

## Chapter 2: His Academical and Cultural Activity

Al-Mirza al-Qummi became prominent as one of Islam's renowned *lam* (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 *fiqhi* 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 'ulama'. Below are some of his activities.

### Guardianship of Proficient Disciples

This being one of the great services rendered by al-Mirza 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 Hasan Qaftan al-Najafi, the son of al-Shaykh 'Ali (d. 1278 H.), that he learned *'ilm al-'usul* under al-Mirza. Thus, al-Mirza 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 Muhammad Baqir Hujjat al-'Islam

He is one of al-Mirza'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 Ahl al-Bayt (A): Musa ibn Ja'far (A). He was born in 1175 (H), in one of Rasht <sup>1</sup>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 Muhammad Baqir al-Behbahani, beside learning for some time under al-Sayyid 'Ali al-Tabataba'i, the author of *al-Riyad*.

Afterwards he made his way toward Karbala', learning under al- 'Allamah Bahr al- 'Ulum and al-Shaykh Kashif al-Ghita'. Then he travelled to Kazimayn, learning adjudication (*qada'*) and *shahadat* under al-Sayyid Muhsin al- 'A'raji. At last he returned to Iran in 1200 (H), residing at Qum as a disciple of al-Mirza al-Qummi. Then he went to Kashan, acquiring knowledge, for a time, under al-Hajj al-Mulla Mahdi al-Naraqhi.

After that he departed it, taking the direction of Isfahan, 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 lightening candles, and his worth would be recognised by all, with his fame spreading everywhere, and his becoming a very prominent and widely known '*alim*. The most outstanding of the books authored by him is said to be *Matali' al-anwar*.

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

## 2. Al -Hajj Muhammad Ibrahim al-Kalbasi

He is counted among al-Mirza's eminent disciples too, and of the prides of Imami '*ulama'*, and of the foremost *fuqaha'* and *mujtahidun*. He was known of his *zuhd* (ascetism), *taqwa* (piety) and *wara'* (righteousness). He was born in Isfahan, in Rabi' al-Thani 1180 (H), and grown up there. Then he migrated to Iraq during the time of al-Wahid al-Behbahani's *marji'iyah*, acquiring his (religious) sciences under the great *marji'*, beside al 'Allamah Bahr al- 'Ulum, al-Shaykh Ja'far Kashif al-Ghita', and al-Sayyid 'Ali al-Tabataba'i - the author of *al-Riyad*.

On returning to Iran, he resided at Qum for learning under its teacher al-Mirza al-Qummi, departing it then toward Kashan, learning under al-Hajj al-Mulla Mahdi al Naraqhi -the author of *Jami' al-Sa'adat*. Finally, he returned to his birthplace at Isfahan, undertaking the leadership of religious affairs and Shi'ite *marji'iyah*, embarking on teaching, classification and compilation.

The following are some of his works:

1. *Al- 'Iqa'at*, 2. *Al- 'Isharat*, 3. *Shawahid a1-hidayah*, 4. *Minhaj al-Hidayah*, 5. *Irshad al-mustarshidin*, 6. *Al 'Irshad*, 7. *Al-Nukhbah*, 8. *Manasik al-hajj*.

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

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

### 3. Al-Sayyid Muhammad 'Ali al-Hazarjeribi

He is also one of Al-Qummi's disciples, and the eldest son of al-Sayyid Muhammad Baqir al-Hazarjeribi alMazandarani, who is counted among the great *fuqaha*' and '*ulama*' in *naqli* and *aqli* (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-'Allamah al-Sayyid Muhammad Bahr al-'Ulum, 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-Mirza al-Qummi, acquiring from his abundant '*ulum* (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 *ijtihad* and hadith narration. Then he migrated to Isfahan, 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-Mirza Muhammad al-Lahiji –known as al-Mirza al-Tawwab – who gave birth to sons becoming afterwards eminent '*ulama*' and dignitaries. He left numerous works, the most famous of which are the following:

1. *Al-Badr al-bahir fi al tafsir*, 2. *Al-Siraj al-Munir fi al fawa'id, al-rijaliyyah*; 3. *Al-La'ali fi al- 'usul*, 4. *Al-Bahr al-Zakhir fi al-fiqh*, 5. *Tabsirat al-mustabsirin fi al 'Imamah*; 6. *Kitab al- salat*, 7. *Anis al-mushtaghilin*, and others.

He passed away on the night of Saturday, 18th of Rabi' al-'Awwal 1245 (H), and was buried at Isfahan, and his shrine is now at the tomb of "Imam Zadah"<sup>2</sup> Sayyid 'Ali al-'Akbar.

### 4. Al-Sayyid Ahmad al-Kermanshahi

He is the son of al-Sayyid Muhammad 'Ali, the grandson of the great marji' al-'Ustadh Wahid al-Bahbahani. He is regarded also among the renowned '*ulama*', and one of the geniuses of his time. He was born in 1191, in the city of Kermanshah, starting his education at the age of six. He learned how to read the Qur'an, beside reading and writing in the Persian language. At the age of ten, he began studying grammar, logic (*mantiq*), *kalam*, and rhetoric. When becoming fifteen years old, he commenced to write down his works, with his: Hashiyah 'ala al-Samadiyyah, and some letters.

Then he migrated to the city of Najaf, studying *alMa'alim* under al-'Akhund al-Mulla Muhammad Isma'il al-Yazdi, with *Zubdat al- usul* under al-'Allamah al Sayyid Muhammad Bahr al-'Ulum. In 1212 he studied the books al-'Istibsar and Sharh al-Qawa'id under al 'Allamah al-Shaykh Ja'far Kashif al-Ghita.

After that he moved to Qum, learning for a time under its teacher al-Mirza al-Qummi, getting then the degree of *ijtihad* and narration. Then he returned to Kermanshah, with the occupations of compilation and classification in *fiqh*, *usul* and *kalam* 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 Kermanshah. In 1233 (H) he went to Iraq for visiting the holy shrines, returning then to Kermanshah again. He passed away there in 1235 (H), and was buried in the cemetery of his great grandfather in Kermanshah.

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

1. *Mir'at al-ahwal* which contains biographies of some *rijal*, in Persian language, that he compiled during his trip to India, 2. *Al-Mahmudiyyah fi Sharh al-Samadiyyah*, 3. *Nur al 'anwir*, 4. *Al-Durar al-Gharawiyyah*, 5. *Sharh al-Mukhtasar al-Nafi'* 6. *Qut la yamut*, beside other books.

## **5. Al-Sayyid Muhammad Mahdi al-Khunsari**

He is the grandson of al-Sayyid Husayn al-Khunsari, the teacher of the grand marji' al-Mirza al-Qummi. Of his works, we can refer to the famous letter he wrote, about the conditions of Abu Basir, which is called: 'Adimat al nazir fi ahwal Abi Basir. He passed away in 1246 (H), after reaching the age of 67, and was buried in the city of Karbala'.

## **6. Al-Sayyid 'Ali al-Khunsari**

He is one of the grandsons of al-Sayyid Husayn al Khunsari too. He passed away in 1238 (H). He has written elaborated explanations (*shuruh*) on *Durrat Bahr al 'Ulum*. He is considered among the honourable disciples of al-Mirza al-Qummi, enjoying special care on the part of his teacher (al-Mirza), who preferred him over all other his disciples, praising most often his *fadh* (honour) and *'ilm* (knowledge).

## **7. Al-Mirza Abu Talib al-Qummi**

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

## **8. Al-Hajj al-Sayyid Isma'il al-Qummi**

He is considered among the renowned '*ulama*' and scholarly dignitaries of Qum, and used to be the only '*alim* who shouldered the mission of teaching the laws of principles (Usul), after the demise of al-Mirza 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 Fatimah alMa'sumah.<sup>3</sup> He passed away in 1263 (H), and was buried at the sacred sanctuary (at Qum).

## 9. Al-Mirza ‘Ali Rida al-Qummi

His full name is ‘Ali Rida ibn Muhammad ibn Kamal al-Din al-Husayn al-Qummi. It is reported by his son, the late Ayatullah al-Hajj al-Sayyid Jawad al-Qummi, that he used to be trustworthy near the late al-Mirza al-Qummi, in respect of *istifta’* (giving legal verdicts) and *muhakamat* (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 Shikhan Cemetery.<sup>4</sup>

## 10. Al-Shaykh Husayn alQummi

### 10. Al-Shaykh Husayn alQummi:<sup>5</sup>

He is the son of Baba’ al-Din Muhammad al-Qummi. and one of the disciples of al-Mirza al-Qummi too. He was a very venerable and eminent scholar, who has written a *hashiyah* (margin) on *Qawanin al-‘usul*, calling it: *Tawdih Qawanin al-‘usul*, which was published afterwards.

## 11. Al-Hajj Mulla Asad Allah al-Brujerdi

He is the son-in-law of al-Mirza al-Qummi too. He was an ‘Allamah and *faqih*, and one of the great *mujtahids*, under whom the greatest al-Shaykh al-‘Ansari learnt. We will expose his characteristics in the last chapter of the book.

## 12. Al-Hajj Mulla Muhammad al-Kazzazi

He was counted among the magnates of the town of Kazzaz. During his youth, he was not so concerned with learning religious sciences. But when al-Mirza al-Qummi travelled to Kazzaz, getting married there to the sister of Mulla Muhammad al-Kazzazi, the latter expressed his desire and interest to study religious ‘ulum (sciences), and Islamic ma’arif (knowledge). So, he began under to acquire knowledge under al-Mirza al-Qummi, and continued his study after the demise of this great *marji’*. He travelled to Kashan, then to Naraq, where he joined the disciples of the grand scholar, the late al-Hajj Mulla Ahmad al-Naraq, the author of *Mi’raj al-Sa’idah*, and married the granddaughter of his teacher.

Then after the demise of al-Hajj Mulla Ahmad al Naraq, he moved to Qum, where he settled down for some time, during which he shouldered the tasks of preaching, judgeship (*qada*) and leadership of prayers till passing away. His shrine is at present in the Shikhan Cemetery. He willed that a water reservoir be built in the locality of ‘Ishq’ali,<sup>6</sup> beside allocating one-third of his properties for benevolent charities in the villages of Tajrah and Dastjerd.

## License to Narrate

Al-Mirza al-Qummi got numerous licenses in narration, from many teachers, the foremost of whom are: his teacher al-Sayyid Husayn al-Khunsari;<sup>7</sup> ‘al-Sayyid Muhammad Baqir al-Behbabani known as al-

‘Ustadh al Wahid, al–Sayyid Muhammad Baqir al–Hazarjaribi, and al–Shaykh Mahdi al–Futuni. Also, al–Mirza al–Qummi has given school–certificate (*ijazah*) to a large number of scholars to report narration from his disciples and others, of whom we mention:

- Muhammad Baqir Hujjat al–’Islam;
- al–Hajj al–Shaykh Muhammad Ibrahim al–Kalbasi;
- al–Sayyid Jawad al– ‘Amili, the author of *Miftah al–karamah*,[8](#)
- al–Sayyid Abd Allah Shubbar;
- al–Shaykh Asad Allah al–Tustari al–Kazimi, the author of *a1–Maqayis*,
- al–Sayyid Mahdi al–Khunsari;
- al–Sayyid ‘Ali al–Khunsari;
- al–Sayyid Muhsin al–‘A’raji;
- al–Mirza Abu Talib al–Qummi;
- al–Sayyid Muhammad ‘Ali al–Hazarjeribi;
- al–Sayyid Ahmad al–Kermanshahi, the author of *Mir’at al– ‘Ahwal*, and others.

## His Valuable Works

Of the cultural activities and great services rendered by al–Mirza 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*, *usul*, *kalam*, 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 *hadith*: “The ink of ‘ulama’ 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 was devoid of an obvious objective, and rather, only an upright individual would be missed. Whereas the writings of the ‘ulama’, that contain illuminant knowledge (*ma’arif*) enabling the Ummah to recognize its objectives and duties, can create and build an Ummah that produces martyrs, offering them on Allah’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 his field can be sought back to the days of his youth, and outset of his study at the town of Khunsar. The late al–Shaykh Aqa Buzurg al–Tehrani is reported to have said in his book *al–Dhari’ah*, that he (al–Qummi) completed the compilation of his *Manzumah* on *‘ilm al bayan* (rhetoric), on the night of Sunday,

the fourth of Rabi' al-Thani, 1173 (H), when he was only 22 years old, at the town of Khunsar. He also made the last touches for his book named "*Majmu'at al-fawai'd wa ba'd al-rasa'il*", on Friday fifteenth of Muharram, 1175 (H), at the outset of his study at Karbala', 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 be contributed to the Islamic library and heritage:

1. *Qawanin al-usul*. It is considered the most well-known book authored and compiled by al-Mirza, 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 curriculum at the Theological Schools for a long time. Then, al-Shaykh al-Ansari's *Fara'id al-usul* replaced the second volume of *Qawanin al-usul*, 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 *Qawanin al-usul*, with keeping on studying its first volume for a longer time, which was substituted afterwards by the book *Usul al-fiqh* authored by the late al-Muzaffar.

*Qawanin al-usul* enjoyed at that time, a great significance, that many *hawashi* (margins) were written about it, reaching the number of forty-seven, as reported by the late al-Shaykh Aqa Buzurg al-Tehrani in his book *al-Dhari'ah*, including al-Shaykh al-Ansari's *Hashiyah*.

The book was appreciated too by the late al-Sayyid Sadr al-Din al-Musawi al-Amili, who expressed his admiration for its value and worth.

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

3. *Hashiyah 'ala Zubdat al-usul*, of al-Shaykh al-Behbahani.

4. *Hashiyah 'ala Tahdhib al-usul* of al-'Allamah al-Hilli.

5. *Hashiyah 'ala Sharh al-mukhtasar*, of Ibn Hajib al-Maqsadi. The last three books being on '*ilm al-usul*

6. *Jami' al-shatat* – or *Ajwibat al-masa'il* which is published in three volumes containing a fiqhi course covering all issues from *taharah* (purity) up to *diyāt* (blood money), in a form of question and answer, beside other miscellaneous matters. It includes also some doctrines, and *kalami* notions, of which we can refer to his refutation to the *Sufis*, 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. *Manahij-al 'ahkam*, in Arabic, and it is concerned with *fiqh*, containing the rulings of *taharah* (purity) and *salat* (prayers), beside other *fiqhi* matters.
8. *Ghana'im al- 'ayyam fi ma yata 'allaq bi al-halal wa al-haram*, 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 *'ibadat* (rituals), *taharah*, *salat*, *zakat* (alms-due), *khums* (one- fifth), *sawm* (fasting) and *i'tikaf* (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-khawass*. It is an abridgement, in Arabic, and being confined to the *bab al- ibadat* (rituals), from among *fiqh*.
10. *Murshid al- 'awamm*. It is his practical treatise (of Islamic rulings), written in Persian.
11. *Al-Bay' al-fuduli*. It is printed as an appendix to the book *Ghana'im al- 'ayyam*
12. *Bay' al-mu'atat*. It is also printed at the end of the book *Ghana'im al- 'ayyam*.
13. *Al-Mu'amalah al-muhabatiyyah bi shart al-qard*: which appeared also at the end of *Ghana'im al- 'ayyam*, that was compiled on 21 *Dhu al-Qa'dah* 1207 (H).
14. *Ta'liqah* on the book of al-Sayyid Husayn al Khunsari, about some statements of *Sharh al-Lum'ah*.
15. *Manzumah fi 'ilm al-badi'*,<sup>9</sup> consisting of 139 poetry lines.
16. *Manzumah fi 'ilm al-bayan*,<sup>10</sup> comprising 106 poetry lines, annexed to his book *Manahij al- 'ahkam*, "*kitab al- salat*", beside some *hawashi* (margins) with the hand writing of al-Mirza al-Qummi himself; whose compilation he finished on the night of Sunday 4th of Rabi' al-Thani 1173 (H). <sup>11</sup>
17. *Mathnawi fi al-ma'ani wa al- bayan*.
18. *Al-Fathiyyah*, on *'ilm al-kalam* which he authored in 1218 (H).
19. Collection of poems (*diwan*), containing five thousand Arabic and Persian poetic verses.
20. *Majmu'at al-fawa'id wa ba'd al- rasa'il*. He compiled it at the outset of his study at Najaf, completing it on Friday the fifteenth of Muharram 1175 (H).
21. *Tarjumah li a1-Qasidah al-Nuniyyah* of al-Sayyid Muhammad al-Ha'iri al-Husayni, 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. *Risalah fi al-qada' wa al-shahadat*: It is a simplified treatise printed at the end of the book *Ghana'im al- 'ayyam*.

23. *Risalah fi usul al-Din*: It is in Persian, and consists of an introduction and five chapters. In the introduction, he elucidates the differences between *usul al-Din* and the *madhhab* (school of thought), dedicating each chapter for one of the five principles of religion (*usul al-Din*), beside exposing one of the principles of the five creeds.
24. *Risalah fi jawaz al-qada' wa al-hilf bi taqlid al-mujtahid*
25. *Risalah fi munjazat al-marid*: It is printed also as an appendix to the book *Ghana'im al- 'ayyam*.
26. *Risalah fi ma'rifat mashayikh al- 'ijazah min al ruwat*: It consists of the names of a group of the shaykhs of *ijazah* (license), who were licensed by the 'ulama' on *rijal*.
27. *Risalah fi al-jizyah wa ahkamiha*: it is printed also at the end of *Ghana'im al- 'ayyam*.
28. *Risalat al-ghina' mawdu'an wa hukman*: It is annexed to the book *Ghana'im al- 'ayyam* too.
29. *Risalah fi al-hayat wa ba'd, ahkamiha*: Which appeared also at the end of *Ghana'im al- 'ayyam*.
30. *Risalah fi al-waqf*.
31. *Risalah fi al-waqf 'ala al-nafs*: A reference was made to it in *Jami' al-sahatat* –in the book *Ghana'im al- 'ayyam*.
32. *Risalah fi waqf al-mukhalif*: it was written in 1214 (H), and annexed to *Jami' al-sahatat* fi *Ghana'im al- 'ayyam*.
33. *Risalah fi qa'idat "al-tasamuh fi adillat al-sunan."*
34. *Risalah fi 'umam hurmat al-Riba fi jami' al-mu'awadat*
35. *Risalah mufassalah fi al-fara'id wa al-mawarith*.
36. *Risalah fi al-radd 'ala al-Badiri al-Nasrani*.
37. His detailed *Risalah* to Fath 'Ali Shah, containing an ample of his eloquent counsels and sermons.
38. *Risalah* in refutation to the Sufis and Ghulat.
39. *Risalah* on the ruling about the school of unknown builder.
40. *Risalah* about invalid conditions in sale.
41. *Risalah* on generality of the basis "*la-darar*" – (no harm).
42. *Risalah fi al-mantiq*.

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

44. *Risalah fi al-talaq* (divorce).

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

## Propagation and Preaching

Al-Mirza 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-Mirza'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-Mirza 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 Allah the Exalted, enjoining people to piety (*taqwa*) 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'ruf 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 'Ali Shah*", 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 Shah, saying: Put justice before you as a criterion in dealing with the subjects, as I am fearing Allah's wrath and chastisement against me, when being meant by Allah's

saying:

***“And incline not toward those who do wrong lest the fire touch you...” (11:113).***

In the Sultan’s response to al–Mirza, he expressed his love and appreciation toward him, saying: He is reported in the narrations that “Whoever loves a group of people will be resurrected with them”, and I implore Allah not to resurrect me together with you on Doomsday.

In another meeting, al–Mirza addressed Fath ‘Ali Shah pointing at his (Fath’s) beard saying; “O King, beware that you perpetrate a sin entailing burning of your beard in Hell–fire.”

- [1.](#) It is a province in the north of Iran.
- [2.](#) Imamzadeh is anyone belonging through kinship to any of Ahl al–Bayt imams (A).
- [3.](#) She is the daughter of al–Imam Musa al–Kazim – the Seventh Imam of Ahl al–Bayt (A).
- [4.](#) It is situated at a distance of several steps to the north of the holy shrine of Ma’sumah (in Qum).
- [5.](#) A reference to him was made by al–Shaykh Aqa Buzurg alTehrani, in his book al–Dhari’ah, under the name Muhammad Husayn.
- [6.](#) It is an old magazine, issued at Qum.
- [7.](#) A permission to narrate traditions in 1177 (H), during his stay at Najaf, en route to make pilgrimage to the Holy House of Allah.
- [8.](#) He was permitted by al–Mirza to narrate traditions in 1206 (H).
- [9.](#) In Rayhanat al– ‘adab it is reported to be comprising 140 lines.
- [10.](#) In Rayhanat al– ‘adab it is reported to be comprising 107 lines.
- [11.](#) The author of Rawdat al–jannat mentioned another book for al–Mirza, under the title Manzumah fi ‘ilm al–ma’na. Upon this a commentary is ascribed to Aqa Buzurg al–Tehrani in al Dhari’ah, saying: It may be his manzumah on ‘ilm al–badi’ and his manzumah on rhetoric (‘ilm al–bayan).

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