

The Migrant Course of Arab Ethnic Groups and their Consequences on the Mountainous Region in the Primary Islamic Centuries

Fazlollah Foolady^{1*}, Dr. Hossein Moftekhari²

¹Ph. D student, Department of History, Science and Research Branch, Islamic Azad University, Tehran, Iran

²Assistant Lecturer, Tarbiat Moallem University, Tehran, Iran

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ABSTRACT

Mountains are archaic regions of Iran, which are of extreme importance from the very commencement of the history of this Country. From ancient times, significant civilizations such as, Elamites and Kassians (Kassites) have come into existence in it; followed by the Medes in Hekmataneh, who were successful in ruling; and these conditions carried on during all the ancient periods till the end of the Sassanid era. The arrival of the Arabs into Iran, after their victory in various wars in Iraq and the mountains, did not only lead to the conquest of Iran by the Arabs, but that, the Arabs, from the very beginning, were considering such maneuvers; and their presence in Iran had left the Sassanid helpless and unable to confront these Arabs, which rendered the latter progress. A part of these policies relevant to the permanent presence of the Arabs in Iran must be viewed from the point of Arab migration. This matter initially was of a martial kind and the booty attained therein. Later, an authoritative confirmation of policies caused a continuation of these procedures. Though economic objectives (confiscation of land which were devoid of owners and barren, an access to appropriate pastures for their cattle, particularly, camels and horses, including a dominance on trading routes, which would directly transport the cargo to the Mediterranean coasts and North Africa), had its own special importance. This article is to survey the migration, on the grounds of first-hand resources, in cities of central and western Iran (mountainous domains) and the specifications of their settlement, collaborative aspects and its corresponding affects on a short and long-term basis.

KEYWORDS: Mountainous regions; Omavian; Abbassian (Abbasid); Esfahan; Rey; Qom; Hamedan; Shiites; Ashairian (Ash'ari)

INTRODUCTION

One of the results of the greatest victories of the Moslems was the extensive migrations of the ethnic Arab clans to the various regions of Iran. These migrations in some of the domains were extremely vast and effective; such that, the populace structure of these territories were disrupted and in most of the cities of the mountainous domains, the texture of the population was a composition of Arabs and non-Arabs. As a result, in the initial years after the downfall of the Sassanid Dynasty, there was a vital social problem such as the migration of various clans from varied Arab wings to Iran. This has left a spectacular effect in a social change and has correspondingly caused numerous occurrences in the political problems of the Country. Apart from the fact that, in time, these migrants have slowly ushered political, ethnic and religious disputes into Iran, they have by and by have made it possible to consolidate the grounds of the growth and expansion of Islam with the social strata of various regions. At the same time, when these migrants settled down in an area, they had a feeling of supremacy over the local inhabitants. Since they had a sense of dominance over them, they used to take advantage of their incapability and enforce kinds of economic and political pressures. A part of the historical social and political turmoil's of Iran, in the initial Islamic centuries is comprised in the extensive altercations of the Arab migrants, between themselves and the people of the various regions of Iran. Thereby, in this research efforts have been made to survey and form recognition of these clans settled in the cities of the mountain domains, on the founding of first-hand resources and their equivalent cooperation on a short and long-term basis.

Problem Statement

The migration circumstances of the Arab clans after the conquest of Iran, their settlement in various cities and regions, particularly, in the central and western cities (mountainous areas); and likewise, the dealings and the confrontation of people with them. Regarding their settlement procedures, by taking note of the fact that, Iran was repeatedly, throughout history, time and again, was under the extensive and through assault of these clans. In this research, our problem statement is this that, under what circumstances, during this period, was the Arabs able to

*Corresponding Author: Fazlollah Foolady, Ph. D student, Department of History, Science and Research Branch, Islamic Azad University, Tehran, Iran

substitute Islam gradually, in place of Zoroastrianism, upon conquering the Sassanid? As well as the fact that, what was the role of these migrant ethnic groups, in the permanency of the Islamic religion in this territory, including the impacts of these migrations, in regards to the social, beliefs and policies in these mountainous regions?

Research Prose

The history of Iran in the early centuries of circa AH (*i.e. anno Hegira*), with due attention to the profound political, social, faith upheavals and ... was always in contemplation of scholars. Till date, there has been no individual student thesis and or research performed in relative to the turmoil's of the mountainous areas. Though, compilations have been done by both domestic and foreign researchers and scholars, on the basis of the disturbances in Iran during the early centuries; such as, "Tarikh Iran Badaz Islam" by Abdolhossein Zarinkub, "Iran Dar Ghorun Nokhostin Islam" by Spoller, "Tarikh Gostaresh Islam" by Sir. Thomas Ironside, "Islam Dar Iran" by Petroskovski and..., though no distinct procedures have been adopted, in the case of Arab migrations, to the central and western cities of the mountainous regions of Iran, though this research has such inclinations.

Research Questions

Did the migrant Arab ethnic groups (clans), either of those, who resided in the regions and cities of the mountainous areas willingly; and or by encouragement of the rulers, or those who were compelled to do so, have any effect on the beliefs, political, socio-economic and the cultural disturbances? Did the migrations have only religious and economic incentives? Were they affective in the expansion of Islam and the rendering of religious outlooks, controversial to the official policies and imminence with the perception of the Iranians regarding Islam?

RESEARCH METHOD

The method applied in this research is a documentation and historical research, which is an analysis based on library studies and documentations. Upon collection, the data was scrutinized, surveyed and interpreted. On these basis and specifications of the resources, including a study of the authenticity of the data present, efforts have been made, to restore the original and subordinate historical material in a constructive manner.

Research Hypothesis

In connection with the political and religious upheavals in Iran, particularly in the mountainous domains, we are tackled with a phenomenon namely, the migrations of Arab ethnic groups (clans). This was the cause to be attentive to and survey the circumstances, of these migrations and their impacts in various dimensions.

Objectives of this Article

With due attention to the downfall of the Sassanid rule, by the Moslem Arabs, Zoroastrianism, which was followed by the majority of the people of Iran, was confronted with serious challenge. From the very start, that Islam entered the Country, due to various reasons and gradually, varied categories of people were faced with Moslem propaganda and invites. In actual fact, the Arab migration took place constantly and in an extensive manner, either individually or group-wise, which was one of the influential factors and amongst them, two clans namely Ashairian and Ajalian in Qom, Esfahan, Hamedan, Karaj Abu Dolf and ... have greater importance. This is because both of them made efforts to promote the Shiites and support the Alavians (Alavid) in tackling the encroachment of the Caliphs. So a survey of the mode of migration, their geographical dispersion and the reaction of the inhabitants of the cities and villages, including the positive and negative consequences in the socio-economic and political fields, during the 1st and 2nd centuries (circa AH), in the large and small cities of the central and western mountainous regions of Iran was followed and brought under consideration. It should be clarified that this course of migrations to cities of the mountainous areas incurred fresh challenges and complexities for the people. Even though, for some of them, following an opposition with the Omavian and Abbassi (Abbasid) Caliphs, due to the natural location and being secure from probable dangers, found this region to be a safe shelter for themselves and from the political and religious aspects proved to be effectual for the region.

Research Objectives

A survey of the modes and location of the Arab ethnic clans upon their dominance in Iran; and their role in enforcing and determining Islam in the central and western cities (mountainous domains) in Iran, in the primary centuries of circa Hegira.

Subordinate Questions

- The reasons and incentives for the migration of Arab ethnic clans to the mountainous areas

- The most important migrant Arab clan residing in the mountainous domains
- Was the interaction, of the endemic inhabitants of the cities of the mountainous terrain, on a friendly basis with them?
- Did the migrant clans act according to the religious policies stipulated by the Caliphs?
- Were these migrations effective as to the diversities and supplications of sects in the mountainous areas?
- Did the Ashairian and Ajalian (clans) play a role in the expansion of Shiites (Shiaism) in the central and western cities of Iran?

Limits of the important cities of the mountainous domains

After the arrival of the Arab Moslems, the central and western regions of Iran were named “Jebal” or (mountains, due to its extensive mountains terrain). Later it was re-named “Iraq Ajam” (non-Arab Iraq) in contrary to “Iraq- Arab”. According to Listerange, “Jebal” was a broad and vast mountainous region, which was mentioned as “Madhya” by the Grecians. Its limits were from the west to the plains of Bein-al-Nahrain (Mesopotamia) and from the east to the large desert of Iran. Its four big cities were Germiseen (Kermanshah), Hamedan, Rey and Esfahan, which from ancient times, was accounted to be the largest city of the four, in this region ⁽¹⁾.

Ibn Rasteh in “Eilagh-al-Nafiseh”, which was compiled in the early 3rd century and is one of the ancient geographical texts of the Moslems, knows the sections of the mountains to be Masbazan, Mehr Janghazagh and Mah-al-Kufa or Dinoor, Mah-al-Basra or Nahavand, Hamedan and Qom⁽²⁾. Similarly, he has placed the mountainous cities in the category of the fourth region (of conquests). ⁽³⁾ Moghadassi, in “Ahsan-al-Taghaseem” has divided the mountainous region into three sections and seven regions. The initial section is in the direction of Rahab and Rey, followed by Hamedan and Esfahan. The regions are, Qom, Kashan (Nahavand), Kamreh, Karaj, Mah-al-Kufa, Mah-al-Basra and Shahrzur. ⁽⁴⁾ In the history of Qom, a vicinity which holds an archaic validity in this respect, the mountainous cities are thus expressed, that the region of Qom, in other words, is one of the key points of the fourth section and the so called mountainous pilots are Hamedan and Masbazan or Seervan, Mehr Janghazagh or Semireh, Qom, Mah-al-Basra or Nahavand, Mah-al-Kufa or Dinoor, Germiseen and Allah-o-Alam. ⁽⁵⁾ Istekheri, has also noted that the limits of this region is from Shahrzur, Halvan, Semireh, Seervan till Esfahan and the borders of Fars and Kashan till Hamedan, Qazvin, Sahrward and Azerbaijan, in addition to the fact that, the entire area was mountainous and land devoid of mountains was seen to a lesser extent. ⁽⁶⁾

Ibn Hawkal has stated more accurate borderlines for the mountainous domains, exercising in the surrounding areas, such as Azerbaijan, Armenia and Aran. “In the annexation of this territory to Kufa and Basra and the regions adjoining it, which I have included in the said, are within such limits”. From the east and west to Azerbaijan, to the north the key point of Deylam, Qazvin and Rey and from the south to Iraq and a part of Khuzestan. The reason as to why the cities of Rey, Qazvin, Abhar and Zanjan have separated from the mountainous region is that, these cities are encroached with arch shaped elevations. The mountainous territories comprise of reputed cities, of which, the larger ones are Hamedan, Dinoor, Esfahan and Qom, whereas, the smaller cities are namely, Ghasan (Kashan), Lor, Karaj and Borj, details of which, shall follow. ⁽⁷⁾ In his explanations, Ibn Hawkal has also rendered descriptions of mountainous cities and regions such as, Hamedan, Esfahan, Karaj, Borujerd, Ruzavar, Halvan, Samireh, Seervan, Shahrzur, Qom, Kashan and also Sahrward, Qazvin and Rey. ⁽⁸⁾ These Volumes also contain reports of cities of the Bahlus territory or Pahlou and from cities such as, Jalula, Halvan, Simereh, Khunjan, Esfahan, Nahavand, Shahrzur, Dinoor, Hamedan, Qazvin, Kashan, Qom and Rey. ⁽⁹⁾

Reasons and incentives for Arab migration to the central and western cities of Iran

The major reason for the migration, of the Arab ethnic clans, was due to the unsuitable climate conditions of the Arabian Peninsula, livelihood complexities, the requirement for pastoral (grazing) grounds and a territory that provided or secured the special requirements for tribal life.

Since there was an increment in the population of the Arabian Peninsula, the clans present there were faced with severe constraints. Upon gaining familiarity with the conquered territory, there was an intense inclination revealed to migrate to these areas. At first, with the permission of the Caliph, settlement was performed in desirable regions. It is obvious from some of the historical records that, in the initial years of the conquests, the Caliph basically and personally determined the regions of migration and the limits in life, for each creed and would supervise them, so as to prevent from perplexities in their migrant life and conflicts amongst themselves. The number of Arab migrants extended to Iraq, many of them did not stay there and migrated to Iran. It has been mentioned that in Kufa there were fifty thousand dwellings for the “Rabiyeh and Mozer” clans and twenty-four thousand dwellings present for other Arabs. A number of persons whose names were recorded in the Court of Basra, during the period of Imam Ali (PBUH), culminated to sixty thousand people. ⁽¹⁰⁾ Basra and Kufa were the initial

centers where some of the Arab clans had decamped; and by defining special limits amongst themselves, settled in these cities and the surrounding areas.

With the passage of time and the progress of the Moslems in Iran, the migration of Arab ethnic groups continued and various clans settled down in the cities and varied regions. Though, in addition to the abovementioned reasons, personal and religious causes in some cases and that the Arab rule takes command over the region, including the curbing and curtailment of opposition; whereas, in the bordering regions, due to the intentions of war against the disbelievers and an advancement of conquests, Arab ethnic clans were decamped to regions. Though, after forming, the Omavi and later the Abbassi Caliphate, some of the Arab clans and sects were in dissension and discord, or else they would flee to a secure region; and or would be exiled by the ruling power. Such indications can be made to the rivals, Alavians and... The mentioned can be tracked in various regions of the mountainous territory and in the cities of Halvan, Nahavand, Dinoor, Seervan, Hamedan, Esfahan, Rey, Qazvin, Kashan and Qom, which were the cities of the mountainous areas that attracted the attention of the Arabs in the very initial years of their conquests. After which, were the regions of Kerman and later Khorassan, gradually came into focus of the chiefs of the various Arab ethnic groups, as the mountainous region had a slight adaptability with the disposition of the Arabs. They were used to a desert life and could not tolerate such a climate. In fact, a smaller number of migrant Arabs settled in the eastern regions of Iran.⁽¹¹⁾ There were three under-lying causes present, for Arab migration to other territories, such as Iran.

1. The Arab characteristic was one which was adapted and accustomed to mobility or decampment and such patterns of settlement. Horizontal and vertical decampment was common amongst them. (The former is a regular mobility in a vast region in search of forage. The latter is a seasonal mobility of herds amidst the elevated and low lying rangelands).⁽¹²⁾

2. The emphasis laid by the Islamic religion, to travel to other territories for a change in mental conditions in the first step; and next, an improvement for living conditions.⁽¹³⁾

3. The third reason is for the propaganda by Moslems under the teachings of the newly founded Islam, including the basis of economic and political reasons, as well as the emphasis on conserving the confiscated lands. In addition to rendering an Islamic structure to them.

These were the reasons for which, in the initial two centuries of (circa Hegira) migrations to territories were subjugated.

Individual Migrations

Other types of migrations pertain to the individual migrations of the Arabs, who entered Iran for various reasons and have resided in this Country for a certain period; and or have chosen Iran as a place of residence till the end of their lives. These migrations comprised of companions, dependants or followers and the wealthy, affluent Arabs, in addition to the political figures, judges and tax overseers, religious scholars or else, martial aims to wage war and continue the conquests in Iran and other territories. They used to enter with other goals such as revolting against the rulers of the time, or with political aims as uncouth factors, regionally or in cities. Objectives such as economic aims for trade and or for religious propaganda, in order to preach Islam, were sought by them in the mountainous region. In addition to which, they entered as migrant groups, so as to make a living in this area.⁽¹⁴⁾ For example, Abdollah Abu Mohammad Ibn Moslem Ibn Ghatibeh was the author of the book "Adab-al-Kateb" and "Ketab-al-Moaref", who was a residence of Kufa, but was reputedly known as Dinoori, as he was the Justice of Dinoor. He passed away in the year 270.⁽¹⁵⁾

The presences of many sacred Islamic mausoleums, which are known today as "Imamzadehs", have given rise, due to the Arab migrations to Iran. A short survey of the ancient and current resources proves that the most number of Imamzadehs, mausoleums of the sacred and religious scholars are in the mountainous regions of Esfahan, Hamedan, Kashan, Elam, Qazvin, Rey, Saveh, Borujerd and Damavand. Especially in Qom, (this has 400 Imamzadehs).⁽¹⁶⁾ These also verify the amount of migrations during the various periods, as well as demonstrate the influence and affect they had in the region. In that, on the founding of resources present, most of these are tombs of Pirs and Shiite leaders. From those that carry affixed specifications, the degree of growth and expansion of Shiaism in the mountainous domains can be determined.⁽¹⁷⁾

The Shiites of the mountainous regions commuted immensely with Iraq and Hejaz; and were greatly influenced by the current Imams in Iraq, or their religious leaders in this region. The establishment of a judicial system and a representative of the same in the mountainous area, to tackle and supervise the religious matters of their followers and the collection of their monetary shares showed their presence. These affairs were followed by migrations, which for sure extended beyond personal limits and encompassed families, and even in some cases, their clans.⁽¹⁸⁾

The dispersion of migrant Arab ethnic clans in cities of the mountainous regions

In the initial two centuries that the Arab Moslems migrated to Iran and the conquests of Iran occurred, which took place with objectives such as political, economic and even religious. This had urged the Arabs, to leave the territory of their fore fathers and seek other suitable territories, diverse in spirit and even with conditions that they had resided formerly. In the beginning, these migrations would be specified, on the basis of the cities, mountainous regions and by depending on the first-hand resources available.

Aveh: The Ash'aris in the Omavian era and during the times of Emarat Hojjaj Ibn Yousuf Saghafi entered this city from Basra and Kufa. ⁽¹⁹⁾

Esfahan: This was a large and wealthy city, which was strategically important for the Arabs, as from this location, they also had control over other areas of the mountainous regions. Due to which, group and individual migrations took place immensely to this area. In the opening of Al-Baldan Belazari, it is noted that, "Kalbi and Abu Yaghzan, have stated that during the period of Marvan, Hazeel Ibn Qais Anbari was made the Governor General of Esfahan and it was from this point of time that, the Anbarians came to Esfahan. ⁽²⁰⁾ Yaghubi has another report regarding the Arab migration to this territory, even though, the date of their migration is not specific. The inhabitants of which have intermingled, it is a minor Arabia. Most of its inhabitants are Ajam (non-Arabs) and are affluent cultivators. There are Arab clans here who have been transferred from places such as Kufa, Basra, Saghif, Tamim, Bani Zabieh, Khozaiyeh, Bani Hanifeh and Bani Abdol Qais. It is stated that Salman Farsi, was an inhabitant of Esfahan, from the village of "Jeyan". According to the people of Esfahan it was an "administrative". ⁽²¹⁾

Whereas, Abu Naim Isfahani in his book "Zikr Akhbar Esfahan" has mentioned the name of a number of Arab clans residing in Esfahan. These had entered Esfahan in the initial Islamic centuries. Most of these clans, in actual fact, were pilgrims (Hojjaj), who were from special localities in Kufa. This indicates that most of the Arab migrants to Esfahan were from Kufa. Naim has mentioned the name of a number of residents and given a sketch of their lives, (without an exact indication of their tribes).

People from clans of Abdollah Shel, Bani Ommayeh, Zahreh,, Teem, Sahm, Makhzum, Nafil, Sameh, Saghifeh, Khozaiyeh, Kenanaeh, Saleem, Vaslam, Hazeel, Helal, Baheleh, Mazineh, Assad, Bajileh, Fazareh, Namireh, Vafham, Tamim, Anbar, Hanzaleh, Bani Sa'ad Ibn Zaid Manah, Barajom, Majasha, Nahshal, Riyah, Vahbatat, Sheiban, Zohal, Hanifeh, Ajal, Vasdoos, Abid-al-QaisAzar, Asqar, Aiyak, Hamedan, Kondeh, Nakh and Hozrmut are people that took up residence in Esfahan for various reasons. ⁽²²⁾

Similarly, Yaghubi has mentioned two villages of "Timrey" in Esfahan and says that, "in these two villages, Arabs from the Bani Helal clan and some of the Qais tribes resided there; and that the distance between the dependencies of Esfahan and Karaj is here." ⁽²³⁾

The history of Qom indicates the migration and mobility of Arab clans, from Kufa to the mountainous regions; and their settlement in cities of Esfahan. ⁽²⁴⁾ Ibn Hawkal has stated the presence of palaces of these Arabs, this being a reason for their existence Esfahan and areas with a desirable climate. ⁽²⁵⁾

Burujerd: The household of Abu Dolf were also in this city and have constructed structures here. ⁽²⁶⁾

Halvan: Yaghubi in relative to this city says that, "it is a splendid and large city. Its inhabitants are people who have intermingled, that is, Arab and Ajam, comprising of Parsees (Zoroastrians) and Kurds." Even though, he believes that majority of its inhabitants are Iranians. ⁽²⁷⁾ Belazari states from a narrative of Vaghedi that, "a community from the offspring of Jarir Ibn Abdollah resided in Halvan and his descendants are in this city". ⁽²⁸⁾

Dinoor: Yaghubi has thus stated that, "Dinoor is a city of splendor and its inhabitants are a mixture of Arab and Ajam". ⁽²⁹⁾

Dinoori proclaims the Arab migrations in the period of Mokhtar. At this time Mokhtar wrote to Abdollah Ibn Harjafi, who was busy attacking and looting in the mountainous region, "For the killing of Hossein, you have become vengeful and we are also revengeful for this reason and have risen in vengeance for bloodshed, help us in this cause". Abdollah did not respond to Mokhtar's letter. Mokhtar rode on horseback to Abdollah's house in Kufa, destroyed and looted it. Mokhtar ordered that Uma Salmeh, (who was Jafi's cousin and Abdollah's spouse) to be imprisoned. The plunder of the residence of Abdollah Ibn Hor, took place with the hands of Amro Ibn Saeed Ibn Qais Hamedani. On receiving this news, Abdollah Ibn Hor Jafi, attacked and plundered the agricultural fields belonging to Amro Ibn Saeed in Dinoor, set them ablaze and looted his cattle. ⁽³⁰⁾

Rey: Yaghubi proclaims that the inhabitants of Rey are a mixture of Arab and Ajam, though the former is insignificant. ⁽³¹⁾ Belazari has also narrated from what he has heard that, "in Rey there is a household known as Beno Harish. This family came to Rey after the city of Rey was constructed". ⁽³²⁾ Likewise, from a palace belonging to the

Arabs, according to the narration of Kalbi, “the palace of Jaber in Dastbi is relative to Jaber from the Banu Zeeban Tim Allah Ibn Salbeh clan”.⁽³³⁾

Saveh: Abdollah Ibn Haus Ash’ari, handed over Saveh, to his son Hamad Ibn Abu Bakr. Subsequently, the latter purchased parts of the outskirts of Saveh and supplicated it to his realm.⁽³⁴⁾

Sahrward: Ibn Hawkal has mentioned about the rivals in this city, who later left. This displays its position, but it is unspecified as to whether, they came from Iraq or from the locality of Sahrward.⁽³⁵⁾

Qazvin: Yaghubi claims that the inhabitants of Qazvin were an intermingling of Arabs and Ajam.⁽³⁶⁾ Belazari in relative to the city of Qazvin states that, “at the time when Valid Ibn Abu Maet Ibn Abu Amro Ibn Amiyeh came to power in Kufa (from the side of Osman Ibn Afan), ventured for judicial purposes to Deylam, which is a part of Qazvin. He also practiced justice in Azerbaijan, Gilan, Moghan, Babr and Tilesan and returned. After Valid, Saeed Ibn Aasi Ibn Saeed Ibn Aasi Ibn Amiyeh came to power. He too performed justice in Deylam and the city of Qazvin”. Qazvin was accounted for being a frontier of the inhabitants of Kufa, where they had constructions. Similarly, in the verdict of Al-Baldan, there is information of the settlement of a number of Arab militia in this city. Five hundred men were placed under the command of Taliheh Ibn Khuilad Assadi and lands which nobody had the right to, were offered him.⁽³⁷⁾

Belazari has indicated the incentives of a number of Arab Moslems, who in during the period of Hazrat Ali’s (PBUH) Caliphate, were at war in Qazvin. He says, “Ahmad Ibn Ibrahim Dourghi from Caliph Ibn Tamim and he from the offspring of Ibn Ghadameh and he from Ismail and he from Marreh Hamedani narrates that, Ali Ibn Abi Taleb Razi Allah Aineh said that, “Each one of you who shun fighting alongside us with Maviyeh, will take his own gifts to the Deylam River and massacre the Deylamians.” Marreh says that he was a part of this group; we took the bestowals and went to Deylam. Our numbers were four thousand or five thousand persons. Abdollah Ibn Saleh Ajali narrates from Ibn Yaman and he from Safian that, Ali Razi Allah Aineh Rabi Ibn Khasheem Noori was sent to war in Deylam and he was made to take command over four thousand Moslems.⁽³⁸⁾

Qom and its surrounding regions: In connection with this city, Yaghubi states that, “its inhabitants that prevail are Qomi from “Mazhaj” and “Ashairian”. People residing here are from the ancient Ajam category and Qomi, as they themselves say are the descendants of Abdollah Ibn Abbas Ibn Abu Motaleb.”⁽³⁹⁾ From the 4th Century (circa Hegira), there is a book in hand, which relates the Arab migrations to Qom and their occurrences in the region of central Iran, particularly in Qom. It has been related in such a manner that comprehensive information can be attained in these grounds. Qomi narrates that the Arab decampments in the regions of Esfahan and Qom comprised of four “Teem” clans in the Teereh Village, (of the villages of Jey in Esfahan), Qais in the village of Anar and Teemereh, Anaz in the village of Jablogh and Bargrud and Ashaireh in the village of Kamidan. It has been noted that, supposedly, their intention was Khorassan or Azerbaijan.⁽⁴⁰⁾ On their arrival in the village of Abrshatjan, the offspring’s of Sa’ad settled there. This village, in that period, was the most important, amongst the villages of Qom and the center of that region. It was accounted for as a dependency of Esfahan. Its cultivator was a person named “Yazdanfazar”. That still, according to the ancient tradition of Iran, the administration of affairs and collection of revenue of nearly seventy villages, which is in the authority of the abovementioned. Amongst the offspring of Sa’ad Ibn Malek Ash’ari, two people were more prominent. One was Abdollah and the other Abdollah’s younger brother Ahaus. Ahaus was in prison, due to his misbehavior, at the time when, Hojjaj Ibn Yousuf came to rule. Due to the fact that Hojjaj was uninformed of this, he released Ahaus. Immediately, one of Hojjaj’s intimates told him that, “you have released one of the fiercest of Arabs from prison. If the Caliph is informed of this, he might not pardon you”. Hojjaj ordered his re-imprisonment. Though, on his release, according to his brother Abdollah’s proposal, he secretly fled with the members of his family, in the year 94 AH, from Kufa to the central region of Iran.⁽⁴¹⁾

The region of Abrshatjan and the villages of Qom Haraz were under some assaults of the Deylami horse riders. The arrival of the Ash’ari migrants, to this area, coincided with one of these rampages. This led to a conflict with the Arab migrants and the assaulters and ended with the victory of the new arrivals. This matter caught the attention of the local inhabitants and their cultivators.⁽⁴²⁾ They considered the arrival of the Arab migrants as a lucky omen. They found their presence to be useful in terms of public safety, confronting bandits and miscreants. So these migrants were requested to take up residence there and the village of “Momjan” was allotted to them. At that time, Ahaus described his new residing location for his brother as “a place of exalt, with a happy disposition and a great blessing”.⁽⁴³⁾

They were always in honor and respect of Yazdanfazar, Khorbandar and other local elites. In the year 114 AH, when Yazdanfazar passed away, the Ashairians expanded their high winded whims and this led to a feeling of insecurity amongst the local inhabitants. They were determined to expel them (the Ashairians) from their territories

and declared to them that, they must leave the region. Ahaus requested for a weeks time. Though, after five days, armed with a plan that had been pre-sketched by seventy bondsmen, at the time when, the inhabitants were busy celebrating, the aggressors massacred the owners of seventy villages of the region in lieu of their freedom. This massacre led to the fact that, some of the inhabitants embraced Islam, whereas, some others dispersed to other cities. As a result, the Ashairians gained complete control of the region. This incited them to invite others of their clan and dependants, such as the cousins of Sa'eb Ibn Malek (who was thus informed of their conditions) to join them. These dependants also migrated to Qom.⁽⁴⁴⁾

After this incident, the dignity and glory of the Ashairians increased and they were looked upon as Arab emirs. According to a narrative in a compilation relative to the history of Qom, "the Arab emirs then divided the plunders and wrote letters of invitation to the offspring's of Bani Amam and other relatives. When the letters were received by them, they too made their way to this region. Each of them received a region, to Abu Bakr, the son of Abdollah, the village of Farhan, to his son Hamad Ibn Abu Bakr, the village of Saveh, to Omar Anar, Abdollah's son, the village of Tabarsh (Tafresh), to Adam the village of Ghasan (Kashan) and to Omar the distant and remote villages."⁽⁴⁵⁾

Later, the expansion of their power and influence even spread to the surrounding cities, such that, Abdollah held command and authority over Hamedan and Esfahan.⁽⁴⁶⁾ Now it was the turn of the Caliphate echelon and their actions were designated to confront them, by ignoring their orders and abstaining from the payment of revenue and taxes. Due to the various martial actions that the Caliphate made against them in Qom, so as to curb them, gave rise to other destruction in the region. In the year 184 AH, Haroon-al Rashid gave orders that the remaining taxes for fifty-one years (from the commencement of the Abbasid Caliphate till that point of time) had to be collected. This ushered immense problems for the people. Contradictions amongst the Ashairians continued from this time onwards to the period of assistance. During this era, Ibrahim Kaligh was assigned by him to curb them and a large number were killed by him, whereas, some were taken for slavery. This incident was known to be the commencement of his weakness and dispersion.⁽⁴⁷⁾

The Ashairians remained and held authority in Qom, for about two hundred and eighty years. During this period their rate of births were high, such that, their offspring and descendents are accounted for being more than six thousand people; and these were an exception to those, whose names have not been recorded.⁽⁴⁸⁾

Karaj Abu Dolf

The mentioned is Abu Dolf Ghassem Ibn Issa Ibn Idrees Ibn Maghel Ajali. His ancestor, together with a group of close relatives came to the mountainous region. Primarily, they resided in one of the villages of Hamedan named "Muss". This society became wealthy and acquired property. Idrees Ibn Maghel attacked a trader, who held a debt from him, suffocating him and then retrieved his debt. He was taken to Kufa and thrown into prison. This was during the rule of Yousuf Ibn Omar Saghifi in Iraq, during the era of the Caliph Hasham Ibn Abdol Malek. Next, Issa Ibn Idrees went to Karaj and gained control over it. He constructed its ancient citadel. Now, Abu Dolf Ghassem Ibn Issa gained power and immense seniority in the rule and expanded the citadel. Karaj emerged in a form of a city and he named it Karaj Abu Dolf. Today Karaj is one of the large cities.⁽⁴⁹⁾ Yaghubi has also made indications as to the Arab migrants of Karaj.

"Karaj is the place of the residences of Abu Dolf Issa Ibn Idrees Ibn Maghel Ibn Sheikh Ibn Emir Ajali, though, during the period of the Ajam was not a reputed city, but, it was accounted, for being a large village of the Esfahan Province namely, "Fayegh". The distance from this point to the city of Esfahan was sixty furlongs. Then the Ajalians landed there and constructed citadels and palaces. Its palaces are referred to as being pertained to Abu Dolf, his brothers and household members. Four villages were supplicated to it and one of those is namely, "Fayeghain", "Jablogh", "Bargrud" and Karaj is located amongst four mountains, adjoined with water, land, fields, settlements, streams and flowing springs. Its inhabitants are Qomi are Ajam, except for those who were from the household of Issa Ibn Idrees Ajali and others who have joined them from other Arab clans".⁽⁵⁰⁾

Masbazan: Yaghubi states that "the inhabitants of this city are an intermingling of Arab and Ajam".⁽⁵¹⁾ Belazari also renders information about the migrants in this region. "Zahreh Ibn Haress Ibn Mansur Ibn Qais Ibn Kaseer Ibn Shahab acquired property in Masbazan. One of the offsprings of Khashram Ibn Malek Ibn Habireh Assadi narrated to me that Khashr for the first time came to Masbazan during the end of the task. His grandfather migrated from Kufa to this point".⁽⁵²⁾

Mehrjan Ghazagh: In Al-Baldan it has been stated that, "and its inhabitants are people, an intermingling of the Arabs, Ajam, Fars and Kurds".⁽⁵³⁾ The center of this province is Semireh.

Nahavand (Mah-al-Basra): In relevance to its population composition, Yaghubi says that, “it has various regions, in which a mixture of people both Arab and Ajam reside”.⁽⁵⁴⁾

Hamedan: Belazari has thus reported of the migration of people of Hamedan to Karaj, “the sheikhs, the inhabitants of Mafazeh, which is in the proximities of Seesar related that, when Jarshi became the ruler of the mountains, the inhabitants of Mafazeh left their region.”⁽⁵⁵⁾ This example of migration, for the original residents, of the mountainous region could have been due to the pressure laid by the rulers and the harsh conditions, including the problematic life of the people in this epoch.

New Cities

Alongside the regional divisions and the intermingling of ethnic clans therein, attention must be rendered to the construction of garrisons, colonies, urbanization and the expansion of former cities in the mountainous domains. This, in itself, gives information, as to an increase in the Arab migrations, to Iran. Cities in the mountainous region such as, Karaj Abu Dolf, Borj, Seesar, Mohammadiyah, Shahr Moosa and Mobarak in Qazvin were constructed by Arab rulers. These were the basis for the expansion of cities like Qom, Rey, Yahudiyeh, Esfahan and part of it for the settlement of Arab migrants, who were occupied in various services in these regions, for the rulers or else determined the political, economic and military conditions of the Arabs.⁽⁵⁶⁾

Short-term consequences of these migrations

Migrations that took place in this period of two centuries to Iran, was followed by consequences of a short-term. An indication of which, may relay a better understanding and recognition of the conditions in the mountainous areas.

1. *An altercation with the residents of the region:* The arrival of Arab migrants to the mountainous area, in some cases, was followed by the support of the rulers. Even if it proved to be the contrary, they would be looked upon as aggressors in the County. This problem would lead to the disputes and conflicts with the original residents of this territory. In historical reports, indications have been made in these grounds, particularly in Qom. Here, the Ash'ari eliminated the Iranian heads and their positions thereafter, gained confirmation.⁽⁵⁷⁾

2. *Disputes of the Arab Migrant Clans:* The arrival and presence of Arabs in regions of Iran, interlaced with their carting of old time grievances depicted to their clans. These would be instigated with the other Arab groups, providing an access to better gains in position, politics and economically, which would be intensified in the region of conquests. These disputes were severe in Khorassan.⁽⁵⁸⁾

3. *The arrival of sects, religious and political amnesties in Iran:* In some of these migrants, we are witness to the fact that, they maintain their particular beliefs. In regions that they would enter, these beliefs would find prevalence and penetration. In some cases, these migrants due to emergency and in order to getaway from the central ruling power would hastily migrate. This was due to the belief and policies of the varied Islamic and non-Islamic sects, with that of the convictions of the official rulers.⁽⁵⁹⁾

4. *Economical advantages for migrants:* Migrants, either those who were encouraged to migrate, or those who were compelled to, due to political and martial pressures to leave their homeland and come to Iran, would acquire access to beneficial and valuable economical gains in the territory of residence. In other words, as commanders and or in crusades, where valuable booty would come to hand, an access to agricultural land and water resources,⁽⁶⁰⁾ protection of trading routes and the security of cities,⁽⁶¹⁾ taking the responsibility of tax collection in varied regions of abundant income,⁽⁶²⁾ taking into hand the pulse of trade in large cities.⁽⁶³⁾

5. *Social unification by migrants:* Of other short-term consequences, due to the presence of Arab migrants in Iran, was their social unification, which in a short period had corresponding effects in the region. This very rapidly altered the inclination and absorbed the local inhabitants. This can be observed in their personal lives, language, culture and social position. Historical reports have endorsed this matter.⁽⁶⁴⁾

6. *Alteration in population compositions:* Other short-term effects, because of the incidence of Arab migration, are a change in the population composition of each region. In historical reports, particularly, in cases, where Yaghubi has stated that, the Ajam, Arab and Kurd composition is considerable.⁽⁶⁵⁾ This fact, with the exception of Qom, prevailed in other regions, due to the dominance of the Iranian population, whereas, the Arabs were of a slighter populace. Though, this does not mean that they were weaker, since, due to their reliance on political, martial and economic positions, they were of a stronger stand and were active as a minority. Though, the migration of Iranians from their place of residence had an impact on the population composition.

Long-term consequences of these migrations

1. *Growth and urban-agricultural development:* Of matters that can be taken into consideration, during this period of two centuries, is the growth and urban development. Later, this took a more serious form and was more

effective. In that, factors that came to the assistance of these matters, was the Arab presence in the cities. This in the first step accompanied city construction and in the later stages, the expansion of the cities, by their orders and with the presence of migrants. As these migrants, now preferred urbanization to decampment.⁽⁶⁶⁾ In addition to which, the establishment of villages and sewers, including agricultural development, were effective tasks performed by the migrant Arabs. The Ashairians of Qom are examples of the mentioned.⁽⁶⁷⁾

2. *Expedite towards Islam*: It is without doubt that, the presence of Arab migrants, either in groups or individually, involved the prevalence of the growth and expansion of Islam, including the relevant sects, accompanied by the teachings of Islam, in all the regions that they entered. This led them to be the so-called representatives of the Islamic religion.⁽⁶⁸⁾ The construction of mosques commenced for religious propaganda and usually each clan would construct a special mosque of their own. But, even so, majority of the initial mosques that were constructed were by these migrants. The first steps towards the propaganda and growth of Islam, both in the cities and region.⁽⁶⁹⁾

3. *Racial Intermingling*: According to the records present, the presence of the Arabs on a long-term basis led to the intermingling of races. Interracial marriages (Iranians and Arabs) took place and an Iranian-Arab race took shape. Though, these interchanges occurred, due to limitations in the migrant Arab population. Whereas, in the later centuries, the effect of these migrants in the mountainous region were not observed and or were extremely insignificant.⁽⁷⁰⁾

4. *Divulgence of culture and knowledge*: One of the factors of the growth of culture and the transmitting of knowledge on a long-term basis was the birth of Islamic knowledge and culture due to the Arab migrants. This led to an exchange of knowledge and culture. In this relative the Iranian migrants played a more vital role. Since, as inheritors, in part of the former civilizations, they were the transmitters of this heritage in their own language.⁽⁷¹⁾

5. *Changes in Language*: The arrival of these migrants, followed by the usher of the Islamic religion in Iran, gave rise to the fact that many Arabic words of these Arab migrants, infiltrated into the Farsi (Persian) Language of the times. Later, these changes were also effective in Farsi writings. Though, Farsi words too, penetrated the Arabian Language. A part of these occurrences were undoubtedly due to the repercussions of the group and individual Arab migrations.⁽⁷²⁾ In the long-term, most of these migrants would not apply the Arabian Language. Ibn Hawkal has mentioned that, the Arabs of Qom spoke in the Farsi Language.⁽⁷³⁾

Conclusion

In accepting Islam, the Iranians and likewise, the people of the mountainous regions, attention must be paid to a few aspects. One is the detection of the meaning of the "Iranian spirit", from the religious outlook, in inclining and or adapting to the new religious conditions and as to its effect. The other was the understanding of social and kinship elements, which shaped Iran; and in relevance, to the corresponding connections and or reactions as to the Moslem powers having a direct effect. Yet, another feature was the recognition of the kind of new religious attitude which ripened during this period in Iran, in which the religious image played a deserving role. However, this aspect took place in Iran slowly.

The arrival and presence of Arab migrants, during the period of conquests and the Omavi and Abbassi reigns, had its long and short-term effects on the social Iranian scene. Iran, which was at this point of time, going through a metamorphism of importance which was influenced. Even so, an acceleration of a part of this movement and its passing through the society depended on the novel era.

The effects of group migrations, by the Arab Moslems, were more outstanding to the interior of the mountainous regions. The presence of these minorities, who were almost dependant on the central rule, would upset the political, martial, economic and social interactions in these regions. Though, even if such dependency did not exist, as mentioned in the case of the Ashairians of Qom, they would attain an immense power. Furthermore, group migrations to the exterior of the mountainous regions, to a great extent illustrate the disorderly conditions in those areas, due to the presence of the Arab migrants and their ruling traits. The continuation of these conditions was intolerable for these migrants. Thus, Qom and Hamedan are two cities, where historical records, in particular, with these migrations to the exterior of the mountain regions exist.

Individual migrations must not be overlooked. Both, the Iranians and Arabs took such measures, most of which, at that point of time, were in the responsibility of the intellect. They played an important role in the turbulence and changes in religion, culture and scientific aspects; and made a base to re-create the culture and Islamic civilization for future centuries.

Undoubtedly, aristocracy was not irrelevant to these migrations, in concern with the upheavals of the Islamic society, in the third and fourth centuries, as a part of these measures occurred, due to these individual and group migrations. This culminated in the formation of sects and various amnesties for varied reasons, which took shape in the mountainous regions and had its effects, because of political reasons, so as to attract the views of the new

followers and advance the political goals of each sect for the future. Some of which were supportive of the ruling power of the time, such as the authorities and some were opposed, like the Shiites and would abide to similar procedures. Moreover, on this basis would resort to martial riots against the ruling power of the period, due to the followers obtained in the mountainous regions. Economic causes, attaining monetary gains from the wealthy “Jabalians”, in order to establish the survival of their sects, were of great importance. They also required financial scopes for propaganda and the publishing of their beliefs. This was secured in the form of “zakat” (welfare tax), “khoms” (one-fifth of a person’s income to be paid as tax for the needy and other welfare aspects), “sadeqeh” (alms), money kept aside for vows or “nuzurat” and gifts in the Islamic era. The devotees of each sect were compelled to pay the mentioned, to the “Imams” or the leaders of their sect or else were their representatives. Religious reasons, of the Iranians residing in the mountainous regions, alongside the former religion and an inclination to the new faith, including its branches showed a liking towards it. In the shortest period of time, not only did they learn its principals and teachings, but they themselves supplemented its propaganda in an active manner. Sects were also formed in their names, though social reasons also added to this. The ethnic diversity, ruptures, classifications, rivalry and or their encounter with each other, gave rise to the growth and a more rapid efficiency to the sects and amnesties in this territory, such that, they too entered the tussle, in the form of the new religion and or ethnic.

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