependent on the known, and the known are you and your affairs. And he says all of this)¹.

History:

Are there other things that the Sufis said and Mulla Sadra Al-Shirazi said like them?

Al-Shaykh al-Awhad:

(Sufis say: He is the one who gives something and does not lose it in himself, except that He is in himself with an honorable face. And he says that.

And they say: The people of Hell are in blessing, as they enjoy torture and he says so.

They say: the simple truth is all things. And he says so.

And they say: It is permissible to look at the men with no beard with lust, in the place of the inspired soul. And he says so as in his books.

And they say: Pharaoh died as a pure believer because after his faith he did not sin, and Islam removes sins committed before it, and he says so because as Muhyiddin said about this in al-Fusoos, he said: This is a smell of investigation.

And such things of their imaginations, he said everything they said, so, what the thing did he disagree with them in it!)².

History:

¹ Madkhal ila Falsafet al-Shaykh Ahmed al-Ahsa'i, Mirza Hassan Fayyadat, Dar al-Mahagga al-Baidaa, Beirut, 2004, previous reference, p.29.

² The previous reference, p.29.

Thank you, al-Shaykh al-Awhad, for this explanation. And please, kindly sit down.

And let the court permit me to resume the dialogue about the reasons that led al-Shaykh al-Awhad to take Mulla Sadra's philosophy as a target for criticism? We want to hear the answer from the attendees.

Hassan Faywdat:

(He made the philosophy of his predecessor al-Mulla Sadra a target of criticism, not for the sake of criticism, but rather as a model for correction, considering that it is the most comprehensive or more synthesized philosophy, so to speak)¹.

History:

But some may understand that the al-Shaykh al-Awhad's criticism of Mulla Sadra's philosophy was aimed at offending or demonizing...

Hassan Faywdat:

(The shaykh did not intend, of course, to offend Shirazi in person as an opponent -as some do towards their opponents- or to slander him, because this is not from the qualities of the wise men. Rather, he was aiming to alert people so that their trust in Sufism and philosophers would not lead them to dire consequences regarding the doctrinal aspect)².

History:

So what was the motive of al-Shaykh al-Awhad when he targeted the philosophy of Mulla Sadra, and made it the object of criticism?

Hassan Faywdat:

(The legal mandate of al-Shaykh al-Ahsai was imposed on him to explain to people a number of issues in which Mullah Sadra disagreed with the wisdom of the Ahl al-Bayt, by taking it from the philosophers and Sufis

¹ The previous reference, p.29.

² The previous reference, p.29.

who represent the line opposite to the line of the family of Mohamed, may God's prayers be upon them)¹.

History:

But did Mullah Sadra al-Shirazi not achieve success on the level of followers?

Hassan Faydat:

(Despite all this success achieved by al-Shirazi on the level of followers, he was not able to make philosophy truly Islamic, as the measure of being Islamic -for every fair person- is the subordination of human thought to the divine law. And if you wish, then say the subordination of the mind to the transmission)².

History:

But Mullah Sadra, as we mentioned earlier, mentioned that he had taken from the Holy Qur'an and the hadiths of Ahl al-Bayt.

Hassan Faydat:

(Which was done by Mulla Sadra, is a sticky process for the sciences of mysticism and speech transmitted to him from the philosophy of the Greece, while giving the latter sovereignty over religion.

That is, the reason did not reach, as to Mulla Sadra, the full subordination to the sacred Sharia)³.

History:

But what are your evidence for this opinion .. We just heard al-Shaykh al-Awhad and he gave us examples of quoting mullah Sadra from the sayings of Sufis.

Could you give us examples of following Mullah Sadr for Greek or Sufi sages?

Hassan Faydat:

¹ The previous reference, p.29.

² The previous reference, p.26.

³ The previous reference, p.26.

(Take any of the philosophical books of al-Mulla and look closely, and you will notice that he surprises you by citing -in order to support his theses- dozens of times by the views of the Greek philosophers, but after he put on it an Islamic dress from the views of Mohieddin bin Arabi. All this in order to give legitimacy to those views)¹.

History:

Does Mullah Sadra really cite Ibn Arabi's views despite their seriousness?

Hassan Faydat:

(It is really strange that he relies, in support of his philosophical situations and opinions, on the sayings of Ibn Arabi, even though he -by virtue of his being an Imami- knows where the danger of these ideas to the doctrine lies, as they deviate from the line of Ahl al-Bayt)².

History:

But perhaps Mulla Sadra quotes and discusses Ibn Arabi's ideas. This does not mean that al-Mullah Sadra that sanctifies and glorifies Ibn Arabi! Does it?

Mohamed Reda al-Muzaffar:

(In fact, he frequently narrates from Muhyiddin Ibn Arabi in all of his books.

He does not mention it except with reverence and veneration, such as calling him the wise man, the knowledgeable, the glorious investigator shaykh, and so on. Indeed, in some places, it is felt that he considers his saying as religious texts that must be certified, and it is not likely to be wrong)³.

History:

Did Ibn Arabi reach to that degree of reverence for Mullah Sadra Al-Shirazi?

¹ The previous reference, p.26.

² The previous reference, p.27.

³ Targamet Sadr al-Din al-Shirazi, Shaykh Mohamed Reda al-Mozfer, Beirut, p.50.

Mohamed Reda Al-Muzaffar:

(Rather, he considered him among the imams of disclosure and witnesses, and placed him in the ranks of the Commander of the Faithful (Amir al-Mo'meneen); describing his words as the noble, makes him greater than the validity of the apology of "do not look at who said, but rather, look at what he said)¹.

History:

But perhaps the mullah Sadra considered Ibn Arabi's sayings as one of the Muslim scholars, and this is the reason for venerating and revering him?

Hassan Faywdat:

(If the veneration of the mullah Sadra to Muhyiddin Ibn Arabi is justified, given that the latter is considered one of the Muslim scholars, then giving the titles of holiness and veneration to the Greek philosophers cannot be justified, especially if those titles are added with descriptions that should not be carried except for those of the right religion)².

History:

Can you give an example of what you have mentioned? We mean, an example of these titles, which you mentioned that al-Mullah Sadra gave it to Greek philosophers?

Hassan Faywdat:

(Mullah Sadra said in his four books in the second part of the fourth art: And among the Greeks are five: Anbazkals, Pythagoras, Socrates, Plato, and Aristotle Thales, God sanctified their souls, and God made us share in the good of their prayers and their blessings. The lights of wisdom shone in the world because of them. And the sciences of deism spread in the hearts as a result of their pursuit, and all of them were wise ascetic men worshipers, devoid of the world, seeking to the hereafter, for these,

¹ The previous reference, p.50.

² Madkhal ila Falsafet al-Shaykh Ahmed al-Ahsa'l, Mirza Hassan Fayyadat, previous reference, p.29.

they are called the absolute wise men, and no one will be called wise after them)¹.

History:

Thank you, and we don't want to go to the trial of Mulla Sadra now. But we understand from you that these and other reasons prompted al-Shaykh al-Awhad to criticize al-Mulla Sadra's philosophy?

Hassan Faywdat:

(Al-Mulla's philosophy was more valid than others to make al-Shaykh Al-Ahsai's corrective project possible, both logically and historically, as directing criticism to any other philosophy would have left an insurmountable gap in the history of philosophy, as already happened between the Sionian oriental philosophy, and between The Illuminati Philosophy of Suhrawardi)².

History:

Let's speak clearly, gentlemen! You said that Mulla Sadra's philosophy was based on Greek philosophy and the Sufi views.

And you said that al-Shaykh al-Awhad has made the mind dependent on the transmission. And that the wisdom of the al-Shaykh is from the Holy Quran and noble hadiths.

But why do we find that some have turned away from the wisdom of al-Shaykh al-Awhad and not from Mulla Sadra's philosophy?

Hassan Faywdat:

(The relatively long historical interval that separates the era of the al-Shaykh from the era of Mulla Sadra has contributed in one way or another to the consolidation of the principles on which the philosophy of Shirazi was built so that any new thesis or constructive criticism standing in front of it become considered as a blatant contradiction with the conventional or a contradiction with the fairness. It is not easy for the

¹ The previous reference, p.30.

² The previous reference, p.30.

Islamic philosophical community (who adopted that philosophy) to abandon its principles after it became a starting point for Imami ideological thought and occupied the place of the foundations)¹.

Conscience:

Prosecutor, History, our distinguished witnesses, and our honorable Shaykhs ... We are satisfied in this wonderful dialogue session with what we have heard from our honorable Shaykh, al-Awhad, and from the glorified scholars and distinguished professors.

The court believes that, after this session, it was able to clearly identify the intellectual approach of al-Shaykh al-Awhad.

Thus, we announce the end of this session.

¹ The previous reference, p.31.

The Fifth Hearing

(Scrutiny of Doctrinal Principles)

(The court reconvenes for the fifth day in a row to hear the testimonies of al-Shaykh al-Awhad, the great witnesses, and the honorable shaykhs.

Conscience, the Chief Judge, sits in the middle between the three judges: hearing, sight, and heart. While the prosecutor stands in front of the bench of judges, turning some important papers. Then he hands some of it over to the Chief Judge, the conscience.

On the other side, Shaykh Ahmad bin Zain al-Din al-Ahs'a, al-Awhad, sits in the midst of a large number of religious references and scholars, from various Islamic eras, and different parts of the world, in a majestic scene, the viewer rarely finds a match for it).

Conscience:

You can now start listening from al-Shaykh al-Awhad and the distinguished scholars.

History:

Yes, sir!

The esteemed court, our great witnesses, and our distinguished scholars. Gentlemen, writers and shaykhs, honorable attendees, may God's peace and mercy and blessings be upon you.

Today's session is dedicated to hearing perhaps the most important topics that this court can hear. It is dedicated to listening to the principles of the Islamic beliefs of al-Shaykh al-Awhad.

As I mentioned to you, gentlemen, this session will be one of the most important sessions because it tries to scrutinize the doctrinal thought of al-Shaykh al-Awhad, which is the orbit, in every study and discussion. If the beliefs of al-Awhad are correct, all the previous and subsequent differences and suspicions are nothing but formal differences and individual opinions.

Conscience:

Do you want to listen to al-Shaykh al-Awhad now?

History:

No. May the court allow us to listen to Mirza Hassan al-Haeri, at the beginning of this session, to identify the most prominent and essential doctrinal differences between al-Shaykh al-Awhad and the Shiite scholars and jurists in the principles and branches?

Mirza Hassan:

(There is no disagreement between al-Awhad and the Ja`fari jurists, may God exalts their positions, regarding the principles or branches, because their source is one, and their perception is one)¹.

History:

Excuse me, sir! But we hear that there is a disagreement between al-Shaykh al-Awhad and the scholars?

¹ Al-Din bin al-Sa'el, w al-Mojeeb, Mirza Hassan al-Ha'eri al-Ahqaqi, previous reference, p.117. part, 1.

Mirza Hassan:

(Yes, the disagreement is between him and some of the people of wisdom, where some of them say that the universe is one, and some of them say that the creature is one, and these two sayings have branches and details, so al-Awhad proves the invalidity of their statements by rational evidence and provision of Sharia)¹.

History:

We understand from your words, our honorable Shaykh, that there is absolutely no disagreement between al-Awhad and the Shiite lead scholars, neither regarding the principles nor the branches, despite the popularity of this disagreement! And despite that some people say that, even from the contemporary people?

Mirza Hassan:

(Those who claim the disagreement between him and the leaders of the Shiites regarding the faith are ignorant of his terminology or envious of him.

This distinction and the popularity of the disagreement have no basis at all, so it is due to lack of investigation or weakness of faith, and acting like cattle)².

History:

As you know, our honorable Shaykh, this session is devoted to scrutinizing the beliefs of al-Shaykh al-Awhad.

¹ The previous reference, p.117, part. 1.

² The previous reference, p.117, part, 1.

How can we learn about the doctrine of al-Shaykh al-Awhad that you mentioned that they are the same as the beliefs of the Imami Shiites?

Mirza Abd al-Rasoul:

(Whoever wants to learn about the shaykh's doctrine, he can review his precious book (Hayat al-Nafs) on the fundamentals of Religion, and read the Shi'a doctrine without disagreement)¹.

History:

But what are the fundamentals of religion as for al-Awhad?

Mirza Hassan:

The shaykh believes that the fundamentals of religion and doctrine are confined to five fundamentals: (monotheism, justice, prophethood, the imamate, and the resurrection day)².

Conscience:

Therefore, the fundamentals of religion as for al-Awhad are the same as the principles of religion among Shiite scholars and jurists.

History:

Thank you, our distinguished scholars, for these important preliminary clarifications.

But we must return to al-Shaykh al-Awhad himself, to hear him in detail about the fundamentals of religion.

Conscience:

¹ Tawdeeh al-Wadhat, Mirza Abd al-Rasoul a;-Ha'eri, previous reference, p.133.

² Hayat al-Nafs, Shaykh Ahmed al-Ahsa'l, without date, p.3.

We ask the honorable shaykh, al-Awhad, to be generous in answering the Prosecutor's questions - history - about the fundamentals of religion, at as for your eminence.

May our glorified shaykh come to the fore graciously.

History:

Thanks, Court.

Our honorable shaykh, al-Awhad, let's start with the fundamentals of religion as for you, that Mirza Hassan mentioned a little while ago that you wrote the book in it (Hayat al-Nafs), which is the same as the doctrine of the Imamate. Can you mention the fundamentals of the religion that you wrote about in this book?

Al-Awhad:

(Fundamentals of Religion: I mean monotheism, justice, prophethood, the imamate, and the resurrection day...)¹.

History:

Have you limited your writing to the fundamentals of religion or to what is also attached to it, which is not permissible to imitate it?

Al-Awhad:

Rather, (and to what is attached to it by evidence, even as a whole, not by imitating what appears from that which is tolerated by ordinary people)².

History:

¹ The previous reference, p.3.

² The previous reference, p.8.

Al-Shaykh al-Awhad, what should the people of responsible age know about monotheism, as the first one of the fundamentals of religion?

Al-Awhad:

(Every responsible person must know that God Almighty exists because He created the world, and even if it was non-existent, there would be nothing other than Him. And that His glory will remain because His effects continue to be renewed, and the effect does not occur by itself except through a doer, so the effect indicates the doer, which is God)¹.

History:

Is it obligatory for the person of age to believe that God Almighty is ancient in Himself?

Al-Awhad:

(Every responsible person must believe that He is, the Almighty, ancient in Himself, that there was no nothingness before Him, and He is not preceded by others, because He was not ancient, He would be a creature, as there is no reasonable intermediary between old and creating.

It has been proven that it is not a creature, because the creature necessitates the presence of a doer person, and because if it was not old, He would be preceded by nothingness in some cases and would He be affected by it, so his condition would differ, and whoever his conditions differ, he is a creature and needs a creator)².

History:

¹ The previous reference, p.9.

² The previous reference, p.10.

What should the responsible person believe in when knowing that God, Glory be to Him, exists necessarily?

Al-Awhad:

(He must believe that the Almighty is everlasting and eternal, because the Almighty exists necessarily in His self, meaning that His existence is the same without any difference.

The necessity of existence without any difference needs eternal permanence, because everlasting, permanence, eternity, and primacy a preceded thing in self and the lasting without an end in self is one thing, without a difference, neither in self, nor in reality, nor in the concept)¹.

History:

God Almighty is the creator of life. So should the person of age believe that the Almighty is alive?

Al-Awhad:

(He must believe that He, the Almighty, is alive, because He has created the life and has created the creatures, and it is not reasonable to a non-alive to create life and creatures.

Therefore, when we saw Him created life and the living things, we knew that their creator is alive)².

History:

Our honorable shaykh, do you think that the responsible person must believe that the Almighty is an able knower?

¹ The previous reference, p.12-14.

² The previous reference, p.15-16.

Al-Awhad:

(He must believe He, the Almighty, a knower, because He has created knowledge in some of his creatures, and has created the scientist that is characterized by that attribute. And whoever is not a knower, it is not true that he is able to make a scientist with knowledge).

(The Almighty is the Able, as He is Absolute Rich, and everything else needs Him in everything)¹.

History:

Can you simplify what is required from the responsible person regarding the other divine attributes such as hearing and sight?

Al-Awhad:

(He must believe that the God Almighty has no God, and that He is the All-Seeing without an extremity.

As for, He is the All-Hearing, it is because everything else He carries out His command, which comes from his making, either by self or by estimation. Among its entirety is heard things, as they are present in his kingdom (world), which He established with his command and his action.

The words regarding the Almighty's sight and perception of the sighted things are like the words regarding hearing in all cases.

And his old hearing and sight, are His self, without plurality except in pronunciation)².

History:

¹ The previous reference, p.16-17.

² The previous reference, p.19-20.

What about the monotheism of God Almighty, Shaykh al-Awhad? What is your belief?

Al-Awhad:

(He, the Almighty, is one who has no partner, because he is absolutely perfect, and absolutely rich, so that everything else needs him, so He completely owns the divinity.

And if it is supposed that there is another God with him, he must dispense with Him, His Almighty; otherwise, he is not a god. And if it was supposed that he needs His Almighty, that would perfect his absolute perfection and fulfill His absolute richness, not that this partner would dispense with His Almighty.

The supposition that there is a partner who dispenses with the Almighty is a lack of his perfection and richness, so he does not have a partner because plurality leads necessarily to the imperfection of perfection that is required to occur)¹.

History:

Is it obligatory for the responsible person, Shaykh al-Awhad, to believe that the Almighty is aware and willing?

Al-Awhad:

(He must believe that God is perceptive, meaning that He surrounds everything and dominates everything, and that is knowledge and power, because He has attributed Himself with that. The Almighty said: (He perceives all vision and He is the Subtle and the Acquainted).

¹ The previous reference, p.21-22.

It is also necessary to believe and think that He, Glory be to Him, is willing, because He Almighty attributed Himself with that.

When we found that will exists only when the willing exists, because it is not separated from him, we knew that the Almighty attributed himself as willing by his action, and this indicates that it is one of the attributes of actions.

If it was one of the qualities of the self, it would be the self, due to the lack of plurality in the self. And if it were, then it would not be permissible to deny it, because negating it if it is the self, or one of the qualities of the self is a negation of the self, despite God Almighty attributed himself by negating it from him, the Almighty said: (Those are the ones for whom God does not intend to purify their hearts)¹.

History:

Thank you, al-Shaykh al-Awhad, for this clarification.

But what about the quality of speech of God Almighty? Is it one of the suffixes of the fundamentals of your religion?

Al-Awhad:

(It is necessary to believe that the Almighty speaks because he has attributed himself with that. The Almighty said: (And God spoke to Moses with speech).

When we found that the wise person does not address something that the addressee does not know, and we do not understand from speech except that it is the letters and the regular, complex audible sounds, and the people of the language have unanimously agreed that this is the meaning

¹ The previous reference, p.22-23.

of speech, which are the voices and the composed renewed presented letters. And he attributed himself with that as the Almighty, He attributed it to Himself by doing what He wills to His creation, including animals, plants and inanimate objects, which is a complex composite new thing and every composed thing is a new thing, the Almighty said: "No mention comes to them anew from their lord")¹.

History:

Yes, al-Shaykh al-Awhad, if the Almighty described himself as such. There are attributes of the new thing that do not suit the self of the Almighty, which are the negative qualities, or because they are qualities that are suitable for creatures, and are not appropriate for the Creator.

Al-Awhad:

(We believe that there is nothing like Him, not with a body, a width, an essence, a compound, or in space or in side. Because these are the characteristics of the creatures, and it is not true that the Creator Almighty has the same ones.

As for that, there is nothing like Him, because the existence of an equivalent means that it will have the same self-characteristics. This necessitates the deficiency in the self of the Almighty because the lack of equivalent is more perfect, so its existence becomes a deficiency, and whoever is subject to have more characteristics than others, is subject to have fewer characteristics)².

History:

¹ The previous reference, p.24-25.

² The previous reference, p.26.

Sir al-Shaykh al-Awhad, then you see that He does not have the characteristics of the new things. But how to believe that

Al-Awhad:

(It must be believed that He, Glory be to Him, is neither in something nor above something, nor under something, and nothing is attributed to Him, because all of these are characteristics of the new things)¹.

History:

What should the person of age believe in regarding His separation and unity?

Al-Awhad:

(The person of responsible age must believe that He, glory be to Him, does not separate in anything, nor unite with others)².

History:

Our shaykh al-Awhad, and does God see in this world and the hereafter? Or that God Almighty perceives with the apparent or inner senses?

Al-Awhad:

(We believe that it is impossible to see the Highest God in this world and the hereafter).

(And that He, the Almighty, is not perceived by the apparent senses, hearing, sight, taste, smell, and touch, neither by the inner senses, the common sense, imagination, conductor, delusion, and memorizer, because the Almighty does not resemble any of them, nor they are

¹ The previous reference, p.27-29.

² The previous reference, p.27.

homogeneous, and things only perceive the things with the same genus. As the Leader of the Faithful (Amir al-Mo'meneen), may God's prayers be upon him, said: The tools limit themselves, and the instruments refer to their analogues. And the Almighty said: (Vision does not perceive Him, but He perceives vision))¹.

History:

Thanks for your detailed answer, Al-Shaykh al-Awhad.

It seems that Mr. Kazem al-Rashti, your most leading student, has a comment on your words.

Kazem Al-Rashti:

(What must be believed by Muslims, in knowing the fundamentals of the religion, is: that God, glory be to Him, is the Only and the One who sustains and created the existence alone, he has no partner or minister, and there is on one whom He consults, and no one helps Him, as He is the independent one who created, affects, and sustains the existence alone)².

History:

Thank you, Mr. Rashti, and this is another explanation from Mirza Hassan El-Haeri.

Mirza Hassan:

(The fundamentals of religion are five: monotheism, justice, prophethood, the imamate, and the physical resurrection)³.

¹ The previous reference, p.7.

² Kashf al-Haq fy Masa'el al-Mi'raj, Kazim al-Rashti, Mo'sst al-Balagha, Beirut, Lebanon, 1421, p.152.

³ Ahkam al-Shiia, Mirza Hassan al-Ha'ei al-Ahqaqi, Mo'sst al-Balagh, Beirut, Lebanon, edition.5, 1990, p.7.

History:

But let me just ask a quick question here. What is the ruling on one who denies or doubts one of the five fundamentals of the religion?

Mirza Hassan:

(Whoever denies them or denies one of them or doubts them, he is an infidel, outside the Islamic religion.

As for al-Adl and the Imamate, they are of the fundamentals of the Imamate doctrine, and denier of them is not considered as a Jaafari Shiite)¹.

History:

Our shaykh al-Awhad, so what is your definition of justice? It is your second fundamental of the fundamentals of the religion?

Al-Awhad:

(It is about the public deeds of God Almighty, which are related to people of responsible age in this world regarding the orders and prohibitions, in the House of Recompense (hereafter) regarding reward and punishment)².

History: And what is the definition of justice in the language?

Al-Awhad:

(Justice is opposite of oppression. It is about equality)³.

History:

¹ The previous reference, p.7.

² Hayat al-Nafs, Shaykh Ahmed al-Ahsa'i, previous history, p.30.

³ The previous reference, p.30.

But our Shaykh, how can we understand the philosophy of obligation from the perspective of divine justice?

Al-Awhad:

(His deeds, the Almighty, relates to persons of age in this world equally)¹.

History:

What does that mean, our esteemed shaykh?

Al-Awhad:

(Meaning that He only obligates them to do what they can tolerate. which is good for them, and their reward increases depending on their obedience and disobedience of the obligations, in order to obtain benefit from their obligations and creation, because the Almighty exalts above everything else)².

History:

But how can we understand the states of contentment and anger, as they are two images of His justice?

Al-Awhad:

(Because the Almighty is not subject to the conditions of his creation, his contentment is a form of his bounty, and his anger is a form of his justice, because he did not get angry at who disobeyed him because he disobeyed him, but his anger is in fact about finding the results by their causes.

¹ The previous reference, p.30-31.

² The previous reference, p.30.

Sin is a complete reason for finding its own punishment, and God Almighty creates that punishment based on that sin, except that he forgives if he wills, because his forgiveness prevents that result.

So, if He, the Almighty, does not forgive, the causes of that punishment are fulfilled, and it is the reality of his anger)¹.

History:

What is the ruling on optional acts of worshipers?

Al-Awhad:

(As for the ruling on optional acts of worshipers, they are those that the responsible person has the ability either to do or to do what is against them)².

History:

But how do we understand that the actions of the servants are optional?

Al-Awhad:

(Know that all things of all creatures, as selves, attributes, and actions, are established and be a thing by the command of God Almighty, and none of them is independent of their selves nor their actions.

And when He wanted the servants to obey Him and obey His command, and the person responsible was unable to do obedience, unless he was able to leave it, so he does it by his own choosing)³.

History:

¹ The previous reference, p.31.

² The previous reference, p.35.

³ The previous reference, p.35.

Al-Shaykh al-Awhad, let us move with you to your third principle of religion, which is the prophethood. What is the wisdom in sending prophets?

Al-Awhad:

(God, glory be to Him, because He is absolutely rich, He does not need anything.

He created by His generosity and His virtue creatures whom He loved to lead them to what God wills, from the virtues of his generosity. And because He is wise, so His favors should be consistent with the wisdom, so He has obliged his creatures with what they deserve to receive those virtues in a way that takes his virtues out of absurdity.

And since the rest of creatures did not know the way of their goodness, because that only God Almighty knows it, so the Almighty, the eyes cannot perceive Him, and creatures are not able to receive from Him. And it is wise to choose a strong creature who could be able with the help of God Almighty, to receive from Him, the Almighty, to tell the creatures on behalf of God Almighty the meanings of what He wants from them, which includes the goodness of their world and their hereafter because that is kindness to them)¹.

History:

Can you define the meaning of Prophet and prophethood linguistically? Meaning how do we define the Prophet in terms of language? And idiomatically?

Hassan Kohr:

¹ The previous reference, p.35.

(The word of (prophet) is taken from the word (news). And the letter (al-Hamza) turned to the letter (Ya'), and that is why some of the people of al-Hijaz keep (al-Hamza) as it is in the word and did not change it.

So the prophet is who tells the news, the informant.

Idiomatically, he is the informant from God without the mediation of any human being)¹.

History:

Sorry, our Shaykh Mirza Hassan Kohr ... This is your definition of the Prophet and the prophethood. But what is the definition of al-Shaykh al-Awhad of the Prophet and prophethood?

Hassan Kohr:

(Our shaykh and professor, Shaykh Ahmed bin Zainuddin, may God cherish him and preserve him, in his explanation on the book (al-Zeyara al-Gam'a), said: Prophethood, is telling people what God wants without the mediation of any human being, and it was said that prophethood is reporting about divine truths and divine knowledge, and it is reporting from the God Himself, his names, attributes, actions, and rulings.

Prophethood is divided into the definition, which is to inform and report about the knowledge of the self, attributes, nouns, and actions, and the legislation, which includes, plus the above mentioned, judgments and discipline with good morals, informing the rulings, and analogy with politics, and this is called a message. It is said that prophethood is the accepting of the sacred soul to the facts of information and reasonable opinions from the essence of the first mind. And the message is t

¹ Sharh Hayat al-Arwah, Mirza Hassan kohr, Manshorat Game' al-Emam al-Sadeq, 1423, edition.2, p.213.

communicate this information and reasonable information to the beneficiaries)¹.

History:

Thank you, our distinguished Shaykh Mirza Hassan Kohr, for this explanation. And we go back to al-Shaykh al-Awhad now, to tell us about the requirements of justice for the prophethood to be complete?

Al-Awhad:

(Since prophethood is one of the requirements of justice, it must be perfect in order to obtain the benefit of the prophethood, that God Almighty shall send every prophet with a miracle that does not happen among the people of his kind, which is beyond the usual things that matches his message, which is from God Almighty to confirm his message, and he must be of pure lineage, pure in birth, upright as to his character, cleansed from all characteristics from which the hearts alienate regarding his shape and morals, so that the people of his time do not challenge him with anything ...)².

History:

It seems that you are, our al-Shaykh al-Awhad, talking now about the characteristics and attributes of the Prophet, so what are the other characteristics of the Prophet that should exist in him?

Al-Awhad:

(That he should be true to his saying, has not lied or betrayed before, or coveted anything in the world, and that he should be the most

¹ The previous reference, p.214.

² Hayat al-Nafs, Shaykh Ahmed al-Ahsa'i, previous history, p.36-37.

knowledgeable of the people of his time, and the purest, most ascetic, and the most knowledgeable of what he commands, and the most one far from the things he prohibit, purified from all the vices and deficiencies, the apparent and the hidden, so that the people of his time whom he sent to them know that there is no equivalent to him among them in every quality of perfection and that he is infallible from all minor and major sins before and after the prophethood, from the beginning of his life to the end, and from distraction and forgetfulness and from everything that people can argue him with in terms of his commands and prohibitions or anything that raises doubts in his prophethood or lead people to stop trusting it, because the argument of God is far-reaching, and the prophethood is the argument of God on His worshipers, and if it is permissible for one of those responsible to find a scratch in the prophethood, the argument of God would not have been established against him.

And that he should be supported by God, granted the righteousness regarding belief, knowledge, speech, and action)¹.

History:

Those qualities that you referred to earlier, do they apply to the prophet of this nation? How do you prove his prophecy? And who is he? What is his lineage?

Al-Awhad:

(The prophet of this nation is Mohamed bin Abdullah; bin Abd al-Muttalib bin Hashem bin Abd Manaf bin Qusay bin Kalab bin Marra bin Kaab bin Luay bin Ghaleb bin Fahr bin Malik bin Nadar bin Kenana bin

¹ The previous reference, p.39.

Khuzaymah bin Maad bin Maadaraka bin Elias bin Nizar bin Maad bin Adnan, may God bless him and his pure family)¹.

History:

And why is Mohamed bin Abdullah?

Al-Awhad:

(Because he claimed prophethood, and he showed the miracle, so he is a prophet and it was transmitted among the Muslims and others from all the people of the world, that a man appeared in Mecca, his name Mohamed bin Abdullah, PBUH, who claimed prophethood, and God showed the miracle on his hands that matches his claim, coupled with the challenge, So, indeed, he is a prophet.

This transmission is a confirmation to the claim, except for those previously suspected. And this is transmitted among all the people of the earth, because he is the last of the prophets, so there will be no prophet after him or with him. So he must be sent to all people because they are all responsible)².

History:

You referred, our Shaykh, more than once to the miracles of the Prophet Mohamed bin Abdullah; .. So what are these miracles?

Al-Awhad:

(As for his miracles by which God has confirmed his claim, they are many, and the nation's scholars have counted a thousand miracles, including the splitting of the moon, the spring of water from between his

¹ The previous reference, p.39-40.

² Hayat al-Nafs, Shaykh Ahmed al-Ahsa'i, previous history, p.40-41.

fingers, the satisfaction of mankind with a lot of easy food, the complaint of the camel, the speech of the poisoned arm, the uttering of inanimate objects, the nostalgia of the trunk, the praising of pebbles to God in his palm and others, including the Holy Qur'an, which (the falsehood cannot approach it from before it or from behind, it is a revelation from a Lord who is Wise and praiseworthy)¹. The prophet challenged the Arabs with it, by asking them to produce a Surah as great as the shortest Surah in it, but they could not).

History:

Our Shaykh indicated that the Holy Qur'an is the greatest of the remaining miracles of the Prophet, PBUH.

How do you see, professor, the Holy Qur'an?

Kazem Al-Rashti:

(The Noble Qur'an is composed of alphabets. Glory be to the God who revealed it and arranged it in a style that is not like the style of poem, prose, or sermon, but it is a collection of all poetic maqams and rhyming, the method of drawing, creation of speeches, all languages, apparent sciences, esoteric secrets, divine truths, existential truths, rulings of principle, resurrection, and all the conditions, that the people are not able to interpret them perfectly.

And the mind is confused with perceiving it, with the convergence of some of it with everything it includes and the indication of its letter on what the word and all other conditions that are not in the capacity of people or the energy of mankind or any creature, because this great

¹ The Holy Qur'an, Surrah Fussilat, verse, 42.

creature is like creating the human being, and whoever can create the human being, can create the Qur'an)¹.

History:

Thank you, Professor Kazem al-Rashti, for this explanation of the Noble Prophet's miracle. Is it okay to hear from Lord Mirza Hasan about the miracle and its concept according to him?

Mirza Hassan:

(A miracle is a thing that the people are unable to create a thing like it, and it is the sign of God with the prophets and messengers, and proof of their sincerity and integrity of their connection to the supreme kingdom, and that they are sent by a Sovereign, Perfect in Ability, who is able to do anything and everything)².

History:

But what is the difference between the miracles of the Noble Prophet Mohamed PBUH and the miracles of other prophets and messengers?

Mirza Hassan:

(The miracles of the prophets were limited to certain times and places, such as the nine verses of Moses; the miracle of his stick and the rest of his miracles, and the revival of the dead by Jesus; his creation of the bat, curing the blind and the leper, informing people of what they eat, and

¹ Asool al-Aqa'ed, Kazim al-Rashti, Manshourat Maktabt Mirza al-Ha'eri al-Aama, Karbala, without date, p.208-209.

² Ahkam al-Shiia, Mirza Hassan al-Ha'ei al-Ahqaqi, Mo'sst al-Balagh, Beirut, Lebanon, edition.5, 1990, p.27.

what they store in their houses, and the miracle of Abraham; God Almighty said; " O Fire, be coolness and safety upon Abraham }¹.

And even the flood of Noah, was limited to his time on earth.

As for our Prophet, PBUH, he had countless miracles, including praising of the pebbles to God in his palm, uttering animals and their testimony of his prophethood, the obedience of trees and plants to him, the absence of his shadow in the sun, and the greatest of which is his beautiful, divine manners that attracted the souls of the honorable people and charmed the hearts of the believers. And the God of worlds said about him: {And indeed, you are of a great moral character }²).

But entirely, they are not limited to a certain time or place, but they are general and continuous)³.

History:

Mirza Hassan .. Let us start with you the question about the fourth fundamental of the religion among the Shiites?

Mirza Hassan:

(The fourth fundamental of the religion is the Imamate, and it is one of the origins of our Imami Shia doctrine. Every believer, who believed in God and believed in the Messenger of God, must believe in the leadership of the twelve imams, and their mandate and that they are the successors of God and his Messenger, and the first of them is the Commander of the Faithful (Ameer al-Mo'meneen), Ali bin Abi Talib, his successor without

¹ The Holy Qur'an, Surrah Al-Anbia', verse.69.

² The Holy Qur'an, Surrah Al-Qalm, verse.4.

³ Ahkam al-Shiia, Mirza Hassan al-Ha'ei al-Ahqaqi, previous reference, p.23-24.

doubt, and the last one of them is awaited Mahdi, God hastened his appearance and our souls redeem him)¹.

History:

Thank you, Your Eminence, Mirza Hassan al-Haeri for this answer.

And we go back to our Shaykh al-Awhad in order to know the reason for the necessity of the imamate to the nation?

Al-Awhad:

(Since it has been proven that system and order in the nation cannot be perfect not it will continue until the Day of Resurrection without the Prophet (PBUH), who is the one who transmits the orders of God to people by which they can live and win the eternal happiness, and since what he transmits from God is renewed from time to time depending on the conditions till the Day of Resurrection, and because the prophet PBUH will not remain till the end of the mission of the transmission because he is not immortal, and because it is not wise to end the mission of prophethood because it is a kindness from God to people, so it is wise to assign a successor to the prophet to continue his mission and transmits to the nation his rulings and conserve his Sharia and Sunnah, in order to the God's argument against the responsible creation kept validated)².

History: How do you prove the Imamate, Mawlana Mirza Hassan?

Mirza Hassan:

(Just as the God, the Blessed and Most High, imposed upon himself to send prophets and messengers as bringers of good tidings and warners for

¹ The previous reference, p.28.

² Hayat al-Nafs, Shaykh Ahmed al-Ahsa'i, previous history, p.44.

the guidance of his worshipers and creatures, and to bring them out of the darkness of ignorance and confusion into the light of knowledge, monotheism and the righteous way and to complete the argument. He also imposed on himself to preserve his book and his Sharia after his prophets and messengers, by their guardians and successors and said: { Indeed, it is we who sent down the Qur'an, and indeed, we will be its guardian.²⁾^{1}}

History:

If the Imamate was is divine order as we understand from the answer of al-Awhad and Mawla Mirza Hassan, then what are the characteristics of the imams? Should the successor of the Prophet have all the attributes of the Prophet?

Al-Awhad:

(There must be in the caliph all of what was mentioned about the Prophet, may God bless him and grant him peace, from being the most knowledgeable of the people of his time, the most pious, worshiper, ascetic, the smartest and so on, and being impeccable from minor and major sins from the beginning of his life to the end, infallible from lies, error, forgetfulness, and so on of all the characteristics that distinguish the prophet except the prophethood, because it is proven that he is the last Prophet and there is no Prophet after him. These attributes are necessary for then successors because he acts on behalf of the prophet PBUH regarding all rulings that the responsible people need, because they are the guardian of his Sharia, and that is kindness from God Almighty which is necessary according to wisdom such as the prophethood)³.

¹ The Holy Qur'an, Surrah Al-Hajr, verse.9.

²Ahkam al-Shiia, Mirza Hassan al-Ha'ei al-Ahqaqi, previous reference, p.28.

³ Hayat al-Nafs, Shaykh Ahmed al-Ahsa'l, previous history, p.44-45.

History:

Yes, our honorable Shaykh .. you have proven to us the necessity of the Imamate by its mental and narrative evidence, and you referred to the characteristics of the Imams. Perhaps the natural question now is about the names of the imams? Who are the imams? Who is the first?

Al-Awhad:

(There was no one in the ummah who met the conditions of prophethood other than the prophets except Ali bin Abi Talib, because he is infallible from every vice that the Prophet, PBUH and his partner in every virtue were infallible from, and God Almighty has stipulated that in the Qur'an, He said: {You alley is none but Allah and thereof His Messenger and those who have believed – those establish prayer and give zakah, and they bow in worship.¹}

There were frequent narrations and the words of the commentators from both sides that this verse it sent down because of Ali; when he gave his ring as a charity while he was bowing)².

History:

Yes, our honorable shaykh ... But is the reason for the inauguration of Imam Ali bin Abi Talib the same as the reason the succession of his sons?

Al-Awhad:

(The obliging reason for the succession of Ali bin Abi Talib is precisely the obliging reason for the inauguration of his son, al-Hassan, then al-Hussein, then Ali bin al-Hussein, then Mohamed bin Ali, then Jaafar bin

¹ The Holy Qur'an, Surrah Al-Ma'eda, verse.55.

² Hayat al-Nafs, Shaykh Ahmed al-Ahsa'i, previous history, p.46.

Mohamed, then Musa bin Jaafar, then Ali bin Musa, then Mohamed bin Ali, then Ali bin Mohamed, then al-Hassan bin Ali, then the righteous successor, al-Hujjah Mohamed bin al-Hassan, may God bless them all)¹.

History:

Do the twelve imams have all the esteemed virtues and perfection?

Al-Awhad:

(All of what was considered in the succession of Ali bin Abi Talib, his acting on behalf of the Messenger of God, PBUH, and his being the argument of God over his creatures, and everything else we have indicated to it, including the perfections and virtues considered in the intermediation between God Almighty and his creatures, are considered in every one of them, may prayers of God be upon them all.

Also, the blessings that Allah granted to every one of them as it is explicitly stated in the hadith of al-Lawh (the sheet), which was narrated by Jabir bin Abdullah al-Ansari, and other such texts from the Qur'an and the Qudsi hadiths from the Messenger of God, PBUH)².

History:

What is the doctrine of the person of responsible age regarding Imam Mahdi?

Al-Awhad:

(He must believe that the awaited Mahdi is alive and exists, and we have the consensus of the righteous sect that he is alive until God fills the earth with fairness and justice as it was filled with injustice and oppression

¹ The previous reference, p.50.

² The previous reference, p.51.

before, he is al-Mahdi Ibn al-Hasan al-Askari, who is absent and missed. And their consensus is an argument, such as the consensus of their Imams, because God Almighty removed the filth from them and purified them, so their statement is an argument because they only say the truth, so the consensus of their sect is an argument because it unveils the saying of their infallible Imam, peace be upon him)¹.

History:

Let us return, our honorable Shaykh, to your fifth fundamental of the religion.

which is the physical resurrection.. What is your definition of the resurrection?

Al-Awhad:

(The resurrection means the return of the souls to their bodies on the Day of Resurrection)².

Conscience:

I ask the Prosecutor to be brief in the questions, and we also ask his Eminence, al-Shaykh al-Awhad and the distinguished scholars to be brief in their answers due to the lack of time allocated to this session?

History:

Okay, sir Chief Justice.

Lord Mirza Hassan, do you have an addition to the answer of al-Shaykh al-Awhad about the resurrection?

¹ The previous reference, p.52.

² The previous reference, p.55.

Mirza Hassan:

(The obligatory thing regarding then resurrection is to believe only in the returning of the souls to bodies, as it was mentioned by the interpretation of the wise men to the right verses by the right verses regarding purifying the bodies and not returning the worldly symptoms to them. Some of them called them strange parts, others called them the al-Fadalyya parts, and others called them the elemental body)¹.

History:

Let us hear from you, our shaykh, about the philosophy of the resurrection.

Al-Awhad:

(Since the gathering is the fulfillment of the requirement of true justice, it is necessary to resurrect every soul in order to be rewarded for his good deeds, and punish him for his evil deeds and recompense the people whom he wronged. So these are the three principles, recompense the responsible people for their good and evil deeds, he took his right from those who wronged him, and took the right from him for those who wronged them, including every living thing of mankind, jinn, all demons, and animals of all kinds)².

History:

Al-Shaykh al-Awhad, and what about the belief in uttering the extremities, books flying, and the balance in the hereafter?

Al-Awhad:

¹ Ahkam al-Shiia, Mirza Hassan al-Ha'ei al-Ahqaqi, previous reference, p.48.

² Hayat al-Nafs, Shaykh Ahmed al-Ahsa'i, previous history, p.60.

(It is necessary to believe in the uttering of extremities to bear witness against their responsible owners as to what they did, because God Almighty says: {On a Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.¹}

And many narrations have been mentioned that parts of the earth will bear witness against them as to what they worked on it, and the days, nights, hours, months, and years will be gathered and will bear witness against them as to what they worked in them. And the mind supports that narrations, and if the mind and the transmitted narrations are identical regarding the proof of something, it must be believed in it.

Among what must be believed is the book flaying, and the balance for the deeds of creatures)².

History:

What about the belief in the path and the basin? Should they be believed?

Al-Awhad:

(And among what must be believed is As-Sirat (the path), which is a bridge stretched out over Hell, people ascend it to enter Paradise, and they ascend on it in a thousand years and descend on it in a thousand years, and it is sharper than a sword and thinner than hair, which widens for the obedient to be as the space between heaven and earth and is narrow for the disobedient, and the people therein passes according to their deeds)³.

History:

¹ The Holy Qur'an, Surrah Al-Nour, verse.24.

² Hayat al-Nafs, Shaykh Ahmed al-Ahsa'i, previous history, p.63-65.

³ The previous reference, p.67.

What about the basin?

Al-Awhad:

(And among what must be believed is the basin, and it is called the Kawthar Basin because the water is poured into the al-Kawthar River. The basin will be in the Resurrection period, from which the Commander of the Faithful will water the thirsty believers on the Day of Resurrection)¹.

History:

Should Heaven and Hell be believed in their existence?

Al-Awhad:

(And among what must be believed is the existence of Paradise and its resident bliss, which are the eight gardens of eternity, as indicated by the narrations and mentioned by the Holy Qur'an, and the paradises of the world also exist, and it is they that shelter the souls of the believers until Israfil blows the Horn with a blast.

And among what must be believed in is the presence of fire and the painful torment prepared in it, which is the seven fires of eternity, and the seven fires of the world at the emergence of the sun)².

History:

What about eternity in Heaven and Hell for their inhabitants?

Al-Awhad:

¹ The previous reference, p.68.

² The previous reference, p.74-75.

(It must be believed that the people of Paradise will abide in it forever and will be blessed forever, and that the people of Hell will eternally abide therein, tormented and the punishment will not be lightened for them ... The book, the Sunnah, and the consensus of Muslims have witnessed that. The contrary opinions of Sufis and other people are negligible after the text of the Qur'an and the Sunnah, which are unanimously valid, and we mentioned the definitive mental evidence on it)¹.

History:

Are there other beliefs that the responsible person must believe in, shaykh al-Awhad?

Al-Awhad:

(He must believe that what the Qur'an uttered and brought by Mohamed PBUH is a truth, including the knowledge of the Hour, and the questions of the angels Munkar and Nakir in the grave, the gathering, al-Nshr, and al-Mersad)².

History:

Does Mawla Mirza Hassan al-Haeri want to add anything to these eschatological beliefs that al-Shaykh al-Awhad and his students owe?

Mirza Hassan:

(It is also necessary to believe in the testimony of the organs and extremities on the Day of Resurrection, as stated by the Holy Qur'an, and the belief in the books flying, the balance, the path, the basin, the

¹ The previous reference, p.73.

² The previous reference, p.75.

intercession, the heaven, and the hell, as it is stated explicitly in the noble verses and the recurrent hadiths, and the details is entrusted to the books of news and hadiths)¹.

History:

Thank you, our Mawla Shaykh Mirza Hassan, we conclude that the belief of al-Shaykh al-Awhad and all of his disciples is the same as the belief of the Twelver Imami Shi'a, with no increase or decrease.

Do you agree with us, master Kazem al-Rashti? Do you owe God these issues and do you believe in them?

Kazem Al-Rashti:

(I mention, on the whole, my beliefs regard these issues that is taken from my shaykh and my teacher, and I owe this belief to God, and I bear witness to God that my belief is the same as the belief of our Master and our Shaykh, al-Awhad, and if I have invented it, then upon me is the consequences of my crime; but I am innocent of what you commit)².

History:

Thank you, sir al-Rashti, one last question, what is the ruling on those who believe other than what al-Shaykh al-Awhad has stated now?

Kazem Al-Rashti:

(Whoever believes otherwise, is outside the religion of Islam, and denies what was brought by the Master of the Messengers, Mohamed, PBUH)³.

Conscience:

¹ Ahkam al-Shiia, Mirza Hassan al-Ha'ei al-Ahqaqi, previous reference, p.49.

² Kashf al-Haq fy Masa'el al-Mi'raj, Kazim al-Rashti, previous reference, p.152.

³ The previous reference, p.152.

Our shaykh, al-Awhad, distinguished scholars, thank you for your clear answers in this session. Due to the limited session time, we are announcing that today's session is over.

The Sixth Hearing

(Discussing the Wisdom Opinions of al-Awhad)

(The judges are lining up behind their long bench. The Chief Justice (Conscience) asks the attendees to listen and calm, to start the sixth session of the al-Shaykh al-Awhad's trial sessions held in al-Mutairfi village in al-Ahsaa.

Thousands of attendees, including a large crowd of great religion references, scholars, Shaykhs and writers from various Islamic eras, came to al-Mutairfi village to hear this trial.

As the activities of the session for this day began, a drizzle of rain began to fall on the heads of the attendees.

History stood behind his high bench, looking calmly into the faces of those present, and hemmed to start talking).

History:

Gentlemen, judges, our great references, the honorable attendance ... Peace be upon you and the mercy and blessings of God.

This session is dedicated to discussing the wisdom opinions and philosophical ideas of our glorified Shaykh, al-Shaykh al-Awhad.. Therefore, we need to hear most of our great references who are with us today, and from our distinguished scholars, writers and thinkers...

Conscience:

We ask the Prosecutor to determine the selected topics in advance. Because Shaykh's philosophical ideas need many sessions in order to be fully covered.

History:

Yes, Your Honor.

We can select four axes of the philosophical ideas, around which there were arguments regarding the views of the Shaykh. Let those topics be the Existence, al-Mohamedyyah truth, the Prophet's Mi'raj, and the Entrustment, and we exclude the other questions or topics.

Conscience:

Yes, gentlemen, we ask you to limit your questions and answers to the scope of these four philosophical concepts.

History:

We go back again to listen briefly to Mirza Hassan's opinion about the wisdom opinions of the al-Shaykh al-Awhad?

Mirza Hassan:

(As for wisdom and philosophy, he had a different opinion and disagreed with the wise men, and he said: There is no wisdom except the wisdom of the family of the Prophet, we believe in what they say, and take their path, and it is not permissible to depend on mental evidence in the branches of the principles.

His wisdom is limited to what is mentioned in the Qur'an, and the words of the guiding imams, unlike other wise men who relied on their minds and opinions more than they relied on verses of Qur'an and hadiths)¹.

History:

Yes, Shaykh Mirza Hassan, you said something of this in your previous answers in the session dedicated to discussing the doctrinal approach of al-Shaykh al-Awhad.

But what about the Shaykh's opinion about the Existence and Pantheism? Is there a disagreement between his opinion and their opinion?

Mirza Hassan:

¹ Al-Din bin al-Sa'el, w al-Mojeeb, Mirza Hassan al-Ha'eri al-Ahqaqi, Manshorat Maktabet al-Emam al-Sadeq, Kuwait, part.1, 1992, p.118.

(Yes, there is a disagreement between him and some of wise men, where some of them believe in Pantheism, and some of them believe in Panentheism, and these two beliefs have branches and details.

Al-Awhad proves the invalidity of their beliefs with rational evidence and the transmitted texts)¹.

Conscience:

History should be careful not to delve into the details and branches referred to by Mawla Mirza Hassan. We are in a public hearing, as we hope from our distinguished scholars, and al-Shaykh al-Awhad to answer the questions briefly.

History:

Yes, sir, Conscience.

And let us begin with al-Shaykh al-Awhad, to ask him an important question about Pantheism and Panentheism.

What does al-Shaykh al-Awhad mean by saying that existence is the very the existed, even though it is frequent to distinguish between them?

Al-Awhad:

(The wise people have different opinions regarding the Thing, but their difference results in five sayings:

The first: The saying of the people of Ishraq: that the Thing is the Existence, and Quiddity is found as a result of the Existence and after it and it does not exist by itself, there are not but names you have named, you and your forefathers, for which God has sent down no authority.

The second: the saying of the people of Sufism, which is: Existence is the Thing, and the Quiddity is a result of the Existence.

And the third: the saying of philosophies, which is: the Thing is the Quiddity, and the Existence is a result of the Quiddity.

¹ The previous reference, p.117.

Fourth: the Ash'ari saying: Existence is the very the Quiddity in the Thing.

And the fifth: It is known from the doctrine of the infallible people, by what their news indicates to, which is the Thing is the Existence and the Quiddity. So the Thing is a composite of them. And that is the true thing)¹.

History:

Our al-Shaykh al-Awhad, and are there multiple sayings regarding the Quiddity, as there are multiple sayings regarding the Existence?

Al-Awhad:

(There are many sayings regarding the Quiddity, I collected fifteen sayings: the first is that the Quiddities are absolutely made. The second: they are not made at all. The third: they are made in the rank of the eye without their rank to nobles. The fourth: the making is related to it firstly and to the self and existence secondly and to the width, so it made existence after making the Quiddity. The fifth: is opposite to the fourth, the sixth: it is in the rank of nobles, a surplus from God Almighty without the eye. The seventh: Some of them said that the making it is related to it and generalized. The Eighth: Some of them said that it is a surplus from the God, without choosing but with pure affirmation Ninth: Some of them said: They are not made-up, but rather are scientific images of magic that do not delay from the truth, except for the self, not by time, it is eternal, mortal, unchanging. The Tenth: some of them said that what is meant by the adding is the delay according to the essence. The Eleventh: some of them said that their preparations are also made-up and generalized. The Twelfth: Some of them said that they are surplus from Him without asking Him by it. The Thirteenth: Some of them said that it is by a request by it with condition to Him. The fourteenth: Some of them said that it is not a surplus from Him. The Fifteenth: Some of them said that they are is one of the requirements of the self and its requirements are not different from it, and there are other sayings in it)².

¹ Rasa'el al-Hekma, Shaykh al-Mot'alheen al-Shaykh Ahmed Bin Zayn al-Din al-Ahsa'l, al-Dar al-Aalamiya, Beirut, Lebanon, 1993, p.45.

² The previous reference, p.46.

History:

Thank you, our Shaykh, for summarizing the multiple sayings regarding the Quiddity.

But what do you say about the Quiddity? What is the true one of these sayings?

Al-Awhad:

(The truth is that it is made as a result of the making of the Existence and after it, but it is existed firstly in itself, rather it must be existed as a result of the existing of the Existence. The Existence is the process of making the thing and the Quiddity is the process of being affected by the making process, such as the process of breaking a thing and the process of being broken because when the maker made it, it is existed, so the making process is a process by the God Almighty, and the process of being made is a result of the same making process, and the Thing is a composition of the two processes. And if the Thing was the Existence, it would not have two opposite sides, which is not reasonable, because the humans being have a self-inclination to obedience and a self-inclination to disobedience)¹.

History:

But Shaykh al-Awhad, does the thing be the Existence and the Quiddity together? That is, the Thing is the Existence without Quiddity?

Al-Awhad:

(The Thing is the Existence and the Quiddity, and that it is a compound from both of them, and no one of them can be achieved without the other, because everything is possible a combination pair .. and that the creature cannot be absolutely simple)².

History:

What are your divisions of the Existence? And we mean exactly what is the verbal division of the Existence?

¹ The previous reference, p.46.

² Gawame' al-Kalem, Shaykh Ahmed Bin Zayn al-Din al-Ahsa'i, v.2, p.137.

Al-Awhad:

(The verbal divisions of the Existence are three:

The first: the Existence of God Almighty, and it is the Existence that creatures do not need to know its essence, because the scope need is a poverty of the needed thing, which is an addition and a link between the needy and the needed thing. And there is no addition or link between the Almighty and the creatures, but rather the link is between creatures and His creation, just as the Need cannot include Him, the Need of the creatures cannot include the knowledge of His essence because it requires the need by perception, addition, conjunction, connection, likeness and so on. And that thing should be given a name.

The second: The absolute Existence. It is the act and will of God, and this is what the creatures need, so they need to give it a name, and this is what we call the verbal Existence.

The third: The restricted Existence. Its members are different and people can call it the Existence)¹.

History:

But is this comprehensive name given by the moral or verbal sharing?

Al-Awhad:

(They are all called Existence by moral sharing in a special way. As for their essence including their differences and characteristics, they are called only by the verbal sharing)².

History:

Excuse me sir, we are here trying to understand this precise philosophical subject. Therefore, we would like to hear a clarification from Mirza Hassan Fayadat about this matter?

Hassan Faydat:

¹ Rasa'el al-Hekma, Shaykh al-Mot'alheen, previous reference, p.51.

² The previous reference, p.51.

(This is one of the precise subjects in the Shaykh's philosophy, and the lack of understanding of the Shaykh's words leads to a misunderstanding of the entirety of his philosophy)¹.

History:

So, let us ask you about the things that are called "Existence" according to philosophers?

Hassan Faydat:

(For philosophers, Existence is given to both the Necessity and the Possible, whether by way of moral sharing or by way of verbal sharing)².

History:

Did the Shaykh consider one of the two ways or both of them?

Hassan Faydat:

(The Shaykh denies both ways. However, his denial is directed to the meaning and the thing, not to the exclusivist title, as some of those who oppose the shaykh's terms think.

What is meant by the Existence of the Necessity - according to those who believe in that term- is the Almighty. And with the same possible is the essence of the thing)³.

History:

We want to hear from al-Shaykh al-Awhad, specifically about this subject, that is, the denial of both terms.

Is it possible for our Shaykh to clarify and emphasize this meaning?

Al-Awhad:

(According to that meaning, the moral sharing is not valid, because that requires that the Necessity and the Possible to have one truth.

¹ Madkhal ila Falsafet al-Shaykh Ahmed al-Ahsa'i, Mirza Hassan Fayyadat, previous reference, p.52.

² The previous reference, p.53.

³ The previous reference, p.11.

Verbal sharing is not valid too, because at the very least it requires that the Possible to be similar to the Duty in terms of the self, and that is not reasonable, and the Qur'an denounces it. The Almighty said: (Do you know of any similarity to Him?)¹)²

History:

Mirza Fayyadat, once we understand that al-Shaykh al-Awhad denies the verbal and moral sharing of Existence, and once again we understand the opposite... ?

Hassan Faydat:

(Shaykh al-Ahsa'i does not deny him the verbal sharing in terms of the addresses of the Necessity and the Possible not in terms of their essence.

Most of those who challenged the Shaykh in this matter did not understand the truth of his intention)³

History:

Al-Shaykh al-Awhad has an intervention ... Please our Shaykh.

Al-Awhad:

(If mean by the verbal sharing what is understood only from the word)⁴.

Hassan Faydat:

(As for the moral sharing, if the Existence is in the sense of affirmation which is more general than Existence, then there is no objection to the Shaykh as to the validity of this term)⁵.

Al-Awhad:

(And if it is meant by the moral inference the absolute affirmation, then there is no objection to the moral sharing, because the absolute is that it is

¹ The Holy Qur'an, Surrah Maryam, verse.65.

² Gawam' al-Kalm, Shaykh Ahmed bin Zayn al-Din, paert.2, p.78.

³ Madkhal ila Falsafet al-Shaykh Ahmed al-Awhad, Mirza Hassan Fayyadat, previous reference, p.53.

⁴ Gawam' al-Kalm, Shaykh Ahmed bin Zayn al-Din, paert.2, p.80.

⁵ Madkhal ila Falsafet al-Shaykh Ahmed al-Awhad, Mirza Hassan Fayyadat, previous reference, p.53-54.

not a nullity, and this is one thing, in relation to the Necessity and the Possible)¹.

Conscience:

I ask the Prosecutor History, to be satisfied with these questions on this point, and what is meant here has been clearly clarified.

History:

Yes, sir Judge.

But before we move on to another one of the wisdom concepts of al-Shaykh al-Awhad, we want to ask about the reasons for the disagreement between al-Shaykh al-Awhad and Mulla Sadra about the Existence. Does Mullah Sadra believe in the Pantheism?

Mirza Hassan:

(It appears from the words of al-Mulla Sadra in his two books (Al-Arashyah and Al-Masha'er) that he believes in the Pantheism in terms of their philosophical rules.

This is contrary to the doctrine of Ahl al-Bayt, peace be upon them)².

History:

That is, you do not believe that God Almighty is the cause of causes?

Mirza Hassan:

(God, glory be to Him, greater than to be a cause for the creatures and a substance for the beings. Glory and praise be to my Lord the Almighty)³.

History:

Al-Shaykh al-Awhad, we return to you .. What is meant by the term Pantheism?

Al-Awhad:

¹ Gawam' al-Kalm, Shaykh Ahmed bin Zayn al-Din, paert.2, p.80.

² Al-Din bin al-Sa'el, w al-Mojeeb, Mirza Hassan al-Ha'eri al-Ahqaqi, previous reference, p.116.

³ The previous reference, p.116.

(The statement about the Pantheism is to be said that the Almighty is all things, and that all creation is from God, such as waves from the sea, letters from the soul, and letters engraved in the outrigger)¹.

History:

Thank you, al-Shaykh al-Awhad, for your answer.

But we ask about Pantheism? Is it a principle or a theory? From which did it come from?

Hassan al-Sheikh:

(Pantheism is a theory by Plato, which dominated a mental and temporal space in philosophy field.

Then it was crystallized by Plotinus, who claimed that the truth is one. And that monism is the principle and origin of everything, and that the beings filter out a flood of that first principle, and that it is the source of all, and he thinks that the end of the Existence is to return to that principle)².

History:

But did al-Mullah Sadra believe in Plato's and Plotinus's theory of Pantheism, or oppose it?

Hassan al-Sheikh:

(Sadr al-Mot'aleheen came to renew the Platonic theories in Pantheism with new terms)³.

History:

What do you understand from the answers of al-Shaykh al-Awhad little while ago about the Existence and Essence, when he indicated that the Thing is the Existence and the Essence, so the thing is a composite of them and that is the truth?

¹ Rasa'el al-Hekma, Shaykh al-Mot'alheen al-Shaykh Ahmed Bin Zayn al-Din al-Ahsa'i, previous reference, p.227.

² Akher al-Falasefa, Hassan al-Sheikh, Mo'sst al-Fekr al-Islami, Beirut, 2003, p.187.

³ The previous reference, p.187.

Hassan al-Sheikh:

(Al-Awhad here adopts the opinion of the majority of the Imamate who saw the authenticity of making and creating the Existence and Essence together)¹.

History:

Can you explain al-Shaykh al-Awhad's opinion more simply?

Hassan al-Sheikh:

(That is, the Existence is created and made by a special making and creation. And the Essence is created and made by a special and a different making and creation than the making and creation of Existence. Rather, both Existence and Essence have a special and different making and creation. The investigators have inferred the authenticity of the Existence and the Essence with many narrative evidence from the pure imams and other rational evidence)².

Conscience:

I hope that these questions about the Existence suffice, O Prosecutor.

We have previously referred to the importance of moving to another philosophical concept of al-Shaykh al-Awhad, especially with the limited time.

History:

Yes sir ... those will be our last questions about the Existence. Here we have many important questions about al-Mohamedyyah truth, Entrustment, and exaggeration ... that need the answers of al-Shaykh al-Awhad and the answers of the virtuous scholars?

Conscience:

Thank you .. But we ask you to refer to the objections that faced al-Shaykh al-Awhad. Or to give an opportunity to the scholars who wish to

¹ The previous reference, p.188.

² The previous reference, p.189.

reply to al-Shaykh al-Awhad, or to discuss some of his philosophical views.

History:

Yes, sir Judge. We are trying to be fair here. Truly, all our questions to al-Shaykh al-Awhad and his disciples are inspired by the scholars who objected to him, and discussed his ideas, and accused him of exaggeration and infidelity... such as Shaykh Mohamed Taqi al-Barghani, as well as al-Aqqa Rida al-Hamdani, and Sayyid Mohamed Mahdi Saleh al-Qazwini al-Kazimi ... and others who objected to the Shaykh. Al-Awhad, and even wrote books to reply to him.

Perhaps it is important to point out that most of the objections that were issued against al-Shaykh al-Awhad were about his philosophical views on al-Mohamedyyah truth, the Prophet's Mi'raj, the physical resurrection, and other topics that would give other scholars an opportunity to discuss Shaykh Ahmed al-Ahsa'i, as we worked in the previous sessions.

Conscience:

Let us start now by listening to al-Shaykh al-Awhad briefly about the merits of Mohamed and his family, may God's prayers be upon them all, and the truth of Mohamed, and their shrines.

History:

Yes sir. please Shaykh al-Awhad. Can you tell us about the merits of Mohamed and his family. It is known that you say that Mohamed and his family are the best of all creatures and better than the Holy Quran! Can you clarify this problem raised by the many scholars who wrote against you?

Al-Awhad:

(The mental and narrative evidence indicated that Mohamed and his family, PBUH, are better than the Noble Qur'an. Just as I am the speaking book of God, and this is the silent book of God. Just as the

Imams saying, make a Lord for us to whom we repent and say in us what you wish and you will not reach the speaking)¹.

History:

But shaykh al-Awhad, Mohamed and his family are servants of God Almighty, and the Noble Qur'an is the greater thing?

Al-Awhad:

(Saying that they are better than the Qur'an does not contradict that they are servants and that they have a Lord on whom they depend in everything.

As for the Qur'an being the greater thing and they are the smaller, what is meant is that the Qur'an is their mind and that in the Almighty's saying: (And thus We revealed to you an inspiration from Our command. You did not know what is the Book or faith, but We have made it a light ...)².

History:

But, what is the meaning of that, our honorable Shaykh?

Al-Awhad:

(What is meant by the inspiration of the command of God is the general mind mentioned previously, and it is his mind, PBUH, in his saying: The first thing that God created was the mind, and his saying: It is the first creature of the spiritualists at the right of the Throne, and his saying PBUH: God did not create the pen, the first thing God created was my light, The first thing that God created was my spirit, the first that God created was my spirit, the first that God created was my mind, the first that God created was the light of your prophet, O Jabir, the first thing that God created was water according to the different narratives of the two groups)³.

History:

But what did the two sides agree on about these accounts?

¹ Sharh al-Ziyara al-Game'a al-Kabyra, al-Shaykh alAwhad, part.3, p.330.

² The previous reference, part.3, p.330.

³ The previous reference, part.3, p.330-331.

Al-Awhad:

(They agreed that what is meant by them is one thing. And the pronoun in "We have made it a light" goes back to the Qur'an, and the inspiration is of the command of the Lord, and what is similar to the aforementioned ones are intended for his mind of Mohamed. And the mind is the core of heart, existence, truth, self, and the mirror of the right truth)¹.

History:

Is the mirror of the right truth the same as al-Mohamediyah truth? Can you explain al-Mohamediyah truth?

Al-Awhad:

Yes (this al-Mohamediyah truth is the gait and its oil, and after the fire of the gait was attached to oil, the light and lamp were found, and it is this mind. There is no doubt that al-Mohamediyah truth is more honorable than the mind.

When God Almighty created that lamp from the light of that al-Mohamediyah truth, which is the blessed tree from which oil was squeezed out and the fire was brought out from it, that creature, which is the lamp, separated into a term and meaning, one of which is based on its owner, so the meaning is their reason and the word is their Quran. Their mind is a Quran and their Quran is a mind.

When it came down to the world, the imam was the partner of the Qur'an, if this apparent argument was divided into mind and body. The mind, which is the Qur'an, was, as it was united in the advanced verse, the larger weight and the body carrying the Qur'an was the smaller weight. The mind is greater than the body, and is better, and the rational person is greater than the mind and is better. Since the Qur'an is their mind and the division of their mind, and that all their sciences are based on it, and this is what is well known among the common people and those who are addressed)².

History:

¹ The previous reference, part.3, p.331.

² The previous reference, part.3, p.331.

What is the relationship of Mohamediyah Truth to Absolute Existence?

Al-Awhad:

(Al-Mohamediyah truth has filled the absolute existence, behind which there is no possibility, but behind it is an obligation.

The possible accident is not al-Mohamediyah truth)¹.

History:

You have referred to the Existence and its parts, of which there is the absolute Existence. Therefore, there is no need for us to repeat your answer.

But we ask a clarification from the scholars and distinguished people on this point? So what do you say Mirza Hassan?

Mirza Hassan:

(I say: the True Existence: it is the necessity of existence, whose existence is its essence, so it is not of the divided things, nor is it measured by the existence of the possibilities.

The Absolute Existence: It is the world of the will, behind which there is no possibility, and al-Mohamediyah truth, which is the appearance of that world, has filled that world with the power of God Almighty. And the Restricted Existence: it is all the possibilities)².

History:

Does al-Shaykh al-Awhad want to say that the Absolute Existence is al-Mohamediyah truth and that it is created?

Mirza Hassan:

(According to al-Shaykh: Absolute existence - I mean the will - is a new thing, according to the narratives narrated in al-Kafi, and in accordance

¹ The previous reference, part.3, p.331.

² Hal Moshklat Sharh al-Ziyara al-Game'a, Mirza Hassan al-Ha'eri al-Hqaqi, previous reference, p.93.

with the doctrine of the late Shaykh al-Islam al-Kalyny, and among the news (God created things by will, and created the will by itself))¹.

So the will is created, just as its essence is created, and it is the truth)².

History:

Yes, Mawlana Mirza Hasan, but what exactly was the Shaykh wanting to say? Are the new things and possibilities not al-Mohamediyah truth or not?

Mirza Hassan:

(The Shaykh in this quoted paragraph says: New things and possibilities are not al-Mohamediyah truth, and the sphere of guardianship has no place there, meaning that the world, the world of will is forbidden to the new things, except for the most honorable new things, it is the truth and the guardianship)³.

History:

Yes, it is now clear what is meant by al-Shaykh al-Awhad's words.

But are the words of the virtuous Shaykh consistent with the news and narratives of the family of Mohamed?

Mirza Hassan:

(There is no problem with these words, rather they are solid words, consistent with their news, and among the correct news is what is said about the Shaykh by al-Kamel bin Ibrahim al-Madani, he said: (you came to ask him about the statement of Entrustment, they lied, but our hearts is to our God)⁴ to the end of the narrative)⁵

History:

Excuse me, our honorable Shaykh Mirza Hassan, you say that it is solid words that are consistent with their narratives. And there are a number of

¹ Al-Kafi, part.1, p.110.

² Hal Moshklat Sharh al-Ziyara al-Game'a, Mirza Hassan al-Ha'eri al-Hqaqi, previous reference, p.94.

³ The previous reference, p.94.

⁴ Al-Ghayba, al-Tawsi, p.247.

⁵ Hal Moshklat Sharh al-Ziyara al-Game'a, Mirza Hassan al-Ha'eri al-Hqaqi, previous reference, p.94.

scholars who were confused by the words of al-Awhad and considered it contrary to the narratives of the family of Mohamed!

Can you reply to them and direct your explanation to them?

Mirza Hassan:

(Yes, you, my brothers scholars, you deleted words from the last words of the Shaykh that you quoted to us, so the meaning was reversed, these omitted words (and the sphere of guardianship has no place there) as I mentioned in this paper).

History:

Thank you Mirza Hassan for such worthy clarification.

Do you have another saying that you want to direct to the scholars? Or are you satisfied with what you have mentioned?

Mirza Hassan:

(I say: Is it justice, O scholars, and is it faith and trustworthiness, to delete a word from the words of the believer or the non-believer, which by deleting it the meaning is reflected and the meaning differs, and you present deficient words to the readers, so his complete and perfect speech that indicates truth and rightness, and you explain it as falsehood and error?"

It is not a behavior of a scholar, a believer, or a fair-minded, otherwise he is not a believer. The oppressed person believes that everything is new except the God Almighty, and the will, the truth and guardianship are at the top of the new things)¹.

History:

As we conclude our talk about the Mohamediyah truth with al-Shaykh al-Awhad, it is okay to listen briefly to another opinion of Mirza Hassan Fayyadat.

Hassan Fayyadat:

¹ The previous reference, p.95.

(One of the closest pillars of the philosophy of Shaykh Ahmad al-Ahsa'i is the study of al-Mohamediyah Truth. Although the term Mohamediyah truth is one of the common terms used by the Sufis, the Shaykh has given it another meaning)¹.

History:

Mirza Hassan Fayyadat, you said that this term also exists in Sufism. Of course, we know that the philosophy of al-Shaykh al-Ahsai depends on the hadiths of Ahl al-Bayt.

But can you refer to the definition of this term in Sufism, and how the term developed in the philosophy of al-Shaykh?

Hassan Faydat:

(Al-Sharif al-Jarjani said: (The Mohamediyah truth is the essence with the first designation, which is the greatest name). Al-Raghep said, explaining the meaning of this definition: He Almighty, in His oneness, is free of all matters even of latency and occurrence, so He looked at His self by His self, so there was an absolute ability to the necessity and its attributes, and the possibility and its belongings, which is al-Mohamediyah truth called loneliness and the inclusive isthmus)².

History:

But this is not what meant by al-Shaykh! Is it? We heard a little while ago from the Shaykh and the distinguished scholars the meaning of al-Mohamediyah truth in detail.

Do you have an addition to the above ideas that have been shown?

Hassan Faydat:

(The meaning of the Mohamediyah truth according to Shaykh al-Ahsai means one of two meanings)³.

History:

¹ Madkhal ila Falsafet al-Shaykh Ahmed al-Ahsa'i, Mirza Hassan Fayyadat, previous reference, p.61.

² The previous reference, p.60-61.

³ The previous reference, p.61.

Please explain to us the first meaning or the first aspect of what is meant by al-Mohamediyah truth.

Hassan Faydat:

(The first aspect: It is about the first realm of command and Adam, and it is the highest of what happens in the most likely possibility, and it is the parable that God created as a sign for him, which does not indicate any other the Almighty. That aspect requires that al-Mohamediyah truth is the subject of the will, as what is said by Imam al-Askari: (Rather, our hearts are vessels of the will of God, if He wills we will). So if al-Mohamediyah truth is a subject and vessel of the will, so it is a pillar of the will)¹.

History:

What is the second meaning of al-Mohamediyah truth according to al-Shaykh al-Awhad?

Hassan Faydat:

(The first thing emanated from the will of God, and it is the first element of every new thing, and the first substance in which God created everything from its rays, and in this respect it is the will, that is, its effect, so ascribing it to the will as the ascribing of self-refraction to refraction, and therefore the Mohamediyah truth is emanated from the will)².

History:

But can you clarify the difference between the two meanings so that the picture becomes clear to the scholars and the attendees?

Hassan Faydat:

(The will in the first aspect is the doer, and in the second aspect is the action. Therefore, it is necessary for whoever wants to comprehend what the Shaykh intended from al-Mohamediyah truth to distinguish between the two aspects in order to be able to know the consequences of each one of them. Often the context of the speech that the Shaykh cites indicates

¹ The previous reference, p.61.

² The previous reference, p.61-62.

his intention, but one lacks understanding of his terminology in order to understand the meaning)¹.

Conscience:

We ask the Prosecutor History to shorten the search and the listening from scholars about al-Mohamediyah truth, as the idea becomes clear, there is no long time available for us.

History:

Yes, sir ... We have finished listening to the distinguished scholars about al-Mohamediyah truth. And we can hear from al-Shaykh al-Awhad about the Prophet's Mi'raj.

Conscience:

Sorry, before moving on from the subject of al-Mohamediyah truth, we would like to hear from the distinguished scholars their answers about the accusations directed against al-Shaykh al-Awhad regarding his exaggeration, as al-Shaykh al-Awhad philosophical views regarding al-Mohamediyah truth brought him these accusations of exaggeration.. And the court wants to hear al-Shaykh al-Awhad also what he intended by Entrustment, and is it Exaggeration or not?

Other scholars can also intervene in this topic.

History:

We promise you, sir, that the focus will now be on the issue of Entrustment from its many angles.

But we would like our Shaykh al-Awhad to know your opinion on knowing God and the imams? Or precisely the meaning of "whoever God wills, began with you"?

Al-Awhad:

(The meaning of his saying: "whoever wants to know God should start by you". is that whoever want to know the God should go to them to teach him the knowing of the God, and what they should do and what they

¹ Sharh al-Ziyara al-Game'a al-Kabyra, al-Shaykh alAwhad, part.3, p.242.

should refrain from, because they are the tongues of God's will, and the intention of God cannot be known except by His teaching and he does not teach anyone of his creatures except through them, because they are subject of His will, the tongues of His will, His representatives in his worshipers, his gates in his countries, and his ideals in his wilderness. So the people go to them, to know the God, and everyone knows them, knows the God, because they are the signs to know Him, because the things are known by their attributes, and they are the signs of His attributes, so if you know the attribute, you know the thing)¹.

History:

We return now to discuss the issue of Entrustment, and specifically the meaning of the section on Entrustment in the book of al-Zyara al-Gam'a (and I entrust all my affairs to you). What is the meaning of Entrustment in the language?

Al-Awhad:

(Entrustment means to depend on the entrusted one regarding a matter and makes him the decider)².

History:

And what are you saying, sir?

Al-Awhad:

(I say: The meaning of Entrustment in the language is as you heard, and accordingly the meaning is termination after ratification, exaggeration or branching out to it. It is in my intercession to God by you for my needs and matters, I entrust you, meaning, I accept you as decider on all my affairs, as I believe in your secret, your publicity, your witness, your absent, your first and the last of you, or because of my belief or because of the essence of my belief is to entrust all my affairs)³.

History:

¹ The previous reference, part.3, p.154.

² The previous reference, part.3, p.154.

³ The previous reference, part.3, p.154.

But our al-Shaykh al-Awhad, does the Entrustment have one or more meaning?

Al-Awhad:

(Know that Entrustment has two meanings: one of them is to entrust acts or some of them, even one act, to one of the creatures to act independently.

Some of them said that God Almighty created Mohamed, peace be upon him, and entrust to him the creation of the world, for he is the creator of what is in it. Some of them said: He entrusted that to Ali, and others said: God entrusted the matter to Salman, Abu Dharr, al-Miqdad, Ammar, and Amr bin Umayya al-Damari, they are the masterminds of the world)¹.

History:

Mawlana Shaykh, al-Awhad .. and There are other people who believed in entrustment other than those ones?

Al-Awhad:

(Yes, including al-Mu'tazila, they said that God entrusted the actions of the servants to them, and in Magmaa al-Bahrain and from al-Qadariya al-Mu'tazila because they declared themselves to deny a great pillar of religion, which is the fact that actions happen with the power of God Almighty and his will, and they claimed that the servant is fully capable regarding his actions, meaning his actions does not depend on an act of the Almighty.

This is the meaning of Entrustment. It means that God Almighty has entrusted their actions to them)².

History:

What is the second type of Entrustment? Or the second meaning of the Entrustment?

Al-Awhad:

¹ The previous reference, part.3, p.159.

² The previous reference, part.3, p.159.

(What was mentioned in the narratives of the people of infallibility regarding the Prophet and the people of his family, which is God Almighty created them and then created the creatures, and that He made them witness the creation of all His creatures, and He gave them the knowledge and entrusted to them the matter of His creatures)¹.

Conscience:

The Court wishes to direct specific questions to al-Shaykh al-Awhad about these narratives and to cite examples thereof...

History:

Yes sir, Chief Justice.

Therefore, we ask al-Shaykh al-Awhad to refer to some of these narratives indicating the legitimate Entrustment, which came in their narratives?

Al-Awhad:

(Of these narratives is what is in the book of Kashf al-Ghoma, from Manakeb al-Khwarizmi from Jaber who said, The Messenger of God, may God bless him and grant him peace, said "when God created the heavens and the earth, He called them, and they answered Him, then He offered my prophethood to them and the guardianship of Ali bin Abi Talib and they accepted them. Then the Almighty created the creatures and entrusted the religion to us. So the happy person who lived in happiness with us and the grieved who challenged us, we are the ones who permit him to do the allowed things and the ones who forbid him to do the forbidden things)².

History:

What are the other narratives of Ahl al-Bayt?

Al-Awhad:

(In Basa'er al-Daragat book of Abu Jaafar, he said: God created Mohamed as a servant, and he disciplined him until he reached forty

¹ The previous reference, part.3, p.154-160.

² The previous reference, part.3, p.160-161.

years old, God revealed to him and entrusted things to him and said: Whatever the messenger has given you, take; and whatever he has forbidden you, refrain from.

Also, Abu Jaafar said: The Messenger of God set the compensation of the eye, the compensation of the soul, the compensation of the nose, and forbade the wine and all intoxicants. So a man asked him, if the Messenger of God, may God bless him and grant him peace, set and determined these rulings without a text in the Qur'an. He said: Yes, to know those who obey the Messenger and those who disobey him)¹.

History:

You can, al-Shaykh al-Awhad, continue to show these noble narratives of the infallible people.

Al-Awhad:

(And in the interpretation of al-Ayashi from Jaber al-Jaafi, he said: I read from Abu Jaafar; the saying of God Almighty: "Not for you, O Mohamed, is the decision", he said: Indeed no, the decision is for him, and not as you think. But I tell you that God Almighty commanded His Prophet, PBUH, to show the guardianship of Ali, he thought about the enmity of his people to him and his knowledge of them, because God favored him in all of his qualities. As he was the first to believe in the Messenger of God, may God bless him and grant him peace. He was the most supporter to the God and the prophet, the most murderer to their enemies, and the most hater to their challengers. And due to his knowledge and virtues. When the Prophet, may God bless him and grant him peace, thought about the enmity of his people to him in these qualities and their envy for him, he was grieved from that and told God that the decision is not for him, but for the God to make Ali the guardian after him. This is from the God, so how can the decision is not for him while the God has entrusted to him the authority of setting the permissible and the forbidden acts, God Almighty said: "And whatever the Messenger has given you, take; and what he has forbidden, refrain from."

¹ The previous reference, part.3, p.161.

It is mentioned in al-Ekhtsas book of al-Mofied, from the late Jabir bin Yazid, who said: I narrate this verse with Abu Jaafar, God said: "Not for you is the decision, O Mohamed" so the Messenger of God, PBUH, said: He made sure that Ali was the guardian after him. This is what is meant by "Not for you is the decision, O Mohamed". And how the decision is not for him, while God entrusted to him setting the permissible and forbidden acts.

It is mentioned in Basa'er al-Daragat book, from al-Thamali, he said: I heard Abu Jaafar; He says: Whoever we permit him to do any acts, so it is permissible to do it, as the Imams are entrusted to decide the permissible and forbidden acts.

It is mentioned in al-Ekhtsas book, from Mohamed bin Sinan, he said: I was with Abu Jaafar. I mentioned the disagreements of the Shiites. He said: God is still the one and the only, then he created Mohamed, Ali, and Fatima, then after a thousand years he created things and made them witness their creation, make their obedience as a duty, and he created things and trusted to them the matter of things in terms of wisdom, behavior, guidance, command, and prohibitions because they are the guardians and guidance. And they are His gates and His deputies, who decide the permissible and forbidden acts in their will, and they do nothing but what they want, they are honorable servants who cannot precede Him in words and by his command they act).¹

History:

Al-Shaykh al-Awhad, we thank you for stating these accounts from Ahl al-Bayt. And you adopt this belief in the Entrustment to Ahl al-Bayt? Are not it?

Al-Awhad:

(Whoever delves into this religion, drowns in the sea of exaggeration and whoever detracts them their positions given to them by God, get decayed in the land of abandonment, and do not do justice to the family of Mohamed regarding what the believer ought to know about them)².

¹ The previous reference, part.3, p.161.

² The previous reference, part.3, p.161-162.

History:

You believe in the Entrustment, and you have stated many accounts from the people of infallibility.

But frankly, sir, there are two problems. The first is that these narratives are similar. And second: It is contrary to reason!

Al-Awhad:

(The news transmitted in this sense is many other than what is mentioned, and scholars have many accounts, some of them oppose it, others left this subject without researching, others say that the accounts are similar and it contradicts with reason regarding the requirement of monotheism, and others interpreted these accounts. The truth is that it is not incompatible with sound minds enlightened by the guidance of the infallible people)¹.

History:

How is that al-Shaykh al-Awhad?

Al-Awhad:

(This is because the Entrustment contrary to monotheism is the Entrustment in which the entrusted person is independent of God in terms of what he is responsible about, and there is no doubt that this is polytheism with God and is contrary to monotheism, and that is not what meant by Ahl al-Bayt. Among the transmitted narratives is what is in the anecdotes of Mohamed bin Sinan, who said: Abu Abdullah said: I swear that God did not entrust to any of his creatures, not to the Messenger of God, may God bless him and grant him peace, and to the imams. God Almighty said: "Indeed, We have revealed to you the book in truth so you may judge between the people by that which Allah has shown you", and that is applied on the guardians too.

And there is the same in al-Ekhtsas book of the late al-Mufid: from Abdullah bin Sinan, and in Uyoun al-Akhbar book of Yazid bin Umair bin Muawiyah al-Shami, he said: I entered on Ali bin Musa al-Rida, and I said to him: O son of the Messenger of God, may God bless him and

¹ The previous reference, part.3, p.163-164.

grant him peace, it was narrated to us, from al-Sadiq Jaafar bin Mohamed that he said: There is neither Imposition nor Entrustment, but rather a matter of two matters. What does that mean? He said: Whoever claims that God Almighty does our deeds and then punishes us for them, then he believes in the Imposition, and whoever claims that God Almighty has entrusted the matter of the creatures and sustenance to His special people, then he believes in the Entrustment. And whoever believes in the Entrustment is polytheistic.

And Yasser al-Khadem said: I said to al-Rida: What do you say about the Entrustment? He said: God Almighty entrusted to His Prophet the matter of his religion. So He the Almighty said: "Whatever the Messenger has given you, take; and whatever he has forbidden you, refrain from", but He did not entrust to him the matter of the creatures and sustenance, the Almighty said; "Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your partners who does anything of that? Exalted is He and high above what they associate with Him")¹.

History:

You, Shaykh al-Awhad, referred a while ago to the forbidden Entrustment and the legitimate Entrustment.

And you explained to the court that the Entrustment referred to in the narratives means other than the void meaning of the Entrustment, which is polytheism with God. But the meaning of the right Entrustment has more than one meaning?

Can you explain some of these meanings to us?

Al-Awhad:

(One of them is that the Almighty revealed to them the knowledge of what the creatures needs and their rulings of what he wills altogether and in detail, including the Night of the Mi'raj of Mohamed, PBUH, what are revealed in the Night of Decree, the casting into the hearts, the blowing in the ears, the knowledge of what was, and the knowledge of what is, and according to the saying of Musa bin Jaafar: Our knowledge is of three

¹ The previous reference, part.3, p.164.

ways: the past, the olden events, and the new events. As for the past events, they are interpreted, as for the olden things, they are narrated in al-Zaboor, as for the new things, they are the casting into hearst and blowing in ears, and this is the best knowledge we have.

And the most knowledgeable of them are the people responsible for informing and announcing the others, as they are the ones who are the ones who are ordered to perform, because the Almighty entrusted to them the mission of announcing what He ordered them to announce, and they act by His command)¹.

History:

What is the meaning of your words, al-Shaykh al-Awhad?

Al-Awhad:

(Our words does not mean that the Almighty entrusted to them announcing what he commanded them to announce and then left the whole matter to them, because this is the falsehood Entrustment which is considered polytheism with God because everything except Him, the Almighty, is a thing that it is in His grasp, as there is no existence except by His command.

Rather, we mean that they are the people who announce His commands and prohibitions by His power and the people who interpret his revelation by his power and will, so understand)².

History:

But why is this type called Entrustment?

Al-Awhad:

(It is called Entrustment because the Almighty has entrusted it only to them, because others are unable to bear that, and the Almighty said: My earth and my heaven has not enlarged me and the hearts of my faithful servant have done.

¹ The previous reference, part.3, p.164.

² The previous reference, part.3, p.164-167.

That is, the earth and the heaven were not able to bear his commands and prohibitions and his world system, but they could bear them, and that is why He created them a thousand years before the creatures, as it is mentioned in the narrative of al-Ekhtsas)¹.

History:

This, al-Shaykh al-Awhad, is one of the meanings of the Entrustment! And you mentioned that the true Entrustment has many meanings, and that all of which are correct. So what are the other meanings?

Al-Awhad:

(The second: Is that the Almighty created them in His will, and He created them to act according to His will, and when He gives His creatures knowledge, their will is run according to His will, and that is why He created them. But He did not abandon the matter of controlling them, as mentioned above in all their words, deeds, and movements, as they act according to His command, not according to their will and desires.

The third: Is that the Almighty created them for Him, not for another one or for themselves, so He made them the tongues of His will and the subject of His will, in fact, they do not have will, but their will is God's will, the Almighty said: {And you throw not when you threw, but Allah who threw} , and He also said, {And you do not will except that Allah wills}.

The fourth: Is that they obeyed Him in any case and was sincere with him in every place, so the Almighty accepted all their needs and prayers as a reward for what they were doing, so the meaning of that he entrusted to them the matter is that everything they wanted, He did for them and did it according to their will and the reason is that their minds and instinct are righteous and they desire only what is loved for the Almighty.

Fifthly: What is meant by the Entrustment is the permission to do what He specified and delegated to them, because he revealed to them the book in which everything was detailed, and He said: "Indeed We have revealed

¹ Ihqaq al-Haq, Mirza Mousa al-Ahqaqi al-Ask'o'i, edition.4, Manshourat Game' al-Emam al-Sadeq, Kuwait, 1421-2000, p.481.

to you the Book in truth, so you may judge between the people by that which Allah has shown you", and He meant them in His saying: "This is Our gift, so grant or withhold without an account".

And the sixth: Since the things have been created for them, and they have their rules of their order, because they are the holders of those unseen and they are the guardians over things that were created only for them, but they were not aware by their own selves of setting the reasons of things and of setting the things at their own places except by the teaching and the guiding of the Almighty. The Almighty granted them the knowledge that they shall depend on to act at His will, to complete His favor and grace upon them, to act at His will and power, and that is the true Entrustment, which is done by setting the cause of things by the God, and lifting the barriers)¹.

History:

Thank you, your Eminence, al-Shaykh al-Awhad, for this wonderful clarification of a number of the meanings of the true Entrustment that the attendees, scholars, and Shaykhs enjoyed listening to ...

Conscience:

There is no doubt that we enjoyed the clarification explanation of al-Shaykh al-Awhad ... so thanks for this important explanation.

We wish the Plaintiff to direct some questions and inquiries to the Witnesses and to present Scholars if necessary to complete this session.

History:

Yes, sir.

But we would like to listen, even briefly, to our scholar Mirza Musa al-Haeri about what is meant by the Entrustment and the true Entrustment.

Mirza Musa:

(The meaning of Entrustment in custom is to attribute all or some of the actions to the creatures independently, and there is no doubt and no

¹ The previous reference, p483.

suspicion that the Entrustment of the infallible fourteen persons, peace be upon them, in this sense is a disbelief and polytheism)¹.

History:

We understand from your words that al-Shaykh al-Awhad believes in the true Entrustment according to the meaning he indicated just before. Is not he?

Mirza Musa:

(The Entrustment forbidden in the narratives, and which the righteous scholars judges whoever believes in a disbeliever is the Entrustment in an independent manner, not the true Entrustment that we have mentioned, which is to act in the possession of God Almighty and his kingdom under His permission and His will, and it is also stated in the verses that the creation, sustenance, revival and death are only done by the God, Who is the only God and the only Independent One, and Who has no partner. God Almighty said "Unquestionably, His is the creation and the command", and He said, "Is there any creator other than Allah", and there are many other verses that deny directly those attributes of those who claimed divinity or independence other than God Almighty)².

History:

Our Shaykh Mirza Musa ... Is there not some narratives that deny that they have the attributes of creation, revival and death?

Mirza Musa:

(Yes, there are some narratives that deny that the Imams have those attributes at all)³.

History:

Mawlana Mirza Musa, then you are objecting. Is it possible for you to state one of those narratives that deny the Imams have these attributes, in order to study and analyze them?

¹ The previous reference, p483-484.

² The previous reference, p484.

³ The previous reference, p484.

Mirza Musa:

(As narrated in Ehtegag al-Tabarsi, from Ali bin Ahmed who said: A group of Shiites disagreed that God entrusted to the imams to create and to grant, so he said: This is impossible, because bodies cannot be created except by God, and others said: but God made the imams able to do that, so they created and granted, so they disputed a severe dispute about that. One of them said: Why do you not go back to Abu Jaafar and ask him about that to explain to you the truth of the matter, because he will say the truth, so they accepted to go to Abu Jaafar, and they accepted and agreed on his saying, then they wrote the matter and delivered to him. And Abu Jaafar wrote to them that the God is the one who created the bodies, and he divided sustenance, because he is not a body nor going to be a body, there is nothing like him, and he is the Hearing and the Seeing, bu the Imams ask Allah for sustenance)¹.

History:

So, Mawlana Mirza Musa, this narrative denies that they have the attributes of creation, revival and sustenance. Is not it?

Mirza Musa:

(This is as you see in the denial of those qualities from them entirely. But if you look carefully at it over and over again, you know that what is meant from the denial is that they do not have these attributes in an independent way not entirely)².

History:

But why, Mawlana, did you see that the forbidden Entrustment is only the Entrustment in an independent way?

Mirza Musa:

(People at that time and at this time too do not know except the Entrustment in an independent way. Therefore they used to be astonished of it and say that it is impossible, because only the God who can create bodies, and as for their being just means and machines of God Almighty

¹ The previous reference, p484.

² The previous reference, p484.

in the creation, I do not think anyone denies that at that time, just as they do not deny that the four angles: Gabriel, Michael, Israfil and Azrael, are means and machines in the creation, sustenance, life and death, so how can they not deny this and deny the role of the imams in the Entrustment?)¹.

History:

Is it not possible, our honorable Shaykh, to say that the angels have roles assigned to them, and those heavenly roles are definitely other than the roles assigned to Ahl al-Bayt?

Mirza Musa:

(The imams are definitely the most perfect and honorable, the most pompous and the purest, and older than the angels, and the reason for the cause of their cause, and they do not act in anything nor step forward without their permission)².

History:

Can Mawlana give us a narrative that confirms this meaning?

Mirza Musa:

(As in the narrative of Miqdad bin al-Aswad, he said: Our Master said to me one day: brought me my sword, and I brought him with it, so he put it on his knee and then rose to the sky while I was looking at him until I could not see him. So he said: Souls in the exalted assembly were disputing and I ascended and purified them. I said: O my lord, and the matter of the exalted assembly is up to you? He said: O Ibn al-Aswad I am the argument of Allah on His creatures in His heavens and earth, and there is no angel in the heaven who acts anything without my permission, and the falsifiers have doubts on me)³.

History:

¹ The previous reference, p484-485.

² The previous reference, p484.

³ The previous reference, p484.

So we understand from your words that the dispute between the Shiites is regarding the attribution of these qualities to the imams only in an independent way! Is not it?

Mirza Musa:

(The dispute of the Shiites is regarding the attribution of these attributes to them in an independent way, as we mentioned, as the Shiites do not deny that they are the means of these qualities and the course of all the floods, just as they do not deny the angels who are their servants and servants of their Shiites, rather this matter in our time is among the necessities of the Shi'a Imami doctrine, only those who have in their heart aberration can deny it and follow their matters, so he knows that the mentioned words also support and witness for us what we mean by the true Entrustment and, you cannot deny it or contradict it, if you do justice to yourself and look with Fairness)¹.

Conscience:

The court suffices with the testimony of Mirza Musa al-Haeri regarding the Entrustment issue.

We believe that the Prosecutor should finalize the issue of the Entrustment. We want to hear from the distinguished scholars something about Exaggeration, because Entrustment - as you indicated earlier - is one of the most prominent headlines that made the school of Shaykh al-Ahsai be accused of Exaggeration.

History:

Yes, sir Chief Justice. Therefore, we can listen to Shaykh Mirza Ali al-Haeri.

Mawlana Mirza Ali, can you explain to us the meaning of the Exaggeration so that we can accurately identify the exaggerator and distinguish him from others?

Mirza Ali:

¹ The previous reference, p485.

(Exaggeration in language is to rise, or exceeds the limits. It is in everything according to it, if it is used in prices, it means to increase it beyond its customary limit. And if it is used in the dowries, it means to increase it over the prophetic dowry, or the dowry of the alike women in her country or her family, the Hadith said: (Do not exaggerate in the dowry of women)¹.

And if it was used in water and it was said that the water is boiling, it means that it exceeded its first limit before boiling until it rose and silted, and if it is used in humans, it means to exceed the limits of worshipping the God to the position of deism, the Almighty said: (Do not commit excess in your religion) that is, do not exceed the limits by raising the Prophet of God Jesus to the place of deity and divinity. In the hadith of the Shiites: Be conservative, so the exaggerator goes back to you and the next follows you. So the exaggerator regarding the family of Mohamed is the one who says about them what they do not say, as the one who claims prophethood or divinity in them)².

History:

Can you cite some narratives that support your words?

Mirza Ali:

(In Bsa'er al-Daragat in the hadith attributed to Kamil al-Tammar, he said: I was with Abu Abdullah one day, and he said to me: (Oh Kamil, make a Lord for us to whom we repent and say what you wish about us. He said: I said: We make for you a Lord to repent to Him and we say about you what we wish. He sat up and said: (And what you may say, I swear by God you knew nothing of our knowledge except a knowledge as little as the letter (Alf)).

And on the book of al-Awalem and al-Behar, and the book of Anis As-Samra and Samir al-Jelsa in the hadith of al-Nuraniyah, from Salman and Abu Dharr, from Mawlana Ali; In the beginning of the hadith: (Know, O Abu Dharr, that I am the servants of God and his successor over His

¹ Aqdat al-Shiia, Mirza Ali al-Ha'eri, no date or publishing country, p.117,118.

² The previous reference, p.128-129.

servants, do not make lords for us, and say in our virtue what you wish, as you cannot reach the attributes of us or its end).¹

History:

Mawlana Mirza Ali, we will return to the question that we previously asked to al-Shaykh al-Awhad and your father Mirza Musa .. Are these narratives the standard of your knowledge of the imams? Or your balance in your knowledge of Al al-Bayt? Is this the middle pattern?

Mirza Ali:

(This is the true balance that they grant to their subjects. So, weigh with an even balance whenever you deal with their virtues.. so what is compatible with them is acceptable, and what is compatible with them is rejected or suspended. Likewise, weigh everyone you meet with it, so whoever is compatible with it is a man, and whoever deviates from it to one of its sides is not completely a man, and I swear by God, if you thought fairly in their conversations and virtues, and directed your contemplation accurately towards their sermons and their conditions, you would see that what is mentioned is a clear path and a middle pattern, without excess nor negligence. The people who exceed the limits are missed and lost in the hand of excess, and the negligent people are perished and sank in the sea of negligence, and rode the ship of deliverance, the middle nation, the believers, knowledgeable, the perfect, the theists, the winners, whom God has bestowed upon them, not those who have evoked the God anger or those who are astray)².

History:

That is, you deny from you and al-Shaykh Al-Awhad's school the accusation of exaggeration about Ahl Al-Bayt?

Mirza Ali:

(If someone does not exceed the aforementioned balance, then it is not said that he is an exaggerator, even if he exaggerate about the positions of the family of Mohamed. As the Exaggeration is to exceed that balance

¹ The previous reference, p.129.

² The previous reference, p.130.

and exceed the limits of deism and divinity or the prophethood and to attribute them to the family of Mohamed, but otherwise is not an Exaggeration)¹.

History:

But some people or the opinions of virtuous people attribute to the school of Shaykh al-Ahsa'i that they exaggerate, despite the balance that you mentioned?

Mirza Ali:

(The focus is not in knowing the exaggeration and the precious one on the beliefs of individual people, or the understanding of the people of virtue, so that whoever has a slight, inferior belief in the family of Mohamed, he sees dear one who is higher than him in creed and higher)².

History: Can you explain what you mean by this?

Mirza Ali:

(The one who believes that the imam does not know the unseen attributes to the one who believes that he knows some or all of the unseen that he is exaggerator exceeding the limits. And who believes that the knowledge of the imam is not comprehensive or present accuses the one who believes in that of Exaggeration)³.

History:

Can we consider the minds of some virtuous people here as a criterion or a balance to know who is the exaggerator?

Mirza Ali:

(No and no, because the positions of the family of Mohamed and their ranks cannot be comprehended by the minds of all human beings, and their passions can be a balance and a criterion for knowing the

¹ The previous reference, p130.

² The previous reference, p.130.

³ The previous reference, p.131.

exaggerators and distinguishing the righteous people, and the truth is what we mentioned)¹.

History:

And what about the views and ideas of Shaykh Ahmed al-Ahsa'i as long as we are listening to his views and beliefs ... especially those opinions in the book of Sharh al-Ziyara?

Mirza Ali:

(Since you knew the rule and the criterion of knowing the guiding people, so I draw attention now to the letters of al-Shaykh Ahmed bin Zain al-Din al-Hasa'i, and his classifications and Sharh al-Ziyara in particular. "And examine and read it page by page and line by line. Did you see that the shaykh committed excess about the position of the family of Mohamed over the limits of worshipping and to the position of deism or otherwise).

History:

We understand from your answers, our honorable Shaykh, that al-Shaykh al-Awhad declared that all actions of creation, sustenance, death and revival are only done by God Almighty and He has no partner. And everything of these actions that are done by the Almighty and they just means .. So do his students believe in this opinion?

Mirza Ali:

(Likewise, his disciples believe in these words, which is all those acts are done by the God, and they are limited to Him, and they wrote that with many and different statements, even though those acts are done through some of His servants, such as the four angels, prophets, and saints.

After this affirmative statement, will there remain a place for attributing exaggeration to them, do they not see or be surprised that they are completely excused of every belief that contradicts monotheism! Do they not feel?)².

History:

¹ The previous reference, p.132.

² The previous reference, p.138-139.

So why do some people insist on accusing or attaching the accusation of exaggeration to the ideas of al-Shaykh al-Awhad and his followers? Where did these accusations come from?

Mirza Ali:

(Those who ascribe exaggeration to the Shaykh and his followers, either they do not read his books and papers and take these ideas from the mouths and tongues of other people, inspiring to one another decorative speech in delusion, or they read but do not contemplate and do not judge fairly, but rather their purpose is to oppose from the beginning, or they read a phrase and judge by what they have, without reading the beginning and the end of words, or they read the words but does not understand them at all because of the lack of their intelligence and feeling, or they deliberately slanders.

Or they think that the belief that the position of Mohamed and the family of Mohamed is the same of the angels regarding doing acts is also exaggeration, and they think that the position of Mohamed and the family of Mohamed is inferior to Gabriel, Michael and others, since the action of God is carried out at their hands and not at the hands of Mohamed and his family, PBUT)¹.

Conscience:

Due to the length of researches that is being discussed at this session, and given that we have listened to many witnesses and scholars about these wisdom opinions, we would like to stop now to take a rest and then listen to al-Shaykh al-Awhad about his views on the Prophet's Mi'raj.

History:

We reconvene the session now and go to al-Shaykh al-Awhad to hear from him about his views on the Prophet's Mi'raj?

Conscience:

¹ Rasa'el al-Hekma, Shaykh al-Mot'alheen al-Shaykh Ahmed Bin Zayn al-Din al-Ahsa'i, previous reference, p.57.

Yes .. I ask the Plaintiff to limit the questions very briefly to the thought and opinions of al-Shaykh al-Awhad on the Prophet's Mi'raj, because it is one of the wisdom opinions of the Shaykh that provoked a lot of arguments.

History:

Yes, sir Chief Justice.

Al-Shaykh al-Awhad, let us first listen from you to your opinion on the Prophet's Mi'raj.

Al-Awhad:

(Indeed, our Prophet (PBUH) ascended by his body to the place where the God willed, then He showed him every atom in the limited existence, through his body, soul, mind and so on, so he passed through his ascendancy to a place or lower over all things in the world, the isthmus and the hereafter)¹.

History:

In your answer, sir, are many important and lengthy investigations, which require a long and careful study.

But let us make sure that you believe in the noble prophet's ascension with his honorable body. Are not you?

Al-Awhad:

(The Prophet, may God bless him and grant him peace, ascended at the Night of the Mi'raj with his honorable body and with his clothes, and that did not prevent him from penetrating the heavens, because of his low density)².

History:

As long as you, al-Shaykh al-Awhad, believe in the Prophet's ascension with his honorable body, in contrary to what is said about you, then let us

¹ Sharh al-Ziyara al-Game'a, al-Shaykh alAwhad al-Shaykh Ahmed al-Ahsa'i, part.3, p.129.

² The previous reference, p.129-130.

ask you about the description of the Prophet's Ascension with his human nature?

Can you give an example to illustrate this idea?

Al-Awhad:

(For example, if you put a weight of dust in a weight of water, or less or a little more, the water would be brownish because of the dirt. And if you put the weight of the mentioned dirt in the ocean, no trace of the dirt would appear, but rather putting the dirt or not would be the same as to the ocean.

Yes, if you look at the weight of the dirt before putting it in the ocean, you see it. Likewise, you see the human being in his human density)¹.

History:

Our honorable Shaykh, we do not want to deviate from the study of the Prophet's Mi'raj ... but I see that the body of the Prophet and the bodies of the Prophet's family are closely related to the Mi'raj. Do you think that the body of the Prophet and their bodies are lights? Is that because it is low density?

Al-Awhad:

(Know that their bodies and their bodies are so gentle that neither eyes nor insights can realize them)².

History:

What narratives do you depend on in this matter?

Al-Awhad:

(It is transmitted from them that God created the hearts of their Shiites from the best of their bodies. And in the narrative that God created the souls of their Shiites from the virtuous of their clay or their bodies, and

¹ The previous reference, part.3, p.127.

² The previous reference, part.3, p.127.

created their souls from the best of that, and created the souls of their Shiites from what is less than that)¹.

History:

So how can we see them? How did they appear to people?

Al-Awhad:

(They appeared to people in their human image that is the subject of change, which is a dense image of the four elements under the orbit of the moon. And they are covered with it because Allah willed to make people benefit from them, otherwise, none of the creatures could see, realize, or benefit from them, God Almighty said: {And if we had made him an angel, We would have made him a man, and We would have covered them with that in which they cover themselves})².

History:

We understand from your words, our Shaykh, that the human image is an appearance for them. Is not it?

Al-Awhad:

(The human image, even if it was just an appearance for them because it is not from them, but it is from their effects. When the need for it ended and it was cut off, and it had no benefit or interest, they cast it in its four origins, each in its origin, and when they casted it, what the humanity had hidden with its density, got appeared, so they become as they were in the world of lights hanging in the beginnings of their reasons from the thing that did everything)³.

History:

So you see, al-Shaykh al-Awhad, that the pure imams are lights, their bodies are of little density: Are not them?

Al-Awhad:

¹ The previous reference, part.3, p.127-128.

² The previous reference, part.3, p.128.

³ The previous reference, part.3, p.128.

(Know that they are lights. There is no density in their bodies in such a way that the eyes do not perceive them, but rather the most of insights. And they are in the rank of the little density of the throne. If the human density which is the reason for perception disappears, we say that they are attached to the throne)¹.

Conscience:

You can now listen to one or some of the Shaykh's students, to hear from them the truth of the Mi'raj.

History:

Yes, Chief Justice, let us listen to the opinion of Mr. Kazem al-Rashti as one of the most prominent students of al-Shaykh al-Awhad, in addition to being one of those accused of denying the physical Mi'raj of the Noble Prophet?

What can you tell, sir al-Rashti, about this matter?

Kazem Al-Rashti:

(The al-Abd al-Gany, al-Aseer al-Fany, Kazem bin Qasim al-Husayn al-Rashti, says that the issue of the physical Mi'raj of our Prophet, may God bless him and grant him peace, is a matter that only atheists and stubborn people deny, and it is from the pillars of religion known by Muslims, and the denier of it is surely a disbeliever and will ever eternize in the Hell)².

History:

Yes, sir al-Rashti ... And what is the opinion of al-Shaykh al-Awhad, through your studies on his hands and your reading to his books .. Is he a believer in or a denier of the physical Mi'raj?

Kazem Al-Rashti:

(He insists on his belief in the occurrence of the bodily physical Mi'raj, even with his clothes and shoes, PBUH, and replied on all the deniers and nullified the arguments of the objectors, and clarified and revealed the

¹ Kashf al-Haq fy Masa'el al-Mi'raj, Kazim al-Hussain al-Rashti, Mo'sst al-Balagh, Beirut, Lebanon, 1421, p.27.

² The previous reference, p.27-28.

truth of the reality, and explained and answered all suspicions and falsity of evidence of ignorant people, and proved the physical ascension of the prophet in all his articles, our lord and scholar al-shaykh al-Awhad, he disclosed, separated and prescribed in different places in his letters, books, answers to questions and all his discussions, so that whoever heard from him and attended with him became believes that the occurrence of this Mi'raj is of axioms and clear evidence)¹.

History:

We know that the Noble Prophet's Mi'raj has very complex philosophical aspects ... But in short and clear terms, what must Shiite Muslims believe regarding the Prophet's Mi'raj?

Kazem Al-Rashti:

(They must believe that the Messenger of God, may God bless him and grant him peace, ascended with his body, rather with the density of his humanity consisting of the four elements, and his clothes with him, and ascended with what he mentioned the heavens until he reached the throne, and was at a distance of two bow lengths or nearer, and for those who did not believe in that, we are not responsible for him before the God Almighty)².

History:

Thank you, lord Kazem al-Rashti, for this clarification, and we return to Mirza Musa quickly to listen from him to an explanation about the Prophet's Mi'raj.

Mirza Musa:

(The entirety of the Mi'raj, in general, is a thing that the word of Muslims agreed upon with their different categories, and their narratives, and the Holy Qur'an stated that, and it is one of the miracles of our Prophet Mohamed, PBUH, and whoever denies it, denies one of the necessary things of the religion)³.

¹ The previous reference, p.154.

² Ihqaq al-Haq, Mirza Mousa al-Ahqaqi al-Asko'i, previous reference, p.141.

³ The previous reference, p.141.

History:

You mentioned our honorable Shaykh that the Mi'raj had been agreed upon by the word of the Muslims .. But what about the details in terms of the manner of the Mi'raj?

Mirza Musa:

(There are many opinions and contemplation from the Muslim sects that appear for those who follow the paths, dates and narratives, and the words regarding this matter are not in the process of being discussing the different opinions, but what is important and the battle of opinions and ideas and the focus of research and attention is the words regarding how the ascensions were done, is it spiritually or physically)¹.

History:

As long as there are differences between the Islamic sects regarding the Prophet's Mi'raj, what is the belief you owe and think is necessary for the doctrine?

Mirza Musa:

(What we believe and we owe, and it is the belief of the Imamate doctrine that our Prophet Mohamed bin Abdullah bin Abdul Muttalib, born from Amna bint Wahb in Makkah, who eats, drinks and walks in the markets, and the streets of Mecca and Medina, and owned assets of land, he ascended that night with his soul and personal physical body and his worldly human skeleton, sighted and tangible, with his clothes, turban, and sandals, and he ascended to the heavens, breaching the veils, and reached the throne and honored it, and ascended to a distance of two bow lengths or nearer)².

History:

Thank you, Janab al-Mawla, Mirza Musa, for this explanation, and we would like to hear from the rest of the witnesses of the scholars and students of al-Shaykh al-Awhad about the Prophet's Mi'raj.

¹ The previous reference, p.141-142.

² The previous reference, p.142,from (Hedayat al-Nahla), Mulla Reda al-Hamdani.

Conscience:

However, you should give the opportunity to the opposite evidence. Meaning, the words that see other than what al-Shaykh al-Awhad mentioned? Then you can complete the rest of the opinions of the scholars of al-Awhad School and his students!

History:

Yes, sir Chief Justice.

Are there scholars who would like to express their opinion about the Prophet's Mi'raj according to al-Shaykh al-Awhad?

Reda al-Hamdani:

(Al-Shaykhya (come from the word al-Shaykh) said in his research called al-Qatifiya or Rashtiya, and my narration is because the book is not here, he said: when he wanted to ascend, he threw into each ball what it was, and threw his dust into the dust and his water into the water, and his air in the air, and his fire in the fire, and every fist from the sky into the sky, then when he returned he took from each ball what he had thrown into it, and he declared the same in all his books.

History:

Mirza Musa, do you want to reply to the saying of Mullah Reda al-Hamdani, that he attributes to al-Shaykh al-Awhad the spiritual Mi'raj?

Mirza Musa:

(I always wonder of that man, he dares to God and violates the sanctity of scholars, how can he claims and says: "With the words of the Shaykh", without fear, and attributes to him what he had attributed.

And this phrase that he mentioned is not the exact phrase of al-Shaykh al-Awhad nor it leads to the same meaning or content, as we will know ... Yes, it only contains some words and vocabulary of the phrase of the Shaykh)¹.

History:

¹ The previous reference, p.143.

Thank you, Mirza Musa, and before we complete your testimony, we also invite Janab al-Mulla Jaafar al-Istrabadi to comment on the statement of al-Shaykh al-Awhad in the research of al-Qatifiyah.

Jafar Istrabadi:

(It is no secret that the meaning of his previous words is the ascension of the light essence that lies within this body, as is his doctrine regarding the day of Resurrection)¹.

History:

What do you think Mirza Musa about what Mullah Jaafar al-Istrabadi attributed to al-Shaykh al-Awhad, that the ascension of the Prophet is only the ascending of the light essence?

Mirza Musa:

(The origin of the argument of this men is because of the phrase in the research of al-Qatifiyah, since they did not understand the meaning of what he expressed, and they did not carefully read the whole phrase, and they did not review his researches and all his books, that call loudly to believe in the physical Mi'raj, as we explained)².

History:

But how do you prove that?

Mirza Musa:

(Proving this and clarifying the suspicions of the opposing people depends on transmitting all his statements from that research, and it needs clarification of what he meant by it, so perhaps who won the divine mercy and divine providence be guided to understand his words, meaning, and purposes)³.

History:

¹ The previous reference, p.143, from Hayat al-Arwah, Mulla Jafar Istrabadi.

² The previous reference, p.143.

³ The previous reference, p.143.

We need your testimony, Mawla al-Mirza Abd Al-Rasoul, regarding the doctrine of al-Shaykh al-Awhad in the Prophet's Mi'raj?

Mirza Abdul Rasoul:

(The Shaykh believes that the Noble Messenger, may God bless him and grant him peace, ascended to Heaven with this noble, elemental and worldly body, and he has stated this belief in all his books, works and researches)¹.

History:

Mawla Abd al-Rasool, you said: The al-Shaykh al-Awhad has stated this in his books, works and researches .. We want you to pass on to us some of the statements of al-Shaykh al-Awhad that indicate that?

Mirza Abdul Rasoul:

(One of the answers to the questions of Mullah Kazem al-Samnani, he says in his book Jawamee al-Kalam: (Know that our Prophet (PBUH) ascended with his body to the place where God wills, then He showed him every atom in the limited existence, through his body, soul, mind and so on, so he passed during his ascendancy to a place or lower over all things in the world)².

History:

This is a good indication from your eminence, but is there another indication from the books of al-Shaykh al-Awhad indicating that the Me'raj is was by the honorable elemental worldly body of the Prophet Mohamed, PBUH?

Mirza Abdul Rasoul:

(In the book (Sharh al-Arshiyah), in the reply on the seventh objection, from the objections of the deniers of "gathering the bodies", he says that: (The Prophet, peace be upon him, with his honorable body, clothes, turban and sandals, ascended to heaven).

¹ Tawdiyhat al-Tawdiyhat, Mirza Abd al-Rasoul al-Ha'eri, Beirut, 2003, p.125.

² The previous reference, p.125.

And in the book (Sharh al-Ziyarah) he also stated these phrases, which indicate the physicality of the Noble Prophet's Mi'raj, PBUH)¹.

History:

But do you think that what you brought is convincing to the court? And that the listeners or readers of the books you referred to are sufficient to be convincing?

Mirza Abdul al-Rasoul:

(Respected readers must make their conscience judge, explain the facts, and reveal them in front of the eyes to watch and examine them carefully)².

History:

As you, Hassan al-Sheikh Mohsen, are one of those who read the books of al-Shaykh al-Awhad, did you see that he believes in the Prophet's ascension spiritually?

Hassan al-Sheikh:

(We have read many of the writings of al-Shaykh al-Awhad, and we have found nothing but confirmation from al-Ahsa'i on the noble prophet's ascension with his honorable body)³.

History:

But do you think that the phrase that we referred to earlier from the research al-Qatifiyah is what encouraged the opponents of al-Shaykh al-Awhad to accuse him of denying the physical ascension?

Hassan al-Sheikh:

(We will not discuss the Prophet's Mi'raj from the philosophical aspect, as it is left to the scholars, but we would like to refer to our understanding of al-Ahsa'i's previous statement.

¹ The previous reference, p.125-126.

² The previous reference, p.126.

³ Akher al-Falasefa, Hassan al-Sheikh, previous reference, p.240.

Firstly: The phrase discusses the will to ascend by the human body, in which he sees two views. Once, al-Awhad discussed this philosophical topic in general. That is, for any human body during the will to ascend, and once again, he discussed it regarding the ascension of the Prophet.

The first case is general, and the second case is related to the Noble Prophet, PBUH.

Secondly: Al-Awhad, even regarding the will of the general ascension, denies the possibility of the ascension of the soul without the body, and it seems that the lack of understanding arises from the confusion between the structures and not the essences. And al-Awhad stated that the casting is for the structures and the subjects, because the casting of the subjects causes the nullity of the structure.

Third: Tracing the phrases of al-Awhad confirms to us that the Shaykh affirms the luminosity of the bodies of the prophets and the pure imams, and that they are of low density. In his previous statement, an indication of this meaning, and based on that, those who see al-Awhad infidel because of their lack of understanding, or because of their disagreement with him on a philosophical issue, is a kind of dishonor and urgency)¹.

¹ The previous reference, p.241.

The Last Hearing

(Final Sentence Hearing)

In the courtyard of the village of al-Mutairfi in al-Ahsa'i, a large number of scholars, Shaykhs, and attendees gathered to hear the final judgment of the court's judges.

The judges sit behind their long wooden bench. The Chief Justice (Conscience) turns to the judges on the bench (hearing, sight, and heart) and talks with them for a long time in a whisper.

History:

Dear Chief Justice, Honorable Judges.

After we listened to the testimonies of al-Shaykh al-Awhad, Shaykh Ahmed bin Zain al-Din Al-Ahsa'i, and heard from the defense witnesses and prosecution witnesses, the public prosecutor demands the issuance of acquittal to al-Shaykh al-Awhad of all the fake accusations he faced for two centuries - and thank you for your justice.

Conscience:

After reviewing the records of the previous court hearings, and after reviewing the main indictment against Shaykh al-Awhad, which included the following:

Firstly: Al-Shaykh al-Ahsa'i created a new philosophical method that was not known in the Shiite thought, and that did not depend on Greek philosophy.

Secondly: The deviation of the al-Shaykh al-Awhad from fundamentalist Shiite Islamic beliefs.

Thirdly: Shaykh al-Ahsa'i's exaggeration in believing in the position of the Prophet Mohamed and his family.

The court announces the acquittal of Shaykh Ahmed bin Zain al-Din al-Ahsa'i from all the charges against him. Indeed, it became clear to the court that Shaykh Ahmad al-Ahsa'i (al-Awhad) is one of the most prominent scholars of the honorable Shiite, and one of the prides of Shiism. Therefore, it is not permissible under Sharia law to bring any charges against him, after he was acquitted by the Humanitarian Court of History.

Depending on what has been mentioned, many reasons become clear to the court that must be focused on in this sentence of al-Shaykh al-Awhad.

First: The belief that (revelation or inspiration) is a legitimate source of knowledge.

Secondly: The Shaykhs that gave the permissions to al-Shaykh al-Awhad are among the greatest Shiite scholars, may God bless them all, and therefore it is not permissible to question their (Permissions) granted to al-Shaykh al-Awhad by which they considered him one of the great Shiite scholars as well.

Third: The Shaykh, regarding his beliefs, and wise opinions, follows the approach of the true Shiite sect.

Fourth: The approach of Aal al-Bayt School is the Wisdom, which is one of the innovations of the lord al-Shaykh al-Awhad, in contrast to the approach of the philosophers who followed the approaches of Greek philosophy, Orientalism, and Mashaya. Accordingly, the wisdom methodology of Ahl al-Bayt is better than the approaches of other philosophies.

Fifthly: The Court of Human History appeals to scholars, writers, and thinkers of various eras and regions to adopt the scientific method when studying the views, ideas, and beliefs of al-Shaykh al-Awhad, away from nervousness and desire, and reminds them to be pious to God Almighty, and not to forgery and slander against the sanctified soul.

Sixth: In conclusion, the court thanks the witnesses, scholars, writers, and researchers, who have contributed and been in the yard of al-Mutairfi village throughout the past days, and endured fatigue and stress, to reach

here and participate in this historical trial. Peace, mercy and blessings of God be upon you.

Approved by the Chief Justice

The Human court of history

Conscience

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- 3- Al-Fawares (Novel), Dar al-Kenoz al-Adabia, Beirut, 2003.
- 4- Hafelat al-Ahsaa (Stories), al-Nadi al-Adabi fy al-Mantiqa al-Sharqiya, Dammam, 2004.
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Contacts of the Author:

Shaikh31141@yahoo.com

If we want to measure the advancement of a society or a civilization, we should measure the level of the minds –the Thought- of the people of its higher classes. As there are little differences between the levels of the minds of their lower and middle classes. Also, Le Bon emphasized this truth

(As civilization progresses, the circle of differences between the nations and the individuals of every nation widens)

Through that previous truth, we could feel the differences between the great man of al-Ahsaa, al-Shaykh al-Awhad and the other divine scholars who contributed to making history.

Prosecution of Al-Awhad

Judicial hearing records of the prosecution of Shaykh
Ahmad ibn Zayn al-Dín ibn al-Ahsa'i

Dar al-Ra'y al-Araby – Beirut – Lebanon