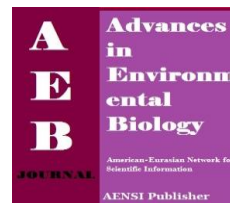




AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/aeb.html>

Shiite Clerics and their role in the development of Shiite in Nishapur

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ARTICLE INFO

Article history:

Received 25 April 2014

Received in revised form

8 May 2014

Accepted 20 May 2014

Available online 16 August 2014

Key words:

Iran, Nishapur, Shiism, Sunnism, Shiite clerics.

ABSTRACT

After arrival of Islam in Iran, the people of the country first met the official Islam means Sunni, but gradually because of the migration of Sadat of Hassani and Husseini to Iran, especially to Khorasan the largest and most significant migration was to the surrounding cities of Nishapur, Shiism gradually replace the Sunnism. Sunnism in cities such as Nishapur was replaced by Shiism by a clear trend from fourth century to seventh century until Mongol invasion. It is ultimately up before the Mongol invasion in the seventh century AD that the city of Nishapur became from pole to the center of Shiism in Iran. The issue that should be examined is the rate of affecting the conversion by Shiite scholars. The nature of the subject requires that a method was done based on historical research (descriptive - analytical) and data collection practices of the library. First findings indicate the presence of the Hashemite dynasty and Yemeni that have Shiite tendencies and then the expansion of Shiite clerics in the city of Nishapur accelerated the growth of Shiism in Nishapur.

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To Cite This Article: Kamran Piroozanmehr and Dr Ghobad Mansourbakht, Shiite Clerics and their role in the development of Shiite in Nishapur. *Adv. Environ. Biol.*, 8(11), 461-464, 2014

INTRODUCTION

With the conquest of Nishapur and the arrival of Muslims, first familiarity of people of the city is with Sunni Islam, and the people has no other subjectivity about Islam. But gradually changing the religion was begun, and the Iranians in some places have tended to Shiism. The Greatest and the most remarkable conversion rate in Khorasan and in particular at Nishapur, that the migration of Hashemi and Yemeni tribe in first place, has had a significant influence on the conversion, because the Shiite tendencies among these tribes was much more bold. And in next step, the migration and the presence of Shiite clerics and Shiite Sadats of Hassani and Husseini in Nishapur considering the scientific explanation of Shiism rules in the city, has a significant and undeniable impact in expansion and evolution of this religion. In this study it is assumed that the presence of Shiite clerics in the city of Nishapur has been very effective in Sunni conversion to Shiism. The other assumption in this study is that a plurality of Shiite clerics in the city of Nishapur, the people has had a significant impact on conversions.

The main question is that and what role they played Shi'ite scholars and their popularity in changing the religion of the town?

The nature of the subject requires that the method was done based on historical research (descriptive - analytical) and data collection practices of the library. Specifically, the study aims to examine Nishapur as one of the main seats of Sunnism that has changed to the center of Shiism and the effect of the presence of Shiite scholars in this process of the conversion.

The emergence and epidemic of Shiism in Nishapur:

Although, any clear and decisive evidence is not available about the entry of Shiism in Nishapur, but most likely, the Shiism is entered to Iran simultaneously with the conquest of the land, including Khorasan [3]. Then, in an age of bloody Hajjaj bin Yusuf Saqafi dominated Iraq (75-95 AD. C) [14] many of large Shiite tribes of Yemen resident of Kufa, including Ash'arites, immigrated to Qom because of pressure and hostility of Umayyad with Shiites and lovers of Ali (aS) and then some of them moved to Khorasan, Shiism in Khorasan was strengthened and promoted. [24].

The presence of Imam Reza (Peace be upon him) in Nishapur (200 AD. AH) is considered a milestone in the development of the Shiism in particular Nishapur, Khorasan. The emergence of a Shiite governments in Iran, including large areas of Alavids of Tabarestan (350,316 E) [7] and the Iran-Iraq Buwayhids (beginning the

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governance 321 (e)) [24] provided further development of Shi'ism in Iran, so that in the fourth century, the Shiism in Khorasan, particularly in the area of Nishapur, had a significant presence. Moghadasi [22] about the presence and composition of Islamic religions in Nishapur he writes: "In Nishapur Mu'tazilite has a significant presence, but they are not dominant. Shiites and Karramids (Sunni) in the city are strongly conflict with each other.

The historical evidence indicates that the presence of Shiite companions and followers those were familiar with the Shiite culture, in the conquered territories and countries, such as Nishapur, and owes its development to the cultural activities by Shiite clerics and leaders and friends of the school, especially Sadat Alavids. Among them, the accelerator or retarder factors are important.

Companions in Nishapur:

Chronicles of the city of Nishapur are plotted largely Shiite movement in this region. The history of Nishapur, written by Ibn al-Baya' Abu Abdullah Hakim Nishboori apparently is the oldest source that specifically examines the history of Nishapur and cultural issues. Although the original book was written in the early fourth century, and later some materials added by the author himself was not available, but there is summarization and translation of the book to the late eighth century and the early ninth century AD, which is very valuable. Summarizer that sometimes added things to the original book, his name is Ahmad ibn Muhammad ibn al-Hasan ibn Ahmad known as Neishabooraliph.

This book regarding to the date written on, did not mention the companions and followers and followers of followers and classes of the scholars to the late of fourth century, that there are the influential and thoughtful people among them.

The governor had named about 20 people which somehow connected with Nishapur and most of them were living in this city, where he died and had children and descendants. Among this group, there could not be seen either the well-known companions of Imam Ali (peace be upon him) or those who are hostile towards Imam Ali (peace be upon him) and the Shiite Imams (peace upon him); but undoubtedly, they were familiar with ideologies and schools of Ali (peace be upon him) and the Prophet's words in his dignity and Hassanid (peace be upon him) and Fatima Zahra (peace be upon her).

Alavids role in the spread of Shiism in Nishapur:

Alavids as a part of people of Nishapur in the early centuries of Islam or in terms of spreading the culture and ideas are important for Shiism in this country. The most authoritative source is about the Alavids presence in the land of "Ibn Tabataba". He was alive until the late fifth century, had written his book in the second half of the fifth century, according to Ibn Tabataba, Talibids who moved to Nishapur are as follows. 1. Mozafar bin Mohsen bin Ali bin Abi Jafar-Muhammed Basri, the son of Ghasim ibn Muhammed Bathany (that are from Bathany family of Sadat Hassanids and the generation of Zayd ibn Hassan ibn Ali (Peace be upon him).

2. among those who emigrated from Tabarestan to Nishapur. Abu Abdollah bin Davoodsn of Abu Turab Ali, Naguib Mesr the son of Isa bin Muhammad Bathany that his mother is a non-Alavids from Amol that her name was Abduneh. His Survivors include: Abu Ghasim Zaid, Abu Hassan Mohammed, Abu Hussain and Abu Ali Mohammed and Oma Hassan and Oma. Hussain – their mother named Mahaleh was the girl of Muhammed Kubra- and Ibrahim, Ali and Ahmed.

3. The names of a group of descendants of Ali Arizi that from Medina moved to Nishapur are:

A) Jafar bin Hassan bin Isa Romi, son of Muhammed Ashref Azraq son of Isa bin Akbar bin Ali Arizi

b) Nasser bin Hassan bin Ali bin Hussein bin Ahmad bin Hussein bin Ahmad Sha'rani that was the survivor of Abu Ghasim Ali surnamed ibn Hijazi and Abu Mohammad.

4. Muhammed Ka'ky ibn Ismail bin Hassan bin Abdullah Alam son of Hussein bin Qasim Rasi of children of Ismail bin Ibrahim Ghamar (Ibrahim Ghamar son of Hassan bin al-Hassan (peace be upon him) (Ibn Anbeh, 1417 AH, p. 145).

5. Some children of Hassan Saliq son of Ali bin Muhammed bin Hassan bin Jafar bin Hassan bin Hassan (Family of Saliq were of Sadjadis Husseinids Alavids).

6. Abu Hashim Muhammed bin Abdullah bin Muhammed bin Ali bin Abdullah bin Hassan bin Hassan A'eur, son of Muhammed Kaboli of the children of Abdullah (Abdullah Mahz) bin Hassan (peace be upon him) who died in Nishapur and some of his children were at Nishapur, Astarabad, and Isfahan. His survivors in Nishapur are:

Sayed Abolfazl Ali whose mother was the daughter of Hamzeh Hassani; Abu Abdullah Hussein and Abu Harb Nasser whose mother was the daughter of Ahmad Hussein; Abu Ghani and Hamzeh who have no child, and their mother was the sister of Nasser Alavi (of Alavids rulers in Tabarestan);

7. Among those who emigrated from Ray to Nishapur is Ahmad Zanaki. It has been narrated from Tamimi that Ahmad was killed in Hassareh War in that was placed in Nishapur. Abu Hassan Ali was his only survivor. (Zanaki Family also were of Hassanid Sadats and of the generation of Zayd bin Hassan (peace be upon him).

8. The children of Omar Atraf (the son of Imam Ali (peace be upon him) including the descendants of Abdullah bin Muhammed bin Omar Atraf that had arrived Nishapur, it can be named some of the children of Aeron bin JafarMultani son of Muhammed bin Abdullallah bin Muhammed bin Omar Atraf) [17].

9. the names of the children of Muhammed Hanafieh, including some descendzants of Ja'farAsghar son of MuhammedHanafieh who emigrated from Qom to Nishapur, are: Abulfazl Hassan bin Mohsen bin Hamzeh bin Ali bin Ahmad Zahid son of Muhammed bin Ali bin Abdullah bin Ja'far bin Abdullah bin Ja'farAsghar whose survivors are Abu Zayd Mahdi and Tahir.

Evidence suggests that the first Alavids who had migrated to Nishapur were the Husseinid Alavids, and therefore they are the firstLeaders have risen among them. The migration of the Alavids clan chiefs in the first Islamic centuries toNishapur that in the next years, their children and their survivors also had dwelt in Niahpur was a sign ofthe presence of relatively voluminous of Alavids in this land. But Ibn Tabataba or by personal reasons or due to his forgetfulness has not mentioned many immigrant Alavids to Nishapur as heads of families residing in the city in his report. But generally, it must be acknowledged that the widespread presence of Alavids and their migration of Qom and Ray, Tabarestan, Egypt and Medina toNishapur had great influence on the spread of Shi'ism in the city, because they made a solid foundation for this religion in Nishapur by explanation of thought bases of Shiism.

Conclusion:

At the time of the conquest of the land, theShiismhas been entered in Iran, including Khorasan cities and the presence of Imam Reza (peace be upon him) in Nishapur (200 AD. AH) is considered a milestone in the development of the Shiism in particular Nishapur, Khorasan. The emergence of a Shiite governmentscaused more and more development of Shiism in large areas of regions in Iran, including Alavids of Tabarestan (350,316 E) and Buwayhids in Iran and Iraq (rule began in 321 AH), so that in the fourth century, the Shiism in Khorasan, particularly in Nishapur, had a significant presence. Historical evidence indicates that the presence of companions and followers of Shiism that were familiar inculture and religion of Shiite Imams (peace be upon him), such as Nishapur, owes its growth to cultural activities of scholars and especially Sadats of Alavids. Cultural activities have not an immediate effect such as economic and political activities, and this is also true aboutthe conversion of the people of Nishapurfrom Sunni Hanafi to Shiism, and cultural activities of Scholars and SadatsofHusseinids and Hassanids lasted for centuries, until the cultural change in the people of Nishapur takes off.

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