

# The Twelver Imams

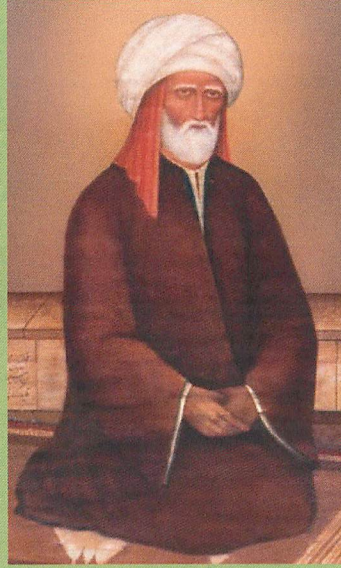




# The Shi'i Islamic background and heritage – Inscribed Emerald-







# Shaykh Ahmad al-Ahsa'i and Sayyid Kazim Rashti

الشيخ أحمد بن زين الدين الأحسائي



**Islam, Muhammad, the Qur'an, the  
Imams and their traditions  
Age of Batin, 28 "Letters" 2+26 Deep  
new era hermeneutic, deep senses  
initiated by the first two Shaykhi  
Leaders  
Shaykh Ahmad + Sayyid Kazim Rashti  
"City of God" =  
"Word of God"**



# Inscribed Imami Emerald 1107/1695-6

## **Blessing upon the fourteen Immaculate Ones**

O Merciful One, O Compassionate One

O God

God bless Muhammad and 'Ali

and Fatima and al-Husain

and al-Hasan and 'Ali

and Muhammad and Ja'far

and Musa

[Date = **1107/1695-6**]

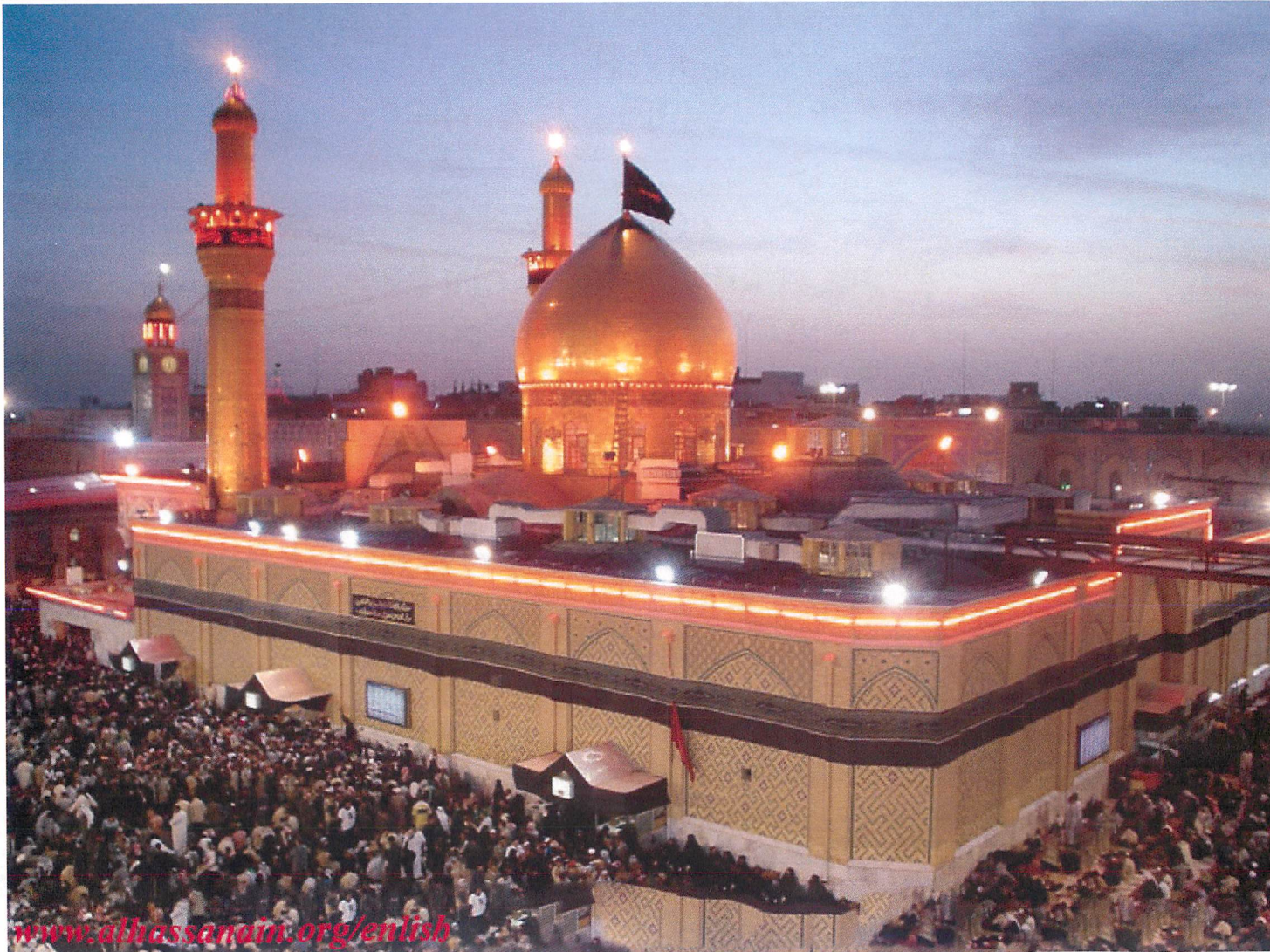
and 'Ali and Muhammad

and 'Ali

and al-Hasan and the Mahdi, al-Qa'im



# Shrine of Imam Husayn Karbala





کربلاء = Karbala SW of Baghdad





# Imam Husayn (4/626- 61/680)

For Baha'is the most important of the twelver Imams name of Baha'u'llah **HUSAYN**`Ali .

Bab prostration on Turbat (Clay) Khasa'il Directive 5  
= (5) devotional praise and prostration through the clay Turbat al-Husayniyya (a token "Shrine of Imam Husayn) ...

Baha'u'llah – Ziyarat (Visitation Tablet) for Imam Husayn



**The Babi-Baha'i exaltation of Shaykh Aḥmad al-Aḥsā'ī (d.1241/1826) and Sayyid Kāzīm Rashtī (d. 1259/1843), the Central Figures the Shaykhī branch of Imami Shī'ī Islam.**

The Arab born Shaykh Ahmad and the Persian born Sayyid Kazim Rashti –cf. Sunni and Shi'i "unity" ...

In certain of their numerous writings, both the Bab and Baha'-Allah greatly lauded the Arab –born Shaykh Ahmad and the Persian born Sayyid Kazim Rashti. The latter in his Kitab-i iqan (Book of Certitude, c. 1862) referred to them as the **"twin resplendent lights"** and pictured them as the twin harbingers of the Babi-Baha'i religions. They are viewed as persons with prophetic insight who made sometimes arcane predictions about the aforementioned founders of the Babi and Baha'i religions. Their numerous, largely Arabic writings are highly valued and occasionally cited.



# Nur al-Nayyirayn

## “Twin Resplendent Lights” KI:66 P-72

Likewise, ere the beauty of Muḥammad was unveiled, **the signs of the visible heaven** were made manifest. As to the signs of the invisible heaven, there appeared four men who successively announced unto the people the joyful tidings of the rise of that divine Luminary ...

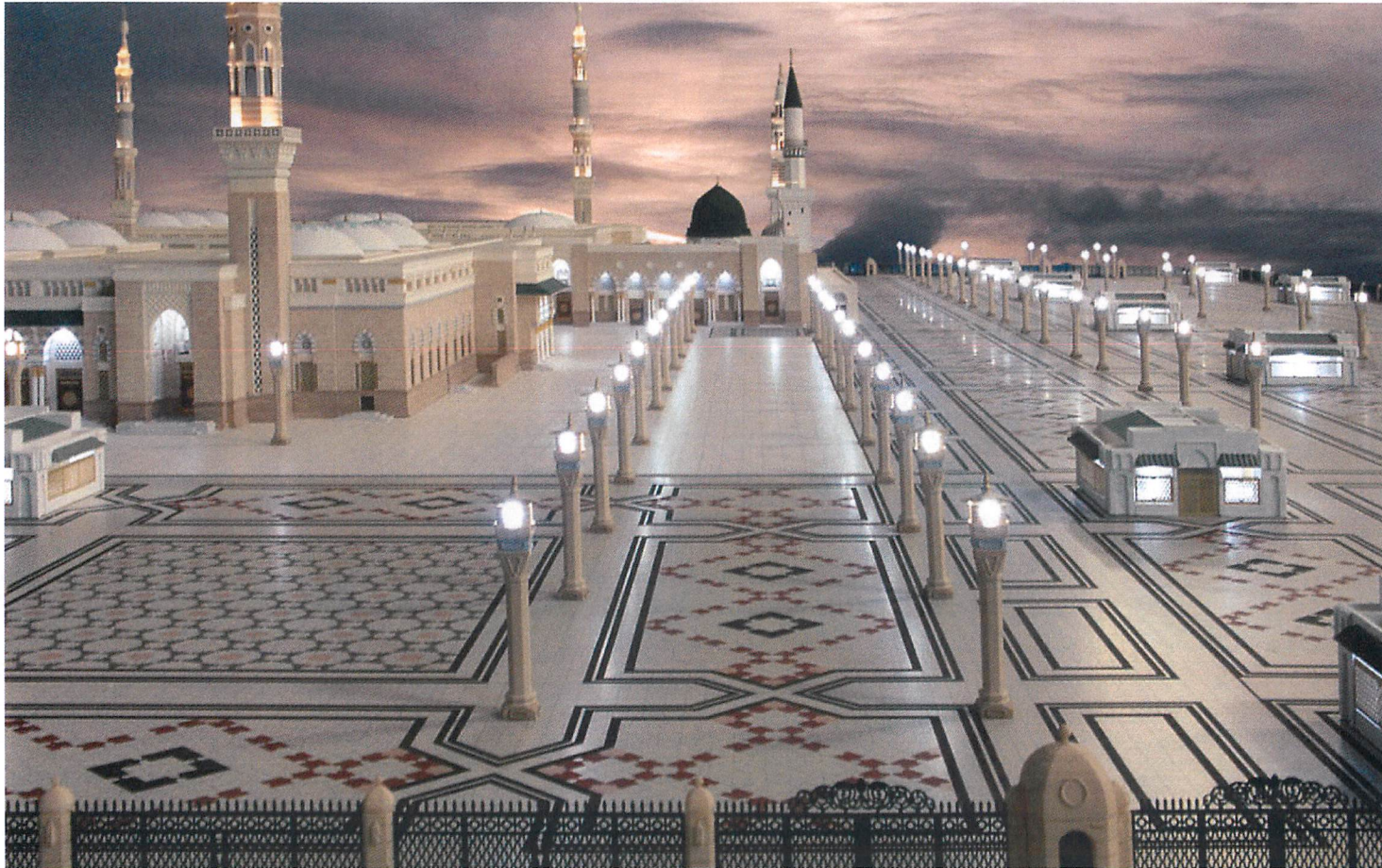
**72**

And now concerning this wondrous and most exalted Cause. Know thou verily that many an astronomer hath announced the appearance of its star in the visible heaven. Likewise, there appeared on earth [1] **Aḥmad and** [2] **Kázim, 26 those twin resplendent lights**

**—may God sanctify their resting-place!** = Medina in Saudi Arabia and Karbala in Iraq 66



# Medina in Saudi Arabia





# MEDINA





# Karbala in Iraq - SKR





# Karbala in Iraq - SKR





## Extracts from the Khutbah al-Jiddah (Literary Oration at Jeddah) c. 1845

Since they were unaware of the decree issued by the people of clear exposition (ahl al-bayān) many of the [Shi`i] `ulamā' (divines) imitated them [the Mullā Ṣadra philosophers] in their pursuit of good deeds (bi'l-iḥsān). **This until the Day dawned forth in splendour (ḍiyā')** and the "sun" and the "moon" shed illumination on account of the decree of **Recreation (ḥukm al-inshā')**. These twain [the two heavenly orbs = Shaykh Aḥmad al-Aḥsā'ī and Sayyid Kāẓim Rashtī] expounded [the truth respecting] the [Shi`i] family of God (Āl Allāh) established in the gnosis of unprecedented wonders (ma`rifat al-abdā'), **discoursing at the very pinnacle of abstraction (sadd al-inqitā'), all but beyond impenetrability (qaṭa` al-imtinā')!**



## Khutbah al-Jiddah Cntd.

And these twain [= Shaykh Aḥmad + Sayyid Kāẓim] acquired the Persona-Temple of their [the family of God's] gnosis (hayākil al-ma`rifatihā) as accords with whatsoever God had willed respecting their twofold Reality (ḥaqq). **And these twain [Shaykh Aḥmad + Sayyid Kāẓim] did write with their two hands something of the judgement of the Qur'ān [in the form of] scriptural Tablets (alwāḥ), such as the Tablet giving the Lessons (lawḥ fi'l-fawā'id) [cf. the Kitab al-Fawa'id and Sharḥ al-Fawā'id of Shaykh Aḥmad] and the Lawāmi` [Husayniyya] ("[Husaynid] Brilliances") [of Sayyid Kāẓim] among their writings (lawāmi` āthārihi).** This such that the inmost hearts of the people might be established through the lessons implicit in their verses (min fawā'id al-āyātihi) and the radiance of the realities of the brilliances implicit in their writings.



## From a Persian Tablet of Bahā'-Allāh to a certain Aḥmad :

Within the **bosom of Islam** (ṣadr al-islām) many were submerged in the ocean of idle fancies and vain imaginings. Subsequent to the Seal of the Prophets (khātam-i anbiyā') [= Muhammad] and to the purified [Twelver] Imams (a'imih-yi ṭāhirīn) **two souls attained unto the reality of Truth (bi-ḥaqq) and were embellished with the ornament of awareness (bi-ṭarāz-i agāhī); the late Shaykh [Aḥmad al-Ahsā'ī] and Sayyid [Kāzim Rashtī] upon the both of them be the Glory of God, the All-Glorious (bahā' Allāh al-abhā').**

Confirmation thereof was announced through the Sayyid ... (Ar.).. **We took refuge with these two [Shaykh Aḥmad and Sayyid Kāzim] and We heard from these twain what hath not been realized by any except God, the Knowing, the Discerning...** (cited Ishraq Khavari ed. Ma'ida 4:134-5)



## Sayyid Kāẓim Rashtī in the early Risāla fi'l-suluk (Treatise on the Pathway to God) of the Bab.

قد

كتبها سيدى ومعتمدى و معلمى الحاج سيد كاظم الرشتى اطل الله بقائه مخلص

The Risāla fi'l-suluk (Treatise on the Pathway to God)  
has the Bāb refer to Sayyid Kāẓim Rashtī

"Thus wrote my Lord (sayyidī), my firm support  
(mu`tammadī) and My teacher (mu`allimī), al-Hajji  
Sayyid Kāẓim Rashtī, may God extend his specified  
eternity..."



# Shaykh Ahmad and the Occulted Imams

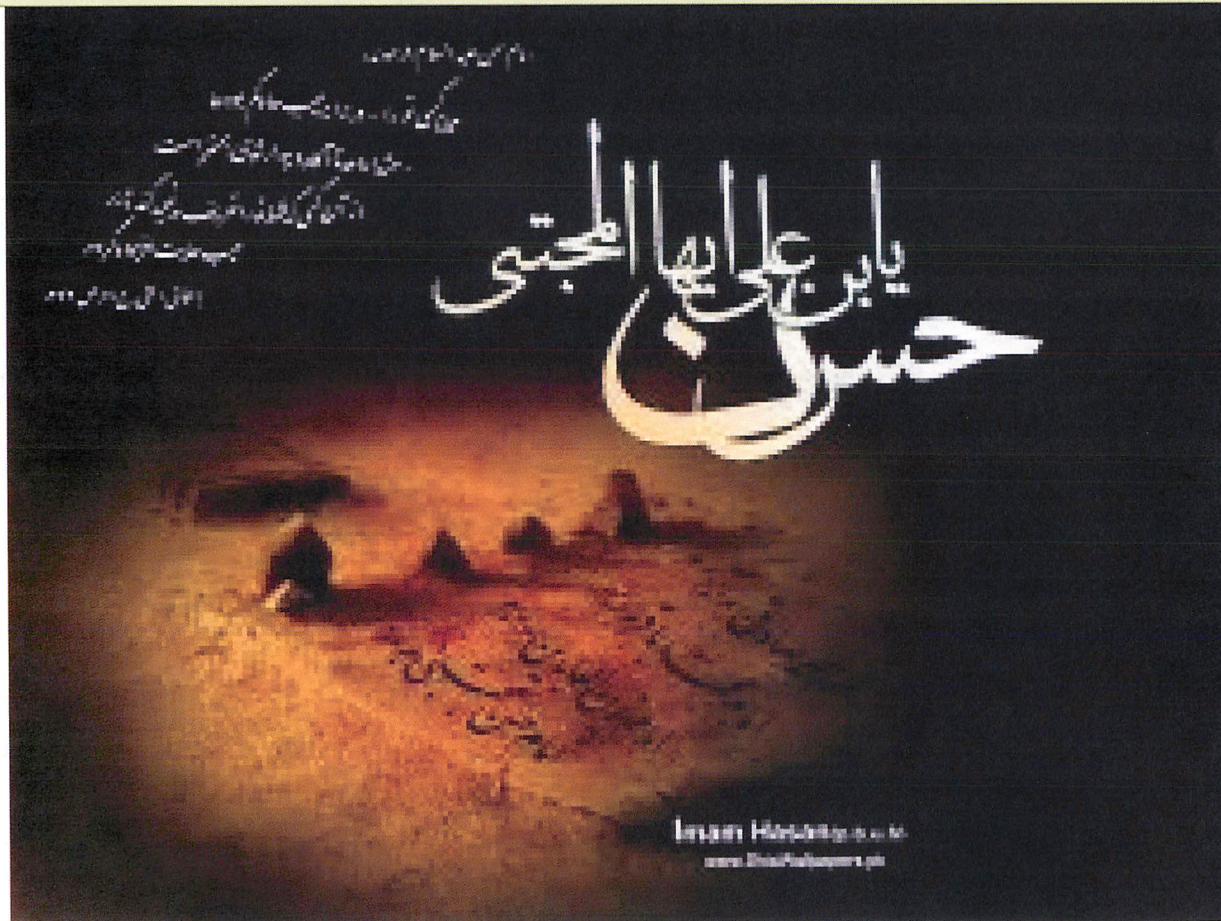
"At an unspecified age — probably during adolescence — he experienced a series of dreams and visions, of the type familiar to Shi'ite piety, in which the Imams or the Prophet figured as transmitters of supernatural knowledge. In one dream recounted by him, he believed that he was **granted *ejāza* or permission to transmit knowledge by each of the twelve Imams**"

(so MacEoin. Elr. article, 'AḤSĀ'Ī, SHAIKH AḤMAD').



## Imam Hasan ibn `Ali

(b. 3/624 d. c. 28th of Safar c. 50 AH = 27<sup>th</sup>  
March 670 ) son of Ali grandson of Muhammad





# Shaykh Ahmad and the Imams

Siyyid Kazim, in his book entitled "Dalilu'l-Mutahayyirin," writes as follows:

**"Our master, one night, saw the Imam Hasan; upon him may the blessing of God rest! His Holiness put in his mouth his blessed tongue. From the adorable saliva of His Holiness he drew forth the sciences and the assistance of God. To the taste it was sweeter even than honey, more perfumed than the musk. It was also quite warm. When he came to himself and wakened from his dream, he inwardly radiated the light of divine contemplation; his soul overflowed with the blessings of God and became entirely severed from everything save God.**

"His faith, his trust in God and his resignation to the Will of the Most High grew apace. Because of a great love and an ardent desire which arose in his heart, he forgot to eat or to clothe himself except barely enough to sustain life." (A. L. M. Nicolas' "Essai sur le Shaykhisme," I, p. 6.)



# Initiation Dream of Imam Hasan and of the Prophet Muhammad (d.632 CE)

“He saw our **Lord Hasan** in a dream, and the Imam put his tongue in his mouth and shared with him his saliva, which was sweeter than honey and more fragrant than musk, but burning hot... **His longing grew so extravagant, his love so overwhelming, that he forgot to eat or drink, imbibing just enough to stay alive. He left off mixing with the people, and his heart continually oriented itself toward God...**”

**Then he had a true vision of the Messenger of God, who gave him to drink of his saliva, which tasted and smelled like that of the Imam, but was icy cold. When he regained consciousness, the flames within him had subsided, and loving-kindness descended upon him. He learned from them knowledge and enigmas, and dawning rays of light shone over the horizon of his heart. The new knowledge did not derive solely from his visions, but rather when he awoke he began finding evidence for it in the Qur'an, and in the sayings and deeds related of the Prophet and of the Imams.**”

(trans. Cole 1996)



# Grave of Imam Hasan





## شهد Cup of Honey

[8b]

وین ساغر شهد از لعل بها میریزد

va-īn sāghir-i shuhd /shahid āz la`al-i bahā'  
mīrīzad

**Out of the Vermilion Lips of Bahā' this  
Cup of Honey poureth forth.**



## Rashh-i `ama line 8+ Tablet for Bahiyya Khanum

It appears then, that in the second hemistich of line 8, Bahā'-Allāh pictures himself as a beautiful divine maiden with vermilion lips from which the honey of spiritual grace is transmitted. Also worth noting in connection with the imagery alluded to in the 8th line of the Rashh-i `amā' is the following extract from **a Tablet of Bahā'-Allāh to his daughter Bahiyya Khanum** (late `Akka period ?):

"She hath.. tasted the sweet savours of My holy, My wondrous pleasure [lit.? My holy, My wondrous saliva (rudābī) ?]. **At one time We gave her to drink from My honeyed Mouth**, at another caused her to partake of My mighty, My luminous Kawthar.."

(text and trans. in Bahíyyih Khānúm v + [text facing] 93). (cf. also, Veccia Vaglieri, EQ \O(.H)usayn... 612; Ayoub, Redemptive Suffering, 75f)



## **Wahy** = Divine Revelation for the **Rasul** and **Ilham** = Imami Inspiration

باب هفدهم - لوح مبارك در معنی وحی و الهام  
حضرت عبدالبهاء جلّ ثنائه در لوح میرزا حسین برادر  
حضرت ورقای شهید میفرمایند قوله الاحلی :  
" در خصوص وحی مرقوم نموده بودید ائمه اطهار مطالع الهام  
بودند و مظاهر فیض حضرت رحمن وحی اختصاص بحضرت  
رسول داشت لهذا کلام ائمه اطهار را کلام الهی نگوئیم  
بلکه بالهام رحمانی دانیم " انتهى



# Shaykh Aḥmad ibn Zayn al-Dīn al-Aḥsā'ī



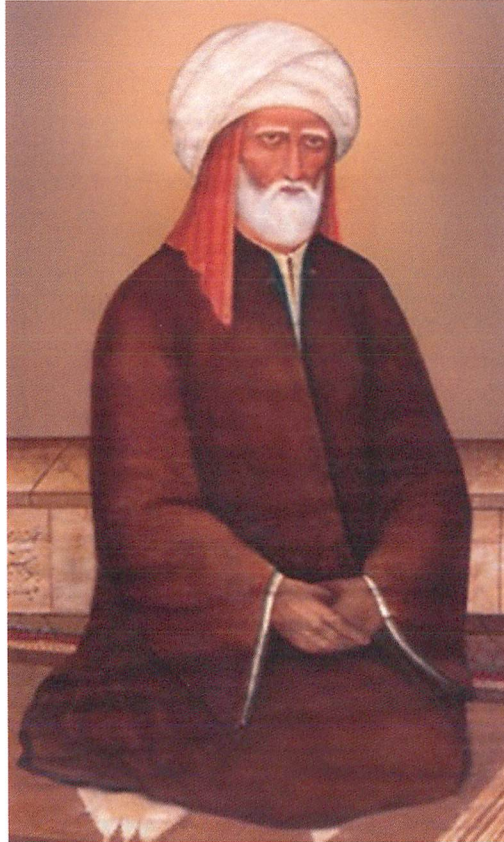
الشيخ أحمد بن زين الدين الأحسائي

Shaykh Aḥmad ibn Zayn al-Dīn al-Aḥsā'ī

(d. 1241/1826)



الشيخ أحمد بن زين الدين الإحصائي  
(d.1241/1826)





# SHAYKHISM = al-Shaykhiyya

## What is Shaykhism? Islam-Shi`ism and Shaykhism

**Shaykh** Aḥmad al-Aḥsā'ī initiated a Twelver Shi'i imamocentric movement of exegesis and regeneration within late 18th and early 19th century Ottoman Arabia and Iraq as well as Persia or Qajar Iran. He did not himself intend to form a new faction separate from or outside of Imami Shi'ism though from his first successor Sayyid Kazim Rashti and the subsequent Kirmani and other claimants, the movement al-Shaykhiyya ("Shaykhism", after *Shaykh* Ahmad ...) emerged. Shaykh Ahmad was born in the month of Rajab 1166 AH = May 1753 CE in the village of Matayrafi near Aḥsā' [Hasā'] in eastern Arabia [now Saudi Arabia] in the then region of Bahrayn.



# Shaykhism and Shaykhi Factions

## Kirmani Shaykhism

- [1] Karim Khan Kirmani (d.1871)
- [2] The 2nd Kirmānī Shaykhī leader Āqā Ḥajjī Muhammad Khān Kirmānī (1263-1324/1846-1906).
- [3] Āqā Ḥajjī Zayn al-`Ābidīn Khān al-Kirmani al-Ibrahīmī (1276-1360/1859-1941), brother of 2nd Kirmānī Shaykhī leader.
- [4] Āqā Ḥajjī `Abu'l-Qāsim b. Zayn al-`Ābidīn Khān Kirmani al-Ibrahīmī (1314-1389/1896-1969), son of the 3rd Kirmānī Shaykhī leader.
- [5] Ḥajjī Sarkar Aqa, `Abd al-Riḍā' Khān al-Ibrahīmī (1340-1400/1921- 26th Dec. 1979)
- [6] Ḥajjī `Sayyid `Ali `Abd Allah al-Mūsāwī al-Ḥifzih of Basra (1317/1899-XXX).

<http://hurqalya.ucmerced.edu/early-shaykhism-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE%D9%8A%D8%A9>



# Adhirbayjani-Tabrizi Shaykhism



## Forbears of SA - Fihrist 132

بسم الله الرحمن الرحيم

وبه نستعين

الحمد لله رب العالمين وصلى الله على محمد وآله الطاهرين .

أما بعد فيقول العبد المسكين أحمد بن زين الدين بن إبراهيم بن صقر بن  
إبراهيم بن داغر غفر الله لهم اجمعين «١» بن رمضان بن راشد بن دهم بن  
شمروخ آل صقر وهو كبير الطائفة المشهورة بالمهاشير و شيخهم وبه  
يفتخرون واليه ينتسبون فقد داغر في بلدنا المعروفة بالمطير في من الأحساء  
وترك البادية ومن الله عليه بالإيمان وله الحمد والمنة ليستنقذنا من الضلالة



# The full name of Shaykh Ahmad

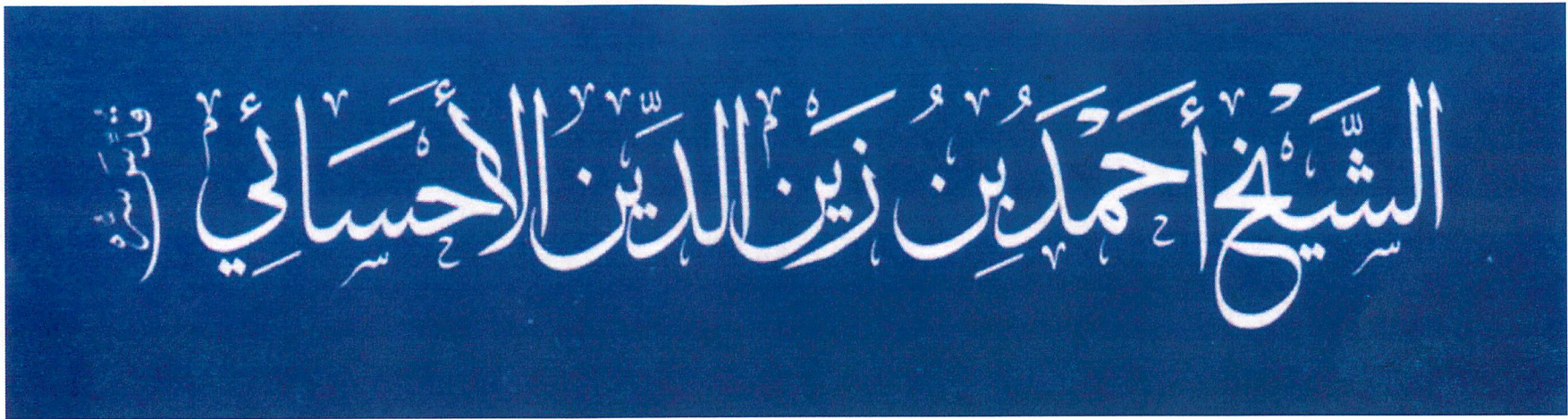
His full name, indicative of paternal forbears, is sometimes given as **Shaykh Aḥmad ibn Zayn al-Din = Father**  
**ibn Ibrahim = Grandfather**  
**ibn Saqar = Great Grandfather**  
**ibn Ibrahim ... G G G**  
**ibn Dāghir - G G G G** the latter a title of **Shaykh Habib-Allah Kashani** (so Tabataba`i, *al-Shaykhiyya*, 55. fn.3).  
 The latter, last named individual was apparently al-Aḥsa'i's earliest Shi`i ancestor. Six or more generations back, al-Aḥsā'ī forefathers were Sunni Muslims, as, of course, were many Persians at the onset of the Safavid era (1501).



# Eight Generations + back

- [5] Ibn Dāghir = Shaykh Habib-Allah Kashani
- [6] Ibn Ramadan = G G G G G
- [7] Ibn Rashid = G G G G G G
- [8] Ibn Dahim = G G G G G G G
- [9] Ibn Shamrukh of the family of Saghar =
- G G G G G G G G - eight generations ...

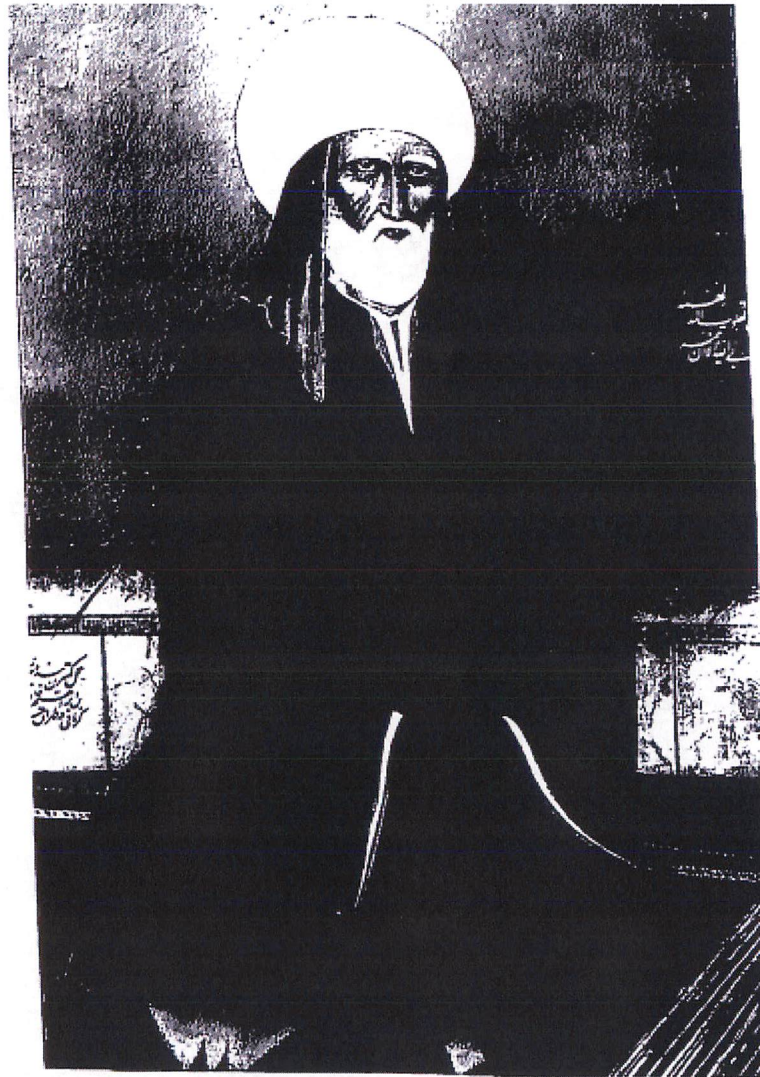




**Shaykh Aḥmad  
ibn Zayn al-Dīn al-Aḥsā'ī  
Born Rajab 1166 = May 1753**



# Shaykh Ahmad al-Ahsa'i



مولانا الاجل الاوحد الشيخ احمد بن زين الدين الاحصائي  
( ۱۱۶۶ - ۱۲۴۱ قمری )



The Birthplace of Shaykh Ahmad

(المُطَيَّرَفِي)

al-Mutayrifi



(المُطَيَّرَفِي)

**Al-Matayrafi / Al-Mutairfi**  
**South of al-Wozyeh and west of al-**  
**Shuqaiq.**

**This was the birthplace of Shaykh Ahmad in the region of al-Ahsa. Now pop. + 29,000. This is a northern village in the al-Ahsa Governorate.**

**It is well known for its natural springs Al-Julaijlah, Al-Marah ...**



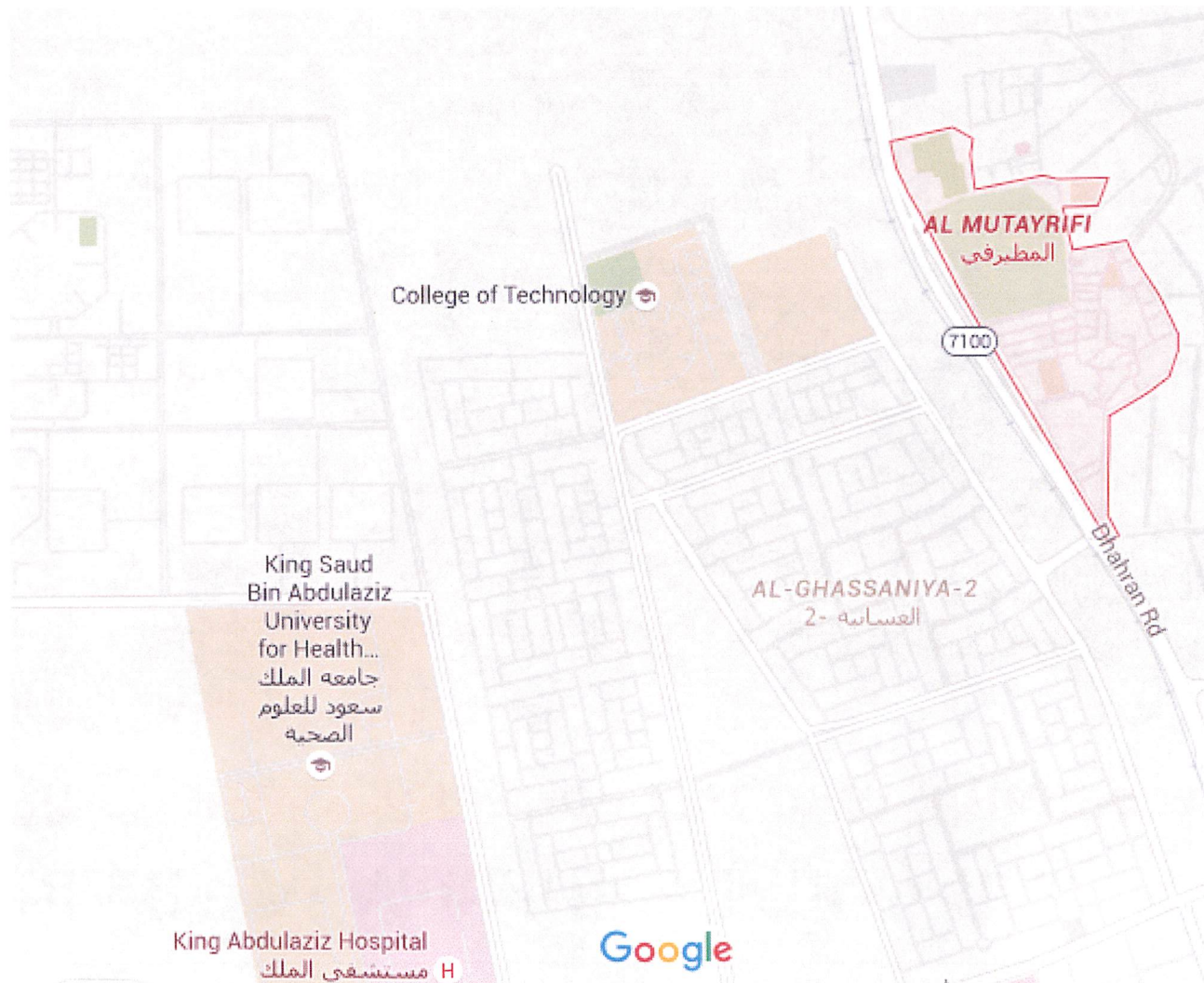
**Matarafi = Al-Mutairfi = Mutayrfi ...**

**South of al-Wozyeh and west of al-Shuqaiq, north of al-Mubarraz and al-Hufuf.**





# Mutayrifi = Matayrafi





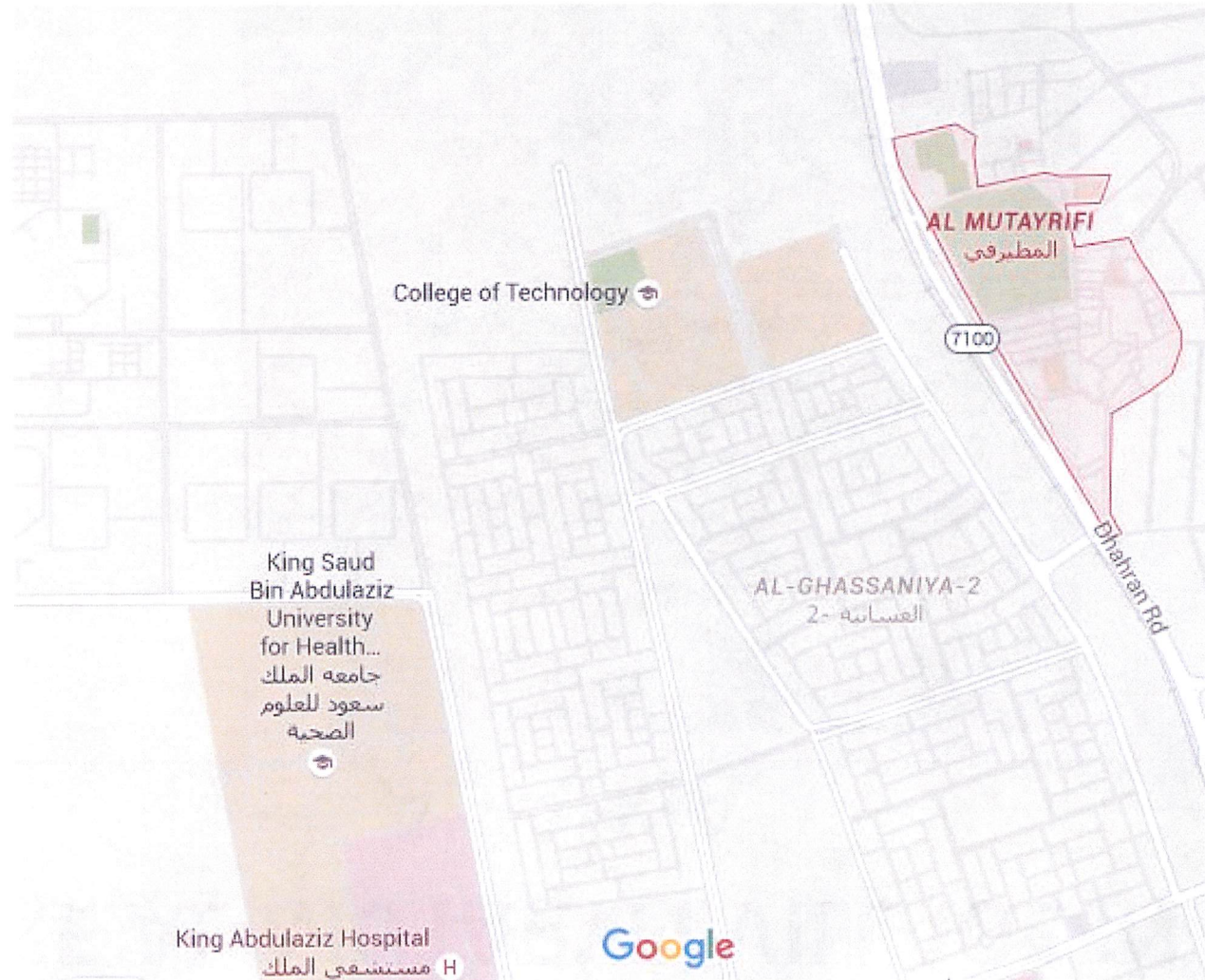
# THE AL-MUTARYFI VILLAGE IN AL-AHSA





# AL-MUTAYRFI

## BIRTH PLACE OF SHAYKH AHMAD



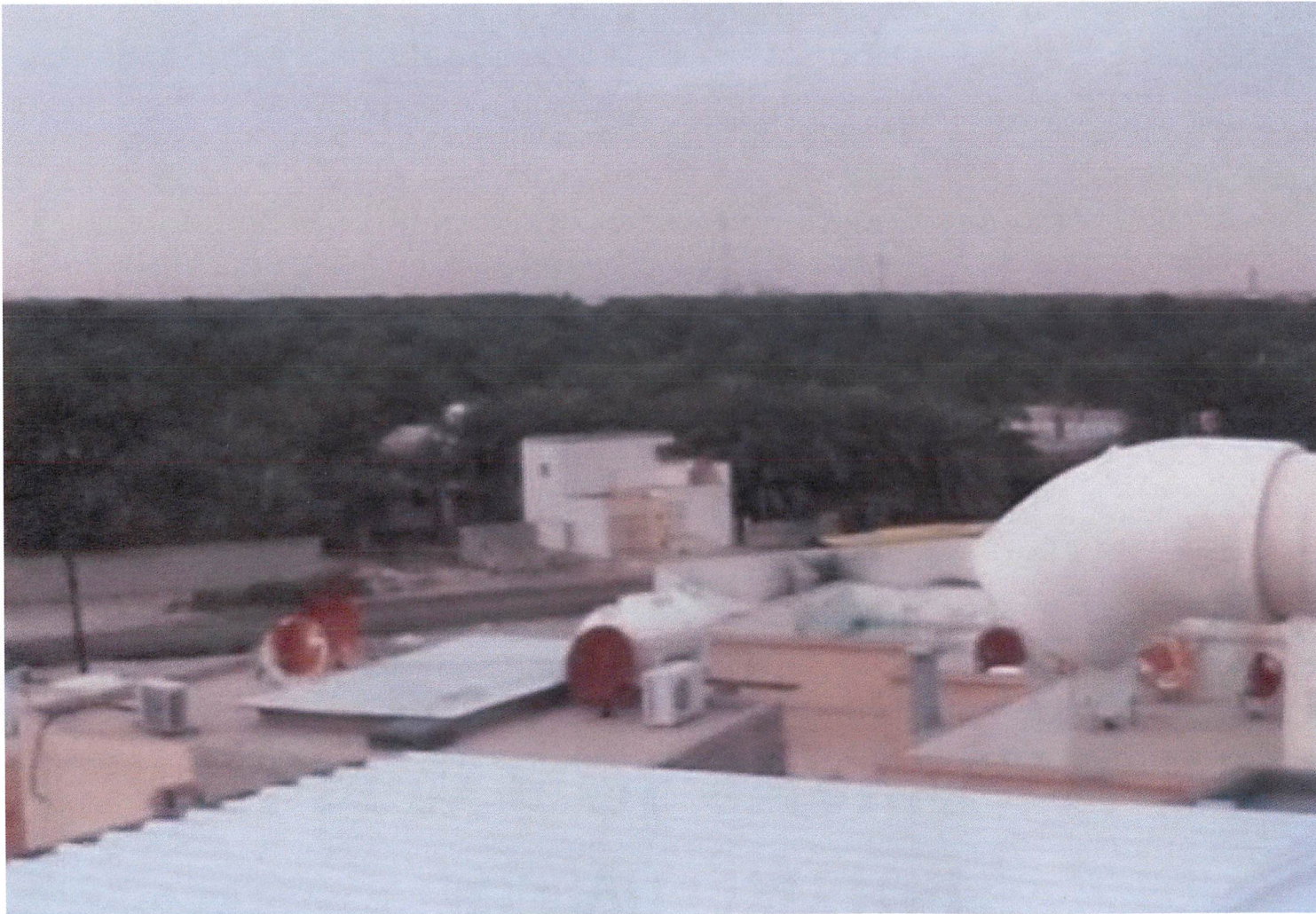


# AL-MUTAYRFI BIRTH PLACE OF SHAYKH AHMAD





# AL-MUTAYRFI BIRTH PLACE OF SHAYKH AHMAD





# Palm Trees of Mutayrfi





# NATIONAL DATE PALM RESEARCH CENTER AL-AHSA AT MUTAYRFI





# Al-Ahsa Governorate

## الأحساء





# Palm Trees of al-Ahsa Oasis





## EASTERN SAUDI ARABIA





# Al-Hasa –Saudi Arabia





**Arabic:** الأحساء al-Aḥsā', locally al-Ahasā' .

**English :** Al Ahsa, El Hasa, or Hadjar

**French**

**Turkish:** Lahsa

**Traditionally = Al-Bahrayn geographical province in Ottoman+ Eastern Arabia**



**Al-Hasa/Ahsa = the Oasis region now in E. Saudi Arabia... Ar. = sound of underground water or spring ...**

**Al-Hasa Oasis** is the largest natural oasis in Saudi Arabia and all of Asia. The oasis is located just over 40 miles (65 km) west of the Arabian Gulf. Statistically speaking, the oasis accounts for **30,000 acres (12,000 hectares)**. Al-Hasa is one of the largest oasis in the world, and it is the largest in all of Asia making it a valuable candidate as one of the seven natural wonders of Asia. **There are over 60 artesian springs that feed the oasis along with a large underground aquifer as well.** Collectively, these provide water and irrigation to over **3 million date palms** as well as the million residents of the area. .... Today 100,00 tons of dates a year ... + oil rich ... **IRAQ---> INDIA TRADE ...**

see **Al-Hasa = Wikipedia**

<https://en.wikipedia.org/wiki/Al-Hasa>



# 1000 CE Al-Hasa, Pop. 110,000

## Top 10 Cities of the Year 1000

	<b>Name</b>	<b>Population</b>
1	Cordova, Spain	450,000
2	Kaifeng, China	400,000
3	Constantinople (Istanbul), Turkey	300,000
4	Angkor, Cambodia	200,000
5	Kyoto, Japan	175,000
6	Cairo, Egypt	135,000
7	Baghdad, Iraq	125,000
8	Nishapur (Neyshabur), Iran	125,000
9	Al-Hasa, Saudi Arabia	110,000
10	Patan (Anhilwara), India	100,000



# Muhammad Ibn `Ali ibn Ibrahim = Ibn Abī Jumhūr al-Aḥsā'ī (d. c 906/1501).

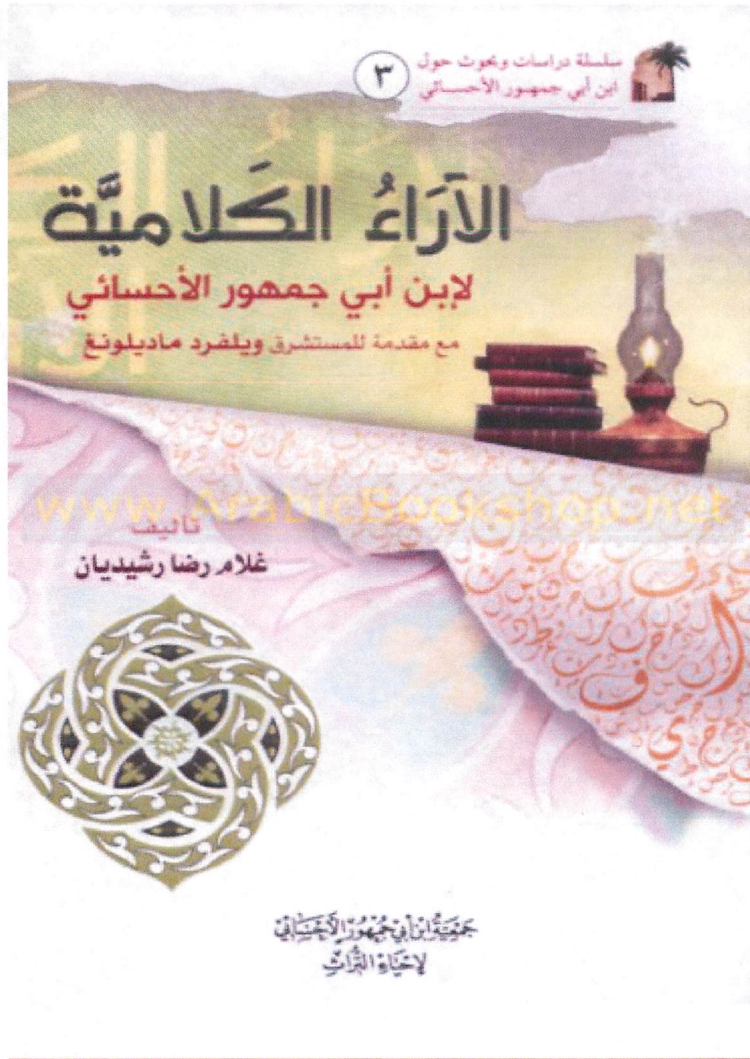
## KALAM, PHILOSOPHY AND SUFISM

### Middle Ishraqi thinker

- **[Kitab] al-Mujallī** al-mawsūm bi-masālik al-afhām wa'l-nūr al-munjī min al-ḡalām .Tehran 1311, 1929.
- **Kitab al-Mujli** mir'at al-munji fi kalam wa-l-hikmatain wa'l-tasawwuf (5 vols.). Ed. Reza Yahyapour Farmad. Dar al-Mahajja al-bayda', 2013.
- `Awāli al-la`ālī al-`azīziyya fī'l-aḥādith al-dīniyya. 4 vols. Qumm: Matba`at Siyyid al-Shuhada, 1403-5/1983-5.
- **Al-Nur al-munji** min al-zulam hashiyat Maslak al-afham (2 vols.) (2013)
- **Zād al-Musaffirīn fī uṣūl al-dīn**. Ed. Aḥmad al-Kanani , Beirut: Mu`assat Umm al-Qura l-Iḥyā al-Turāth, 1414/ 1993.



ابن أبي جمهور الأحسائي  
Ibn Abī Jumhūr al-Aḥsā'ī



Al-Ārā' al-kalāmiyya [“Opinions  
of the Speculative Theologians”]  
li-Ibn Abī Jumhūr al-Aḥsā'ī, ma'a  
muqaddimah lil-mustashriq  
Wīlfrid Mādīlūngh  
by Rashīdiyān, Ghulām Riḍā  
Issue Year: 2014

[http://www.arabicbookshop.net/main/CatalogueFilter.a  
sp?type=SEARCH&sort=6&options=2&keyword=IBN+ABI  
+JUMHUR&keywordarabic=&Submit.x=29&Submit.y=18](http://www.arabicbookshop.net/main/CatalogueFilter.asp?type=SEARCH&sort=6&options=2&keyword=IBN+ABI+JUMHUR&keywordarabic=&Submit.x=29&Submit.y=18)



# الإحسائي

**The Oasis of al-Hasa or Ahsa now within the Al-Ahsa Governorate in Eastern Saudi Arabia**





# Al-Ahsa





# Al-Hasa Oasis

## Al-Hasa Oasis

Al-Hasa Oasis is the largest natural oasis in Saudi Arabia and all of Asia. The oasis is located just over 40 miles (65 km) west of the Arabian Gulf.

Statistically speaking, the oasis accounts for **30,000 acres** (12,000 hectares). Al-Hasa is one **of the largest oasis in the world, and it is the largest in all of Asia making it a valuable candidate as one of the seven natural** wonders of Asia. There are over 60 artesian springs that feed the oasis along with a large underground aquifer as well. Collectively, these provide water and irrigation to **over 3 million date palms** as well as the million residents of the area. From: <http://sevensnaturalwonders.org/al-hasa-oasis/>



# Al-Ahsa

[https://www.tripadvisor.com/Tourism-g298543-Al\\_Ahsa\\_Eastern\\_Province-Vacations.html](https://www.tripadvisor.com/Tourism-g298543-Al_Ahsa_Eastern_Province-Vacations.html)

## Al Ahsa, Saudi Arabia





# The Al-Ahsa Governorate

**Al-Ahsa county is rich of water and that is the main reason behind the name.** In classic Arabic, Ahsa means the sound of water underground. The name Al-Ahsa is also given to the biggest city in the region, Hofuf. **Al-Ahsa region has over 10 million palm trees.** “The Ministry of Agriculture has set up a factory to process its rich output of dates, amounting to five tons daily. The oasis is located about 60 km inland from the Persian Gulf. In addition to the oasis, the county also includes the giant Empty Quarter desert, making it the largest county in Saudi Arabia in terms of area. The Empty Quarter has the world’s largest oil fields and connects Saudi Arabia to Qatar, the UAE, and Oman. The Governorate’s population is over 908,366 (2004 estimate<sup>(\*)</sup>).

The Main cities are: **Hofuf** which is the capital city of **Al-Ahsa province** and has a lot of traditional markets. Mubarratz is a large city with many big markets. Oyoon, Al-Omran ,and Shaybah which is an oil town in the Empty Quarter). ... **Al-Ahsa is a large area where a lot of beautiful villages and small towns are located.**



# Al-Hasa Oasis

**Al-Hasa Oasis** is the largest natural oasis in Saudi Arabia and all of Asia. The oasis is located just over 40 miles (65 km) west of the Arabian Gulf. Statistically speaking, the oasis accounts for **30,000 acres (12,000 hectares)**. Al-Hasa is one of the largest oasis in the world, and it is the largest in all of Asia making it a valuable candidate as one of the seven natural wonders of Asia. There are over 60 artesian springs that feed the oasis along with a large underground aquifer as well. Collectively, these provide water and irrigation to over 3 million date palms as well as the million residents of the area.



# **Fresno, CA -to al-Ahsa, SA**

## **Al-Ahsa (Arabic: الأحساء *al-Aḥsā'*, locally pronounced *al-Ḥasā'*)**

**One of the largest Oasis in the world and the largest in Saudi Arabia. It is nominated to be among the 7 nature wonders of the world.**

[https://www.tripadvisor.com/Flights-g298543-Al\\_Ahsa\\_Eastern\\_Province-Cheap\\_Discount\\_Airfares.html](https://www.tripadvisor.com/Flights-g298543-Al_Ahsa_Eastern_Province-Cheap_Discount_Airfares.html)

[https://www.tripadvisor.com/Hotel\\_Review-g298543-d299195-Reviews-InterContinental\\_Hotels\\_Al\\_Ahsa-Al\\_Ahsa\\_Eastern\\_Province.html#photos;geo=298543&detail=299195](https://www.tripadvisor.com/Hotel_Review-g298543-d299195-Reviews-InterContinental_Hotels_Al_Ahsa-Al_Ahsa_Eastern_Province.html#photos;geo=298543&detail=299195)



# AL-AHSA International Hotel





# Luxury hotel in al-Ahsa



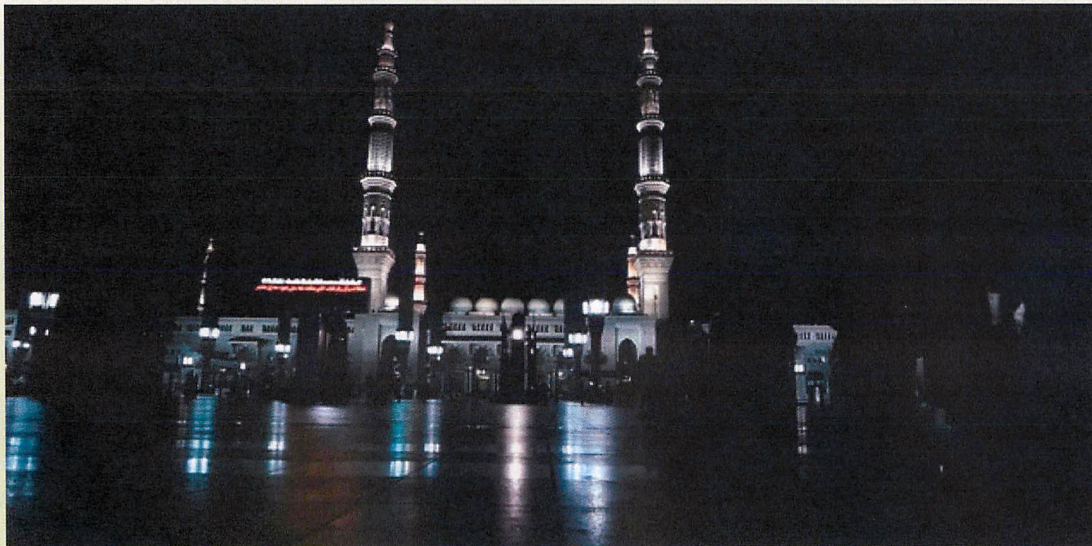


PLACE OF THE PASSING OF  
SHAYKH AHMAD AL-AHSA'I  
HADIYA

هدية



**Shaykh Aḥmad  
ibn Zayn al-Dīn al-Aḥsā'ī.**  
**Died at 190 yrs ago Hadiyah, 108  
miles/ 174 km. from Medina (Pop.1.5  
million) on 21<sup>st</sup> Dhu'l-Qada 1241 = 27<sup>th</sup>  
June 1826, aged 75.**



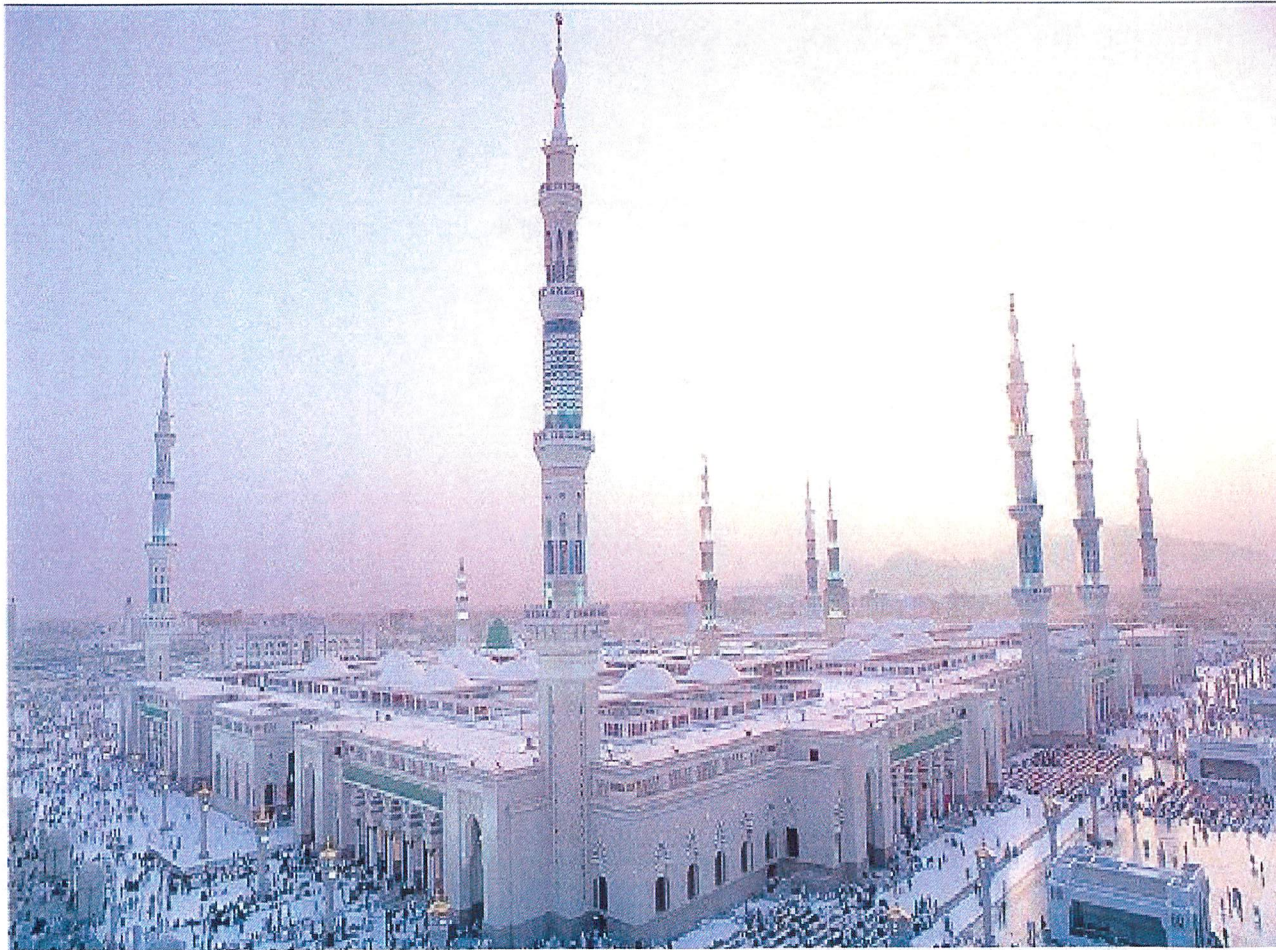


# Medina





# Mosque in Medina



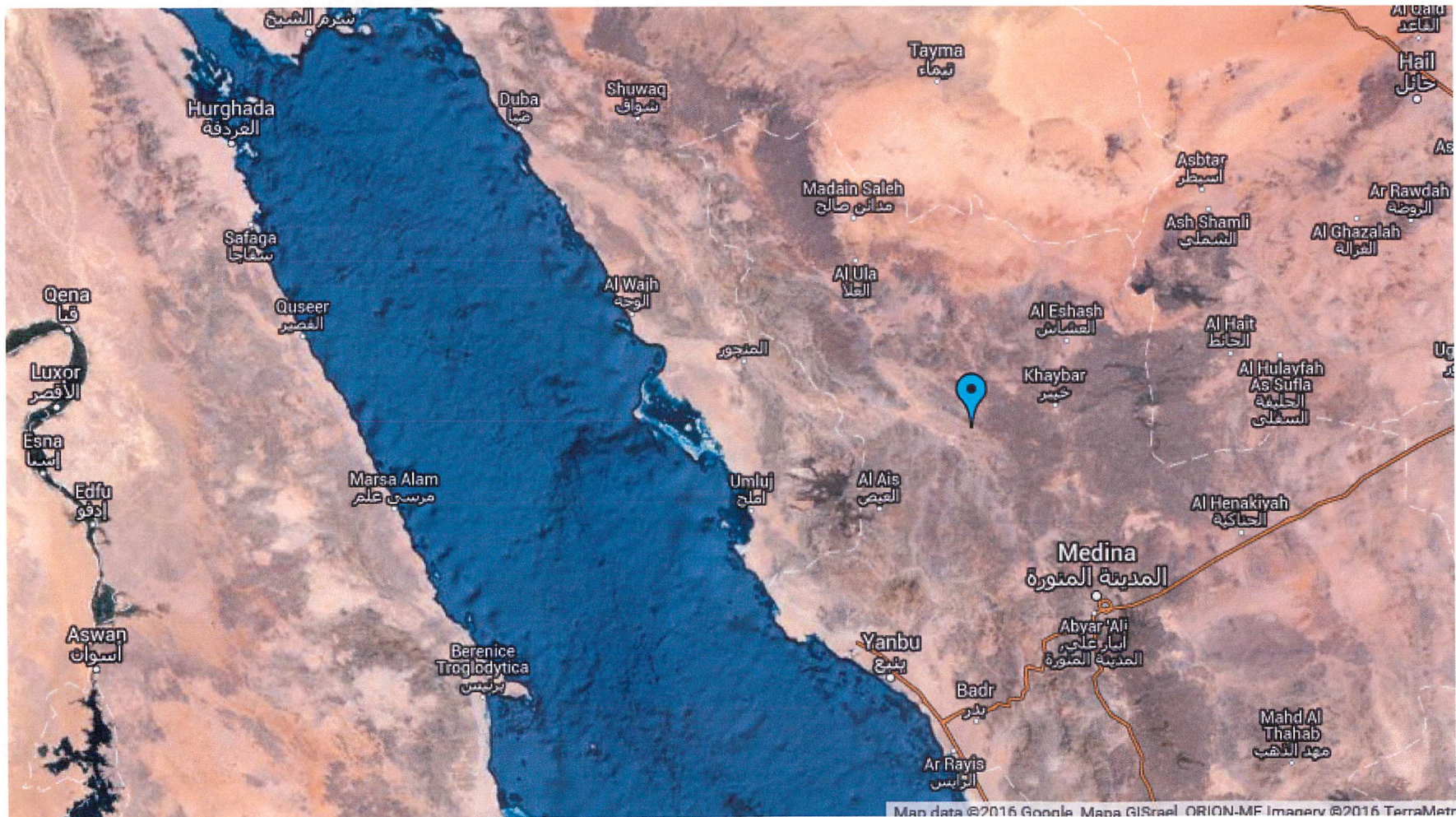


# Hadiyah Saudi Arabic





Hadiyah, 108 miles/ 174 km.  
from **Medina, Saudi Arabia**





# Damascus. Syria.

## View of the Ottoman Hejaz railway station 1913.



Damascus. Syria. View of the Ottoman style Hejaz railway station which dates from 1913.



# Hadiya

## Saudi Arabia hejaz railway Hadiya station 1989 ...





# Empty zone on Google Maps





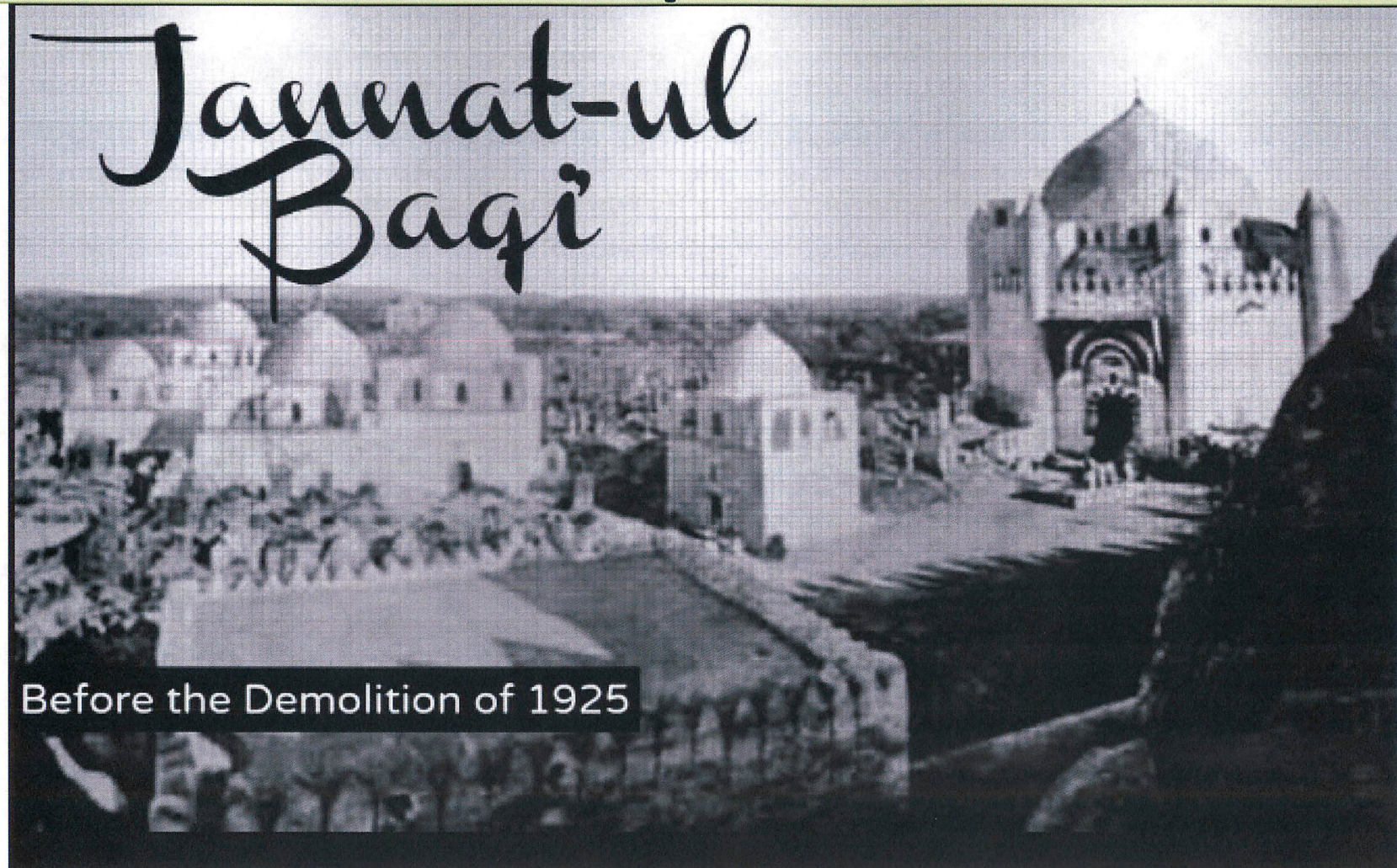
(البقيع)

**The Grave of Shaykh Aḥmad  
al-Aḥsā'ī near Medina in the al- Baqī`  
("the Place of Trees") Cemetery, Arabia**





# Graveyard where Shaykh Ahmad was buried –pre-1925





# **Destruction 1925**

## **YouTube - A walk into Jannat al-Baqi**

### **Graveyard - 4th May 2011**

<https://www.youtube.com/watch?v=G9oj6Jwny8>

On 8th Shawwal, Wednesday, in the year 1345 AH (April 21, 1925), mausoleums in Jannatul al-Baqi (Madina) were demolished by King Ibn Saud.

In the same year (1925), he also demolished the tombs of holy personages at Jannat al-Mualla (Makkah) where the Holy Prophet(pbu&hf)'s mother, wife, grandfather and other ancestors are buried.

Destruction of sacred sites in Hijaz by the Saudi Regime continues even today. According to some scholars what is happening in Hijaz is actually a conspiracy plotted by the Jews against Islam, under the guise of Tawheed. The idea is to eradicate the Islamic legacy and heritage and to systematically remove all its vestiges so that in the days to come, Muslims will have no affiliation with their religious history.



- مقبرة البقيع

## Jannat Al-Baqi` Cemetery, SE of the Prophet's Mosque, Medina

<https://www.youtube.com/watch?v=HUZpHLgsoF4>





## Sacred Cemetery

<https://mehfilehazratabbas.wordpress.com/cities/medina-city-of-prophet/jannat-ul-baqi/>

### Buried:

**Ibrahim son of the Prophet**

**Muhammad (cf. Bab's son Ahmad)..**

**Almost 7,000 relatives and companions  
of the Prophet Muhammad + Imams**

**2<sup>nd</sup> Imam Hasan 4<sup>th</sup> Ali Zayn al-`Abidin**

**+ 5<sup>th</sup> Muhammad al-Baqir + 6<sup>th</sup> Imam**

**Ja`far al-Sadiq ...**



# The Lawh-i qina' of Baha'u'llah

Lawh-i Qina' (Tablet of the Veil) Baha'-Allah refers to Shaykh Ahmad as follows:

وهذه صورة ما كتبه الشيخ الأجلّ الأفضّل فظهر  
الاسلام وكعبة الأنام الشيخ احمد الاحصائي الذي

"This is the substance of what **the most Glorious, most Gracious, the Midmost Day of Islam (zuhr al-islam), and the Ka`bah of the peoples (ka`bah al-anām),** the Shaykh Ahmad al-Ahsa'i wrote." etc.



## Al-Baqi cemetery Medina – Imams 2-3+5-6 + Shaykh Ahmad



On 8th Shawwal, Wednesday, in the year 1345 AH = April 21st, 1925, graves in the Jannat al-Baqi cemetery in Medina) were demolished by King Ibn Saud who around tht time also demolished sacred in Mecca where the Prophet Muhammad's mother, wife, grandfather and other ancestors were buried.



# Lambden Biographical Notes

A Brief biography of Shaykh Aḥmad ibn Zayn al-Dīn al-Aḥsā'ī

Stephen N. Lambden UC Merced 2015. <http://hurqalya.ucmerced.edu/node/245/>

Shaykh Aḥmad al-Aḥsā'ī initiated a Twelver Shi'ī imamocentric movement of exegesis and regeneration within late 18th and early 19th century Arabia, Iraq and Persia or Qajar Iran. He did not himself intend to form a new faction separate from or outside of Imami Shi'ism though from his first successor Sayyid Kazim Rashti and the subsequent Kirmani and other claimants, the movement al-Shaykhiyya ("Shaykhism", after Shaykh Ahmad ...) emerged. Shaykh Ahmad was born in the month of Rajab 1166 AH = May 1753 CE in the northern village of المطيرفي **al-Mutayrfi** or al-Mutairfi (south of al-Wozyeh, west of al-Shuqaiq, north of al-Mubarraz and al-Hufuf) (Pop. today about 30,000) near the massive Aḥsā' [Hasā'] oasis or within the Aḥsā' governorate in eastern Arabia (now Saudi Arabia), or in the then Ottoman region of Bahrayn. He lived to the **age of 73** having passed away in **Hadiya** about 108 miles from Medina on the 21 Dhu'l-Qa'da 1241/27 June 1826 when performing a pilgrimage to Mecca. He is buried in the al-Baqi' ('The Eternal /Tree') cemetery in Medina though this has now been plundered and desecrated.



# Summary Biography I

His full name, indicative of paternal forbears, is sometimes given as Shaykh Aḥmad ibn Zayn al-Din ibn Ibrahim ibn Saqar ibn Ibrahim ibn Dāghir - the latter a title of Shaykh Habib-Allah Kashani (so Tabataba'i, *al-Shaykhiyya*, 55. fn.3). The latter, last named individual was apparently al-Aḥsa'i's earliest Shī'i ancestor. Six or more generations back, al-Aḥsā'ī forefathers were Sunni Muslims, as, of course, were many Persians at the onset of the Safavid era (1501). After living in and around his birthplace in Eastern Arabia he journeyed, when aged about twenty in 1186/1772, to Iraq returning to al-Aḥsā a year or so later. He remained in this region for another fifteen years or more until he moved to Bahrayn in 1203/1788. After another four years he then moved on to the 'Atabat (sacred shrine) regions of Karbala and Najaf (in Iraq). From 1212/1797 Shaykh Ahmad spent two or three years in Basra and the nearby village of Dhuraq (Iraq). Two years later he may have travelled again to Bahrayn (in 1214/1799). He then lived for another six years, between 1221-1222/ 1800-1806, in Basra and surrounding villages of southern Iraq, including Habarat, Tanwiyh, Nashwah and Sahawah



## Summary Biography II

After another visit to the `Atabat (sacred shrine regions, Najaf, Karbala and Kazimayn) in 1221/1806-7, al-Aḥsā'ī began a long period of residence in Iran first going to Mashhad then settling in Yazd from where he journeyed to Tehran in Ramadan 1223/ November 1808. Having spent more than thirty years in Arabia and Iraq, he resided for much of the remaining twenty years of his life in Iran. He mostly lived or spent time, for example, in Mashhad, Yazd, Tehran and Kirmanshah. Fath `Ali Shah (reigned, 1787-1834) was fascinated by the charismatic and erudite personality of Shayh Ahmad who wrote two treatises for this then Shah of Persia, the 1223/1808 *Risāla Khāqāniyya* (in *Jawāmi` al-kalim* 1: 20-129) and the 1234/1818 *Risāla al-Sulṭāniyya* (in *Jawāmi` al-kalim* 2, pt. 1, 245–9). They never seem to have met though al-Aḥsā'ī responded in these two treatises to some complicated theological and eschatological issues raised in communications with the Shah.



# Family 1 Summary Biography III

## The Family of Shaykh Aḥmad ibn Zayn al-Dīn al-Aḥsā'ī

al-Aḥsā'ī married **eight times and fathered around 29 children**. His son by his first wife Maryam named `Abd -Allah al-Aḥsā'ī, provides the following names in the 5th section of his short Arabic treatise on the life of his father (see below):

**“Section five: A discussion of the number of his distinguished wives and children. The totality of the wives of that great personage numbered eight.**

**Firstly Maryam daughter of Khamīs from one of the villages around Aḥsā' named Qurayn** who bore him thirteen children, nine sons and four daughters. From this marriage the sons were named [1] Muhammad Taqī, [2] `Alī Naqī, [3] **`Abd-Allāh**, [4] Ḥusayn, [5] Ja`far, [6] [another] Ḥusayn, [7] Muhammad Salih, [8] Muhammad Ḥasan and [9] `Īsā' [Ar. Jesus]. The four daughters from this marriage were, [1] Fāṭimah, [2] Ruqīyya, [3] Makkiyya and [4] Ḥajjiyya.



## Family 2 - Wives and Children

**Secondly**, another wife was named **Āminah daughter of Sayyid Ahmad** who bore the Shaykh ten children, six sons and four daughters. The sons were [named] [1] Ḥusayn, [2] [another] Ḥusayn, [3] Ibrāhīm, [4] Bāqir, [5] [another] Bāqir and [6] Ṣaliḥ while the daughters were named [1] Mayram, [2] Raḥīma, [3] [another] Maryam and [4] Fāṭimah. Another of the [Shaykh Ahmad's] wives was named **Umm Kulthūm daughter of Shaykh `Alī Sā'igh** who [also] bore him one son named Ḥasan. Another one of the wives was named **Raḥīma** who again bore him a son named Ḥasan. Another wife was named **Āminah** who bore him a daughter named Raḥīma. Another his his wives was **Ruqiyya daughter of `Abd al-Ḥusayn** who bore a son named Muhammad Ja`far and a daughter named Laṭīfa. Another wife was named **Fāṭima Yazdiyya** who had a daughter name Zā'ira. Another wife was named **Maryam daughter of Ḥasan** of the family of Khuwaytim. The wives were thus eight persons.



## Wives of Shaykh Ahmad

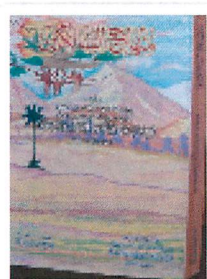
It might be noted from the above that Shaykh Ahmad had three wives named **Maryam** (Mary) and two named **Āminah** (the name of the Prophet Muhammad's mother) as well as another three named **Umm Kulthūm, Raḥīma and Ruqīyya**. For an early Qajar era Shi'i scholar of great magnitude this number of wives was fairly normal. It is interesting that from his first wife Maryam (the Arabic form of the name of Mary, the mother of Jesus) his ninth son was named 'Īsā' which is Qur'anic Arabic form of the name of Jesus, the founder of Christianity.



# Sons of Shaykh Ahmad

## [2] Shaykh `Alī Naqī (d.1246/1831).

Shaykh `Alī Naqī ibn Shaykh Ahmad al-Aḥsā'ī (d. 23 Dhu'l-Ḥijjah 1246 / 4th June 1831).



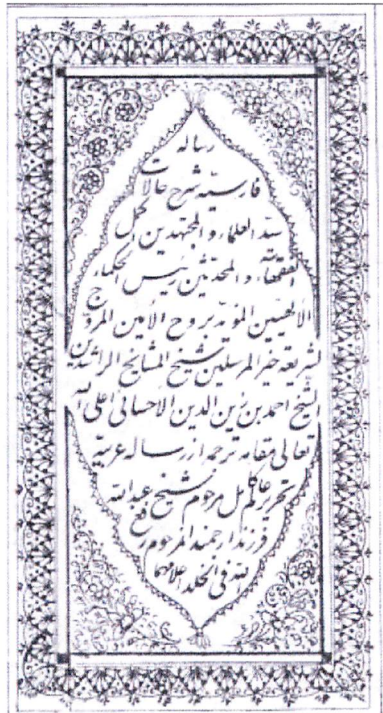
- Minhāj al-Sālikīn. 2nd ed. Kuwait : Jāmi' al-Imam al-Sādiq. 1419/1998 [Ḥajjī Mirza `Abd al-Rasūl al-Ḥā'iri al-Iḥqāqī]. 514pp. [Index]. Has 5 sections with subsections and a conclusion. Part 1 is about al-`aql (the intellect) and `uqalā ("intellectuals") as well as `ilm (knowledge) and the `ulamā' (clerics, divines..)

This sizeable work of a son of Shaykh Aḥmad was completed 27th Dhu'l-Hijja 1244 AH = 30th June 1829, a few years before the passing of its author. For some further details see Ḥajjī Mīrzā `Abd al-Rasūl al-Iḥqāqī, al-Taḥqīq fī madrasa al-awḥad, p. 221ff. where a further 9-10 of his works are listed.



# Sons of Shaykh Ahmad

## [3] `Abd-Allāh



**Sharḥ-i ḥālāt-i Shaykh Ahmad al- Aḥsa'i.**

**Bombay ed. of 1310/1893**

**Shaykh `Abd Allāh ibn Aḥmad al-Aḥsā'ī.**

*Arabic Biographical treatise by one of the sons of Shaykh Ahmad.*



## Teachers and associates

- ١ - السيد محمد مهدي الطباطبائي بحر العلوم.
- ٢ - الشيخ جعفر كاشف الغطاء النجفي.
- ٣ - السيد علي الطباطبائي صاحب (الرياض).
- ٤ - السيد ميرزا مهدي الشهرستاني.
- ٥ - الشيخ حسين آل عصفور البحراني.
- ٦ - الشيخ أحمد ابن الشيخ حسن الدمستاني البحراني.



## The matter of the **Ijāzas** ("Certificates of religious authorization") written for Shaykh Ahmad al-Ahsa'i.

During the early 1790s at the shrines in Iraq, al-Ahsa'i studied with pupils of Muhammad `Ali ibn Muhammad Baqir or Āqā-ye Behbahānī (1144-1216/1731-1801). including,

**Shaykh Ja'far Naḡafī,**

**Sayyid `Alī Ṭabāṭabā'ī ( )**

**Āqā Mīrzā Muḥammad-Mahdī ibn Abi'l-Qāsim Mūsawī**

**Shahrastānī** (1209/1794-95).

**Shaykh Ḥusayn ibn Muhammad Darāzī Baḥrānī**, a nephew of Shaikh Yūsuf Baḥrānī (1214/1799). This *ijāza* was printed in the biography of al-Ahsai written by his son `Abd-Allah, 1310/1892 ed., [Pt. II] pp. 68-81: **PDF**.

[Muhammad Darazi Bahrani.pdf](#). This *ijāza* is also printed in the opening eight pages of the *Kitāb-i mustaṭāb-i Ijtināb* (Tehrān : 1308/1891) of the leading Shaykhi Muḥammad Bāqir ibn Muḥammad Ja'far Hamadānī (d. 1901-2). It is available from the Hathi Trust (see image above) at : **PDF**. [ijaza-Darazi.pdf](#)



**From an Ijaza** of Shaykh Husayn ibn Muhammad  
ibn Ahmad ibn Ibrahim al-Darāzī al-Baḥrānī

1871  
هذه اجازة شيخنا الامجد الشيخ حسين بن الشيخ محمد بن الشيخ احمد بن الشيخ ابراهيم بن عصفو الدار  
البحراني للشيخ احمد بن زين الدين العالم الامين الاحمائي

بسم الله الرحمن الرحيم

الحمد لله الذي اجتمع عالم الدين بجملة الرواية وشيد مبانيها بفضول الددانية وجعلهم منتهى الارادة والفا  
والثلا واسبع بهم النعم في ابدانهم والتمهاتهم والصلوة على محمد والرميع عبود الدلائل والهداية صلوة د  
بدوام اركان النبوة والولاية وبمعدن قبول فخير الله المجازي حسين بن محمد بن احمد بن ابراهيم البحراني



# Pupils+ of Shaykh Ahmad

- ١ - الشيخ محمد حسين النجفي؛ صاحب الجواهر.
- ٢ - السيد عبد الله ابن السيد محمد رضا شبر الحسيني الشهير.
- ٣ - الشيخ هادي بن المهدي السبزواري؛ صاحب (المنظومة).
- ٤ - السيد محسن ابن السيد حسن الأعرجي الحسيني الكاظمي.
- ٥ - السيد كاظم ابن السيد قاسم الحسيني الرشتي الحائري.
- ٦ - الميرزا حسن بن علي الشهير بـ(گوهر).
- ٧ - المولى محمد بن الحسين المعروف بـ(حجة الإسلام) المامقاني التبريزي، والد صاحب (صحيفة الأبرار).



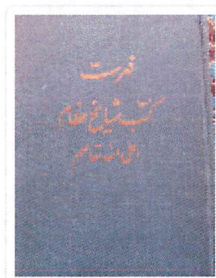
## **WRITINGS OF SHAYKH AHMAD**

**In the numerous Arabic writings of Shaykh Ahmad we have a vast nexus of theological insights and configurations rooted in the Imami Shi'i tradition of Tafsir (Qur'an Commentary), Hadith, Fiqh, philosophy and ifrani gnosis, etc. He was a master theologian and exegete who often communicated novel batini (deep esoteric type) perspectives. He might be compared, for example, with Imam Ja'far al-Sadiq, `Abd al-Hamid al-Ghazali and/ or Muhyi al-Din Ibn al-`Arabi.**



## 132 + Writings of Shaykh Ahmad ...

### The Fihrist (Index) of Abū al-Qāsim Khān Ibrāhīmī..



The foundational writings of Shaykh Ahmad al-Aḥsā'ī and Sayyid Kāẓim al-Husayni al-Rashti (d. 1259/ 1843) and their various Shaykhi successors (selectively listed in well-known Shaykhi *Fihrist* ("Index") of Āqā Ḥajjī `Abu'l-Qāsim ibn Zayn al-Abidin Khān al-Ibrahīmī , 1314-1389 /1896-1969 one of the Kirmani Shaykhi leaders.



## Fihrist-i kutub-i Shaykh

فهرست کتب شیخ اجل اوحد مرحوم شیخ احمد احسائی و سایر  
مشایخ عظام و خلاصه شرح احوال ایشان

**Fihrist-i kutub-i shaykh-i ajall-i awhad-i marḥūm  
Shaykh Aḥmad Aḥsā'ī va sāyir mashāyikh-i `izām va  
khulāṣah-i sharḥ-i aḥvāl-i īshān. 3rd  
ed., Chāpkhānah-i Sa'ādat, 1974. Partial Annotated  
Translations**

- Moojan Momen trans. in BSBM1 = Pt. 1 Shaykh Aḥmad, Fihrist, pp. 220-288, listing 132 items;
- Stephen Lambden trans. Pt. II Sayyid Kāẓim, Fihrist, pp. 288-359 listing nos.133-304 (= 171 items) (ongoing; forthcoming).



# شرح على العرشية

**Sharḥ Kitāb al-Hikmat al-`Arshiyya (Commentary upon the Wisdom of the Throne) of Mulla Sadr al-Din Shirazi.**

**Mulla Sadra =**

**Muhammad ibn Ibrahim b. Yahya Qawami Shirazi, Sadr al-Din (ca. 1571–1636)**

**See :** <http://www.hurqalya.pwp.blueyonder.co.uk/BIBLIOGRAPHY-HYP/15-SAFavid/Mulla%20Sadra.htm>



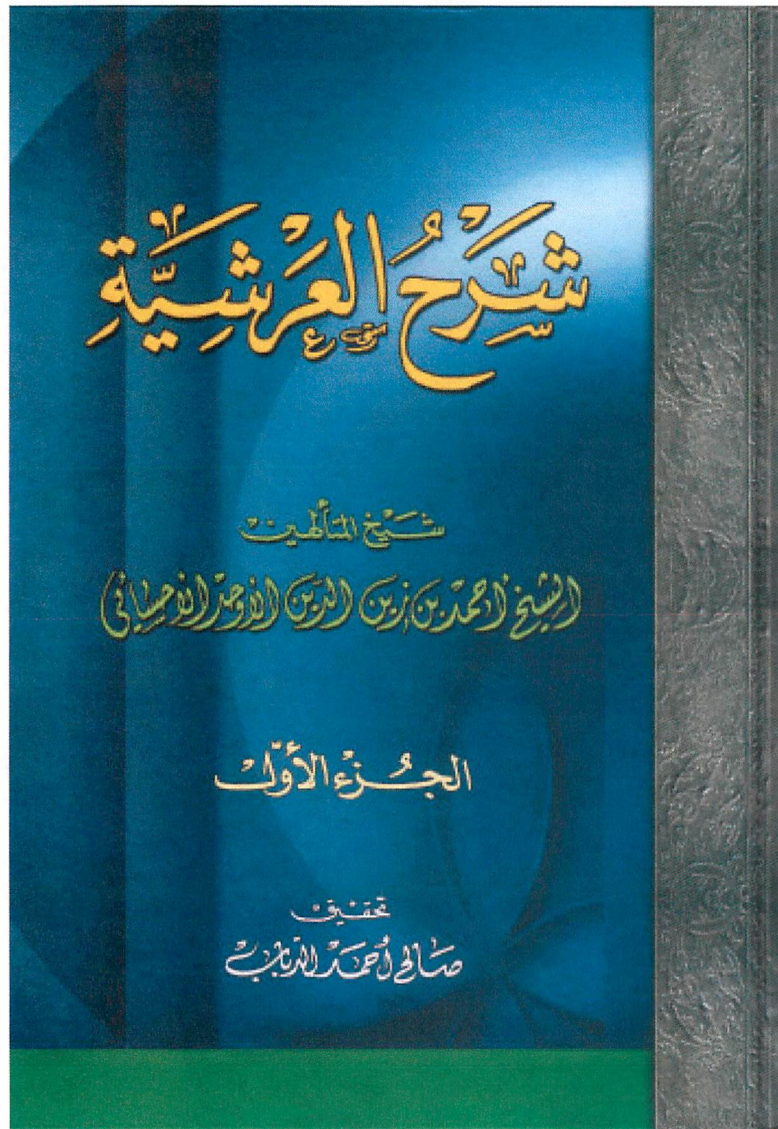
## **Kitāb al-ḥikma al-`arshiyya** ("The Book of the Wisdom of the Throne")

This work is a commentary by Shaykh Aḥmad upon the Kitāb al-ḥikma al-`arshiyya ("The Book of the Wisdom of the Throne") by Muhammad Sadr al-Dīn Muhammad ibn Ibrahim al-Shirazi, known as Mullā Sadrā (d. 1050/1640). This 100 or so page work of Mullā Sadrā with the title Kitāb al-`arshiyya (The Book of the Throne) has recently, in 1429/2000 (1st printing) been printed in Beirut by the Mu'asassa al-Tārīkh al-`Arabiyya ("The Arab History Estate"). Earlier editions include, Mullā Sadrā , al-Ḥikma al-`arshiyya on pp. 110-214 of the composite Mulla Sadra lithograph of 1315/1897-8 (which also includes the Mashā'ir + other commentaries).

• *al-Ḥikma al-'arshiyya* ("The Wisdom of the Throne"), ed. with Persian paraphrase by **G. R. Ahani**, Isfahan, 1962

• Trans. and intro. **J. W. Morris**, *The Wisdom of the Throne: An Introduction to the Philosophy of Mulla Sadra*, Princeton, NJ: Princeton University Press, 1982





## شرح العرشية

**Sharḥ al-‘Arshiyya.**

3rd ed. 3 vols. ed.

Ṣāliḥ Aḥmad al-

Dabbāb. Beirut :

Mu’assasat al-Balāgh

+ Mu’assasat Shams

Hajr, 2008., vol.1 =

545pp. vol. 2 = 497

pp. and vol.3 = 559

pp.



## شرح الكتاب الحكمة العرشية



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمين وصلى الله على محمد وآله الطاهرين أما بعد فيقول العبد المسكين أحمد بن زين الدين الأحمسي أنه قد  
احترق من تبحر طاعته على من طالب الحق واليقين أن يكتب على كتاب الله محمد صدى الدين الشيرازي تجاوز الله عنه المستر بلشاهركلما تبين  
منه الفتن من التعمير في توضيح الحق على طريقة أهل الحق المبين محمد وآله الطاهرين صلى الله عليه وعليهم جميعين بخوبيا منهم من  
دليل الحكمة والموعظة الحسنة والمجادلة التي هي أحسن حتى لا يفتنك بالآمنكي لوجدها نافعة لبقينه وإيمانه فاجتبه إلى طلبه  
لأن ذلك من مصلحة الأئمة وتبهر بالمأثرة القرآن وطالبوا عليه السلام من البرهان ما هو فر إلى الأذهان لقد انغكاكه ظلوا  
بشهادة العقل المستبدين بالإيمان بما يكون مهيئاً لدين الإسلام الذي أقر رسول الله صلى الله عليه وآله أمته الأجابة

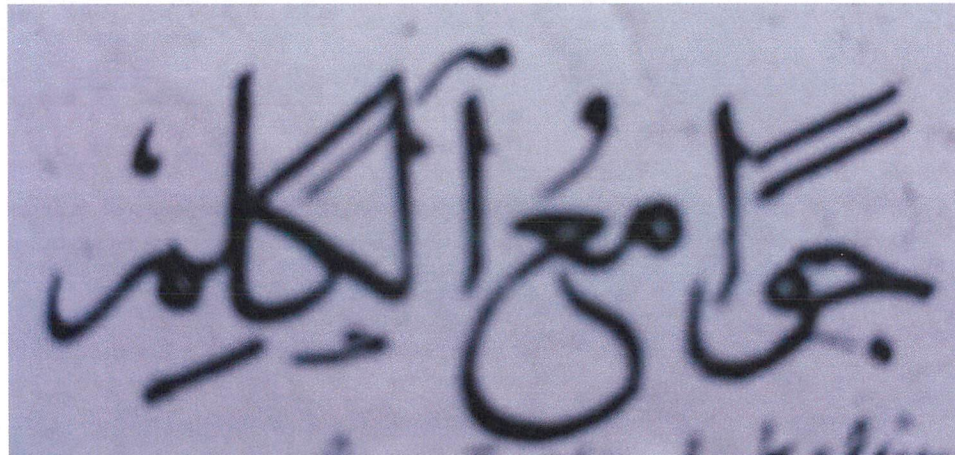
## Kitab Sharḥ al-mashā'ir

A Commentary on "The Book of Metaphysical  
Prehensions" of

Sadra al-Din Shirazi = Mullā  
Ṣadrā ( d. 1050/1640).



# Writings of Shaykh Ahmad, the Jawāmi` al-kalim (The Comprehensive Discourse)



Jawāmi` al-kalim. 2 composite vols. Tabrīz: Muhammad Tāqī Nakhjavānī, 1273-76/ Vol.1 / i, ii and iii. 1273/1856 & vol. 2 / I and ii, 1276/1959. Forty often composite works and was scripted or written by a certain `Abd al-Ḥamīd Rawḍa-khān...



# Risala al-Qatifiyya

رسالة كاتيب

بسم الله الرحمن الرحيم  
الحمد لله رب العالمين وصلى الله على محمد وآله الطاهرين أقابعك فيقول العبد المسكين أحمد بن إبراهيم الكوفي  
أتم قد أرسل إلى الشيخ الأبرار الشيخ أحمد بن أبي القاسم صالح بن طوق القطيفي مسائل قد تصعب على الأذهان وقد أقر بالخبر عن  
العلماء الأعيان وطلب جوابها وبينا غامضها وشرح حالها وأظلمها خافيتها وكنت سؤيق وقتا بعد وقت لعدم توجه الظاهر  
ولكنما تخيرتها التاملات فوالله تعالى للشرع بربارته ثامن لا تمده حيل ولا تحرك قلوب على ما أرى على شيء منها فتنى حل حيل

A very important and lengthy (over 30 dense pages = trans 200 pp.) Arabic risala in reply to 71 questions posed by Shaykh Aḥmad ibn Sāliḥ ibn Tūq al-Qaṭīfī. Of uncertain though probably early date the *Risāla Qaṭīfiyya* is published in *Jawāmi' al-kalim* [1273] vol I/2 pp.114-147.



# Treatise for Some Brethren of Isfahan

رسالة في جواب بعض الاخوان من اصفهان

An Epistle of Shaykh Aḥmad al-Aḥsā'ī





# Hadith - Sun and its Light

`I recollect what Abā `Abd-Allāh [the 6th Imam Ja`far al-Şādiq] (upon him be peace) in this respect relayed regarding the [luminous] vision (al-ruyā') when he said,

"The Sun (al-shams) is a portion (juz') among 70 portions of Light from the divine Pedestal (Chair, Throne, al-kursī). And the divine Pedestal (Chair, al-kursī) is a portion (juz') among 70 portions of Light from the divine Throne (al-`arsh). And the divine Throne (al-`arsh) is a portion (juz') among 70 portions of the Light from the divine Veil (al-ḥijāb). And the divine Veil (al-ḥijāb) is a portion (juz') among 70 portions of the Light from the divine Covering [Shield] (al-sitr). These realities are indeed things firmly established (şādiqīn) such that [if experienced in vision] they might utterly bedazzle [confound] the eyes by virtue of the [light of the] Sun. There is not aside from this [dazzling luminosity] any [veiling] cloud (saḥāb)."

Now I (Shaykh Aḥmad) say [by way of commentary] that the standpoint (al-maqām) [which I shall adopt] in exposition of this noble tradition is necessarily on a threefold level. **Firstly, What are these Lights?** Secondly, Why are they fivefold? Thirdly, why are certain of these Lights seventy fold [brighter] than others



## Extract from Commentary

And the intention of **the divine Throne (al-`arsh)** is the Logos-Self (nafs) which is the Celestial Sphere (falak [fulk]) of Muhammad, which is determinative of direction. It is expressive of the hidden gnosis (al-`ilm al-bāṭin) and is the gnosis of how things are (?`ilm al-kayfūfa), of the causes of things (`ilal al-ashyā') and of the basis of origination (maṣḍar al-badā').

And the significance of **the divine Veil (al-ḥijāb)** is the way-station of the Cherubim (manāzil al-karūbiyyīn) who are the embodiments of the divine Unity (hayākil al-tawḥīd) which were alluded to by Amīr al-Muminīn (the Commander of the Faithful = Imam `Alī, d. 40/661) [when discoursing about al-ḥaqīqa] before Kumayl ibn Ziyād [al-Nahā'ī, d. c. 81/701]



# THE CRIMSON [RED] LIGHT

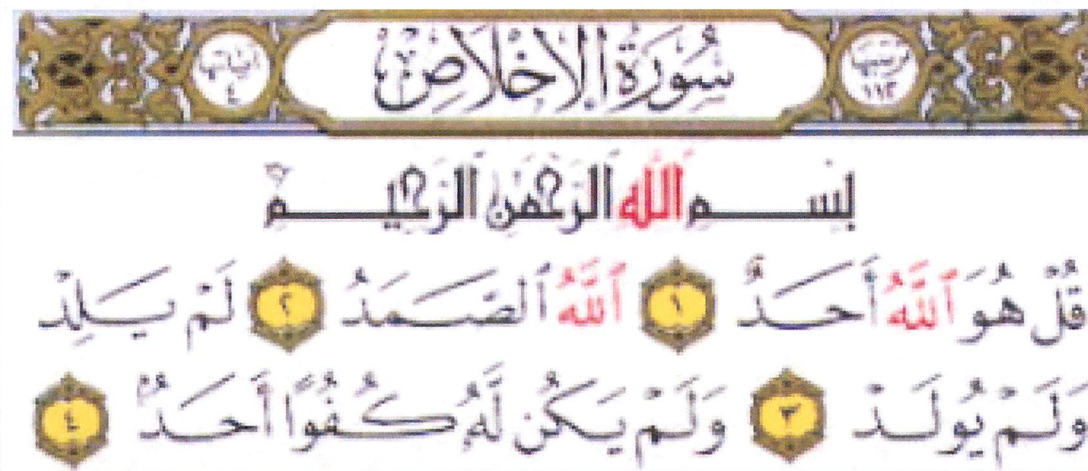
## THE CRIMSON [RED] LIGHT

As for the Crimson [Red] Light (al-nūr al-aḥmar). It is an Archangel (malak) composed of the Snow-White Light (al-nur al-abyad) and the Yellow [Golden] Light (al-nur al-asfar). Some have said that its redness (al-hamrat) is generated from these two [aforementioned Lights] and have concluded that such is on account of the redness of cinnabar (bi-hamrat al-zunjufr) which derives from mercury and yellow sulphur (al-zaibaq wa'l-kibrit al-asfar). This expresses a particular viewpoint. According to another perspective such is generated from the white [light] (al-abyad) and the green [light] (al-akhdar). This such that the white [color/light] (al-abyad) is a [predominant] [p.203] singularity (wahid) and the green [colour/light] (al-akhdar) which is evident within the letters [constituents] of Beingness (al-huruf al-kuniyya) is a second thing [expressive of twofoldness] (ithnan).



# Tafsīr sūrat al-tawhīd (Commentary on the Surah of the Divine Unity)

This Tafsīr sūrat al-tawhīd (Commentary on the Surah of the Divine Unity) of Shaykh Aḥmad al-Aḥsā'ī was originally written in reply to Sayyid Muhammad Bakā' and printed within vol.1 of the Jawāmi' al-kalim as part of the Tafsīr Sūrat al-tawhīd wa āyat al-nūr.



Qur'an Surah 112 :



## Tafsīr sūrat al-tawhīd

This is in line with what has been relayed from [the 6<sup>th</sup>] Imam [Ja`far] al-Ṣādiq (d. c. 143 / 765) -- upon him be peace --- [ to the effect] that **"The [letter] "B" (al-bā') is bahā'-Allāh ("the Splendour/Glory/ Beauty of God"),** the [letter] "s" (al-sīn) is sanā'-Allāh ("the Brightness of God") and the [letter] "m" (al-mīm) is the majd-Allāh ("the Radiance of God)". It is [normally] relayed [in the tradition] that it [the letter "m"] is the mulk-Allāh (the Dominion of God) for [in reality] this corresponds to His (God's) Logos-Self (nafs) for such is indeed possessed of bahā' (Glory-Splendour-Beauty...) which is [also expressed as the Divine] Luminary [Splendor] (al-ḍiyā').



# The B-S-M Hadith

And the intention of the above is what precipitated its [the Logos-Self's] genesis (ibtida') from existence by means of His Divine Will (min al-wujūd bi-mashiyyatihi). On this level it is allusive of the Universal Intellect (al-`aql al-kullī) as is indicated in His [God's] -- exalted be He-- [Qur'ānic] saying, **مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ** "The likeness of His Light is as [light streaming from] a Niche (mishkat) containing a Lamp (al-miṣbāḥ), etc." (= Q. 24:35a) as is also [indicated by] this verse from its outset.

On the level of its Intellect related senses (al-wujūh al-`aqliyya) it is indicative of the intellectual hypostases (al-aqūl) of all the levels of existence (al-mawjūdāt)...

<http://hurqalya.ucmerced.edu/node/196/>



## B-S-M – Basmala

Now the letter “B” [= the 1<sup>st</sup> letter of the *basmala* ] (al-bā’) is allusive of the **modes of Intellectual realization** [activity] (al-ma`fūlāt al-`aqliyya) while the letter “S” (al-sīn) is allusive of **Soul-generated modes of realization** [activity] (mafūlāt al-nafsaiyya). The letter “M” (al-mīm) is [furthermore] allusive of **“[supra-] body” generated modes of realization** (mafūlāt al-jismāniyya). Such are thus the three levels [modes] indicative of the outward expressions of what is purposed (ṣawāhir al-nasb) and the vehicles of their inner dimensions (marākib al-bawāṭin).



## "The Book of Metaphysical Prehensions [Insights]" **Kitab al-Masha'ir** of Sadra al-Din Shirazi = Mullā Ṣadrā (d. 1050 /1640).

The issue of existence is the foundation of theosophical principles and the groundwork for Divine Issues and of Tawhid (The Oneness) of God, eschatology and the resurrection of the body and the soul, and other issues which I have personally followed, and which, prior to me, no one had dealt with. **All of these issues revolve around the reality of "existence"**. Anyone who is ignorant of the reality of existence will not be able to understand these fundamental and weighty subjects. Lack of attention to these subjects will make one unable to understand mysteries and symbols. It will make it impossible for him to gain access to knowledge, divinity, prophethood, and the principle of all principles and the Goal of all Goals. On this basis, I have decided to begin my **discussion in this treaty, which aims to clarify the principles of the reality of faith, theosophy and mysticism**, with a discussion on existence, and in conclusion prove that existence is essential in every existent (mawjud). This is a reality and everything that is other than "existence" (meaning quiddity or mahiyyah) is like a reflection, a shadow, or a phantom. In proving this reality, I succeeded to present subtle principles and elevated discussions, which were absent in the works of my predecessors" (Mulla Sadra, al-Masha'ir, p. 4, **Dr. Reza Akbarian adapted ...**



# Kitāb al-Mashā'ir of Mulla Ṣadra.

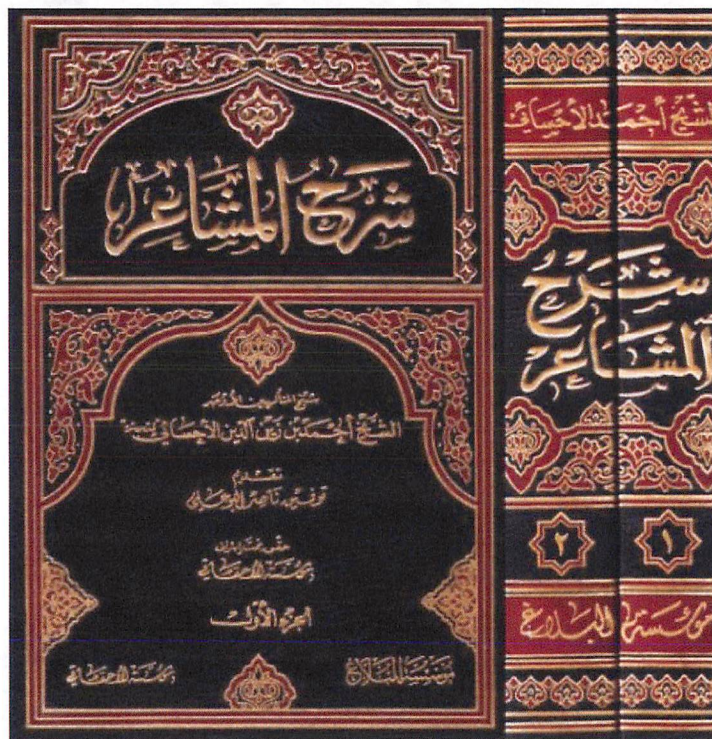
## كتاب شرح المشاعر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمين وصلى الله على محمد وآله الطاهرين أما بعد فيقول القيد المسكين أحمد بن زين الدين الأحول أنه قد  
اخرج من تجميع طاعنه على من طالب الحق واليقين ان كتب على كتاب الملا محمد صد الدين الشيرازي تجاوز الله عنه المستر بلشاعر كلنا نبتين  
منه الفتن من التمييز فوضع الحق على طريقه أهل الحق المبين محمد وآله الطاهرين صلى الله عليه وعليهم جميعين بنحو بيانهم من  
دليل الحكمة والموعظة الحسنة والمجادلة التي هي أحسن حتى لا ينسكب الأمتى لوجدها ناقض ليقينه وإيمانه فاجبه إلى طلبه  
لذلك من مصلحة الأئمة وتفري المأثرة القرآن وطالبانوا عليه السلام من البرهان ما هو فري إلى الأذهان بعد انقضاء كل ضلالت  
بشهادة العقل المستبين بؤا الإيمان بما يكون مهيئاً لدين الإسلام الكذا أقر رسول الله صلى الله عليه وآله أمته إلى الإجابة

**Kitab Sharḥ al-mashā'ir. 19<sup>th</sup> cent. Lithograph**  
**Tabriz/Tehran: XXXX, 1277-8/1861**



# Sharḥ al-mashā'ir. شرح المشاعر



Sharḥ al-mashā'ir. شرح المشاعر

2 vols. = vol.1 (593pp.)+ vol.2 (620pp.). ed. / preface, Tawfīq Nāṣir al- Bū-'Alī. Beirut: Mu'assasat al-Balagh, 1428/2007.







**كتاب الفوائد = Kitab al-Fawa'id**

**The Book of the Lessons**

شرح الفوائد في حكمة أهل البيت

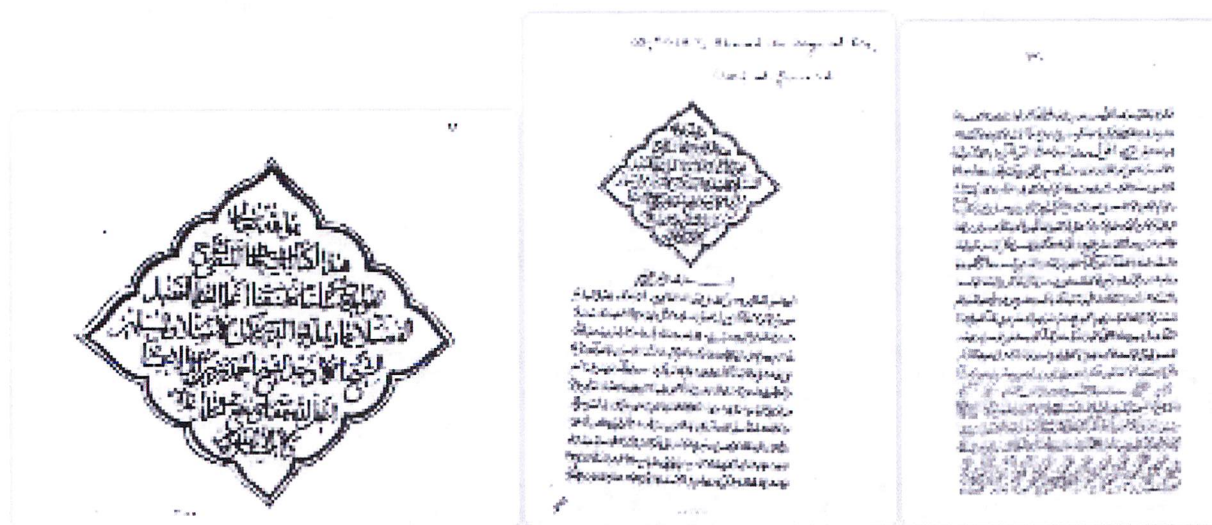
+ **Sharḥ al-fawā'id fi hikmat ahl al-bayt**

**("The Commentary upon the Lessons / Observations / the Scrutiny [of Wisdom] of the people of the [Imami-Shi`i Household)".**



**Kitāb Sharḥ al-fawā'id. Lithograph n. p.  
[Tabriz?]: 1854-6/ 12th Dhu'l-Qad'ah 1274 /  
24th June 1858 (= pp. 2-323)**

کتاب شرح الفوائد



[Kitāb] Sharḥ al-fawā'id ("The Commentary upon the Lessons /Observations")  
or ("The [Book of] The Commentary upon the Scrutiny [of Wisdom])".



# Kitāb Sharḥ al-Fawā'id

شرح الفوائد

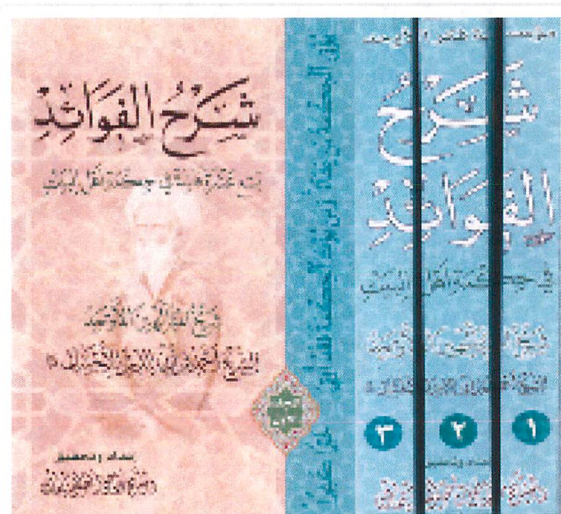
في حكمة أهل البيت عليه السلام

شيخ المناهلين الأوحى

الشيخ أحمد بن زين الدين الأحسائي قدس سره



# [Kitāb] Sharḥ al-Fawā'id



- **[Kitāb] Sharḥ al-Fawā'id tisa' `ashara fa'ida fi hikmat ahl al-bayt.** ed. and compiled in 3 vols. (vol.1 474 pp. vol.2 560 pp. vol.3 480 pp.) Shaykh Rādī Nāṣir al-Salmān al-Ahsa'i. Beirut: Mu'assasat Fikr al-Awhad. 1326/2005-6.



**Sh-Fawa'id 1:285 = al-haqqat al-Muhammadiyya, the Logos-like "Muhammadan Reality" = the stations of the "Active Name" (ism al-fa'il – Qa'im > Qiyam ... He is an active phenomenon, most elevated station (al-maqam al-a'la) ...**

قلت: (وَالْحَقِيقَةُ الْمُحَمَّدِيَّةُ ﷺ).

أقول: الحقيقة المحمدية لها عندنا إطلاقان، وقد نُطلقها ونريد بها المقامات التي هي اسم الفاعل، كـ(القائم) الذي هو اسم فاعل القيام، والقائم مركب في الحقيقة من فعل متقوم بفاعله تقوُّم صدوره من أثر فعله، وهو القيام الذي هو الحدث، وهذا المقام أعلى ما يحصل في الإمكان  
الراجع.



## On Subh al-azal (“Morn of Eternity”) in Hadith Kumayl = al-Mashyyat, “The Primal Will”

قلت: (وَصَبْحُ الْأَزَلِ).

أقول: مأخوذ من قول علي عليه السلام، لكميل في قوله: «نُورٌ أَشْرَقَ

مِنْ صَبْحِ الْأَزَلِ»<sup>(٢)</sup>، أي: من المشيئة.



## The Basmala and the Nuqta ("the Point")

للكتاب التكويني وبالعكس، والكتاب التدويني أوّل ما صدر منه: (بسم الله الرحمن الرحيم)، وأولها الباء، وأول الباء النقطة؛ لأنّ الكاتب أول ما يكتب أن يضع القلم على القرطاس؛ فتحدث به النقطة، ثم يجز القلم؛ فتحدث الباء، وهذه النقطة صورتها النقطة تحت الباء، وكونها تحت الباء كناية عن كونها حاملة للباء، أي: متقومة بها وأخذ لكل أصل اسم النقطة، ومن هذا قال أمير المؤمنين عليه السلام: «أَنَا النُّقْطَةُ تَحْتَ الْبَاءِ»<sup>(١)</sup>.



## “Be!” the Letter “W” and the six days of creation .... Qur'an 11:7

قلتُ: (وَذَلِكَ الْحَرْفُ هُوَ "الْوَاوُ"، وَالْأَصْلُ قَبْلَ حَذْفِ الْإِغْلَالِ «كَوْنٌ»، وَهُوَ السَّتَّةُ الْأَيَّامُ الَّتِي خُلِقَ فِيهَا الشَّيْءُ).

أقول: ذلك المحذوف من (كُنْ) هو (الواو)، وهو ظاهر.

وقولي: (وهو السَّتَّةُ الْأَيَّامُ الَّتِي خُلِقَ فِيهَا الشَّيْءُ)، أريد به: بيان الاقتباس من قوله تعالى: ﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾<sup>(٢)</sup>، يوم العقل، ويوم النفس، ويوم الطبيعة، ويوم المادة، ويوم الصورة، ويوم الجسم.



# Qur'an 11:7a and Genesis 1:31

וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר  
יוֹם הַשְּׁשִׁי: פ

<sup>31</sup> And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

سُورَةُ هُودٍ

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ



Sh-Fawa'id 1:270.

## The Mysteries of the Camphor Fount = **`Ayn al-kafur**

قلت: (وَعَيْنُ الْكَافُورِ).

أقول: يعني أنه إنما يوجد بآثار فعله، كالكاפור الذي برائحته،

فيحتمل أن يُراد بقولهم: (عين الكافور)؛ أنه تعالى هو ذات الكافور.

وهذا على مذهب القائلين بوحدة الوجود، أي: أن الكافور

-المكّنّى به عن الروائح التي هي مثال الحوادث- هو ذاته؛ لأنه عندهم هو

الفاعل والمفعول، وهو المؤثر والأثر.

وهذا عندنا باطل، والقول به كفر.

ويحتمل أن يُراد بقولهم عين الكافور، وأنه هو العين التي تفوح منها

الروائح، أي: هو مبدأ الأشياء، وهذا صحته وفساده تابعة لمقصود القائل

به، فإن أراد به: أن ذاته تعالى مبدأ الأشياء؛ فهو كالأول في الفساد، وإن

أراد: أن فعله مبدأ الأشياء؛ فهو حق.



Camphor a white, transparent solid  
from large Asian evergreen trees



*Camphor*

shutterstock

IMAGE ID: 107900877  
www.shutterstock.com

**Camphor** derives from the French word **camphre**, itself from Medieval Latin **camfora**, from

Arabic **kafur**, ultimately from

Sanskrit, कर्पूरम् = **karpūram** It

is used for its **scent**,

as an ingredient in **cooking** (mainly in India),

as an **embalming fluid**,

for **medicinal purposes**, and in religious ceremonies.

A major source of camphor in Asia is camphor basil (the parent of African blue basil).



**Mature Camphor Tree white, crystalline  
camphor is used to make camphor water +  
Camphor oil –coolness ...**





## Shaykh Ahmad on the theological senses of the Camphor Fountain (`ayn al-kafur). *Ethereal ...*

“I say, in other words, that since He [God, like the Camphor Fount] can be found through the traces of His activity- which are detectable through these traces (athar). It is even as **Camphor** which is detectable on account of its fragrance. Thus, it can be supposed that He [God] is indicated through their saying **“The Camphor Fount”** (`ayn al-kafur).

Thus He [God], exalted be He, is the Essence of Camphor (dhat al-kafur). This perspective accords with the [beliefs of the] school of the speculators (madhab al-qa'ilin) centering on the notion of wahdat al-wujud (“Existential Monism”). This is to say that **Camphor** is an [existential] “dimension” (makani) closely associated with those breezes (rawahihat) which are [even as] similitudes of generated phenomena (mithal al-hawadith) – for such [camphor] is His very Essence (huwa dhatihi).



## Shaykh Ahmad on the theological senses of the Camphor Fountain (`ayn al-kafur). II


This since He is both One Active (al-fa`il ) and One Passive (al-maf`ul)), the Generative Reality (al-mu`aththir) and the Trace Itself [Hypostasis / Vestage] (al-athar).

Wherefore do we realize a deep gnosis (batin), the utterance about which is infidelity (al-kufr)! Such is supported by virtue of their [the Imams] saying “**ayn al-kafur**”, the **Fount of Camphor**.

This is indeed the “Fount” [Essence] (`ayn) from which there perfumed a fragrant breeze (al-rawa`ih); that is to say, it [the Camphor Fount] is the very Genesis of things (mabda` al-ashya'). This is their wholesomeness [correctness] (sihhat) as well as their depravity [foulness/decomposition] (al-fisad) ... By this then is intended that His Essence (dhat) is the Genesis of things (mabda` al-ashya')...



## Qur'an 76:5 Kafur =Camphor


 إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

**“Indeed the righteous [in Paradise] shall drink of a cup (ka’is) whose mixture includes Camphor (kafur an)”**

The eschatological “cup” of beatitude involves an ethereal vision [“fragrance”] yet non-vision in view of the Divine Ipseity, the Hiddenness,



## Valley 7 of Seven Valleys, c.1858

### “Camphor”

He who hath attained this station is sanctified from all that pertaineth to the world. Wherefore, if those who have come to the sea of His presence are found to possess none of the limited things of this perishable world, whether it be outer wealth or personal opinions, it mattereth not. For whatever the creatures have is limited by their own limits, and whatever the 37 True One hath is sanctified therefrom; this utterance must be deeply pondered that its purport may be clear. **“Verily the righteous shall drink of a winecup tempered at the camphor fountain.”**

2 If the interpretation of **“camphor”** become known, the true intention will be evident. This state is that **POVERTY** of which it is said, “Poverty is My glory .... SV:130.tr. 36.



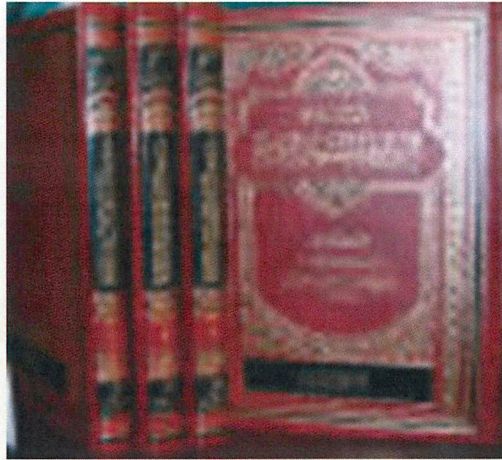
# **Qur'an in Kitab-i-iqan, c.1862**

## **Camphor Fount = symbolic senses**

This is the purpose underlying the symbolic words of the Manifestations of God. Consequently, the application of the terms "sun" and "moon" to the things already mentioned hath been demonstrated and justified by the text of the sacred verses and the recorded traditions. Hence, it is clear and manifest that by the words "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" is intended the waywardness of the divines, and the annulment of laws firmly established by divine Revelation, all of which, in symbolic language, have been foreshadowed by the Manifestation of God. None except the righteous shall partake of this cup, none but the godly can share therein.

**"The righteous shall drink of a cup tempered at the camphor fountain."** Bahá'u'lláh, KI: 41





**The Sharh al-Ziyāra al-jāmi`a al-kabīra**  
(“Commentary on the Greater Comprehensive  
Visitation Text”),  
transmitted through the 10th Imam `Ali al-Hadi  
(d. 254 /868), by Shaykh Ahmad al-Ahsa'i



## Sources of the *al-Ziyāra al-jāmi`a*

This *Ziyara* text, which contains a high-imamological exaltation of a foundational nature, can be found in numerous major and minor compilations of Twelver, Imami Shi`i devotional and related works including the following two important legalistic works of Ibn Babūya/ Babawayh al-Qumī (d. Rayy, 381/991-2), *Man lā yahḍuru-hu al-faqīḥ* ("For whosoever is without access to a lawyer") and al-Ṭūsī, (d.381/991), *Tahdhīb al-aḥkām* (The Rectification of Judgments). We may summarize a few details regarding important transmitters of the text(s) of the *al-Ziyāra al-jāmi`a al-kabīra* and select printed sources as follows:



## The *Ziyārat al-jāmi`a al-kabīra*

The *Ziyārat al-jāmi`a al-kabīra* ("The Larger, Comprehensive Visitation Text") transmitted through the 10th Imam `Ali al-Hadi (d. 254/ 868) is an important devotional *Ziyāra* (visitation) text for recitation at the sacred shrines of the Prophet Muhammad, his daughter Fatima, or any of the twelve Imams from `Ali ibn Abi Talib (d. 40/661) until Imam Hasan al-`Askari and his son Imam Muhammad al-Mahdi, the Hidden Imam and expected Qa'im (messianic ariser). For some further biographical details about the 10th Imam, `Ali al-Hadi see :

• <http://www.iranicaonline.org/articles/ali-al-hadi-abul-hasan-b>



**A Translation of the  
al-Ziyāra al-jāmi`a al-kabīra  
("The Larger, Comprehensive  
Visitation Text")  
transmitted through the 10th Imam  
`Ali al-Hadi (d. 254/868), with brief  
introduction and select notes.**

<http://hurqalya.ucmerced.edu/node/94>



I

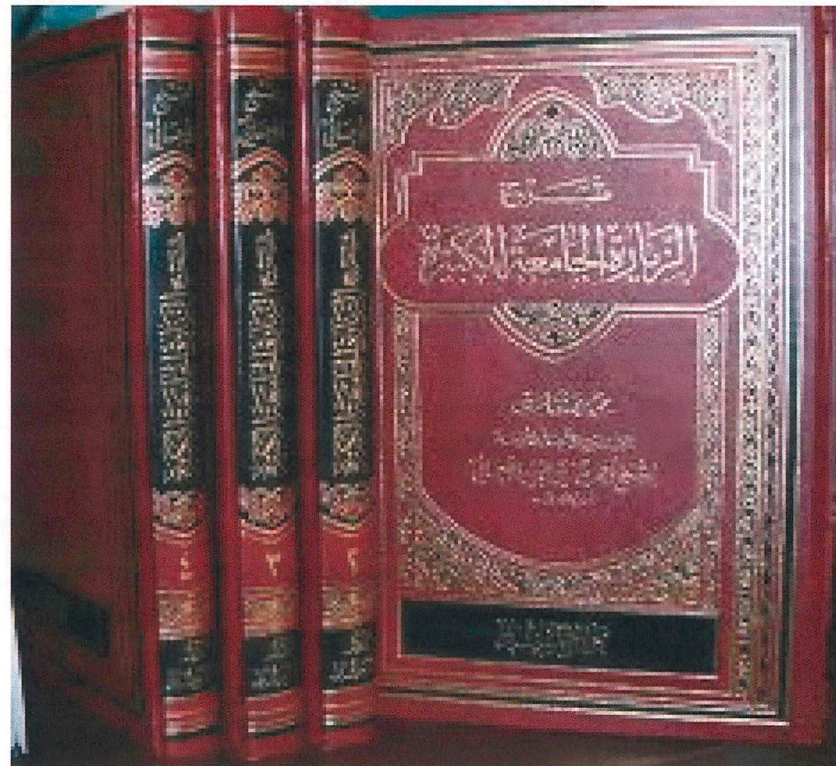
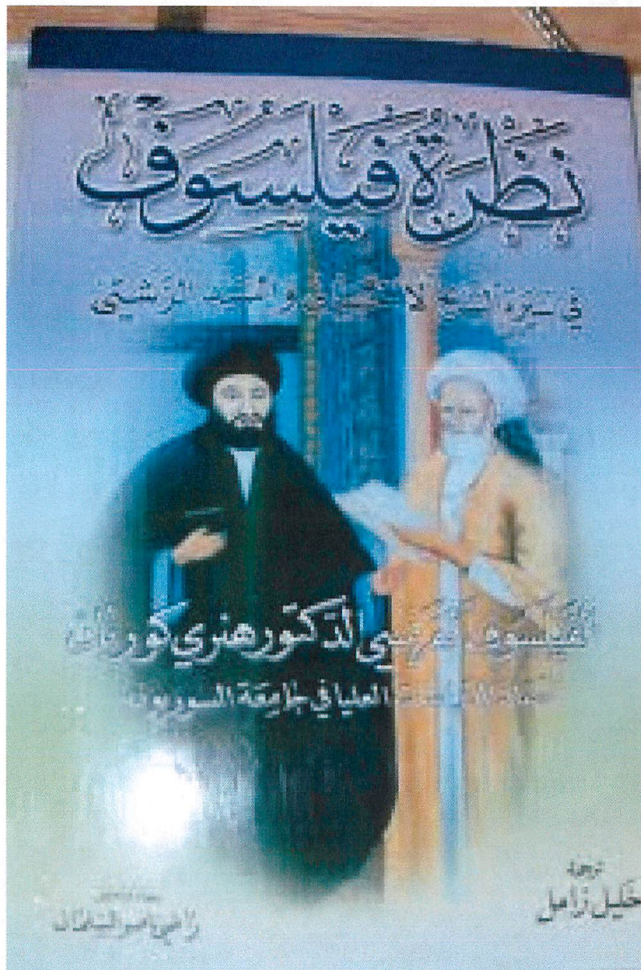
[1]

Peace be upon you,  
**O people of the House of the Prophet!**  
**(ahl bayt al-nubuwwa)**

[2] You [Imams+] are embodiments of the sent message (mawḍi' al-risālat), [3] loci for the circumambulatory visitation of the angels (mukhtalaf al-malā'ikat), [4] and the locale for the realization of divine revelation (mahbiṭ al-wahy) [5] You are lodestones of the Divine Mercy (ma'din al-rahmat), [6] treasuries of knowledge (khazā'in al-'ilm) [7] and uttermost apexes of fortitude (muntahā al-ḥilm). [8] You are the foundational bases of generosity (uṣūl al-karam), [9] leaders of the peoples [nations, religious communities] (qādat al-umam), [10] and saintly patrons of the divine Bounty (awliyā' al-na'im). [11] You are the foundational bases of pious virtue ('anāsir al-abrār), [12] buttresses of the excellences [excellent ones] (da'ā'im al-akhyar) [13] and directors of the servants [of God] (sāsat al-'ibād). [14] You are pillars of the nations (arkān al-bilād), [15] gates to secure faith (abwāb al-aymān) [16] and trustees of the All-Merciful (umanā' al-rahman). [17] You are the progeny of the prophets (sulālat al-nabiyyin), [18] the quintessence of the sent Messengers (safwat al-mursalin) [19] and kinfolk [of the household] of the excellent one of the Lord of all the worlds ('itrat khayrat al-rabb al-'ālamīn = Muhammad). [20] May the Mercy of God (rahmat Allah) and His Blessings be upon thee.



# Ridwan in Shaykh Ahmad al-Ahsa'i (d. 1241/1826)





# Sharh al-Ziyara *al-jāmi`a al-kabīra*

1,500pp. 4 vol. Commentary of al-Ahsa'I (vol. III: 301-4)

**“On account of thy *wilāya* [Imamological guidance/ loyalty to thee] do they enter [attain] *Riḍwān*”.**

That is to say, through thy *wilāya* and the love of thee (*muḥabbat*), following thee according to what thou didst command and what thou didst prohibit through Him. To voice also the *taslīm* (salutation) upon thee and to return it unto thee; and to learn from thee and that which is required of thee; ... and through following them and contentment (*rāḍiyyīn*) with their actions and powerfulness through them and the [characteristics of the ] Muslims through them and the intelligent ones (*rāḍiyyīn*) unto them and those who act (*`āmilīn*) according to their sayings (*aqwāl*) and those who exhibit power on account of their actions since their *wilāya* (viceregency-authority) is in no wise confirmed save through freedom withdrawal / innocence (*barā'a*) from them through **which is the attainment of the pathway of the attainment unto *Riḍwān*** or, that is, through them since they are the testimonies unto all good. Such is the case since **they are the directors (*al-qā'idūn*) unto Paradise (*jannat*)**. Whoso followeth them and loveth them and is loyal unto them or unto the blessing of their existence (*bi-(barākat wujūdikum)* or [loyal] unto the excellence of their love (*ḥubb*) and their *wilāya* (viceregency-authority) ...



## Al-Ziyarat al-Jami`a al-kabira

The Comprehensive Greater Visitation Text of  
ther 10<sup>th</sup> Imam `Ali al-Hadi or al-Naqi  
(b. Medina c. 212/827-d.254/868)

“God hath vouchsafed unto thee [the Imam] that which He never bestowed upon anyone throughout all the worlds... Every single thing is humbled before thee for the earth radiates by virtue of thy light (al-nūr). Such as do attain are triumphant [victorious] on account of thy *wilāya* [loyalty to thee] for through thee do they enter [attain] **Ridwān**. The wrath of the All-Merciful is upon such as strive against thy *wilāya* [custodianship-providential authority]...”



## **RIDWAN** IN AL-AHSA'I SHARH AL-ZIYARA III:301-4

“God hath vouchsafed unto thee [the Imam] that which He never bestowed upon anyone throughout all the worlds... Every single thing is humbled before thee for the earth radiates by virtue of thy light (al-nūr). Such as do attain are triumphant on account of thy *wilāya* [imamological guidance / loyalty to thee] for **through thee [the Imams]** do they enter [attain] **Riḍwān**. The wrath of the All-Merciful is upon such as strive against thy *wilāya* [imamological custodianship-providential authority]...”



## Shaykh Ahmad on Ridwan

- The outset of this level or station is the ocean of the snow-white veils which are the most elevated of the veils and their most noble. ... they are the first thing that God created of the veils. There is nothing beyond them except **al-bayan** and the lifting up of the veils. On this level, the people of paradise occupy a station which is **the kamal al-ridwan** and the **ultimacy of Ridwan**, which is named **al-bayan**, and **al-a'yan**, and the raising up of the veils. Imam 'Ali alluded to this in his reply to Kumayl when he asked him about **al-haqiqa** (reality)....



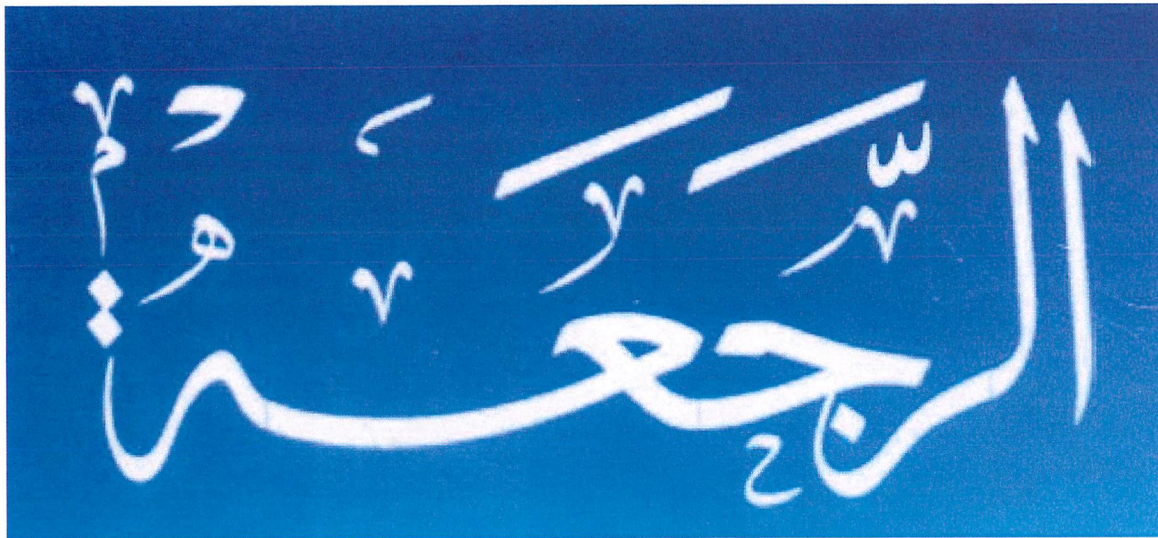
## The Takfir (“Heresy”) accusation of his latter 3-4 years 1822-6

Muhammed Taqi Burghani Qazvini



155

# An Eschatological Note Kitab al-Raj`a (The Book of the Return)





# Much concrete yet deep, allegorized Esoteric Eschatology

The Kitāb al-rajʿa (“The Book of the Eschatological Return”).

The word H\* occurs once in a section about the revolutionary emergence (*khurūj*) of the Shīʿī eschatological messiah towards the middle of the medium length *Kitāb al-rajʿa* of al-Aḥsāʾī. After commenting on the *ghaybat* (“occultation”) of the Qāʾim and his emergence from the Yemenite cities Shamrūkh and Shamrīkh, the Shaykh has it that these matters need not be taken literally! Yemen can indicate *al-ʿaql* (“the [Universal] Intellect”) related to *al-walāya* (Imamī providence”). On this deeper level, Ṭayyiba can indicate a blessed, noble, city (*al-madīnat*) in heaven (*al-samāʾ*) which can be associated with the eighth clime of the beyond.<sup>36</sup> While its lower realms are named Jārbalqā and Jārbarsā, its elevated dimensions are designated H\*.<sup>37</sup> al-Aḥsāʾī adds that the *ʿālam al-ghayb* (world of the unseen), *al-Jabarūt* (the Empyrean heaven of Power) *al-Malakūt* (the Kingdom of God), the worlds of the Isthmus and of the Similitudes (*ʿālam al-barzakh waʾl-mithāl*), all lie at the interior pinnacle of the fixed boundary of the confluence of directionality in the realm of the unseen (*ghayba*) (*K-Rajʿa*, 91-2).



## The year of “after a while” GPB:97

“About Him **Shaykh Ahmad-i-Ahsa'i**, the herald of the Bábí Dispensation, who had foreshadowed the "strange happenings" that would transpire "between the years sixty and sixty-seven," and had categorically affirmed the inevitability of His Revelation had, as previously mentioned, written the following:

**"The Mystery of this Cause must needs be made manifest, and the Secret of this Message must needs be divulged. I can say no more, I can appoint no time. His Cause will be made known after Him (68)" (i.e., after a while).**

(Shoghi Effendi, *God Passes By*, p. 97)



# Writings of Shaykh Ahmad

## See further 128+

<http://hurqalya.ucmerced.edu/node/26>

An Annotated Alphabetical Bibliography of Manuscript and Published Writings of Shaykh Aḥmad ibn Zayn al-Dīn al-Aḥsā'ī (d. 1241/1826), with occasional URLs and PDFs.

Stephen N. Lambden

In progress and under revision -Last updated 09-01-2016.

The mss. listing then alphabetically organized bibliographical notes below will attempt to list select, key mss., printed books and other writings of Shaykh Aḥmad al-Aḥsā'ī (d.1241/1826) the sage, philosopher and esoteric imamological exegete from whom al-Shaykhiyya (= Shaykhism) derives. It will be evident that many of these writings are creative, sometimes novel expressions of twelver Shī'ī thought and philosophy. The foundational writings of al-Aḥsā'ī are listed in the important Fihrist of Ibrahimi (3rd ed. pp. 220-288), consisting of 128 items. Many of these writings will be listed here along with notices of publication, length and contents.



# Epistle to the Son of the Wolf

And likewise, He [the Bab] saith: "Ere nine will have elapsed from the inception of this Cause, the realities of the created things will not be made manifest. All that thou hast as yet seen is but the stage from the moist germ until We clothed it with flesh. Be patient, until thou beholdest a new creation. Say: 'Blessed, therefore, be God, the most excellent of Makers!'" And likewise, He hath said regarding the power of this Revelation: "Lawful is it for Him Whom God will make manifest to reject him who is greatest on earth, inasmuch as such a one is but a creature in His grasp, and all things adore Him. **After Him (68) a Cause shall be given unto you which ye shall come to know."**

(Baha'u'llah, Epistle to the Son of the Wolf, p. 152)



## The year of “after a while”

The year “after a while” in Arabic the word **حين**  
 =“while” =  $8+10+50 = 68 = 1268 + 1$  [=“after”] = 1269  
 =  $1260+9 = 1852-3$  CE.

“And this event will disclose itself in the year [A.H. one thousand two hundred and] sixty-nine,\* which corresponds to the number of the year of 'after a while,' and 'thou shalt see the mountains which thou thinkest so solid passing away like the passing of the clouds'\* shall be fulfilled.” (Abdu'l-Baha, A Traveller's Narrative, p. 33)



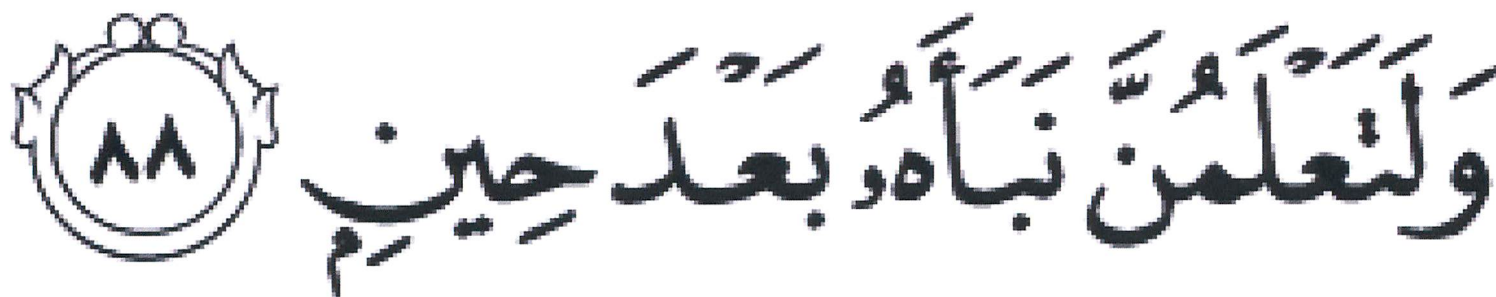
## The year of “after a while”

“When He [Baha’u’llah] reached Baghdad and the crescent moon of the month of Muharram of the year [A.H. one thousand two hundred and] sixty-nine (which was **termed in the books of the Báb "the year of 'after a while'"** and wherein He had promised the disclosure of the true nature of His religion and its mysteries) shone forth from the horizon of the world, this covert secret, as is related, became apparent amongst all within and without [the society].”  
(Abdu'l-Baha, **A Traveler's Narrative, p. 37**).



Qur'an "after a while" (Hin = 68) =  
1269 = 1852-3

See Qur'an Surat al-Sad, last verse = Q. 38:88



Cf. Qur'an 28:15



## The Ziyarat-Nama (Visitation Supplication) of the Bab (d. 1850 CE) for Shaykh Aḥmad al-Aḥsa'i

زيارت شفي هو المولى الكبير الرقيع **احمد صالح** عليه السلام  
 بيمه الكون الرب العظيم جوهر مجرد طرز كافور اطهر اظهر انوار الله  
 طلع وشرق ثم لعل وابرق ثم الاح والجبلج ثم اضاء واسترفع من انوارها  
 قدس قرب قصر طلعه حضرة الاحد الفرد الواحد المتدحضرة  
 محمد صلى الله عليه واله اولا بعد في عالم الابد ومظاهره في حجب



## The Ziyarat of the Bab for Shaykh Ahmad al-Ahsa'i

He is the Exalted (al-`alī),  
the Mighty (al-mutakabīr), the Highest (al-rafi').

In His Name,  
the Hidden (al-maknūn), the Mighty Lord (al-rabb al-`azīm).

[Thou Muhammad - Shaykh Aḥmad are] A Quintessence of Peerless Abstraction (jawhar mujarrad), a Pure, Camphorated, Midday Ornament (ṭarz kāfūr<sup>an</sup> ṭahr<sup>an</sup> zahr<sup>an</sup>), a Light (nūr) which hath risen up and radiated forth, then scintillated and flashed lightening (abraḡ), then [generated], furthermore, a gleaming radiance of fathomless depth, then [nay rather a] a radiant brilliance (ḡiyā') which was raised up aloft beyond the lights (anwār) of the Beauteous Glory of Sanctity (bahā' quds), the very Garment of the Dawning-Place of that Sacred Presence (haḡrat) which is Unique (aḡad), Peerless (farḡ), Singular (wāḡid), Eternally Perpetual (samad). Such was the very Sacred Presence (haḡrat) of Muhammad (cf. Aḡmad), may the blessing of God be upon him and upon His servant, [for he is] the Genesis of Numeration (awwal al-`addad) in the world of Eternity (`ālam al-abad), [through] the Manifestations of the Logos-Self of His Beloved (maḡāhir nafs ḡabīb).



# The Bab

## Ziyarat-Nama for Shaykh Ahmad Pt. II

**May the quintessences of the eras** (jawhariyyāt al-midad) **in the world of Şarmad [Perpetual Eternality]** (fī `ālam al-şarmad) [the Imams] be upon thee, **O Light of Glory-Beauty** (nūr al-bahā'), **the Dhikr-Remembrance of Regeneration** (dhikr al-inshā') and **Mystery of Accomplishment** (sirr al-qidā'), **the Secreted Mystery of Realization** (mustasirr al-imḍā'), **the Camphor of the Sinaitic Mount** (kāfūr ṭūr al-sīnā'), **the theophany of the Crimson Pillar** (zuhūr rukn al-ḥamrā') **and mid-most Locus of mine inmost Heart** (buḥbūḥat fū`ādī) which is most beloved (aḥabb) of God, My Lord. So indeed may [all] this [laudation] be upon thee [Shaykh Aḥmad] **O Point of the Gates** (nuqṭat al-abwāb), **and Reality of the Book** (ḥaqīqat al-kitāb), **Word of the Generous One** (kalimat al-wahhāb), **Sign of the Garment [ of the household of the Prophet]** (ayāt al-thawāb), **Centre of the Circle of the Quṭbs** ([the Imams as the] Points of Authority) (markaz dā'irat al-aqṭāb), **the very Dawning-Point of the [messianic] Proof** (al-ṭal`at al-ḥujjat) **in the House of the Veil [of Concealment]** (bayt al-ḥijāb) ...



# Arabic Biography by Shaykh `Abd-Allah ibn Ahmad al-Ahsa'i – Several times Translated into Persian (Bombay: 1310/1892-3)

رساله

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که مرحوم آقای محمد طاهر خان نجل جلیل

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اعلیٰ الله مقامهما

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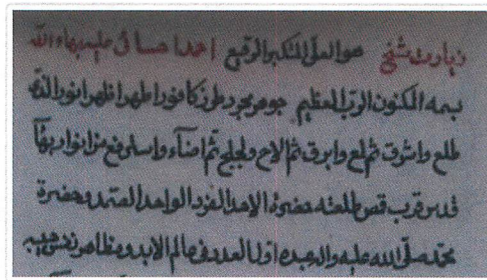


## The Bab - Ziyarat for Shaykh Aḥmad al-Aḥsā'ī (d.1241/1826).

The Ziyarat-Nama (Visitation Supplication) of Sayyid `Ali Muhammad Shirazi, the Bab (d. 1850 CE) for Shaykh Aḥmad ibn Zayn al-Dīn al-Aḥsā'ī (d.1241/1826).

Trans. Stephen Lambden

Last uploaded and corrected 18-05-2016.



The Ziyarat for Shaykh Ahmad al-Ahsa'i, upon him be baha'-Allah (Glory-Splendor of God)!

He is the Exalted (al-`alī), the Mighty (al-mutakabīr), the Highest (al-rafī).

In His Name,

the Hidden (al-maknūn), the Mighty Lord (al-rabb al-`azīm).

[Thou Shaykh Aḥmad/Muhammad are] A Quintessence of Peerless Abstraction (jawhar mujarrad), a Pure, Camphorated, Midday Ornament (tarz kāfūr<sup>an</sup> ṭahr<sup>an</sup> zahr<sup>an</sup>), a Light (nūr) which hath risen up and radiated forth, then scintillated and flashed lightening (abraḡ), then [generated], furthermore, a gleaming radiance of fathomless depth, then [nay rather a] a radiant brilliance (diyā') which was raised up aloft beyond the lights (anwār) of the Beauteous Glory of Sanctity (bahā' quds), the very Garment of the Dawning-Place of that Sacred Presence (ḥaḡrat) which is Unique (aḡad), Peerless (farḡ), Singular (wāḡid), Perpetual (samad). Such was the very Sacred Presence (ḥaḡrat) of Muhammad (cf. Aḡmad), may the blessing of God be upon him and upon His servant, [for he is] the Genesis of Numeration (awwal al-`addad) in the world of Eternity (`ālam al-abad), [through] the Manifestations of the Logos-Self of His Beloved (maẓāḡir nafs ḡabīb).

May the quintessences of the eras (jawhariyyāt al-midad) in the world of Šarmad [Perpetual Eternality] (fī `ālam al-šarmad) [the Imams] be upon thee [Shaykh Ahmad], O Light of Glory-Beauty (nūr al-bahā'), the Dhikr-Remembrance of Regeneration (dhikr al-inshā') and Mystery of Accomplishment (sirr al-qidā'), the Secreted Mystery of Realization [Fatality] (mustasirr al-imḡdā'), the Camphor of the Sinaitic Mount (kāfūr ṭūr al-sīnā'), the theophany of the Crimson Pillar (zuhūr rukn al-ḡamrā') and mid-most Locus of my inmost heart (buḡḡḡḡat fū`ādī) which is most beloved (aḡabb) of God, My Lord.

So indeed may [all] this [laudation] be upon thee [Shaykh Aḡmad] O Point of the Gates (nuḡṡat al-abwāb), and Reality of the Book (ḡaḡīḡat al-kitāb), Word of the Generous One (kalimat al-waḡḡāb), Sign of the Garment [surrounding the household of the Prophet Muhammad] (ayāt al-thawāb), Centre of the Circle of the Quṡbs (Points of Authority) [the Imams+] (markaz dā'irat al-aḡṡāb), the very Dawning-Point of the [messianic] Proof (al-ṡal'at al-ḡujjat) in the House of the Veil [of Concealment] (bayt al-ḡijāb)