

The Role of Jurisprudents, Traditionists and the Hamadani Companions of Imams (AS) on Hamadan Shi'ism

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ABSTRACT: State of Jebal or non-Arab Iraq enjoys a specific status in the history of Shi'ism; it includes the central and western regions of Iran. This state was in adjacency of the first and main center of Shi'ism, Kufeh; it had been inhabited by a large number of Shiites; and, Shi'ism first spread to this state from Kufeh and spread to other oriental Islamic cities. Esfahan, Aveh, Qom, Rey, Qazvin, Kermanshah, and Hamadan were its important cities. Hamedan, which is the subject of this study, is one of the important cities of Iran in early Islamic period; its neighborhood with Iraq has further contributed to its importance. The main question is that what is the role of jurisprudents and the Hamadani companions of Imams in development of Shi'ism in Hamadan. It is concluded that after attorneys of Imams, jurisprudents and scholars of Hamadan have significant role in advent and development of Shi'ism in Hamadan. This research is concerned with the first ten centuries AH and Hamadan of those times; length of Hamadan was from Si Shahr to Karaj, and its width was extended from Asadabad to Saveh.

Key words: Shi'ism, Followers, Companions, Jurisprudents, Traditionists, Hamadani, Hamadan Shia

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INTRODUCTION

Statement of problem

The main question is that what is the position of traditionists and jurists, in conversion of Hamadan people to Shi'ism? From what time Shi'ism has entered Hamadan and what factors played role in its expansion? What is the contribution of scholars and jurists in it?

Research hypothesis

Relationship of the people of this region with Ahlul-Bayt (A.S) initiated in the first century AH, during thirty six years, the age of Imam Ali (A.S) imamate, who sent his governors and agents to Hamadan. The relationship was completed by attorney organization in the time of subsequent Imams, Imam Hadi and Imam Jawad (A.S). Then, with the efforts of advocates of Ahlul Bayt (AS), Shi'ism was promoted and advertised, and reached to the people. After the attorney organization, scholars, jurists and Hamadani companions of Imams had significant role.

Research objectives

This study aims to review the position of Shiite guards in explaining ideology of Ahlul Bayt (AS) in Hamadan during early centuries.

Study area

The study is concerned with the early centuries AH, in Hamadan of those days. About the limit of Hamadan, Yaghout Hamavi has written: "its length is from Si Shahr (a military town in northern Hamadan, built by the conquerors) to Karaj, and its width is from Asadabad to Saveh". In four century, Hamadan city itself was expanded from Alvand Mountain to Zeinou Abad Village. It is worth to note that study of reliable

old and new sources have shown no contextual information on the type of Shiite of Hamadan Shias and it is inferred that Hamedanians, like other parts of Iran, were duodenal Shia.

Review of literature

There are no independent books or thesis published about the history of Shi'ism in Hamadan region, but researches have been conducted about some issues of Shi'ism in Hmadan, through which valuable works have been obtained; here are introduced in brief:

Unknown rulers, Parviz Azkaei: Dr. Azkaei is one of the active researchers who have conducted wide range of studies about the history of Islam in Hamadan. In this book he has explained Alavi's of Hamadan.

The history of Shia in Iran, Rasoul Jafarian: in this book, Mr. Jafarian has written important and valuable information about Shi'ism in Iran cities, especially in Hamadan, but the data are scattered and unorganized

The History of Hamadan City and its surrounding during 6 century AH (from Arab conquests to the deterioration of the Iraqi Saljoughis), Bert Fragner: thesis in University of Vienna, no.89, Notring publication, 211, 1972, p.1 (Azkaei, bibliography of Hamadan, p. 139). This thesis is about the history of Islam in Hamadan, but most likely, there are many topics about the Shia of Hamadan. There were many efforts to access it and was consulted with Foundation of Endowments of Dr. Afshar in Tehran, but no results were achieved because there is no version of this thesis in Iran and is only available in University of Vienna.

Atlas of Shia, Rasoul Jafarian: in this atlas, Jafarian has offered many extensive information and discussions about Iranian and non-Iranian Shias.

Information about Hamadan Shi'ism in the early centuries, including Shia governments of Hamadan and journey of Mir Syed Ali Hamadani to Kashmir, has been mentioned in this authoritative work.

Detailed history of Hamadan, Ahmad Saberi Hamadani: one of the strength of this book is most of its information are derived from Yaghut Hamavi's book. The author of this book has introduced the prominent Shia and Sunni Islamic people of Hamadan. In his preface, he has also mentioned that their purpose of writing is gathering the news of Islamic history of Hamadan, not the history of Shia.

Some parts of this work seem non-academic and traditional. In the discussion about Hamadani companions of Imams, the author has gathered considerable information.

The book of Hamadan, Abdul Rahman bin Eisa bin Hamad Hamadani, known as Abu Ali, the Shia author (255-327 AH): the first independent book about Hamadan city (Sadr Haj Seyed Javadai, 425/2; Azkaei, 363). In "the History of Qom" the author has quoted Abu Ali Kateb, a discussion about dissatisfaction of Haroun al-Rashid from agriculture and the outcome of Hamadan city (Qomi, 25 and 189).

Tabaghat al-Hamzanin, Abolfazl Saleh bin Ahmad Hafez Komlazani Hamadani Shafei (303-384 AH): the author has declared the name of traditionists of Hamadan. Khatib Baghdadi has mentioned this book in the history of Baghdad (Saberi Hamadani, 19/1; Sama'ni 650/5; Haji Khalifej, 310/1).

The History of Hamadan, Abu Shoja Shirouyeh bin Shahrdar Deilami Shafei (445-509 AH): the book has been written in classes and mentioned the dignitaries of Hamadan until fifth century. Yaghout Hamavi has used this book in collecting information about Hamadan in "Mojam al-Baldan" and "Mojam al-Odaba" (Saberi Hamadani, 19/1)

Biography, books and lyrics of Mir Syed Ali Hamadani: PhD thesis of Mr. Mohammad Riaz Pakistani, studied about Mir Syed Ali Hamadani, one of Shiite figures of Hamadan

Shia scholars, Rahim Abulhasani: its author talks about Shia scholars of early centuries, and introduces some of scholars of Hamadan in that era. It worth to note that, the history of Shia scholars have been mentioned up to 4 century AH.

Shi'ism in India, Hollister, John Norman: in this book, he presents discussions about immigrant Sadats of Hamadan accompanied by Mir Seyed Ali, to India, that is one of the important times in Shi'ism of Hamadan; and studied the role of Shia scholars of Hamadan in transferring Shi'ism to India and Kashmir

DISCUSSION

Published Articles

Mir Seyed Ali and his role on transferring culture to Indian subcontinent, Hasan Rashide, Farsi language and literature, vol.6, 2006: The author has well indicate the role of Mir Seyed Ali Hamadani in promotion and advertisement of Shi'ism and its culture in foreign countries, especially Indian subcontinent.

Mir Seyed Ali, propagator of Shi'ism in Kashmir, Abdul-Reza Ahmadi and Mansour Mir Ahmadi, Shia Studies, vol. 28, 2009

Historical and urban geography of Hamadan during early centuries of Islam, Mohammad Ahmadi Roshan, Journal of History in the Mirror of Research, 2011, vol. 29: introduces Hamadan, its mountain and characteristics during early centuries of Islam. The author of this scientific work has used reliable historical and geographical resources to introduce pre- and post-Islam Hamadan

Each of the above-mentioned resources has brief or explanatory discussions about a part of Islamic history of Hamadan and provides important and useful information.

Description of subject

Review of reliable literature indicate the influential factors on advent and development of Shi'ism in Hamadan, such as presence of agents of Amir Al-Momenin (AS) in Hamadan, attorney of Shia Imams in the city, traditionist, jurisprudents, Hamadani companions of Imams and sons of Imams in Hamadan. Here, the role of Hamadani companions of Shia Imams in encouraging Hamadan people to Shi'ism is discussed. Here are prominent companions, traditionist and jurisprudents of Hamadan in early centuries influencing Shi'ism in Hamadan.

1. Ali bin Hussein Hamadani

He was native of Hamadan and one of companions of ninth and tenth Imams (Khouei, 380/11). Majlisi in Vajizeh considers him reliable (Majlisi, 122). Mirdamad considers him as companions of Imam Hadi (AS) and calls him Ali bin Hussein Alhamzani (Mirdamad, 149). As we know, being narrator is different from companion; some narrators may not be Shia, as Sheikh Tousi has mentioned some of the opposites in Rejal, but companions were often Shia. The author of Mo'jam Rejal al-Hadith considers Ali bin Hussein Hamadani a companion.

2. Ahmad bin Hussein Hamadani (? - 293 AH)

As mentioned by Sheikh Tousi, he had come to the Imam of that time and in 293 AH was martyred by

a thug (Zekravieh Mehrieh) on the way to Mecca (Tousi, al-Gheibat, 256; Saberi Hamadani, 178/2)

3. Ali ibn Musayyib Arani:

According to sources, he was one of the companions of Imam Kazem and Imam Reza (AS). Astarabadi states his being Hamadani (Astarabadi, 149). In the book *Alravashah*, Mirdamad mentioned him Hamadani, from Hamadan and companion of eighth Imam of Shia (Mirdamad, 149). Rejal Keshi has written he has traveled from Hamadan to Qom by recommendation of eighth Imam to benefit from Zakarya bn Adam (Keshi, 559). Allameh Helli in his *Rejal* calls him Ali ibn al-Musayyib bin Arabi, from Hamadan and companion of Imam Reza (AS) (Helli, 93).

4. Mohammad bin Kashmard:

Clarified by Al-Sheykh al-Saduq, he is from Hamadan who came to the Imam of the time (AS) but was not attorney of holy place (Saduq, Kamal al-din, 443/2).

5. Salman Rabei bin Abdollah:

He was one of the companions of seventh Imam, Imam Kazem (AS). Astarabadi has mentioned him in *Rejal Kabir* and Mirdamad in the book *al-Ravashah* explains that he was one of the companions of seventh Imam, and was from Hamadan (Mirdamad, 149; Saberi Hamadani, 359/2).

6. Hussein bin Ali:

He is one of the traditionists and companions of Imams. In his *Rejal*, translated by Ali bin Yahya bin Hussein, Allame Helli stated that Hussein bin Ali Arabi was from Hamadan and one of the companions of Imam Reza (AS) (Helli, 93).

7. Qasem bin Ala:

Sheikh Tousi has written he was attorney of Imams in Azerbaijan (Tousi, *Algheibat*, 314, 310). Some call him Hamadani (Qasem bin al-Alaei al-Hamadani), that was probably the attorney of Hamadan (Tousi, *Mesbah al-Mojtahed*, 826; *Majlisi, Behar*, 94/52; Saduq, *Eghbal al-A'mal*, 689). He may be the attorney of Hamadan before Azerbaijan.

8. Jafar bin Hamdan:

According to Al-Sheykh al-Saduq, he was from Hamadan who had met the Imam of the time.

9. Mohammad bin Hussein bin Abi al-Khatib Ziat Hamadani (?-262 AH):

Abu Jafar, known as "Ziat Hamadani", was one of the Shiite leaders and companion of ninth, tenth and

eleventh Imams of Shia (AS). His name was Zeid, known as Ziat. He was selling oil in Hamadan, even when he came to Kufa, continued his job along with education. He was born in Hamadan but specific time is not clear. Najashi in his *Rejal* stated the death of Abu Jafar in Kufa in 262 AH (Najashi, 334).

It is belied his birth was 172 AH. His father, Hussein bin Abi Khetab, was one of the lecturers of Qom, who played the significant role in his scientific growth. His grandfather, Abulkhatib was also one of the scientific figures of that time and Keshi had praised this family in his book. Najashi considers Abu Jafar Ziat Hamadani one of the reliable narrators with no dispute in his narratives. Abdullah bin Jafar Hemiary, Ahmad bin Edris, Mohammad bin Jafar Razaz, and Mohammad bin Yahya Attar are students of Abu Jafar. His works, according to Najashi include *al-Marefat valbadae*, *al-Rad Ala Ahlulghadr*, *Al-lolo*, *al-Tohis* and *Vasaya al-Aemat* (Najashi, 334).

10. Ibrahim bin Amrous Hamadani (?-321AH):

Abu Es'hagh Hamadani was one of the scholars and traditionists during occultation. Al-Sheykh al-Saduq has mentioned him in two books: *Amali* (Saduq, *Amali*, 8) and *Khesal* (Saduq, *Khesal*, 565/2). His birth year is unknown but his death was in Hamadan early four century AH, because father of Al-Sheykh al-Saduq, Abolhasan Ali bin Babawayh Qomi (329 AH) was his student and has narrated Hadith from Abu Es'hagh at the last years of his life in Hamadan. Saduq had mentioned his Hadith about virtues of Amir Al-Mumenin (AS) in *Aamli* and *Khesal*. The author of the book *A'lam al-Nabla*, consider his death 329 AH. Some Sunni traditionists had also cited Hadith from him. He had also mentioned by Sunni scholars such as Ahmad bin Badil bn Ghoraysh Qazi Hamadani. Abu Es'hagh Hamadani was in "Fastat" city of Egypt for a while, therefore, he is known as Fastati. Abu Ali Hasan bin Esmaeil Ghahtabi was master of Ebrahim.

11. Ahmad bin Ziad bin Jafar Hamadani (285-354 AH):

Ahmad bin Ziad was Shia traditionist of 4 century AH, born around Hamadan about 285 AH. Al-Sheykh al-Saduq had mentioned him in *Amali* with "Abu Ali". In 354 AH, returning from Hajj, Saduq heard some Hadith from Abu Ali in Hamadan. As his student, Saduq had appreciated him in the books *Kamal al-Din* and *Tamam al-Neam* (Saduq, *Kamal al-Din*, 369/2). Abolghasem Khazaz Qomi (400 AH) is also one of the students of Abu Ali and has quotes some Hadith from his master in *Kafayat al-Athar*. Jome bin Ayash Johari (401 AH) was another student of him. Ahmad bin Ziad was grown up in Hamadan and after a while went to Qom and studied with masters such as Ali bin Ebrahim

bin Hashem Qomi (renowned commentator), and Jafar bin Ahmad Alavi Arizi.

12. Ahmad bin Fares bin Zakarya bin Mohammad (?-395 AH):

AbolHussein Ahmad bin Fares, traditionist, jurist, philologist, scholar and commentator of fourth century AH, was born in Qazvin, lived and grown up in Hamadan, but his birth date is unclear. He was died in 395 AH in Rey and buried there. Al-Sheykh al-Saduq appreciates him in the book *Kamal al-Din*, and cites the story of Bani Rashed in Hamadan (Saduq, *Kamal al-Din*, 453/2). Al-Sheykh al-Saduq, student of AbolHussein has heard this report from bin Fares himself and mentioned in *Kamal al-Din*. While in Hamadan, he was invited to Rey to bear up sons of Fakhr al-Dole Deilami, so migrated to Rey. His father, Zakarya, was one of Shafei scholars. AbolHussein was educated and renowned in Isfahan, Qazvin, Zanjan and Baghdad. He was studying with masters such as Abu Saeid Seirafi, Abolfazl Mohammad bin Amid, and Ali bin Abdolaziz Makki. In the book *Yatimat al-Dahr*, Tha'alebi writes: Ahmad bin Fares gathered taught of scholars and subtle elegance of poets, and is unique in that time. It is said that his position in Jabal (Hamadan) was like Ibn Lankak in Iraq, Ibn Khalouyeh in Sham, Ibn Allaf in Fars and Abubakr Kharazmi in Khorasan (AbolHussein, 120/2). AbolHussein was first Shafei, and later became Maleki, but at the end of his life changed his religion to Shiite. Seyed Hashem Bahrani (1107 AH) had mentioned his change to Shia and report of Bani Rashed Shiite in Hamadan from Ahmad bin Fares. Ibn Shahr Ashoub in *Ma'alem al-Olama*, Ibn Davoud in *Rejal* and Sheikh Tousi in *al-Fehrest* mentions AbulHussein as Shia scholar. His students include Al-Sheykh al-Saduq, Khatib Tabrizi, Esmail bin Ebad (385 AH) the minister of Deilamis, Badi' al-Zaman Hamadani Ahmad bin Hussein (398 AH), Abolfath Zolkafayatain Ali bin Amid (366 AH) the minister of Rokn al-Dole Deilami. Abolhasan Ali bin Ebrahim bin Ghatan and Ahmad bin Taher Monjem are his masters. He has left many publications. Some of his published works include: *Ojaz al-Seyr Lekhair al-Bashar* (in *Sire of Mohammad* (pbuh)), *Mo'jam Moghayes al-Loghat* (etymology of the Arab words), *al-Mo'jam fi Loghat* (description of common Arabic words), *al-Atba'* and *al-Mozavajah* (recognition of conjugated words), *Tamam al-Fasih* (word knowledge), *al-Sahebi fi Fegh'h al-Loghat va Sonan al-Arab va Kalamoha* (superiority of Arabic on other languages). Some of his works, including *Akhlagh al-Nabi*, *Helyat al-Foghaha*, explanation of *al-Hamasa Divan*, are kept in valuable libraries (AbolHussein, 122/2).

13. Hussein bin Ahmad bin Khalouyeh Hamadani Halbi (about 295-371 AH):

Abu Abdollah Hussein bin Ahmad, poet, scholar, philologist, commentator and narrator of the fourth century AH, was born in Hamadan. At the beginning of youth in 314 AH, went to Baghdad and studied with the leading scholars of the fourth century. He was mastered in different techniques and published many books. He found special proficiency and fluency in Arabic science and played a role in its publication. He suggested 200 names for "Snake" and noted that "lion" has 500 nouns and adjectives. He gain knowledge in both Basra and Kufa schools and was placed in the next syntax generation of Baghdad. Zahabi, one of Sunni scholars (died 784 AH), called Ibn Khalouyeh Hamadani the "Sheikh al-Arabia" (Zahabi, 620/19; Ibn Asaker 281/41; Asghalani 2/267).

Snavi has introduced him as the unique of the time and master of language sciences. Seyed ibn Tavous, great Shia scholar of seven century AH, has written that ibn Khalouyeh is one of the unique people of the time in all branches of knowledge. Allameh Helli who has dedicated the first chapter of his book to the trusted persons, has written his name. After Baghdad, he went to Sham, became more famous in Halab and came to be the tutor of the sons of Shia Seif al-Dole Hamdani. Abu Ali Fares and Motanabbi, contemporary with Ibn Khalouyeh, were competing with each other. Since this Iranian Hamadani scholar was non-Arab, Motanabbi was trying to degrade and weaken him. Seif al-Dole was witness of their competition, supporting Ibn Khalouyeh by his silence until Motanabbi had left the court of Seyf al-Dole. However, competition and debate of Abu Ali Farsi and Ibn Khalouyeh was scientific and Seyf al-Dole was encouraging these debates with donations. This Hamadani scholar was also a poet and had some verses about his birth-place, Hamadan, mentioned in "Yatim al-Dahr" by Tha'alebi. He was also narrator of ballad "al-Ashbah", written by renowned poet of Ahlul Bayt, Abu Abdollah Basri (known as Mofja), about similarities of Amir al-Momenin (AS) to divine prophets (PBUH). Ibn Edrid, Abubakr Anbari, Abu Saeid Seirafi, Ibn Mojahed and Mohammad bin Mokhalad were among his masters. Abubakr Kharazmi, Abd al-Mona'm bin Ghelyoun and Abolhasan Nasibi were his students. His published books include: *Eshteghagh al-Shohour val-Ayam*, *E'rab Thalathayn Sourat men al-Ghora'n al-Karim*, *Entesar ibn Khalouyeh al-Tha'lab*, *al-Badi' fe Ghera'at*, *Ketab al-Alfat*, description of Ibn Fares al-Hamdani *Divan*.

His unpublished works include: *fi Asma' al-Asad*, *al-Jomal fe Nahv*, *E'rab Ayat men al-Ghora'n al-Karim*, *al-Asharat*. Najashi believes Ibn Khalouyeh is Shia and the book "A'al", written about birth and death dates of

twelve Imams, belongs to him. Ibn Shahr Ashoub also considers him as the author of this book. Ibn Hajar Asghalani (385 AH) has also considered him Shia. Seyed ibn Tavous has cited the Sha'banieh Litany of Ibn Khalouyeh and Sheikh Abbas Qomi have mentioned it in Mafatih al-Jinan. He finally died in 371 AH in Halab due to illness (AbolHusseini, 1/36)

14. Ahmad bin Hussein bin Yahya Abolfazl Hamadani, known as Badi' al-Zaman (died 398 AH):

He was one of Emamieh scholars, a poet of four century. He pioneered his counterparts in poetry, conversation, debate, and improvisation and was wonder of the universe, so that he has been known to Badi' ozaman. "Rasael of Badie" and "Divan of poetry" are his works. Badi'ozaman Hamadani was poisoned in 398 AH in Harat and died (Sheikh Abbas Qomi, 1/42). When he was 12, went to the court of Saheb bin Ebad and surprised him in repartee and speed of speech. In 380 AH, got out of Hamadan and went to Jorjan and Neishabour. He overcame the debate with AbuBakr Kharazmi. Tha'leni says Badi'ozaman is one of miracles of Hamadan. Yaghout Hamavi has a report of this debate in Mo'jam al-Odaba. Allameh Amini cited his name among martyrs of 4 century in his book "Shohadaol Fazilat" (Amini, 10). Badi'ozaman has a ballad with 26 verses about martyrs of Karbala. Mohaddeth Qomi has also mentioned him as Shia scholar in Favaed al-Razaviat and Saheb Amal al-Amel. However, others have conflict about his Shi'ism (Saberi Hamadani, 194/2).

15. Ali bin Othman bin Khatab Hamadani, known as Ibn Abi Al-Donya (4 century):

In chapter 15 of second volume of the book "Kamal al-Din", Saduq quote the Hadith of Moammar Maghrebi about him. Ghamous al-Rejal Shoushtari had also described him (Shoushtari, Mohammad Taghi, 509/7)

Behar al-Anvar and Al-Najm al-Thagheb have also discussions about him. It seems this person is not Hamadani but Hamdani, that is, he is not from the city of Hamadan, but the tribe Hamdan; because there is no trace of his name among the characters of Hamadan region.

16. Abd al-Rahman bin Eisa bin Hamad Hamdani (327 AH):

He is from Hamadan, the author of four century AH. In al-Fehrest, Ibn Nadim knows "Al-Alfaz" his book. He is the writer of letters of Abubakr bin Abd al-Aziz Abu Dolf Ajli, so that he is known as Abu Ali the author. Abd al-Rahman was died in 320 or 327 AH (Akhvan Saraf, 202/2). "The Book of Hamada" is another work of him that is the first independent book

about Hamadan city during Islamic period (Sadr Haj Seyed Javadi, 452/2). The author of "the history of Qom" quotes a discussion of Abu Ali the author about dissatisfaction of Haroun al-Rashid from agriculture and the outcome of Hamadan City (Qomi, 189, 25).

17. Mousia Badi, Abu Abdollah Hussein bin Mozafar Hamadani (late four century):

He was one of the preachers and traditionists of Hamadan and was in company of Sheikh Tousi for a while. He has some publications (Azkaei, 366).

18. Emad al-Din Abolfazl Mohammad Hamadani the preacher (seven century):

He was Shia scholar, a preacher in 670 AH in Maragheh, at the service of Khajeh Nasir al-Din Tousi. Ibn Fouti said he had written his poems with his own handwriting for me (Ibn Fouti, 139/2: Jafarian, the history of Shiite in Iran: 691). Jafarian had written that the poems of Emad al-Din are totally a symbol of his Shi'ism (Jafarian, the history of Shiite in Iran: 691).

19. Mir Seyed Ali Hamadani (713-786 AH):

Reputation of this true missionary of Shi'ism, a symbol of itinerant physician, is known everywhere, even outside the Islamic Iran in Indian subcontinent and Transoxiana. Today, centuries after his death, Seyed al-Shohda mourners in Kashmir and India hold ceremonies honoring him and owe their Shiite to him. For biographies of this Shia jurisprudence and his services, another opportunity is needed to have a detailed view on it.

Here we are not describing biographies of Shia jurisprudents of Hamadan, that requires additional space, but we have a brief reference to the great life of Shia jurisprudents of Hamadan, playing role in advent and development of Shi'ism in this region during early centuries. After attorneys, scholars, traditionist and jurisprudents had significant role in Shiite of the country. Scholars of Hamadan in three and four century lead to presence of Shia scholars such as Ibn Babawayh, Saduq, Ravandi, etc. and record Hamadan among ten Shiite cities of Iran. In addition to Hamadan, some of them lead Shi'ism to other countries like Kashmir, and the title of "King of Hamadan" is displayed on the walls of that region.

Scientific and cultural journeys of Shia great scholars to Hamadan:

As stated in historical resources of the journeys of Sunni scholars to Hamadan, such as Sama'ni, Khatib Baghdadi, Yaghout Hamavi Romi, Ahmad Ghazali and Selfi, there are valuable historical reports about journeys and scientific immigrations of Shia scholars and traditionists to this city. These cultural and

scientific journeys themselves played role in proving Shiite in Hamadan region, as well as development, promotion and publicity of Shi'ism in Hamadan. Here, statements of some of the scholars about Hamadan Shi'ism are recited.

Al-Sheykh al-Saduq (died 381 AH):

At continue of his journeys in 354 AH, Al-Sheykh al-Saduq was going to Haj, on the way he names Fazl bin Abbas Kandi in Hamadan. In this city, he has quoted Hadith from Qasem bin Mohammad bin Ahmad bin Abdovie Seraj Hamadani, Ahmad bin Ziad bin Jafar and Mohammad bin Fazl bin Zeidouyeh Jolab Hamadani (Saduq, Ma'ani al-Akhbar, 11; Jafarian, Atlas of Shia, 209). Saduq was the student of Ahmad bin Ziad bin Jafar Hamadani (died 354 AH), reminding him in the Omali as "Abu Ali" and appreciated him in "Kamal al-Din" and "Tamam al-Neam".

Ibn Babawayh (329 AH):

The father of al-Sheykh al-Saduq, Abulhasan Ali bin Babawayh Qummi (329 AH), student of Ebrahim bin Amrous Hamadani; at the last years of his life there are Hadith from him in Hamadan.

Ali Ibn Eisa Arbali (died 693 AH):

Came to Hamadan in company of Ala al-Din Joveini in 670 AH. Joveini was called to Hamadan by Ebgha Khan of Mongol. There is no detail about this journey.

Ghotb Ravandi (died 573 AH):

Saeid bin Hane Allah Ravandi, known as Ghotb Ravandi, one of Shia scholars of six century AH, have stated Hadith from scholars of Hamadan in a scientific journey to this city (Afandi, 453/2; Sadeghi, 164).

Saheb bin Ebad (died 385 AH):

He was Shia religious minister of Ale Bouyeh government in Jebel region (Jafarian, Atlas of Shia, 236). In 370 AH, came to Hamadan to mediate between Moad al-Dole and Azd al-Dole. Azd al-Dole went outside the city to greet him and ordered to establish his full equipment next to his tent. Saheb bin Ebad married Alavis or Sadat Husseini of Hamadan and coupled his daughter to one of them both of which were influential in promoting Shi'ism in Hamadan.

Bu Ali Sina (died 438 AH):

There is dispute between historians about religious affiliation of Ibn Sina. The author of al-Zoriat regarded Bu Ali as one of the Shia authors. Jafarian also considers him Shia (Jafarian, the history of Shiite in Iran, 339/1). Some consider Bu Ali and his father in Esmaeili religion. Bu Ali himself says his father and brother were Esmaeli. He refused entering court of Sultan Mahmood Ghaznavi and entered there by invitation of Deilamis and get minister, which indicate he is Shia (Safa, 1/45). Qazi Nour Allah Shoushtari

considers Bu Ali Shia (Shoushtari, Majales al-Momenin 1/331). Ibn Sina is not from Hamadan and is called Ibn Sina from Bokhara, so I was not interested to have notes about him in this study, but wherever he is from and whatever is his religion, his existence is very effective for science, culture and religion of Hamadan because he was at the attention of public and private.

Ibn Shahr Ashoub (died 558 AH):

This Shia scholar went to Hamadan in 547 AH and brought a wealth of knowledge to Baghdad (Sadr Haj Seyed Javadi, 90/4).

Some great Shia scholars have not traveled to Hamadan but have notes about the Shi'ism of Hamadan that worth to note:

Mohammad Taghi Majlisi (died 1110 AH):

He is considered as great scholar of Shia and says: God, I am thankful that Shi'ism has been developed everywhere, especially in cities of Iran and even on holy Harams, Qazvin, Gilan, Hamadan, Fars region, Yazd and its surrounding and even in Basra (Jafarian, Safavid in the realm of religion, culture and politics 1/1067).

Abd al-Jalil Razi Qazvini (6 century):

According to Qazvini, in fifth and sixth century there were many Shia in Isfahan and Hamadan that Ashoura ceremony was holding free (Faqihi, Ale Bouyeh and their time, 452).

Qotb Ravandi (died 573 AH)

According to Ravandi, a person had traveled from Asad Abad of Hamadan to Samera and brought back some properties and funds. When the custodian of the Holy Region said specifications of those properties, he delivered them (Ravandi, 696/2). This indicates existence of Shia in Hamadan during third century.

Abubakr Kharazmi (died 383 AH)

He wrote to the Shia of Neishabour: if the Shi'ism turned to coldness and stagnation in Khorasan, in contrast it has been developed in Haremein, Hijaz, Sham, al-Jazira, and Jebal (Jafarian, The history of Shi'ism in Iran, 241).

Qazi Nour Allah Shoushtari (1019 AH):

According to Sheykh Ravandi in "al-Kharaej", some of the Hamadani families are Shiite; Hamadan is one of the areas of Jebal where some of its inhabitants are Shia (Shoushtari, Majales al-Momenin 80/1)

Ali bin Eisa Arbali (died 693 AH)

Arbali says: those who met Imam Mahdi (AS) during eleventh Imam time, were from Baghdad, Kufa, Rey, Qom and Hamadan (Arbali, 341/3).

CONCLUSION

It seems after attorneys of Imams, jurists and scholars of Hamadan have significant role in

advent and development of Shi'ism in Hamadan. Studying life of jurists and traditionists of Hamadan indicate their scientific presence and activity in Hamadan and outside it during early centuries (3 and 4 century) of Islam. Some of them had higher scientific ranking, some were companions of Imams and quoted unique narratives such as *Monajat al-Shabanieh*, and have left many students as their legacy. Some of renowned scholars of Shi'ite such as al-Saduq have been student of great scholars of Hamadan, and many jurists, traditionists and scholars of Shia have been traveled to Hamadan to enjoy their knowledge. Al-Sheykh al-Saduq in "*Kamal al-Din*" has praised his Hamadani master Ahmad bin Fares bin Zakarya and quotes the story of Shi'ite of Bani Rashed from him. All of these issues indicate the existence of Shi'ite and Shi'ite scientific space in Hamadan during early centuries. These scholars were from Hamadan, born in there and some of them lived there, while others migrated to scientific and Shi'ite cities such as Baghdad, Kufa and Qom.

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