



## The launch of existence on the Creator and the creature according to Sheikh Al-Ahsa'i

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### ABSTRACT

In this research, we found that the Holy Qur'an is not devoid of mentioning one of the names of God Almighty, or one of His attributes, and that Sheikh Al-Ahsa'i relied on the textual philosophical evidence on this subject.

Al-Ahsa'i divided the divine attributes into rational and experiential, and into subjective and actual optional, so the mental and experiential qualities were brought by the Noble Qur'an and spoken by the Sunnah not outside the framework of Islamic law. Except with evidence from the Book or the Sunnah, as there is no way to do that except by this path.

Emphasis on the belief that God does not resemble any of His creation, neither in His Names nor His Attributes, just as no one of His creation resembles Him. The Almighty said: ( There is nothing like unto Him, and He is the Hearing, the Seeing ), and negating what was said by other Islamic sects.

Al-Ahsa'i opposed some Islamic sects by saying that God is physical and similar to the Ash'ari, and he presented the textual evidence based on his proof with the rational evidence to address the rest of the religions and the denial of physicality, and Al-Ahsa'i concluded by saying that all the attributes of God are attributes of perfection, so He, Glory be to Him, has absolute perfection

### ARTICLE INFO

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### Introduction

The penetration into probing this science is theology as it is called by Western scholars, and the science of monotheism as the Muslim theologians termed it, it contains the Islamic theory of monotheism towards the Creator - Glory be to Him. In it his doctrinal research, the science of monotheism and its function is to formulate a peaceful monotheistic ideology, and the theologians and philosophers fought only from their belief that the ideology of monotheism among others was scratched, in other words, in violation of the Qur'an and the Sunnah. , but we took this topic to a philosopher who spoke in terms of divinity and attributes, an Islamic philosopher Nizami Sheikh Al-Ahsa'i, and divided the research into a summary, an introduction, a first topic, a second topic, and a conclusion.

### Preamble

#### Sheikh Al-Ahsa'i

#### His upbringing and biography

### **His name and lineage:**

Ahmed, he was nicknamed Al-Ahsa'i, Al-Matrafi, and Al-Bahrani, and his followers called him "Sheikh Al-Ahad", Sheikh Ahmed bin Sheikh Zain Al-Din bin Ibrahim bin Saqr bin Ibrahim bin Dagher bin Ramadan bin Rashid bin Dahim bin Shamroukh Al-Saqr (relative to a mountain in Tihama called Mishor, which is From Rahat Bani Khalid, and Bani Khalid from Tihama, and he belongs to the Quraish. The most honorable of the Arabs by lineage, and Bani Khaled inhabits Mount Mishor), Sheikh Ahmed is from the heart of the Arabs and the metal of honor in terms of lineage<sup>(i)</sup>.

### **His birth:**

Sheikh Ahmad Al-Ahsa'i was born in the village of Al-Mutairifi in the year 1166 A.H. 1753 A.D. He grew up and raised up in the care of his father Zain Al-Din, and he showed signs of brilliance at a young age<sup>(ii)</sup>.

### **His death:**

He died, may God Almighty have mercy on him, on Sunday (22) of Dhul-Qa'dah in the year 1241 A H in a gift between Medina and Mecca, and his body was transferred to Medina, and he was buried in al-Baqi' behind the wall in which the imams of al-Baqi', may blessings and peace be upon them<sup>(iii)</sup>.

## **The first topic**

### **Creator's proof**

The issue of the existence of the Creator and his message to man through the prophets and news is the most dangerous issue that afflicts man<sup>(iv)</sup>.

And there are several evidences presented in this context, including:

#### **First: the guide to instinct**

It is one of the issues firmly rooted in the human soul, for God created all the creatures that were non-existent until they appeared in existence and became present. The instinct has been handed over to the common people without the need for Science or knowledge, since the instinct is left as it is and without the interference of external influences on the human being<sup>(v)</sup>. Allah Almighty said : [Adhere to] the fitrah of Allāh upon which He has created [all] people<sup>(vi)</sup>. The Creator's knowledge of creatures is imprinted in the human soul and occurs with the least attention from man to contemplate what is around him, so he acknowledges the existence of a Creator and Controller for him "submitting to the legislative will of Allah that emanates from his formative will"<sup>(vii)</sup>.

This evidence proves the existence of the Creator from the existence of the creature itself. The feeling of the Creator's existence is present in the human being and in his nature, and this feeling attracts the human towards the Creator. Because the human relationship with Allah is like a magnet and iron<sup>(viii)</sup>.

This proof is one of the easiest and most available proofs, as it is considered proof for all sane people, regardless of their levels, because it is based in proving what is required on sense and emotional observation<sup>(ix)</sup>.

Sheikh Al-Ahsa'i referred to this evidence by saying: "Know that God, Glory be to Him, created creation on the basis of His monotheism, and He wrote in man everything that he wanted from him, so it appeared in him from the side of his Creator what he wanted from him. On the other hand, he is what he is, and on his part, Glory be to Him, has created a mind in his nature, and that intellect is known by which the first things are known<sup>(x)</sup>.

Since man has perceptions that he perceives by instinct, so knowledge of the existence of the Creator is obtained. Imam Ali (peace be upon him) says: "I did not see anything but that I saw Allah before it, after it, with it and in it"<sup>(xi)</sup>.

#### **Second: Evidence of mental reasoning:**

This guide is more complex than the first guide and is divided into:

**1- Reaching to know the Creator from existence itself considering the division of existence into a duty and a possible, so if the creator of the world is necessary for himself, then he is what is required, but if he lacks existence because he needs an influencer, and the influencer needs another influencer, then here the sequence and the role becomes, and this is void, (what the philosophers say)<sup>(xii)</sup>. For the existence of the Creator is the essence of himself, it is the absolute existence, and its essence is not other than its existence**

like the possibilities; rather, it is the necessary existence by itself, it is simple and not composed of predicate and object, neither of cause and effect, nor of power and action, neither of matter nor form, and it is unique and is not described by anything from reasonable<sup>(xiii)</sup>. And the saying of Imam Ali, peace be upon him: (Know Allah by Allah) It means, "If you know him by him, not by the attribute of one of his creation, then there is no equivalent to him, nor in contrast to any of his creation, then there is no opposite to him, and the meaning of our saying that if you know Him is that your secret is directed to something that is proven by the reality of the thing.

He has unification in the self<sup>(xiv)</sup>.

And Allah has said: "Do not take for yourselves two deities. He is but one God, so fear only Me." <sup>(xv)</sup>.

In the sense that He is the Creator, the Creator, the Controller, and His Self is simple both mentally and externally<sup>(xvi)</sup>.

And Allah has said: They have certainly disbelieved who say, "Allah is the third of three." <sup>(xvii)</sup>.

And he has monotheism in attributes, there is no equal to him<sup>(xviii)</sup>. Allah's saying (there is nothing like him) <sup>(xix)</sup>.

He has unification in his actions, that is, he has no equal in his actions, he has no resemblance to Him, and He is the participant in the actual attributes or at all<sup>(xx)</sup>. Allah's saying: (This is the creation of Allāh. So show Me what those other than Him have created)<sup>(xxi)</sup>.

And his saying: (Allāh 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) <sup>(xxii)</sup>.

And he is unique in the monotheism of worship: no one deserves to be worshiped other than him, and that no one is associated with him in worship, and he has a religion in this nation that is more hidden than the crawling of an ant on the dark night<sup>(xxiv)</sup>. <sup>(xxiii)</sup>. Allah's saying: (And most of them believe not in Allāh except while they associate others with Him) <sup>(xxv)</sup>.

Allah's saying: (It is You we worship)<sup>(xxvi)</sup>. Sheikh Al-Ahsa'i took into account these attributes that are combined in oneness, so he is in accordance with the opinion of the Imamis regarding these ranks

The imamiyyah says with (the unification of the self, the unification of attributes, the unification of worship, and the unification of actions) <sup>(xxvii)</sup>.

2- That he arrives at knowing Allah through his actions and inferring Him to exist, not to existence itself So they inferred him from the world, and said, "An accident, and every accident lacks an event." <sup>(xxviii)</sup>. Sheikh Al-Ahsa'i referred to these two evidences by saying: "Know that the knowledge of Allah is on the levels of inferring the effects on the influencer, and that is why some of them said that the scholar is called a scholar, because the Creator knows about it. That is, it is inferred that the existence of his Creator, and this is the knowledge of the theologians and the people of the apparent, and this benefits the existence of the Creator, because the trace indicates the influencer<sup>(xxix)</sup>. The knowledge of the effects is the knowledge of their existence, and the other is the knowledge of witnesses, and by witnesses it does not mean anything but preserving looking at them and not relying on them<sup>(xxx)</sup>.

Imami scholars have indicated several proofs, including the proof of order, the proof of equilibrium, the proof of probabilities accounting, the proof of divine guidance, and proof in the world of animals<sup>(xxxi)</sup>.

Imam Hussein (peace be upon him) says: My Allah, you have been commanded to return to the traces, so return me, so that I may return to you from them as I entered you from them: the secret is preserved by looking at it, with a high energy of reliance on it, you are over all things)<sup>(xxxii)</sup>.

## The second topic

### Divine attributes

Attributes are divided into three categories:

1. Pure truth: like black and white
2. A fact with an addition: such as knowledge, will and ability
3. Purely additional: such as before and after

It is not permissible in relation to Himself, may He be exalted, to change in the first section at all. It is permissible in the third section at all, As for the second part, it is not permissible to change in himself and it is permissible in its connection<sup>(xxxiii)</sup>.

And the Ash'ari saying: Allah's attributes are old and superfluous to the self, so he is a cognizant of an ancient knowledge different from the self and wants an old will, and that his attributes are neither an accident nor a new thing in a desire with an old will other than the self, and that the Creator is Hearing by hearing, seeing with sight, and inspired by life. As for the Mu'tazilites, they said, "Allah is alive to himself, knowing himself and omnipotent for himself, and so are all other attributes, so there is no difference between an attribute and an essence<sup>(xxxiv)</sup>. They divided the attributes of the Creator into:

### **First: the evidentiary qualities**

#### **1. He is able and elect:**

Muslim philosophers such as Al-Farabi, Ibn Sina, Ibn Rushd and others have unanimously agreed to completely deny the divine attributes that Allah is alive, knowing and capable of investigation. Because the Almighty is Absolutely Rich, and everything else besides Him is in need of Him in everything..... So He is newly created, and He also says that He is the Chosen One, and because He delayed some of His crafts over others, with His ability to precede what was delayed and delay what was presented for his self-relationship to all things equally. The philosophers and theologians differed in the capacity of his ability, so the philosophers held that he is capable of only one thing, based on the one philosophical principle that only one emanates from him, the imperative of existence is not divided by meaning or quantity, not by gender or separation, no He has a limit and no proof for him that does not share in essences, so he is separate from them by himself<sup>(xxxv)</sup>.

And knowledge and ability are not included in the essence of our self, but rather they are accidental, so if these attributes are proven to the Creator, they are not included in the essence of his essence, but rather he was accidental in addition to him, even if it is permanent to him, and Allah does not separate, or it is not necessary to its essence, and it does not become a constituent of itself. It was accidental, it was self-subordinate, and the self was the cause of it. Every cause has an effect, so how can Allah be described as causal? <sup>(xxxvi)</sup>.

#### **2- science**

And Allah Almighty has made it clear in his dear book : ((Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything) )) <sup>(xxxvii)</sup>. The honorable narrations described him with this description (Our Lord, the Mighty and Sublime, was All-Knowing, and the Knowledge itself was not known, and when the known was found, knowledge fell from Him on the known) <sup>(xxxviii)</sup>.

The theologians inferred that he knew that Allah Almighty did the precise and perfect actions, and everyone who did that is the realm of the small, sensible, and as for the major, it is self-evident, and the point of indication is that the made indicates in terms of the arrangement that is in its parts, meaning the one in its parts, the fact that the two are made for the sake of each other. From the point of view that all of them agree with the intended benefit of that manufactured object, it was not narrated from a Maker who is a nature, but rather from a Maker who arranged prior to the end, so he must be aware of it. , and it is the presence of the known to the world, and it has been said about the Creator multiple sayings referred to by Al-Ahsa'i in his books<sup>(xxxix)</sup>.

**First:** And the knowledge of Him, the Most High, is that the images of possibilities are depicted in His Essence, and their attainment in Him is a complete mental attainment. This is the saying of the Peripatetics<sup>(xl)</sup>.

#### **Mental guide:**

Sheikh Al-Ahsa'i responded to this view, with the necessity that the Exalted Essence be the locus of all the different forms that can only make sense by accident. "Knowledge is itself, it was and it was not known, so if it occurred in a state and the known is with it, its states would be different, and everything whose states differ, then it is an accident and this is the Essence. Almighty and Exalted be He, so it is not the reality of the known<sup>(xli)</sup>.

#### **transport guide**

(Not an atom's weight escapes him in the heavens or on the earth) <sup>(xlii)</sup>.

Imam Ali, peace be upon him, said (His knowledge of it before its existence and his knowledge of it after its existence) <sup>(xliii)</sup>.

**Second:** The presence of images of things outside, whether they were abstract or simple compound material, is a prerequisite for the universality of the Creator, and this is what the Orientalists (Al-Suhrawardi, Al-Tusi) said, and Sheikh Al-Ahsa'i replied that the knowledge of the Creator is not outside of the Self, nor in different forms, and if they wanted the knowledge that occurs, it is true, and there is nothing in it except that the knowledge of the known is different from the known <sup>(xliv)</sup>.

**Third:** The union of the Creator with his intelligible forms, and it was said by Pharvoryus and the apparent meaning of the speech was the source of the deity's choice, and Sheikh Al-Ahsa'i rejected it, with the invalidity of this saying about the union of the intelligibles with the Creator, and that it obligates him to unite the world with the effect <sup>(xlv)</sup>.

**Fourth:** To affirm the proof of paradoxical forms and rational ideals, and that they are the sciences of Allah, and this is what Plato said, and that Allah knows Allah all existing things. Sheikh Al-Ahsa'i responded that if what Plato says by analogy is the possible knowledge of the Creator, then his words are correct in this direction, and if he intends by him the eternal knowledge that judges the people of monotheism that he is the essence of Allah, then it is false <sup>(xlvi)</sup>.

**Fifth:** The non-existent quiddities that are not possible before their existence have concrete evidence, and this is what the Mu'tazilah said. As for the Sufis, they say that essences are scientifically proven, stemming from names and attributes, and Sheikh Al-Ahsa'i rejected them. As for the Mu'tazilites, their sayings require conjunctions, which is one of the attributes that are among the attributes of accidents. As for Sufism, it is in the same way that it is the plurality of the ancients <sup>(xlvii)</sup>.

**Sixth:** The Creator is a total knowledge of all possibilities. If He knows Himself, He knows all things with one knowledge, and this is the saying of the later, and Sheikh Al-Ahsa'i replied that the saying of these is inconsistent with the rules of monotheism, and Allah Almighty has a detailed knowledge of things that is comparable to them in investigation, so he must be unknowing of himself in details <sup>(xlviii)</sup>.

**Seventh:** The Creator is "a detailed knowledge of the first effect and a totality of everything else." And this saying necessitates what preceded it, and that its effects are subjective knowledge of it pre-existing with its occurrence, since the effects are its occurrence <sup>(xlix)</sup>.

### 3. He is alive:

The living is the active perception from which action and perception arise, because the meaning of the living is the one from which it is correct to appreciate and know, so it is necessarily alive. And it is impossible in the minds for life and the living to happen who is not alive <sup>(i)</sup>. Allah's saying : (He is the Ever Living) <sup>(ii)</sup>. Allah's saying : (Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence) <sup>(iii)</sup>.

### 4. He is the speaker:s

Muslims absolutely agreed on the word the speaker on the Creator, but they differed in its meaning, and the speech is the regular letters and intermittent sounds, and the Ash'aris held that the word of God is ancient and with a self-contained meaning is ancient. As for the Mu'tazilites, they said: "The hadith is muhaddith, and the Qur'an called it hadith, so it is muhaddith. While the Sufis say, "Allah, Glory be to Him, spoke neither of an advanced silence nor an illusory silence, with ancient and eternal words," and they inferred this with textual and rational evidence, from the point of view of reason, and they said that "speech is a compound of successive letters, the preceding of which expires by two ways of the suffix" "and precedes each other and becomes accidental <sup>(liii)</sup>. As for the transmission evidence in the Almighty's saying: (No mention [i.e., revelation] comes to them anew from their Lord) <sup>(liv)</sup>. And the remembrance is in the Qur'an, and Al-Ahsa'i inferred that the Almighty is the speaker : (And Allah spoke to Moses with [direct] speech) <sup>(lv)</sup>. So when we found the wise does not address what the addressee does not know, and we do not understand from speech except that it is letters and sounds and the regular and complex audible sounds, and the people of the language have agreed that this is the meaning of speech <sup>(lvi)</sup>.

### 5. Perception:



All Muslims agreed that God is perceiving, but they differed in its meaning, so Abu al-Hasan al-Basri went to the fact that his knowledge of the audible and visible, and the Ash'ari and a group of the Mu'tazilites proved that he has two attributes that are superfluous to knowledge. something, and that is knowledge and ability<sup>(lvii)</sup>. Because He described Himself with that in the Almighty's saying: (but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things)<sup>(lviii)</sup>. So the gentle is a sign of ability, and the expert is a sign of knowledge, for the ancient realization is the eternal Self<sup>(lix)</sup>.

#### **6. Hearing and seeing:**

Muslims agreed that the Creator is All-Hearing and All-Seeing, but they differed in its meaning. The philosophers and Abu al-Hasan al-Basri said, in terms of His knowledge of the audible and visible, and the Mu'tazila and the Karmaiyyah, that they are two attributes that are superfluous in knowledge. Sheikh Al-Ahsa'i's opinion on this issue is summarized by saying: "So he heard him For the audible is its presence with him and his knowledge of it as it is, and that is not attained by him by means of a machine, otherwise he would have needed it in his perception of the audible. And it has been proven that he is absolutely rich, but this happened to him by her presence with him without his order, and it is invalid, and this presence is his knowledge and it is his present hearing, and as for his old hearing, it is himself" <sup>(lx)</sup>. That in the Almighty's saying: (And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts) <sup>(lxi)</sup>.

#### **Second: Negative Attributes:**

Allah has negative attributes that cannot be described or proven for the Divine Essence of the Creator. Among the most popular are:

- 1- The essence of the Creator is not compound, because every compound needs parts and thus each part lacks the other<sup>(lxii)</sup>.
- 2- The Creator "is not in a body, nor in substance, nor in appearance, with evidence that if one of these things were, it would have been possible and lacking the Maker, and this is impossible"<sup>(lxiii)</sup>.
- 3- It does not dissolve in anything, and nothing is dissolved in it" because the intelligible from the solution in language and idiomatic custom is a being existing in another, existing, adjective, subordinate to the attainment of his personalization of that place and the Creator does not transform from a state and that which is transformed is He. variable accident <sup>(lxiv)</sup>.
- 4- It is impossible for anyone else to see him in this world or in the hereafter<sup>(lxv)</sup>. That in the Almighty's saying : (Vision perceives Him not,[332] but He perceives [all] vision ) <sup>(lxvi)</sup>.The condition of visual vision is that the visible be opposite or in the same judgment as seeing in a mirror, and that it is not excessively far or near, that it is enlightened, that it is in its face, and that the Creator is not isolated from anything<sup>(lxvii)</sup>.
- 5- Allah does not perceive through the outward or inward senses at all, because the outward and inward senses only perceive the finite, the conditioned, the illustrator, the discerning, and the Creator has no limit, nor how nor form ,exalted be He above all the attributes of His creation<sup>(lxviii)</sup>. That in the Almighty's saying : (but they do not encompass it [i.e., what He knows] in knowledge) . The Commander of the Faithful (peace be upon him) said: (The tools limit themselves and the machines refer to their counterparts) <sup>(lxix)</sup>.

#### **Conclusion**

Sheikh Al-Ahsa'i formulated a theory of monotheism from the Qur'an and Sunnah, which represents the wisdom of the most mature philosophies of monotheism at all.

So, the core of the Sheikh's scientific movement is the application of the definition of monotheism and the manifestation of the shrines of Ahl al-Bayt, peace be upon them, who believe that the time of revealing its secrets is his time after they remained hidden for centuries, so the monotheism of God exists, a simple local issue, which derives its connotations from all parts of possible existence, followed by another local issue For this being is one and there is no duality in it, eternal and does not hollow in its essence, for it is neither begotten nor begotten, and all existing beings exist by an order present in its possession, a presence that is established by its action and its duration. So that it is not corporeal or limited and then falls within the framework of possibility, but it is necessary to exist, its existence must be in its wisdom a necessity at all levels and our focus on the subjective attributes, which are the perfect attributes that cannot be taken away

or described by the opposite. It is the essence of the Essence without a contrast, neither in the concept, nor in reality, nor in the consideration, and it is the essence of the Essence, neither superfluous nor compounded by it, nor its totality.

And the self, in that it is simple in all respects, does not have a destination, a consideration, and a consideration.

The meaning of unification of the attributes is that no one shares God's attributes, neither in "knowledge," "power," "foot," "hearing and sight," nor "life." In fact, the subjective attributes do not have a specific number, so every perfection must be attributed to the Holy Essence, but in a manner that is appropriate to the Self - that is, it cannot be robbed or described as the opposite - and every deficiency must be negated and taken away from the Noble Self, and from there we can say: God is perfect and absolute perfection. It perceives above its principle, and it cannot imagine the duty under any circumstances, as he (peace be upon him) said, whenever you distinguish it with your illusions in its most accurate meanings, then it is a creature like you, and it will be returned to you. Likewise for the alveolar relationship between them.

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