

## **An Analysis of the Frequency of Imam Ali's Name in Tahmidiyes of Historical Sources of Islamic Iran**

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### **Abstract**

*One of the texts in which the manifestations and symbols of religious culture are reflected is historical sources. One can find the representation of religious culture and its components in such texts, influenced by various factors particularly religious beliefs. This descriptive-analytical study carried out based on the frequency of Imam Ali's name in historical sources of Islamic Iran from the beginning to the end of Qajar era aims at assessing and analyzing the procedure of mentioning Imam Ali's name in glorifications of historical sources and the influential factors on the method of using Imam Ali's name in the these books. The results show the effect of the government's beliefs, people's beliefs, and social-political issues on glorifications, and generally, the discourse of the time is illustrated in the glorifications, influencing the way of mentioning Imam Ali's name.*

**Keywords:** Imam Ali (PBUH), Tahmidiye, Historical Basis

## Introduction

Literally, tahmideye means exaggeration in praising, glorifying, and successive worshipping, and in terms of literary sciences, it means worshipping the GOD a lot, and mentioning and tribute to the Prophet Mohammed (PBUH) at the beginning of sermons and introductions of the books (Sotoude, 1986, vol. 1).

Most historical sources of Iran, either written by the state or locally, have introductions in which one can find praising GOD, describing and adoring the Prophet Mohammed (PBUH) and Ahl-al-Bayt. Analyzing the contents of such texts each of which are written in a specific situational framework, one can get information about political, social and cultural aspects of Iran in different historical eras. Using descriptive method through studying the contents of glorifications of historical sources in Islamic Iran from the beginning to the end of Qajar era, this paper aims at providing an analysis on the nonverbal factors influential on creating glorifications with the frequency of Imam Ali's name. In this respect, this study is aimed at answering the following questions:

- "What procedure have the glorifications passed in terms of mentioning Imam Ali's name?"
- What factors affected the procedure of mentioning Imam Ali's name and its frequency in historical sources?"

Though there are some studies on proses and poetries in Persian literature, no independent studies have been found on the glorifications of historical sources of Islamic Iran in accordance with this paper.

## The frequency of Imam Ali's name in the , tahmideyes of historical sources of Islamic Iran

Although praise and supplication to GOD can be found amidst the poems and the ancient Persian literature, the structural and content enrichment of Al-Hamd Surah, after the advent of Islam in Iran, had a significant influence on Arabic and Persian Literature, and created a new trend (Reyhani and Ma'ruf, 2012). In this context, the sermons and the introductions of most written texts, including historical sources of Iran, are started with glorification.

This paper studies the introduction of 155 books on historical sources of Islamic Iran, from the beginning to the end of Qajar era, on the basis of the frequency of Imam Ali's name in these texts among which 40 books include Imam Ali's name, titles, and descriptions shown in three Tables.

Table 1- The frequency of Imam Ali's name in tahmideyes of historical sources prior of Safavid

Mentioning Imam Ali's name	The historical period	The historical source
Heydar/ the lion of sharia / the chief of mysticism world/ the snake-hunter Heydar/ Shabar (Hassan) and Shobeyr's (Hussein) father/ Alzarebo b Safin(Assailant in Safin)/ Altaeno be Ramhin(the killer of unbelievers)/	6 <sup>th</sup> and 7 <sup>th</sup> centuries	(Arvandi, 1984)

<p>Almosalla elal Gheblatayn/ Hassan and Hussein's father/ Laith Lavi Ibne Ghaleb/ Ali Ibne Taleb/ the Prophet's son-in-law/ Ibne Ame Mehtar/ virtuous Zahra's husband/ Shobeyr and Shabar's father/ Butaleb's son/ GOD's lion/ Kondr Masaf/ that brave man who decided to kill the enemies killed truthful Bubakr's enemy/ one who cut the snake in half/ one who warned Rafezi that he hates Bubakr's enemies/ one who is unique in genealogy and doing good works/ the religion radix got firm by him/ one who pulled out the iron door of Kheybar castle/ he is the killer of unbelievers and villain Amru/ the sun's eyes are hidden in the East as he lost praying once/</p>		
<p>Ali/ Heydar/ Ibne Ame Rasool (the Prophet's cousin)/ GOD's wali / Batool's husband/ physically he was GOD's lion/ the prophets' secret/ Zulfikar owner/ the Prophet told about him: I am the city of knowledge and Ali is its door.</p>	8 <sup>th</sup> century	(Mostoufi, 2001)
<p>The last caliph/ the best caliph/ Manshoor Dar Hal Ata/ the honorable of la fata/ Najl Vahy/ Nakhl Jood (the grace palm)/ patience source/ the city of knowledge/ Mojtaba/ Mozki/ Moalli/ the appeaser of grief (Kashefe Kole Korbe)/ you are as Haroon for Moses (Boosel Moshref</p>	8 <sup>th</sup> century	(Kermani, 1984)

<p>Betashrif Anta menni bemanzalate Harooon men Mosa / the fifth of Ale Aba/ Ahle Ebad/ Baal Seyyed Nesa/ Mesbahodoja/ Alorvatol Vosqa lemanhtada/ man kana sifa ala koffar/ AmiralMo'menin/ Ali/ Morteza/ he bloomed the garden of science/ he made firm the religion foundation through justice/ the Prophet told about his genealogy that your flesh is mine and your blood is mine/ jameye hasabash az bargah nabovat taraz adbani rabbi fa ahsana ta'dibi and adbata olia fa ahsanta ta'dibeh/ his succession was ordered through "man kono maoulah fahaza Ali moula"/ his leadership was based on "the right is with Ali"/ the sun is analogized as being high and light/ when beauty is perfect there is no need for a beautician, Leili has no need to beauty, thou, the silver body, are so good that can decorate the ornaments</p>		
<p>Honorable and dignified Imam/ Doldol and Zulfikar owner/ Manshoor Dare Hal ata/ the known in lafata city/ the confidant of inside and outside secrets/ is honored by "you are as Haroon for Moses"/ his leadership was emphasized by man konto maola fahaza Ali moala(whomever I am his leader for Ali is after me )his leadership is glorified by "Allahoma Ader Haq maa Ali kayfa Madar"/ the Prophet told him about his</p>	<p>9<sup>th</sup> century</p>	<p>(Shami, 1937)</p>

genealogy that your flesh is mine and your blood is mine"/ one who worships GOD/ one who described the sun as light and the sky as high/ no one can describe him/ the lion of Bani Ghaleb/AmiralMo'menin/ Ali Ibne Abitaleb		
The seal of Imamate shield/ Haroon/ Yade beyza	9 <sup>th</sup> century	(Samarghandi, Manuscript)
The governor of leadership and Imamate/ the leader of the way/ one who told clearly "lo kashafal gheta ma azdadto yaghina"	9 <sup>th</sup> century	(Mar'ashi, 1951)
Ali/ Morteza/ Abulhassan/ the four caliphs after the Prophet are like four streams on the basis of whose Ejtehad and measures, the reclamation of the farms is based permanently.	9 <sup>th</sup> century	(Esfezari, 1959)

Table 2- The frequency of Imam Ali's name in tahmidiyes of historical sources in Safavid era

Mentioning Imam Ali's Name	The historical period	The historical source
Honorable and dignified Imam/ Doldol and Zulfikar owner/ Manshoor Dar Hal ata/ Known in Lafata city/ the confidant of inside and outside secrets/ honored by "you are as Haroon for Moses"/ AmiralMo'menin/ Imam Al- Muttaqin/ the leader of the religion/ Asadollah Ghaleb/ Ali Ibne Abitalib/ the Prophet's executor/ GOD's wali/ Ali's face as sun/ he fell down from the fourth sky/ the end of knowledge and patience and modesty/ Muhammed's cousin/ GOD's lion	Safavid	(Yazdi, 1957)
Arabic king/ Seyyed Ashraf	Safavid	(Ghazvini, 1999)

Salaf(the master of all elders in the past)/ the Prophet's son-in-law// the holder of all the criteria of honor / Amir Nehal / Najaf Sultan / Ali is as a pearl, who cannot be found in any shelf/ AmiralMo'menin/ Ali		
The virtuous' Imam/ Imams' father/ the founder of Islam by Seif Zulfakar owner/ the teacher of Salooni Maddonelarsh/ His knowledge is like a sea whose water overflows its beach / honored by"Ennama valliye kom Allah/ honored by "Man konto Maola Fahaza Ali Moala" (whomever I am leader for, Ali is after me )/ is attributed to generosity and praying// the donor of a ring in prayers / AmiralMo'menin/ Imam Al-Muttagin/ GOD's caliph in two worlds/ GOD's sign for the humans Mazhar Al-Ajayeb/ Mazhar Al-Gharayeb /Laith Bani Ghaleb / Abul Hussein/ Almosali in Gheblatayn/ Ali Ibne Abitaleb/ the king of the Prophet's city of knowledge/ one who is as virtue as the Prophet/ the only caliph after the Prophet	Safavid	(Afushteei, Natanzi, 1971)
The best GOD's server/ exalted status/ one who always observed the right/ the only caliph/ honorable/ the leader/ was told "you are the leader of both worlds"/the liberator of sufferers from disgrace and darkness in this world and in the hereafter / he is as Haroon for Moses/ the exalted status who fed the poor and the orphan and the	Safavid	(Jenabodi, 1999)

captive/ honored by "Man Konto Moala Fahaza Ali Moala"/ really beautiful/ Amir/ Judging all human beings and djinns, according to the hadith of the Prophet "Ali is superior to you in judgment", is among his characteristics/ the Imam whose words are "Sallooni Amma She'tom"/ AmiralMo'menin/ the killer of pagans/ Asadollah Ghaleb/ Ghaleb Kolle Ghaleb/ the king of Imamate throne/ the sun is his slave/ Abul Hassan/ Asadollah/ Hashemi/ Mostafa's religion helper/ Ali		
The religion king/ Ali/ the Prophet's son-in-law/ the opener of Kheybar castle/ Doldol owner	Safavid	(Kesham letter of war, 2005)
Mortezavi/ AmiralMo'menin/ chose as Imam and leader by the Allah and Prophet	Safavid	(Abdi, Shirazi, 1990)
Wali(The leader)	Safavid	(Ghaffari, Kashani, 1983)
Imam Al-Muttaqin/ AmiralMo'menin/ Yasoub Al- Din/ Husseineyn's father/ Ghaleb kolle Ghaleb/ the leader of GOD's way/ Ali Ibne Abitaleb	Safavid	(Foomani, Gilani, 1970)
The powerful king/ Imam/Keraamat Desaar(munificent)/ AmiralMo'menin/ ImamAl- Muttaqin/ YasoubAl- Din/ Asadollah AL- Ghalib/ Matlub Kolle Taleb/ Ali Ibne Abitaleb	Safavid	(Gilani, 1973)
The Prophet's executor/ the Prophet's knowledge heir/ caliph/ honored by "I am the city of knowledge and Ali is its door"/honored by "you are as Haroon for Moses"/ Mazhar Al-Ajayeb / Mazhar	Safavid	(Khandamir, 1974)

<p>Al-Gharaeb /AmiralMo'menin/ the Muslims' Imam/ Husseineyn's father/ Ali Ibne Abitaleb/ the Ummah Imam/ Najaf king/ generous/ the end of dignity/ the leader of guidance's leaders/ the sign of the sanctuary lights/ the director of the world/ one whose heart is the city of knowledge/ the Generous/ His Face Shines Like The Sun / he was so mastered in the divine science that could solve the problems of tablet and pen/ Ali/ Morteza/ your praise has no end as your perfection is endless</p>		
Ali/ Morteza	Safavid	(Naji, 1998)
<p>The symbol of the power of the Lord of the worlds/ the home-born of the creator of the heavens and earth/ the king of Hal ata land/ honored by "you are Haroon as Moses"/ one whom the Prophet told about him "Ali is my brother and the owner of banner/He Said «Salloni Ghabl an Tafghedooni»/ the symbol of generosity as " انما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة و يوتون الزكاة و هم راكون<sup>1</sup> / submitted and satisfied to " الا ان اولياء الله لا ياتونهم ولا هم يحزنون<sup>2</sup> / the owner of " La Fata Illa Ali, La Saif Illa Dhulfiqa"/ the owner of the book of praise " اللهم وال من والاه و عاد من عاداه وانصر من</p>	Safavid	(Nasiri, 1994)

<sup>1</sup> Only Allah is your Vali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow(Quran 5:55).

<sup>2</sup> Now surely the friends of Allah-- they shall have no fear nor shall they grieve( Quran 10: 62).



<p>نصره و اخذل من خذله و ادر الحق  <sup>3</sup> / his Imamate and leadership shows the words " اليوم اكملت لكم دينكم و اتممت عليكم نعمتي و رضيت لكم الاسلام ديناً"<sup>4</sup>  the clear certain reasoning/ the owner of science of facts/ the discoverer of arts and techniques/ his existence voids all claims/ on the field of fight and courage, his Zulfakar's light burned the Arabic pagans/ on love and obedience, he was sincere real friend and scarified his life to The Prophet/ Mazhar Al-Ajayeb / Matloobe Kolle Taleb / Asadollah Ghaleb/ Ali Ibne Abitaleb/ he was born in GOD's house, swear on his life that GOD, who has no son, knows him as his son</p>		
<p>The king of Imamate throne/ the owner of leadership domain/ the top in " انما وليكم الله (Only Allah is your Wali"/ the owner of "وال والا" (valle vallah)/ the Prophet told "Ali and me are from the same light"/ one who warded off the rebellious devil/ praised by Surah Hal Ata/ described as "You are for me as Haroon for Moses"/ no one can describe you as GOD did</p>	Safavid	(Husseini, Ghomi, 2004)
<p>Morteza/ Ali/ the fourth caliph/ he illuminated the skies as the sun of the fourth sky/ his knowledge are well known in easts and wests/ AmiralMo'menin/ the</p>	Safavid	(Khonji Isfahani, 2003)

<sup>3</sup> O God, love everyone who loves Ali and be the enemy of anyone who is his enemy. Help anyone who helps him and humiliate anyone who humiliates him.

<sup>4</sup> This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion( Quran: 5: 3).

Muslim's leader/ Seyedol Awliya/ Sanadol Asfia/ onw who has all hidden dignities and all manifest honors/ one about whom told the Prophet "you are my brother in this and that world"/ the Muslims' leader/ the believers' Mola/ faultless/ honored by "whomever I am leader for, Ali is after me"/ described as the door of city of knowledge by the Prophet/ on selecting he told " لا عطين هذه الراية غدار " جلا يفتح الله على يديه يحب الله ورسوله<sup>5</sup> in Ghadir, the Prophet told about him "Allhm Man Konto Wala"/ he prayed " اللهم " and " وال من والاه و عاد من عاداه اللهم انتنى باحب خلقك اليك معى هذا اطير<sup>6</sup> " he never put his forehead for praying anyone but GOD/ he never tended to atheism/ he grew up in faith to GOD/ he hastened in reaching grace and loyalty to GOD/ he slept in the Prophet's sleepwear in that night Hijrah/ the sun of his sword sent the particles of enemies spirits to the absolute darkness in Battle of Badr / He Killed A long number of Unbelievers in Battle of Uhud/ he split Amr Ibne Abdovad's head in Battle of Khandaq/ he split the Jewish Marhab's head in Kheybar Day/ he supported Ansars in Honein/ he killed Boghat(Rebellious)/ he did not help the foreigners/ he directed only to the right/ he taught the religious leaders how to fight the corruptors/ he

<sup>5</sup> In the battlefield, the Prophet said: in the future, I will give this flag to somebody with his hands Allah will open the fort, someone who loves Allah and His Messenger and Allah and His Messenger love him, too .

<sup>6</sup> the Prophet's pray "O Allah, send your most popular creature to eat this bird with me" has been granted to you .

met GOD while repeating فزت (I Swear to God I am Blessed)/ he lives in the garden of GOD's grace/ the king of chivalrous/ distinguished Ali/ his Zulfakar whose hunt is the enemies of GOD/ the world master/ the lion of the world/ Blinding eye corrupt enemies/ Asadollah Ghaleb/ He existed before this world / the great man/ Abi Al- Hassan		
The full moon of Bayza/ the essence of distinguished jewels/ honored by Surah Hal Ata/ AmiralMo'menin/Imam Al- Muttaqin / Ali/ Morteza/ Imam Al-Vari/ Mazhar Al-Ajayeb /Wali( leader)/ the master of Ghaleb	Safavid	(Roomloo, 2005)
The right successor/the absolute immediate successor/Amir Al-Momenin/ Imam Al-Muttaqin/Yasoub Al-Din/Asadullah Ghaleb/Mazhar Al-Ajayeb/ Mazhar Al-Gharayeb/honored to be addressed انما وليكم الله و رسوله /crowned king of Hal Ataa Surah/the warrior of Lafataa arena/The Door in the Medina sciences of prophet Mohammad /Abol Hassanein/Ali Ibn AbiTaaleb/the Nabavi hadith "if all people were unanimous in the friendship of Ali, Allah would have never created the hell's fire" was sent down in his dignity/the Imam whose description by people is impossible/	Safavid	(Shahtahmasb, 1984)
The knight the province/the head of the caravan of Tariqat and Shari'ah/exalted/Amir/Khatib	Safavid	(Bastami, 2001)

<p>of Salooni pulpit/heir of the Aaronic Rank/spacecraft of the truth/the garden flower of Aboo Talib/ Mazhar Ajayeb and Gharayeb /matloob Kol Al-Talib/Asadullah Ghaleb/the Imam of people/the Amir of the creation/The world of science/knowledgeable about principals and interests/the successor of prophet/magnificent/the Mediator of the Day of Resurrection/the King of justice/the foundation of his caliphate is decorated with “Man Konto Moala Fa Ali Moala” (Ali is the leader of whomever I am their leader and supervisor)/the bravest and most generous knight in the arena (there is nobody as chivalrous as Ali and there is no sword like Zolfaqar/a king of high dignity/his status is beyond the thrown/ the great sushine</p>		
<p>The role model of guardianship and Imamate/ Perfect critique of the carat of the treasures of courage and bravery/ The only rider in the vast field of chivalry( Laa Fataa)/reclus of Bayt Al- Ma'mour “I am the city of knowledge, and Ali is its door”/ The essence of the blade of fighting with enemies/the light candle of every assembly/the precious gem of the never-ending sea of existence/aware of all hidden secrets/prophet said “to me you are like Aaron to Moses” (Sedratol Montaha)/the paradise of</p>	<p>Safavid</p>	<p>(Vahid Ghazvini, 2004)</p>

selection and satisfaction/the interpretation of “Allah’s hand above your hands”/minister and counselor of Molk-e Nabovat/peasant of people’s farms of ambitions/the target of the Creator’s favors/The Brave lion of vicory/the clear spring of Shabbir and Shobbar/the guide of lost people/the determiner of the right expedient in peace/ Asadullah Al-ghalb /Ghalib Kolle Ghalib/ Matloub Kolle Matloub /mazhar Al-Ajayeb/Mazhar Al-Gharaeb/Ali and I are from the same light		
The honored and dignified Imam/the owner of Deldel and Zolfaqar/the holder of the charter of Hal Ataa/the celebrity of Lafataa land/ Confidant of inside and outside secrets/described as “for me you are like Aaron/Laith Bani Qalib/ Wali Allah / Successor of the prophet/ End of knowledge, patience, Bashfulness/Mohammad’s cousin/ The Lion of Allah/ Ali ibn Abi Talib / The fourth heaven	Safavid	(HeidarMirza doghallat,2004)
Characters, virtues and glories of Imam Ali	Safavid	(Eskandarbeikmanesh, 1998)
Ali	Safavid	(Sistani, 2004)
Ali/Morteza	Safavid	(Ghazvini, 1988)
The lifter of the Banner of Prophet Mohammad/ the discoverer of Fath Al-Bab (I am the city of knowledge and Ali is its door)/one who said with eloquent language that nothing will add to his certainty if secrets are	Safavid	(Husseini, 2006)

revealed/his sword, which was like the dragon of treasure, revolved on his finger/his spear was standing upright against the enemies/the Saqi of the divine feast/ the heir to the Aaronic rank/confidant of the divine shrine		
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Table 3- The frequency of Imam Ali's name in tahmidiyes of historical sources in Zand and Qajar eras

Mentioning Imam Ali's Name	The historical period	The historical source
Heydari Safdar/ The Wali of the Allah/Ibn-e Amme Jenab Kheiralbasha( Prophet Mohammad)/doer in Kheibar/killer of AmaruAntar/the father of Shabir and Shabar/Ghaleb-e Kol-e Ghaleb/Mazhar Al-Ajayeb/Ali Ibn Abi Talib/	Zand	(Nami Isfahani, 1987)
The door of knowledge of Prophet Mohammad (I am the city of knowledge and Ali is its door)/Yadullah, who opened the door of Kheibar with the divine power/defeated the enemies of the true religion to disgrace and degradation/the Prophet's immediate caliph/ Heydar Karrar	/Qajar	(Khavari Shirazi, 2001)
Successor/minister/brother/caliph/ Ali Ibn Abi Talib/Amir Al- Momenin/opened up Yadollahi hand/he deserved caliphate/he prered for Velaayat/he tried for chivalry and generosity/honorable and minister and succession/the source of Velaayat/the manner of Hedayat/Prophecy is a credit for	Qajar	(Afzal Molk, 1982)

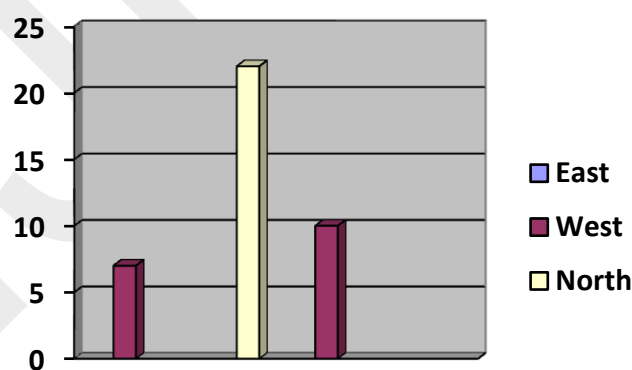
his Velaayat/his chivalry and generosity is honorable/some people regard him as a creator and some call him Razaq.		
Chosen/mastering “Man Konto Molaaho” and “Anta Menni” hadiths/he door of the city of knowledge/Full quorum of meekness degrees/the fundamental pillar of faith/the fortified territory of Velaayat/source of the light of the holy/the master of all sciences/the complete scripture of the never-ending power/aware of all secrets/Amir Al-Barara/ghatel Al-Kofrah Al-Fajarah( Deadly evil unbelievers/Imam Al-Muttaqin/Ghame Al-Moshrekin/Yasoub Al-Din/Asadullah Al-Ghaleb/Ghaleb Kolle Ghaleb/Mazhar Al-Ajayeb/Mazhar Al-Gharaeb/Mafragh Al-Kataeb	Qajar	(Noori, 2007)
Heydar	Qajar	(Zafarname Khosravi, 1998)
Successor/Ibn-e Amme	Qajar	(Hedayat, 1994)
Sohre/minister/Zahre/Zahire/Imam of the east and the west/Abi Al-Hassanein/ Ali bin Abi Talib	Qajar	(Sepehr, 1979)
Amir Al-Momenin/Ali Ibn Abi Talib/the most special of all creatures/the selected creature/the most qualified successor/the role model of all the saints/the center of Hedayat Nour in the Velaayat garden/ the Door of City of knowledge AND the Door of treasury of Halim(meekness) /the thicket lion of bravery/the sword of Safdari scabbard/the essence of the dignity blade/ The essence of magnificence shell/Sultan of Towhid land/the lone sun director/the climber of perfection flats/ The seeker of	Qajar	(Hedayat, 1961)

<p>beauty/deserving praise and gratitude/deserving immeasurable greetings/the mentor of Redemption (Rashaad)path/the leader of Truth Path(Sadad)/the king of Salouni//Hozhbar Saaleb Qaleb (Conqueror)/ Ali bin Abi Talib</p>		
<p>The shiny gem of the tower of Velaayat/the shiny star of the tower of Hedayat/opener of the door of Kheibar/the cutter of Antar's head/praiseworthy in the Aaronic document/praiseworthy in the Salouni document/deserving the Lokashaf bed/Sadeq Al-va'd/Shahneh Al-Najaf/the cousin of Arabs' Prophet/Mirhashemi Motallebi/the owner of Zulfaqar/Ghatel Al-Ashraar/Ghale Al-Koffar/Ghame Al-Fojjar/Ghotb Al-Vasaalin/Ghows Al-Movahedin/Ghaed Al-Salekin/Hadi Al-Arefin/Amir Al-Momenin/Imam Al-Hazer va Al-Ghaeb/Mazhar Al-Ajayeb/Asadullah Al-Ghaleb/Ali Ibn Abi Talib</p>	Qajar	(Hedayat, 1937)
<p>The noble blest Shah of Najaf/the explicit and implicit beloved and friend/Teller Hadith Qudsi«I was a hidden treasure and wanted to become known, so I created the creatures»/the Punch line of the Provincial Tribunal/ born in Baitullah/ Laith Bani Ghalib/ Asadullah/Heydar/the remover of the foundation of blasphemy/the person who removed the door of Kheibar with the help of Allah/the opener of several doors of joy and triumph for Muslims/the killer of the Lord of the blasphemy/the killer of Omar Ibn Abdovad with the divine sword/the revivalist of thousands of Movahedin/Jenabe Ashja'/his blow on Khandaq day</p>	Qajar	(Saravi, 1992)



equaled the servitude the mankind  
and the jinn/a person of dignity  
whose Meraaj is several thousand  
steps higher than the Prophet's  
Meraaj based on the certain  
Borhan of Salm/the owner of  
Zolfaqar/the lone rider/Ibn Amme  
Khatam Al-Anbia/ the donor of  
the ring to a beggar in Rokou/a  
sun rider the effect of his killing of  
the lone rider of the east i.e. Mehr  
Anvar was as clear as night  
follows day/Ab Al-  
Aemme/Kashef Al-Qamme/the  
revivalist of traditional  
ceremonies/Ali/ AmiralMo'menin  
About He Said«Ali Hubbahi  
Jannah»/one who invites people to  
knowledge and Mysticism /one  
whose virtues are higher than the  
virtues of the humankind and the  
jinn/his bloodshed in Islam is  
documented/Your Word like the  
Quran is miracle/ Deadly of Voice  
of Adnani and Qahtani Arabs

**Chart1- The frequency of Imam Ali's name in tahmidiyes of historical sources of Islamic Iran**



Before Safavid    Safavid    Zand and Qajar

The above diagram shows the frequency of Imam Ali's name in tahmidiyes of historical sources in Islamic Iran. Studying the glorifications, one can find that the procedure of mentioning Imam Ali's name is affected by time, situational context, and discursive space in any historical period as mentioning Imam Ali's good deeds is not significant since the early

centuries of Islam to Safavid. As we come closer to Safavid era, the writers pay more attention to this matter and in Safavid, it reaches to the highest point.

The reasons should be sought in social-political changes in Shia and its position in different periods of history of Iran. Despite the introduction of Shi'ism in Iran from the Second Century AH, because of the dominancy of the local religion, followers of Shia did not mention their religion. Tendency towards this religion increased gradually for the following reasons:

First, activities of Shia clerics such Sheikh Sadough, Khajeh Nasiroddin Tousi, and Allameh Helli who contributed to the spread of doctrines and teachings of the Shiite culture by training apprentices and authorship in various fields of jurisprudence, principles, theology, philosophy, interpretation and hadith (Jafarian, 2008); Second, formation of Shiite governments such as Alavians of Tabaristan and Buwayhid; Third, the overthrow of the Kharazmshahi Sunni dynasty and the Abbasid caliphate in the second half of the seventh century and the arrival of the Mongol Ilkhans who were tolerant and moderate regarding religion and some of whom including Ghazan and Oljaito were inclined to Shia (Bayani, 2003); Fourth, the presence of Shiites such as Sarbedaran, Mashashian, Haroofie, and Noorbakshie, who had mystical inclinations as well, in Political – social movements. Intellectual and practical struggle with the opposition, the followers' claim of meeting spiritual and material needs as well as presenting public Shiite are among the common characteristics of these movements (Aram, 2007).

These factors set the stage for popularity and acceptance of Shiite in the Safavid era, a government in which the Ithna Ashari Shiite was the most important factor in the religious advertisement and the political ideology (Sivori, 2005). The reign of Shah Ismail and Shah Tahmasb was the peak of adopting religious policies. In this regard, Shiite clerics of Jabal 'Amil such as Mohaghegh Korki emigrated to Iran at the invitation of the Safavid kings (Sheibi, 2001), and in his correspondence, Shah Tahmasb sometimes called himself “the servant of the king of Tahmasb province” and “Shah Abbas’s dog of the shrine of Ali Abbas” (Aghajari, 2001).

The historiography of the Safavid era was affected by these changes, and the new form of historical periodization was created on the basis of the Shiite thought (Najy et al., 2010). In addition, the frequency of Imam Ali’s name and the praise of Ahl al-Bayt (AS) also increased in historical sources. This trend continued in subsequent periods, but in the late Qajar era, especially after the Nasser period, writing tahmadiyahes faded, which was due to several factors.

The spirit of innovation in the Nasser period led to evolution in various formats of prose. Tendency towards simple writing and avoiding the assignment and phrasing of traditional prose are among the characteristics of this era because expressing modern and progressive ideas demands a new style. Undoubtedly, several factors including the development of journalism, the establishment of translation centers, translation of scientific works, travel writing, and keeping diaries have been effective in the incidence of this development (Alizadeh Birjandi, 2013).

The revolutionary and critical atmosphere after the Constitutional Revolution caused the authors not to follow the previous eras in dealing with tahmadiyahes, and due to the lack of coordination between the complex structure of these texts and the simple and fluent form of the main part of the text, they avoided writing tahmadiyahes and moved towards a text understandable for the public.

In addition, due to the impact of Secular thoughts and the European literature in their works, some of the authors of this era, such as Mirza Aqa Khan Kermani, who were also influenced by ideas of Fathali Akhundzadeh, did not follow the tahmidiyes writing style of the earlier historians (Humanity, 1978). It can be found from studying the tahmidiyes of the mentioned sources that Muslim historians of different eras have stated names, titles and virtues of Imam Ali (AS) in verse and prose. What the authors have mentioned in praise of the characters traits and measures of Imam Ali (AS) can be classified in several parts:

- The affinity between Imam Ali (AS) and Prophet Muhammad (PBUH) in family relations and more importantly the spirit and thought: Imam Ali (AS) was raised by Prophet Muhammad (PBUH) from childhood and was under the humane commands of him. This association also continued in the following years. He was the companion and partner of the Messenger of Allah in calling people to worship the only God during three years of covert invitation and after the disclosure of the mission of Prophet Muhammad (PBUH) and did not hesitate a moment in obeying his commands. Regarding this affiliation, in verse 61 of Al-Imran Surah (Mubahala verse), Imam Ali (AS) has been mentioned as “the soul Prophet Muhammad” (Poursoltani, 2013: 122).

- Brave presence in battlefields against the enemies of Islam (after heroism and warfare): Imam Ali (AS) attended all the wars of the Prophet (PBUH) against the pagans of Quraysh, Arab nomads, and the Jewish of Medina, except for Tabouk. In Qudsi hadith “La Fata” in the Battle of Uhud, Nabavi hadith “flag” in the battle of Khaybar, and hadith “Strike on the day of Khandagh”, Imam Ali’s bravery and spirit of martyrdom has been mentioned by historians and narrators (Ibn Abi al-Hadid, 1404 AH, vol. 14; Majlesi, 1972, vol. 20).

- Scientific dignity of Imam Ali (AS): In addition to sensory and intellectual awareness, Imam (AS) enjoyed a wide knowledge of other things that can never be discovered with tools like reason or sense. His knowledge is instinct and instinctive and is related to eternal source of divine knowledge. Therefore, nothing is out of his area of knowledge (Javadi Amoli, 2011). In Nabavi Hadith “Ana Medina al-Alam (I am the city of science)” (Majlesi, 1972, v. 40) and Word of Imam Ali (AS) (Ali ibn Abi Talib, 2006: v. 189), this issue is mentioned.

- Piety and virtue of Imam Ali (AS): Words and deeds of Imam (AS) indicate his disregard for the pleasures of the material world and lack of temptation of its appearance. His devotion to divine commands and self-Jihad can be perceived from the revelation of certain verses such as verses 62 and 8 of Younis and Dahr Surahs respectively (Jafari, 2002).

- Position of Imamate and succession of Prophet Muhammad (PBUH): Part of the virtues mentioned about Imam Ali (AS) in connection with the topics that Shias argue in proof of the position of imamate and succession of Imam Ali (AS). In the beginning of the word of some authors, Ghadir Hadith, Manzelat (dignity) Hadith, Wilayah verse (Al-Ma'idah: 55), and Ikmal (completion) verse (Al-Ma'idah: 3) have been mentioned. The method of expressing these issues in historical texts is in three ways:

- Verse, the desired hadith or tradition has been expressed in the text without any change or transformation (exact phrase);

- Mufradat (single words) is a part of the text taken from the words mentioned in the desired verse, hadith or tradition;

- The content of the hadith, tradition or verse has been mentioned in the text with changes in appearance.

The authors of the selected historical sources in this study have expressed respect and love towards Imam Ali (PBUH) and Ahl al-Bayt (AS) in the mentioned ways. Although this is not indicative of Shiite tendencies of all of these authors, and considering the fact that some of

these authors have also praised the former caliphs or other companions of the Prophet (PBUH), it shows their love towards Imam Ali (as) and his children. This can be the result of the freedom that became prevalent in hadiths and religious sources on the virtues of Ahl al-Bayt (as) from the fifth century onwards. From the sixth century onwards, several independent works have been written by Sunnis about Ahl al-Bayt (AS). In fact, moderation among Sunnis, those of prominent Sunnis who showed signs of love in the twelve Imams, can be considered as one of the reasons of Shia development (Jafarian: 842).

### Conclusions

Studying the tahmidiyes of historical sources is indicative of differences in mentioning the name of Imam Ali (AS) in the three time periods, before Safavid, Safavid and after Safavid. This can be due to the political, social and cultural atmosphere in each historical period. In the early centuries of Islam, Shias lived with dissimulation due to small numbers of them and religious authority of Sunnis. As a result of scientific and cultural activities of Shia clerics, the formation of Shiite governments, the fall of the Abbasid caliphate, religious tolerance of the Mongols, and the presence of Shiites in political – social movements, acceptability and popularity of Shiite increased gradually to the extent that at the time of government formation in 907 Ah, Shah Ismail regarded the Ithna Ashari (twelve-Imam) Shiite as one of the pillars of the power of the Safavid government.

These historical trends also affected the way of writing tahmidiyes of historical sources. This means that the name of Imam Ali (AS) had an ascending trend from the second to the tenth century Ah and reached its peak in the Safavid era. This nice tradition also continued in the following eras. However, in the Qajar era, especially after the era of Nasser, it was affected by the advent of modernity and tendency towards simplicity in writing, and desire for writing glorifications in the beginning of books decreased.

By reviewing the aforementioned glorifications, it can be found that the characters of Imam Ali (AS) mentioned in these sources include Imam Ali's kinship with Prophet Muhammad (PBUH), brave attendance in the battlefields, his scientific and spiritual dignity, the position of succession to the Prophet (PBUH), and the Caliphate of the Prophet (PBUH). In order to verify their words, some of the authors of these works have invoked the content of the verses, traditions, and Hadiths in praise of Imam Ali (AS).

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