

(Proof, i.e., the Hidden Imām), the interpreters of the word of God. People are divided into two groups: the muqallids (imitators) and the mujtahids (leaders, strivers),<sup>79</sup> but ijtihād is not an absolute necessity for the community because it is against the Traditions of the imāms, and the text of the Qur'ān does not indicate the necessity of such an institution. He says that much knowledge is required to reach the rank of ijtihād and that very few people have achieved it.<sup>80</sup>

#### The Works of Shaykh Aḥmad

In nearly fifty years of scholarly activity, Shaykh Aḥmad produced an extensive body of works devoted to questions in all areas of Islamic studies. Indeed, he was one of the most prolific authors of his time. The study of his works, his approach, his sources, the influence upon him of his predecessors, and his intellectual contribution to Islamic thought in general and to the religious attitude of the Persians in particular, is an enormous task which is yet to be undertaken.

Abū al-Qāsim Ibrāhīmī, the sixth leader of the school, devoted the second volume of the Fihrist to the works of Shaykh Aḥmad and other leaders of the Shaykhī school. In the first chapter of this volume he provides information on the length, place, and date of publication, number of chapters, and the name of the questioner for each work. He

describes 132 works<sup>81</sup> but does not comment on their quality. In the introduction to this volume, Ibrāhīmī gives the sources of information. He mentions four lists,<sup>82</sup> which are:

1. A list arranged by Sayyid Kāẓim Rashtī with a short description of each work. Some of the works mentioned in this list are not extant.

2. A lengthy list of the works of Shaykh Aḥmad and other leaders of the Shaykhī school prepared by ‘Abd al-Majīd Fāḥiqī and including the number of lines, the questions, and brief answers given to the questions posed in each work.

3. A short list of the works of the first four leaders of the school, provided by an unknown author, which is used as the foundation for the information in the Fihrist.

4. A list of the works of the Shaykh prepared by Muḥammad Ṭāhir Khān, the author of a treatise on the life of Shaykh Aḥmad. Bibliographical information in this treatise is basically derived from the list of Sayyid Kāẓim Rashtī.

Ibrāhīmī has used these four lists as primary sources for his list of Shaykh Aḥmad's works in the Fihrist. Therefore, the Fihrist contains the most comprehensive list of the works of Shaykh Aḥmad, although it does not go beyond providing bibliographical information on each work.

In addition to the four sources given above and the Fihrist, the booklet Fihrist Taṣānif al-‘Allāma al-Shaykh Aḥmad al-Aḥsā’ī, by Riyāḍ Ṭāhir,<sup>83</sup> contains a brief biography of Shaykh Aḥmad followed by a list of 104 of his works, as well as references to the location of some of

Shaykh Ahmad's manuscripts in the libraries of Iraq and Tehrān University.

The author of the Fihrist has categorized the 132 works of Shaykh Ahmad into nine chapters according to the main subject of the work:

1. Works on divine theology and virtues
2. Works on doctrines and refutation of his opponents' views
3. Preaching and mysticism
4. Works on principles of fiqh
5. Works on fiqh
6. Commentaries on the Qur'ān and Traditions
7. Works on philosophy and practical wisdom
8. Works on literature
9. Other works<sup>84</sup>

A glance at Shaykh Ahmad's works shows that the majority were written in response to the religious, theological, and philosophical questions of his students, followers, other scholars, rulers, and other individuals whose identity is not known. These works of reply usually have as titles the name of the questioner. Thus the work entitled Risāla-i Baḥrānīya was composed in response to the questions of Sayyid Ḥusayn b. Sayyid 'Abd al-Qādir Baḥrānī. In such work, Shaykh Ahmad answered varied questions in different fields of Islamic sciences. Some questioners asked him up to seventy different questions. As a result, very rarely is a work devoted to one specific subject.

Since often people asked him the same question, it is not unusual to encounter the same response in several works.

Shaykh Aḥmad also wrote commentaries, and it was for this that he became best known. Although he did not write a commentary on the entire Qur'ān, he did write them on a number of Quranic verses. He also wrote commentaries on several Traditions attributed to the Prophet and the ināms. Of the latter, the Sharḥ al-Ziyāra is the most important.

Shaykh Aḥmad was the leading nineteenth century religious commentator on the works of Mullā Ṣadrā (d. 1050/1640), his commentaries on the Mashā'ir and the 'Arshīya being of special importance. Shaykh Aḥmad also wrote commentaries on the Risāla-i 'Ilmīya of Mullā Muḥsin Fayḍ (d. 1091/1680) and the Tabṣīrat al-Muta'allimīn of Ḥasan b. Sadīd al-Dīn 'Allāma al-Ḥillī (d. 726/1325). Shaykh Aḥmad also wrote commentaries on some of his own earlier works: for example, his Sharḥ-i Fawā'id was a commentary on his earlier work, the Fawā'id.

The majority of Shaykh Aḥmad's works are undated; of those works which do bear a date, is not clear whether the date refers to the work's composition or its copying at a later time. Furthermore, the place of composition is usually not stated. Therefore, a chronological arrangement of his works, which could have shed light on his life and the development of his ideas, is impossible. The earliest date on a work of Shaykh Aḥmad's is 1197/1782. Written at the request of Shaykh Mūsā b. Muḥammad Ṣā'igh, this work is

a short treatise of twenty-six lines on the birth and advent of the expected Qā'im, in curious language.<sup>85</sup> The last dated work of Shaykh Aḥmad is a treatise dated 8 Sha'bān 1239/1823, which responds to the questions of Shaykh Ya'qūb b. Ḥājj Qāsim Shīrvānī and in which Shaykh Aḥmad elaborated previous statements on matter and form.<sup>86</sup>

The language of Shaykh Aḥmad is complicated by technical terms, allegorical expressions, and extensive gnostic terminology. This was probably one reason why Shaykh Aḥmad himself, his successors, and many others after them found it necessary to write explanations on his works.

Shaykh Aḥmad wrote some works for the intellectual elite (khawāṣṣ), and others for laymen. Those works which he wrote for the elite have a rather allegorical and ambiguous tone, whereas those he wrote for a general audience are more straightforward and, in content, closer to common beliefs. Therefore, since the tone of each of Shaykh Aḥmad's works depended upon the audience for which the work was intended, a great deal of familiarity with the circumstances under which a work was written is required in order to come to a solid and mature understanding of his doctrines.

The extensive number of Shaykh Aḥmad's works does not permit providing a sketch of each work here. The topics he discusses are also too numerous to fully list. Hence, only a cursive examination of his works which incorporate the distinguishing features of his thought is attempted.

Sharḥ al-Ziyārat al-Jāmi'ā

This work is a commentary on the Ziyārat al-Jāmi'ā written at the request of Sayyid Ḥasan b. Sayyid Qāsim al-Ḥusaynī al-Ishkavarī al-Jīlānī in 1230/1814. The Ziyārat al-Jāmi'ā is a prayer of visitation of the holy shrines of the imāms, related on the authority of Imām 'Alī b. Muḥammad Naqī (the Tenth Imām, known as Imām al-Hādī) (d. 254/868) and is recorded by Ibn Bābawayh (Shaykh Ṣadūq)<sup>87</sup> and Shaykh Abū Ja'far Muḥammad b. al-Ḥasan al-Ṭosī.<sup>88</sup> The prayer is well known among the Shī'ā, and several Shī'ī scholars have written commentaries on it.<sup>89</sup>

In the Sharḥ al-Ziyāra, Shaykh Aḥmad quotes the text of the prayer phrase by phrase, gives the meaning of each phrase, and then discusses its theological and religious aspects.

Sayyid Kāẓim Rashtī began a commentary on the Sharḥ al-Ziyāra, but as he himself states, he realized that he was unqualified for the task and therefore left his commentary unfinished.<sup>90</sup> Sayyid Kāẓim states that Shaykh Aḥmad was inspired and directed by the imāms while he wrote the Sharḥ. According to Sayyid Kāẓim, Shaykh Aḥmad revealed some of the secret and esoteric nature of the prayer and brought together in this work the zāhir (external), i.e., sharī'ā (religion) and the bāṭin (internal), i.e., ḥaqīqa (reality).<sup>91</sup> An unpublished abridgment of this book was made by Mīr Muḥammad Ḥusayn Ḥā'irī Shahrestānī (d. 1315/1897), entitled Talwīḥ al-Ishāra fī Talkhīṣ Sharḥ al-Ziyāra.<sup>92</sup>

The Sharḥ al-Ziyāra of Shaykh Aḥmad is a collection of the most important theological problems in Shī'ī thought. The "Ziyāra" itself is a master work in expressing the status of the imāms and Shaykh Aḥmad explains its status as such. The Sharḥ al-Ziyāra was published in 1267/1850 and in 1276/1859 in lithography in Tabrīz.

### Sharḥ Tabṣira

One of the earliest of Shaykh Aḥmad's works, this commentary on the Tabṣirat al-Muta'allimīn fī Aḥkām al-Dīn, a well-known work of fiqh by 'Allāma al-Ḥillī,<sup>94</sup> is the treatise Shaykh Aḥmad presented to Baḥr al-'Ulūm and for which he received his first ijāza.<sup>93</sup>

### Sharḥ 'ala al-Risālat al-'Ilmīya

The Risālat al-'Ilm is a theological treatise by Fayḍ Kāshānī on the knowledge of God. Shaykh Aḥmad wrote a commentary on this work at the request of Mīrzā Bāqir Nawwāb<sup>95</sup> in Kermānshāh in 1230/1814.<sup>96</sup> This Sharḥ was published in the Jawāmi' al-Kilān.<sup>97</sup>

### Sharḥ al-Mashā'ir

Al-Mashā'ir is a work of Mullā Ṣadrā. Shaykh Aḥmad wrote a commentary on this work at the request of Mullā Mashhad b. Mullā Ḥusayn 'Alī Shabestarī. This work deals with the philosophical question of the essence of Being. The Sharḥ al-Mashā'ir was written in 1234/1818.<sup>98</sup>

### Sharḥ al-‘Arshīya

Al-‘Arshīya is another work by Mullā Ṣadrā. Shaykh Aḥmad wrote a commentary on it in Kermānshāh at the request of Mullā Mashhad b. Mullā Ḥusayn ‘Alī Shabestarī.<sup>99</sup> The commentary consists of two volumes; the first, written in 1234/1818, regarding mabda’ (God) and the second, written in 1236/1820, regarding the ma‘ād (return). The Sharḥ al-‘Arshīya was published in 1271/1854 and 1279/1862.

### Fawā’id

This general theological work, which Shaykh Aḥmad wrote in Yazd in 1211/1796,<sup>100</sup> deals mainly with three Beings: Being of God (wujūd al-ḥaqq), Being of Unlimited (wujūd al-muṭlaq), and Being of Limited (wujūd al-muqayyad). The Fawā’id consists of twelve Fā’ida. In 1233/1817, at the request of Mullā Mashhad b. Ḥusayn ‘Alī, Shaykh Aḥmad wrote a commentary on this work entitled the Sharḥ al-Fawā’id. In the Sharḥ al-Fawā’id, Shaykh Aḥmad defines the terms he has used in the Fawā’id. The book was published in 1272/1855 and 1287/1870. In the Sharḥ al-Fawā’id, seven Fā’ida are added to the twelve Fā’ida of the original work.

In addition, two of Shaykh Aḥmad's students have written commentaries on the Fawā’id. Shaykh Muḥammad Ḥusayn Semnānī, who wrote his commentary in 1233/1817; and Shaykh Mullā Kāzīm Semnānī. Both commentaries exist only in manuscript form.<sup>101</sup>



### Ḥayāt al-Nafs

This book was written on the five principles of Islamic belief, i.e., tawḥīd (oneness of God), ʿadl (justice), nubuwwat (prophethood), imāmat (imamate), and maʿād (return). The book's epilogue concerns the necessity of belief in the advent of the promised Qā'im. The work was written in 1236/1820<sup>102</sup> and published in the Jawāmiʿ al-Kilām in 1273/1856. This work was translated into Persian by Sayyid Kāẓim Rashtī.

## NOTES

1. The following are the major sources: Maḥammad Bāqir al-Mūsawī al-Iṣbahānī, Rawḍāt al-Jannāt fī Ahwāl al-'Ulamā wa al-Sādāt, 8 vols. (Tehrān: Ismā'īlīyan, 1390/1970), vol. 1, pp. 88-94; Muḥammad 'Alī Mudarris, Rayḥānat al-Adab (Tehrān: Khayyām, 1967), vol. 1, pp. 78-82; and al-Sayyid Muḥsin al-Amīn, A'yān al-Shī'a (Beirut: Maṭba'at al-Inṣāf, 1960), vol. 8, pp. 272-282.
2. See in The Encyclopaedia of Islam, 2d ed., s.v. "al-Aḥsā'i" by A. Bausani; Shorter Encyclopaedia of Islam, s.v. "Shaikhī" by C. Huart; 'Alī Akbar Denkhodā, Luḡhat Nāma-i Dehkhodā, s.v. "Aḥmad Aḥsā'i".
3. Abū al-Qāsim Ibrāhīmī, Firḥrist-i Kutub-i Mashāyikh-i 'Iẓām, 3d ed., (Kermān: Sa'ādāt, n.d.), pp. 132-143.
4. Ḥusayn 'Alī Maḥfūz, Sīrat al-Shaykh Aḥmad al-Aḥsā'i (Baghdād: Maṭba'at al-Ma'ārif, 1957), pp. 9-22.
5. This translation was published along with the Risāla-i Tadhkirat al-ʿAwliya in Kermān in 1383/1967. References to this translation are made under the title of Risāla-i Shaykh 'Abd Allāh throughout this work.
6. Sayyid Kāzīm Rashtī, Dalīl al-Nuṭayyirīn (lithography, n.d.).
7. Ibrāhīmī, Firḥrist, p. 311.
8. Ḥājj Muḥammad Karīm Khān Kermānī, Hidāyat al-Ṭālibīn, 2d ed. (Kermān: Sa'ādāt, 1380/1960).
9. Murtaḍā Mudarrisī Chahārdehī, Shaykhīgarī, Bābīgarī az Naẓar-i Falsafa, Tārīkh va Ijtimā' (Tehrān: Furūghī, 1345/1966).
10. Murtaḍā Mudarrisī Chahārdehī, Shaykh Aḥmad Aḥsā'i (Tehrān: 'Ilmī, 1334sh). This work, with very little addition, was republished in Tārīkh-i Falāsifa-i Islam (Tehrān: 'Ilmī, 1336sh), pp. 52-106; "Shaykh Aḥmad Aḥsā'i," Yādgar, vol. 1, no. 4 (Jan. 1944), pp. 30-47; Ḥājj Muḥammad Karīm Khān Kermānī, Sīmay-i Bozorgān (Tehrān: Amīr Kabīr, 1335sh), pp. 173-204.
11. Jamāl Zādeh's articles were published in Yachmā, vol. 14, no. 9, pp. 402-409; no. 10, pp. 440-448; no. 11, pp. 488-493; no. 12, pp. 538-543. The series ended with the biography of the fifth leader, Zayn al-'Abidīn Khān Kermānī.

12. A. L. M. Nicolas, Essai Sur Le Chéikhisme, vol. 1: Cheikh Ahmed Lahçahî; vol. 2: Séyyèd Kazem Rechti; vol. 3: La Doctrine; vol. 4: La Science de Dieu (Paris: Paul Geuthner, 1910-14).
13. de Gobineau, Les Religions et les Philosophies, pp. 23-39.
14. Edward G. Browne, "The Bābis of Persia. II. Their Literature and Doctrines," Journal of the Royal Asiatic Society 21(1889): pp. 884-885, 888-892. In his introduction to the Kitāb-i Nuçtatu'l - Kāf (Leyden: Brill, 1910) pp. xx-xxiii, Browne briefly discusses the major beliefs of the Shaykhīs.
15. 'Abdu'l-Bahā, A Traveller's Narrative, trans. Edward G. Browne (Cambridge: University Press, 1891), vol. 2, pp. 234-244.
16. The work, with its translation into Persian by Fereydoun Bahmanyar, was published in Tehrān in 1967.
17. Ibrāhīmī, Fihrist, p. 132.
18. According to Zayn al-'Ābidīn Shīrvānī in his Bostān al-Siyāḥa (Tehrān: Kārkhāna-i Ḥabīb Allāh, 1897), p. 522, Aḥsā is the original name of the country, but it is also called as Laḥsā and Ḥasā. Thus the people of the county are known as Laḥsāwī or Ḥasāwī as well as Aḥsā'ī.
19. Risāla'i Shaykh 'Abd Allāh, pp. 17-18.
20. Ibrāhīmī, Fihrist, p. 132.
21. Ibid., p. 133.
22. Ibid.
23. Ibid., p. 136.
24. Risāla-i Shaykh 'Abd Allāh, p. 8.
25. al-Ajurrūmiya fī Qawā'id 'Ilm al-'Arabīya, a textbook in Arabic grammar, written by Abū 'Abd Allāh Muḥammad b. Muḥammad Ibn Ajurrūm; the 'Awāmil, a textbook in Arabic grammar, written by 'Abd al-Qāhir b. 'Abd al-Rahmān al-Jurjānī.
26. Ibrāhīmī, Fihrist, p. 136.
27. Chahārdehī, Tārīkh-i Palāsifa-i Islam, p. 62.

28. The complete title of the book is Masālik al-Afhām wa al-Nūr al-Munjī min al-Ḥalām, known as al-Mujlī.
29. Muḥammad Ma'ṣūm Shīrāzī, known as Ma'ṣūm 'Alī Shāh and Nāyib al-Ṣadr, Tarā'iq al-Ḥaḡā'iq, ed. Muḥammad Ja'far Maḥjūb (Tehrān: Bārāni, 1345sh), vol. 3, p. 217.
30. Risāla-i Shaykh 'Abd Allāh, p. 18.
31. Muḍarris, Rayḡānat al-Adab, vol. 1, p. 79.
32. Tabṣira is one of the main works of 'Allāma al-Ḥillī.
33. Risāla-i Shaykh 'Abd Allāh, p. 18.
34. For Muḥammad Maḥdī Baḥr al-'Ulūm's ijāza see Ḥājj Muḥammad Khān Kermānī's Risāla-i Behbahāniya (Kermān: Sa'adat, 1351sh), pp. 23-24; Ḥājj Muḥammad Khān Kermānī's Hidāyat al-Mustarshid (n.p., 1312/1894), pp. 59-60; and Dalīl al-Mutaḡayyirīn, p. 39.
35. For Ḥusayn 'Alī 'Uṣfūr's ijāza see Risāla-i Behbahāniya, p. 26; Hidāyat al-Mustarshid, p. 56; and Dalīl al-Mutaḡayyirīn, p. 40. According to Makārim al-Āthār (vol. 2, p. 572) this ijāza was issued on the second of Jumādā al-Thāni 1214/1799.
36. A portion of Shaykh Aḥmad Damistānī's ijāza was published in Hidāyat al-Mustarshid, p. 57.
37. For Shahrestānī's ijāza see Risāla-i Behbahāniya, pp. 24-25; Hidāyat al-Mustarshid, pp. 57-58; and Dalīl al-Mutaḡayyirīn, p. 39.
38. For Ṭabāṭabā'ī's ijāza see Risāla-i Behbahāniya, p. 27; Hidāyat al-Mustarshid, pp. 58-59; and Dalīl al-Mutaḡayyirīn, p. 41.
39. For Shaykh Ja'far Najafī's ijāza see Risāla-i Behbahāniya, p. 25; Hidāyat al-Mustarshid, pp. 60-61; and Dalīl al-Mutaḡayyirīn, p. 40.
40. Ibrāhīmī, Fihrist, p. 150.
41. Sayyid Kāzīm Rashtī, Dalīl al-Mutaḡayyirīn, p. 20. See also Ḥājj Muḥammad Karīm Khān Kermānī, Hidāyat al-Ṭalibīn, pp. 63-65.
42. Muḍarris, Rayḡānat al-Adab, p. 79.
43. Ibrāhīmī, Fihrist, p. 133.
44. *Ibid.*, p. 140.

45. Ibid.
46. Risāla-i Shaykh 'Abd Allāh, p. 13.
47. Ibrāhīmī, Fihrist, p. 141.
48. Hāj̄j Muḥammad Khān Kermānī, Risāla-i Behbahānīya, pp. 11-12.
49. Hāj̄j Muḥammad Karīm Khān Kermānī, Hidāyat al-Ṭālibīn, p. 41.
50. Ibid., p. 43.
51. In the Rayḥānat al-Adab two phrases are recorded which have numerical values of 1242, for first: فزت بالفردوس فوراً يا ابن زين الدين احمد and the second: رحم الشيخ احمد (Rayḥānat al-Adab, vol. 2, p. 81).
52. For detailed information about the members of the Shaykh's family see Risāla-i Shaykh 'Abd Allāh, pp. 41-42.
53. al-Mīrzā Muḥammad 'Alī al-Kashmīrī, Nujūm al-Samā fī Tarājim al-'Ulamā (Qom: Baṣīratī, n.d.), pa. 368.
54. Risāla-i Shaykh 'Abd Allāh, p. 23.
55. Ibid., p. 34.
56. Ibid., p. 37.
57. Ibid., p. 39.
58. A complete report on the nature of this dispute and its consequences is given in Muḥammad Tonekābonī's Qiṣaṣ al-'Ulamā (Tehrān: Islāmiya, n.d.), pp. 34-43.
59. Aḥmad Kasravī, Bahāyīgarī (Tehrān: Pāydar, n.d.), p. 18.
60. For a full description of the conduct of Shaykh Aḥmad see Hāj̄j Muḥammad Karīm Khān Kermānī's Hidāyat al-Ṭālibīn, p. 84.
61. Sayyid Kāzīm Rashtī, Dalīl al-Mutabayyirīn, pp. 14-15.
62. Ibrāhīmī, Fihrist, p. 141.
63. Ibid.
64. A full discussion of the Shaykh's sources would be a significant task requiring a great deal of research.

It is not intended here to study his sources of knowledge and information or even to provide a full list of works used by the Shaykh. On the basis of his major works such as Sharḥ al-Ziyāra, it is obvious that he made much use of the well-known Shī'ī collections of Traditions. Uṣūl al-Kāfi of Kolaynī (d. 329/940), al-Amālī, al-Khiṣāl, and 'Uyūn Akhbār al-Riḍā, three major works of Ṣadūq are quoted often. Shaykh Aḥmad also frequently refers to the works of Faḍl b. Ḥasan b. Faḍl Ṭabrisī (d. 548/1153) such as Majma' al-Bayān and al-Wāfi. Among the exegeses on the Qur'ān, Shaykh Aḥmad is fond of those that contain the Traditions concerning qualities and attributes of the imāms. He refers to Tafsīr al-'Ayyāshī by Muḥammad b. Mas'ūd b. Muḥammad b. 'Ayyāsh and the exegesis of Mīrzā Muḥammad b. Mullā Muḥammad Riḍā Jamāl al-Dīn Qomī entitled the Kanz al-Daqā'iq wa Bahr al-Gharā'ib, which both contain the Traditions on the imāms. The Shaykh frequently quotes other works of such 'ulamā' as Muḥammad Taqī Majlisī, particularly his Sharḥ al-Ziyāra; Majma' al-Bahrayn of Fakhr al-Dīn b. Turayḥ (d. 1085/1674); Kāmil al-Ziyāra of Ja'far b. Muḥammad Qolawayh (d. 368/978); and al-Iḥtijāj of Aḥmad b. 'Alī Ṭabrisī.

65. Sayyid Kāẓim Rashtī, Dalīl al-Mutaḥayyirīn, p. 19.
66. By the term "madhḥab" he may mean the Shī'ī doctrine.
67. He is referring to the verse of the Qur'ān which reads, "We will show them Our signs in all the regions of the earth and in their own souls, until they clearly see that this is the truth." (41:53).
68. Sayyid Kāẓim Rashtī, Dalīl al-Mutaḥayyirīn, p. 69.
69. Sayyid Kāẓim Rashtī, Risāla-i Uṣūl, p. 135. Sayyid Kāẓim wrote a treatise on the principles of Islamic jurisprudence. This treatise is combined with three other Shaykhī manuscripts in one volume under the call number 2013-F in the Bahā'ī National Archive in Iran. The 71-page treatise was written at the request of an unknown questioner.
70. "Mutawātir is applied to a tradition with so many transmitters that there could be no collusion, all being known to be reliable and not being under any compulsion to lie." Encyclopaedia of Islam, new ed., vol. 3, p. 25.
71. According to Hughes' Dictionary of Islam, taqiya is, "A Shī'ah doctrine. A pious fraud whereby the Shī'ah Muslim believes he is justified in either smoothing down or in denying the peculiarities of his religious

72. Risāla-i Uṣūl, p. 136.
73. Ibid., pp. 99-100.
74. Ibid., p. 132.
75. Ibid., p. 131.
76. Zayn al-ʿAbidīn Shīrvānī, Eustān al-Siyāha, p. 522.
77. Risāla-i Uṣūl, p. 109.
78. Sayyid Kāẓim Rashtī, Dalīl al-Mutahayyirīn, p. 14.
79. Risāla-i Uṣūl, p. 152.
80. Ibid., p. 153.
81. Considering the fact that Shaykh Ahmad usually did not make a second copy of his treatise for himself, and the fact that his works were kept in the house of Sayyid Kāẓim Rashtī in Karbalā, which was robbed twice, the Shaykh could well have written more than 132 works (Ibrāhīmī, Fihrist, p. 125).
82. Ibrāhīmī, Fihrist, pp. 214-215.
83. Riyād Tāhir, Fihrist Taṣānīf al-ʿAllāma al-Shaykh Ahmad al-Aḥsāʾī (Karbalā: al-Ḥāʾiriya, n.d.).
84. Ibrāhīmī, Fihrist, p. 219.
85. Ibid., p. 242.
86. Ibid., p. 237.
87. Abī al-Ṣadūq Muḥammad b. ʿAlī b. al-Ḥusayn b. Bābawayh al-Qomī, Man Lā Yahduruh al-Faḥīh (Najaf: Dār al-Kutub al-Islāmīya, 1957), vol. 2, pp. 370-375.
88. Abī Jaʿfar Muḥammad b. al-Ḥasan al-Ṭosī, Tahdhīb al-Aḥkām (Najaf: Dār al-Kutub al-Islāmīya, 1960), vol. 6, pp. 95-101.
89. For the list of commentaries written on the Ziyārat al-Jāmiʿa see Aqā Bozorg al-Ṭehrānī, al-Dharīʿa ilā Taṣānīf al-Shīʿa (Najaf: Maṭbaʿat al-Qadā, 1959), vol. 13, pp. 305-306.
90. Sayyid Kāẓim Rashtī, Dalīl al-Mutahayyirīn, p. 128.
91. Ibid.

92. Āqā Bozorg al-Ṭehrānī, al-Dharīʿa, vol. 4, p. 430.
93. Risāla-i Shaykh ʿAbd Allāh, p. 18.
94. Commentaries have been written on Tabsirat al-Mutaʿallimīn by not less than 30 Shiʿa ʿulamā. (See al-Dharīʿa, vol. 3, pp. 321-323; and vol. 13, pp. 133-138.
95. Ibrāhīmī, Fihrist, p. 228.
96. In al-Dharīʿa (vol. 13, p. 288), the title of the work is recorded as Sharḥ Risālat al-ʿIlm and the references to the manuscripts of the work are given.
97. A collection of Shaykh Aḥmad's important treatises was published under the name of Jawāmiʿ al-Kilām in two volumes, the first in 1273/1856 and the second in 1276/1859. The first volume consists of 40 treatises and the second has 52.
98. Ibrāhīmī, Fihrist, p. 228.
99. Ibid., p. 241.
100. Riyāḍ Ṭāhir, Fihrist Taṣānīf, p. 6.
101. Ibid., p. 12.
102. Ibid., p. 13.