



Research Article

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Qom City State , Changing from Ancient to Medieval, Two Millennia of Confrontation With States

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***Corresponding author:** Dr.Mohammadreza Shahidipak, Central Tehran Branch, Islamic Azad University, Iran**Received Date:** November 09, 2021**Published Date:** November 19, 2021**Abstract**

city of qom has played a physical role in building Islamic civilization and culture since its inception,geographical basis of this research is late Sassanid qom, which was formed by Ghobad (531) urbanization operation,andHarun al-Rashid (809) Abbasid caliph,renewed and strengthened it in medieval .The source of this sketch of qom city is oldest book and geographical work of the Islamic world by one of residents of Bargh Rud Kashan located in qom area, which has been recorded in history of qom. Which has been recorded in history of qom. The first Shiite city-state was formed based on the Shiite population potential in this area. This ancient region of qom is a city that has been focus of researchers in nineteenth and twentieth centuries and now twenty-first century. Because it has the most ancient site in terms of quantity and quality that has been recorded in original sources, including symbol of ancient religion of Iran as dozens of temples, some of which have introduced last fire of religion of Zoroastrian in Iran. The American archaeologist and orientalist Gershaman has identified qom as starting point of man in history based on ancient discoveries.Godard , Maxim siro, French architects,urbanist and orientalist,they gave a detailed account of ancient face of qom a hundred years ago in late nineteenth century when they crossed qom, including a sketch of site of Qal'eh Dokhtar, a symbol of ancient temple in Iran. Pope has introduced an American historian of qom to pottery center in central Iran in ancient times. Tomashek refers to Parthian name of city as a: "Terminka", and according to material historical material of Diakanov her name is," Kuma ".In Arabic and Islamic sources, builder of qom, Qamsareh Ibn Lohrasb, belongs to Kiani period, and ancient name of Qom, after Ghobad urbanization in Iran, was given title of " Irano Saz Kovaz". The course of man in Qom is from Meda man to Sassanid and in medieval period from Umayyad man and Abbasid man and Shiite man. Qom government of cultural city of Sassanid period and at end of governors' period declared independence from Abbasid caliphate (750-1517) with Shiite uprising and became an all-encompassing local power. Qom government of cultural city of Sassanid (224-651) and at end of governorship period with uprising of Shiism declared independence from Abbasid caliphate and became an all-encompassing local power. Two great migrations by examples of Amam from Hejaz to Iran, confronted face of middle east with extensive human changes, and a man whose thought was contrary to thoughts of Umayyads and Abbasids.It emerged in qom while preserving its ancient customs and culture.The research is one of cases of studying connection between history, archeology and anthropology,which was formed in process of changing city of qom from ancient to medieval.The result of this connection is establishment of first Shiite city State in Islamic world in third century AH.

Keywords: Meda, Qomi, Kuma, Qal'eh Dokhtar, Anthropology, Archeology**Matreiasl of Paper, Histiory Of Qom****History of Qom as a Main material of Oriental Studies**

The history of Qom from ancient times to the early Middle Ages has been found in most medieval sources. The history of Qom is the first book in the style of local history in the Middle Ages. Which depicts the changes in the city of Qom when leaving the ancient period to the medieval era. Most orientalists have considered the importance of the history book as a source of knowledge about the

history of Iran in the late ancient and early medieval Islamic period. Regarding the importance of the History Book of Qom (989-318) , German Orientates Schpuller (1990) writes: It is the only book that has accurate reports on the financial documents of Iran in the tenth century AD [1] . The English orientalist Lambton 2008 has used the history of Qom [2] on the financial and administrative news of Iran and issues related to water and farming in the ancient Iranian agricultural legal regime and paper with title; A description of Qom

(1948). and research in ancient qom in book of Tomashcek,[3]. A one manuscript of history of Qom is kept in National Library of London. Orientalist research on Qom is still ongoing, including paper of "HASAN B. 'ALI AL-QOMMI [4].

Qom as a shifting city

Qom is today a city 130 km from Tehran, capital of Iran, qom symbol of ancient, medieval in context of local history and historical geography and as shifting city. Research is a fundamental social study history of science, culture, education and religion and archeology and anthropology of Iran in transition period in field of urban studies about a city in medieval. One of the most enduring studies of city is qom. The history of qom is a clear example of medieval urbanism. It has preserved ancient, middle Ages and Islamic period at same time. These physical and traditional elements of city have been analyzed and explained based on book of history of qom by Hassan qomi, it took place four centuries and its historical and geographical sources confirming it with regard to paradigm of local history. The historical report of this city is expression of a city that changed from context of ancient city to medieval and finally became Islamic city during some political, socio-religious, economic changes[5].

Matching elements of local history in book, history of Qom

In this book, an example of local history in Iran was reviewed and compiled. And physical elements of local history about city were analyzed with rich scientific materials and the medieval community was explained. The practical aspect of qom local history in this research is quite clear and shows the usefulness of the topographic and historical geography method [6].

- i. The investigation at ancient site and its symbols and study in natural metamorphosis in qom is based on mentioning natural changes in history book of qom. This book and contemporary sources mention geographical features of qom, such as mountain with ancient bread of river and its changes from ancient period to Islamic area, and changes that played a role in social structure of qom.
- ii. Changes and rotation of power, which is one of political pillars of local history in qom since era of power Rashidin and conquest of qom with Arab sword has examined conquests, Umayyads, Abbasids and Buyiden period. He has researched change of power from Rashidin to Buyiden.
- iii. It has studied social changes such as transformation of classes and cities, language and etiquette.
- iv. Changes in thought, including change of religion from ancient to Islamic in qom have been analyzed. And he has examined dominance of Imami religion in a part of book with regard to power of religion in change

Analysis, explanation, classification of discussion materials by author

The author of this research has analyzed history book of qom from 2001 to 2021 in some books and papers, :

- i. article, with title :qom in first two centuries of AH [7].
- ii. book with title, history of Islamic civilization and culture of qom in ninth century AD, The book is: economic, contemplative, political, ancient, anthropological image of Qom is based on the history book of Qom. It analyzes Qom in ancient and medieval period with approach of archaeological and anthropological and economical and demographic composition and classes of Qom in transition from ancient times to medieval period and cultural, political changes of Qom have been studied based on information in history book of Qom[8].
- iii. anthropological article on cultural situation of qom at time of Masoumeh [9].
- iv. book with title, The Process of Formation of city in Middle Ages [10], The first part of this book is the analysis of ancient qom reports.
- v. paper, presented in Seventh Congress of the Iranian Geopolitical Association (Political Geography of the City, 2013) Geopolitical factor of city, It has studied the political influences of qom and its interaction with contemporary powers, 2013[11].
- vi. Book History of Qom, Hassan Qomi, The author compared and reviewed thirteen copies of the manuscripts of the history book of Qom and published it with an introduction [12].

X- physical role in building Islamic civilization and culture

The role and position of qom in Islamic civilization and culture in various fields of science, literature and organization and has studied urban development, industry, education and culture. Ancient facilities in city of qom were used in Middle Ages and played a key role in development of Islamic civilization. Economic organizations such as system of measuring and weighing goods, history, administrative correspondence and coins, and some tax laws were common in qom until a few centuries after ancient period, and qom played a key role in establishment and development of Islamic civilization. The first schools of thought in the humanities in the field of theology, philosophy, interpretation and Islamic law were established in qom [13].

IX- Interaction and encounter of internal and external forces in qom

IX -Qom at point of collision of roads and cultures

Qom was center and intersecting Iran's communication routes in central Iran and was always as meeting place of local governments and forces and Arab caliphate. And in political, socio-cultural relations between Umayyads, governors, Abbasids and

Alawids governments of Tabarestan) (250-316AH-850-916AD) Buuyiden(932-1062) and Ziadian have gradually continued. physical part of history of Shiism formed in qom and could lead to establishment of local government in qom Like Taherian state in khorasan and as Saffarids dayanasty (861-1003) and as Samanids (819-1005) local state. The establishment of an independent local government in qom was more harmful to Abbasid caliphate than establishment of Fatimids (909-1171AD) in Egypt. The loss of power of the Abbasid Caliphate from all over Iran was another turning point and historical tour in qom, events from (198 /798A D to 203 /803) .which began with the emigration and death of Imam Reza) 803AH) and Masoumeh(801) and establishment of two mau-soleum cities in Iran.

IX- The result of clash of powers in Qom

The development of Shiite sciences in third and fourth centuries AH laid foundation for beginning of Shiism and emergence of intellectual, scientific, educational, cultural and socio-political situation of qom in first centuries AH, especially first four centuries AH. This situation gradually occurred in Jabal region of Iran with center of qom due to the actions of governors of Umayyad and Abbasid caliphates and governments of Buuyiden ,Ziariyan (931-1090AD) and Alawids government of Tabarestan .The process of conquering qom in first century AH and scientific, educational, political, social, economic, intellectual and cultural situation of qom in first century AH and history of Shiism in qom and Fatemeh Masoumeh and Imam Reza and consequences of their trip to Iran and establishment of Shiite schools of thought in qom. The book of culture and civilization of qom in third century AH [14] and article of qom in first two centuries AH [15] mentioned with different titles, including the political and religious situation of qom in two centuries of AH .The history and process of conquest of qom in first century AH and study of consequences of Imam Reza's trip to Iran, scientific and educational situation of Shiites of qom in third and fourth centuries AH,

IX-Interaction of material and spiritual factors in development of Qom

The research problem of considering qom as a city is changing and research hypothesis is effect of a set of physical-metaphysical factors on change. These factors have been analyzed and explained in book [16] . These factors, as a fixed paradigm, can well analyze and explain cultural-civilizational change of Iran from ancient period to Islamic period, which is a fundamental stage in history of political and social developments in Iran from arrival of Islam to fall of Buuyiden.

American Report from Ancient Qom

I-Qom as origin of ancient in research of twenty century, Roman Ghirshman (1979) has presented a detailed report of ancient site of the Silk Hills [17], the oldest ancient relics in world, and considers it as starting point of human origin [18]. The classification of ancient monuments of Qomrud in northeast of Qom confirms es-

timation of human antiquity from Qom in seven thousand years as said Ghirshman [18]. Kashan is a part of qom province and region from late Sassanid to Safavid era. In this study, sours of qom sketch in this research book ,history of qom,Iran. 2- Pope , as American orientates in qom, also confirms presence of Kashan in ancient and medieval period in sketch of Qom when he described pottery triangle of Saveh Rey, qom [19] pop , Arthur Upham , 1956, Peresian Archtecure , transiated by Afshar, 1999 [20]. pope gives a complete description of Nyastar temple which confirms report of local history of qom with title of fire temple Niastar of qom [21].

French Report from Ancient Qom

Anahita temples in Iran and qom's position in having a temple of Anahita ,Ghale Dokhtar

The focus of French report on ancient qom is the most important ancient work about Anahita temple. The French report of qom has been mentioned in line with series of Anahita temples in Iran and this French report confirms story of history book of qom in which word Anahita is mentioned. In list of villages of qom, village of Taraz Nahid [Anahita] is mentioned. The temple next to beach of Gulfshan River. This river is Atiq River in qom (old river) , which means; The previous route of qom River. Andre Godard ,paints a Sketch of Anahita Temple on top of a low mountain there. This temple is mentioned Ghale Dokhtar in Iran as having been in many cities of Iran. There are several reports about it in Iran [22].

Ancient fireplace temple in qom

The focus of French report on ancient qom is most important ancient work of temple. The fire of these fire temples was burning constantly, especially in Sarajeh and Alborz regions due existence of gas sources. There are world's largest gas reservoirs in Alborz and Sarajeh regions. Maxim Siro, who visited qom about a hundred years ago, referred to the history of qom fire temples in his report from qom and said: The fire temples were lit. The history of qom mentions the location of about thirty temples in qom. The fire of temple was constant and was lit for a long time [23]. Mazdjan Fire Temple was one of the most important traditional centers of fire worship in Iran. In the importance of this fire temple, it is enough that it has been considered by the Sassanid government and its religious system since the time of Bahram Gour and Ghobad. The significance of the Mazdjan fire temple was that it was one of the three fires that Ghobad kept burning. "Azarjashensaf Fire" was the first Zoroastrian fire kept in Mazdjan Fire Temple [24].

Reconstruction and application of ancient Iranian architecture in contemporary works

Qom is one of the ancient sites of Iran that has the ability to study the ancient classics. Accordingly, in some ancient cities, they tried to build new buildings with ancient architectural symbols such as arches and porches in the style of ancient Iran. For example, a French architect and orientalist built buildings with the symbol of

ancient Iran in several ancient cities of Iran, including Qom, which is of ancient importance. André Godard(1965) created works in Iran based on the elements of ancient Iranian art, including:1-Works of the Museum of Ancient Iran,2-Tomb of Hafez,3-Imam Sadegh High School in Qom, Location of the author's graduation in high school,4-Iranshahr School in Yazd [25].

New research in ancient Qom

Numerous archeological researches have been carried out in Qom since the second half of the twentieth century until now, which show the layers of the ancient presence of Qom in different material periods of the Achaemenid, Seleucid and Sassanid armies Among the joint researches of Switzerland and Iran, it has been done in the ancient site of Vashnavah, in ancient site of Qomrud in the end of qom river, and in the ancient site of Jamkaran and in the ancient site of Tagharoud.as research [25].

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