



ĀQĀ NAJAFĪ QŪČĀNĪ

ĀQĀ NAJAFĪ QŪČĀNĪ, SAYYED MOḤAMMAD ḤASAN B. MOḤAMMAD (1295-1362/1878-1943), religious authority and constitutionalist. He was born into a peasant family in the village of Ḳarva near Qūčān and received his early education there. His father urged him to continue his studies, and despite the son's reluctance, took him in 1890 to Qūčān, where he joined the city's small circle of religious learning. He pursued a traditional education in Qūčān for the next three years, in Mašhad for two years (1893-95), and in Isfahan for five years (1895-1900). In Isfahan Āqā Najafī studied logic, *oṣūl*, philosophy, and *feqh* under Āḳūnd-e Kāšī, Shaikh 'Abd-al-Karīm Gazī, Mīrzā Jahāngīr Khan, Qašqā'ī and Shaikh Moḥammad-Taḳī Āqā Najafī respectively. Āqā Najafī then moved to Najaf, where he attended lectures on *feqh* and *oṣūl* by Āḳūnd Mollā Moḥammad-Kāẓem Ḳorāsānī and Mīrzā Faṭhallāh Šayḳ-al-šarī'a Eṣfahānī and on Islamic philosophy by Shaikh Moḥammad-Bāqer Eṣṭahbānātī. While in Najaf, Āqā Najafī lived a pious life of extreme poverty; his early expenditure amounted to approximately 38 tomans. By the age of thirty (1908), he felt that he had reached the degree of *ejteḥād*; his views on religious matters were close to those of his principal teacher, Āḳūnd Ḳorāsānī, for whom he maintained particular respect throughout his life.

During the Constitutional Revolution of 1324-27/1906-09 Āqā Najafī supported Ḳorāsānī's constitutionalist cause. In 1326/1908, he wrote '*Oḍr-e badtar az gonāh*' in support of it. When Ḳorāsānī set out for Iran with many of his followers to protest Anglo-Russian involvement (1327/1909 and again in 1329/1911), Āqā Najafī was at his side (A.-H. Hairi, *Shī'ism and*



Constitutionalism in Iran: A Study of the Role Played by the Persian Residents of Iraq in Iranian Politics, Leiden, 1977, pp. 87-96, 114-20). He remained in Najaf until the death of his father in 1338/1919. He then returned to Qūčān, where he was soon recognized as a religious authority and where he stayed for the rest of his life. In two separate incidents in 1925 and 1942, the lives of the people of Qūčān were threatened by hostile forces sustained by certain local adversaries from Bojnord. Āqā Najafī is said to have played a major and decisive role in keeping the opposing factions from bloodshed (R. 'A. Šākerī, *Joğrāfiā-ye tāriki-e Qūčān šāmel-e Qūčān-e qadīm (Kābūšaw) wa Qūčān-e jadīd*, Mašhad, 1346 Š./1967, pp. 70, 79).

Āqā Najafī wrote a number of books, none of which seems to have been published until recently. The most important for the history of modern Iran is his autobiography, *Sīāhat-e šarq* (ed. R. 'A. Šākerī, Mašhad, 1351 Š./1972), which covers the period from his birth to 1928; it offers detailed accounts of the political activities of the Persian residents of Iraq during the Constitutional Revolution. Another book, *Sīāhat-e ġarb* (ed. R. 'A. Šākerī, Mašhad, 1349 Š./1970), is written in the form of a memoir but deals with ethics and life after death. Āqā Najafī's other works include *Šarḥ-e tarjama-ye resāla-ye toffāhiya-ye Arastū* (1935), *Šafari kūtāh be ābādihā-ye aṭraf-e Qūčān*, *Šarḥ-e do'ā-ye šabāh* (1327/1909), and *Šarḥ-e kefāyat al-oṣūl-e Ākūnd Mollā Moḥammad-Kāzem Korāsāni*.

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See also H. M. Šarīf Rāzī, *Ganjīna-ye dānešmandān* VI, 1354 Š./1975, pp. 220-22.

(A.-H. Hairi)