

*Sheikh'ism, the
forerunner of Bab'ism*

Compiled by:

Seyyed Muhammad Faqih Imani

Translated by:

Ali Asghar Emdadi

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

به نام خدای بخشنده مهربان

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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To :

*The Imam of Kindliness, the Hidden Imam, Imam
al-Hujjah, al-Qa'im, Imam al-Mahdi (may Allah
hasten his reappearance)*

The motivation made this dissertation be written

Shortly after opening international book exhibition, 1389 when I became successful. I was destined for visiting thousands of scholars and authors-who were partly learned and scholarly people. After several hours of being familiar with their works and writings and using them. I went towards **Rah Nikan Publication** stall in which my three short and concise treatises had been published. I was busy reading really essential daily collections when a person called Kazem from Mashhad stood in front of the stall along with some people. He asked quickly: May I have a short visit with the compiler of the book "**The seditious of black policy**". The stall attendant answered: He was here several hours ago. Do you have any word with him? He asked for the most seasoned scholar the Excellency seyed Malek Muhammad Mara'shi to call by giving some telephone number form Mashhad.

He continued quickly: Before searching, I had the same mind with him. But my opinion changed toward **Sheik'ism**.

I had read the incomparable work of **the seditious of black policy** before; so I decided to study it again to criticize. Then, I decided to make it available for everybody to read by making it be in the form of treatise like the treatise "**the gown merited to**

be made fire" without using any confirmation or refutation by anybody else; lest a reader would make a mistake without this necessary reminding positively and negatively.

Coming back to holy Qom-temple for the Household (peace be upon them), I became busy reading it and pamphleteered the result of my studies in order to be thankful of just one day of unsparing and wise troubles of my honorable father the Excellency Ayatollah Hajj Agha Kamal Faqih Imani- may God save him for a long time.

This pamphlet is due to the decision. And I hope it to be accepted and confirmed by the Excellency hidden Imam [the twelfth Imam who is expected by Shiites] (P.H.)

Sincerely Shiites

Seyyed Muhammad Hussein FaqihImani

16th of Ordibehesht,1389

In one of the midnights of the lunar month of Ramadan when the sky was my ceiling and my house roof was my residence, an inexperienced and fickle person who was prosperous to have the name of our lord "Ali" and our beloved "Reza" had been afflicted by crookedness due to the dominance of evil carnal desires and had been intrigued by animal lusts. He was stating the garbage said by aliens suspecting childishly he can form his unstable character, or can escape obsolete issues which weren't wholesome with what he claimed.

This naive young man who could learn and retell some issues and discussions by rote through companionship with the good

and fairies, had hidden his irrelevant statements through pretending the love of holy Imams-peace be upon them. He was also relating the corruption of making cult and making it prevalent because Sheik'ism heads and some Sufis were wearing clothes which were similar to those of men of faith in order to say that religious scholars have propagated making cult. Of course, a religious scholar has been considered as "God's trustworthy people among creatures"¹and been defined as "the scholar is God's reliable person in the earth"²or it is said that "scholars are prophets' dependable people among the honored and glorified Lord's servants"³and it is reminded that: "righteous scholars are firm castles"⁴ and most importantly it is said that: "scholars are the nearest people to prophecy rank."⁵ Or it is ordered: "Don't fight with scholars and don't humiliate them and don't contemn them."⁶ But "You should cherish them; because they are the prophets' heritors."⁷ A condition was made that: "scholar shouldn't have social intercourse and meddle with mundane affairs."⁸ And it is taken into consideration: "when [a religious scholar] has social intercourse with a king and meddle with mundane affairs, he has betrayed prophets and they should be avoided."⁹ "Thus, **Sheik Ahmad Ehsaee** the founder of Sheik'ism cult had a close social intercourse with the Qajar dynasty according to history testimony. He was not only receiving their presents; but also obtaining his trip expenses by

¹Said by the messenger of God (P.H.) (Kanz-al-Ommal : 134/10)

³Said by the messenger of God (P.H.) (Mahjat-al-Baiza' : 144/1)

⁴OsoolKafi: (62/1) and Meshkat-al-Anvar : 160

⁵Said by the messenger of God (Mahjat-al-Baiza' : (14/1)

⁶Said by the Imam Reza (P.H.) (Bahar-al-Anvar : 348/75)

⁷Said by the messenger of God(Nahj-al Fasaheh:85)

⁸Mahjat-al-Baiza' (144/1) + Kanz-al-Ommal:183/10

⁹Said by messenger of God (P.H.) (Mahjat-al-Baiza':144/1)

Qajar princes. **Kazem Rashti** his Russian origin pupil and successor has been of salaried spies of the Ottoman Empire. And those who have acted as chairmen in Sheik'ism following Ehsaee and Rashti have misused clergymen's wear like chairmen of Sufiism cults in this period of time. So it is said that they have been clergymen pretending. They not only have just had social intercourse with two courts of Qajar and Pahlavi; but also have helped Qajar and Pahlavi regimes abundantly by disuniting among Shiites and the excellencies of absence period of time and creating an ideological gap among people.

Although this class has superficially had all the characteristics of upright religious scholars too, they are those dissolute scholars about whom Ali-ibn-Abi Taleb-peace be upon him-the unique commander of the faithful of Islamic world has said: "Then forbear the dissolute scholars."¹ These are those clergymen who pretend to be one who don't possess the sign of "[inviting people to benevolence instead of deceit."² That is, they are calling people back to deceit instead of inviting people to benevolence. Such storekeepers who have established a stall in divine true religion by making cult to period evil carnal desires, are those tradesmen about whom the messenger of God has told: "Woe is to traders!"³ Maybe worse; because a deviated trader empties pocket and bag; but a storekeeper scholar will put up people's faiths to auction. Most importantly, "They will mislead other people[by making creed]; because they themselves [have been misled]"⁴. And undoubtedly the scholars who confront

¹Qorar-al-Hekam :552/2

²Said by the messenger of God, Mostadrek-al-Wasayel 62/2

³Kanz-al-Ommal 248/10

⁴Jamea'-Ahadis-al-Shiite: 309/1 + AmaliMofid :20

these so-called scholars who produce darkness are those ones about whom it is said: "The scholars of my gentile are similar to Bani Israel's prophets"¹ Those who have inherited from prophets to campaign against establishing store in true religion. This group of true upright scholars are those honorable people about whom Ali the commander of the faithful-peace be upon him-has said answering back the question: "Who will be the best God's creatures after leading Imams who are divine luminescent lights?": "pious and merited scholars."² Respect and honor to these campaigners with deceitful people and cheaters who have established **Sufiism and Sheik'ism deviating paths** in the direct path of true religion and misled the Islamic nation "resemble to respecting and venerating of martyrs and pious people."³ According to the messenger of God (P.H.)

Yes, the scholars who have opposed and oppose with the superficially spiritual heads of Sufiism and Shiek'ism and have truly fought with a group of those **who have sold their religion to the world** have made people to pay attention to this important issue that: Some professional impostors and deceitful people have worn scholars' clothes in order to be attracted by people and they have been welcomed and used by oppressive and despotic rules. These are the people who are "the worst religion scholars."⁴ and about whom the holy prophet (P.H.) said: "Bad scholars are the worst of bad ones."⁵ Sufiism and Sheik'ism heads who have pretended as religious scholars using the clergymen's clothes and depending on ostentatious kings who

¹Bahar-al-Anvar : 22/2

²Behar-al-Anvar : 89/2

³Varam collection : 122/2

⁴Said by the messenger of God (P.H.) Mahjat-al-Baiza' : 144/1

⁵Madinat-al-Balaqeh : 455/2

were the Colonization's peasants to provide the way for making cult have scientific ranks; so that they have misinterpreted and eliminated Islam and have established cult misleading path in the direct path based on familiarity with essentials of Islamic sciences.

Yes, this group can be called Islamic scholar with regard to religious knowledge and superficial form and quality; in the face of such odds that according to Imam Sadeq (peace be upon him): Such scholars are "lewd ones" ¹ about whom the messenger of God has told: "They will exist in end of the world" ². They are seditious and deceitful people who have deceived each deceivable person ³. "And which sedition is more dangerous than making cult which tears Islam to pieces! Most importantly, they have created an ideological gap among Islamic nation and they make difficulties in the center of religious decision making; this is the meaning of "criminal scholar is a public calamity" ⁴." Additionally, the condition for being deceived is being more obedient for Ismaeeli **Imam**, Suffi**Qotb** and Sheiki **Rokn**. Because if they say whatever they have seen, they will "break up the game."

The Excellency Jesus Christ has said a beautiful simile. He has assumed these impostors and the stealers of people's beliefs who are called Zoroastrian priest in **Magus** and Rabbis in **Jewry** and the popes in **Christianity** and bad scholars in the final religion **Islam** as a **stone which has been fallen in the estuary** and neither

¹Said by Imam Sadeq (P.H.) Bahar-al-Anvar : 106/2

²Mahjat-al-Baiza' : 125/1

³The continuation of Imam Sadeq's (P.H.) hadith

⁴Qorar-al-Hekam : 307/1

it profits nor it gives up water to flow towards plantations¹. "This fearlessness but ruthlessness and dastardliness which has withdrawn fear from these scholars' hearts are due to profanity²."

Anyway, it must be mentioned that the figure and appearance of **Ehsaees** and Rashti and the heads of the period of time after Sheik'ism -having those shocking faces and figures- will remind scholars for human beings. Everybody should know that these people are those scholars about whom the holy prophet has told: "The scholars of our nation mislead people of us and cut the way of people to approach us. They call our enemies with our names and titles and praise them; while our enemies are merited to be subjected to imprecation and sarcasm."³ Such specification can be observed by considering some incapable and undeserving people as **the fourth pillar** in Shiek'ism alongside three pillars: God, prophet and Imam and as customary titles such as Feiz Ali Shah and ... in Sufiism. If a person insists that such people are clergymen in order to weaken the real scholars, there won't be any word to be said; because it is really true; but according to the messengers of God's statement they are "**rotten scholars**"⁴ that according to Imam Sadeq's (P.H.) statement: "They will call people toward themselves [toward their anti Islamic creed] and they are heretic and misled."⁵ and thus the holy prophet

¹Mahjat-al-Baiza' : 315/6

²The messenger of God (P.H.) said: "A person who loved the world won't have the fear of futurity in his/her heart." (Da'aem-al-Islam : 82/1)

³Borhan interpretation : 118/1

⁴Tohaf-al-Oqoul : 35

⁵Safinat-al-Bihar : (220/2)

stated: "The things that I am afraid regarding my nation are corruption and lapse of scholars¹."

Ali- the commander of the faithful has told: "Two persons have broken² my back: paramour scholar who has turned against his knowledge and committed debauchery³ and he is fearless and scurrilous⁴. He deceives people through his fearlessness and scurrility⁵. So, there are a lot of people who learn and are scholars; but they don't obey science. "They are incorrigible; because they don't take advantage of the knowledge they have learned. Imam Ali (P.H.) has said: "A knowledge which doesn't make an adjustment in your manners is perversion⁶." The Excellency Jesus Christ states: "There are a lot of trees; but all of them aren't fructiferous; and there are a lot of fruits; but all of them aren't nice; and there are a lot of sciences; but all of them aren't useful⁷."

One of late Ayatollah Hajj Seyyed Ibrahim Milani's students confirmed at the beginning of closing of theological school in lunar month of Moharram when the students of theological school were setting out for proselytism: "Your speech is effective when you yourselves act." And he also gave an example: "Otherwise, there won't be any difference between you and specialized non Muslim scientists who are specialized in Islamic religious jurisprudence and are dominant in religious

¹A'alam-al-Din : 81

²Bahr-al-Anvar : 11/2 + Varam collection : 58 + the interpretation of Nahj-al-Balagh by Ibn-abi-al-Hadid/Esmaelian publication : 284/20 + Qorar-al-Hekam : 98/6

³Varamcollection : 58

⁴The interpretation of Nahj-al-Balagh by Ibn-abi-al-Hadid/Ismaelian publication : 284/20

⁵Nasekh-al-Tavarikh : 431/6

⁶Qorar-al-Hekam : 498/2

⁷Mahjat-al-Baiza' 81/1

jurisprudence bases. According to the commandment: "The science will be torment except acting¹." Your learnt materials will torment you ,because you will become mammonist and follow chairmanship; so you will create creed and will make people's religion as a merchandise for your business and sell it like those who are professional in making and selling in order to provide these characters. Because these people have betrayed honesty due to not acting the knowledge which they have learned. According to Imam Sadeq (P.H.) "Their names are written in traitors' names in God's tribunal court²." Kings will be dominant on them rather than be dominant on kings according to Imam Sadeq's (P.H.) statement that says: "... and the scholars are dominant on kings³." They deem it their duty to adapt anti Islamic deeds, action, behavior and speech with Islam. And thus they make cults like **Hassan Basri** who created and made Morje'eh [one of deviant cult in the first part of Islam] by distorting Islam in order to give a religious legitimacy to Bani Ommayeh's deeds and actions. When they did so, they became disgraced publicly. If in futurity, "fire swallows them in its flame⁴." in the world"his offence ruins the world.⁵" He will provide fire by his deviant thoughts and beliefs that will destroy deceived and unaware people by **Sufiism, Sheik'ism, Bab'ism and Baha'ism and Qadian'ism** fire which burn faith.

This group of deviant people who have formed and form perverted and deviant path by distorting Islam "resemble to a

¹Qorar-al-Hekam : 61/1

²Bahr-al-Anvar : 166/74

³Imam Sadeq (P.H.) said: "Kings are dominant on people and scholars are dominant on kings." Mostadrak-al-Vasael : 189/3 +Bahar-al-Anvar : 183/1

⁴Said by Jesus Christy (Osoul Kafi : 82/1)

⁵Said by Ali-peace be upon him. (Qorar-al-Hekam : 426/1)

woman who commits adultery secretly and becomes pregnant. Then it will be obvious that she is pregnant and she will become disgraced.¹ According to Jesus Christ (P.H.): "Those people who have pretended to be clergymen and have made creeds in the religion are such people." **Sheik Ahmad Ehsaee** was even allowed to relate traditions even by his contemporary noted scholars; but after he states his beliefs and thoughts, they assumed him as an apostate person. Following **Kazem Rashti** his pupil and successor and inheritors who are the heads of Sheikieh branch today has been prohibited; because they are those about whom The Almighty God has said to David the prophet: "They are brigands for my slaves"². And because they have sold their religion for the world, the accompaniment and being alike with them is similar to preferring hell to heaven and is companionship with firewood and shaving of the Day of Judgment fire.³

In addition to the validity of Imam Sadeq's (P.H.) statement, "The scholars are those people whose deeds confirm their speeches; and a person whose deed doesn't confirm his/her speech isn't of scholars. "In this way, Suffi's who act like scholars have made robe by people's faith and those who have become scholars like Ehsaee and Rashti and ... and have made creeds are deceivers and double facers.

¹Mahjat-al-Baiza' : 134/1

²Mahjat-al-Baiza' : 131/1

³Qorar-al-Hekam : 240/6

Part one

Sheik'ism cult and its founder

Sheik'ism cult

Forming cult in holy religion of Islam not only hasn't had religious aspect; but also has become practical in order to deviate, weaken and remove the last heavenly religion through financial aids and hostile supports of anti Islam dominant powers to create a gap in the Muslims' beliefs and to direct Islamic community to a path to which the enemy is willing.

Shiek'ism formed in the sublime holy places [Atabat Aliat] by unsparing supports of the Ottoman Empire by the side of Czar Russian and English Spies based on Sheik Ahmad Ehasae's beliefs and ideas in order to encounter Shiism- the spirit of noble Islam- like Vahab'ism beside **Freemasonry** stressing on **tendency towards ancient beliefs [Bastangraee]** to which a minority of Iranian open-minded people tended who were influenced by the Colonialism. Hajj Mulla Nasr Allah Dezfouli who was of known scholars of Naseri period of time writes about **Sheik'ism** and Ehsae: "Among recent scholars in Imamieh creed, some disputes have been created whose origin is referring to similar and received news in tradition books and interpretation of the holy Quran's verses. **Ehsae** has invoked Baha's invalid news about Imams' dignities in this way and has exaggerated. So a creed **was created**. "That creed was called "**Sheik'ism**" because Ahmad Ehsae was being called "**Sheik**". After the founder's death, **KazemRashti** his pupil became the head of the cult. Sometimes, Shiek'ism creed was called "**Kazemi creed**"¹. Sheiki's or Kazemi's were ignorant and illiterate people who

¹Theology, Seyyed Muhammad Hussein Tehrani : 69/3

sought fame and among whom there were "the fourth pillar [RoknRabe'] (Ehsaee's followers) and Babi [the people whom Ali Muhammad Shirazi (Bab) had deceived them]¹. They created different sedition against Shiism. Studying about Bab'ism and Baha'ism, Edvard Brown points out this important issue: "There has ever been religious differences in Iran; Not only in Iran; but also among all nations in the world; but it has been seen less that its main inciters be aliens. The Iranian politicians who are thinking of their benefits [by the association of those who pretend to be clergymen and sell their religion] have helped create these religious differences or they themselves created them. But it shouldn't be forgotten that their emergence and appearance have happened in a period of time when aliens weren't in Iran. But in the previous and current century **these differences have been intrigued by aliens**². The author isn't willing to expand his researches concerning this issue in this part of history and he is postponing it to another time. It is adequate to say in such an extent that since the issue of foreign policy was stated and their interference in Iranian affairs became practical, all national strings of Iran broke off. Iranian troops which were of critical and vital strings of Iran broke off by foreign politicians and European officials. **But the misery of Iran started since it was afflicted by the sedition of religion making.** They used its religion against its religion. They made prophet and Imam for it with the excuse of relationship with Imam Zaman (P.H.). The Imam and prophet who claimed divinity.

¹ The history of the political relationships between Iran and England / Mahmud Mahmud : 124

²The history of the relationships between Iran and England / Mahmud Mahmud : 124

Marked Iranian agents who received salary through Czar Russia and England and were keepers of their interests in Iran adhered them openly and deceived commoners. A sedition which had been created by Czar Russian, Ottoman and England by the name of religion was deposited to America by Russian Imam; that is, Ali Muhammad Shirazi and English prophet that is Hussein Ali Nouri. Since then, they provide members from Jewish to Christian or both by saying being supported by English and American consulate. They deceived common Muslim people by claiming being Muslim; while they had been commissioned to confront Shiism-the spirit of Muhammadan pure Islam.

Establishers of Shiek'ism sedition

Ahmad ibnZein-al-Abedinibn Ibrahim who became an origin for transitions in Shiism later was born in a family like other people in his region who were unfortunate in religious insight because of isolation from city and not having a knowledgeable person in the family. As he himself writes: "People in our district were getting together ignorantly and were busy debauchery and I was fond of their method; although I was just a child. Then God wanted me to get rid of those conditions."¹

Then, after this inner upheaval, his father sends him to Sheik Muhammad ibn Sheik Mohsen in Qozin village was located one parasang apart from his birthplace Motairafi in order to learn the

¹Great Islamic encyclopedia :662/6

rudiments of the Arabic literature.¹ And he went to Karbala since the beginning of riots caused by Abdul Aziz Saudi's ruler's attacks in lunar year 1186.² He participated in theological schools of great men such as Agha Muhammad Behbahani and Seyyed Mehdi Bahr-al-Olum.³ After a while he received permission for relating traditions by Seyyed Mehdi **Bahr-al-Olum**, Mirza Muhammad Mehdi **Behbahani** and Seyyed Ali **Tabatabaee** known as SahebReyaz, Sheik Ahmad **Bahrani** Damestani, Sheik Musa ibn Sheik Ja'far **Kashef-al-Qeta**, Sheik Hussein **Ale Asfour** and his brother Sheik Ahmad.⁴ Sheik'ism has reminisced them as **religious jurisprudence permission** in its work in order to make entity for Ehsaee. Wherever if it were religious jurisprudence permission for Ehsaee, it wouldn't be valuable because of posing some issues against Islam. As Abdullah ibnAftah and Ja'farKazzab weren't scholars while they were Imam's sons.

Making character for Ehsaee by Sheik'ism

It is obvious that making character for him as putting his affection leash round a person's neck not only is an ordinary action; but also has and had sales talk in human community and is the most common commodity in market. Whereas the Excellency Imam Sadeq-peace be upon him-has said: "Avoid setting up a person except God's eminence and confirming

¹Ehsaee's biography / Abdullah Ehasaee translated by Muhammad TaherKermani : 112

²Tohfat-al-Mostafid / Muhammad Ansari Ehsaee. Attempted by HamdJaser: 129/1

³Ehsaee's biography / AdbullahEhsaee: 29-17

⁴Anvar-al-Badrein / Ali Bahrani attempted by Muhammad Ali Tabasi : 406-407

him/her in what she/he says.¹" in any case, the heads of Sheik'ism branches who benefited and benefits through preaching Ehsaee's thoughts and beliefs have praised him so much and have acclaimed him because of his disillusion and endeavor in worship and ascetism²; so that a person who doesn't know him is afraid to mention **Ehsaee's** name. And he/she doesn't dare to criticize his thoughts or to express opponents' ideas about him. It is clear that existing such null principle which is unfortunately of definite principle of existing cults which has opened ways of misusing for opportunists and **impostors** and traitors of society. They can easily entrap simple-minded people who seek comfortable life and are running away reasoning and taking over responsibilities. They have separated the luminous religion out of the direct path and deviated it for the sake the chimerical reveries which Suffi and Sheiki have induced people like him.

Sheik'ism has assumed it as religion, guidance and direction in accordance with **Ehsaee** and has called this disgusting and obscene affair as disillusion by the stratagem of cult makes. They penetrate into unaware naive people's faiths and pretend and have pretended cult shopkeeping as preaching Islam supposing that **Qotb's** free thought and Sufi's Sheik and Sheik'ism the fourth pillar is true and a person who follow them and has been afflicted by thousands of his made stories won't benefit.

¹Kafi : 298/2 + BAhar-al-Anvar :82/2

²Qasas-al-Olama Tonekaboni : 35-36 + Rozat-al-Jannat : 216/1

Acclaiming Ahmad Ehsaee exaggeratedly, Sheik'ism has called him as a **perfect Shiite**, leader and a decent man. And they have claimed that he had been "**the fourth pillar of faith**" that not believing in him alongside with three other pillars has an essential role. We don't disagree and we accept; but we have to compare these admirations to **Ehsaee's** behaviors in order to avoid going to extremes that friends and opponents are afflicted by praising their favorite person in order to make a hero out of the person to whom they have been gotten caught.

A. First, it should be noted that an upright person who endeavors in worships and suffers legitimate mortification vigor doesn't innovate **the fourth pillar** in religion and doesn't explain **corporal resurrection** in order to denigrate according to his/her taste. He/she doesn't define **ascension** through his/her taste expressions or the made one which is against Shiite belief. And he/she doesn't assert and write about **the absent Imam-peace be upon him-who is existing and promised** against what Shiite great men have told based on the basis of twelve Imam belief during twelve centuries.

B. An upright person doesn't have too many wives and doesn't establish women's apartment¹ in order to achieve his country

¹Madam Dieulafoy lists the number of offspring, grandchildren and etc of Fath Ali Shah Qajar as five thousand and the number of his wives as seven hundred and the number of his offspring son and daughter as six hundred.

Curzon names some authors who have written the number of wives and offspring of king Fath Ali. But Sepehr's list-the historian of Qajar dinesty- in Qajar history in the chapter of king Fath Ali's world conquest is better than all these people's computations. This historian has listed the names of princes and princesses as follows. As if the main purpose of the Iranian historian as king Fath Ali's world conquest is increasing and spreading of Qajar dynasty that became world-conquering. In this part, it must be fairly said that king Fath Ali has outran all kings of the world.

Colonel Drouville (1228-1813) lists the king Fath Ali's wives as seven hundred and the number of his sons as 64 and daughter as 125.

Colonel Stuart who has been in Tehran when king Fath Ali died writes the number of his wives as 1000 and the number of his offspring as 150.

Ms. Shill figures the number of the king Fath Ali's sins as 80 and his daughters as limitless.

Binink writes about the number; The king's wives : 800, sons:130, daughters: 170 and the number of all the offspring in his death : 5000.

desires through pretending piety without regulating laws of Islam religion to provide and satisfy carnal concupiscence; specially when the wives committed sins; because they couldn't visit their husband-Fath Ali Shah.

C. the upright person doesn't hit two birds with one stone in order to legitimize his relationship with the king Fath Ali's court and then to offer an excuse in an answer to the king Fath Ali's visit plea with the excuse of this issue that the king has written to him in a letter as follows: His coming to Yazd with numerous troops will be a threat for provisions of people of that area. In fact, he twits people of Yazd for a favor done him; so that I am ready to visit the king for the sake of your tranquility and convenience and he also achieves his desire that is visiting the king. And if they oppose that what the sign of inner satisfaction of Ehsaee with the king Fath Ali is, we will say that virtue in intercourse, close relationship with courtiers, according regular pension and gifts and most importantly available letters which he has written for the king and he has also **flattered** and written against the facts even more than courtly clergymen. So that great researchers have concluded and written that: "Sheik Ahmad Ehsaee has granted special favor with Qajar court and he praised them so much that **blandishment and pomposity** are obvious in tenor of his speech, when he answered to the king and Muhammad Ali Mirza's questions".¹

D. having relationship with the king Fath Ali's court, Ehsaee has a function which shows he has an inner and outward willing to the dependent and inefficient regime of Qajar. **A king who**

¹Bahai's / Seyyed Muhammad BaqerNajafi : 11

has been in the presence of foreign Colonialism without any opposition and he has tried to have a relationship with such people like Ahmad Ehsaee in order to legitimize to domestic autocracy. In fact, he wanted not only to make the opposition of noted scholars of the community dim; but also, to legitimize the government function. Pay attention to the report which Abdullah Ehsaee narrates about the Shiek's arrival to the king Fath Ali's court. He writes: "He gained favor to the king"¹ to such an extent that the king insisted him to stay in the court forever and this issue shows that Ehsaee has behaved according to the king's willing and interest and the policy of the court that he has confirmed the function of royal regime of that period of time; specially when he tells the king Fath Ali unfairly: "If I lodge in the vicinity of the king, it will cancel the kingdom's dictum. [The king asks about its reason] Sheik says: "Should I [be] in respect and glory or servility and baseness? [The king extemporized:]. You should live with perfect independence, honor and glory and we are satisfied with your satisfaction and we will be angry with your anger. "Ehsaee answers to the king: "Kings and governors are executing all the commandments and orders tyrannically and because liegemen assume me as a person who listen and accept their needs and requests, they will refer to me at the time when they encounter difficult events and tasks and will take refuge. Supporting Muslims and providing their requirements is incumbent for me. If I mediate in the king's present, two cases will happen: if [the king] accepts, it will cause for the kingdom affairs to be postponed and cancelled and if the king doesn't accept, I will be wretched. Hearing Ehsaee's

¹The treatise of the biography of Ehsaee : 23-25

statements, the king thought deeply and said: You are authorized. Any city that you select, we will select it, too."¹

Kazem Rashti who was Ehsaee's uncontested pupil and successor adds in the book "Dalil-al-Motehhaierin" in addition to this remarks that **Sheik Ehsaee** has told: "It is better for you and I to be in a farther city. Because all these cities belong to you; everywhere I will be is in the vicinity of you."

In this case **believing in this reality that the kings perform "the commandments tyrannically"** and the possibility of retrieval of people's rights and preventing any tyranny in the court by his presence there, **Ehsaee** didn't accept the king Fath Ali's invitation for residing permanently in the court because of this honor let it not be the king wouldn't accept his intercession towards some affairs. Of course, this was the worst and the most iniquitous wont of **Ehsaee** that he know wherever he lived, the court advantages are available and ready for him. There is no reason for him to be exposed to oppressed people to refer to him. **Just like the king Fath Ali who had taken Ehsaee into service for his aims and intentions** and because of this assurance he doesn't consider it necessary to put him as a resort for people to refuge to him. The people to whom the courtly regime has tyrannized.

On the other hand, **Ahmad Ehsaee** has pronounced tyrannizing as lawful in order for the kingdom ordinance not to be delayed or cancelled. Because he didn't accept to be dishonored and desecrated for defending the oppressed people's

¹The biography of Ahmad Ehsaee / Sheik Abd Allah Ehsaee : 26-27

rights. Because if it happened, he would be afflicted by two irreparable detriments:

First: people who were referring him for reforming affairs and administering justice would be dispersed when they found he could do nothing for them.

Second: the other detriment following this damage is his fanciful puritanism and abstinence which he has created in people's minds; so his vicinity to the court would flaw it.

E. One of the other **Ehsaee's** deeds which isn't conformed with his claim as uprightness is a report by Abdullah Ehsaee has written to explain the adventure of the king Fath Ali's invitation. He writes: After receiving the king's invitation, **Ehsaee** investigated with the wealthy people of Yazd and said: If I raise an excuse for the king's invitation, he himself will come and mischief will be created and if I promise to go, the winter coldness will prevent¹. For these reasons, there is no way; but heading off towards my hometown². The researcher who has been studious in this regard in order to discover several realities writes:**In this case the issue of coldness and the difficulty of trip have been excuses; so having social intercourse with the court hadn't been against his [Ehsaee's]³ idea and inspirations.**

In order to remove and vanish such stigma which wasn't incompatible with uprightness out of **Ehsaee**, Kazem Rashti write in the book "Dalil-al-Motehaiierin": The king's appointed

¹ The biography of Ehsaee / Sheik Abdullah Ehsaee :25

² The biography of Ehsaee / Sheik Abdullah Ehsaee

³The Baha'is / Seyyed Muhammad Baqer Najafi : 19

agents in Yazd declared to Sheik Ahmad: Because of renowned enthusiasm and request, if you don't accept the king's invitation, we are afraid of you to be afflicted by noxiousness. When [Ehsaee] heard this statement, he headed off towards Tehran. As if **Kazem Rashti** hadn't been aware of this fact that **Ehsaee** has called the king Fath Ali as "preserver of Islam and faith against the tyrants' sedition¹" and such person won't agree to harm a person who hasn't accepted his invitation.

F. It is noted in **Ehsaee's** biography that he has sold paradises to slipshod and bon vivant Qajar princes. Pay attention to these report of late Tonekabobi: "Sheik **Ehsaee** had some dept at times. The prince Muhammad Ali Mirza said to Sheik: "Sell me a paradise. I will give you one thousand Tumans. So, Sheik sold him a paradise and sealed the contract with his signet-ring and gave it to the prince and received one thousand Tumans². And according to another studious researcher, "Sheik has sold heaven to princes many times ³ ." This Sheik's action has some consequences which contradicts his uprightness claim.

1) Selling paradise is of church customs.

2) Additionally, such custom belongs to innovations of **the church** which is virtually deviated from the real Christianity. **The church** which serve the Colonialism for centuries.

3) It doesn't have any position in true religion of Islam.

¹ We will mention to a part of the letter

² Qasas-al-Ulama : 36

³ Paradise sellers: Murteza Hussein / translated by Dr.Abd-al-naser Iran Manesh : 101

4) It makes the princes indifferent about the affairs for which they have needed to buy paradise to remove the signs of those affairs. Consequently the princes undoubtedly believed that they don't have any position in the paradise because of insisting on committing sins and tyrannizing to people. To be fair, we point out Shiek Abd-al-Reza Ibrahimi, one of **Sheik'ism cult's** chairmen toward selling paradise by **Ehsaee**. He writes: "Maybe, something has happened and some branches have been added to it¹." Then he narrates a hadith by the holy prophet (P.H.) who has said: "A person who volunteer to pray for God at this day [the first day of lunar month of Sha'ban], s/he has surely suspended from a branch of Touba tree..." Then he added: "using this hadith the prince Muhammad Ali Mirza has meant to achieve this reward by paying Shiek's debt²."

The matter which draws the attention in this defense is that Sheik Abdul Reza Ibrahimi, the head of **Sheik'ism** cult, hasn't presented any document for rejecting paradise selling by **Ehsaee**; in fact he hasn't denied the original case; because he has written "something has existed"

G. Most importantly, as mentioned earlier, the issue of the excommunication of **Ehsaee** by his masters or those who have permitted him to narrate traditions and according to **Ehsaee's** supporters those who have revered him issued his excommunication commandment hearing his ideas and opinions. In this case, Sheik Ahmad can't be introduced as an upright man.

¹ An answer to the book "The colonialism mercenaries"

² An answer to the book "The colonialism"

The upright Sheik and flattering!!!

The Qajar court that was constantly afraid of the opposition of religious scholars especially Shiite authority tried to bring to the court to keep him company with courtiers through any possible way when the court became aware of the fame and influence of Shiek Ahmad Ehsaee among scholars and the public and the story of his piousness and had passed beyond borders; specially when secret agents had announced that Ehsaee follows those who refer to traditions [hadiths] ideologically and for this reason he wasn't on good terms with those scholars who refer to intellectual reason [Usouli scholars] and the most knowledgeable scholar among them is followed during the major absence of Imam Zaman (P.H.). Thus, king Fath Ali wrote a letter to Sheik Ahmad and sent it which is as follows: "Although it is necessary and certain for me to visit you as the leader of creatures and the source for everybody to refer; because you have illuminated the country with your cheerful steps; but it is impossible for me to do that because of several reasons. If I myself want to head off toward Yazd, I should bring nearly ten thousand troops with myself; while Yazd city is a land with no cultivation and the people of that land will be afflicted by starvation and it is obvious that you as an honorable man aren't satisfied with God's discontent. Otherwise, I am more humble to show pride to you! After receiving this letter if

you accept my invitation to honor us, well; otherwise I myself will come to your city...¹”

This glibness of the king of Qajar that is the constant method of kings alter Sheik so much that he was forced to accept the king's invitation through applying the cleverest of the tricks which save his character. Because he considered having social intercourse with the notorious Qajar as a good omen.

Yes, according to Sheiki's who have acted as heads after him, the pious and upright “Sheik can solves his complication through a rank which he had claimed that he had been learnt a poem by Imam Hassan Mojtaba (P.H.) that he can visit one of Imams (peace be upon them) by reciting that poem².” How has the Sheik been satisfied to have social intercourse with the Qajar courtiers having this rank without paying attention to wrongness of this contact and then how has he used the advantages of courtly life so much that is inconsistent with his life style?! As **Ehsaee** has paid attention to its consequence obviously, he has said: “I happened to pass by Iran. I had social intercourse with rulers and kings of that land and I addicted to clothes, cloth, foods, drinks and housing of them. Then that superior pleasure was deprived of me and then I rarely dream Imams³.”

I wish **the bad conscience of upright Sheik had ended in this stage**; but flattering which hasn't be, isn't and won't be merited to be done by religious scholars held him so much that he

¹ Ehsaee's biography / Sheik Abd Allah 24 + Kaskul /Hajj Seyyed Ali Hussein Yazdi Meibodi : 209

² Fehrest / Abul Qasem Ebrahimi : 173

³ Qasas-al-Ulama' / Tonekaboni :37

became disgraced and joined the ever-available history. And he who isn't and hasn't been influenced by deceitful inductions of Sheik's became surprised of the fact that does a devout Sheik visit the king and becomes courtier?! Then, what is the difference between such Sheik and **Hassan Basri** who was the special jurisconsult of Hajaj ibn Yousef Saqafi?! What is the difference between such Sheik and **Hussein Ali Nouri Baha**?!

If we are fair, we will answer that there isn't any difference; because Hassan Basri and Hussein Ali Nouri weren't satisfied with selling religion for gaining the world. **They put up Islam to auction.** Ehsae put up people's faith to auction through his mental daydreamings, too. **Hassan Basri** dissented Ali-the commander of the faithful-(P.H.)¹. **Ehsae** dissented the Shiites of Ali (P.H.). **Ehsae** cultivated in conjunction with Kazem Rashti; **Ali Muhammad Bab** harvested and **Hussein Ali Nouri** expropriated in favor of Russia, England and **American Uncle Sam**.

Anyway the challenge was about incompatibility of asceticism and uprightness with flattering by which Ehsae has been afflicted.

Pay attention to some parts of Ehsae's letters to the king Fath Ali; maybe you consider these speeches as flattering:

**“The honor of the faithful and the supporter of the people and
the religion seeker of the right and the certainty**

And brightness of the eye and collector of all ornaments

¹ Qasas-al-Ulama' / Tonekaboni :37

The king of lands and the emperor of seas
The preserver of security and reliable, experienced person
among the
faithful

High-ranking senior and high-position person¹”

Now observe that the Fath Ali who was fornicator is merited for these speeches “The door of the faithful and the supporter of the people and the religion, the seeker of the right and the certainty, the brightness of the eye and collector of all ornaments, the king of lands and the emperor of seas, the preserver of security and reliable experienced person among the faithful or isn’t the title of” the king of lands and seas “just a lie told by **Ehsaee** to ingratiate and spiel for the king Fath Ali?!

Pay attention to this text in another letter, too:

“May Almighty God expand his shadow on his faithful slaves and make his castle firm and preserve his heavenly religion; let it not be dominated by another religions. May Almighty God preserve Islam and the faiths of the faithful because of his kingdom from the danger by each oppressor and human and jinni evil².”

It isn’t obvious that which evidence has made **Sheik Ehsaee** consider the king Fath Ali in a position that has written “May God preserve Islam and the faiths of the faithful because of his

¹ Javame’-al-Kalem :224/2 Soltanieh treatise

² Javame’-al-Kalem : 120/1 Khaqanieh treatise

kingdom from the danger of each oppressor and human and jinni evil!!!

Compare Ehsaee's address to the prince Muhammad Ali Mirza which includes principles and norms used for upright austere.

He is the bright government's pillar. A person whom the prosperity has been his companion.

He is a great helper and is a great honorable person.

He is extremely honorable and was owner of high prosperous glow¹.

Another Sheik's letter written for Muhammad Ali Mirza is interesting to be read. He writes:

He possesses high and honorable rank, firm glory and neotric viewpoint

He is a person who honors and cherishes the religion and is the assistant of the faithful and makes the oppressors and aggressors despised,

He owns dignity, glory, definite enormity and the strongest pillar for the shiny luminous government,

He is the dignified power for the lightening, brilliant and high-ranked government. Sages commemorate him as a pious

¹ Javame'-al-Kalem : 22/2

and innocent person. He is from the great men, the elected and cherished generation who help each other at prosperity time and are helpful for the people¹.”

Read this Ehsae's letter which was written to the king Fath Ali and judge whether “he has been the light ascent when the sun appears with glory”? Isn't it just an exaggeration?

Surely, the Excellency king possesses high rank and is trustful and the second pillar of kingdom; that is the dominion of wisdom, cognition, governorship, kingdom and sovereignty. He is the great king in superintendence and kingdom. He is the light ascent when it appears with glory because of his beneficence which needs the faithful honors. The Excellency king destroys the Mulish and vicious people².”

Ehsae's position before excommunication

It has been said and written about the definition of Ehsae's character before the age of forty which chairmanship and ambitiousness weren't meaningful for him: “It should equitably be confessed that he wasn't capable of ambitiousness, glory and position. And he considered the greatest mundane position as nothing³.” But at time when he picked the method of Akhbarion [those who believed in the appearance of traditions rather than reason] and became busy in that course during gaining the

¹ Javame'-al-Kalem : 2/1

² Javame'-al-kalem : 120/1 Khaqaneih treatise

³ The claimers of Mahdi'ism from the beginning of Islam to the current age / Ahmad Soroush : 100

religious sciences, he became afflicted by intricacies of traditions through which each clergyman can't pass because he used personal taste and understanding which was inconsistent with the intention and intent of innocent Imams (P.H.). If you ask for reason, we will say: Our best reason and evidence is the excommunication done by the great and renowned scholars that **Ehsaee** was allowed by them ¹.” The most hideous and dangerous is this fact that his companions or it's better to say his friends praised **Ehsaee** hearing his ideas concerned with the narratives which experts can just settle. This admiration detained common people to consider the Sheik as “the confidant and the solver of difficulties and dilemmas of the works of the Household; while [Ousouli scholars who were paying attention to reason rather than the appearances of traditions and also divine sages didn't agree with his thoughts and beliefs, according to those who were writing biographies] they were constantly trying to cherish him².”

Then he has traveled to Najaf and Karbala for the second time at 40 years of age and he completed his degrees. At the age of 43³ he was allowed to relate traditions that Sheik'ism tribes have considered it as religious jurisprudence permission; whereas, **paying attention to the context of permission can prove**

¹ Velayat Nameh / Ayat Allah Hajj Ibrahim Milani : 111

² The claimers of Mahdi'ism since the beginning of Islam to the current age : 100

³ This inference is the case that Sheik'ism has tried to pose the date for issuing permission at 20 years old; while Abul Qasem Khan Ebrahimi has opposed this claim in the book “The content” [al 'Fehrest]. Because according to permission date which is 22nd of Zi Hajjeh 1209, Ehsaee has been 43 at the time of receiving permission in fact after 43 years of being pupil

that those who exaggerated were lying about Ehsaee. Ayatollah Hajj Seyyed Mehdi Bahr-al-Olum has allowed Sheik Ahmad ib Sheik Zein-al-Abedin al-Ehsaee to relate traditions¹. And this permission can be seen in Aqa Seyyed Ali Tabatabaee, Sheik Ja'far ibn Sheik Khezr's permissions to Ehsaee². Anyway, he set up a teaching gathering at the age of 40. Several pupils rallied him. Ehsaee followed the method of Akhbarion [those who were paying attention to traditions] in teaching and discussion because he couldn't be of equal rank and coequal with famous Osouli [those who believed in reason rather than the appearances of traditions] scientists and his activities in the direction of religious jurisprudence and the understanding of commandments. This taste and style caused for the hegemonic to consider Sheik Ehsaee as a suitable case in order to weaken or to prevent the authorized authority of Osouli jurisconsults' progresses because of the following characteristics:

1. He was allowed to relate traditions by the jurisconsults who were determinants of the destiny of society.
2. He had Akhbari method who was exactly facing Osouli method.
3. He claimed having social intercourse with Imam (P.H.) in dream.
4. He was confidant and was the solver of the difficulties of tradition works.

¹Hedayat-al-Mostarshed/Hajj Muhammad Kermani:56-61

²The same reference

5. He preached exaggeration which was the most dangerous hurt to Shiism. Because the hegemonic had known the authority of Osouli deputies in absence periods of time as obstacles of their progress. Thus, according to a predetermined plan, they supported **Kazem Rashti** as a pupil of **Ehsaee**. **Kazem Rashti** who was originally from Russia and was one of Sheik'ism and Bab'ism heads. Nobody assumed a virtue for him and nobody accepted his rank. But he has been assumed as an anonymous person who is even a stranger for people of Rasht¹. And he gradually took the reins of Sheik's affairs. This gaining favor to Sheik and, most importantly, the responsibility of controlling **Ehsaee's** teaching gathering formed the policy for those spies who had known **Rashti** as a suitable chessman for penetrating in Shiite authority.

The Ottoman Empire which had something in common with Iraq contrary to Czar Russia and England in religion and could approach the holy theological schools of Najaf and Karbala through chimerical excuses supported and strengthened **Kazem Rashti**. It appointed his son Ahmad as four people who had permanent seats in Ottoman Empire court and parliament in order to facilitate the relationship². The Ottoman Empire was ignorant about the issue that its two corrival empires, Russia and England had taken **Kazem**

¹Amir the Great, the here against the Colonialism / Ali Akbar Rafsanjani

²Shiek'ism and Bab'ism, Morteza Chahardahi : 138

Rashti into consideration as the director of Ehsaee's superficially religious layout. They even had spies who were clad in clergymen in Sheik's class.

Anyway, Rashti was providing not only the Ottoman Empire's desires; but also the political intends of two empires Russia and England, too because of his position beside Ehsaee. Sheik also admired and praised Rashti intentionally or accidentally so much that he became unique in his class. **There is no doubt that some people like Kazem Rashti who are present in a collection having directions and aims** are superficially friends; but they are agents inwardly. They are struggling to put their lords' intentions in practice in order not to be punished or not to become out of sight forever as a punishment, especially the fact that the Ottoman Empire had authority over Kazem Rashti's son and each measure was convenient concerning him. Although it is understood from Kazem Rashti's writings that he hasn't been negligent in doing his entrusted tasks because he had accepted spy responsibilities with a definite will power in order to collate Shiism. But it is and has been necessary for the spy action that the Ottoman Empire take Rashti's offspring as hostage and a middleman between its intelligence department and Kazem Rashti.

Yes, the achieved reports of those prove that Rashti was leading classes, the method of educating pupils and most importantly, Ehsaee to a direction which his lords loved. Even if the historiographers don't offer any document which indicates that Rashti hasn't been effective in forming

Ehsaee's thoughts and beliefs, it should be known that **the spy duty** and the regulation and rules of spying prove it.

Rashti has meddled with forming Ehsaee's disagreements against **obeyed Islamic regulations** generally and especially Shiism or insulting and vituperating against scholars. And he has also an important role in preaching the exaggerator's ideological essentials through the claim of being Shiite and defining Imam's-peace be upon them- ranks and legitimizing the relationship with kings and princes... .

In fact the issue of believing and having devotion towards Sheik **Ahmad Ehsaee** hasn't erected Kazem Rashti to control Sheiki's affairs; but it was a duty which the Ottoman Empire had devolved to him and had employed him to do that assignment. Thus after **Ehsaee's** being absentee, Rashti participated in his excommunication gathering and confirmed his master, wish, spiritual guide and leader's letter of excommunication.

Sheik Ehsaee's litigations

Admirer of his uprightness

Although what has been written in this regard concerning **flattering** about the king Fath Ali Qajar and some princes or **selling paradise** alongside other characteristics that are incompatible with uprightness is adequate; but the following issue can be a definition of Sheik concerned with his claims which is inconsistent with uprightness.

The biographies written by Sheiki or non Sheiki biographers have pointed out unanimously that **Ehsaee** asks Muhammad Ali Mirza to pay his debts.; so the adventure of selling paradise becomes mooted. This readable adventure has been brought forth for discussion after **Ehsaee** requested Muhammad Ali Mirza for help. It should be already noted that one of the claims used in personification of **Ehsaee** is the issue of Sheik **Ehsaee's** alchemy; as Hajj Muhammad Karim Kermani has also noted: "Sheik Ahmad was the master of sages in alchemy science. "And he described its wonders, the appearance and inner part; so that Jaber [ibn Hayyan] and Jaldali Adni became his servants."¹

Late Mirza Muhammad Tonekaboni who was contemporary to **Ehsaee** and Rashti and even participated in the classes of both of them writes: A person asked Sheik Ahmad: Are you aware of alchemy science or not? Sheik answered I know its science.²

That person says: "If you know alchemy why won't you use alchemy to pay your debts? Sheik answered: Yeah, I know alchemy; but I can't do it practically."³

Abd-al-Reza Ibrahimi; one of Sheik'ism's heads in Kerman, writes for removing this Sheik's nonsense: "If others have known the appearance of this knowledge, he has known the inwardness of this science; and how often, he might perform. But we believe that if he had stated he could

¹Hedayat-al-Talebin : 64-65

²Qasas-al-Ulama', Tonekaboni

³Qasas-al-Ulama', Tonekaboni

perform it, he would have been endangered.¹ **First**, we can't prove this claim and no proof or document has been presented; **second**, Ehsaee could pay his debts through hidden alchemy not to be observed by aliens in order not to be compelled to beg the notorious courtiers of Qajar dynasty.

The reason for Ehsaee's excommunication

Some descriptions of Ahmad **Ehsaee's** position **before excommunication** which define the impartiality of excommunicators should be paid attention before reading or hearing the issue of Sheik Ahmad **Ehsaee's** excommunication and are effective in understanding the excommunication issue and most importantly in its originality; because it will highlight the grudging and directional justifications of Sheik'ism heads:

1. All people who commemorate Ahmad **Ehsaee** in their researches have considered him to be respected and loved by his contemporary scholars.
2. The excommunicators such as the martyr great scholar Mulla Muhammad Taqi Baraqani have respected and visited him over and over.
3. The fact that the excommunication commandment isn't restricted to a scientific character, but those whom **Ehsaee** had perceived and observed have

¹An answer to the book wage earners of the Colonialism/ Abdul Reza Ibrahimy :54

excommunicated him unanimously after hearing Sheik's ideas and beliefs.

4. Most importantly, Sheik'ism heads have accepted the excommunication¹.

In regard with above-mentioned notes we investigate the reason and cause of excommunication or; in fact, disturbing the intimate relationships between luminaries and scholars of Shiite and **Ehsaee**. According to Mirza Abd-al-Vahhab Qazvini who was one of great scholars of Qazvin city entered Qazvin. He was praying in the chief mosque for days and Qazvini scholars were coming there and saying prayer. One day **Ehsaee** went to Hajj Sheik Muhammad Taqi's house. After regular greetings, he asked **Ehsaee**: Are your religion and Mulla Sadre's the same regarding the future life [resurrection]. Sheik said: No, they aren't the same. My religion is beyond Mulla Sadra's. Mulla Muhammad Taqi who was the landlord and **Ehsaee**'s host said to his brother Mulla Hajj Ali: "Fetch the book "Shavahed Roboubieh" of Mulla Sadra from such and such place in the library." Because Hajj Ali was one of Sheik Ahmad's pupils procrastinated and neglected to bring the book. Mulla Muhammad Taqi said to Sheik: "Now when we don't argue about the issue that your religion isn't the same as Mulla Sadra', tell me what your religion is regarding the resurrection. Sheik said: I consider resurrection as "**the body**

¹Fehrest / Abul Qasem Ibrahimi : 190

Hour Qaliaee¹ and it exists in this elemental body; such as glass in stone. The great scholar Baraqani who was martyred through the instigation of Qorrat-al-Ein said: The body of Hour Qaliaee is elemental and according to Islam religion it is necessary for this elemental body to return in the day of judgment not the body of Hour Qaliaee. **Sheik** said: I mean this body. To sum up, they argued deeply. Then one of Sheik's pupils who was from Torkistan altercated with the martyr and he intended to dispute and wrangle not to discover and reveal the truth. The martyr stayed mum. Then, they stood up and left. And the gathering changed into separation and agreement turned into discord.

That day when Sheik went to mosque to say prayer no scholar went with him and participated in his mosque except Hajj Mulla Abdul Vahhab. Then Hajj Mulla Abdul Vahhab requested the Sheik to compile a thesis about the resurrection and returning the elemental body in order to remove any doubt. Sheik wrote a treatise; but it wasn't fruitful. And there was tumult in Qazvin city concerning the excommunication of Sheik. And that treatise has collected in Sheik's book "Ajoubat-al-Masael" and it was published in printing house. When "the rumpus of Sheik's excommunication became heated" and also Sheik was a famous teacher, the ruler of the city "**prince Rokn-al-Dolleh Ali Naqi Mirza**" wanted to change discord into agreement in

¹ [To Sheik Ahmad Ehsae, human beings have two bodies: The first one is mortal with death and the second is the nature which will be associated without body as Hour Qaliaee in the resurrection day]

order to remove his infamy because of the rumpus in Qazvin city and also the king wasn't pleased of this phenomenon; so he invited scholars to a reception one night and invited the martyr and Sheik, too. Sheik Ahmad has sat in the gathering when the martyr arrived. Then the martyr sat. But he sat distantly from Sheik. When they prepared tray, they gave a tray for the Sheik and the martyr; the martyr didn't share and started eating in another tray. The martyr put his hand in one side of his face to show that he opposed to Sheik. After eating food, the price who was host started giving a speech concerned with this issue that the Excellency Sheik is the elite and superior to Arabic and Iranian scholars and it is necessary for everybody to respect him. Mulla Muhammad Taqi should respect him and those who have created hostility between these two scholars should be cracked down.

The polymath Baraqani answered: **Heresy and faith can't conciliate**. Sheik's religion regarding resurrection is different and against Islam. And a person who denies the necessities of Islam, he/she is an apostate. Whatever the prince insisted on improving the affair, it was vain and the gathering elapsed. The martyr confirmed and aggravated Sheik's excommunication ...!"¹

The issue of excommunication started in this manner that the religious proclamation of Ayatollah Hajj Sheik **Muhammad Taqi Baraqani** Qazvini was confirmed by the noted leaders of the theological school in Najaf city **and**

¹Qasas-al-Ulama Tonekaboni : 42

made Sheik'ism be isolated by Shiite community and most importantly it made Sheiki scholars be banished from the theological schools of Najaf, Karbala, Qom, Mashhad, Isfahan and ...

The issue of excommunication was proposed in a gathering of greatmen from the theological school of Najaf at the time of **Kazem Rashti's** succession and **Kazem Rashti confirmed the excommunication of the sirs.**¹ But after Rashti's death when everybody claimed for succession by raising excuses, Ali Muhammad **Shirazi** and Hajj Muhammad Karim **Kermani** and Mirza Shafia' **Tabrizi** and ... brought up this issue in Shiraz, Kerman and Tabriz by presenting some documents and the issue of **Sheik Ehsaee's excommunication** became widespread. Kermani people tried to find a solution for making **Ehsaee's** excommunication invalid; so they said and wrote many things. They even published and printed them.

Abdul Qasem Ibrahimi the fourth head of Sheik'ism cult of Kerman branch wrote: "The thing that is certain and is undeniable and is obvious from the collection of different traditions is **excommunication** problem that has surely happened and for the first time late Mulla Muhammad Taqi Baraqani known as the third martyr propounded it."² After this confession he decided to make the issue of **excommunication** invalid through any possible way. Thus, he noted in that place: "But the foresaid person wasn't of

¹We will mention the adventure.

²Fehrest : 190.

definite and valid scholars according to Sheik'ism; but he was a preacher and called himself as the most knowledgeable scholars and he was ill-educated. He was even written a book about elegy in which he has narrated false stories and tales. The learned men don't assume his book as a valid one.¹" Whereas, late Mulla Muhammad Taqi known as the third martyr has been one of noted pupils in Saheb Qavanin theological school of late **Mirza Qomi** known as Fazel Qomi and Qomi researcher and Sheik Ja'far Kashef-al-Qeta' and Saheb Riad-Seyyed Ali Tabatabaee- and his offspring **Seyyed Mojahed**. Contrary to Abdul Qasem Ebrahimi who says late Baraqani has had one compiled work regarding elegy, late Mulla Muhammad Baraqani has had several works called "Oyoun-al-Uso'l" concerned with the principles of jurisprudence, "Majales-al-Mo'menin" regarding sermons and "Menhaj-al-Ejtehad" interpreting "Sharaye-al-Islam²". Fortunately by publishing a series entitled "Mousoue' Baraqni" recently which defines the glory of scientific dignity and rank of him, the idle talking of Sheik'ism heads have been revealed.

If the issue of **Ehsaee's excommunication** were based on what **Abdul Qasem Ibrahimi** the head of Sheik'ism claims, it wouldn't be confirmed by many great Imamieh scholars after late Sheik Muhammad Taqi Baraqni's commandment and "Seyyed Mehdi Bahr-al-Uloum" , "Hajj Mulla Ja'far Astar Abadi", "Akhond Mulla Aqa Darbandi", Sharif-al-

¹Fehrest : 190.

²Reyhanat-al-Adab:247/1

Ulama' Mazandarani", Aqa Seyyed Ibrahim", "Sheik Muhammad Hussein, the compiler of the book Fosoul", "Sheik Muhammad Hassan Najafi, the compiler of the book Javaher", wouldn't excommunicate Sheik Ahmad Ehsaee.¹

Second, the issue of Ahmad Ehsaee's excommunication wasn't confirmed just for the sake of what late Sheik Muhammad Taqi Baraqani had commanded; but some claims such as what Ehsaee has told and written: "My assurance in my knowledge is indebted to religious leaders. If my declarations and statements are free from errors, the reason will be that all of those materials which I have written in my book, are indebted to them and they themselves are innocent and acquitted from error and oblivion. Everybody [such as Ehsaee] who is taught by them will be free from offence and foul."² to such an extent that Ehsaee claimed concerning religious leaders: "I heard from Imam Sadegh (P.H.)³"

Third, when Sheik Ahmad Ehsaee discovered that the great scholars of Najaf and Karbala have excommunicated him, he said: "The scholars of this land aren't jurisconsults and believe in intellectual reasons [Osouli] and they aren't

¹The above-mentioned scholars are of great men of Imamieh contrary to Sheik'ism head's claims. refer to books about big shots, jurisprudence and tradition. For instance "Rozat-al-Jannat" by polymath seyed Muhammad Baqer Khansari, "Ahsan-al-Vadie" by Mirza Muhammad Mehdi Khansari, "Hedayat-al-Ahbab" by "Sheik Abbas Qomi, "Reyhanat-al-Adab" by Muhammad Ali Modarresi that under the names of these great scholars their characters have been mentioned.

²The introduction of the book "The explanation of profits written by Ehsaee/ lithography Tabriz Fehrest / Abdul Qasem Ibrahimimi : 246

³Sheik'ism and Bab'ism / Morteza Chahardahi :45

familiar with rational sciences. Just sages understand my speech." And thus, he was satisfied with Mulla Muhammad Ja'far Astar Abadi who was so pious and cautious to issue a command about him. Sheik Muhammad Hassan Astar Abadi the owner of the book "Mazaher-al-Athar-8volumes-continues narrating the issue so:

"After a short time, my father came back from Mecca. Seyyed [late Seyyed Muhammad Mojahed] sent a person to my father and he also dispatched the book "The explanation of prayer [Sharhe Ziarat] and several treatises compiled by Sheik for studying and commenting. After studying and paying attention to those writings, my father said: The phrases of these books and treatises are analogous and interpretable. According to accepted commandment of Ibn Hanzaleh, it is necessary for Seyyed's commandment to be obeyed. But in order for the issue of commandment and rulership regarding the excommunication to be made firm, there is no way ;but he spoke with Sheik. Then he found out whether Sheik is merited to be excommunicated or not?!

After a while, my father visited Sheik in the bathroom and they asked each other's health. Sheik stated beliefs and ideas. And my father started discussing and criticizing. People became aware and gathered there to observe and listen to the discussion. According to his writings, Sheik stated his ideas and beliefs. As the polymath Seyyed Mujahed and other scholars of Karbala and Najaf had discovered out of his writings, the polymath Astar Abadi

excommunicated Sheik and a tumult was raised in Karbala and other Iranian cities.¹"

The repetition of Ehsaee's excommunication commandment after his death.

During the days when Kazem Rashti was the head of the newly established Sheik'ism, people said to Seyyed Mehdi Tabatabaee-died 1260- the offspring of Aqa Seyyed Ali Saheb Riaz-who was the younger brother of late Seyyed Mojahed and the master of late the greatest scholar Morteza Ansari: "The third martyr has excommunicated Sheik Ahmad **Ehsaee**.

Now, what is our duty regarding the followers of Sheik? Agha Seyyed Mehdi who was issuing fatwas less because of his extreme piety arranged a gathering with the presence of Sharif-al-Ulama' and Hajj Muhammad Ja'far Astar Abadi and Kazem Rashti, the pupil and successor of **Ehsaee** and they investigated about the issues that had made Sheik to be excommunicated and they pointed out that the external appearances of these phrases are blasphemous. Kazem Rashti declared that the external appearances of these phrases are blasphemous; but the external appearances of these phrases haven't been Sheik's intentions; but these words contain interpretations which have been Sheik's

¹Mazaher-al-Athar : 1064/1

intentions. They said: "It is not our duty to interpret them" except for the holy Quran's verses and, God's words, the holy prophet's and religious leader's traditions; otherwise each unbeliever who says a word, it will necessarily have an interpretation. And then Kazem Rashti was said: "Write that the external appearances of these phrases are profane. Kazem Rashti wrote: "The external appearance of these phrases are profane." And he sealed it. Then although late Agha Seyyed Mehdi wasn't issuing fetwa, he issued the commandment of Sheik's excommunication and also his followers. Two righteous scholars Sharif-al-Ulama' and Hajj Muhammad Ja'far Astar Abadi testified. And then he went to the mosque and advised people that some people of Gorgan have become double-faced in this era and they have spoiled people's religion and made it stagnant. These people are Sheik Ahmad **Ehsaee** and his followers and they are apostates. Then the excommunication was preached.¹" but after Kazem Rashti's death, the heads of Sheik'ism branch of Kerman – Hajj Muhammad Karim², Abdul Qasem³, Sheik Abd-al-Reza Ibrahim⁴- have tried to prove that Kazem Rashti has hidden his religion [Taqiyyeh]; while he has confirmed the adventure generally in the book "Dalil-al-Motehayyerin" and in this respect he hasn't had any differences with what late Tonekaboni the compiler of the book Qasas-al-Ulama' has reported. But he was going to

¹Qasas-al-Ulama' Tonekaboni : 44

²Hedayat-al-Talebin : 108-111-139

³Fehrest : 192

⁴An Answer to the Colonialism wage earners: 5

explain and interpret it in details in order to exonerate himself.

Unfair defenses

The heads of Sheik'ism branch have defended Sheik Ahmad **Ehsaee** and Kazem Rashti in order to fade the excommunication commandment of jurisconsults, religious jurisprudences and sages concerning **Ehsaee** and in fact Kazem Rashti and at last the heads of Sheik'ism branched cults.

First, they tried to say those who excommunicated weren't important people. **Later on, they tried** to direct the excommunication commandment towards Sheik'ism followers by retouching the reports in order for **Ehsaee** and Rashti to be excluded. In fact, they wanted to prevent the single tree which had been made for themselves to be nullified. They were ignorant about the fact that each kind of cult making is illegal and illegitimate, because it will tear Islam to pieces. And also retouching the religious theological principles and claiming for believing in **the fourth pillar** which is a condition for the acceptance of believing in God, prophet and Imam is illegitimate.

But because these defenses were vain to fade Sheik Ahmad Ehsaee and Kazem Rashti's excommunication commandment, they started fabricating and preaching it inevitably. While **Kazem Rashti** was aware of all the details about excommunication adventure, he writes: "The assembly of scholars and not disagreeing by them is a

reason for their head's statement and the consensus is due to the clergy of God who is innocent and exempt. So woe betide those who disagree with the consensus of the scholars of the rightful cult and prevent them compromising the right religious way.¹"although **Hajj Muhammad Karim Kermani** the head of Sheik'ism in Kerman accepts that Shiite scholars had announced all land by sending letters² concerned with this issue that the luminaries of Najaf and Karbala's theological schools have excommunicated, he feigns ignorance again and claims: "Then, all Shiites at that honorable person's era were universally agreed that he was right and which assembly is stronger than this?!"³

The above-named had lied to such an extent that says: "According to the commandment of previous scholars [those great men who have issued Sheik **Ehsaee's** excommunication commandment] Sheik has been right and lowering and humiliating his commandment is lowering God's one. A person who is against God and will be polytheist.⁴" Whereas if **Hajj Muhammad Karim Kermani** has claimed so by virtue of Sheik Ahmad **Ehsaee**, he has been inexperienced; because the permission for narrating traditions just confirms a person's specialty ranks and it doesn't play any role in stating faith, thinking correctly or justice of the owner of permission in all the affairs in which justice is necessary for them. Especially this fact that the

¹The translation of Dalil-al-Motehayyerin

²Hadayat-al-Talebin, the biography of Kazem Rashti

³Hadayat-al-Talebin, the biography of Kazem Rashti : 59

⁴Hedayat-al-Talebin, Kazem Rashti's biography : 23

issue of excommunication has been brought up after the time when Sheik had received permission for narrating traditions; most importantly, some people who had allowed him to narrate were those who issued Sheik's excommunication commandment.

The situation of Sheik Ehsaee after excommunication

The study about Sheik's excommunication must be pursued Qazvin; Sheik Muhammad Taqi Baraqani's commandment was so influential that the city scholars didn't participate in Sheik's Friday prayer and didn't have any social intercourse with him. The faithful vacated around the Sheik's cities to obey the city scholars; so that Ehsaee found out that Qazvin isn't a suitable city to stay. He headed off toward Tehran to go to the holy Mashhad then. He settled at Rey and he confronted people's lucklessness. After four days he went to Mashhad. When he arrived at Shahroud, cholera prevailed these and his wife died. After arriving at Tous, they stayed there in a hard situation for 22 days. Then they headed off toward Torbat.¹In this city, they were welcomed by government agents and then they moved toward Yazd through Tabas course which was paid attention by the ruler of that area. Although Sheik Abdullah Ehsaee who was writing the episodes of those days writes: "He was welcomed in Yazd²"; but Hajj Muhammad Karim Khan

¹The treatise of Ehsaee's biography / Abdullah Ehsaee : 36

²The treatise of Ehsaee's biography / Abdullah Ehsaee : 37

mentions that : "The nobles didn't cherish him gradually; so they neglected to serve him" to such an extent that he notes: "the Excellency left there while he was annoyed their nobles and they didn't request him to stay."¹

It has been written that the situation, the diminution of respects, disagreements and pessimisms existed in the holy Shrines in Iraq in addition to Qazvin, Korasan and Isfahan. It should be noted that after the excommunication event, those who have welcomed Sheik's arrival at cities, were government rulers, scholars and agents. For instance, it has been written: After Yazd, Ehsaee entered Isfahan and settled in Abdullah Khan Amin-al-Doleh's house. He was Mir Hussein Khan Sadr-al-Doleh's son. Ehsaee served there.²

This person is the one whom E'temad-al-Saltaneh has commemorated him in his memories so: "I was in the Russian embassy as a guest at night. Mo'tamed-al-Molk the minister of foreign affairs, Mokhber-al-Doleh, Amin-al-Soltan, the minister of office and some other people were there. We ate a full dinner. After dinner, when we had gone to garden, we investigated about the past which is necessary to be written including the speech about drinking wine. Nasir-al-Doleh said: Abdullah Khan Amin-al-Doleh [Ehsaee's host in Isfahan] drinks wine too much."³ Ehsaee's host was the very person who has had a perfect relationship

¹Hedayat-al-Talebin : 41

²The treatise of Ehsaee's biography / Abdullah Ehsaee : 37+Fehrest : 213

³The book "The memories of E'temad-al-Saltaneh : 82 second edition

with English government and was one of the fans of that government in Iran.¹"

The end of Ehsaee's adventure

The beginning of the chairmanship of Kazem Rashti

In presenting the discussions of this part of treatise, some important notes should be paid attention in order for forming **Sheik'ism cult** to be based on stating facts which have been deviated by Sheik'ism followers or they have tried to present them less:

1. Doubtlessly, Ahmad **Ehsaee** hasn't decided to make a cult for a period of time; that is by the age of 43 that is believable.
2. After coming to Iran **Kazem Rashti's** sudden appearance and his familiarity with **Ehsaee** in Yazd and having private meetings and Sheik's invitation to depart to Karbala.
3. Paying attention to this important fact that how did **Ehsaee** join the credo of **Akhbari** [those who paid attention to the appearance of traditions not to intellectual reasons]; while he was close to Usouli [those who paid attention to intellectual reasons] scholars and nobles and received the permission for narrating traditions by them.

¹The history of Iranian men/Mehdi Bamdad : 280/2

Most importantly, why has he described those holy individuals -that is especially Imam Hassan Mojtaba and Imam Sadeq (peace be upon them)- through claiming for having connections with the holy Imams according to thoughts and beliefs of **tendency toward exaggeration**.

4. Although Sheik Muhamamd Taqi Baraqani's excommunication could at least force him to hide his beliefs, why did he add to what he had said?! And most importantly, why did he urge and insist?
5. Why had Sheik **Ehsaee** turned on over the affairs of his classes and handling his affairs to Kazem Rashti? As a matter of fact, was Sheik unaware of Rashti's relationship with the Ottoman Empire or it is better to say with the Ottoman Spies having all those claims?! Or why did he take over the responsibility of his affairs to Kazem Rashti; while he was totally aware of Rashti's hidden and secret relationships?
6. Why did **Ehsaee** present some issues as implements for encountering the Ottoman Empire with Iraqi Shiites? And why has he behaved with this spiritual and religious foundation according to the desires of the enemies of Islam who **have been and are afraid of Shiite authority's confrontation with the Colonial policies** and he hasn't been afraid of disuniting in the theological school?

Most importantly, we can't believe that Sheik **Ehsaee** hadn't known what he had made as the basis for his gangs' beliefs doesn't have any rank in Shiism.

Additionally, can it be believable that Sheik Ehsaee hasn't been aware of Kazem Rashti's role in weakening the unity of people against Turkish rulers and governors in Karbala?

Anyway, Ahmad **Ehsaee** returned to the holy Shrines in Iraq after a 1-year journey to Iran after his excommunication and he realized that his scientific and religious stand has been unstable; thus he probably prepared the rudiments of an event that on only the history of Karbala has recorded it as one of the most tragic episodes of mid 13th century; but also it can be claimed it as **the greatest treachery that Ehsaee has committed against Shiism and Shiites**; because Ehsaee had written in the book "Sjarh-al-Ziareh" that Abubakr, Omar and Moavieh and ... were unbelievers and they didn't believe in God's unity, resurrection and the prophethood of the holy prophet Muhammad (P.H.). And the mentioned—above people were clearly and frankly negating those realities. For this reason, Sheik declared these statement about Abubakr with scoffs¹ and repeated them Omar ibn Lhatab with another way.²

When some Iraqi people became aware of the fact that the book "Sharh-al-Ziareh has encountered Abubakr and Omar, they

¹Sharh-al-Ziareh : 216 line 26

²Sharh-al-Ziareh : 217 line 12

took it to "Baqdad's king" and said: "Sheik Ahmad has reproached our caliphs Abubakr, Omar and Othman.¹"

David Pasha who "wasn't afraid of killing, punishing and confiscating the wealthy²" and most importantly, he was pessimistic with Shiites was molesting Iran's position in the holy shrines in Iraq and Iranian, ottoman and Iraqi borders. The Iranian government had reciprocally opposed the Ottoman Court concerning his ruling over Arabic Iraq continually.³ "David pasha misused the opportunity and commissioned "Amir Akhor" [Stable's agent] who was from Teflis to Surround Karbala by his troops and to occupy it then. He also tried to suppress Shiites and their religious centers. Mir Akhor started to attack to Karbala according to David Pasha's order on Shavval, 13, 1241. And he didn't withhold any kind of pressure, murder and plunder. They destroyed people's farms totally, too. People were eating the cotton seeds to survive. The holy tombs in Karbala especially the holy Shrines of Imam Hussein and Abalfazl-peace be upon them- were attacked and exploded by cannon.⁴

Hajj Muhammad Karin Khan, the head of Sheik'ism in Kerman Writes: "When Sheik heard this issue, he became too sorrowful and he found out that he can't stay in Karbala, anymore; because they would oppose him. Thus, he ran away and went to Mecca.⁵" Because Mecca meant keeping out of

¹Hedayat-al-Talebin: 122

²Bostani encyclopedia : 572/7

³Rozat-al-Safa : 582/9+Nasekh-al-Tavarikh Qajar : the first part/the events of the years 1235-1237

⁴Madinat-al-Hussein [Hussien's city]/Muhammad Hassan Mostafa Al Kalidar

⁵Rozat-al-Jannat : 94/1

Shiite centers and being secure from oppositions and aggressions. Whereas, he was expected to stay beside those people who had been attacked due to his book; but he didn't stay. Anyway he hadn't arrived at Mecca that he died two stopping places away from Medina at the age of 90.¹

17 years after Ehsaee's death and the chairmanship of Kazem Rashti, **Muhammad Najib Pasha** entered Karbala with an equipped troop in 18th of Zelqa'deh 1258. They killed 4000 Shiite men and women.² This attack was different from the previous one; because in Najib Pasha's attack **Kazem Rashti** had taken over Ehsaee's role. And Sheik **Ehsaee** caused Pasha to attack from Baqdad to Karbala by writing the book "Sharh-al-Ziareh" and Rashti provided the opportunity of Muhammad Najib Pasha's attack to Karbala by religious arguments with Shiite nobles. It has been written that: "Rashti along with a group of ruffians who had come from nearby Karbala³ did the same action that **Ehsaee** had done by writing Sharh-al-Ziareh. During this attack, the holy Shrines of Karbala were attacked, too.

Muhammad Karim Khan who praises Ehsaee and Rashti as innocent people, writes: "Those who were in the Excellency Abbas's holy Shrine were insecure. Those who were in the holy Shrine and porch were murdered and a person who had sought shelter inside the sepulcher was shot and killed. Evidently,

¹Rozat-al-Jannat : 94/1

²The city of Hussein/Muhammad Baqer Modarres : 417 Qassaa-al-Ulama' : 56

³Rozat-al-Safa / Qajar : 256/10 Khayyam Publication

Pasha himself entered inside the holy porch of the Lord of the Martyrs [title of Imam Hussein] by horse."¹

This Sheiki chairman who then mentions that: "No one was secure from that hostility."² writes about **Kazem Rashti's house** which was safe for refugees contrary to the Excellencies the Lord of the Martyrs and AbalFazl's –peace be upon them- holy shrines: "This was an apparent grace and a splendid reason concerning the dignity of that great man [Kazem Rashti] whom Imams-peace be upon them- had wanted to be manifested form that high-ranked man."³ "Observe this malice and rascality; because he wanted for his cult not to be opposed due to such an stigma, he exonerates Kazem Rashti who was anonymous and notorious! Whereas, the aware, unique and fair researchers have concluded that: "According to various evidence and reasons, Kazem Rashti and his disciples were respected by the Ottoman officials."⁴

Is it possible to believe that the holy Imams-peace be upon them- have wanted Shiite people **to be murdered by the Household's enemies that are Jewish people**⁵ and the reverence **of the holy Shrines in Karbala to be trampled** through a lie which Muhammad Karim Khan Kermani attributes to the Excellencies holy Imams-peace be upon them- in order for a virtue to be appeared by **Kazem Rashti** according to Muhammad

¹Hedayat-al-Talebin : 152

²Hedayat-al-Talebin : 152

³Hedayat-al-Talebin : 154

⁴Bahai's : 94

⁵Hajj Muhammad Karim Khan Kermani writes : Najib Pasha murdered thousands of Shiite people with the cooperation of Sunni and Jewish soldiers (Hedayat-al-Talebin : 155)

Karim Khan's claim!!!? Certainly such claim is a naughtiness for providing the deviating way for Sheiki's of Kerman is a branch of Sheik'ism cult which was established by Ahmad Ehsaee and Kazem Rashti. And if we want to present a reason for Rashti's house which was secure in contrary to the holy Shrines of Karbala, we will repeat Morteza Modarresi Chahardehi who believes: "The security of Kazem Rashti and his disciple's house was due to the reward for his services¹ to the Ottoman Empire that Karbala was attacked for the second time.

Rashti's death

The beginning of pupils' sedition

Kazem Rashti who had totally taken the reins of the affairs of Sheik'ism system since the chairmanship of Sheik Ahmad Ehsaee was Ehsaee's confidant companion. Whatever Sheik Ehsaee was inventing , he would formalize it through speeches which were called explanation and interpretation. In fact, he was relating Sheik'ism to himself in order for Sheik's not to be able to do the cult's affairs without his presence. Thus, he became the head of the cult without having any rival after Ehsaee's death. Because Ehsaee had told: "Kazem knows and understands while others don't know and understand." In answering the question: "Who will ask our questions when you weren't accessible?" Ehsaee has said: "You can ask Kazem [Rashti]; because he has learned me knowledge face to face and I have learned it in this

¹Sheik'ism and Bab'ism : 238

way by my Imams and they have learned it by God without any mediator.¹"

After Najib Pasha's attack to Karbala **Rashti** died too without electing any successor for himself.

The experienced students of Ahmad **Ehsaee** who had become a hero in their professions by serving kazem Rashti as his apprentices spread out their ideas and reasons to become the chairman and Rashti's successors and were busy to be accepted or failed. They were struggling to remove their rivals; but nobody succeeded.

Hajj Muhammad Karim Khan, the chairman of Kerman branch, writes in order to stabilize his claim for succession of Rashti –for which an acceptable document isn't available: "when the dignity and sincerity of Sheik [Ehsaee] became obvious for Shiite contemporary scholars [and we know that the mentioned scholars have excommunicated Ehsaee] and it is also proved by Sheik's wording [which was just a claim]. As the prophecy of the Excellency prophet became obvious through miracle and inspiration. [That is **Ehsaee** has been addressed from on high and has had miracles] and it became obvious by the prophet's wording that the Excellency Ali-peace be upon him- has been his executor and successor and according to the previous Imam, the later one has become the earlier one's successor and even Imam Zaman (P.H.).²"

¹Hedayat-al-Talebin : 71

²Hedayat-al-Talebin : 72

Paying attention to these nonsense proves this reality that the announcer or the writer of such statements is considered as an overambitious person and a headless claimant toward Islamic and Shiite standards. Because Hajj Muhammad Karim Kermani has assumed **Ehsaee** in the same rank as the Excellency messenger of God (P.H.) and **Rashti** in the same rank as the commander of the faithful, Ali (P.H.) and **the claimants** of the chairmanship after Rashti that anyone of them was a sedition and a scourge alone as the excellencies holy Imams (peace be upon them) in order to formalize a nonsense and an innovation in Shii'sm religiously. This statement was said vaguely that: Rejecting Muhammad Karim Kermani is the rejection of **Rashti** and rejection of Rashti is the rejection of Ehsaee and rejection of **Ehsaee** is the rejection of the holy Imams. And reciprocally because they are "**the forth pillar**" accepting them is a necessary condition for believing in the three pillars God, prophecy and Imam. While according to an aware researcher "the direct result of such belief is assuming all scholars and sources of authority and Shiite people who hasn't become Sheiki as God's enemies."

Then he gives reasons: "Nobody has heard that the rejection of some ideas regarding jurisprudence and theosophy of the greatest Shiite jurists or Shiite relaters and speakers of religious traditions whom all their contemporary grandees have confessed about their honorable dignities and knowledge is the rejection of prophecy and God."¹

Whereas Hajj Muhammad Karim who claimed for the chairmanship of Sheik'ism has forgotten to express his sorrow

¹Bahai's / Seyyed Muhammad BaqerNajafi : 92

regarding the claim of leadership and being senior for **Ehsaee**: "A person assigned him as leader and the other assumed him as being senior; and all of them were presumptions and approximation and none of them clung to any wording.

Anyway when **Rashti** had stood in his desire position continued **Ehsaee**'s disposition with this difference that **Ehsaee** had embellished theological, Islamic and Shiite tents and created a creed which was famous for his name; but Rashti explained those superstitions and innovations by his imagination and vision and strengthened the excuse of claiming for being lieutenantcy and being Bab [a means to approach Imam Zaman (P.H.)] of promised, hidden Imam (P.H.) in them. Of course, he presented his own language and forged expressions which the ignorant and commoners were being classified in understanding them. As late Agha Seyyed Mehdi Musavi Isfahani says: "Rashti has lots of characteristics which nobody has understood them."¹ Anyway, if **Ehsaee** called the polymath and narrator of religious traditions and great Shiite interpreter and jurisprudent late Mulla Mohsen Feiz Kashani by acrimonious definitions, Rashti unfairly called late Hajj Mirza Hassan, the compiler of the book "Javaher" who was the source of authority of all Shiite people and a person whom his contemporary scholars were confessing his science and virtue as "oppressed stupid one"² and didn't know him as Shiite.³

¹Reyhanat-al-Adab/ModarresTabrizi : 308/2

²Rozat-al-Jannat in explanation about scholars and Seyyeds: 304/2

³Qasas-al-Ulama' : 58

Late Mirza Muhammad Tonekaboni who has sometimes participated in Kazem Rashti's chamber says: "I wanted to become aware of his religion [Sheik'ism] and he often slandered the jurisprudents and he sometimes uttered curses, God forbid!"¹ As Agha Seyyed Ibrahim the writer of the book "Zavabet-al-Usool who was of the greatest scholars and the most cherished erudite² has said about the book "Dalil-al-Motehayyerin": "This treatise was suitable to be called "Shatmieh [the letter of course]."³

Anyway **Kazem Rashti** who was born in 1212 in the Islamic Lunar calendar died at the age of 47 in 1259 a year after Najib Pasha's attack to Karbala while he hadn't elected anybody as his successor. He made his pupil struggle to gain the chairmanship post of Sheik'ism cult which was the rank of **perfect Shiite** and in fact was **the fourth pillar** according to their master's statements who was Ehsaee's pupil and successor. Rashti had said to his pupils who had prepared the opportunity for chairmanship since **Ehsaee's** era: "you don't become satisfied that I leave and the truth becomes obvious."⁴

The ignorant pupils who had been deceived by **Ehsaee** and Rashti's forged beliefs were waiting for the imminent emergence of Imam –peace be upon him- and searching for "the perfect Shiite"; in fact "the fourth pillar" and practiced asceticism."

¹Qasas-al-Ulama' : 56

²Rozat-al-Jannat : 38/1

³Qasas-al-Ulama' : 56

⁴At the end of life Kazem Rashti was informing about his imminent death and his disciples were meaning. They were saying: "O'our master! I wish we wouldn't see the day when you will die." He answered: You won't be satisfied...(Noqtat-al-KAF /Mirza Jani Kashani / attempted by Edward Brown 99-107)

They were cloistered in Koufel mosque for forty days, they became prostrated and asked the Almighty God beseechingly: O' God, we have been mislaid in begging land and we like our promised Imam to be emerged.¹ "And everybody caused the other to swear that: If you found a means to have the honor of visiting Imam (P.H.) or if you probably found emergence signs, announce us."²

Of course, some people among these thirty eight people who claimed for lieutenantcy and being Bab Such as Mirza Taher, Sheik Mehdi Qazvini, Seyyed Vali Allah, Mirza Hamedani and Mostafa Hakkak who knew that the plan of wide guys is the struggle of Sheik'ism system to prepare the opportunity for their chairmanship, departed to region countries and announced they were Imam Zaman.³

Hajj Muhammad Karim Khan Kermani announced himself as the successor of Kazem Rashti who had claimed for being a prefect Shiite and the fourth pillar according to documents and reasons which he had prepared in advance. **Mirza Shafia' Tabrizi** established another Sheik'ism cult during those days and claimed for the succession of Kazem Rashti and took up defensive positions against his powerful and wealthy rival Hajj Muhammad Karim Kermani.⁴

¹Noqtat-al-Kaf : 106-107

²The detour of Sheik'ism / Aziz-al-Din Barsi : 110

³Deviation leaders, page 473 narrated by the Book Qasas-al-Ulama' Tonekaboni

⁴You can refer to the book "90 problems / Abd-al-Reza Ibrahimi of Sheik'ism heads.

Among them **Ali Muhammad Shirazi** elected by the spy of Czar Russia had more chance and could form and gather gangs out of Ahmad **Ehsaee** and Rashti's pupils who were elected by spies for such a day. Late Mirza Muhammad Tonekaboni writes: "A lot of disputes and arguments created between his followers and the jurisprudent's ones and among Seyyed Kazem's pupils, **Hajj Muhammad Karim Khan** Qajar became his caliph. A lot of murders, loud shouts and curses happened in Kerman land due to him. And one of his pupils was **Mir Ali Muhammad Shirazi** for whom many murders, loud shouts, courses and destructions were created that couldn't be described by anybody.¹"

The rejection and acceptance among the inheritors of Kazem Rashti's cult most of whom had visited Sheik **Ehsaee** intensified. Everyone of them was denigrating the other through writing or speech and calling themselves as "**Saver cult**" in the religion's principles and branches.²

Hajj Mirza Shafia' Tabrizi's branch didn't have any means for being pillar against Hajj Muhammad Karim Khani's "the fourth pillar" claim; because "the fourth pillar" as "**the first speaker**" didn't let the second person claim and also didn't let the followers of Mirza Shafia's followers call him the fourth pillar. And also, there wasn't any way for anybody else to claim against Ali Muhammad Shirazi who gained "the fourth pillar" as "Bab". So, Mirza Shafia's branch was forced to present another way; thus he disagreed Hajj Muhammad Karim Khani's **being**

¹Qasas-al-Ulama' : 52

²90 problems / Sheik Adb-al-Reza Ebrahimi : 53 to answer to question 17 and 63 to answer to the question 21

pillar and Ali Muhammad Shirazi's **Babiat** [being Bab or door to visit and relate with Imam Zaman (P.H.)] and commanded his followers to imitate in such a way that they have tried for the **jurisprudent** who is referred for the cult followers to be of Sheiki's origin. Most importantly, Mirza Shafi's branch was conducted in a cult form and it assumed Ehsaee and Rashti as origins having all those theological mischief.

In this case, there isn't any difference among Sheik'ism branches; because the origin of troubles are due to **Ehsaee's** innovations and the deviations which Rashti has created in the true religion and they have become theological principles for Sheik'ism followers. Not only, they have deviated the spirit of original Islam just by the name of Shi'ism; but also they have preached and preach it.

Part two

The fourth pillar of Sheik'ism

**the forerunner for
making Babism cult**

A review over Sheik's beliefs which made him be excommunicated indicates Sheik's theological deviation from Shi'ism –the spirit of original Islam- principles and rudiments; but because it doesn't play any role for us to achieve our goal that is compiling the present treatise –we don't mean it isn't effective- we prevent posing them even concisely; but because of the sensitive role of inventing "the second pillar" in forming Bab'ism cult which turned into Azal'ism and Bab'ism, we will investigate it to such an extent that makes us to achieve our aims.

Although Ehsaee didn't specify any book at special treatise to explain the "fourth pillar" belief; but he has mentioned it in most of his works extensively and indirectly, but briefly and diffusively. He has made lots of speeches regarding this issue that Kazem Rashti has continued it. Because of perfect familiarity of Sheiki pupils in Ehsaee era with the innovation of "the fourth pillar", it is the best evidence and reason that the posing of "the fourth pillar" has been done by Ehsaee; but the explanation and expansion such as "the fourth pillar" and "confidant servitor" between people and hidden Imam (P.H.) are of his characteristics that he should be "the first orator" were done by Hajj Muhammad Karim Khan Kermani in order to claim for lieutenantcy through "the confidant servitor"; and to allocate it to himself through "the first orator".

Anyway several determinative issue should be paid attention concerning "the fourth pillar":

- A. Such innovation is of Sheik'ism cult specifications and it is unprecedented in any other Islamic cults. And

basically even if the Muslims have heard "the fourth pillar", they are and will be unaware of the adventure.

- B.** The issue of "the fourth pillar" in Sheik'ism branches has been posed through various definitions. For instance, the branch of **Ehqaqieh** Sheik'ism has turned this innovation to "Sheiki jurisprudent in order to run away for the disagreement of Shiite scholars and nobles. Of course, because the criterion which Imameih jurisprudents have designated doesn't regulate in imitating him, it should be confessed that it is a way-out for keeping Shiite scholars quiet; otherwise as we've paid attention the Sheiki head doesn't have the characteristics of being completely qualified even if he will be religious jurisprudent; because **his Shi'ism has been mangled by Rashti and Ehsaee**. Additionally, the followers of Ehqaqieh cult are obliged to imitate a Sheiki jurisprudent or clergyman practicing religious jurisprudence; even though he isn't completely qualified. On the other side, they claimed the scholars are **the fourth pillar**: "the fourth pillar that was expressed all disciples and friends of Muhammad's descendants –peace be upon them- especially the scholars, narrators of religious traditions and jurisprudents. Their cognizance of all of them is due to the fourth pillar and it won't be matter if the Sheiki scholar's recognizance will due to the fourth pillar."¹
- C.** Of course although the Sheik'ism of Kerman hasn't substituted a Sheiki jurisconsult by the fourth pillar, the

¹Majma' Rasael Farsi. A treatise in comportment [Solouk]:112

reason is that they wanted to say we don't believe in the innovation of the fourth pillar; in fact, they wanted to be secure from the excommunication. Otherwise, according to the definition of the common innovation in Sheik'ism, the jurisconsult is the very fourth pillar. As **Abul Qasem Ibrahimi** writes in the book "Fehrest": " At the time of Imam's –peace be upon him- absence, especially after the Excellency Ali ibn Muhammad Sameri's death no special senior cleric was appointed. Imam Zaman (P.H.) didn't permit to elect any senior cleric after himself. And we must refer to Shiite scholars and jurisprudents seemingly. And the obedience of them is necessary.¹" as you observed, in this declaration, scholars and jurisconsults are assumed as the fourth pillar. Meanwhile, the head of Sheik'ism in Kerman branch explains: The command is about the narrators of traditions; but it doesn't mean that the existence of dignitaries and **seniors of cleric** was stopped and cut; but the seniors of cleric are present [that is, Sheiki's fourth pillar].² In this expression the fourth pillar of Sheiki is assumed necessary alongside the Excellency jurisprudents of Imamieh. **This Sheik'ism head** says: "It is impossible for the earth to be empty of their existence [the fourth pillar who are seniors of cleric and gates for relating to Imam Zaman (P.H.)] ; but we don't know them and they are absent;

¹Fehrest : pocket size / Kerman publication : 110

²Fehrest : 111

as if the Imam himself is present; but he is absent.¹" in view of the statement "we don't know them" we should accept that it generally negate Sheik's jurisprudents and chairmen as being the fourth pillar.

Sheik **Abd-al-Reza Ibrahimi** another chief of Sheik'ism says: "The fourth pillar is briefly meant as Shiite cognizance. And it is nobody's name. and the subject of this cognizance is all Shiites whether high, sordid, knowledgeable, ignorant, minor or great. And the superiority of this cognizance differs of different people, subjects and its kinds from the lowest degree of kinds of granting a wish to the highest degree of kinds of necessity....²"

Muhammad Karim Khan Kermani also writes: "I consider being a perfect Shiite as the greatest sins for myself; because I am sinful and disgraced; but by God! I don't claim for Shiite; because a Shiite person is the one who is Imam's gleam and follows Imam in details and generalities; and I am guilty and disgraced and I hope to be Shiite people's friends. And if you mean sagacity, it is none of my business and all those who are jurisprudents and clergymen who practicing religion jurisprudence are called so and because of the reason I stated before they are the fourth pillars of faith.³"

I remembered **Mulla Nasruddin**'s adventures and the proof of deceit. If Hajj Muhammad Karim Khan who continues Sheik'ism and innovates "**the confidant servitor**" through the definition of "the first orator" doesn't consider himself as the

¹Fehrest : pocket size / Kerman publication

²City policies : 125/1350

³The treatise of thirty chapters / the second chapter : 26

fourth pillar and the issue that all those who love the Household (peace be upon them) are the fourth pillars, then why does he stage a show? No one can be found to have two beliefs in one issue.

Then, this person has forgotten that he hasn't considered **Ehsaee** and Rashti as the fourth pillars; because he has written: These two people aren't leaders nobly born people and centers. He claims: "Late Sheik [Ehsaee] and late Seyyed [Kazem Rashti] have been the fourth pillars. Each one was Imam in his era." And stressing on Ehsaee and Rashti for being as the fourth pillar because he has considered the completely qualified jurisprudent as "the fourth pillar, Hajj Muhammad Karim claims that those two people were completely qualified jurisprudents and it is considered lawful for them to be imitated and they were of Shiite scholars. I don't doubt and avoid and I confess it for God and creator to know. And I know him the most knowledgeable of all his era.¹" Pay attention that this is the same explanation stated about the **Sheiki jurisprudent** of Ehqaqieh branch and we mentioned that the heads of this branch don't negate and reject the fourth pillar by posing Sheiki jurisconsult; but they know the jurisconsult is the fourth pillar. As even for **Ehsaee** and Rashti that none of them was a clergyman practicing religious jurisprudence and the most knowledgeable.

¹The treatise of thirty chapters / the second chapter : 31

Creating position by

For the fourth pillar by Sheik'ism

Because of being selfish and most importantly the lack of opportunities for this specification, Ehsaee had to pose a position against **the authority** of common deputies during absence periods of time alongside with the clergymen who practicing religious jurisprudence and are deputies and jurisprudents of the major absence periods of time in order to provide his intention and that position should have been as the same rank with the authority and common deputies and jurisconsults. Because this can be understood by the following definition: "**Thus the religion pillars**" are as follows:

The first pillar: The first pillar is the recognition of God and its subdivision is the necessity for confessing the unity of God in all names, traits, deeds and statements; and confessing justice is the subdivision of trait advices.

The second pillar: The second pillar is the recognition of the Excellency holy prophet- peace be upon him and his descendants- who is God's proof and successor in all the worlds; and its subdivision is the necessity for having a fancy for him and confessing to his religious commandments and his news from the invisible world; for instance, confessing to resurrection, doomsdays, rising from the dead, ascension, God's blessing and retribution.

The third pillar: The third pillar is the recognition of twelve Imam-peace be upon them- who are God's proofs among us after

the holy prophet –peace be upon him and his descendents- and the twelfth Imam (P.H.) is the king of the earth and the heaven. He is out of sights and undoubtedly he will be emerged one day through God's order and will expand justice across the earth. The subdivision of this pillar is the necessity for having fancy for him and confessing to his virtues and to the rightness of his statements.

The fourth pillar: is the recognition of them and having fancy for them. Those who are the topics of the commandments of God, the messenger and the holy Imams. Some of them are rulers by their commands and some of them are condemned ones and some are followers. Some of them are followed. The rules and the followed one are sometimes present and famous and some are timid and sorrowful and everyone is commissioned; and according to the talent of the people of that period of time he will emerge himself and will notify God's commandments and they are narrators of traditions and works and God's proofs; and we are commissioned to refer to them on behalf of the Excellency Mehdi (P.H.). As it is stated in the virtuous writing [of the absent, hidden Imam (P.H.)].

Some important issues should be paid into attention regarding this claim:

- A.** This virtuous decree of the Excellency Mehdi (P.H.) which has been issued at the beginning of the great absence is related to the common deputies who haven't been defined as "the fourth pillar".
- B.** If Sheik'ism believes in this reality that the narrators of traditions in the great absence period of time are proofs

of the Excellency Mehdi (P.H.) And the Excellency Mehdi (P.H.) is God's proof for them, according to the continuation of the decree, they must accept that the rejection of him is the rejection of Imam and the rejection of Imam is the rejection of God and the issue of the fourth pillar is the rejection of the proofs of the Excellency Mehdi (P.H.).

- C.** The holy Imams-peace be upon them- haven't expressed the religion pillars as Sheik'ism has assumed; and so, this is an innovation in the religion and deviation from the straight path of the holy Quran and the Household.
- D.** Relating the issue of the fourth pillar to the auspicious decree is making the issue of common lieutenancy of the absence periods of time deviated.

Sheik'ism's intention by innovating the fourth pillar

Undoubtedly, the Sheik'ism's heads have tried so far to present a comprehensive explanation for the fourth pillar and to point out its necessity in order not to be opposed.

Abdul Qasem Ibrahimi says: "Imam needs assistant and a house is meaningless without door; but we say Imam needs a person who follows him. We aren't his followers; because we as orphans haven't followed Imam. And the real follower is a person who has followed Imam completely and has been the deputy of Imam's traits. And if such people doesn't exist in the land, it will be obvious that Imam's existence has been vain-God forbid! And Imam's existence has been abolished. And it is impossible for God's land to be without Imam and leader. And it

is impossible for Imam to exist without deputy and epitome.¹"
so we conclude that:

- A. The fourth pillar is considered as the deputy of Imam.
- B. Although the Sheik'ism heads claim for such rank; but he mentions that "we aren't Imam's followers."
- C. The fact that he possesses the holy Imam's –peace be upon him- traits. Of course on the condition that "he will totally imitate Imam.
- D. The fact that they have claimed: If such people don't exist –they are the fourth pillar in Sheik'ism culture- God forbid! The dear existence of Imam will be vain. Whereas this thought has been innovated since Qajar dynasty. In continuation of these preferred innovations which have been made by retouching the theological principles and in order for Sheik'ism chiefs and scholars claims to be explained, he claims: "The summary of these people's [Sheik'ism chiefs and scholars] statements proves the existence of such person in any time. And he has stated: The Excellency Mehdi (P.H.) performs all the actions wills, powers and affairs and all the things God has devolved him by means of **confidant slave**.²" While, if the claimants of such claims are Shiites, they have surely realized that these delusions don't exist in Shi'ism.

¹Fehrest : 117

²Fehrest : 128

Factitious positions

For making the fourth pillar with acceptance rejections

First, this important fact must be taken into consideration that Sheik'ism heads fantasized very much and wrote many books after becoming the chairmen of Sheik'ism cult in order to put **Ehasee** and Rashti's paganisms in good order. Regarding "the fourth pillar" they assigned it to the Almighty God and claimed: "Because at that period of time [Ehsaee's period of time] people became more well-advised and discovered and discover the intricacies of monotheism, prophecy and imamate; thus the Almighty God wanted to inculcate the other pillar of faith because of their excessive talent and to express whatever God had saved in His book and whatever the prophet and Imams had stored in their sunnah for the end of the world. So this was the reason that he expressed the fourth pillar status of the faith and some of his external perfections and being submissive to his orders totally. And that cognizance is due to the faith that prophets and holy people summoned people to God in order to achieve such ranks and ascend to these ranks...¹"

Following this irrelevant claim that introduces heaven-selling **Ehsaee who was the eulogizer of Fath Ali Shah** as the place for divine inculcation, the Sheik'ism chairmen expressed their definitions and position making of "**the fourth pillar**" which aren't coordinated with wisdom and religion:

¹Ershad-al-Avam : 100/4

A. After Abul Qasem Ibrahimi who is one of chairmen of Kerman Sheik'ism reminds: "we consider Imam as God's will, God's power and God's agent in implementing all the existence, universe and religion affairs without exception and we assume Imam as God's gate, God's path and the cause for all the greatest universe affairs and Imam is God's caliph and the possessor of definite common guardianship on all the creatures and is the attester and an awarded person on all entities.¹"

We say that we believe Imam possesses these special individualistic features and it repetition doesn't even consider as intimation; because other religions except Shiite know Imam having such specifications; so there has been an intention in this repetition secretly which provides **the innovation of Sheik'ism**. The study of the continuation of the above-mentioned materials will clarify and display the fact for each reader who identifies marked people's claims without tribal bigotries. Pay attention to understand the fact that the exact description of Imam hasn't been unproved. He writes a matter following that issue which deals with Imam: "With regard to the above-mentioned person [the fourth pillar] who is **the special deputy of Imam and is imam's unique orator and gate** they believe that he possesses **the definite lieutenancy** on behalf of Imam –peace be upon him- As the flame of the lantern possess lieutenancy and is the center for all the features of fire.²" pay attention to this

¹Fehrest : 129

²Fehrest : 129

remembrance again if you want to investigate the issue more accurate and to know this Sheiki head's claim regarding the fourth pillar or it is better to say Sheik'ism chairmen:

1. Regarding the special deputy of Imam whose period has been made extinct on the basis of Imam's will. Thus Sheik'ism claim is obviated.
 2. Because of being Imam's special deputy, the fourth pillars is called "the unique orator" in order to define him the most knowledgeable in comparison to common deputies who are the jurisprudents.
 3. Imam's Bab [gate] is the same claim which was stated by Ali Muhammad Shirazi based on the fourth pillar.
 4. The definite deputyship based on this explanation that "as the lantern flame is the representation of invisible fire."
 5. With regard to this claim that the lantern's flame is the place for emergence of all the feature of the fire; that is, the fourth pillar is the place for the emergence of all Imam's features which is an irrelevant and profane.
- B.** Abul Qasem Khan Ibrahimi has also claimed: "A person who has the same rank as the king and according to Imam's (P.H.) statement that has said: "Each era has a Salman [whom] is called orator and isn't the mirror of the unique orator, too.¹" ;that is, he himself is the unique orator. We ask: If the innocent Imam is necessary for the presence of Salman in each era and Imam should exist concretely in the society; whereas this claim maybe a

¹Fehrest : 127

correct hadith; but the absent Imam (P.H.) isn't concretely present and he is absent and doesn't relate to Sheik'ism claim regarding "the fourth pillar". They claim: "The word **orator** is attributed to some Shiite people such as the dignitaries like the Excellency **Salman (P.H.)** or other people like him who are more similar to Imam (P.H.) and are propagandists and challengers on behalf of him.¹"

It is worthy to be noticed that Sheik'ism consider **the fourth pillar** as Salman of that period of time who are as analogous as Imam like Salman, God forbid! Of course, these claims are followed by the penitence and rejection when they are exposed and the claimants are opposed. As **Abdul Reza Ibrahimi** one of Sheik'ism heads writes: "I say I don't mean so at all that I myself and my Sheik have achieved the status of people like the Excellency Salman –God forbid! But I myself will be proud if I am inferior to these dignitaries and I don't include myself in the ring of scholars... and I say without showing modesty that I don't know about myself and God knows.²" of course, we should accept these confesses; but we are allowed to ask what these innovations are. Particularly the fact that:

- C.** Whereas Muhammad Khan Ibrahimi one of this cult-making group's members writes: "**The fourth pillar is the principle intention and this is the greatest name** and the other conditions of faith from subdivisions to principles are its subdivisions. So the final reason of lordship and no

¹Fehrest : 124

²Bara't-al-Abrar : 197

one else. And because we knew this issue, we should make our definite decision to gain the friendship of God's friends and the hostility of God's enemies.¹" In this claim the fourth pillar has been defined as the final cause as they have considered the innocent Imam as the final cause of the creation of human being and the universe!!

Hajj Muhammad Karim Kermani one of the members of Sheik'ism sedition also writes: " The perfect people exist in the world in each era and period of time and they are the ultimate cause of creation and are the reasons for God's attention and are the cause for the prophets and messengers' summons. And if they didn't exist, the universe couldn't stand... So know that they are the closest to God; because they have approached to the highest degrees of faith; which its reward is the extremity of closeness. Thus, they overhaul to be close to God and they are vigilant and the other people except them are lower than them in status. Because they have joined the highest degrees of the faith; their reward is the extremity of closeness. Thus, they are the foremost of the confidant and the sinful are different from them and are lower than them in status. And they are also different from each other regarding the rank and the priority and posteriority of their prayers to be accepted and their faith and submissiveness. Consequently, they will never yield dividend to their intimates. But what is yielded is a proportional purity. And the superficial flake and its darkness is yielded dividend to the world by the good. "So, no bounty will be donated to people unless by the foremost and no blessing and bounty will be sent

¹The treatise of "In Deportment" published in Persian Majma'-al-Rasael : 41

down unless for the sake of them and they are the sources of any benevolent.¹

In two above-mentioned comments **the fourth pillar has introduced as the final cause of creation** which doesn't have any position in the more luminous religion and innovation is religiously prohibited.

D. Abul Qasem Ibrahimi rejects this idea that goes: "Our intention and our Sheiks' ones is that Sheiki scholar means that Bab [gate] and special deputy of Imam and that first person after Imam-(P.H.)- and the very " unique orator "whom they claim. And the writes: "This is a mere accusation."² if we want to accept the rejection of the said person, we are inevitable to ask: Then, who has created and made these claims? Isn't it true that the Sheik'ism heads have invented and attributed them to themselves? And if you don't claim so, why do you act **in a tribal form**? **Why** do you form and create **gang**? Why do you call yourself by separate **name**? If it is true as **Haji Muhammad Karim** the chairman of Kerman Sheik'ism has confessed: "I don't consider anybody today as a special gate between Imam and people and the claimant of this issue is a liar and calumniator and doesn't belong to my religion. The authorities are these scholars at the time of the absence and no scholar has narrated that a person who is Bab [gate] will come at the time of absence ³", then why don't you

¹Rojoum-al-Shayatin: 74

²Fehrest: 113

³Thirty chapters treatise / the second chapter : 36

grant the religious affairs of people who have become Sheiki to scholars who are the then authorities and don't close down your shops?!

- E.** In another definition Abdul Qasem Ibrahimi notes: "The issue of our Sheiks was that they wanted to prove that there is a perfect person in any time among Shiite dignitaries who is higher than all of them [but] he is the ruler, chief and the lord of all of them and he is the first one among the citizens who receives the command of Imam –peace be upon him.¹" this person is the same as the fourth pillar who is the "confidant slave"; that is, Imam's gate and "the unique orator"; that is the lord of Shiite dignitaries.

Whereas Hajj Muhammad Karim Kermani has rejected this claim and writes: This issue that has been said: "The fourth pillar is a definite person in each time is a great calumny which has been libeled to us."² compare this retraction originated from fear with Abdul Qasem Ibrahimi's claim. It seems Sheik'ism has openly posed these claims until **Ali Muhammad Shirazi** hadn't claimed for Imam's –(P.H.)- being gate. After he has called himself as Imam Mahdi's (P.H.) gate based on the fourth pillar and he ended in deviance, the heads of Kerman Sheik'ism said in order not to be considered as the same as Ali Muhammad Shirazi the establisher of Bab'ism sedition" : " Nobody [at the time of absence] has visited Imam."

¹Fehrest : 127

²The source had been noted

The unique orator

The unique orator is another title which is made by the heritors of **Ehsaee** cult by comprehending what Ehsaee and Rashti have created. In stating of the situation of this unprecedented invention, they have explained: "**The word orator** of course the real orators are the holy Imams-peace be upon them- and after them are God's prophets –peace be upon them- and after them perfect Shiites and Shiite dignitaries are Shiite orators. Of course, we mean the most knowledgeable and the most perfect Shiite **who is the first person considering all aspects and is the greatest gate of Imam-peace be upon him.** [Such person] is the real orator of Shiite people who are junior to him. Because he receives the message from Imam –peace be upon him- directly and convey it to people.¹"

In order for "**the fourth pillar**" not to be influenced by "Bab" which is defined as "the special deputy" by this tribe and the claim of **Ali Muhamamd Shirazi**, the fourth pillar, Bab and the special deputy have been assumed as two separate positions and said: "And the cognition of Shiite deputies and the gate isn't possible for us these days and his special gate in his absence period of time is absent. As he has stated in Mofazzal Hadith: The gate of the twelfth Imam becomes absent by the absence of the twelfth Imam [that is the beginning of the great absence] and this matter has been stated in other traditions.²"

¹Fehrest : 125

²Fehrest : 111

In this definition they have made people understand that as Bab and the special deputy aren't available, you can refer to "the fourth pillar". Of course, after posing this title and its claim for Sheik'ism heads and starting oppositions, they denied such innovations immediately and wrote: "That our protesters [the heads of Ehqaqieh Sheik'ism] say that the issue of the fourth pillar and the unique orator haven't been stated by late Sheik [Ehsaee] and late Seyyed [Rashti] is an utter lie or mere unawareness.¹" In order not to be said that their insistence is due to specifying the fourth pillar to themselves, they have explained: "And then our Sheiks have never stated about the unique orator that is the greatest Bab [gate] and special deputy of Imam-peace be upon him- and about who they are. They just prove the essence of such person at any time through enormous reasons. They don't prove his personal cognition."²

Reciprocally, in order for what they have innovated and preached for many years not to be cancelled and nullified, they have attributed to Kazem Rashti who has said: "God has established some means for the emergence and hoisting up the issue of the fourth pillar and they are those means. This is a primary blessing and a God-given luck and mercy."³ Whereas the inheritors of such opinion who are Sheik'ism heads have said: "The gates [Babs] and deputies are present."⁴ They have given reasons: "Imam needs deputy and the house is

¹Thirty-chapter treatise / The fourth chapter 142

²The same reference : 130

³Thirty-chapter treatise / the fourth chapter : 132

⁴Fehrest Abul Qasem Ebrahimi : 117

meaningless without gate,¹" "It is impossible for the earth to be without gates and deputies."² That is, they are present forever. As **Abdul Reza Ibrahimi** another chairman of Sheik'ism cult writes: "I wanted to write for you to be more insightful. Such magnanimous people are present forever [that is special deputies] among people until the emergence of the hidden Imam –peace be upon him."³ While Shiites believe that the gate for referring to special deputies has been blocked according to the hidden Imam's (P.H.) will power.

Anyway, they claim "**the unique orator**" is "the real orator of Shiites who are junior to him in rank and statues; because he receives Imam's message directly and conveys it to people."⁴ supposing we accept this claim-which shouldn't be accepted- we will ask: Why should this opinion be specified to Muhammad Karim Khan and his offspring or other Sheik'sim branches?! And how can we believe that such and such chairman who is attached to Pahlavi regime is the real orator of great ones of Shiite?! With this claim that he is the most resembling to Imam (P.H.).⁵"

It should be paid attention that there is a note which is sobering and distinguishing the opinion of Imamieh and Sheik'ism: The great mean and grandees of Imamieh defines **the fourth pillar** based on habitual theological bases in Shi'ism in contrary to the claim of Sheik'ism heads who describe **the fourth**

¹Fehrest/ Abul Qasem Ebrahimi : 117

²Fehrest/ Abul Qasem Ebrahimi : 138

³Takrim-al-Olia : 139

⁴Fehrest : 125

⁵Fehrest : 124

pillar based on their imaginary innovations as Naqib¹ and Najib² to claim he is Imam's gate [Bab]. These Najib and Naqib people- visibly or invisibly- are considered as Imam Zaman's (P.H.) gates at absence period of time. Because according to Imam's exact text, the special gate for the minor absence has been blocked since the beginning of the greatest absence. And notables and grandees of Imamieh scholars from **Koleini to Moqaddas Ardebili** and from Majlesi to contemporary scholars haven't assigned and assign the ascension of the faithful to Najib and Naqib ranks As Bab'ism. Most importantly, confirming and approving such ranks of spiritual positions, they haven't assumed them as the religion's principles. And thus through deep cognition in conditions of those who have been honored by visiting Imam (P.H.) at the greatest absence period of time and the polymath Majlesi has stated it clearly and emphatically³ is an indicative of this reality that they haven't said anything about Bab'ism of Imam in the absence period of time nor the **cognition** of such people is of the religious principles; although they have achieved the eminent rank of faith and been honored by visiting Imam (P.H.).

¹Noqaba were people who make transitory their existence and pass heart location and become God's name in all ranks after the rupture of these quadruple trips and visiting the land. "(Translation of Rojoom-al-Shaiaing-Hajj Muhammad Karim Kermani : 84)

²Najib is a person who has taken the quadruple trips and has taken a trip towards God after people rank. He is separated from this world's opponents. He has migrated from the lands and participated in heavens. (The same reference : 83). According to Sheik'ism definition they are jounior in status to Noqaba.

³Bahar-al-Anvar : Volume 53 Islamieh Publication

The time of being serious

Oppositions

Although the Sheik'ism heads haven't clearly claimed for Bab'ism and purity of Ehsaee, they have even disaffirmed and disclaimed it; but they hint and introduce Ehsaee as superior to human being offspring. In the book "Dalil-al-Motehayyerin" where **Kazem Rashti** wants to mention his master and mentor by name and to praise him, he writes: "He was unique in his era and was nonpareil in the world. People have gained knowledge out of his science mine and source due to the holy Imam's ones." In fact **Kazem Rashti** who was **Ehsaee's** pupil and successor has considered him in a position that Sheiki People have negated and negate accepting the tiniest and the greatest defect and criticism against the procedure or opinions of Sheik. And if in some cases **Sheik's claims which don't have any position and rank in Shi'ism** have been rejected by them, this principle will be a certain and unavoidable one that Sheik **Ehsaee** hasn't committed any error and everything he's said has been of "the science mine of the holy Imams". And if we assume an error for him, it will be due to God and the holy Imams!! From here **the oppositions of Imamieh scholars** has been seriously arisen. Because the heads of Sheik'ism branches have obeyed him, they didn't accept the reasons of greatmen and grandees of Imamieh regarding the excommunication commandment of Ehsaee; that is the cancellation of their mundane system for the fear of the cancellation of the story which had ran by Ehsaee's investment; because they distinguish a kind of innocence and; most importantly, a kind of the hidden Imam's-peace be upon him-

Bab'ism for Ehsaee based on his claims; although they are and have been aware of the contradiction between Sheik Ehsaee's thoughts and opinions and Shi'ism foundations. They have comprehend this issue by Sheik's claims. By interpreting the traits of Imam Zaman's-peace be upon him- Babs [gates], he has applied "Qarieh Zahereh" in order to assume himself implicitly to have those ranks and positions in an answer to Mulla Ali Rashti in "Rashtieh" treatise. Following him, Kazem Rashti has also assumed Ehsaee as "Qarieh Zahereh" in the interpretation of "Ayat-al-Korsi" [the throne verse]

Thus, oppositions against Sheik'ism didn't end in Ehsaee's excommunication; but **the meaningless innovations of Rashti** were opposed at the time of the chairmanship of **Kazem Rashti** more than what had been done against Ehsaee's thoughts and beliefs through boycotting him from Shiite religious community; because Rashti's faithlessness toward Islam kept Ehsaee's claims live. It is true that **Rashti's existence is one of Ehsaee's unforgivable sins**; but if he didn't act as Sheik'ism head; ground works for Ehsaee's thoughts and beliefs wouldn't be prepared and wouldn't prevent Ehsaee's deviant attendants to be scattered. Undoubtedly, what Ehsaee had innovated would have been forgotten in the history events like hundreds of events which have buried in the history.

Yes, Rashti's attachment to the Ottoman Empire and his class **was the best field for Czar Russian spy and England's agent** in order for them to make Imam, prophet and god for the earth out of people. They did this action, too. And so, **oppositions against Sheik'ism has been more serious than Ehsaee's excommunication**. If some people don't consider Ehsaee as a

guilty person –that is false- because of some reasons which they themselves know, those people will assume Rashti as an effective factor in continuation of Sheik'ism sedition; but they will assume him as the origin of **Bab'ism** and **Baha'ism** seditions. That's right. But it shouldn't be forgotten that **the origin of Kazem Rashti's** is those thoughts and beliefs that **Ehsaee** had made and prepared. And basically, according to Abul Qasem Khan Ibrahimi, Ehsaee "orders Seyyed [Kazem Rashti] to live in Karbala. In fact, Ehsaee makes him deal with the Ottoman in order to dispatch religious altercations and to cause sedition in important Shiite centers in which the thought against the Ottoman government has ruled. In fact, it has prevented unity of anti Ottoman disagreements and it provided the Ottoman desire in destroying and weakening Shiite centers.

We won't make a mistake if we say that Kazem **Rashti's** actions against Shiite is unprecedented in the history; but they were the same as the Omayyads and Abbassides' ones against Imamate and the descendants of Ali (P.H.). If **the Omayyad and the Abbasside separated imamate from Imam and made guardian and leader** and created numerous problems for the Household's-peace be upon them- Islam through cult making detours which had been made by the deviants such as Hassan Basri¹, Abu Hashem Kufi, Sofian Thouri² and ... Though their money, support and power, **Ehsaee** and Rashti had the worst

¹The books are introduced to be read: Hassan BASri, the uproarious person in Sufim/ compiled by Mr. MAhdi Ema di + Hassan Basri is the elder of discord elders / compiled by Mr. Muhammad Baqer Nahvi + Hassan Basri from reality to fiction / by Dr. Armin Shivani
²Deviation leaders / by Mr. Ali Amir Mostafian + Sufi cult / by Dr. Seyyed Muhammad Mohaddeth should be read.

actions against the theological principles of Muhammedan pure Islam and Mahdaviat. And they created **being pillar** against the lieutenancy of the public deputies which was the mere legitimate essence for the continuation special lieutenancy of the hidden Imam-peace be upon him- that ended in **Bab'ism** sedition; and it provided field **Baha'ism** in order for Bahai's to do their enmity against Shi'ism, the spirit of Islam like what **Vahabi's** did against Islam and Sunni Muslims.¹

Our conclusion from innovation of the fourth pillar

The title "pillar" is the base of theological and devotional affairs which its destruction and debilitation will scrutinize religious substantive and nonessential basis. If the religion principles are mangled, the theological criteria will be abrogated as in this case that if the nonessential of religion isn't regulated, what is done will be null. **The theological pillars** is the essential principle in which we have believed as religion principles so far; monotheism, prophecy, resurrection, and the two principles of justice and imamate must be added to those three principles as faith principle. According to this belief, if a person denies one of religious principles, s/he will be irreligious; but if s/he confesses those three principles; but denies justice or imamate, he/she won't be irreligious; but he/she won't be Shiite, too.² In this case, because **Ehsaee** has accepted resurrection through a justification

¹The book "The strange story of Colonialism compiled by Muhammad Baqer Hussein Zafrehee Isfahani which has been published by the name of "religion maker spies" is worthy to be read.

²Religion principles / Mirza Qomi : 5

which is boycotted by the divine law and concerning this issue that he hasn't accepted **justice**, it is said that he can't be called Shiite.

Anyway **the principles of religion** alongside the subdivisions of religion is a lingual term which is a collection of beliefs which form the base of Islam religion and being Muslim is impossible without them and the denial of every one of them will lead to paganism and torture eligibility. If we want to know why these beliefs have been called the principles of religion, we should pay attention that religious sciences such as hadith, religious jurisprudence and interpretation are based on them. On the other hand, the religious sciences depend on the prophet truthfulness and that Excellency's truthfulness depends on the recognition of these principles.¹ Anyway it is said: The religion resembles a tree which has roots (The principles of religion)² on which the existence of tree depends and it also has branches and leaves (the subdivisions of religion) which don't hurt the tree if they don't exist or they increase or decrease³; bu

t it scrutinizes being Muslim and the Muslim will be punished in the day of Judgment.⁴

In order to provide the aim of Imamate lieutenancy which specially belongs to clergymen practicing religious

¹The explanation of the eleventh chapter / The polymath Helli : 4,6

²Kashf-al-Favaed / The Polymath Helli : 93 + The explanation of the eleventh chapter : 4 + Moa'taqed-al-Imamieh : 12 + Haqayeq-al-Iman / Sheik Zein-al-Din the second martyr / Haqiqi publication : 55 + Kashef-al-Ansar /Nazar Ali Taleqani : 32

³Religion principles / Mirza Qomi : 5

⁴The religion principles and subdivisions / late-95-Ayat Allah Seyyed Ebrahim Milani : 12

jurisprudence in absence days and relates to religious and political authority of public deputies, **Sheik Ehsaee** innovated "**the fourth pillar**" by modeling it; which was the best means for providing his aim. Because if he were clergyman practicing religious jurisprudence –that he wasn't- he couldn't be referred by people as completely qualified clergyman practicing religious jurisprudence; because he had been excommunicated by Imamieh jurisconsults in his era. Thus, he selected the method of Akhbarion in order to establish "the fourth pillar" with reference to the interpretation of traditions and to meddle with the affairs which is exclusively related to the deputies of the great absence.

Pay attention to this reasoning: "After God's proofs [the holy Imams –peace be upon them-] there should be some mediators to expand God's religion around the world and among people in order for God's affection to become complete for everybody and for this reason Imam's proof isn't completed in Medina city except by these mediators; as they wrote humble written request to Imam Mehdi –peace be upon him- and said what we should do for the events that are happening; because you aren't available. He stated: "Refer to our tradition relaters at event times; they are my proofs for you and I am God's one; so relaters of traditions and scientists are the proofs of God's proof on people. Wisdom will be completed; proof will be ended and people's excuses will be removed by them¹. In order to relate such special commandment of jurisprudent relaters to **Ehsaee** and Rashti, Sheiki heads, he claims:"... then except for these

¹The fourth pillar : 11

superficial scholars, some scholars should exist to be able to overcome an event that happens for the religion.¹ "They didn't deem this claim sufficient and they made four ranks for the fourth pillar by some titles such as: "**The confidant slave**", "the unique orator", "the mediator of bounty" and "the prefect Shiite" in the definition of the fourth pillar and they pretended its position as junior to the holy Imam and to people even the deputies of the great absence period of time:

1. **The confidant slave**: that is, just the fourth pillar is allowed to enter into the boundary of the owner of definite and divine guardianship Imam Mehdi –peace be upon him.
2. **The unique orator**: That is, the fourth pillar is the most learned and highly accomplished in comparison with other deputies of the absence periods.
3. **The mediator of bounty**: That is, he is so confidant to Imam that other people are deprived of it. As it is explained: "It isn't God's habit to bestow His bounty to remote things earlier than the near ones; so each bounty is first bestowed by God to those who are nearer to His will."² The researches have understood this claim and concluded : "that Sheiki's claim their leader is a perfect Shiite who plays his role as **a mediator of bounty** between the hidden Imam and people; that is, they claim that he is

¹Ershad-al-Avam : 63/4

²Ershad-al-Avam : 107/4

a permanent mediator of bounty between Imam and people.¹"

4. **The prefect Shiite:** That is, the fourth pillar's rank resemble to the Excellency Salman's one among the disciples.
5. **Representative:** They have also pointed out this matter that a person is elected among prefect Shiites for this rank who is a mediator between the hidden Imam and other Shiites.²

Hajj Muhammad Karim Khan Kermani assume such person as a special deputy whose period of time has finished and writes: In God's land, such person is Imam's special deputy, whoever he is, and everybody must obey his order.³"

Because of making these titles for people like **Kazem Rashti** or notorious Sarkar Agha Hai Kermani in two nasty courts of Qajar and Pahlavi, these **cult making footboys of foreign Colonialism** and internal autocracy are considered as "the sage's spotlight and the aim of the world's creation" and they have claimed that they are benefactors and the means for joining God, prophet and the hidden Imam."

In order to do something for the fourth pillar more than what you read, they claimed that thanking God will be impossible unless everybody knows him and his cognition [the fourth pillar] is necessary and his attachment and also

¹The history of Iran, General sir persi Saxi / Translated by Seyyed Muhammad Fakhrdaee : 354 footnote

²the history of Iran / Pirnia and Eqbal : 817

³Persian Majma'-al-Rasael including the answers for questions : 234

exemption from his enemies is imperative and the Glory God has stated: "Give thanks unto Me and unto thy parents. Unto Me is the journeying.¹" thus paying attention to him is an obligation.² In fact, nobody is thankful of divine blessing except for few followers of Sheik'ism subgroup!!!

Muhammad Khan Keramani, another head of Sheik'ism has innovated and written: "Everything which is everywhere is merely for relation. And this [the fourth pillar] is real. They are names; this is named. They are dispositions; this is the owner of disposition. Consequently, what is said by people is of guidance, total cognition and blank one; except for this cognition. So, God, prophet and Imam's cognitions is right through this path; and no one else. And the real cognition is the one that is emerged from here.³"

¹Luqman Surah : 14

²Rojoum-al-Shaiatin / Muhammad Karim Khan Keramani : 74

³Persian Majma'-al-Rasael / answer to questions : 86

Part three

Bab'ism Architects

Undoubtedly, several important and effective factors have played roles in forming Bab'ism sedition that without paying attention to one of them the result which defines forming Bab'ism will be defective.

The investigation of **the history of making cult** in humane societies will highlight this result alongside with all of its results. It makes understand that each movement's desirable result towards forming having any aim and purpose, depends on four effective factors:

1. The performer that is Ahmad **Ehsaee** regarding Sheik'ism and he has been **Ali Muhammad Shirazi**, Kazem Rashti's pupil regarding forming Bab'ism.
2. It is a theological principle which the sedition of cult making in heavenly religions is based on the alteration of that religion's essential and secondary rudiments. As a review of the style of the reasoning of cult makers toward the holy Quran verses and traditions of the holy Imam-peace be upon them- proves it. For instance, **Ehsaee's** use of the holy Quran and his reasoning to traditions are assumed as evidence.
3. It provides the expenses of making religion which undoubtedly the lords of sedition have provided and provide them. In the adventure of Sheik'ism, the Ottoman Empire had supported and in forming Bab'ism **the Czar Russia Empire** had sponsored.
4. Exercising power is done against obstacles. This measure has been done by the Jewish, coup leaders after the holy prophet's (P.H.) departure, the Omayyads, the Marvanids and the Abbassides through reviewing the history of

making cult in the pure Islam. Undoubtedly, **the Bab'ism sedition** hasn't been excluded by this support during its path of being formed.

Anyway, it should be believed that no cult has been formed without paying attention to these four important principles. If we don't consider these four factors which have established **the sedition of cult making** in forming Sheik'ism and Bab'ism which is one of its branches and sections, we won't achieve the desirable outcome –which we want it not to be criticized, complained and rejected.

The performer of Bab'ism plan

Following the documented and accurate reports sent by its spy dispatched to Iran, the Czar Russia recognizes the method of disuniting in Shi'ism and in making cult based on the Iranians' Shiite beliefs; and because Shi'ism has been a formal religion of Iran, it was damaged and there has been many ways for them to extort to Iran's hypogean resources and to exploit it. Thus, they were looking for a prone performer who would be able to take over the **sedition of shredding Shi'ism** by making cult in it. Most importantly, he must be a leader who obeys the commands forever. For this reason, after arraigning **Giniaz Dalgorki** to Russia, they dispatched him to the biggest center of theological school which was located at the holy Shrines in Karbala and Najaf in the figure of Shiite clergyman. After inspecting the theological school of the holy Shrines, the said person selected Karbala because of **Kazem Rashti's** class. Because of having contacts with Rashti's cycle, he realized that Rashti and his

pupils are the best means for disunion. Consequently, he participated in Kazem Rashti's classes and discussions as a pupil.

Not only he recognized the master as the best election for his rivals Ottoman and England; but also he considered **Ali Muhammad Shirazi** as a good performer for the intention. Because he curiously realized that his characteristics are the ones that had attracted him to Iraq.

1. The Russian spy was looking for a person who was trying to be superior to the other people in his period of time. And thus, through having social intercourse with Ali Muhammad Shirazi, he figured out his illegitimate asceticism such as the conquest of the sun. He realized that Ali Muhammad Shirazi has been afflicted by mental derangement because of being under the hot sun in different cities for hours. He concluded that such person will tolerate difficulties to gain fame.
2. Such person should follow a thought inclination in his beliefs that not only strengthens his sense of **making religion** and bringing a creed; but also doesn't consider it as a fault. In fact, he should have been prone for such sedition theologically. He should be motivated by a slight inculcation. He should pursuit what **colonial hired workers** desires. This feature and what Ali Muhammad Shirazi had narrated for the Russian spy about his period of time when he was 6-8 years of age made him realize that the pious Sheik who was Ehsaee's follower had inculcated the effective theological delusions on Ali Muhammad; so that it had affected on his spirit and

thought.¹ "And this matter provided the Russian spy's desire. The thought and belief that have propelled Ali Muhammad in the direction of the kind of thoughts which was superficially belong to bigoted Shiites and; in fact in the direction of **the tendency towards exaggeration and Akhbari**, have separated him from the real Shi'ism and the true Shiite. Thus, in 1256 of the lunar calendar when entered into the theological school of Karbala at the age of 21², he was a young man who was experienced due to the thoughts and ideas of **Ehsaee** and he was bigot to **Sheik'ism**; advantageously he was participating in **Kazem Rashti's** classes and was observing the adventure of the conflict between the scholars and Shiites; but he hasn't separated from **Kazem Rashti** because of being Shiite. This was the best privilege of Ali Muhammad Shirazi to revolt against Shi'ism.

¹The summary of the history of Nabil Zarandi / Persian translation by Abdul Hamid Eshraq Khavari : 103 + Kashf-al-Qeta / Abul Fazl Golpaygani : 65, 83 + Ganjineh Hudud / Eshraq Khavari : chapter 64, from chapter 3 / the fopurth edition + the article of Nafahat Moshkbar written in the magazine "Ahang Badia", the first year / issue 15 page 5 + the treatise, "The septenary days" topic 3, from the first chapter + Rahiq Makhtoum + Toqia' Monia' lexicon : 22/2 + Kavakeb-al-Daried : 31/1 + private Asrar-al-Athar / Fazel Mazandarani : 35/1 + Zohor-al-Haq/ Fazel Mazandarani : 263/3, 479 + A glance to Bahai peity / Ahmad Yazdani : 12 + The nineth lesson of ethics / Ali Akbar Froutan : 16

²It's written tahat Ali Muhammad has been born in 1235

The supporters of Sheik'ism of Baha'ism

It is obvious that a wheel doesn't run except it can yield income. The encouraging directors will take over providing money for people in charge of a cult or a sect in order for attracting power which is the best source of income to be practicable. The issue of providing money and power regarding Sheik'ism cult should be identified after classifying periods into **Ehsaee** period, **Rashti period** and **Ali Muhammad's** one:

Ehsaee's period: It is classified by four sections that gold without power has been provided at each period of time:

1. The first path has been the common tuition at theological school through which the seminarians were earning a living and they have continued that charitable method.
2. Presents, gifts and religious funds have been of Ehsaee's incomes after he came to Iran and being attracted by the residents of some cities of Iran such as Yazd.
3. Presents and gifts of the courtiers such as a gown studded with pearls given by Fath Ali Shah¹ and a huge amount of money² and annual pension of 100 Tumans given Muhammad Ali Mirza³; in addition to his relationship with the court and selling paradise⁴ are of incomes that could make Ehsaee independent from the theological school.

¹Golshan Abrar : 131/8

²Rozat-al-Bahieh / Mirza Shafia. Lithography : 56

³Qasas-al-Ulama' /Tonekaboni : 38

⁴The reference was mentioned

4. By entering Kazem Rashti to Karbala and administering Ehsaee's class, two financial sources were added to Sheik'ism cult's income. The payment by people superficially from average level of society; but in fact from the Ottoman and English agents who are and have been forever. And the formal pension of the Ottoman Empire which have been two financial distinct issues ; in addition to receiving monthly pension by Kazem Rashti.

Rashti's period: It started since Ehsaee's death. In this period of time, besides the Ottoman Empire has been the best provider of the funds of Sheik'ism sect, the attraction of native common people has been the best source of income. The income that had been able to administer the costly system of Rashti, in fact Sheik'ism. In this period of time, the Ottoman Empire has openly supported Sheiki's.

Ali Muhamamd Bab's period: If forming a movement towards making cult has some problems –that certainly it has- the change in the path or homophony of another direction with it will surely be accompanied by exhausting problems that we don't deal with it now. Not only **Ali Mohammad Shirazi's period** is the time for concluding Sheik'ism establishment that the Ottoman Empire had tolerated all the troubles of its development since Kazem Rashti's peiod of time; but also it is the beginning of exploiting prince Giniaz Dalgourki, **the veteran spy of Czar Russia's** activity that is generally the reason of strengthening Ahmad Ehsaee and making **Kazem Rashti** become a chairman.

Providing funds regarding Sheik'ism branches which all of them ended in Bab'ism and the lieutenancy of Imam Mahdi (P.H.) has been taken over by the **Colonial regimes** since Rashti period of time that were waiting for the appearance of such anti theological seditions. Concerning **Ali Muhammad Shirazi**, the providers of funds should be classified into several periods and groups:

1. The period of Prince Kiniaz Dalgourki the veteran Czar Russia's activity who became the ambassador of Russia in Iran, later. The funds of the activities of Dalgourki's spying were being provided by Russian Empire embassy.
2. It is the period of time when he participated in Rashti's class which has been supplied by two ways:
 - A. The tuition which Ali Muhamamd has been paid like other Sheiki theological school students by Kazem Rashti and he has spent for this expenses.
 - B. The expenses which Kiniz Dalgourki has provided by the name of Isa Lankarani in order to achieve his goal by the Czar Russia.
3. It is a period of time which is related to the beginning of the activity of Ali Muhammad after Kazem Rashti's death. The fund providers of this period of time are two groups: The mysterious people who were steering Ali Muhammad's required money to him in order to intrigue him, too. That is, he understands that being Imam Zaman (P.H.) can be profitable and can yield income for him. And the money which was given to him by known Sheik'ism followers in Shiraz because of his relationship with the said person.

4. It is the period of Bab'ism claim through which the funds of naive followers attached to Sheik'ism religious strangers and Iranian officials attached to foreign policies were being provided.

Concerning the supportive powers done by different people of all walks of life to defend Bab'ism sedition, it should be noted that different bully strata supported Ali Muhammad since he entered Shiraz when he must claim for being Imam Mahdi (P.H.) intrigued by Dalgourki.

Entering his birthplace, Ali Muhamamd investigated the situation to claim for being the promised Mahdi (P.H.) and realized that people weren't prepared to accept his claim; that is he had made sure that if he claims so, he will be considered as an apostate. Thus he preferred being quit in order not to be caused sedition against him; so that a group of Rashti's pupils arrived at Shiraz to find "the fourth pillar. Ali Muhammad found out that they were ready to accept him to be "the fourth pillar" after Rashti due to their behaviors and caring about respect. He introduced himself as "the fourth pillar" so skillfully that he was accepted. In this time frame, Sheiki's who had accepted him as "the fourth pillar" such as Mulla Hussein Boshrouyeh who was attached to foreigners became the best powerful bully people who resisted against the extreme and deadly impacts and behaviors of opponents of Ali Muhammad's claim and proved his issue of being the fourth pillar. This situation continued to the time when he assumed the issue of the fourth pillar as Bab [gate] of the hidden Imam (P.H.) through interpretations and personal justifications and he

made it become a household word by his retainers. **The ignorance of superficial people** who suppose everything that is round is a walnut and don't accept their errors or mistakes except confronting the fact and **the ignorant people** are those unaware ones who have often been deceived by the claimants' claims and have assumed him as **the gate [Bab] for the Excellency Mahdi (P.H.)**. **The employed evils** of alien embassies in Iran have strengthened **the fundamental recalcitrant** and have made them be more sincere and have encouraged and motivated Ali Muhammad to make Bab'ism claim general. **The attendants** who were famous Sheiki's and deceived and faceless followers and **the attendants** who didn't believe in "being pillar and Bab of Imam Mahdi (P.H.), were on a mission to support Ali Muhammad. All of them were trying to recommend Ali Muhammad Bab's **Bab'ism** claim as a general copy –that they performed it. In those days, unarmed masses alongside with armed employed governmental officials associated with embassies were the best defenders and supporters of Ali Muhammad Bab.

Why is Bab'ism the result of Sheik'ism supports?

Although we answered to this question in a required extent and offered the most documented reason regarding this issue that Sheik'ism has been the forerunner of Bab'ism, we pointed out that **the followers of Sheik'ism have been most tenacious of supporters and helpers of Ali Muhammad Shirazi** who claimed Bab'ism after Kazem Rashti's death. But "Hayy" letter were considered as eighteen famous pupils of Ehsaee and Rashti's

periods of time among whom they supported Ali Muhamamd Bab in his claims. We put forward this discussion, because we will pose some evidences which can be reason or other reasons for this quite documented and faultless inference.

First, where does Sheik'ism come from? We make you pay attention to this issue that **Sheik Ahmad Ehsaee** has been the founder¹ and the chairman of Sheik'ism cult² and Sheiki's have been and are his followers³. Then we point out **the method of its continuation** that they have said: The leading of Sheik'ism after Ahmad Ehsaee has been taken over by "Kazem Rashti"⁴. Although Dr. Moeen writes mistakenly: "After Sheik Ahmad Ehsaee's death, a disagreement was caused between Kazem Rashti and "Hajj Muhamamd Karim Kahn Kermani for chairmanship⁵"; but the researchers have known Kazem Rashti as Sheik Ahmad's pupil and promoter of Sheik'ism cult "and have mentioned that "because Kazem Rashti has been the most knowledgeable of Ehsaee's pupils, other people have obeyed him and elected him as their leader.⁶ "

¹Iran's statement/ Mahdi Bamdad : 447/2 + The dictionary if Islamic cults /Dr. Javad Mashkour : under the word Sheik'ism

²Golshan Abrar / Jamee : 81/7

³The benefits of Razavieh / Aqiq Bakhshashi : 98 + A'alam Zarkeshi : 129/1

⁴The dictionary of the announcement of Islam history : 1349/2

⁵The dictionary of Dehkhda, under the word Sheikiekh

⁶Iran's statement / Mahdi Bamdad : 209/6

The relationship between Ali Muhammad Bab and Kazem Rashti

After being certain that Kazem Rashti is Ehsaee's successor,¹ we should note the sensitive and important issue of the relationship between **Ali Muhammad Bab** and Kazem Rashti who was the noted² and the only successor of Ehsaee in order to investigate the role of **Sheik'ism** ideas and beliefs in establishing **Bab'ism** exactly. We draw your attention to the following statements regarding this issue.

In addition to recent Sheik'ism branches which have accepted that **Ali Muhammad Shirazi** has been of Kazem Rashti's famous pupils, the other people have noted that "Bab has been one of Rashti's pupils and the follower of Sheik'ism cult³" ; so that Rashti who was 50 has respected 24-year-old Bab.⁴ "Maybe, for this reason his name has been used alongside with Hajj Muhamamd Karim Khan Kermani as "famed pupil⁵" of Sheiki scope.

Anyway, what is certain and acceptable for Sheik'ism is this undeniable reality: "Bab has been Rashti's pupil, at first and has learned the Sheik'ism materials and problems. After his death, he has claimed for being the deputy [Rashti], the fourth pillar⁶"; because the claim for **the fourth pillar** prefigures the succession of Kazem Rashti and it has been effective in attractive Sheiki's;

¹Iran's statement : 36/6 + The dictionary of Islamic cults / Dr. Javad MAshkour: under the word Sheikieh

²The ten thousand-year-old history of Iran : 107/4

³The book Al-fazelieh : 102/1

⁴The same reference : 36/1

⁵The ten thousand-year-old of Iran 107/4

⁶The book Al-Fazelieh : 322/1

thus **Ali Muhamamd Shirazi** had paid attention to this necessity that he invited to the fourth pillar in the first phase after Kazem Rashti's death –the chairman of Sheik'ism- because he wanted to attract the anxious and diffusive people of Sheik'ism toward himself.¹ For this reason, the researchers have told regarding the Ali Muhammad Shirazi's claim that: He has claimed to be a mediator between the promised Imam and people; and they have added: This is the same claims of **Ehsaee and Rashti** in defining the fourth pillar.²

In this way, because Ali Muhammad Bab has been of Rashti's pupils and Rashti has been Ejsaee's successor and the chairman of Sheik'ism, they have said: “**The tumult of Baha'ism, Bab'ism, Azal'ism** and the massacres which have been created before them were originated from him [Rashti].”³ In fact, the researchers have accepted that “**Bab'ism** has originated from **Sheik Ahmad Ehsaee's sedition**”⁴. As they have mentioned “Sheik'ism believe in the special lieutenancy and Bab'ism of the Excellency Hojjat –peace be upon him- for himself.⁵” and because this is the same as Ali Muhammad Shirazi's claim; so **Bab'ism and Baha'ism originate from Sheik'ism cult who were of Ehsaee's adherents.**⁶”

In fact, “after Rashti's death [Ehsaee's successors], Sheik'ism divided into two cults “**Roknieh**” [which is related to

¹The book Al-Fazelieh : 322/1

²The complete history of Iran / Dr.Abdullah Razi : 517

³Rozat-al-Jannat in the scholars' biographies : 139/1

⁴The book Al-Fazelieh : 350/1

⁵Rozat-al-Jannat: 285-286

⁶The ten thousand-year history of Iran : 107/4

Shiek'ism branch of kerman] and Bab'ism"¹ which is related to Sheik'ism attached to Ali Muhammad Shirazi Bab. According to these historic documents, it has been said that; "Then Bab'ism is divided into Azal'ism and ended in Baha'ism."²

The second evidence

Which Sheik'ism strengthened Baha'ism is the multilateral support of Sheik'ism followers; otherwise if Ehsaee and Rashti's followers didn't support Ali Muhammad Bab financially and didn't accept his claim, they couldn't stand against the oppositions. But certainly he would be defeated by the financial power and people's influence of at least sheik'ism of Kerman branch. Now why did Ehsaee and Rashti's pupils "turn to Ali Muhammad Bab and become Babi"³; while Hajj Muhammad Karim Khan and Mirza Shafia' Tabrizi were superior to Ali Muhammad Bab from all point of view. Undoubtedly, those Sheiki followers who turned to Ali Muhammad Bab were in touch with Russia and England secretly and they elected Ali Muhammad as their leader based on those countries' orders. As a matter of fact, Ali Muhammad Bab has been supported by England and Russia more than Muhammad Karim Khan and Mirza Shafia'.

Anyway, not only the special and intimate pupils of Ehsaee and Rashti accepted Ali Muhammad's claim and became Babi;

¹Taraeq-al-Haqayeq / Ma'soum Ali Shah Shirazi : 338/3

²The encyclopedia of Islamic Shiite –Seyyed Hassan Amin under Qazvin matter : 271/5

³The book Al-Fazelieh : 35/1

but also they established a 18-people group called “Hayy¹”. They didn’t deem it sufficient; so they headed toward cities to proselytize for Ali Muhammad and accepted every kind of problem; but extreme disagreement which was accompanied by physical contact. It has been written that: “The famous Farhadi tribe of Qazvin who had confidence in Sheik Ahmad Ehsaee saved and kept Ali Muhammad Bab when he was caught by the governmental agents.”²

The opponents of Ali Muhammad Bab who assume Ehsaee as an exonerated person in cooperation with forming **Bab’ism**, claim that Ehsaee’s followers haven’t played any role in impediment of Bab’ism; so we list their names and distinguish everyone’s pupil.

At the beginning of Bab’s claim, a large number of Sheik’ism scholars who were Sheik Ahmad Ehsaee and Kazem Rashti’s pupils and were famous turned to Ali Muhammad and this issue made his sedition develop. In order for the dear readers to be informed, the names of some of them are mentioned here: **Mulla Iskandar** who was of Kazem Rashti’s pupils –Hajj **Mulla Muhammad** who was of prayer leaders and Sheiki preachers- Sheik Muhammad Taqi **Hashtroudi** (died 1270) is one of distinguished scholars of Sheik’ism and Sheik Ehsaee and Kazem Rashti’s pupil –**Mulla Ali Ma’soumi** was one of Rashti’s pupil and he has been called “the second Man Amen” by Babi’s –**Mulla Abdul Khaleq Yazdi** one of Kazem Rashti’s pupils –**Mulla Hussein Boshrouyee** was one of Kazem

¹Al-kavakeb-al-Dorrieh fi ma thar-al-Bahariah : 43/1

²The book Al-Fazelieh : 55/1

Rashti's pupils –**Mulla Sadeq moqaddas Khorasani** one of pupils and disciples of Kazem Rashti –**Mirza Ahmad Azqandi** was of Sheik Ehsaee and Kazem Rashti's pupils –**Mulla Mirza Ahmad Douq Abadi** was of Sheik'ism scholars and preachers died 1295¹ –**Mulla Sheik Ali Torshizi** was of Kazem Rashti's pupils and disciples ² –**Mulla Khoda Bakhsh Qouchani** one of Kazem Rashti's pupils –**Mir Muhammad Ali Shahmirzadi** was of Sheik Ehsaee's pupils –**Hajj Mulla Ismaeel Qomi** was one of the pious and ascetic scholars of Sheik'ism and was of Sheik Ehsaee and kazem Rashti's pupils –**Sheik Abu Torab Eshtehardi** was one of Sheik Ehsaee's pupils and Kazem Rashti's the elite –**Hajj Javad karbalaee** was the compiler of the book “Hasht Behesht” [The Eight Heavens] and Kazem Rashti's puple –**Hajj Muhammad Ali Bazaqani**³ was one of Sheik Ehsaee and Kazem Rashti's disciples and followers. **Soleyman Khan** was Yahya Khan's son and he was also one of Kazem Rashti's cordials when he resided in Karbala- **Mirza Hassan Zonnori** was of sheik'ism scholar and Kazem Rashti's pupil's. He resided in Karbala and was the compiler of the book “Ryaz-al-Jannat” –**Ibrahim** was of Sheik'ism scholar and Kazem Rashti's disciples. He was entitled as Khalil after he turned to Ali Muhammad –**Mulla Jalil** was of Sheik'ism scholar and Kazem Rashti's disciples. He was originally from Ourdoubad –**Mulla yousef Ali** was one of Sheik Ehsaee and Kazem Rashti's pupils –**Mulla Abdul Karim Qazvini** known as **Mirza Ahmad Kateb** was of Sheik'ism scholars and of Kazem Rashti's followers –**Mulla Ja'far Qazvini** was one of

¹Azqand and Douq Abad are located in Torbat Heydariyeh Khorasan

²Mulla Sheik Ali has been entitle as Azim by Babi's and branches

³Hajj mulla Taqi and Hajj Mulla Saleh's younger brother

Sheik'ism scholars and preachers and one of Kazem Rashti's pupils – **Hajj Mulla Muhammad Qoddous** was of Kazem Rashti's pupils – **Hajj Mulla Ibrahim Mahallati** was one of Sheik Ehsae and Kazem Rashti's pupils-**Hajj Mulla Muhammad Hamzeh Sharia'tmadar** was one of Sheik Ehsae's pupils – **Mirza Muhammad yazdi** was of Sheik'ism scholars and kazem Rashti's disciples – **Ahmad Nouri** was of Sheik'ism scholars and Kazem Rashti's pupils. It is said that some of the above-mentioned people turned against Bab'ism belief and some of them were accused to Bab'ism¹.

The accusation of Bab and baha to Ehsae and Rashti

Because all people or most of them who aren't familiar with the study issue concerning the cult recognition effectively, they aren't able to achieve the reality of the adventures that have passed. Inevitably, to understand the reality more, we should mention a reality that if we ignore it indifferently or due to expediency, we will make a dimension of essential ones of study imperfect with regard to what we have offered about the role of Sheiki's towards forming Bab'ism.

According to this important issue in which Edward Brown has resulted in his researchers: "Ali Muhammad Shirazi's claim wasn't new and strange. That is, the claim which was said by a person who was the gate and the mediator between Shiites and the hidden Imam² (P.H.). concerning Qaem'ism claim, it should

¹ The biography of Iranian dihnitaries: 471/2

²Noqtat-al-Kaf/ Mirza Jani Kashani ; 20 Liden publication

be declared that: Contrary to a lie which has been forgot by Ali Muhammad Bab and Babi's Hussein Ali Baha and Baha'is and has been written in books, Sheik Ahmad Ehsaee and Kazem Rashti who was Ehsaee's successor and pupil and Ali Muhammad Shirazi's master haven't predicated and confirmed his Bab'ism and Qaem'ism [being the hidden Imam].

Regarding the innovation of “the fourth pillar” which had been accepted by Ali Muhammad Shirazi and that he also claimed it after Rashti's death based on Sheik'ism teachings, Ali Muhammad Shirazi testified at the beginning of Yousuf Surah interpretation that the Excellency Hojjat ibn Al-Hassan Askari is the hidden Imam and being the hidden Imam is especially related to the innocent Imam. It reveals that **although Ehsaee and Rashti's trend in the teachings they have had, had given glad thing of emerging some events**; but Ehsaee and Rashti can't be assumed as people who have confirmed Ali Muhammad Shirazi's thoughts concerning Bab'ism and Qaem'ism; as Bahai's opinions. As Ehsaee has declared his idea due to the Excellency Mahdi (P.H.) to be the hidden imam clearly in Mulla Muhammad Taher's¹ treatise and the book “Sharh-al-Ziarih”² and Kazem Rashti has also stated his idea in “Al-Rasael”³ and “The interpretation of Al-Qasideh”⁴.

But **Ali Muhammad Shirazi** was doing every action in order to achieve his wish and most importantly to achieve the cordial satisfaction of prince Dalgourki –the veteran spy of Czar Russia.

¹Javamea'-al-Kalem / Ehsaee's collection of works : 223/1

²Tabriz publication : 305 + lithography : 458

³ Page 364 / Treatise 14

⁴ Lithography : 289

He had forgotten that he has considered being hidden as a special issue related to the hidden Imam. Not only he claimed for it; but also he figured Sheik Ahmad Ehsaee and Kazem Rashti as his harbingers. Following him, **Mirza Jani Kashani** his lovesick defender and disciple convinces the researchers through different ways that Sheik'ism has directly provided the preliminaries of the emergence of Bab'ism claimants and even Qaem'ism¹. **Hussein Ali Nouri**, the chairman of Baha'is has accused Ehsaee and Rashti with this claim and he has claimed following Ali Muhammad Bab's claims: "The majority of astronomers have announced the news of the star emergence [Ali Muhammad Shirazi] in the sky. And they have announced the emergence of two shining lights Ahmad [Ehsaee] and Kazem [Rashti] in the earth."²

But undoubtedly Ahmad Ehsaee and Kazem Rashti created new claimants in the religious setting of Iran and Iraq and were supported by foreigners and applied in favor of the hegemonic Colonialism in order to make distraction in people's ideas and to smash the last stronghold of the country and to be a shelter for bearing the campaign against the strangers. Anyway it can't be accepted that all Kazem Rashti's innovation and inventions have been originated by **Ehsaee's** opinions. Or it can't also be accepted that Rashti's overambitious pupil's writings and speeches regarding gaining chairmanships have been predicted by Ehsaee.

¹ Noqtat-al-Kaf : 99-107

² Iqan / Egypt Publication : 51

As noted, contrary to the baseless claims of Ali Muhammad Shirazi –the claimant of Bab’ism and Qaem’ism- and Hussein Ali Nouri, not only Ehsaee and Rashti didn’t state any prediction about his claim, but also they have pointed out the Excellency Hojjat ibn Hassan Askari –may Allah hasten his reappearance- to be a hidden Imam, Qa’em. Of course, such undeserved actions are necessary for the affairs such as Bab’ism and Qaem’ism.

O’God! Save our country against making cult and bestow us **insight** for our ideas and **Jihad** to restore Shiite rights and **bravery** to tell the realities and **sincerity** in our actions and **success** to obey the holy Quran and the Household of the holy prophet (P.H.) –that both are the same precious things- Amen.