

Chapter 4: The Sunset

As al-Mirza 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 marja' 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 Shikhan 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'a*) at his holy shrine being responded.

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

*And the owner of Qawanin, the time unique,
Abu al-Qasim, the notable pontiff, Ibn al-Hasan,
And his faqih al-Shaykh al-Behbahani,
After a "wada'" (farewell) at al-Ridwan appeared. [1](#)*

His Heirs

Al-Mirza had one son and eight daughters.[2](#) His only son died during al-Mirza's lifetime. Thus, his inheritance has gone to his daughters alone, who have all got married to honorable scholars, as follows:

1. Al-Mirza Abu Talib al-Qummi

He was an eminent scholar, who learnt under al-Mirza, 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-Mirza in the legal issues, gaining license of *ijtihad* from

his teacher. He was a benevolent person, taking care of the orphans, widows and the poor. He was bestowed by Allah an abundant wealth which he spent as philanthropic dues, building a water reservoir al “Kuhnah”³ Square, beside endowing a third of his properties for charitable affairs.

He passed away in Jumada al- ‘Ula 1249 (H), and was buried al Shikhan Cemetery. His inveterate family is considered among those highly honourable and reputed families.

2. Al-Hajj Mulla Asad Allah al-Brujerdi

A *faqih*, ‘*allamah* and great *mujtahid*, and was counted among the eminent ‘*ulama*’, and one of the outstanding disciples of al-Mirza al-Qummi. He authored several books on *fiqh* and *Usul* During his era, the city of Brujerd turned to be a center for Islamic sciences, and a meeting place for knowledge-seekers and scholars.

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

He got married to al-Qummi’s daughter during his life time, with a blessed marriage. The poet Fath ‘Ali Khan, known as “Malik al-Shu’ara” (King of Poets), has referred through some lines to this marriage. Al-Mirza’s daughter has given birth to three sons, being: Fakhr al-Din Muhammad, Jamal al-Din and Nur al-Din Muhammad, who have all got the degree or *ijtihad*.

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

To him some well-known families in Brujerd are related, with various epithets like: “al-Qawanini” and “al Hujjati”.

3. Al-Mulla Muhammad al-Naraq

He is known with the name of al-Shaykh ‘Abd al-Sahib hujjat al- ‘Islam. He is the son of al-Hajj Mulla Ahmad alNaraq, the author of *Mi’rai al-sa’adah*, being one of the great ‘ulama’, and Shi’ah prides and leaders at Kashan.

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

1. *Anwar al-Tawhid*, on ‘*ilm al-kalam*,
2. *Al-Marasid*, on ‘*ilm al- ‘Usul*,
3. *Mashariq al- ‘ahkam*, on some important *fiqhi* rulings, and all being printed in Tehran.

This honorable scholar was born in 1215 (H), at Kashan, and passed away in it in 1297 (H). He was

buried beside his father's grave.

4. Al-Mirza 'Ali Rida al-Tahiri

He was a distinguished scholar, belonging to the family of al-Mirza Abu Talib, both being among the grandsons of the late *Faqih* and *Muhaddith*, al-Mulla Tahir Shaykh al 'Islam al-Qummi, who passed away in 1097 (H). He was the teacher of al- 'Allamah al-Majlisi, and the author of *Tuhfat al- 'akhbar*, in refutation against the Sufis.

5. Al-Shaykh 'Ali al-Bahrani

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

His wife gave birth to two sons, one was al-Shaykh Muhammad Husayn, and the other al-Mirza Abu 'Ali, beside one daughter who got married afterwards to al-Hajj Ayatullah al-Sayyid Sadiq al-Qummi.

6. Al-Sayyid Muhammad Sadiq al-Kalbasi

He was the son of al-Hajj Muhammad Ibrahim al Kalbasi. He was dead in 1292 (H). He was counted among the most eminent '*ulama*' of that time, leaving several works, of which the following are at the top:

1. '*Uyun a1-usul*, 2. *Masabih al- usul*, 3. *Masharif al-usul* 4. *Manhaj al-sadad fi sharh a1 'Irshad*, 5. *Sharh al taharah fi al-Lum'ah*

7. Al-Mawla 'Ali al-Brujerdi

He was one of the great *mujtahids* at the era of the King Muhammad Shah. Besides, al-Mirza had another daughter, who died before getting married.

Al-Mirza in the Memory

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

remain forever a glowing beacon among the humane history beacons that illuminates the way for caravans of generations.

1. This phrase indicates the date of his demise, i.e. 1231(H), through counting the sentences, while the word wada' (farewell), indicating his age to be 81 years on death. So, the author of Nukhbat al-maqal was of the opinion that this birth was in the year 1150 (H).
2. They were nine daughters as reported in Kanz al- 'ulama'.
3. Meaning old, (translator).

Source URL:

<https://www.al-islam.org/al-mirza-al-qummi-revivalist-ilm-al-usul-al-mirza-abu-al-qasim-al-qummi/c-hapter-4-sunset#comment-0>