

## The successes of departure Imam Reza to Iran

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**Abstract:** Between the important events, historical departure had a main role in the Islam and world history, and between them Imam Reza's departure to Iran has a special position in the A. H. 200. In spite of hiding limitation from Mamun caliph in the period of Abbasi, we saw special influences in the belief, political, social, cultural, theoretical, economic in the Iran society, specially Khorasan region. Imam's theoretical and spiritual personality had effect on making clear of the school, design the mental principles of the Shiite, the Shiites' beliefs problems specially about Imamate, the emigration of the offspring's of the Imams and Sayyeds particularly Masomeh's majesty and Ahmad Ebne Mossa (Shah Cheraq), constructing theoretical schools and mosques....so, they result to the development of purpose of this article is answering to this question. That, what effects had the departure of Imam Reza on the development of Shiite in Iran? It is a descriptive and library research with the studying of historical and theoretical sources about this subject.

**Key words:** Imam Reza (peace be upon him); Departure to Iran; Belief; Political; Theoretical; Social; Effect on the development of Shiite in Iran

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### 1. Introduction

The departures that had important role in the mankind history, between the important historical events were the prophet Mohammad (peace is to him) from Makkah to Madinah. Its important effect were propaganda and deployment of Islam and the concentration of the political military so the departure of prophet became the Islam's epoch because of its main role in the appearance of Islam.

The second departure was the departure of Imam Hussein from Madinah to Kofeh in the Iraq that after centuries it is inspiring for worlds oppressed against oppressors. The third departure was the movement of Imam Reza to Marve because of the order of Mamun. Between the important, historical events that they had effect on thoughts of Shiite and Iranian, departure of Imam Reza had a special position. This historical movement was one of the important Islamic events especially in the Shiite history, that it had effect on Iranians political, social, cultural, theoretical, economic, entrance of Imam Reza to Iran lead to Shiites deployment and many benefits, charities. The attention that Shiite had to the route that Imam pass was one of the sign of Shiites' interest to Imam. Imam Reza with making clear of Shiites' school and design the mental principles of the Shiite in the formal associations and different towns explains many Shiites' beliefs specially toward Imamate. In this manner, Imam started belief and thoughts revolt during three year of his staying in Iran that he made clear the Shiites' school and deploy that to all of Iran. In spite of having limitation

from Mamun caliph to preventing Imam activities and his connection to Shiite, he tried to introduce innocents and this was obvious from Madinah to Marve and specially Nayshabur. Imam denoted traditions and the speech of other Imams to Shiites in the route. This was the best for introducing Shiites' school and neutralizing plots that called Shiites out of the religion. One of its best was Selseleh al-Zahab hadith. Imam Reza hitched monotheism and professed in the Selseleh al-Zahab hadith annihilated Mamun and the basic root of the Abbasid government. So Imam's three years' presence was very useful for Iranian. We see the traces of this presence nowadays. So with descriptive and library research and studying sources for answering the question we analyze the effect of the presence of the Imam Reza in different aspects.

### 2. Political successes

Imam Reza's departure to Iran is an important part in the Shiite political history fact it is a stage for deployment of political Shiite. Mamun was used the presence of Imam Reza politically in Iran to showing his legitimate caliphate and acquire firm humanity position, but as soon as possible he understood that he did not know Imam completely. So, when he understood that he is unable to acquire his goal he eliminated Imam bodily. Imam Reza defeated Mamun's secularism plan by using the authority of crown prince. Imam counteracted separation design of the religion from policy in the Imam's associations and proved that Mamun's government is not lawful. Not only Imam was crown prince but also he was

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disagree with government and protested to it (Jafaryan and Rassul, 2002).

But eighth Imam surmounts Mamun with divine plan and wisely manner, and defeats him politically. Imam Reza was aware of concealment goal of imposition crown prince. When he was forced to accepting crown prince after Mamun's threat had not any benefit for Mamun. Mamun by feeling danger said: we make mistake by respect Imam Reza because it lead us to perishable, so we don't be laches about his activities, we have to reduce his position little by little we have to this in a way that people think he is not adaptable for caliphate.

The presence of the agents and indicators of the Imams in the different regions of Islamic world give a time to Mussulmen that did not deprived from connection with Imam even indirectly. Iran was as old centers of the silte's agents. Althea time of Imam Reza Imam's agents and indicator's center deploy by transferring Imam to rave. Such as <<fazl ebn sanan >> and <<ebrahim ebn salameh >> that were Imam's agents at the of Imam Reza. The witness is sheikh Tosi that called them <<agent's Nashaburi >>. It is natural that the connection of Bayhagh and Nayshabur people became stronger with the leader of proxy organization after transferin Imam Reza.

In fact the connection of people became stronger with the leader of proxy organization so it lead to increasing direct connection with Imam, after transferring of Imam to Marve. One of the Imam's reasons for accepting crown prince was that people see Imams directly in the political position and they don't forget them.

Imam Reza's activity was unique in all of the Imams life history with accepting crown prince, he could deploy Shiite Imamate in the Islamic high level and expressive the simessag to all Mussulmen. Imam adapts the rostrum great caliphate and Imam said aloud the speech that they was said before concealment for 150 year. Imam believes and said that Mamun did not an important work for him by giving him crown prince because this was his certain right.

The revolt of mohammad ebn ghasem was one of the early riser results after Imam Reza's martyrdom. the importance of shiit's influence and deployment of that after Imam Reza's entrance to khoraszan was in a manner that the basis of the mohammad ebn ghasem alavi's revolt was made available in taleghan. This revolt was done in the 219. A. H. Several years after Imam's martyrdom, but it was one of the shiite's development in some of the Iran's region. So many time ago tried tin the jozjan, but in a short time 40 000 people swear allegiance with him. So, this show the deployment of shiite's interest in the Khorasan.

### 3. Religious and godly successes

Imam's presence in the Iran's assemblage and his social activities increased the Imamate humanity bases, to site center. Jhfuct we should call the Imam Reza's period, the period of increasing people's

interest to Imams especially in Iran and the period of deployment of the Imamate humanity bases. Paying attention to believes and thought problems were very important for Imams. This departure changed Iran and was the reason of changing Iran to Shiite center. When Imam Reza came to Iran, he displaces Shiite and give to Shiite geographic center. Imam by his three years presence in Khorasan had a goal in all of his behavior, actions, letters, statements that goal was reinforcement of the shiit's progress. He ased every opportunity to prove Imam Ali's superity to other people by explanation of hadiths. Explaining seleleh alzabab hadith in the nashabur was for this reason. Because Imam explains that accepting his province is bet of safety to torment. The discussion of Imam's province is basis of the Shiite's thought. Because for Shiite accepting province and Imam after monotheism is bet of safty to torment the meeting of the nashabur's people with Imam Reza and hearing his seleleh alzahab hadith. It explain that accepting Imam Reza's Imamate is accepting the Imamate of all Imams, certainly it had important effect of deployment of Shiite all over the Iran. Shiites had some believes problem because of the distance with Imams and limitations that were created for them by abbasiyan. So they ask their question to them. Imam Reza during his staying in the marve explains everything about Shiite to people. Imam Reza campaign against digression thoughts. His manner was perfect and wnique (jabaury and mohammad Reza, 2003). One of the important reasons of introducing Shiite was Imam's company to discussion meetings, that Mamun was formed them. The number of Imam's discussion is very much with those possessing bibles, the agents of christioans, jew, manicheaan, Zoroaster.

The subject of these scientific discussion were about world, s crld, s creation, monothesisism, god's attribute, divine prophet, their chastity, jmatat's con strain and ehoice, inter petition of the different sighs of quran, the virtue of the Imamas, hadiths, prayer and religious commandments.

Mamun formed those meeting by others for condemned hmam. In spite of that entire Imam surmount all of them. Imam answer to all of doubts and hesita tion with his reasoning. Imam's answers distributed to the society that lead to rein forcemeat of the religion's belief. People going to meet those meeting but Mamun ordered to banish people from Imam's house. The collection of letters that Imam wrote different people was for explaining the principles of the Shiite that had important in fluency of reinforcement of the Shiite in Iran (Esfahani, 1970).

One of the Imam's famous letters that it's in production explained most of the argument's shiit's belief was the full religious law letter, that was sent to fazl ebn sahl, he was Mamun's minister and he red it to Mamun.

In fact, we could all the period of Imam Reza the last at school's shiit's belief. Because shiite's school started from the period of prophet, and after that was the period of Imam Ali. The period of appearing

and bright Hess of this school was at Imam sadegh's period. That it was called jafariy's school. The last school of shiit's school was razavy's school which in it all of the problems related to province and caliphate was solved. Imam did not forget anything about monotheism, prophecy, Imamate and theoretical problems.

#### Social successes

The period of Imam Reza's Imamate specially its second decade was Reza's Imamate specially its second decade was the period of freedom and rest for Shiite's relative. In this period Shiite and Sayyeds (the descendants of prophet) came to Khorasan for seeing and listen to Imam Reza. Shiite and alaviyan (descendant of Ali) was captivated insulted by bany omaye and government respect to them by presence of Imam Reza in Iran because Iranian say their friendship Imams clearly and implicitly by the presence of Imam. Mamun did some proceedings after recalling Imam Reza for attract his friend ship. These proceeding lead to shiite's special freedom act (mousavi Sayyed Reza, investigating the effect of Imam Reza's presenee in Iran) Mamun activies that lead to Sayyeds freedom acting are presented here:

- 1) The caliphate's proposal and crown prince to Imam Reza and accepting of the crown prince from Imam (of course this acceptance was by force)
- 2) Politically impressing's mamon to tendency to Shiite and his admitting to position (mohammad ebn ali, 2008).
- 3) Forgive zayd ebn mousa ebn gafar by Mamun for respect to Imam. They was Imam Reza's brother. He fired the bany abbas's houses (esfahani, 1970).
- 4) Changing black clothes and flay that were abbasyan's sigh to green clothes and flag that were Imam's and Shiites sigh
- 5) Coining with the name of Imam (naser ol shareh, 1971).

6) rejection of fadak to children majesty Zahra the other trace lead to deployment of Shiite in Iran were departure of the Sayyeds alavy and entrance of shrines to many regions specially khorasan. Imam Reza by accepting crown prince wrote a letter to his relatives and invite them to Iran, because of this letter 12673 persons of the Imam relatives by several caravan left Madineh to khorasan Sayyeds departure to Iran and khorasan. Because of their great number abbasy's caliphate was forced to select agent for them. They considered as hobleman and aristocrat people and population (ebn baboye, 1997).

Marshai about coming Sayyeds to Iran wrote: << Sayyeds came to Iran because of crown prince, they were 21 brothers, these brothers and bano amam from the hossainy and hassani govern ray and Iraq ...>> Mamun negligence against severity of his father Rashid to Sayyeds was one of the alaviyan deployment's reason. After her pike and burial people visit and pilgrimage hor. Majesty ahmad ebn mousa kazem went to shiraz at the Mamun period because he wanted to join his brother Imam Reza. ghatlagh khan, Mamun governor was aware of coming ahmad to shiraz, he went to a place called khan zaghal out

of the town, they fight. Suddenly a person cried, if you want to join to Imam Reza he was killed, when ahmad's fellow heard this, most of them out spread. ahmad was killed in shiraz. His cemetery is called shah cheragh (Jabary and Mohammad Reza, 2002).

The presence of Imam Reza and his connection to Iranian had an important effect on Iran's society, in a town like marve Imam governed on souls and spirits and Mamun governed just on bodies. Mamun refugee to Imam Reza showed this fact. yaser said, Imam pointed to amgry population that, they wanted to five Mamun house to be scattered, (I swear) by god that people was scattered by running (Jorji Zaydan, 2007).

#### 4. The Theoretical and cultural successes

History give evidence that from the entrance of Imam to Iran in the route and marve people were interested to him and used his know ledg and culture. People's company in Imam's lesson's sessions and meeting was the sigh of people's profound tendency to Shiite by leading of Imam. People showed their profound tendency in different position like the prayer of sacrifice ides by Imam, people going to meet him in nay shabur and the presence of Imam in Iran and specially in khorasan lead to deploying of Shiite. the contact of Shiite with Imam and writing letters to him and asking and answering questions posed that by coming Imam Reza to Iran and departure of alaviyan and Sayyeds to Iran gathering center and Shiite's propaganda ashary changed from Kofe and najaf to Ghom and khorasah. In fact the Imam's presence in Iran's morality should be called the period of people's tendency pinnacle to Imams. Imam keza's period was the period and entrance of the outsider thoughts to Islamic society and forming different schools of thoughts. Book translation climax was at the Mamun period. He set a special library for centering this work, that it was called <<ltakameh house >>. Many researchers' and translator studied there. Because of translating that did in the alhakameh house and jondi shapure, there was a friction cultural among the Islamic and west world. Different religions sprang and a made a special positions theoretically and culturally, that Imam Reza's presence was preamble of the theoretical and cultural changes specially for Iranian. For example rationalism originated from Greek rational books and syriac it leads many people to schism religion, so they think that intellects the only knowledge source. They believed that they don't need to inspiration.

As it is clear from sources Imam Reza was the besr in knowledge and morality in his period. Fazolebn abbas narrate from abosalt that I did not saw wiser than Imam Reza and all of the scholars that meet him proved my speech. Imam surmounts all of the scholars that Mamun invite to discussion meetings. All of those scholars accepted and confess the unique knowledge of Imam Reza.

One of the other Imam Reza activities was formation of lessons sessions in the house and

mosque for deployment of Shiites. So different Shiites from different towns and villages from different social classes came to pilgrimage Imam Reza and acquiring theoretical and religious knowledge and solving problems and doubts. Their number became more and more every day. To the extent that Mamun felt danger and ordered Mohammad ibn Murtaza to prevent the people's entrance and gathering to Imam's house. Sheikh Murtaza kept on the field the number of Imam Reza's possessors 317 persons. After Imam's death, Imam's possessors continued to their activities. Sheikh Murtaza was one of them and departed to Baghdad in 408 lunar year.

## 5. Economic successes

Bani Umayyid and Bani Abbas governors like Sassanid governors took high taxes from Iranian, so people were not consent and willingness. Mamun sent his army to take taxes by force. Ghom's people tried to abstain from paying very high taxes. Most of the time Mamun's army destroyed their house and took taxes by force.

The religious that governors were its propagandist, was not the religion that people desisted from their ancestral and traditional religion for that. So their interest to Fatemeh's house were more and more. They loved Ali's justice. Fan-flute said the reason of Iranian tendency to Alavism was observation of real justice in his government. One of the other results of Imam Reza's departure was decreasing the amount of taxes and helping poor people. Furthermore, Ghodse Rezavi's threshold is one of the religious institutions that it has many endowments. In different periods of history, some of the Imam Reza's friends and lovers endowed some of their property to his heavenly court. According to existing documents, the oldest documents are related to the tenth century. So, using these endowments was one of the main reasons to attract internal and external pilgrims and deployment of Shiites' economic in Iran, especially in Khorasan.

## 6. Conclusion

The presence of Imam Reza in Iran is a turning point in the Shiites' history of this region. In spite of all limitations that Mamun made to prevent Imam Reza's activities and his connection with Shiites, Imam tried to introduce all of the Imams and their position that, it is one of the unique moralities of Imam from Madinah to Marv. Imam Reza's activities were unique in all of the Imams' life history with accepting crown prince, he could deploy Shiites' Imamate in the Islamic high level and expressive the Shiites' message to all Muslims. Imam Reza used a unique manner to protect Shiites' thoughts. He explained Imam's thoughts.

According to all of this speech that was said here. We could understand that not only Iranian, professing to be Shiites was not by force, but also Iranian accepted Shiites by their soul and spirit.

Because they observed that Imam Ali's and Imam Reza's justice are justice manifestation. The reason that had effect on Iranian Shiites in the Imam Reza's historical departure here are explained:

The effect of Imam Reza's theoretical, intellectual and moral manner-departure of offspring of Imams (sayeds) specially majesty Mas'omeh to Iran-Iranian's religious mettle for justice-constructing of mosques and theoretical schools formation of lessons sessions to teaching Islamic science and cultural Shiites by Imam and his friends – the presence of jurisconsult (in Mohammaedan la), narrators and agent in Iran – Eestors of Shiites' agent in Iran – that one of the early results after Imam Reza's martyrdom was Mohammad ibn Ghasem's revolt in Khorasan.

Public result of this departure in the political view was forming Alavism's political government, which after a time led to establishment of Alavism's government in Iran. In the mental and cultural dimension, this departure increased Shiites' spiritual power that led to training many students and forming the critical meetings. At the end we should say: Imam Reza's coming Iran transferred Islamic world geographically and introduced Iran to all of the world as *om alghray*.

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