



## ABU'L-QĀSEM KHAN EBRĀHĪMĪ

---

**ABU'L-QĀSEM KHAN EBRĀHĪMĪ**, ḤĀJJ, SARKĀR ĀQĀ, fourth head of the Kermānī branch of the Šaykī school of Shi'ism. Abu'l-Qāsem was born in Kermān on 23 Du'l-Ḥejja 1314/25 May 1897, the son of Ḥājj Zayn-al-'ābedīn Khan, his predecessor in the office, and the grandson of Ḥājj Moḥammad Karīm Khan Kermānī, the first head of the Kermānī Šaykīs. His family had close links with the Qajar house and hence with most of the governors of Kermān in the Qajar period. His great-grandfather was Ebrāhīm Khan Zāhīr-al-dawla, a cousin and son-in-law of Fath-'Alī Shah and governor of Kermān from 1218/1803 to 1240/1824-25; his grandfather, Karīm Khan, was married to a daughter of Moḥammad-qolī Mīrzā Molk-ārā (the third son of Fath-'Alī Shah, while two of his grand uncles were married to other daughters of the late Shah. His own mother was a daughter of Ḥājj Moḥammad-qolī Khan, son of Mūsā Khan Qājār Qavānlū and Taygūn Kānom, a daughter of Fath-'Alī Shah. Most of his childhood was spent in Rafsenjān to the west of Kermān, where he studied under Āqā Mīr Moḥammad Davānī. In 1324/1906, he was brought to Kermān by his father to study the traditional sciences under Aḥmad Bahmanyār (see Bāmdād, *Rejāl* VI, pp. 31-32). During the later period of the constitutional revolution, Bahmanyār was forced to leave Kermān for Mašhad, but his elder brother, Moḥammad Jawād, assumed responsibility for the boy's education, teaching him logic, *oṣūl* and *feqh*.

Following the latter's death, Abu'l-Qāsem began to associate more closely with



his father, Zayn-al-‘ābedīn Khan, attending his public classes and composing replies to his more straightforward correspondence. During this period, he began to write on *oṣūl*, *feqh* and logic, submitting his efforts to his father for correction and developing his own views under his direction. A general *ejāza* was given him by his father in 1348/1930; on the latter’s death in 1360/1942, he succeeded him without contest to the headship of the school. As leader of the Šaykī community, Abu’l-Qāsem Khan devoted the bulk of his time to teaching at the Ebrāhīmīya *madrasa*, preaching, writing and cataloguing the works of his predecessors. His own works are comparatively few in number, amounting to only about 23 titles, including translations and collections of sermons. Several of his works are of importance, however, and three in particular have been discussed by Henry Corbin (with whom he was in close and regular contact) in his “L’École shaykhie” and *En islam iranien*. These are *Ejtehād va taqlīd* (1362/1943), *Resāla-ye tanzīh al-awliā’* (1265/1946), a lengthy defense of Karīm Khan Kermānī’s magnum opus *Eršād al-‘awāmm*, and the *Resāla-ye Falsafiya* (1369/1950), a statement of Šaykī belief on several important topics, written in reply to Shaikh Moḥammad-Taqī Falsafī. But his major contribution to the systematization of the Šaykī school may perhaps be his compilation of the well-organized and comprehensive *Fehrest-e kotob-e Šayk . . . Aḥmad Aḥsā’ī va sāyer-e mašāyek-e ‘ezām*, which contains details of the lives of the heads of the school together with a full catalogue of works by them printed and in manuscript. A third, much-improved edition of this book was issued in Kermān in 1977, under the aegis of Abu’l-Qāsem’s son, ‘Abd-al-Rezā Khan. Abu’l-Qāsem died in the course of a pilgrimage to Mašhad in 1389/1969 and was buried there despite objections from local ‘*olamā*’. He was succeeded by his son ‘Abd-al-Rezā.

## BIBLIOGRAPHY

---

Ḥājj Abu’l-Qāsem Khan Ebrāhīmī, *Fehrest-e kotob-e Šayk . . . Aḥmad Aḥsā’ī va sāyer-e mašāyek ‘ezām*, 3rd ed., Kermān, 1977, pp. 3-7, 637-53.

H. Corbin, “L’École shaykhie en théologie shī’ite,” *Annuaire de l’École Pratique des Hautes Études, Section des Sciences Religieuses*, 1960-61, pp. 1-59.



Idem, *En islam iranien*, 4 vols., Paris, 1971-72, vol. 4, pp. 248-55.

Idem, *Terre céleste et corps de resurrection de l'Iran mazdéen à l'Iran shi'ite*, Paris, 1960, pp. 363-401 (translation of a passage from the *Tanzīh al-awlīā*).

Bāmdād, *Rejāl V*, p. 15.

Soltān Aḥmad Mīrzā 'Azod-al-dawla, *Tārīk-e 'Azodī*, ed. 'A. Nawā'ī, Tehran, 1355 Š./1976, pp. 29, 318.

Shaikh Yaḥyā Aḥmadī, *Farmāndehān-e Kermān*, ed. M. E. Bāstānī Pārīzī, Tehran, 1354 Š./1975, p. 50, n. 1.