

Little known hadith centers: related to Iran

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Abstract

Always in the history of Islamic hadith, centers and cities have been more central in publishing hadiths due to religious gatherings or political connections. The cities and lands of Hijaz, Kufa, Qom, Sham, Baghdad and Egypt have been at the top of these feedbacks, and other related or similar streams are also placed in the next ranks. In the meantime, the cities that seem to be far away from this conflict due to their relative peace, their hadith activities have not received much attention in the history of hadith. To the extent that in order to deconstruct their hadith identity and further enrich their religious identity, we have to be content with the first and merely recuperative steps in researches like this, so that in the next steps, we can sort of recover their communication identity and their contributing contribution in geography. We will restore the history of Islamic hadith. In this essay, tracing the narrators related to Iran-Zamin has led us to present a simple and introductory classification for the hadith personality related to Iran. The family of intercepted hadiths and historical vocabulary has brought us to six little-known hadith areas of Isfahan, Fars region, Kerman, Armenia and Tbilisi. The more significant contributions of this view will be in the statistics after such searches. This article is the first example of this series

Keywords History of hadith, little-known areas of hadith, hadith in Iran, central Iran, southern Iran, Caucasus

problem statement

Generally, the basis of researches on the history of hadith was and is based on the knowledge of famous hadith schools. The schools of Kufa, Baghdad and Qom in Shia and Hijaz, Shamat and Egypt in Sunnis were the leaders in these areas and as history testifies, they gradually had their own unique .hadith rules for accepting, narrating and writing hadiths

Looking at the history of Muslim societies and the increasing number of Muslims after the conquests, the Qur'an and traditions passed down from the Prophet, Ahl al-Bayt, Companions and followers were also spread by word of mouth, then written by written and copy by copy, among the nations. are The need for the durability of this large volume of narrations is also in various societies from the ancient times to the modern ones, which, compared to today's relatively capable facilities, have the least facilities to collect and preserve the works compared to the present, and they have endured a lot of trouble and it is impossible to exist. Fast communication means, there was no other choice but the physical presence of people who were the pioneers of science, 1. The relative geographical connection of Muslim areas in this wide area from Morocco to Western China for cultural transmissions, 2. Focusing on the existence of narrators living in that land. And the training of students, scribes and jurists has become inevitable. For this reason, the permanence of Islamic hadiths cannot be considered

only dependent on famous and relatively famous lower and even more interwoven areas of hadith .such as: Khorasan centered on Neishabur, Ray and North Africa

Therefore, in order to regain a clearer view of the history of hadith, it is necessary to investigate the introduction of narrative fields through the lens of Kurdish regions, so that we can turn the darker corners of this issue into a scientific-cultural strong point in the sequence of We will transform the historical process of making the Islamic movement more organized, and other regions of the world will also be aware of the scientific identity of their country and become aware of their historical clues and capabilities in order to build a better culture

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Research background

From the sample of the most cited reviews of this research study, we can see that

Ma'arif (2013) wrote in ((General History of Hadith: Analytical Approach)) that: [Until the fifth century of the lunar calendar] Shiites had other [hadith] centers and areas (besides the main centers of Kufa, Baghdad and Qom) at their disposal. They said that the most important was in the cities of Basra, Sham, Medina, Misr, Neishabur, Samarkand, Gorgan, Ray, Khorasan, Ahvaz, Hamedan and Kashan. However, it is certain that none of the above-mentioned centers were in the ranks of Kufa, .Qom and Baghdad centers in terms of importance

The second part ((Hawzehs and Schools of Hadith)) by Mehdi Mehrizi (2018) is a discussion and review about the places and areas where Hadith activity flourished. In this section, ten Shia hadith areas are discussed, namely: Medina, Kufa, Baghdad, Qom (fourth and fifth centuries), Ray, Halla, Isfahan, Khorasan, Najaf, Qom (contemporary period). And in the case of Sunnis, to three large areas; That is, Iran (Rey, Great Khorasan and Qazvin), the Arab East (Hijaz, Iraq and the Levant), and the Arab West (Cordoba, Qirwan and North Africa), and discussed in detail how the hadith entered and .spread in Andalusia

Paketchi (2013) stated in "The Little Known and Advanced Fields of Imamiyyah Hadith and Teachings in Iraq, Syria, and Egypt" that: some of these famous scientific fields have had a great impact on the cultural currents of the Shiite world; The same can be said about Kufa and Qom. It seems that the prominent position of such fields has caused scholars of later generations as well as contemporary researchers to pay less attention to other fields and search for their function in their analyzes of the history of Shiite sciences and education. In this study, with an overview of the most important Shiite communities in the Islamic world, we should recognize the subfields and little-known areas of Shiite culture [in Iraq, Syria, and Egypt], the dominant intellectual trends in each, and the influential personalities in each region. This effort will be an introduction to the knowledge of the little-known Shiite schools of thought, the historical extension of each one, and of course the .distinctive teachings that each one had

But as it can be seen, Shia Hadith historical researches are mostly about well-known and relatively well-known bases and without precise and clear classification of small centers. But in this review, the effort is to 1. have a comprehensive look at the geographical totality of the Shiites, 2. by classifying them historically, to establish relative integrity and coherence over this geographical landscape, 3. the possibility of a later, additional and more complete review for the recovery and analysis of the spiritual identity capitals of Shia communities and regions

Conceptology

Regarding the centers of Shia hadith, it should be said that this matter is primarily related to the centers of presence of Shiites in the second to fifth centuries of Hijri, and according to historical evidence, there are few places in Islamic societies where Shiites are present and do not have any activity (Encyclopedia, 301)

On this basis, without a doubt, the words (center), club, assembly, school, school, field, and base and their equivalents. In this sense, they are in the same direction and within the subject with the addition of "Hadith" and they have been called as such in the historical studies of the following centuries and have been transformed from a relatively simple to an organized term

The areas where their gathering is next to well-known centers are not mentioned, such as: Ave and Tafarsh near Qom, Varamin and Taleghan near Ray, Arjan near Ahvaz

Geographical division of these hadith centers

Esfahan

The oldest Shiite movement in Isfahan dates back to the late Umayyad period; Abdullah bin Muawiya, a descendant of Abdullah bin Jafar bin Abi Talib, who had revolted from Kufa, made Isfahan the center of his activities for a while. (See: Jafarian, History of Shiism in Isfahan, 19)

The existence of the tombs of some Imamzadehs and their remaining graves (see: Jafarian, History of Shiism in Iran, 262) as well as the fact that some companions of Shiite imams were from Isfahan, indicate the presence of Shiites in this city in the late 2nd and 3rd centuries. (See: Jafarian, Shia Atlas, 195)

Ibrahim bin Qutiba, Siri bin Salameh were among the companions of Imam Hadi (a.s.), Abdul Rahman Isfahani, Ali bin Muhammad bin Shira, and Abdullah bin Muhammad bin Isfahani were among the Isfahani companions of the imams. Known as Abu al-Aswad the scribe who narrated many traditions (see: Jafarian, The History of Shiism in Isfahan, 23 and 22), as well as Abul Faraj Isfahani (died 369 AH), who has a book on the virtues of Amir al-Momineen and is a Zaidi Shia, are Isfahani. (Ibid, 23)

From the narrators

Abu Ghaith al-Asbahani/ Abu Naim al-Asbahani/ Abu Yaqub Yusuf bin Yahya al-Asbahani/ Abu Jafar Ahmed bin Hasan bin Mukhtar Asbahani/ Abu Naim Ahmed bin Abdullah Isfahani/ Ahmed bin Abdullah Isfahani/ Ahmed bin Ubaidullah Isfahani/ Ahmad bin Alawieh Isfahani / Abu Jafar Ahmed bin Yaqub Asbhani / Idris bin Abdullah Asbhani / Idris bin Abdullah Isfahani / Ibn Kursiyeh Muhammad bin Ali Khalqani Isfahani / Abu Latif Ahmed bin Abi al-Latif Zarkowieh Asbhani / Abdullah bin Muhammad Asbhani / Abu Faraj Ali bin Hossein Katb Isfahani / Ibrahim bin Shaiba Isfahani / Qasim bin Muhammad Isfahani / Mansour bin Abdullah bin Ibrahim Isfahani / Abrahin bin Shaiba Isfahani / Abul Hasan Isfahani / Othman Isfahani / Abul Hasan Isfahani / Othman Isfahani / Abu Nasr Mansour bin Abdullah bin Ebrahim Isfahani / Ibrahim bin Muhammad bin Hamzah bin Amara Isfahani / Ahmed bin Alawieh Isfahani/ Muhammad bin Saeed bin Suleiman Isfahani/ Ali bin Abdullah bin Asad Isfahani/ Abdullah bin Muhammad Isfahani/ Abdullah bin Ahmad bin Muhammad bin Khosnam Isfahani/ Siri bin Salameh Isfahani/ Abul Hasan Ali bin Abdullah bin Ahmed Asfahani Aswari/ Mansoor bin Abdullah bin Ibrahim Isfahani / Abu Abdullah Isfahani / Abu Jaafar Ahmed bin Yaqub Isfahani / Yusuf bin Yahya Isfahani / Abu Esaid Ahmad bin Muhammad bin Esaid Isfahani / Ali bin Abdullah bin Koshid Isfahani Isfahani / Ali bin Hasan bin Salam Isfahani / Ali bin Hossein Abul Faraj Isfahani / Ahmed bin Yaqub Abu Jaafar Isfahani / Ahmad bin Muhammad bin Esaid Abu Esaid Isfahani / Ibn Asbahani / Muhammad bin Mendehe Isfahani Isfahani / Asim bin Muhammad Isfahani / Hasan bin Mehran Isfahani / Abul Hasan

Ali bin Firat Isfahani / Abul Hasan Ali bin Hossam Bin Meidan Isfahani / Abul Hasan Ali bin Abdullah bin Ahmad Esbahani/ Mansoor bin Abdullah Esfahani Sufi/ Baraqeh Esfahani/ Abolhasan Esfahani/ Yusuf bin Yahya bin Abdullah Esfahani/ Yousef bin Yahi Esfahani Abu Yaqub (Darayah Al-Nour)

Fars region [Note 1]

During the Caliphate of Uthman in the year 28 AH, Astakhar and Firouzabad were captured by the commanders of the Rashidin government and all of Fars was annexed to the possessions of the Rashidin government, and gradually the people of Fars also became Muslims. The commanders of the Rashidin government in Fars province were divided into five provinces, each of which was called a furnace, just like during the Sassanid era, when the furnaces of Ardeshir Khore were centered on Gor (see: Sasanians), Shapur was centered on Shapur, Qabad was centered on Arjan, Istakhr was centered on Persepolis, and Darabjard was centered on Darabjard was one of these furnaces and this division remained until the Mongol invasion. (See: Hamshahri) During the weak power of the Umayyad caliphate in the third century AH, Fars was captured by Yaqub Leith, the founder of the Saffarian dynasty. He captured Shiraz and his brother Amr Leith built a mosque in the city which is still standing. After that, Fars was captured by Al-Buyeh and Azd-Dawlah Deilami dominated most of Iran and a part of Mesopotamia. One of his outstanding works was the construction of the Amir Dam on the Ker River. (Note: hope)

From the narrators

Abu Amr Farsi/ Abu Amr Farsi Zazan/ Abu Muhammad Al Farsi/ Abul Hasan Ahmad bin Faraj bin Mansour Waraq Farsi/ Ahmed bin Muhammad bin Yahya Farsi/ Ismail bin Muhammad Mohri/ Abdullah bin Khodash Mehri/ Abu Khodash Abdullah bin Khodash Mehri/ Abul Muqadam Thabit bin Hormoz Farsi/ Jabir bin Yazid Farsi/ Maysera bin Abd Rabbah Farsi/ Hasan bin Abi Hossein Farsi/ Muhammad bin Ahmed bin Ali Fattal Farsi/ Hasan bin Abi Hassan Farsi/ Bastam bin Marah Farsi/ Muhammad bin Ibrahim bin Ishaq Farsi Azaimi/ Hasan bin Abi al-Hassan Farsi / Abdurrahman bin Ahmad Farsi / Hasan bin Hussain Farsi / Abdul Rahman bin Ahmed Farsi / Abdul Wahid bin Muhammad bin Abdullah bin Muhammad bin Mahdi Bazaz Farsi / Obaidullah bin Abi Abdullah Farsi / Haitham Abu Khaled Farsi / Muhammad bin Darstoweh Farsi / Abul Hussain Muhammad bin Ibrahim bin Ishaq Farsi / Abdul Rahman bin Yazid Farsi / Muhammad bin Yahya Farsi / Muhammad bin Darstowieh Farsi / Muhammad bin Ali bin Ahmad Fattal Farsi / Qasim bin Muhammad bin Hamad Dalal Farsi / Abu Hossein Muhammad bin Ibrahim bin Ishaq Farsi Azami / Obaidullah bin Abi Abdullah Farsi / Abu Ali Arjani Farsi/ Muhammad bin Hasan Farsi/ Muhammad bin Ahmad bin Ali Fatal Farsi/ Abu Khaled Haytham Farsi/ Umar bin Muhammad bin Darstowieh Farsi/ Hasan bin Hamzah bin Hamad bin Bahram Farsi/ Abdullah bin Hussain bin Muhammad Farsi/ Hasan bin Hassan Farsi/ Ahmad bin Bakr Farsi/ Abdul Rahman bin Yazid Farsi/ Sahl bin Marzban Farsi/ Sahl bin Bahr Farsi/ Abu al-Qasim Farsi/ Muhammad bin Ali Farsi/ Muhammad bin Ali Farsi Fattal/ Muhammad bin Ali bin Fattal Farsi/ Muhammad bin Jafar Farsi Ibn Jarmuz/ Hasan bin Mehran Farsi/ Hassan bin Muhammad Farsi/ Hassan Muhammad Farsi/ Muhammad bin Yahya Farsi/ Muhammad bin Ibrahim bin Ishaq Farsi Ghraimi/ Muhammad bin Ibrahim bin Ishaq Farsi/ Husayn bin Hassan Farsi (Darayah Al-Nur)

Kerman

With the defeat of the Sassanids and the escape of Yazdgerd from Kerman to Khorasan, the Muslims in pursuit of him and also for the complete conquest of Iran, conquered the land of Kerman during the caliphate of Umar and Uthman. First, this region was conquered by Abdullah Atban and Suhail bin Udi during the time of Caliph Umar (23 AH). Then, during the time of Caliph Uthman (31 AH), due to the rebellion of the people of Kerman, especially the Zoroastrians, Majasha bin Masoud Salmi was commissioned by Abdullah bin Amer to conquer Kerman again. After the Muslim Arabs entered

Kerman and established their power, the influence of Zoroastrians and other religions in Kerman was reduced. In this way Zoroastrians were forced to pay jizya to Muslims. Also, during the caliphate of Hazrat Ali (AS), Ziyad bin Abiyyah became the ruler of Kerman. (Zangi Abadi, 1)

During the rule of the Abbasid caliphs, Kerman had repeated rebellions, but none of them were resolved until finally in 253 AH, it was captured by Yaqub Leith, the founder of the Saffarian dynasty. After that, this land was under the rule of the powerful governments of the time such as .Samanid, Dilmian, Al-Buyeh and Selajjah

During the Ghaznavid era, the bloodthirsty and capricious rulers took peace from the people. It was only during the Seljuk era, under the rule of Malik Qavard and his children, that Kerman saw prosperity and comfort, and monuments such as the Malik Mosque appeared. After the 150-year rule of Seljuk Baz, the Ghaz plague came down on Kerman with the Mongol attack. (Lestrage, 321)

:From the narrators

Bakr Kermani/ Ali bin Ahmad bin Harabakht Jirofti Nasabe/ Muhammad bin Ali bin Hatem Nofli Kermani/ Muhammad bin Ali Muhammad bin Hatem Nofli Kermani/ Muhammad bin Walid Kermani/ Ahmed bin Ibrahim Kermani/ Muhammad bin Ali bin Muhammad Hatem Nofli Kermani/ Muhammad bin Walid Kermani/ Ahmad bin Ebrahim Kermani (Darayah Al-Nur)

Armenia

After the rise of Islam, this country was captured by Arab forces and was under the control of Islamic caliphs for about two centuries. Since then, Armenians experienced their longest history of independence. until they lost their independence due to the invasion of the Seljuk Turks. During this period, a large group of Armenians who were not willing to submit to the rule of the Seljuks migrated to Cilicia, where they established a government under the name of New Armenia and maintained their independence for three centuries. With the rise of the Ottoman Empire in Asia Minor on the one hand and the Safavid rule on the Iranian plateau on the other hand and the division of Armenia into two parts in 1639 A.D., a new chapter in the history of Armenians begins, which has had many effects on .the Armenian population

The most important demographic change for the Armenians living in Armenia during this period was the migration of a huge group of Armenians living in this region to the central lands of the Iranian plateau. This extensive migration, which took place due to the Iran-Ottoman wars and the persuasion of Shah Abbas Safavi, caused a significant number of Armenians to settle in the western and central regions of Iran. (Pasdar Majian)

From the narrators

Musa bin Zanjuiyeh/Ranjowieh the Armenian/Ahmed bin Muhammad bin Isa the Armenian/Moses bin Zanjuyeh the Armenian Abu Imran/Abdullah bin Hakem the Armenian/Hussein bin Nazer the Armenian/Abu Imran the Armenian/Muhammad bin Isa the Armenian/Hossein bin Nazer the Armenian/Hass bin Nazer the Armenian/Abul Hakem Armenian/Abdullah bin Hakem Armenian/Muhammad bin Isa Armenian/Muhammad bin Yahya Armenian/Abu Bakr Armenian/Abu Muhammad Armenian/Muhammad bin Yahya Armenian/Ahmed bin Muhammad bin Ibrahim Armenian/Saman Armenian/Abul Hakim Armenian/Abu Imran Musa bin Zanjuyeh Armenian/Saman Armenian/ Abu Omar Armenian/ Ibn Abi Imran Armenian

Tbilisi

During the reign of the third caliph, Muslims were able to conquer eastern Georgia by campaigning in the Caucasus. (Pourhossein) They captured Tbilisi in the first lunar century and settled in this city in the second lunar century with the formation of the Emirate of Tbilisi. The first mosque in Tbilisi was built in the 16th century. In 1522 AD (928 AD) on the right side of the Ker River and in the place of the destroyed church, a Shiite mosque was built, which was destroyed by the Soviet communist (government in 1958. [(Embassy of Iran in Georgia

According to some sources, Qays bin Saad bin Abada, who was one of the commanders and agents of Imam Ali's government, fled to Tiflis in 58 lunar year from Bim Muawiya and died there in 85 lunar year. (Ibn Hibban, 79) Of course, in some other sources, his death is mentioned in the last year of Muawiya's reign (Khalifa Ibn Khayat, 140; Ibn Hajar, 361.) or the 60th lunar year in Medina. (Ibn Abdul Bar, 1290; Zarkali, 206 .) In a narration, Imam Sadiq (a.s.) mentions Tiflis along with Kufa and .Qom [Note 2]

From the narrators

Abdullah Bin Latif Tiflisi / Bishr Bin Bayan Bin Hamran Tiflisi / Abu Muhammad Al Tiflisi / Abu Muhammad Hasan Al Tiflisi / Fazl Bin Abi Qara Tiflisi / Abdullah Bin Muhammad Tiflisi / Bayan Bin Hamran Tiflisi Sharif Bin Zaqi Tiflisi / Hasan Abu Muhammad Tiflisi / Hasan Tiflisi / Sharif Bin Zaghi Tbilisi/ Qasim Bin Ishaq Bin Ibrahim Ibn Musa Bin Ranjowieh (Zanjowieh) Tbilisi/ Abdullah Bin Latif Tbilisi/ Musa Bin Zanjawieh Tbilisi/ Abdullah Bin Junaid Tiflisi/ Sharif Bin Zaghi Abu Muhammad Tiflisi (Darayah Al-Nur)

Conclusion

In every major geographical region of the history of the Islamic world, just as there have been elders of at least every great knowledge, one can undoubtedly find the existence of a few muhaddiths in the whole system who have been the publishers of Islamic hadiths. Among these, there are lands and cities whose hadith activities were not at the center of political activities or religious gatherings, therefore, they have been neglected in the attention of the history of science to some extent and perhaps completely. The coherent tracking of information from the geographical origin of late scholars to the past and the organization of their territorial information will undoubtedly lead to the creation of new data beyond the famous information, which itself will lead to approaches to obtain deeper windows in obtaining Islamic knowledge or the history of science. is islamic These expanded historical-geographical data 1. prevent us from a narrower and darker view of our own identity background 2. provide the context for character building, communication, understandings and more scientific discoveries for other lands provides 3. It is drawn to the latest acquisitions of scientific sources and proofs or clearer explanations of the religious data at hand. 4. The quality of religious discourse and the richness of cultural common points and finally solutions for collective understanding will increase

.equal to a land in the middle of modern Fars province and bigger

Allah has chosen for me all the countries of Kufa, Qom and Tiflis; God chose Kufa, Qom and Tbilisi among all the cities. Mostardak/ Bihar

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