



'ABD-AL-HĀDĪ ŠĪRĀZĪ

'**ABD-AL-HĀDĪ ŠĪRĀZĪ**, ĀYATALLĀH ḤĀJJ SAYYED (1305-82/1888-1962), a Šīī scholar of Najaf, highly regarded for his learning and piety. His father, Mīrzā Esmā'īl Šīrāzī, also a *faqīh*, was a cousin of the celebrated **Mīrzā Ḥasan Šīrāzī** the *mojadded*, and had worked with him in establishing a new center of Šīī learning and guidance at Sāmarrā. Mīrzā Esmā'īl died shortly after 'Abd-al-Hādī's birth, and the responsibility for his upbringing was assumed first by Mīrzā Ḥasan himself, and then by one of his sons, Mīrzā 'Alī, who taught 'Abd-al-Hādī the rudiments of *feqh* and *oṣūl*. In 1326/1908, 'Abd-al-Hādī went to Najaf, where he stayed for four years, pursuing his studies under major scholars of the day such as **Āḳvond Mollā Moḥammad Kāzem Ḳorāsānī** and Šayḳ-al-šarī'a Eṣfahānī. In the early 1920s, he moved to Karbalā, where he joined the Šīī '*olamā*' waging jihad against the British occupation of Iraq, and collaborated in particular with Mīrzā Moḥammad Taqī Šīrāzī, another son of Mīrzā Ḥasan. After the suppression of the jihad movement, he returned to Najaf, and devoted himself to the further study of *feqh*, now under the exclusive guidance of Šayḳ-al-šarī'a Eṣfahānī. When his teacher died in 1339/1921, he began teaching *feqh* himself, and soon acquired widespread fame and popularity. Despite his reluctance to assume the burdens of *marja'īyat*, his close associates ultimately persuaded him to agree to the publication of his handbook on *feqh*, and thereby to announce his readiness to be followed as *marja'-e taqlīd*. Many people came to follow him, primarily in Iraq, where his prominence became particularly apparent during the Šīī campaign against the regime of 'Abd-al-Karīm Qāsem and the Iraqi Communist Party (see his *fatvā* of 8 Šavvāl 1379/5 April 1960 declaring communism to be



“misguidance and atheism”).

‘Abd-al-Hādī Šīrāzī went blind in 1369/1950, and soon after undertook a journey to Tehran for treatment. The treatment was unsuccessful, but his trip to Tehran, followed by visits to Qom and Mašhad, enabled him to broaden the scope of his following in Iran and to renew his acquaintance with [Āyatallāh Borūjerdī](#). When Borūjerdī died in March, 1961, ‘Abd-al-Hādī inherited from him the responsibility for overseeing the distribution of bread among the needy of Naǧaf, as well as—more importantly—a considerable portion of his following in Iran. It was even predicted that he would soon exert an influence akin to that of Borūjerdī. He died, however, before such predictions could be fulfilled, on 10 Šafar 1382/13 July 1962, and was buried in the tomb complex of Mīrzā Ḥasan Šīrāzī at Naǧaf. He left behind three sons, all religious scholars, two of whom are resident in Naǧaf while the other lives in Tehran, as well as some verse and a number of treatises on *feqh* in both Persian and Arabic.

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