

THE ROLE OF ALAVI TABARESTAN IN PUBLISHING ALAVID SHI'ITE THOUGHT IN THE TABARESTAN

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ABSTRACT

In the political sphere Sadat Alavi most important result of migration to the north of Iran in the third century AD, was the establishment of the Alavite Shias in the Tabarestan. In the early fourth century with the formation and founding of the school of Nazareth, cities such as Amol and Hosem was considered of the main centers of culture Alavi promotion all over Tabarestan and deilam. This paper is a method descriptive and analytical science of history, was evaluated Sadat Alavi Zeidi efforts in the development the Shiite culture in Tabarestan. It can be concluded, Alevi popularity among the general public Mazandaran on the one hand, and trying Sadat Alavi featured in the spread of Islam and Shi'ite thought was Contact the Shiite government of the territory Tabarestan and Building schools, libraries, establishing debate circles and teaching the religious sciences which has been effective in promoting Shiite culture. That is importance of these efforts, according to the prevailing political situation and Sunni Islam dominant, the region has tried to revive the Shiite culture.

Keywords: *Alavids, Tabarestan, Zaidieh, Shiite culture*

Introduction

Tabarestan area until the third century with its conquest by Muslim Arabs, has not been completely dominated by the Abbasid rulers. Because of the distance from the center of the Abbasid Caliphate and political power vacuum in the region, could be a good place to Khalifa opponents. That's why when people were harassed Tabarestan agents of oppression Taheri, asked for help from Alavi and escorted them to the people. Therefore, by forming Alavi's government in Tabarestan and political, cultural and religious in the region, favorable conditions were provided for the publication of Shi'a thought in Tabarestan. Many Sadat Alavi of Tabarestan, had spent his life spreading religious sciences and invite people to Islam, a third of them lived in anonymity because of the political situation. On the other hand, those of Sadat who had political power and social services to the public and were known properties and historical resources that they have learned from their abundance Sadat known as Alavi Zaidi in the research is mentioned. In this study, efforts have been made, with the help of historical texts to be paid to the role of immigrant Sadat Alavi Zaidi Tabarestan in the Shiite culture. The Alawite Shiite culture, is the cultural practices and religious Alawite da'is through sources that may include statements regarding prayer and religious rituals, school construction, writing religious books and the formation of the school of thought that this paper will be drawn to it. The main question of the

study was to investigate the role of Sadat Alavi Zaidi and influential figures Tabarestan (third and fourth centuries AD) in the entrenched position of the Shiites and consequently orientate towards the Shia culture in Tabarestan. Subsequently, the assumption is that the issue of the establishment of the scheme and Alavi political power in the goals and ideals of Alavi and Shiite religious views and consequently undermine the foundations of the legitimacy of religious and political power Abbasid hegemony, has a fundamental role in the dissemination and development of the Shi'ite causes.

1- Prelude theoretical research on topics

In the concept of Shiite culture and the role which Sadat Alavi Zaidi Tabarestan played in it, it must be said from a perspective of culture and true basics of Brahman emphasis Shiite Muslim caliphs of the Umayyad and Abbasid rule in the tendency to deviate. Apart from the complex technical and legal issues that naturally among Islamic jurists and different sects there may be differences of opinion over their heads but there was a critical issue that had to involve the public and the issue of sovereignty by agents of the characteristics of a Muslim ruler and how to apply them. From this perspective, two fundamental topics with many different prominent Shia Imamate and the absence of the Imam should have found that the first question is, from this perspective unanimously that all Shiite sects in contrast to the Umayyad and Abbasid caliphs. Secondly, the issue of justice and to avoid discriminatory practices that attracted the attention of people oppressed and unhappy bullying Umayyad and Abbasid rulers towards Alavi. Since that remained in people's memory Islamic countries, especially Iran, justice Imam Ali (AS) and Imam as the leader of the Islamic Society of equality that it did with the lord; this pretext was that the people of Iran and Khorasan in the Abbasid da'is individual sovereignty in the name of inmate that evokes a member of the family of Imam Ali (AS) uprising against the Umayyad invite and thus, the name of the inmate seized the caliphate. But unlike previous promises not only Abbasid caliphs did not have much difference with the Umayyad but the Alavi clans' pressure and had suffered a double oppression. Undoubtedly, this kind of behavior from listening to advice people not hide rulers, so the descendants of Imam Ali (AS) known as the Alavi, to restore the tradition of ancestor government were in various formats to rise. Sacrifice their reputation as well as ethical people saw them, their hearts were attracted to the methods and manners of the family. Although they have different political and intellectual trends, Umayyad and Abbasid caliphs were significant differences but with practice. Among them the Zaidi Shiite political founder of the first independent government in the territory of the Abbasid Caliphate, they are of great importance in the history of Shi'ism. Their political perspective with emphasis to ijihad Imam Imam and religious issues, in addition to challenging the foundations of the legitimacy of the power of the Abbasid Caliphate, theoretically, too, despite the intentions of their own volition, the underlying problem is due to the superior characteristics of the Imam in Twelver Shi'a in the Iranians. On the other hand, despite the lack of resources in the history of Shi'ite in the early Islamic period because of the oppression and exclusion of opposition leaders and that except for a few whose number was not on the fingers of one hand, historians wrote that caters to the contents can be confirmed by the rulers, therefore, our thorough knowledge of life in that era Shiites is small¹. However, reviewing the services that Alavi of Tabarestan and crowbar to spread Shi'ism is important.

2- Causes escort people of Tabarestan with Sadat Alavi

People have always been a significant element in advancing the goals of the community. At the time of arrival of Muslim Arabs in Iran, despite intense social class differentiation of society and oppression that some Espahbodan had allowed the people, on the one hand, and the slogans of freedom and evangelism as we promised people to justice, for example, at the time of Espahbod sun, Omar bin Alla' from Mansour Abbasi Caliph was ordered to conquer Tabarestan and provide reasons

¹ Ainehvand, History of Science in Islam, Page 9

was well known for his success, so that Ibn Esfandiari says: "Omar bin Alla' Amol sat and herald of justice, he said, and the invitation to Islam, according to ridicule and belittling the people of Esfahbod had seen, came in throngs and tribes and accept Islam and his estate toys made clear."² But soon people misleading slogans against the Islamic conquerors observed their actions. Thus opening had sought refuge to escape, because Sadat immigrants of Alavi against this practice Khalifa officers were, as a group joined them.³ The point of the fighting force than before relying on the Alevi movement Deilami are fighting force⁴, and outright hostility and without consideration Zaydis with the Abbasid caliphs provided in common for acceptance Zaydis in Tabarestan territory, especially Deilami. This was a golden opportunity for Zaydis has organized its influence to organize and strengthen their Deilami territory. Daeikabir come to every city, people paid homage to him in the shift and brokers of Taheri were expelled from cities and rulers had chosen it.⁵ Tabarestan people and crowd to meet with officials of the Abbasid caliphs and rulers Taheri allied with each other to advance its objectives, one of the Alavi elders led by their choice. Alavi was known as good manners and justice in the region.⁶ They went to Mohammad bin Ibrahim a descendant of Alavi who was renowned in living embryos to asceticism, piety and learning,⁷ therefore, the presence of people in the anti-oppression movements that were led by Alavi of Tabarestan, widely and can be viewed effective.

3- The role of the Zaydi scholars in promoting Shi'ism in Tabarestan

Great Sadat of Alavi, mostly in jurisprudence and theology were prominent and inviting people to Islam of enjoining good and forbidding in the form of morality troops, helped to promote religious sciences. As such, after the foundation of political power in Tabarestan Alavi tight, Alawites began a large movement in the realm of science and religion. Aside from Tabarestan, Alavi due to religious zeal anywhere on earth were entering the dissemination of the teachings of Islam and the spread of religious sciences were acting. For example, measures can be considered a great motive. Religious activities Hassan ibn Zayd known the Daeikabir (ruled: 250-270 AH) is famous for publishing and development of religious sciences. When people Mazandaran in Saeed Abad (current Marzanabad) was established pledged allegiance to al-Hasan ibn Zayd, a condition brought homage to the Book of Allah, the prophetic tradition and enjoining good and forbidding wrong.⁸ Hasan ibn Zayd after the establishment of the rule, missionaries in various areas, including Sari, Damavand (Danbavand) and sent Firouzkouh. After the relief of its internal and external opponents, to issue a religious decree and determine the spread of Shiite religious and by appointment in a letter to its rule and ordered them to people familiar with the Shiite Islamic culture.⁹ The letter was ordered to serve the people of the Book of Allah and the Sunnah of the Messenger of Allah, what is certain of Imam Ali and Imam righteous, Imam Ali, in the principles and secondary principles of religion has come, and their apparent virtues and his superiority over all the nation. Government agencies should stop people from believing in algebra, assimilation and enmity with the people of monotheism, it also prohibits them from attacking the Shiites and annoyed and hurt and do not tell anything about the virtue of God's enemies and the enemies of the Imam Ali, were urged people tell tall Merciful and Compassionate in prayer, morning

² Ibn Esfandiari, Tabarestan History, Page 176

³ Ibid, pp. 228-232

⁴ Marashi, Tabarestan History, Rouyan and Mazandaran, Page 129

⁵ Ibid., 130

⁶ Amoli, Rouyan History, Page 64

⁷ Marashi, former, p 129; Oliyaollah Amoli, former, Page 64

⁸ Marashi, former, p. 130

⁹ Ibn Esfandiari, former, p 240; Amin, Ayan Al-Shiaa, vol. 5, p. 83

prayer qunut to mark the funeral prayer five said Takbeer, the wiping off of the left shoe, in prayer and brought added sentence, sentences two to two read prayers and beware are from the Zaydi rulers disobeyed orders. This command was also associated with an ultimatum that whoever opposed the directives and vision, blood was lawful.¹⁰ Efforts in Alavi culture and follow the orders of Imam Ali [as] well reflected in this statement. First, practice the commands of Allah and the Sunnah of the Prophet Imam Ali after the book topped the demands of Hasan ibn Zayd. Respect and protect the Shiites, another part of the command that played a significant role in the development of the ideological demands of the Shiite culture. In religious rituals particular attention to cultural differences Shiite with Sunnis. These commands after by Hassan bin Ali Atroush the composition of numerous books, and remained institutionalized and in the aftermath, the grandson of a girl of Atroush, Seyed Morteza in Al-Naseriyat with the celebration of his grandfather as a scholar of Ahl al-Bayt, his/her fatwa has collected.¹¹ In addition, according to the documentation of historical texts, Hasan ibn Zayd wrote several books in promoting Islamic beliefs. Including "Al-Hojjat fi Al-Emamah", "Al-Jame fi Al-Fiqh " Al-Bayan" of course, today there are traces of these books.¹² After him, his brother Mohammad ibn Zayd came to power, he passed much of his reign fighting with the opposition.¹³ As a rule, failed attempts in the promotion and development of religious sciences. But in numerous texts, praised him for wisdom and generosity. As Seyed Zahir al-Din Marashi in "History of Tabarestan and Rouyan and the Mazandaran" and and Ibn Esfandiar in "Tabarestan History » he writes about the people, many Arabs, Persians, Roman, Indian, etc. for friends and willingly took advantage of his presence.¹⁴ Shortly after he took the rulers Samani on Tabarestan and then Hassan ibn Ali Atroush (Nasser Kabir, ruled: 301 304 AH) was dominant on Tabarestan and Deilaman. During his life he wanted to spread the teachings of Islam and calling people to Islam Deilam serious efforts in this direction counts.¹⁵ In his book Alahtsab the importance of the issues and rules that it needs an inspector to handle the Muslim community, has said. He legitimate and legal issues that businesses needed it, refer to the separate states and legal rules businessmen with a consensus among scholars on the Prophet [pbuh]. Format traditions that Atroush quoted from Imam Ali. In this book, he is to be counted inspector decided that the slogan inmate give and take a few knocks example, especially in connection with the call to prayer and saying that La ilaha Alaallh at the end of the call twice and finally brought an express order and Amin in Hamd at the end of leave, living on prayer and brought Ali not to bring the action and the name of God with a loud voice say.¹⁶ In another part of this book writes that some of the prohibitions ban on muhtasib for example, the carpenter and woodworker orders like backgammon and chess gambling machines and refrain from shaving their fatwa is a documentary narrated by Imam Ali. Of the content that relates to the issues and Shiite Muslim community and is consistent with the look of the Prophet Shiite, can be found in abundance in this book that was promoted by them.¹⁷ From important factors of this book, the author tells the story behind his fatwas of Imam Sadiq. As part of his book of Prophet Hazrat Fatemeh [as] a documentary mentions and quotes from Imam Sadiq says.¹⁸ In Al-Basat book in ideological and

¹⁰ Ibn Esfandiar, former, p. 240

¹¹ Sharif Morteza, Al-Masael Al-Naseriyat, Tehran: Center for Research and Scientific Research, 1997

¹² Varedi Koolaee, Alavian Tabarestan History, p. 92; Amin, former, p. 91; Sheikh Agha Bozorg Tehrani, Al-Zorrieh Ela to Tasanif Al-Shiaa, vol. 6, p. 255

¹³ Ibn Khaldun, Al-Ebar (known as Ibn Khaldun's history), vol. 2, p. 546; Ibn Moskevah, Al-Om experiences, vol. 5, p. 13.

¹⁴ Marashi, former, p. 141; Ibn Esfandiar, former, p. 256

¹⁵ Ibn Al-asir Al-Jazari, Al-Kamel fi Al-Tarikh, vol. 8, p. 81

¹⁶ Atroush, Al-Ehtesab, pp. 46 -40

¹⁷ Ibid, p. 47

¹⁸ Ibid, p. 50

theological book is a Nasser Kabir wrote for his school pupils, the unity, and the plot points.¹⁹ As a result of the Nasser Kabir action in publishing and development of religious sciences, especially the Shia, is clear. Authored multiple books on jurisprudence and doctrinal, theological schools and honoring religious figures, the most important measures in this regard. So that enthusiasts from all over to take advantage of his knowledge and facilities that were provided to promote religious, went to Tabarestan.²⁰ According to some scholars and scholars of the history, school that Nasser Kabir founded in Amol, the first seminary (or at least one of the first schools) in the Islamic world.²¹ According to Ibn Esfandiari (who lived about three centuries after Nasser Kabir), Religious Science and Education of Nasser Kabir in Tabarestan, Gilan and the crowbar expanded, yet (in the sixth and seventh centuries AD) was established.²² His successors such as Daei Saghir and al-Moayyid Billah although the culture of the great scholars of his time were Shi'ites but not much. Zahiroddin Marashi about Daei Saghir (ruled: 304-316 AH) wrote: "... scientists and grace and respect ancient houses and was honorably and did not follow any from grace and knowledge".²³ Also Abolhossein Ahmad bin Al-Hossein bin Harun Al-Aqta in the year 380 AH, Deilam people paid homage to him, and since then « al-Moayyid Billah» was called for twenty years, the government and tried to develop teaching religious sciences and law If you and your various writings of the injured.²⁴ Narrated Ibn Esfandiar for integrity, eloquence including Gill and Deilam responded to the invitation. Al-Moayyid Billah one of the famous characters Zaidi was in the area, was especially Tonekabon.²⁵ Abu Talib Yahya bin Al-Hossein Bin Harun known as Nategh Al-Hagh; older brother of Abolhossein Ahmad Al-Moayyid Billah the development of science and religion in Tabarestan and was Deilam. According to Ibn Esfandiar "in Gorgan time was engaged in teaching and expression and scholars from around the world before he had arrived and benefits."²⁶ And the presence of scholars and intellectuals who Sahib Ibn Abbad (Minister Buyids) Lesson learned. He influenced the judge Abdoljabbar and Abolabass Hassani, a representative of the school of conductors in Tabarestan was great, the religious Shiite Zaidi was converted to the faith.²⁷ He, after the death of his brother Al-Moayyid Billah in the year 411 AH political leadership and raised his leadership and people paid homage to him with scholars and was in office for twelve years. He is the author of the book "Tayseer Al-Mataleb fi Amalli Abi Talib," which is the most important hadith collections Zaidi. This book matters of faith traditions, legal and ethical. This book is of particular interest of Zaidi and many religious books such as the seat of Shams al-Akhbar Zaidi have borrowed from it. The Imam Zaidi, who remained polygraph, since it is published. Of course, Sadat Alavi, were involved in the publication of another Tabarestan religious education that is not to prevent the prolongation of sentences from it. So, given the above, that the political sovereignty of the different aspects of critical importance to Alavian. First they cut Taheri agents and representatives of political rule of the Abbasid Caliphate on the area, prevent the continuation of previous policies and implemented a different approach in governance. On the other hand by removing the previous limits, provided the groundwork for the development of new

¹⁹ Atroush, Absat, p. 45

²⁰ Ibn Esfandiar, former, p 275; Marashi, former, p 148; Amoli, Rouyan History, Rastineh Gardani Afshin Parto, p. 110

²¹ Zeidan, History of Islamic Civilization, vol. 2, p. 625

²² Ibn Esfandiar, former, p. 97

²³ Marashi, former, p. 151

²⁴ Al-Nahl, vol 7, p. 405

²⁵ Shoormeij, Mohammad and Mahtab Shoormeij, Analysis of the character of Al-Moayyid Billah Alavi, pp. 83-87

²⁶ Ibn Esfandiar, former, p. 101

²⁷ Madelung, Sect of Islam, p. 145; Ibn Esfandiar, former, p. 101

teachings. Creating the change at the political level the ground for intellectual and cultural development of the infrastructure provided.

4- *Sadat Alavi students in Tabarestan and their role in the dissemination of Shiite culture*

Sadat Alavi put all their efforts since their arrival in Tabarestan, inviting people to Islam, publishing religious instruction. In this course, students trained, some of which have been developed by and many people were familiar with Islam and religious knowledge. On the other hand it is clear that religious knowledge and Islamic culture, essential to one another, as with the growth, promotion were different. Announcing the Zaydi sect of Islam as the official religion in the territory of Alawi, build schools, libraries, make circles of discussion, debate, dialogue and teaching the religious sciences by Sadat Alavi and education of many students, including measures in the field of promotion of Islamic culture with the Shiite tendency was Sadat. One of the students Sadat Alavi of Tabarestan, was Jafar ibn Mohammad Niroosi Tabari. His great thinkers of his era (3rd century AD), which has tried for publication and development of Islamic culture in Tabarestan. He was the student of Qasim ibn Ibrahim al-Rassi al-Hassani al-Alavi (Death 246 AH). Imam Qasim al-Rassi although leadership did not introduce the principles of religion but for it to be made a prominent role. His Imamate of practice such as prayer and fasting knew it was from God.²⁸ Jafar ibn Mohammad Niroosi was student and advocate of his thoughts in Tabarestan. Also Abdullah bin al-Hassan al-Eyvazi al-Kelari (who was also a native of Tabarestan) among students Qasim ibn Ibrahim al-Rassi and was one of the first proponents of Islamic culture in Tabarestan.²⁹ Also, students of Nasser Kabir had much effort in spreading Islamic culture. So that, according to Ibn Esfandiar, students Nasser Great efforts in promoting the law, to continue to look after him and was significant for centuries. He mentions people who were in the presence of Nasser Kabir studentship, including Abullalla Alsorouri and Ibn Mahdi Mamtiry.³⁰ Abolhassan Ali ibn Mahdi Mamtiry is the fourth century that has been less prominent scientists in scientific circles. Nazhat Al-Absar and Mahasen Al-Asar book are his valuable work. This book contains many sayings of Imam Ali. And most likely written before the Nahj al-Balagha. Ibn Shahr Ashoub in addition to Nazhat Al-Absar called the events attributed to him. Ibn Mahdi Mamtiry traveled to study science in Amol, Basra, Baghdad and Egypt. After acquiring knowledge Tabarestan return and remain until the end of the Mamtir.³¹ Ibn Esfandiar known him as Imams Kabar of Tabarestan who had visited his grave in Mamtir.³² Also al-Moayyid Billah Alavi also students such as Abollqasim Hosmi and Ali ibn Balal Amoli, Abuabdollah Hossein ibn Esmaeil Hassani Jorjani, Judge Abolfazl Zaid ibn Ali Zaidi, Zaid bin Ali Zaidi, Sharif Mankdim train each of which tried to promote Islamic culture. Therefore it can be concluded that Sadat Alavi Zaidi Tabarestan and his disciples trained numerous students and authorship of several books Religious great efforts to spread Islamic culture and Shiite applied.

5- *Shia schools of thought in the fourth century Tabarestan*

Qasim ibn Ibrahim al-Rassi al-Hassani al-Alavi (Death 246 AH), Sayyid Zaydi Imams were known and who lived in Medina, but with some people in connection with Tabarestan (such as Jafar ibn

²⁸ Mousavi Nejad, familiar with Zaidi, p. 92

²⁹ Ibid, p. 14

³⁰ Ibn Esfandiar, former, p. 97

³¹ Ibn Shahr Ashoub Monagheb Al Abi Talib, p. 379

³² Ibn Esfandiar, former, p. 97

Mohammad Niroosi).³³ So his thoughts released in areas of Tabarestan and students and da'i he had an active presence in Tabarestan.³⁴ His school considered as "Ghassemieh." Another school that was founded by one of Sadat Alavi Tabarestan but the big difference with Ghassemieh school was Nasiriyah school. The school was founded by Nasser Kabir.³⁵ He have thoughts and ideas on jurisprudence have to some extent Zaydi Imams were different. He believed in the law and the law of the Shia Imami was approached about the inheritance, accepted the terms Shiite and Sunni discriminatory views refused about the inheritance. As a result, after the Zaydis the sidelines of the Caspian Sea were divided into two rival communities Ghassemieh and Nasiriyah.³⁶

6- Sadat Zaydi schools

Each school and attitude challenges and ideas with schools competing needs two basic elements, one political power or eliminate the possibility of supporting and non-political threat against the propagation and dissemination of their faith; the other schools foundation to promote and publish its teachings to train specialists in religious belief and strengthen the theoretical aspects of religion in a way that will have the ability to process theories of their faith. Obviously, since the Caliphs Umayyad and Abbasid in different ways were prevented at promoting Shiite ritual and since the possibility of having school provides continuity and promoting various Sunni sects and Nezami were promoting their beliefs, any attempt to schools by Sadat Alavi, could be an opportunity to expand Shiite culture among the general public. In this regard Alavi In addition, schools of thought, from building schools and providing educational opportunities for knowledge seekers were ignored. Although first-hand historical sources such as Ibn Esfandiar Tabarestan are silent on the details of how the formation of religious schools, the exact location and function of schools in promoting religious issues in Tabarestan. Sources later in this chapter did not pay to details, however, in consideration of the results that were achieved in the following decades, especially in training apprentices, can be partly realized the importance of these schools. School that Nasser Kabir founded in the early fourth century AH in Tehran, the first seminary (or at least one of the first schools) in the Muslim world. It can be noted in the old theological school in Gorgan and its activity in Atroush time.³⁷ Daei Saghir also founded a religious school in Amol was the place of publication and development of science.³⁸ Some of these schools can be psointed to two important scientific areas Amol curriculum and Nasser Kabir School and Daei Saghir School.³⁹ Also, Al-Saer Bellha Abolfazl Jafar ibn Mohammad of Nasser Kabir relatives, after mastering the Tabarestan, established a library and school.⁴⁰ Abu Talib Yahya bin Al-Hossein bin Haron, known as Nateq Al-Haq, the ZS and Tabarestan the resources Zaydi scholars have named him as leader, established schools in Tabarestan and Deilam. To theorize affect a missionary school education, need serious training, Alavian Tabarestan probably after the establishment of the Zaidi in Tabarestan, had this important issue.

7- The role of sire Sadat Alavi Zaidi Tabarestan at shiite culture

³³ Madelung, Sect of Islam, p. 142

³⁴ Local, Al-Hadayegh Al-Verdiyeh fi Managheb of Imams Al-Zaidieh, p. 7

³⁵ Ibn Anbeh, former, p 374; Zidane, former, p. 625

³⁶ Madelung, Shiite of Imami and Zaydi in Iran, p. 183

³⁷ Ibid, p. 14

³⁸ Seyed Kabari, Shiite seminaries in the context of globalization, p. 550

³⁹ Ibid.

⁴⁰ Marashi, former, p. 155

History has shown that the majority of Sadat Alavi effort and intention of Tabarestan, in the Shiite culture has been published. Since Hassan ibn Zayd and Mohammad ibn Zayd Alavi tried in order to develop political power of Alavian and most of the time they passed in political struggle with the opposition, and had less space for cultural activities and gave less rosy than Nasser Kabir role in spreading the Shiite culture. Also their behavior was different manner than Nasser Kabir, therefore Sadat, who had a strong role in the development of culture Shiite, was Nasser Kabir. Historical sources, Nasser Kabir rule with justice, fairness and openness are introduced.⁴¹ This is by Sadat Alavi, so that people would be interested in Islam. Ibn Esfandiari on "Tabarestan History» says: "However, Sadat time that regionalism them (people of Tabarestan) ran and piety, knowledge and piety were sitting and said what he believed to be a Muslim character, is with Sadat."⁴² Various historical sources, the majority of Sadat has a good moral and spiritual potentials and owner equity are introduced.⁴³ Hassan Bin Qasim (Daei Saghir) has gained considerable influence and power had earned and political character; but the nobility and courage against indigenous leaders of Islamic laws did not silence. He warned local leaders and dignitaries from drinking wine. This is his insistence on implementing the teachings of the Quran, they rebelled against him and caused numerous problems for him to make and finally lost their lives in this way - on 25 Ramadan 316 AH.⁴⁴ Although some minor Dai behavior is not approved; but his insistence on the implementation of the law of God, even at the cost of losing the support of some influential, he is reminded of the state of Alavi. In the tradition of many Sadat Alavi, forgiveness was a priority offenders. Like the story of the Nasser Kabir and Hassan Bin Qasim (Daei Saghir). After the establishment of Nasser Kabir, he is part of the responsibility of government of Daei Saghir and then some of the local rulers of the embryo and the crowbar, Daei Saghir have deceived and to assist each other, against Nasser Kabir revolted, he was arrested and jailed in fort large. But after a time, Nasser Kabir with the ruling of Saari (Leili bin Neman) was released from prison and returned to power. Nasser Kabir having achieved Hassan Bin Qasim, not only took revenge on him; but she was pardoned and brought his granddaughter to marry him and appointed him as the governor of Gorgan.⁴⁵ Sadat Alavi Tabarestan attempted, humility maintain the highest political and social positions, and the people were very significant. Although some of Sadat Alavi in terms of gaining position and power, did not remain a good record, but most of them were disinterested world of wealth and ambition. As they spent most of his life with minimum resources, to promote Islam and this has caused many people to show their interest such as Mohammad ibn Ibrahim Alavi and Nasser Kabir. Therefore, asceticism, piety, and godly of Sadat Alavi was such that people are seeing them and view them good manners, they tend to them.

Result

Emigration of Sadat Alavi and the subsequent establishment of Alavi's government in Tabarestan, Alavian chance to walk in a way that further development and spread of religious sciences. Among Tabarestan public support of Sadat Alavi, had a major role in their success. The formation of Nasiriyah and Ghassemieh School during the reign of Alavian in Tabarestan, suggesting an attempt Sadat Alavi was in publishing and development of this religion. Among Great Sadat Alavi Zaidi, Nasser Kabir role in the conversion of the people crowbar and Tabarestan and training teachers and students writing religious books was very impressive. Religious School founded in Amol and the revival of the old theological school in Gorgan, was including work. Also, Sadat Alavi Zaidi, tried

⁴¹ Haruni, former, p. 56; Ibn Esfandiari, former, p. 269; local, former, p. 214

⁴² Ibn Esfandiari, former, p. 228

⁴³ Local, former, p. 56

⁴⁴ Spuler, the history of Iran in the early centuries of Islam, vol. 1, p. 155

⁴⁵ Ibn Esfandiari, former, p. 274; Marashi, former, pp. 147- 148

Alavi with nature and with justice and fairness, have dealt with people and even during the rule of Tabarestan not out of this behavior. This resulted in attracting people to the culture Tabarestan to Alawite Shiite culture. As a result, the rule of Shiite Tabarestan territory and the construction of schools, libraries, establishing debate circles and teaching the religious sciences by Sadat Alavi among the measures has been active in the promotion of Shiite culture.

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