



ABU'L-ḤASAN KHAN MOJTAHED

ABU'L-ḤASAN KHAN MOJTAHED, MĪRZĀ (1121-1279/1806-63), member of a prominent family of Shiraz who led a turbulent life alternating between government service and the cultivation of religious knowledge in a manner unusual in Qajar Iran. His father, Mīrzā Moḥammad Hādī Fasā'ī, had married the daughter of Ḥosayn 'Alī Mīrzā Farmānfarmā, so that Abu'l-Ḥasan grew up in affluence and enjoyed the protection of Farmānfarmā. Although this encouraged him in the practice of debauchery, he showed early signs of interest in religious sciences. In 1247/1831, his grandfather appointed him governor of Fasā. Shortly after his arrival in the town, he was besieged in the citadel by rebels, who were soon defeated by loyal forces. Discouraged, however, by this experience and still more by the death, soon after, of his grandfather, he abandoned government service to devote himself to studying the religious sciences with various teachers in Shiraz—*feqh* and *oṣūl* with his paternal uncle, Ḥājjī Mīrzā Ebrāhīm, known as *ra'īs al-mojtahedīn*, and Ḥājjī Mīrzā Jawād Šīrāzī, and *ḥekmat* with Āk'vond Mollā Moḥammad Taqī Korāsānī. After a period of further study first in the *'atabāt* and then in Isfahan, he returned to Shiraz to begin teaching. On the death of Ḥājjī Mīrzā Ebrāhīm, he assumed the administration of the *awqāf* of the Madrasa-ye Manṣūriya that had formerly been held by his uncle. In 1263/1847 the intrigues of a certain Āk'vond Mollā Moḥammad Rūnīzī caused an edict to be issued that deprived him of the *awqāf* and ordered him to pay compensation to a rival claimant, Mīrzā 'Alī. He thereupon fled to Eṣṭahbānāt, taking refuge in the house of a



butcher until an amicable division of the *awqāf* between the two claimants was worked out by a local *mollā*. In 1272/1855 Abu'l-Ḥasan was again appointed governor of Fasā, but he delegated the post to his servant, Mīrzā 'Abd-al-Razzāq, and continued to shun further government service until his death in 1279/1863. He wrote several glosses and commentaries, including one on the *Tajrīd* of Naṣīr-al-dīn Ṭūsī. None of the five sons he left behind appears to have distinguished himself.

BIBLIOGRAPHY

Fasā'i, II, pp. 34-35.