



Al-Mirzā al-Qummi
Revivalist of 'Ilm al-'Uṣūl

by
Muḥammad Husayn al-'Irfāni

Translated by
Hasan M. al-Najafi



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*In the Name of Allāh,
the Beneficent, the Merciful*

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Al-Mīrzā al-Qummi

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Translated from the Arabic by:

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Publisher's Foreword

The Anṣārian Publications received many requests, through contacts or readers' letters, asking about biography books about those scholars having illuminative role in world of thought and sciences. In response, the Foundation embarked on perusing the subject attentively, for meeting the sincere desires longing for the Islamic culture and its signs.

While Anṣārian Foundation presents the series of *Liqā' ma'a al-'Abrār* (A Meeting with the Righteous), it hopes for attaining the approval and pleasure of all dear readers. And it is Allāh Who helps us to succeed.

Anṣārian Foundation

Translator's Introduction

The last third of the second century witnessed a bitter struggle between the school of principles (*uṣūl*) and Akhbārī trend (narrative), which prevailed at that juncture in history. The great efforts exerted by the vanguard of school of principles, al-Waḥīd al-Behbahānī, led to laying new foundations for *'ilm al-'uṣūl*, and they were preserved by his disciples after him. Al-Mirzā Abū al-Qāsim al-Qummi, who belongs to the first generation of that school, is considered the most eminent disciple of al-'Ustādh al-Waḥīd, as is testified by his valuable book *Qawānin al-'uṣūl*, that remained as a curriculum for more than half a century.

Al-Mirzā al-Qummi has been one of the renowned men of thought in modern history, having an all-inclusive and versatile character. Moreover, the ethical pivot that distinguished his life, with the unique straightforwardness and forbearance he enjoyed despite the hard circumstances and implications he experienced throughout his blessed age. He used to spend his study nights, enduring hunger, without being affected or discouraged by this suffering. The dear reader will perceive this great man's thirst for *'ilm* (knowledge), in all its branches, till attaining to its serene fountains and imbibing from them without being quenched.

The world has shown him its back, making him taste various sorts of torment, bitterness and destitution, depriving him of even the sustenance necessities through which he could survive. But, did this enfeeble him? No, he persisted on withstanding till all the world was humbled before his feet, and the monarch of his time came to him for his flattery. Nevertheless, he never cared for all worldly lusts and enjoyments, despite all temptations of life, maintaining his loftiness and sublimity in the world of knowledge, morals and humanity.

Hasan M. Najafi

Preamble

The cultural onslaught is based on two pillars: the first is humiliating the pristine culture, and the second is overstating in publicizing for the substitute Western culture at the same time. Thus, people feel, through this cultural ravishment and vilification for the deep-rooted culture, as being belittled before others, neglecting the abundant treasures their culture contains, seeking help from aliens, offering their culture and civilization (for sale) at an underrate.

The defunct Pahlavi regime strove hard to establish this policy in dealing with the West, as an idol for civilization, modernism and art, beside ethics and religion. Whereas it introduced the East as representing savagery and backwardness, and at best the Third World, the non-developed countries. These devilish policies have, to some extent, managed in achieving their goals, as a large number of people — particularly the youth — began to look at the West as representing the free world that safeguards the human rights, and defends democracy and freedom.

But, as the known dictum says, the sun cannot be kept behind clouds for ever, as realities have begun to emerge so clear, and the era of Islamic resurgence has started ... the era characterized with the contemporary generation's return to its inborn nature, Qur'an, creed and ensigns.

Despite this optimistic illumination auguring well, the state of thought ravishment is still suffering, in many of the critical fields, the consequences of the Western influences.

The high degrees got in the West are still dazzling our sights, the medicine not holding an attractive Western brand is still ineffective and useless, a lot of Western cultural phenomena are penetrative or rather deep-rooted in our society's behaviorism. Besides, the West still selects for us the costumes we wear, identifies the kinds of medals to be granted to the winners, and we even expect to get the literary prizes, for which many are longing eagerly, from the West. But is it right to regard the West, as an ideal? The West whose real identity is revealed through its hollow mottos, and false claims of defending democracy and human rights.

What causes the feeling of having fault before the hangmen of the Fifteenth Hijrah Century?!

We still view the West as an ideal, despite its adopting the apartheid policy, and its granting literary prizes to those who are devoid of *adab* (good manners), like Salman Rushdie, while ordering to prevent Muslim students from participating in the Physics Olympiad.

The Islamic world is asked to strive hard for forming an "Islamic World Order", and not to be hopeful of the West's mottos, like democracy, freedom and defending the human rights.

Is there any hope, while witnessing the tragedies that occurred and still going on in the Islamic lands, in Bosnia-

Herzegovina, Algeria and Palestine? Whoever is concerned with Muslims' affairs should know that no outlet or solution (for crises) is there but only through resorting and returning to the Qur'ān and its expansive shadows.

Liqā' ma'a al-'Abrār (series) is only a step on the path, the path of recovery to the ego and self, through introducing the beacons of Islamic thought, the great magnates, in whose worlds and pervasive prospects, the leaders and thinkers of other creeds and doctrines, disappear.

The West is more intimidated and worried of the Ummah's recognizing and attaining its identity, and return to its ensigns ... to those who managed, through their consolidated efforts, in paving the hard way of Islam.

The series of *Liqā' ma'a al-'Abrār* has undertaken the task of exploring the concealed characteristics and natures of seventy illuminant planets throughout the sky of Islamic thought, and introducing them as luminaries and beacons on the road of construction ... the construction of the Islamic civilization anew.

Bāqir ul-'Ulūm Research Foundation

Qum

Author's Preface

Man, while striving to attain perfection and nearness to Allāh, is in need of an example and ideal, to follow his guide and tread his path. Otherwise it is infeasible for him to attain his final objective and aspired end, beside not reaching the apex of sublime humanity.

The best example, guide and ideal for all mankind, being the prophets and Infallible Imams and their acts, without whose teachings and precepts no one can get access to the shore of bliss. After them in order, come the scholars (*'ulamā'*), who followed their example, and who truly constitute the inheritors of prophets, being vivid examples for piety and submission to Allāh — the Glorified, turning to be good pattern for others in respect of guidance and preaching.

Hence, the Islamic Ummah is asked to recognize and be acquainted with those bright faces, and be enlightened by those illuminant beacons, who elevated the status of *'ilm* (knowledge) and *'ulamā'* (scholars), beside learning lessons and getting examples from their conduct (*sirah*).

So this book tries to shed light upon one of those stars that shone in the world of Islam, undertaking a remarkable role during the Thirteenth Hijrah Century; being a dignitary that managed, through his broad dimensions, in abundantly contributing to the Islamic thought and heritage, represented by al-Mirzā Abū al-Qāsim al-Qummi.

Talking about such a great, versatile, comprehensive personality is not so easy, as the pen fails and stops short of covering some of his aspects and horizons.

Al-Qummī was an eminent *'ālim*, labouring hard for God's sake, the very incarnation of piety and asceticism, possessing all humane excellences, and the legend in uprightness and forbearance. It is preponderant for the contemporary generation — particularly the youth who constitute the real resource for Islamic nations — to be acquainted with this great man who is really a genius in Islamic thought and creed.

Chapter One

A Glance at Al-Mirzā's Biography

Āyatullāh al-Mirzā Abū al-Qāsim al-Gilānī, is the son of Ākhūnd Mullā Ḥasan — or Muḥammad Ḥasan — known as 'al-Mirzā al-Qummi', and one of the great '*ulamā*' of *fiqh* (jurisprudence) during the 13th Hijrah century. He lived during the reign of Faṭḥ 'Alī Shāh, holding the post of Shī'ah leadership and religious high authority (*marji'iyyah*), being of a great status during his time.

In origin he is from "Shafi"¹ which belongs to Gīlān, but he was born and grown up in Jābliq.² The title al-Qummi is ascribed to him due to spending a long period of his life in the holy town of Qum. His great honour, broad knowledge, and all-inclusive researches and treatises were so influential, and played a great role in making him among the eminent '*ulamā*', so he was called al-Fāḍil al-Qummi, and al-Muḥaqqiq al-Qummi, or Ṣāhib al-Qawānīn (Owner of Laws), after authoring his precious book *Qawānīn al-'uṣūl*.

His Father:

His father is Ākhūnd Mullā Ḥasan, from the people of Gīlān, who departed it during his youth toward Iṣfahān in

the first half of the 12th Hijrah century, which was at that time a big centre for Islamic sciences. There he acquired knowledge under two of its '*ulamā'*: al-Mirzā Hidāyat Allāh and his brother al-Mirzā Ḥabīb Allāh. After a short time the two tutors prepared to travel to Jābliq for undertaking adjudication and administration affairs in that region.

So no choice was left for the young knowledge-seeker, but to accompany them to that region, hoping for quenching his thirst for knowledge, being pleased with their lofty conduct. So he has departed Iṣfahān and emigrated to that distant region, where he persevered on acquiring from their abundant knowledge. Then it was destined for him to get married to the daughter of his tutor, al-Mirzā Hidāyat Allāh, who was a venerable lady known of piety and chastity.

His Birth:

Shortly, the product of that blessed marriage, was a sweet and pure fruit, being a candle that illumined the hearts of the two young spouses, with love and hope, in the year 1151³ of the Prophetic migration (Hijrah). Then the little child, who held the name Abū al-Qāsim, has proceeded and was reared up on warm laps, full of piety, faith (*imān*), chastity and love.

Under an extreme patronage of his father, the boy began to learn the first lessons in shaping his future charac-

ter, that was lately formed, whose foundation was faith, piety and knowledge.

Hence, his character was formed on two solid pivots, which are: inheritance and education, that enabled him to undertake heavy responsibilities in future, which began to spring forth gradually.

The Beginning:

Allāh has bestowed upon Abū al-Qāsim numerous abilities and talents, reflected through his striving to attain the aspired perfection, and his bright forehead used to augur of a blooming future before him.

He has excelled his companions by his smartness, acumen, understanding and perception. And from the very first days of his age, he used to show keen interest for seeking knowledge, and striving for reaching the perfection. So he started to get principles of sciences from his father, who never spared any effort to teach him various branches of knowledge, starting with preliminaries and Arabic literature. On attaining puberty, he asked his father's permission to travel to Khūnsār,⁴ to learn *uṣūl* (principles), under its outstanding *'ālim* — al-Sayyid Husayn al-Khūnsāri.⁵

His Marriage:

Al-Mirzā Abū al-Qāsim's acute wit, genius, full acquaintance of *'ilmi* issues, and sublime personality auguring well of a bloomy future, have impressed his tu-

tor's heart, to the extent that he (tutor) brought him nearer, giving him special position. Then he gave him in marriage his sister, the woman of chastity, purity and virtue, the scion of the honourable 'Alawi household, whose marriage was regarded as a pattern. Because Islam gives great importance to moral aspect in selecting the spouse, as the criterion being piety and faith, not wealth or prettiness.

Based on this, whoever looks at marriage as a project, subject to void considerations, like dignity, opulence, and superficial charm, is greatly mistaken, as all of these are but speedily vanishing things. Whereas nobility, profound faith, piety (*taqwā*), chastity and purity are stable pillars never wavering with time changes.

Thus the ethical characteristics enjoyed by Abū al-Qāsim have prompted al-Sayyid al-Khūnsārī to offer him marrying his sister, in an episode similar to that of the marriage of our master Moses (A) with Shu'ayb's daughter. Shu'ayb came to recognize the lofty merits that distinguished Moses from others, on meeting him, so he offered him to marry his daughter saying to him — as stated in the Holy Qur'ān — "He said: Lo! I fain would marry thee to one of these two daughters of mine..."⁶ (28-27)

Migration to Iraq:

After passage of many years, Abū al-Qāsim realized that Khūnsār could no more quench his thirst for knowledge, or satisfy his eagerness for more learning. Therefore he made up his mind to migrate to Iraq, after bidding his

tutor al-Sayyid Ḥusayn al-Khūnsārī farewell, betaking himself then to Karbalā', the metropolis of al-Ḥusayn ibn 'Alī (A).

There (at Karbalā') he joined the disciples of the great Ustādh al-Sayyid Muḥammad Bāqir al-Behbahānī, who was then a torch of knowledge and learning, and an abundant fountainhead outpouring *fiqh*, culture and light. Then he managed to get school-certificate in *ijtihād* and narration, from him.⁷

Through some of his poetic verses, al-Mirzā mentions the year 1174 (H) in which he migrated to Iraq, as was a usual custom among some poets and literary personages, concerned with chronogram by counting the sentences, according to the numbers opposite to the alphabet.

During his stay in migration house, he learnt under its teachers and scholarly dignitaries, such as al-Sayyid Muḥammad Bāqir al-Māzandarānī, al-Shaykh Muḥammad Mahdi al-Futūnī, beside his teacher al-Sayyid Muḥammad Bāqir al-Behbahānī, who have all granted him permission to narrate.

Return to Homeland:

After spending long years in learning and investigation, al-Mirzā al-Qummi felt quenched of knowledge, realizing then the necessity to shoulder a great responsibility, that he had to return to his homeland as ordained by the holy verse: "Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound

knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.” (9:122)

Thus al-Mirzā started his return trip to his birthplace Jābliq, residing then in one of its villages called “Durrah Bāgh” where he lived with his parents. Then he, in response to the insistence of one of his disciples (al-Ḥājj Muḥammad Sulṭān, who was a wealthy, benevolent and religious man) shifted to another adjacent village called “Qal‘ah Bābū”, where he settled down and started his activities of preaching, guiding and teaching. This village was at that time, drowned in a darkness of ignorance (*jahl*), as his class was only attended by two disciples: al-Mirzā Hidāyat Allāh, and the aforementioned disciple al-Ḥājj Muḥammad Sulṭān, beside another one whose name was ‘Alī Dūst Khān, the son of al-Ḥājj Ṭāhir Khān. He was teaching them *naḥw* (grammar) and *manṭiq* (logic).

Al-Mirzā faced bitter experiences at the hands of this village inhabitants, due to their unawareness of his status and sublime position. So they embarked on vexing and annoying him, preferring to him one of day-school ignorant teachers, or rather they could never distinguish between him and Mullā Shāh Murād, who was much lower in rank than Sabz ‘Alī.

The Village-Mullā’s Intrigue:

The village Mullā has never missed any chance to conspire against al-Mirzā al-Qummi, gazing him with envying

eyes, laying for an opportune time to launching an onslaught against him, benefiting from the utter ignorance prevailing over the whole village. The opportunity presented itself, when the villagers gathered at an occasion, so he exploited this chance, claiming before all people that al-Mirzā being only an ignorant man, having no bit knowledge of anything, and rather he was illiterate unable to write. For proving his claim before all, he asked al-Mirzā to write "snake" for him. The great *mujtahid* never disdained from this silly demand, so he took the pen and nicely wrote the word "snake". Thereat the Mullā prepared to direct his blow, so he took the paper and embarked on showing it to the people in a mocking way. Then he drew a sketch like a snake with its triangle head and twisted tail, exposing it then to the villagers, who judged that what was written by al-Mirzā had nothing to do with the snake, while what was sketched by their Mullā was the truth!

This caused al-Mirzā to have bitter feeling, due to living amongst ignorant people, that are deceived easily by the foolish tricks of Sabz 'Alī and Shāh Murād! So he resorted to implore the Almighty Allāh to deliver him of this town of which the people are oppressors.

Travel to Işfahān and Shirāz:

The earth, vast as it is, was straitened for al-Mirzā, besides his being unable to tolerate staying there, and feeling

suffocated in that atmosphere of ignorance and plots, so he made up his mind to travel to Iṣfahān.

Then he settled down in "Kāsah Girān" School, engaged in the profession of teaching. Soon many disciples and knowledge-seekers gathered around him, to get from his abundant knowledge. But this could not last long, due to presence of many jealous people who envied him, and soon many rumours were gossiped here and there, with the aim of poisoning the atmosphere and degrading the status and sublimity of his position. Then he thought that it was for his convenience to depart this region toward Shirāz, during the reign of Karim Khān Zand. He lived there for about three years, suffering very straitened circumstances, with severe poverty and destitution; whereat the late al-Shaykh 'Abd al-Nabi sent him a sum of money. Then al-Mirzā returned to Iṣfahān to purchase a collection of books in the fields of *fiqh*, linguistics and *ḥadīth*, which were badly needed by him, after which he decided to go back to Jābliq again.

Migration to Qum:

Al-Mirzā could not settle down in Jābliq, or in "Qal'ah Bābū" in particular, the village that was plunged in darkness of ignorance (*jahl*), being displeased to live there, due to the absence of knowledge-seekers, or anyone concerned with (Islamic) rulings (*ahkām*). So he felt of distress, that led him to migrate this time to the holy town of Qum, where lies the shrine the pure 'Alawī "Fāṭimah" the daughter of al-'Imām Mūsā ibn Ja'far, the Seventh Imam

of Ahl al-Bayt (A). He sought refuge at the sacred shrine, solemnly reiterating Allāh's verses:

"Lo! He who wardeth off (evil) and endureth (findeth favour); for lo! Allāh loseth not the wages of the kindly." (12:90)

"But lo! With hardship goeth ease. Lo! With hardship goeth ease." (94:5,6)

Then the doors of heaven began to open for him, and God has showered abundantly over him out of His plentiful sustenance, and at the same time people would recognize his worth, with his status being sublimated among them. His arrival coincided with the conflict going on between Muḥammad Khan al-Qājār and Luṭf 'Ali Khan Zand, which ended with the defeat of the latter, followed by decline of the Zandi Dynasty forever.

This holy town witnessed shining of a new star in the world of Shi'i *marji'iyah* (religious authority), and al-Mirzā al-Qummi's attaining worldwide fame. Thereat the great *marji'* embarked on compilation, classification, teaching, issuing *fatwās* (verdicts) and preaching, beside undertaking the leadership of Muslim worshippers (*imāmah*) at the town mosque.

During the visit of Faṭḥ 'Ali Shāh — who has recently assumed the kingdom throne — to Qum, he got acquainted with al-Qummi, appreciating his status and knowledge, with praying behind him. After performing the noon and afternoon prayers, the King⁸ advanced forward for presenting his affection and appreciation to al-Mirzā al-Qummi, making him then to ride his mount,

while the King walked along with his procession till reaching his house.

This step taken by the Qājāri King did impress the souls, having much influence over hearts, rendering al-Mirzā a worldwide fame.

Though Qum (the small town) was not so important at that time, but al-Qummi's eminence prompted a large number of men of honour and knowledge, to make pilgrimage to it for acquiring from the '*ilm* of the grand *marji*'. Knowledge-seekers also rushed toward him like butterflies flying around the candles, longing for the abundance of knowledge whose fountains have gushed out at Qum.

Ever since, the town star glared at the sky of Islamic sciences, turning to be a centre of radiance that began to dazzle the eyes. Within a short time Qum proved to be the metropolis of knowledge, whereas Iṣfahān, which used to hoist that banner, started to decline gradually. Then Qum became the *Ka'bah* for knowledge-seekers, who used to visit it from all directions and quarters. So al-Mirzā al-Qummi can be considered the real founder of the Theological School (*al-Hawzah al-'Ilmiyyah*) at Qum, that kept, through his concerted and relentless efforts, on occupying the priority position till the contemporary time.

Turning Toward Iraq:

Most of al-Mirzā's life was spent at the sacred town of Qum, during which he made several journeys and trips to

different places. They included his travel to visit the sanctuaries at the land of Iraq, before his compiling the book *Qawānīn al-'uṣūl*, which he completed in 1205 (H), containing his own opinions and theories on *'ilm al-'uṣūl*. He betook himself first to pay homage to the holy shrine of Amir al-Mu'minin 'Ali ibn Abī Ṭālib (peace be upon him). The *'ulamā'* of Najaf availed themselves of that visit, offering him to hold a debate regarding his opinions, nominating for this task al-Sayyid Ḥusayn al-Ḥusaynī al-'Āmili, who was the most eminent scholar in *'ilm al-'uṣūl*. The debate took a long time, and numerous suspicions regarding al-Mirzā's theory were introduced there, for which it was infeasible for him to give answers thereat, so he promised the questioners to give replies afterwards.

All those suspicions and questions were cited by al-Mirzā in his book *Qawānīn al-'uṣūl*, in his discussions about *ijtihād* and *taqlīd* (imitation).

Pilgrimage to the Old House:

It was one of his trips he made from Qum, betaking himself toward Makkah, with a keen desire for making pilgrimage to Allāh's sanctified House, after long waiting. This, since he could not find opportune time before, due to his shouldering great responsibilities, like the leadership of *al-Ḥawzah al-'Ilmiyyah* and undertaking the administration of Muslims' affairs. So, in the year 1212 (H), he betook himself toward the hearts fascinator: Allāh's Sanctuary. After performing the *hajj* rituals, he made his

way toward al-Madinah to visit the tomb of the holy Messenger and the graves of Ahl al-Bayt (A) at al-Baqi'.

During his stay there, he met al-Sayyid Baḥr al-'Uṣm, with whom he held significant discussions. It is noteworthy to point out that al-Mirzā al-Qummi, during his residence at Najaf, has granted one of its scholars — al-Shaykh Asad Allāh al-Tustari — a school — certificate (*ijāzah*) in narration, with a signature dated "Monday 17th of Rajab, in 1212 (H)".

His Trip to Kazzāz:¹⁰

He travelled to this region from Qum too, where he got married to the sister of al-Ḥājj al-Mullā Muḥammad al-Kazzāzi, who joined afterwards the disciples of al-Mirzā al-Qummi.

His Trips to Khūnsār:

Al-Mirzā has made several visits to Khūnsār, due to the fact reported by the author of *Rawḍāt al-jannāt*, being that two Sayyids from Khūnsār, who were al-Sayyid Muḥammad Mahdi al-Khūnsāri and his nephew al-Sayyid 'Alī al-Khūnsāri, the grandsons of al-Sayyid Ḥusayn al-Khūnsāri — the tutor of al-Mirzā, as mentioned before — have become among the disciples of al-Mirzā. So, as a gratitude for his great tutor, he showered special care upon them, being too kind to them, preferring them over his own sons, loving them to the extent that he made several visits to Khūnsār.

Chapter Two

His Academical and Cultural Activity

Al-Mirzā al-Qummi became prominent as one of Islam's renowned *a lām* (heads), whose blessed presence used to be a rich source, effusing good abundantly. During his era, the religious and knowledge movement witnessed an effective activation, as Islamic branches of knowledge spread everywhere, and Ahl al-Bayt's *fiqhī* school emerged, taking vast steps. Beside all that, a resurgence was enjoyed by *al-Hawzah al-Ilmiyyah*, which embarked on producing a large number of honourable '*ulamā*'. Below are some of his activities.

Guardianship of Proficient Disciples:

This being one of the great services rendered by al-Mirzā al-Qummi, that is the education and guardianship he granted to the skilled knowledge-seekers, who turned to be afterwards illuminant beacons for knowledge and *fiqh*, and grand scholastic dignitaries.

His activity in this field was not initiated at Qum, but from the time he was in Iraq. It is reported by al-Shaykh

Ḥasan Qaṣṣān al-Najafī, the son of al-Shaykh 'Alī (d. 1278 H.), that he learned *'ilm al-'uṣūl* under al-Mīrẓā. Thus al-Mīrẓā used to pay great attention and consideration to this respect, and probably his keen desire for teaching has prompted him to make some of his travels. It may be good to refer to some of his disciples:

1. Al-Sayyid Muḥammad Bāqir Ḥujjat al-'Islām:

He is one of al-Mīrẓā's most outstanding disciples, and he descends from the pure lineage of the Messenger's Household (A), as his holy origin belongs to the Seventh Imam of Aḥl al-Bayt (A): Mūsā ibn Ja'far (A). He was born in 1175 (H), in one of Rasht¹¹ villages, of the outskirts of "Upper Tarm", which is called "Jazrah", that is located at ten parasangs from "Shaft".

At the age of seven, he moved to Shaft. In 1192, when reaching the age of 17, he betook himself toward Iraq for acquiring knowledge. There he attended the classes of al-Sayyid Muḥammad Bāqir al-Behbahānī, beside learning for some time under al-Sayyid 'Alī al-Ṭabāṭabā'ī, the author of *al-Riyāḍ*. Afterwards he made his way toward Karbalā', learning under al-'Allāmah Baḥr al-'Ulūm and al-Shaykh Kāshif al-Ghiṭā'. Then he travelled to Kāẓimayn, learning adjudication (*qaḍā'*) and *shahādāt* under al-Sayyid Muḥsin al-'A'rajī. At last he returned to Iran in 1200 (H), residing at Qum as a disciple of al-Mīrẓā al-

Qummi. Then he went to Kāshān, acquiring knowledge, for a time, under al-Ḥājj al-Mullā Mahdi al-Narāqī.

After that he departed it, taking the direction of Iṣfahān, whereat he settled down, and knowledge-seekers and scholars gathered around him in order to get from his knowledge, and learn from him. Soon, pupils began to betake themselves to him as butterflies rush toward lightning candles, and his worth would be recognized by all, with his fame spreading everywhere, and his becoming a very prominent and widely-known *‘ālim*. The most outstanding of the books authored by him is said to be *Maṭāli‘ al-‘anwār*.

On reaching the age of 85, he acceded to the demand of the Truth Call, and passed away on Sunday, in Rabi‘ al-Thāni 1260 (H), and was buried in Iṣfahān beside the city mosque.

2. Al-Ḥājj Muḥammad Ibrāhīm al-Kalbāsi:

He is counted among al-Mirzā’s eminent disciples too, and of the prides of Imāmī *‘ulamā’*, and of the foremost *fuqahā’* and *mujtahidūn*. He was known of his *zuhd* (asceticism), *taqwā* (piety) and *wara‘* (righteousness). He was born in Iṣfahān, in Rabi‘ al-Thāni 1180 (H), and grown up there. Then he migrated to Iraq during the time of al-Wahid al-Behbahāni’s *marji‘iyyah*, acquiring his (religious) sciences under the great *marji‘*, beside al-‘Allamah Baḥr al-‘Ulūm, al-Shaykh Ja‘far Kāshif al-

Ghiṭā', and al-Sayyid 'Ali al-Ṭabāṭabā'ī — the author of *al-Riyāḍ*.

On returning to Iran, he resided at Qum for learning under its teacher al-Mirzā al-Qummi, departing it then toward Kāshān, learning under al-Ḥājj al-Mullā Mahdi al-Narāqī — the author of *Jāmi' al-Sa'ādāt*. Finally he returned to his birthplace at Iṣfahān, undertaking the leadership of religious affairs and Shi'ite *marji'iyyah*, embarking on teaching, classification and compilation. The following are some of his works:

1. *Al-'Iqā'āt*, 2. *Al-'Ishārāt*, 3. *Shawāhid al-hidāyah*, 4. *Minhāj al-Hidāyah*, 5. *Irshād al-mustarshidīn*, 6. *Al-'Irshād*, 7. *Al-Nukhbah*, 8. *Manāsik al-ḥajj*.

His activity was not confined within field of knowledge only, but he used to be leading the prayers at al-Ḥakīm Mosque, ascending the rostrum for preaching people with proper words, that be of benefit for them.

He passed away on 8th of Jumādā al-'Ūlā, 1261 (H), at the age of 81. His shrine is situated at present at the cemetery of Takht-e Fūlād in Iṣfahān, which is visited by the believers, seeking blessing thereat.

3. Al-Sayyid Muḥammad 'Ali al-Hazārjerībī:

He is also one of al-Qummi's disciples, and the eldest son of al-Sayyid Muḥammad Bāqir al-Hazārjerībī al-Māzandarānī, who is counted among the great *fuqahā'* and '*ulamā'* in *naqlī* and '*aqlī* (rational) sciences, enjoying

much profundity in all of them. He was born in the year 1188 (H), at al-Najaf al-'Ashraf, growing up under special care rendered by his father. He learned for some time under al-'Allāmah al-Sayyid Muḥammad Baḥr al-'Ulūm, and al-Shaykh Ja'far Kashif al-Ghita'. After his father's demise, he moved to the holy town of Qum, attending the classes of al-Mirzā al-Qummi, acquiring from his abundant 'ulūm (branches of knowledge), till getting high degree, becoming thus of those having close position near the great *marji'*. On the 10th of Shawwal 1228 (H), the genial disciple got the *marji'*'s degree in *ijtihād* and ḥadith narration. Then he migrated to Iṣfahān, engaging himself in the profession of teaching and investigation, being famous with the title al-Faqih. It is noteworthy to point out here, that he got married to the daughter of al-Mirzā Muḥammad al-Lāhijī — known as al-Mirzā al-Tawwāb — who gave birth to sons becoming afterwards eminent 'ulamā' and dignitaries. He left numerous works, the most famous of which are the following:

1. *Al-Badr al-bāhir fī al-tafsīr*, 2. *Al-Sirāj al-Munīr fī al-fawā'id al-rijāliyyah*, 3. *Al-La'ālī fī al-'uṣūl*, 4. *Al-Baḥr al-Zākhir fī al-fiqh*, 5. *Tabṣirat al-mustabṣirīn fī al-'Imāmah*, 6. *Kitāb al-ṣalāt*, 7. *Anīs al-mushtaghilīn*, and others.

He passed away on the night of Saturday, 18th of Rabi' al-'Awwal 1245 (H), and was buried at Iṣfahān, and his shrine is now at the tomb of "Imām Zādah"¹² Sayyid 'Alī al-'Akbar.

4. Al-Sayyid Aḥmad al-Kermānshāhī:

He is the son of al-Sayyid Muḥammad 'Alī, the grandson of the great *marji'* al-'Ustādh Waḥid al-Bahbahānī. He is regarded also among the renowned '*ulamā'*', and one of the geniuses of his time. He was born in 1191, in the city of Kermānshāh, starting his education at the age of six. He learned how to read the Qur'ān, beside reading and writing in the Persian language. At the age of ten, he began studying grammar, logic (*manṭiq*), *kalām*, and rhetoric. When becoming fifteen years old, he commenced to write down his works, with his: *Hāshiyah 'alā al-Ṣamadiyyah*, and some letters.

Then he migrated to the city of Najaf, studying *al-Ma'ālim* under al-'Ākhūnd al-Mullā Muḥammad Ismā'īl al-Yazdī, with *Zubdat al-'uṣūl* under al-'Allāmah al-Sayyid Muḥammad Baḥr al-'Ulūm. In 1212 he studied the books *al-'Istibṣār* and *Sharḥ al-Qawā'id* under al-'Allāmah al-Shaykh Ja'far Kāshif al-Ghiṭā'.

After that he moved to Qum, learning for a time under its teacher al-Mirzā al-Qummi, getting then the degree of *ijtibād* and narration. Then he returned to Kermānshāh, with the occupations of compilation and classification in *fiqh*, *uṣūl* and *kalām* beside other sciences.

In 1223 (H), he travelled to India, traversing many of its cities, and meeting many of their scholarly personages. After spending five years there, he returned to Kermānshāh. In 1233 (H) he went to Iraq for visiting the holy

shrines, returning then to Kermānshāh again. He passed away there in 1235 (H), and was buried in the cemetery of his great grandfather in Kermānshāh.

He left for us numerous works, the most well-known of which are:

1. *Mir'āt al-'aḥwāl*, which contains biographies of some *rijāl*, in Persian language, that he compiled during his trip to India, 2. *Al-Maḥmūdiyyah fī Shārh al-Ṣamādiyyah*, 3. *Nūr al-'anwār*, 4. *Al-Durar al-Gharawīyyah*, 5. *Sharḥ al-Mukhtaṣar al-Nāfi'*, 6. *Qūt lā yamūt*, beside other books.

5. Al-Sayyid Muḥammad Mahdī al-Khūnsāri:

He is the grandson of al-Sayyid Ḥusayn al-Khūnsāri, the teacher of the grand *marjī'* al-Mirzā al-Qummi. Of his works, we can refer to the famous letter he wrote, about the conditions of Abū Baṣīr, which is called: '*Adīmat al-naẓīr fī aḥwāl Abī Baṣīr*'. He passed away in 1246 (H), after reaching the age of 67, and was buried in the city of Karbalā'.

6. Al-Sayyid 'Alī al-Khūnsāri:

He is one of the grandsons of al-Sayyid Ḥusayn al-Khūnsāri too. He passed away in 1238 (H). He has written elaborated explanations (*shurūḥ*) on *Durrat Baḥr al-'Ulūm*. He is considered among the honourable disciples of al-Mirzā al-Qummi, enjoying special care on the part of

his teacher (al-Mirzā), who preferred him over all other his disciples, praising most often his *faql* (honour) and *ilm* (knowledge).

7. Al-Mirzā Abū Ṭālib al-Qummi:

He is the son of al-Mirzā Abū al-Ḥasan, and counted among the reputed '*ulamā*' and magnates of Qum. Beside his being a disciple for al-Mirzā, he was also his son-in-law. Elaboration about him will come later on.

8. Al-Ḥājj al-Sayyid Ismā'īl al-Qummi:

He is considered among the renowned '*ulamā*' and scholarly dignitaries of Qum, and used to be the only '*ālim*' who shouldered the mission of teaching the laws of principles (*uṣūl*), after the demise of al-Mirzā al-Qummi, due to his extensive knowledge and mastery. The sublimity and high rank he attained, made him the best one competent for undertaking the supervision of the legislative affairs of the shrine of al-Sayyidah Fāṭimah al-Ma'ṣūmah.¹³ He passed away in 1263 (H), and was buried at the sacred sanctuary (at Qum).

9. Al-Mirzā 'Alī Riḍā al-Qummi:

His full name is 'Alī Riḍā ibn Muḥammad ibn Kamāl al-Dīn al-Ḥusayn al-Qummi. It is reported by his son, the late Āyatullāh al-Ḥājj al-Sayyid Jawād al-Qummi, that he

used to be trustworthy near the late al-Mirzā al-Qummi, in respect of *istiftā'* (giving legal verdicts) and *muḥākamāt* (trials), due to his accuracy and keenness to applying the Islamic law (Shari'ah). He passed away in 1248 (H), and was buried in the Shikhān Cemetery.¹⁴

10. Al-Shaykh Ḥusayn al-Qummi:¹⁵

He is the son of Bahā' al-Dīn Muḥammad al-Qummi, and one of the disciples of al-Mirzā al-Qummi too. He was a very venerable and eminent scholar, who has written a *ḥāshiyah* (margin) on *Qawānīn al-'uṣūl*, calling it: *Tawḍīḥ Qawānīn al-'Uṣūl*, which was published afterwards.

11. Al-Ḥājj Mullā Asad Allāh al-Brūjerdi:

He is the son-in-law of al-Mirzā al-Qummi too. He was an 'Allāmah and *faqīh*, and one of the great *mujtahids*, under whom the greatest al-Shaykh al-'Anṣārī learnt. We will expose his characteristics in the last chapter of the book.

12. Al-Ḥājj Mullā Muḥammad al-Kazzāzī:

He was counted among the magnates of the town of Kazzāz. During his youth, he was not so concerned with

learning religious sciences. But when al-Mirzā al-Qummi travelled to Kazzāz, getting married there to the sister of Mullā Muḥammad al-Kazzāzī, the latter expressed his desire and interest to study religious *'ulūm* (sciences), and Islamic *ma'ārif* (knowledge). So he began under to acquire knowledge under al-Mirzā al-Qummi, and continued his study after the demise of this great *marji'*. He travelled to Kāshān, then to Narāq, where he joined the disciples of the grand scholar, the late al-Ḥājj Mullā Aḥmad al-Narāqī, the author of *Mi'rāj al-Sa'ādah*, and married the granddaughter of his teacher.

Then after the demise of al-Ḥājj Mullā Aḥmad al-Narāqī, he moved to Qum, where he settled down for some time, during which he shouldered the tasks of preaching, judgeship (*qaḍā'*) and leadership of prayers till passing away. His shrine is at present in the Shikhān Cemetery. He willed that a water reservoir be built in the locality of 'Ishq'ālī,¹⁶ beside allocating one-third of his properties for benevolent charities in the villages of Tajrah and Dastjerd.

License to Narrate:

Al-Mirzā al-Qummi got numerous licenses in narration, from many teachers, the foremost of whom are: his teacher al-Sayyid Husayn al-Khūnsāri,¹⁷ al-Sayyid Muḥammad Bāqir al-Behbahāni known as al-'Ustādh al-Wahīd, al-Sayyid Muḥammad Bāqir al-Hazārjarībī, and al-Shaykh Mahdī al-Futūni. Also al-Mirzā al-Qummi has

given school-certificate (*ijāzah*) to a large number of scholars to report narration from his disciples and others, of whom we mention:

- ❑ Muḥammad Bāqir Ḥujjat al-'Islām;
- ❑ al-Ḥājj al-Shaykh Muḥammad Ibrāhīm al-Kalbāsi;
- ❑ al-Sayyid Jawād al-'Āmili, the author of *Miftāḥ al-karāmah*,¹⁸
- ❑ al-Sayyid 'Abd Allāh Shubbar;
- ❑ al-Shaykh Asad Allāh al-Tustarī al-Kāzimi, the author of *al-Maqāyis*;
- ❑ al-Sayyid Mahdi al-Khūnsāri;
- ❑ al-Sayyid 'Ali al-Khūnsāri;
- ❑ al-Sayyid Muḥsin al-'A'raji;
- ❑ al-Mirzā Abū Ṭālib al-Qummi;
- ❑ al-Sayyid Muḥammad 'Ali al-Hazārjeribi;
- ❑ al-Sayyid Aḥmad al-Kermānshābi, the author of *Mir'at al-'Aḥwāl*, and others.

His Valuable Works:

Of the cultural activities and great services rendered by al-Mirzā al-Qummi for the Islamic knowledge, we can refer to the valuable works he left for us.

His writings covered numerous fields of Islamic sciences, including *fiqh*, *uṣūl*, *kalām*, rhetoric, and others, showing high proficiency and ability in all of them, proving his genius in knowledge. Thus, he truly represented

the best example for the Prophet's *ḥadīth*: "The ink of '*ulamā*' is superior to the blood of martyrs, as however lofty the martyr's status be, it would be of no benefit for the Ummah if *wā* was devoid of an obvious objective, and rather, only an upright individual would be missed. Whereas the writings of the '*ulamā*', that contain illuminant knowledge (*ma'ārif*) enabling the Ummah to recognize its objectives and duties, can create and build an Ummah that produces martyrs, offering them on Allāh's way and for the sake of sublimating the word of Islam, and hoisting the monotheism banner high in the sky.

Though most of al-Qummi's works were produced during his stay at Qum, but the roots of his activity in this field can be sought back to the days of his youth, and outset of his study at the town of Khūnsār. The late al-Shaykh Āqā Buzurg al-Tehrāni is reported to have said in his book *al-Dhari'ah*, that he (al-Qummi) completed the compilation of his *Manzūmah* on '*ilm al-bayān* (rhetoric), on the night of Sunday, the fourth of Rabi' al-Thāni, 1173 (H), when he was only 22 years old, at the town of Khūnsār. He also made the last touches for his book named "*Majmū'at al-fawā'id wa ba'd al-rasā'il*", on Friday fifteenth of Muḥarram, 1175 (H), at the outset of his study at Karbalā', at the age of twenty-four. Whoever is aware of the bulk of his work, will verily be astonished, as how could it be feasible for a man shouldering numerous responsibilities and undertaking various tasks, to produce all those great works and books. Following are some of his

valuable books he contributed to the Islamic library and heritage:

1. *Qawānīn al-'uṣūl*. It is considered the most well-known book authored and compiled by al-Mirzā, in Arabic. At the end of the book he made a footnote stating the date of completing it, which is the end of Rabi' al-Thani 1205 (H). The book was published in many editions, and in two volumes. The first containing researches about phonetics, while the second one containing articles about rational ('*aqli*) issues. This book got extensive fame due to its having new innovated ideas and notions, that maintained their being part of curricula at the Theological Schools for a long time. Then, al-Shaykh al-'Anṣārī's *Farā'id al-'uṣūl* replaced the second volume of *Qawānīn al-'uṣūl*, to be taught, due to its brevity and introducing novel themes. This prompted the theological school teachers and knowledge-seekers to put aside the 2nd volume of *Qawānīn al-'uṣūl*, with keeping on studying its first volume for a longer time, which was substituted afterwards by the book *Uṣūl al-fiqh* authored by the late al-Muẓaffar.

Qawānīn al-'uṣūl enjoyed at that time, a great significance, that many *ḥawāshī* (margins) were written about it, reaching the number of forty-seven, as reported by the late al-Shaykh Āqā Buzurg al-Ṭehrāni in his book *al-Dhari'ah*, including al-Shaykh al-'Anṣārī's *Hāshiyah*.

The book was appreciated too by the late al-Sayyid Ṣadr al-Dīn al-Mūsawī al-'Āmili, who expressed his admiration for its value and worth.

2. *Hāshiyah 'alā al-Qawānīn*: Which is written also in Arabic, containing his replies to some inquiries and suspicions raised against his book *Qawānīn al-'uṣūl*. They were printed and published in a separate book, and included, in other editions, as a *hashiyah* on the book *Qawānīn al-'uṣūl*.

3. *Hāshiyah 'alā Zubdat al-'uṣūl*, of al-Shaykh al-Behbahāni.

4. *Hāshiyah 'alā Tahdhib al-'uṣūl* of al-'Allāmah al-Hilli.

5. *Hāshiyah 'alā Sharḥ al-Mukhtaṣar*, of Ibn Ḥājjib al-Maqṣadi. The last three books being on *'ilm al-'uṣūl*.

6. *Jāmi' al-shatāt* — or *Ajwibat al-masā'il* — which is published in three volumes containing a *fiqhi* course covering all issues from *ṭahārah* (purity) up to *diyāt* (blood-money), in a form of question and answer, beside other miscellaneous matters. It includes also some doctrines, and *kalāmi* notions, of which we can refer to his refutation to the Sūfis, at the end of the book. Most of the book is in Persian, and it was printed in Tehran, while the questions and answers are in Arabic.

7. *Manābij al-'ahkām*, in Arabic, and it is concerned with *fiqh*, containing the rulings of *ṭahārah* (purity and *ṣalāt* (prayers), beside other *fiqhi* matters.

8. *Ghanā'im al-'ayyām fī mā yata'allaq bi al-ḥalāl wa al-ḥarām*, which is in Arabic, and printed in 1319 (H) at Tehran press. It contains researches about inferential *fiqh*, except its first chapter that is dedicated for *'ibādāt* (rituals), *ṭahārah*, *ṣalāt*, *zakāt* (alms-due), *khums* (one-

fifth), *ṣawm* (fasting) and *i'tikāf* (living in seclusion [mosques]). He compiled his other books in the form of various treatises in the field of *fiqh* (jurisprudence).

9. *Mu'in al-khawāṣṣ*. It is an abridgement, in Arabic, and being confined to the *bāb al-'ibādāt* (rituals), from among *fiqh*.

10. *Murshid al-'awāmm*. It is his practical treatise (of Islamic rulings), written in Persian.

11. *Al-Bay' al-fuḍūlī*. It is printed as an appendix to the book *Ghanā'im al-'ayyām*.

12. *Bay' al-mu'āfāt*. It is also printed at the end of the book *Ghanā'im al-'ayyām*.

13. *Al-Mu'āmalah al-muḥābātīyyah bi sharḥ al-qarḍ*: which appeared also at the end of *Ghanā'im al-'ayyām*, that was compiled on 21 Dhū al-Qa'dah 1207 (H).

14. *Ta'liqah* on the book of al-Sayyid Ḥusayn al-Khūnsāri, about some statements of *Sharḥ al-Lum'ah*.

15. *Manzūmah fi 'ilm al-badī'*,¹⁹ consisting of 139 poetry lines.

16. *Manzūmah fi 'ilm al-bayān*,²⁰ comprising 106 poetry lines, annexed to his book *Manābij al-'aḥkām*, "*kitāb al-ṣalāt*", beside some *ḥawāshī* (margins) with the handwriting of al-Mirzā al-Qummi himself; whose compilation he finished on the night of Sunday 4th of Rabi'al-Thāni 1173 (H).²¹

17. *Mathnawī fi al-ma'āni wa al-bayān*.

18. *Al-Fathīyyah*, on *'ilm al-kalām*, which he authored in 1218 (H).

19. Collection of poems (*diwān*), containing five thousand Arabic and Persian poetic verses.

20. *Majmū'at al-fawā'id wa ba'ḍ al-rasā'if*. He compiled it at the outset of his study at Najaf, completing it on Friday the fifteenth of Muḥarram 1175 (H).

21. *Tarjumah li al-Qaṣidah al-Nūniyyah* of al-Sayyid Muḥammad al-Ḥā'iri al-Ḥusaynī, on rebuking of the River Euphrates, with objecting him through a poem in Persian consisting of forty-six lines. The original poem and its translation were written elegantly with the Persian inscription and *nuskh* style.

22. *Risālah fi al-qaḍā' wa al-shabādāt*. It is a simplified treatise printed at the end of the book *Ghanā'im al-'ayyām*.

23. *Risālah fi uṣūl al-Dīn*. It is in Persian, and consists of an introduction and five chapters. In the introduction he elucidates the differences between *uṣūl al-Dīn* and the *madhhab* (school of thought), dedicating each chapter for one of the five principles of religion (*uṣūl al-Dīn*), beside exposing one of the principles of the five creeds.

24. *Risālah fi jawāz al-qaḍā' wa al-ḥilf bi taqlid al-mujtahid*.

25. *Risālah fi munjazāt al-mariḍ*. It is printed also as an appendix to the book *Ghanā'im al-'ayyām*.

26. *Risālah fi ma'rifat mashāyikh al-'ijāzah min al-ruwāt*. It consists of the names of a group of the shaykhs of *ijāzah* (license), who were licensed by the 'ulamā' on *rijāl*.

27. *Risālah fi al-jizyah wa aḥkāmihā*: it is printed also at the end of *Ghanā'im al-'ayyām*.

28. *Risālāt al-ghinā' mawḍū'an wa ḥukman*: It is annexed to the book *Ghanā'im al-'ayyām* too.

29. *Risālah fi al-ḥayāt wa ba'd aḥkāmihā*: Which appeared also at the end of *Ghanā'im al-'ayyām*.

30. *Risālah fi al-waqf*.

31. *Risālah fi al-waqf 'alā al-nafs*: A reference was made to it in *Jāmi' al-sahātāt* — in the book *Ghanā'im al-'ayyām*.

32. *Risālah fi waqf al-mukhālif*: It was written in 1214 (H), and annexed to *Jāmi' al-Shatāt fi Ghanā'im al-'ayyām*.

33. *Risālah fi qā'idat "al-tasāmuḥ fi adillat al-sunan"*.

34. *Risālah fi 'umūm ḥurmat al-Ribā fi jāmi' al-mu'awaḍāt*.

35. *Risālah mufaṣṣalah fi al-farā'id wa al-mawārith*.

36. *Risālah fi al-radd 'alā al-Bādirī al-Naṣrānī*.

37. His detailed *Risālah* to Faṭḥ 'Alī Shāh, containing an ample of his eloquent counsels and sermons.

38. *Risālah* in refutation to the Sūfis and Ghulāt.

39. *Risālah* on the ruling about the school of unknown builder.

40. *Risālah* about invalid conditions in sale.

41. *Risālah* on generality of the basis "*lā ḍarar*" — (no harm).

42. *Risālah fi al-mantiq*.

43. *Risālah* on that whose properties were burnt in fire.

44. *Risālah fi al-ṭalāq* (divorce).

Beside other treatises about different sciences and numerous issues, enumerated by al-Mirzā al-Qummi to be about one thousand treatises.

Propagation and Preaching:

Al-Mirzā al-Qummi's activity was not confined to the fields of researching, investigation and compilation, beside teaching and taking care of his disciples, but he undertook the responsibility of preaching and propagating the Shari'ah rules to people, despite his ample engagements and businesses. Beside al-Mirzā's being a shelter and refuge for scholars and knowledge-seekers, he was also a kind and compassionate father for the common people. He spared no effort to advise and guide them to the straight path, being an abundant fountain bestowing over all people from his knowledge and gracious morals.

Al-Mirzā al-Qummi devoted all his life for serving *'ilm* (knowledge) and its seekers, and rather all people, deserving in return people's love and respect.

Beside his taking care of people's problems and giving answers for their religious inquiries, he used to be present at the main mosque of al-Madinah permanently, with establishing the Friday and congregational prayers. He used to wear on Fridays his finest clothes, with using perfume, going to establish Friday prayers with solemnity and humbleness, addressing people with a loud voice filled with rhetoric and eloquence, preaching people with the

prophets' exhortations dealing with world and religion issues concerning people.

In the first part of his Friday sermon he used to praise and glorify Allāh — the Exalted — enjoining people to piety (*taqwā*) and forbidding them from evils and sins. In the second sermon he used to talk about the concerns and fate of the Islamic Ummah, acquainting the worshippers with all the developments going on throughout the Islamic world, with which Muslims being concerned. He used to invite people toward cooperation and solidarity for the sake of solving the then troubles, through spirit of fraternity and correlation, making through his impressive sermons, an atmosphere of activity, causing a new and active spirit to move inside the worshippers' hearts.

He used to render great attention to the duty of enjoining to good and forbidding evil (*al-'amr bi al-ma'rūf wa al-nahy 'an al-munkar*), fearing no blame from those who are entitled to reproach. He followed this practice even with the monarch of that time "Fath 'Alī Shāh", as he used to persist on enjoining the monarch to good and forbidding him from evil whenever meeting him. In one of his meetings with him he addressed Shāh, saying: Put justice before you as a criterion in dealing with the subjects, as I am fearing Allāh's wrath and chastisement against me, when being meant by Allāh's saying: "And incline not toward those who do wrong lest the Fire touch you..." (11:113).

In the Sulṭān's response to al-Mirzā, he expressed his love and appreciation toward him, saying: It is reported in

the narrations that "Whoever loves a group of people will be resurrected with them", and I implore Allāh not to resurrect me together with you on Doomsday.

In another meeting, al-Mirzā addressed Fath 'Ali Shāh — pointing at his (Fath's) beard — saying: "O King, beware that you perpetrate a sin entailing burning of your beard in Hell-fire."

Chapter Three

Let Us Learn from al-Mirzā

Al-Mirzā al-Qummi's life was replete with repercussions, full of glories, lessons and examples, and it is preponderant and necessary for the Islamic Ummah to take as much advantage from the life of that great *marji'* (religious authority), from his illuminant standpoints and conduct (*sirah*), for the sake of building a bright future and an upright blessed society.

Many characteristics and merits have distinguished his splendid life, rendering him sublimity and high status, some of which we are going to expose in this chapter.

His Forbearance and Uprightness:

A unique impression was left on al-Mirzā's life by forbearance and uprightiness, as he kept on, throughout his life — replete with critical repercussions and troubles — being an ideal example for forbearance and steadfastness in staying to the course. Thus he proved to be a steady mountain, never surrendering before misfortunes, passing all life trials successfully through his forbearance and endurance.

The biggest problem he faced was intense poverty and destitution, usually facing the scholars during their learning period. He could not get access to life necessities, to the extent leading his teacher the late al-Sayyid Muḥammad Bāqir al-Behbahānī, who was aware of the extent of his poverty, to accept to perform *ṣalāt al-'isti'jār* (hire prayers), transferring its payments to his disciple al-Mirzā for managing his daily necessary affairs, and be able to dedicate his time for learning. Rather his poverty was so intense that entailed death for his wife.

The other problem that was faced by al-Mirzā, causing him bitter feeling, was the environment he lived in. He lived among illiterate people plunged in their ignorance, depriving him his right, disregarding his high status, forcing him to depart his lodging, moving here and there through the towns.

Despite all those calamities and suffering, al-Mirzā kept on withstanding, with endurance and high morale, all the difficulties facing him, taking into consideration the noble objective, for which he devoted his life.

Verily, forbearance, endurance and resistance are the prerequisites for all successes achieved by man throughout his life, and every progress attained by man in the material and moral aspects. Allāh — the Glorious, the Exalted — said in His holy Book: Lo! He who wardeth off (evil) and endureth (findeth favour); for lo! Allāh loseth not the wages of the kindly." (12:90)

The Messenger of Allāh said also: "Know that with every hardship there should be ease, and with forbearance

there is triumph, and relief comes after infliction." Al-'Imām 'Alī — the Master of patients — said too: "That who forbears will verily be victorious."

His Strival in Knowledge-Seeking:

It may constitute the most remarkable characteristic that he exclusively owned. He kept, day and night and most of his time, on reading and investigation. In his knowledge-seeking he resembled a thirsty man trying to get access to water, and he was known of sleeping only a bit at night.

His Academic Status:

Striving and perseverance are the prerequisites of every success that man can attain in all walks of life. Making a survey over the biography of those who are successful, will verily reveal to us that the real factors behind every advancement achieved in the material or moral field, lie in the relentless strival and continuous labouring. Allāh — the Exalted — said: "And that man hath only that for which he maketh effort." One of the poets has also said: "Whoever seeking sublimity, nights should stay up."

Al-Mirzā al-Qummi was one among those very few men, who chose to tread the course of perseverance and continuous labouring for seeking and acquiring knowledge (*'ilm*), challenging and withstanding on this way all the

difficulties and hardships he faced. In this manner, he attained that lofty rank in knowledge and perfection, and after elapse of many years of suffering, he turned to be one of the renowned and distinguished *fuqahā'*, being thus meritorious of admiration and appreciation on the part of his contemporary high-ranking world dignitaries.

His scholarly status and ability to deduce rules (*istinbāf*) reached an extent that he some day invited al-Sayyid Muḥammad al-Mujāhid — the son of the author of *al-Riyāḍ*, who came to Qum recently — with a group of '*ulamā'*', to his house, holding with them scientific debates and discussions. Then al-Mirzā addressed his guests saying: That which I intended from inviting you, is to know how much old-age and physical weakness did affect my ability in inference, and power on *ijtihād*.

Thereat al-Sayyid Muḥammad al-Majāhid, with admiration, commented, saying: If you call this an ability for inference (*istinbāf*) and *ijtihād*, then we are devoid of the talent of *ijtihād*.

The best evidence indicating the level of his scholarly status, can be sought in his voluminous compilations, that expose clearly his aptitude and command over numerous sciences.

His Tireless Labouring:

The characteristics distinguishing this grand *marji'* included his tireless labouring, persevering work and continuous activity, as he could not let fatigue overcome him

throughout his life. He used to spend most of his time in studying, reading and investigation, so he is counted among the very few *marāji'* (religious authorities), who have devoted their lives completely for continuous labouring. He never gave up to rest, but only when observing complete inability of his body for undertaking his responsibilities.

He dedicated all his time for certain acts, like: leading the worshippers (in prayers), preaching people at the mosques, teaching his disciples, educating his followers, beside reading and investigation. On fulfilling a significant task, he would embark soon on undertaking another one. Taking into consideration his shouldering the burden of *marji'iyah* for the Ummah — being in itself a heavy responsibility — this great man will prove to be a giant in thought and leadership.

His Curiosity for Knowledge:

Al-Mirzā al-Qummi used to be encyclopedic in the sciences that interested him and were of his concern, being characterized with accuracy in opinions and theories. He would not be satisfied with superficialities, but used to go deep into the matters, seeking the hidden facts through investigation, till quenching his thirst from them. Hence, he became known among the '*ulamā'*' with the name al-Muhaqqiq al-Qummi (al-Qummi the Investigator). The best evidence for this can be seen in his valuable book "*Qawānin al-'uṣūl*" beside his other books.

His Poeticalness:

Al-Mirzā is one among very few 'ulamā', who have given great attention and concern to the literary field — especially poetry — dedicating this to serve knowledge, religion and literature. Al-Mirzā has a collection of poems (*diwān*) containing five thousand lines of Arabic and Persian poetry, beside his two *manzūmahs* in rhetoric, *ma'āni* (denotations) and *bayān*, which verily indicating his skill and command over this art.

His Fine Handwriting:

Al-Mirzā al-Qummi has also proved his excellency in the field of handwriting (*khatt*), in its two kinds: *al-Nuskh* and the Persian one, which requires extraordinary skill and accuracy:

A reference to this respect in al-Qummi's character was made by the author of *Rawḍāt al-jannāt*, by saying: "The late al-Mirzā's handwriting was so fine, and he showed excellency in both its styles known at that time: *al-Nuskh* and the Persian style."²² His Arabic and Persian manuscripts still represent a vivid evidence indicating the fineness of his handwriting and his proficiency in these arts."

He has written numerous academic compilations with a fine handwriting, the foremost of which is *Sharḥ al-Wāfiyah* of the late al-Sayyid Ṣadr al-Din al-Qummi, and *al-Fawā'id al-Ḥā'iriyyah* of his teacher al-Waḥid al-Behbahāni. Moreover, he has written his *ijtihād* license

granted to him by his teacher al-Sayyid Ḥusayn al-Khūnsārī²³ in 1177 (H), during the latter's presence at the holy city of Najaf en route to perform the rituals of *hajj* (pilgrimage).

His Comprehensiveness:

As previously exposed, al-Mirzā al-Qummi was following an encyclopedic method in sciences, as his genius was not confined within a specific field, but he has plunged and gone deeply into all branches of knowledge, having his own opinion and viewpoint regarding all of them.

He studied profoundly the sciences of *ḥadīth*, *rijāl*, history and *kalām*, reaching the apex in the sciences and principles (*uṣūl*) of *fiqh* and rhetoric, leaving behind a large number of compilations in all of these sciences, being of a versatile character. Beside all these talents, he used to be a merciful leader for the Ummah, a proficient master for his *ḥawzah* (theological school) and a kind father for his disciples and followers.

Al-Mirzā was a proficient teacher, an eloquent orator, a flowing pen, a gentle poet and a great author.

His Loyalty:

One of the moral characteristics enjoyed by him being his loyalty to his teachers and shaykhs. He used to remember them with veneration when alive, and appraise them after their demise. Whenever he met them, he would

show them humbleness and respect, as can be seen through the following examples:

1. His faithfulness and appreciation to his great teacher Āyatullāh al-Sayyid Muḥammad Bāqir al-Behbahānī (may Allāh sanctify his soul), as al-Mirzā felt indebted to his teacher, who never spared any knowledge and favour. He could never forget his stances during the hard times, as it is reported from him, that during his visit to Karbalā' he used to pay homage to the tomb of his big tutor, kissing it out of appreciation for the services rendered to him by his teacher.

2. His appreciating the efforts of his other teacher, al-Sayyid Ḥusayn al-Khūnsārī. Throughout his stay at Karbalā', he kept on corresponding with his teacher, yearning for the days where he (al-Mirzā) was his disciple. He used to address him with expressions showing reverence and veneration, like al-Sayyid al-Muḥaqqiq or al-Ḥabr al-Mudaqqiq, and alike.

3. His expressing loyalty to his teachers and guides was not exclusively confined to their persons, but exceeded that limit to include everyone having uterine kinship to them from among men of knowledge and honour. This is indicated through his much patronage for the two grandsons of his teacher al-Sayyid Ḥusayn al-Khūnsārī, who were al-Sayyid Muḥammad Mahdī al-Khūnsārī and his nephew al-Sayyid 'Alī al-Khūnsārī, exaggerating in venerating them with preferring them over his other disciples. He very often travelled to their hometown with extolling them.

His Moral Traits:

Al-Qummi's unique character was truly a bright star throughout history. Beside his academic (*'ilmī*) superiority in most of the fields and branches of knowledge, he enjoyed a high lofty morality. The more knowledgeable he became the more modest and noble he turned to be. Knowledge has burnished him and life experiments have rendered him experienced, so he emerged as a great giant whom men of knowledge stood in awe of, and the masses held in reverence and veneration.

In one word, he was an ideal in knowledge, strive, doctrine, *taqwā* (piety), forbearance, uprightness and a hermit forsaking worldly pleasures and temptations, of sweet talk and nice company. His eyes used to be immersed in tears out of God-fearing, being a true heir to the prophets and an example for the *awliyā'* (Allāh's friends). Those who were contemporaneous with him among the scholars and high-ranking dignitaries held him in reverence, as seen in the following examples:

Scholars' Views Regarding al-Mirzā:

1. The revered scholar al-Sayyid Shafi' al-Chāblaqi, who was a disciple of al-'Allamah al-Faqih al-Sayyid Muḥammad al-Mujāhid, is reported to have said in his book *al-Rawḍah al-bahiyah* in his regard: The late (al-Mirzā) was one of the leaders of religion and world, ex-

celling all scholars of his time in respect of asceticism (*zuhd*), righteousness (*wara'*) and knowledge, being venerated by the upper class and common people.

2. The author of *Rawḍāt al-jannāt*, al-Sayyid Muḥammad Bāqir al-Khūnsārī, said in his regard: The position of our mater al-Mirzā (may Allāh elevate his status) is too far to be described by a word or saying. This great man was a pious man of noble rank, attaining a sublime degree of perfection and sagacity. He was an able *ustādh* (teacher), a grand leader (*imām*), a skillful literary man, an eloquent orator, and a personage of profound goodness, humanity and mercy, and of a solemn complexion with tearful eyes.

3. The great '*ālim* al-Sayyid Ḥasan al-Ṣadr referred to him thus: He possessed extensive knowledge and meritorious rank, being of good taste and noble conduct. He went deep into the sciences of *fiqh* and *uṣūl*, getting to their bottom through analyzing and investigating, being profound in the sciences of *ḥadīth*, *rijāl*, history, wisdom and *kalām*. His numerous valuable compilations being enough for him to boast of, and moreover he was an ascetic, pious, *mūtahajjid* (sleepless) and upright man.

4. The late al-Mirzā Ḥusayn al-Nūrī writes about him saying: The earlier and latter '*ulamā'*' acknowledged his virtue, testifying his proficiency and accuracy in investigation. He was a great, successful and subtle man, caring only for the Hereafter, fearing Allāh, contradicting his desire (*hawā*), and being competent for religious leadership. Despite this fact, he was never beguiled by the sub-

mission of his time monarch, or the welcome rendered by his foes, showing them disregard and complete neglect.

The same statements were written in his regard by his disciple the late al-Shaykh al-Ḥājj 'Abbās al-Qummi.

His Refusal to King's Affinity:

This being one of the prides of the Shi'ah *marāji'* as none of them showed covetousness for a temporal world (*dunyā*), never adulating any sultān (monarch). Their most concern was concentrated on their ummah. Even when meeting any king or sultān, it was only for the interest of religion, as observed in the case of some '*ulamā'* like Naṣīr al-Dīn al-Ṭūsī, al-'Allāmah al-Ḥilli, al-'Allāmah al-Majlisi and al-Shaykh al-Bahā'ī. None of them used to be among courtly hirelings, but they all have taken this as a means for reinforcing the religion, through employing the authorities and urging them toward enjoining to good and forbidding evil.

Nevertheless, al-Mirzā was fully aware of his huge responsibility, never being deceived by the sultān's artifices, or heeding to his honeyed offers that harbouring the opposite of what exposing. The sovereign's taking one step to approach al-Mirzā, would be followed by al-Mirzā's distancing himself ten steps.

He was frequently visited by the Qājāri king, but he never embarked on travelling to the capital with the intention of meeting the king at his palace. Al-Mirzā al-Qummi was aware of the extent of the inconvenient consequences,

entailed through his relations with the king, for Islam and Muslims. Hence we can realize al-Mirzā's abstaining from meeting the desire of Fath 'Ali Shāh in marrying his only daughter to al-Mirzā's only son. During one of his meetings with al-Mirzā, the king expressed his wish to strengthen their ties through marrying his daughter, the princess, to al-Mirzā's son, but his demand was met with al-Mirzā's disapproval.

The monarchical proposal made al-Mirzā restless, causing him to feel worried when facing the king's pressure and insistence on realizing his desire and will. Thereat al-Mirzā was obliged to implore Allāh to deliver him from that dilemma, as his state speaking for itself saying: "O my Lord! Prison is more dear than that unto which they urge me..." (12:33) He also used to reiterate the supplication: "O my God! Take away my son near You and rescue me from fire torment."

Then Allāh granted his supplication, as someone came to him telling him the news of his son's death through drowning.

Another time Fath 'Ali Shāh tried to approach him using a new means, by inviting al-Mirzā to leading the worshippers at a mosque he built in Tehran. On al-Mirzā's refusing his demand, the king conceded asking him to delegate one from among his disciples to deputize him in this regard. Then al-Mirzā offered al-Ḥājj al-Sayyid Muḥammad Bāqir Ḥujjat al-'Islām; who rejected this request too.

Thus the monarch could never escape any chance for the sake of sycophancy near al-Mirzā, but was faced every time with al-Mirzā's precaution, that entailed the king's losing those chances.

A Grace for al-Mirzā:

Al-Hājj al-Shaykh Murtaḍā al-'Ashtiyānī is reported to have said: When visiting the grand al-Mirzā's tomb I saw an old man reciting the Qur'ān and weeping. On questioning the reason of his weeping and affection, the old man, sighingly, replied: As soon as I became acquainted with him I suffered his loss. I asked him: When and how were you acquainted with him? He replied: I am from the people of Qazwin,²⁴ and was owning abundant wealth. I intended to make a pilgrimage to the House of Allāh, two years before the demise of al-Mirzā al-Qummi. So I navigated toward Makkah, and when the ship reached Oman Sea, I inspected my waistband,²⁵ to check how much money left with me. Suddenly I saw a man in the upper floor watching me. Then I kept the purse (*himyān*) under my clothes. Within one hour a clamour was raised in the upper floor. Asking about its cause, I was told that a man was claiming to the captain of the ship that he lost his purse containing all his money, with giving its description. Thereat the captain gave his orders to inspect all the passengers one by one, with threatening that the penalty of the stealer being death, through throwing him into the sea. I felt so straitened since the purse specifications were

identical to those of mine, and the man claiming his purse being robbed, was the same one watching me, in whose heart the Satan whispered. Meanwhile no choice was left before me but to get rid of my purse and rescue myself. So I took it out, standing at the verge of the ship, saying while throwing it in the sea: O Amir al-Mu'minin, you are Allāh's trustee (*amin*), and I deposit my purse with you as a trust.

I did this so fast and returned to my place, feeling sad, contemplating what to do after being bankrupt with no little money.

In the meantime, the ship captain with the other crew broke into our floor, for inspecting the travelers, accompanied by the claimant. When it was my turn, they embarked on turning my luggage upside down, but their inspection ended without finding anything. Thereat the captain got enraged, and scolded the claimant for accusing the pilgrims of Allāh's House. Consequently his (claimant's) complexion changed, becoming tongue-tied, and being known for all, to be no more than a trickster, claiming what is not belonging to him. After that, the captain ordered to throw him into the sea.

After performing *hajj* rituals, I betook myself to visit the tomb of the Prophet (S) and those of Ahl al-Bayt Imams (A), at the Baqi'. Then I made my way toward Iraq. On reaching Najaf, and being honoured with visiting the shrine of Amir al-Mu'minin 'Ali (A), I was inspired by Allāh to demand from him my trust and purse. At the first night there, I saw in dream Amir al-Mu'minin saying

to me: Go to Qum and take your trust from al-Mirzā Abū al-Qāsim al-Qummi. I got up in wonder, asking myself: How can I find my belt at Qum while it was (thrown) in Oman Sea)?! Where is Qum and where is Oman Sea? At the second night I saw Amir al-Mu'minin again reiterating the same saying. At the third night Amir al-Mu'minin addressed me (in dream) repeating his former utterance: Go to Qum and retain your belt from Abū al-Qāsim al-Qummi. I asked him: Who is Abū al-Qāsim al-Qummi? He replied: He is a *mujtahid* and a religious authority (*marji' taqlid*). I said to him: How can I go there while not having one dirham even! Amir al-Mu'minin said: Go to the bazaar and ask that money-changer (by name) to give you 20 liras.

I woke up from sleep, and with the advent of morning, I betook myself to the bazaar looking for that money-changer. Finding him I stood perplexed, daring not to speak, but after a long period he turned his face at me asking: Do you need anything? I said: Yes, an oral remittance. He asked: How much? I replied: Twenty liras.

The money-changer said then: You said the truth, asking then: Are you from Qazwīn? When answering him positively, he took out 20 liras from the safe. I bought with them some travel necessities, making my way toward Qum. On reaching it, I inquired about (the address of) al-Qummi's house, to which people guided me. I found him busy in teaching his students, so I waited till the end of his class. I went then toward him, and told him all the details of my story. Thereat he stood up and said: Your

belt is with me. Then he took it out from among the books, handed it to me and said: Count your money and check carefully.

I became so delighted, kissing al-Mirzā's hand, bidding him farewell and returned to my family. Then I recited to them whatever I faced, totally. They could not believe anything but only after making a strong oath, whereat they became so astonished. My wife said to me: If it be so, how would you appeal to yourself and leave him. You would rather commit yourself to be at his service, hoping that Allāh may render your well end. I found that quite correct, so I sold all my properties, and migrated with all my family to Qum. On reaching it, we witnessed people crying everywhere, as if it were the Day of 'Āshūrā' of al-Ḥusayn (A), with mourning and sadness prevailing everywhere. I inquired about the reason, and was told: Al-Mirza al-Qummi has passed away. I was shocked at this sad news, making a covenant with myself to recite the Qur'an beside his grave every day.

Al-Mullā 'Ali al-Nūri's Meeting with al-Mirzā:

The philosopher al-Mullā 'Ali al-Nūri was among those harbouring sincerity and veneration for al-Mirzā, corresponding with him, and referring to him concerning the critical and significant issues. Al-Mirzā has referred to him at the end of the book *Jāmi' al-shatāt*. Once this philosopher heard that al-Mirzā has given a verdict (*fatwā*)

charging him with impiety, due to some of his beliefs. Thereat he stood in awe of that, departed Tehran and rushed toward Qum, where he met al-Mirzā al-Qummi. During that meeting he introduced to him his thoughts and beliefs, being at the disposal of al-Mirzā. When al-Mirzā asked him the reason that pushed him to do so, al-Mullā replied: Haven't you charged me with disbelief before?

Al-Mirzā replied: I have never charged anyone with impiety, and what you heard is but a sheer lie, with no basis.

Chapter Four

The Sunset

As al-Mirzā reached the age of eighty, that sun glaring with the lights of knowledge faded away. In the beginning of the year 1231 (H), the great *marji'* responded to the Truth call and joined the Sublime Lord. Thus, his bright sun set away from the horizon, leaving behind, for all generations, a huge heritage, with a blessed conduct (*sirah*) replete with glories.

His demise constituted a severe shock moving all the Islamic world, leaving a bitter anguish inside the hearts of his disciples and lovers.

He was buried in Shikhān Cemetery amongst multitudes of masses, abundance of tears and distresses of weepers. His tomb has turned to be today a shrine having a dome and minaret, with a belief common among the believers that supplication (*du'ā'*) at his holy shrine being responded.

The author of *Nukhbat al-maqāl* has dated his decease by saying:

*And the owner of Qawānin, the time unique,
Abū al-Qāsim, the notable pontiff, Ibn al-Ḥasan,
And his faqih al-Shaykh al-Behbahāni,
After a "wadā'" (farewell) at al-Riḍwān appeared.²⁶*

His Heirs:

Al-Mirzā had one son and eight daughters.²⁷ His only son died during al-Mirzā's lifetime. Thus his inheritance has gone to his daughters alone, who have all got married to honourable scholars, as follows:

1. Al-Mirzā Abū Tālib al-Qummi:

He was an eminent scholar, who learnt under al-Mirzā, becoming then his most outstanding disciple. He was a jurisprudent scholar, having a 600-page book on *fiqhi* questions.

He was a reliable and trustworthy source for al-Mirzā in the legal issues, gaining license of *ijtihād* from his teacher. He was a benevolent person, taking care of the orphans, widows and the poor. He was bestowed by Allāh an abundant wealth which he spent as philanthropic dues, building a water reservoir at "Kuhnah"²⁸ Square, beside endowing a third of his properties for charitable affairs.

He passed away in Jumādā al-'Ūlā 1249 (H), and was buried at Shikhān Cemetery. His inveterate family is considered among those highly honourable and reputed families.

2. Al-Ḥājj Mullā Asad Allāh al-Brūjerdī:

A *faqih*, *'allāmah* and great *mujtahid*, and was counted among the eminent *'ulamā'*, and one of the outstanding

disciples of al-Mirzā al-Qummi. He authored several books on *fiqh* and *uṣūl*. During his era, the city of Brūjerd turned to be a centre for Islamic sciences, and a meeting place for knowledge-seekers and scholars.

Al-Shaykh al-'Anṣārī, the great, has learnt under him for a good period of time, conveying to the people some of his *fatāwā* (verdicts).

He got married to al-Qummi's daughter during his lifetime, with a blessed marriage. The poet Faṭḥ 'Alī Khān, known as "Malik al-Shu'arā'" (King of Poets), has referred through some lines to this marriage. Al-Mirzā's daughter has given birth to three sons, being: Fakhr al-Dīn Muḥammad, Jamāl al-Dīn and Nūr al-Dīn Muḥammad, who have all got the degree of *ijtihād*.

Al-Mullā Asad Allāh passed away in 1270 or 1271 H, and was buried at his birthplace (Brūjerd), which has turned to be a shrine, being visited for attaining blessing.

To him some well-known families in Brūjerd are related, with various epithets like: "al-Qawānini" and "al-Ḥujjati".

3. Al-Mullā Muḥammad al-Narāqi:

He is known with the name of al-Shaykh 'Abd al-Ṣāhib Ḥujjat al-'Islām. He is the son of al-Ḥājj Mullā Aḥmad al-Narāqi, the author of *Mi'rāj al-sa'adah*, being one of the great '*ulamā*', and Shi'ah prides and leaders at Kāshān.

He attained the degree of *ijtihād* through a permit from his father. He undertook the administration of the Sultāni School in Kāshān, beside leaving numerous works, the most famous of which are:

1. *Anwār al-Tawḥīd*, on '*ilm al-kalām*,

2. *Al-Marāṣid*, on '*ilm al-'uṣūl*,

3. *Mashāriq al-'aḥkām*, on some important *fiqhī* rulings, and all being printed in Tehran.

This honourable scholar was born in 1215 (H), at Kāshān, and passed away in it in 1297 (H). He was buried beside his father's grave.

4. Al-Mirzā 'Alī Riḍā al-Ṭāhirī:

He was a distinguished scholar, belonging to the family of al-Mirzā Abū Ṭālib, both being among the grandsons of the late *Faqīh* and *Muḥaddith*, al-Mullā Ṭāhir Shaykh al-'Islām al-Qummi, who passed away in 1097 (H). He was the teacher of al-'Allāmah al-Majlisi, and the author of *Tuḥfat al-'akhbār*, in refutation against the Ṣūfis.

5. Al-Shaykh 'Alī al-Baḥrāni:

He was an honourable scholar, living at Kahak, one of Qum districts. He was honoured with the affinity of al-Mirzā al-Qummi during the latter's lifetime. So al-Mirzā (God's mercy be upon him) used to frequenting to Kahak, and rather some of his meetings with the King Faṭḥ 'Alī Shāh were held at the house of his son-in-law.

His wife gave birth to two sons, one was al-Shaykh Muḥammad Ḥusayn, and the other al-Mirzā Abū 'Alī, beside one daughter who got married afterwards to al-Ḥājj Āyatullāh al-Sayyid Ṣādiq al-Qummi.

6. Al-Sayyid Muḥammad Ṣādiq al-Kalbāsi:

He was the son of al-Ḥājj Muḥammad Ibrāhim al-Kalbāsi. He was dead in 1292 (H). He was counted among the most eminent '*ulamā*' of that time, leaving several works, of which the following are at the top:

1. '*Uyūn al-'uṣūl*', 2. '*Maṣābiḥ al-'uṣūl*', 3. '*Mashārif al-'uṣūl*', 4. '*Manhaj al-sadād fī sharḥ al-'Irshād*', 5. '*Sharḥ al-ṭahārah fī al-Lum'ah*'.

7. Al-Mawlā 'Alī al-Brūjerdī:

He was one of the great *mujtahids* at the era of the King Muḥammad Shāh.

Besides, al-Mirzā had another daughter, who died before getting married.

Al-Mirzā in the Memory:

So such is al-Mirzā, the pride of his age and the town-talk of his time. He spent his age in struggle (*jihād*) for religion, devoting his life for knowledge, and his '*ilm*' for serving his ummah. His pen remained effusing an ink, il-

luminating the thought routes for the generations, till the time he passed away.

Can (elapse of) time efface his name from the memory of history? I never think so, as the remembrance of such a giant man, who persevered on fighting life repercussions and time alterations, with an iron resolute, for attaining the glory vertex, can never be obliterated from papers of history. Al-Mirzā will remain for ever a glowing beacon among the humane history beacons, that illuminates the way for caravans of generations.

Notes:

1. It is at the south-eastern part of the town of Foman.
2. It is a region at Loristan Province.
3. Some narration.state that he was born in 1153 or 1150 H.
4. It is a town situated between Işfahān and Golbāygān and known with its moderate weather.
5. He passed away in 1191 (H), and regarded among the '*ulamā*' of the 12th Hijrah century, leaving numerous works.
6. It is reported that the late al-Mullā Muḥammad Taqī al-Majlisi has offered al-Mullā Ṣālṥ al-Māzandarāni to marry his daughter, due to the knowledge, piety and uprightness he enjoyed, despite the latter's severe destitution.
7. Al-Sayyid Muḥammad Bāqir al-Behbahāni, known with the title al-'Ustādh al-Waḥīd. He is one of the great Shi'ah *fuqahā*' and Imāmlyyah prides. He was born in 1118 (H) at Işfahān, and dead in 1205 (H), and his tomb lies now in one of the porticoes of al-'Imām al-Husayn's (A) shrine.
8. This step taken by the king may be interpreted as an attempt to show toadyism toward people, who used to hold the '*ulamā*' in high status.
9. Some are of the opinion that it is al-Mirzā who has introduced to the Najaf '*ulamā*' the notion of that debate.

10. It is a district related to Arāk Province, famous with growing cereals, beet and grape.

11. It is a province in the north of Iran.

12. *Imāmzādeh* is anyone belonging through kinship to any of Ahl al-Bayt Imams (A).

13. She is the daughter of al-'Imām Mūsā al-Kāzīm, — the Seventh Imam of Ahl al-Bayt (A).

14. It is situated at a distance of several steps to the north of the holy shrine of Ma'šūmah (in Qum).

15. A reference to him was made by al-Shaykh Āqā Buzurg al-Ṭehrānī, in his book *al-Dhari'ah*, under the name Muḥammad Husayn.

16. It is an old magazine, issued at Qum.

17. A permission to narrate traditions in 1177 (H), during his stay at Najaf, en route to make pilgrimage to the Holy House of Allāh.

18. He was permitted by al-Mīrzā to narrate traditions in 1206 (H).

19. In *Rayḥānat al-'adab* it is reported to be comprising 140 lines.

20. In *Rayḥānat al-'adab* it is reported to be comprising 107 lines.

21. The author of *Rawḍāt al-jānnāt* mentioned another book for al-Mirzā, under the title *Manzūmah fi 'ilm al-ma'nā*. Upon this a commentary is ascribed to Āqā Buzurg al-Ṭehrānī in *al-Dhari'ah*, saying: It may be his *manzūmah* on 'ilm al-badī' and his *manzūmah* on rhetoric ('ilm al-bayān).

22. In Iran it is known as 'al-Nasta'liq" or "half broken".

23. Today it is found with al-Shaykh Ḥasan Nāṣir al-Sharī'ah, the author of *Ta'rikh Qum*.

24. Another narration states him to be from the people of Shirwān in the Land of Caucas.

25. It is a purse in which money is kept, and is tied to the belt.

26. This phrase indicates the date of his demise, i.e. 1231 (H), through counting the sentences, while the word *wadā'* (farewell), indicating his age to be 81 years on death. So the author of *Nukhbat al-maqāl* was of the opinion that his birth was in the year 1150 (H).

27. They were nine daughters as reported in *Kanz al-'ulamā'*.

28. Meaning old, (translator).



16. *Simāye farzānigān*
17. *Ganjīnah-ye dānishmandān*
18. *Kashkūl-e mumtāz*
19. *Rawḍāt al-jannāt*
20. *Mardān-e 'ilm dar maydān-e 'amal*

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Al-Mirzā in the Memory

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