Political Factors of Expansion and Stabilization of Imāmī Shiism in Mazandaran

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Abstract

The emergence of Shiism in the east of the Islamic caliphate occurred in the first centuries with the presence of the Shiite Alawites, and the area of the shores of the Caspian Sea was considered one of their main bases. Their actions in this region led to many developments in various fields, which, in addition to Mazandaran, affected large areas of Iran and the Islamic world. Although the expansion of the Shiite school in Mazandaran is the result of several factors, each of which can be discussed in its place - in terms of history and formation, the present research aims to investigate the political factors of the formation of Shiism in Mazandaran. It seeks to answer the question, "What did political factors cause the expansion and stabilization of Imāmī Shiism in Mazandaran?" The research method is descriptive-analytical, and data collection has been done using library resources. The results show that the formation of local governments such as Bavandians, Mar'ashians, etc., as well as the political relations of scholars and local rulers, such as the actions of Sayed Haider Amoli and Abdur Rahim bin Ma'rouf Rostamdari, are among the factors that play a major role in the expansion and consolidation of Imāmī Shiism in Mazandaran.

Keywords: *Political Factors; Shiism; Imāmīya, Mazandaran; Tabaristān*

1. Introduction

Mazandaran region is one of the regions that has made a major contribution to the expansion of Twelver Shiism in Iran. Due to the climatic conditions and distance from the caliphate, this region has played a special role in Shiite beliefs and Imāmī thought of this land as a Shi'a center. The presence of Sadat and the formation of the Shiite government, the piety and good conduct of the Alawites, the revolutionary thought, and the slogans of Shiite justice, have brought many attractions to the native people of this area where, due to natural barriers, a safe and peaceful environment was provided for the expansion of Zaidi Shiism. These natural and human situations paved the ground for the influence,

development, and spread of Shiism in the mountains and the plains of the southern part of the Caspian Sea. Thus, these areas became the introduction and foundation for Shiism with the Zaidi approach in Tabaristān and Iran. After the establishment of the Espahbedi government in 466 AH and giving formality to the Imāmīyyah school by them, the Imāmīyyah in Mazandaran gradually and significantly grew. The growth process of Imāmīya continued until 606 AH and a new period of the Imāmī social life began in Mazandaran. What is important in the present research is that despite the important role that this region has played in the growth of Shiism, it has not been investigated and many of its aspects that are of fundamental importance have been neglected by researchers. It should be pointed out that sometimes analyzes are made both in the geographical area of Islam and outside of it regarding the history of Shiism and its entry into Iran, which cause astonishment and confusion to some believers. For instance, a group consider Iranian Shiism to be equal to Safavid Shiism and don't imagine a background for it, while Iran has been the origin and center of Shiism since the early Islamic centuries. This research, taking into account what has been mentioned, seeks to investigate the political factors of the formation and stabilization of Shiism in Mazandaran. It aims to find out such factors to take a step to fight distortions and targeted analysis.

2. The Concept of Mazandaran (Tabaristān)

The southeastern shores of the Caspian Sea, which has been divided into Mazandaran and Golestan provinces, have been known as Tabaristān throughout the history of Mazandaran and especially in periods of the history of Islamic Iran (E'temad al-Saltanah, nd. p. 110). However, ambiguities and differences are observed in various historical and geographical sources regarding the meaning of the words Mazandaran and Tabaristān, some of which are as follows:

2-1. Tabaristān

There are several views regarding the naming of Tabaristān, some of which are mentioned here: The oldest source that has presented the concept of the word Tabaristān is Mu'jam al-Buldān by Yāqout Himawī. According to him, the word Tabaristān is a combination of tabar and province. This area is named Tabaristān because its people used to carry a tabar (cutting tool-axe) with them (Himawī, 1410 AH, vol. 6, p. 10). Khwandmir says that Tabar in Tabarī language means "mountain" (Khwandmir, 1954, 1: 8). Zahūr al-Din Mar'ashī believes that in Tabarī language, Tabar means "mountain". So, Tabaristān means mountains. (Mar'ashī, 1982, p. 5)

2-2. Mazandaran

Mazandaran is also one of the names given to Tabaristān throughout history. Ibn Esfandīyār says: "Mazandaran is as far as the west, and it means the area inside the Movz Mountain which is a mountain that extends from the border of Gilan Talār, Qasrān, Jājarm, and Tabaristān." (Ibn Esfandīyār, 1987, p. 56). Rabino however believes that there is no such mountain. Rather, in this province, the mountain is called banana (Rabino, 1986: 266). Yāqout Himawī says: "Tabaristān is in the famous region of Mazandaran, which is mentioned in the old books. I didn't see it, I don't know when it became common and there is no doubt that Mazandaran is the same as Tabaristān (Himawī, 1410 AH, vol. 4, p. 6). Certainly, from the Mongol period onwards, the word Mazandaran replaced Tabaristān, although the word Mazandaran was sometimes used before that. In general, it can be said that the words Tabaristān and Mazandaran are often used synonymously by the historians of this period, but even though Tabaristān was applied to all mountainous areas and coastal lowlands, the word Mazandaran refers to the coastal lowland region from the Sefidrood delta to the eastern south of Caspian Sea. It was said that it extends to the east of the Caspian Sea, and the name Tabaristān is no longer used today (Lestrange, 1986: 394).

3. Political Factors of Expansion and Stabilization of Imāmī Shiism in Mazandaran

Regarding the political factors of spreading Shiism in Mazandaran, two factors are investigated: A) the role of local governments, B) the relationship between scholars and local rulers.

3-1. Formation of Local Governments

One of the factors that led to the establishment of Shiism among Iranians was the presence of Sadat and Alawites in Tabaristān and Daylam. The formation of the Alevi government with a strong tendency, based on the request of the people of Tabaristān and Daylam, became the foundation for the political and religious expansion of Shiism in Iran. The head of Tabaristān's Alawite government and the first agent of the spread of the Zaidi sect in Iran was Hassan bin Zayd, nicknamed Dāʿī Kabir, who appeared during the caliphate of Mustaʿīn Billāh in the year 250 AH. (Hakimian, 1981: 74). He tried hard to establish justice and ensured the safety of the society. He was also able to take effective steps in promoting Shia beliefs, including respecting the court of Imams (as) and Sadat. He sent thirty thousand dirhams to the shrine of Amir al-Mo'mineen (as) and his son Imam Hassan Mojtabā (as) and other Sadats every year. When Mutawakkil destroyed the graves of Imams (as), he was the first who repaired them (Mar'ashī, 1968: 95). He also was popular among the Shiites through sending gifts to Sadat and Alawites who were outside his territory (Madelong, 1984, 181: 4). When Muhammad bin Zayd was martyred, Tabaristān was under the control of the Samanids for a while until Naser Kabir, with the support of the people, re-established the Alawite government there. After him, in the era of Hasan bin Qasim, the affairs of the people were taken care of and they were in prosperity and comfort as well (Ibn Esfandiar, 1984: 23)

This political context officially continued from the middle of the third century to the beginning of the fourth century (316 AH. Then, the powerful government of Āl-e Bouyeh emerged, which ruled the caliphate of Baghdad for a long time and overshadowed a large part of the eastern territory of the Islamic world (Faqihi, 1986: 98). Later, local rulers in various parts of Mazandaran came to power from the fifth and the sixth centuries. Most of the rulers of this land with their Shiite tendencies supported Sadat who had a great impact on the expansion of Shiism in the region, as examined below:

3-1-1. Bavandian Rule (745-50 AH)

Bavandis were a Tebaristānī family who ruled this land for nearly seven hundred years (Eslami, 2011: 442). This dynasty had three governmental capitals during its rule:

1. The first period of Bavandi's rule from the year 45 AH by Bav boy of Shapour boy of Kios (Ibn Esfandiar, 1981: 419). It ended with the death of Shahriyar, the last Bavandi ruler, by Qaboos bin Vashmagir in 397 AH.

2. The second period of Bavandi rule, which begins in 466 AH with Estahpod Shahriyar IV (Hissām al-Dawla I) in the capital Sari, is a return and a new period of the Mazandaran history (Eslami, 1981: 450). It ended in 606 AH with the reign of Shams al-Muluk Rostam. The rulers of Bavandi in this period were Shiites, known as "Espahbadi Bavandis". The successors of Hissām al-Dawlah ruled with power until the collapse of this government and the influence of the Mongols. In this period then the second age of pause of this local power in Mazandaran began (Ibid.: 317). According to the report of some ancient Shiite Imāmī sources, in the fifth and sixth centuries, the Shi'a had more followers than others (Himyarī, 1972: 166).

3. The third period began a hundred years after the fall of the second period (from 625 to 750 AH), after which we have traces of the Mar'ashī rule and then the Safavid rule in Mazandaran. One of the most important rulers of this period was Hissām al-Dawlah Ardeshir. At a time when the whole of Mazandaran was in disarray due to the Mongol invasion, Hissām al-Dawlah (647 AH) raised up and with the support of the people of the third branch of the government found his ancestors' state and

reestablished many places that had been destroyed by the Mongols and Iranians (Eslami, 1981: 440). Many incidents, including Fakhr al-Dawlah's mistakes, caused the process of disbanding the power of Kinkhor to speed up and led to the end of Bavandi's power; The final blow was inflicted on the government by Fakhr al-Dawlah after the sad and jealous efforts by killing Kia Jalal (Mar'ashī, 1968: 201). Finally, with the death of Fakhr al-Dawlah, the 750-year rule of the Bavandis in Mazandaran ended (Mar'ashī, 1968: 420) and Kia Afrasiab took power; And he was able to get the support of the scholars of Amol and Mir Qawāmuddin Mar'ashī (ibid.)

In general, the rulers of Bavand played a big role in the expansion of Shiism; the establishment of a school in Shahr Rey, in the neighbourhood Za Mehran (Ibn Esfandiar, 1984: 91), entrusting the supervision of the school to Sayed Qawam (Muntakhab al-Din, 1987: 95), communication with Imāmī prominent scholars, such as Allameh Tabrisī and Sayed Bahā' al-Din Hassan bin Mahdi Māmtirī, financial and economic support of Imāmī scholars (Ibn Esfandiar, 1984, 2: 119), the reestablishment of shrines of the Imams (ibid. 120: 1), giving attention to Sadat and Alawites (Muntakhab al-Din, 1987: 100), political support of Imāmī emirs outside their territory (Ibn 'Athīr, 1965 234: 4), minting coins with rituals Shiism (Shoushtarī, 1974, 2: 386), are examples of their actions in spreading Shiism. In general, the most important factor in the stability of the religious situation in this era was the policy of tolerance of the kings of Kīnkhawārī (Kīnkhawārī, 1954: 333).

3-1-2. Mar'ashi Rule (760-1006 AH)

One of these powerful Shiite families was the Mar'ashītes, whose founder was Mir Qawām al-Dīn Mar'ashī from the Alawi Sadats, whose lineage goes back to Imam Sajjād (as) (Mar'ashī, 1982: 161). In Amol, he was engaged in instructing Darwishs, in such a way that after a while, many people attended his class and very soon he became one of the spiritual authorities of this region (Azhand, 1984: 272). Fans of Sayed Qawām entered the city of Amol after defeating the Chelawians. They put Sayed Qawām on a horse and entered the city with respect and honor. Afterwards, they promoted Hanif Mostafavi's religion there and established the Mar'ashī government in 760 AH. (Mar'ashī, 1981: 245). Mar'ashī considered Shiism as the official thought of their territory; But in the era when Sayed Qawām was in Mazandaran, Mazandaran was not devoid of Sunni religious scholars. So, in order not to create division among Muslims, he spoke about Islam in general and rarely mentioned the Shiite school (Azhand, 1984: 277).

The following factors should be mentioned about the role of Mar'ashītes in the expansion and consolidation of Shiism:

1. Mir Qawām al-Dīn was one of the Shiite scholars in his era, as Nurullah Shoushtarī introduces him as one of the most famous jurists and ascetics (Shoushtrī, nd, 1: 125). Sayid's children were based on the thoughts of twelve Imams, and in addition to Shiism, the existence of Sufi tendencies in the person of Mir Qawām al-Dīn, his children and followers has already been confirmed. The authorship of the book "Dalīl al-Hīrān on Seir and Solouk" by Sayed Kamaluddin proves this claim (Modarrisi, nd, 8: 291).

2. The Mar'ashītes were the perpetuators of the religious tradition and the practical life and society of Sarbedaran of Khorasan. Sayed Qawām was like a leader with generous behavior towards the oppressed classes, just like Sarbedaran (Majd, 2001: 86).

3. Mir Qawām al-Dīn's personality, which was mixed with Shiite opinions and beliefs, and his egalitarian character living like ordinary people, caused different parts of society to turn to him. He was among the people who gathered in the city's Mosque, announcing: "I prefer isolation and the corner of privacy, nothing else. As long as you are on the right path, I will mention you in my prayers and ask Allah to help you and be successful."

4. Sayyid Qawām was diligent in promoting religious affairs, who made piety the motto of his government and accepted people's repentance based on the jurisprudence rule of "apparent ruling ". (Mar'ashī, 2002: 181)

5. Obeying the laws of Shari'a, putting the laws of Shari'a first in everything, trying to promote them, and reviving the principle of enjoining good and forbidding evil, following the Karbala uprising (Azhand, 1984: 34).

6. The Mar'ashī uprising and movement in terms of the growth of Twelver Shiism in Mazandaran, its expansion to nearby areas, getting influenced by and in connection with the Al Kisa Shiite family, and finally the formalization of the Twelve Imams Shiite school in the Safavid period particularly is importance.

7. What gave momentum to this system was the conversion of people to Sadat Mar'ashī's behavior, due to social justice and removing oppression and the effects of debauchery of local rulers. This, in addition to their social services, such as the development of occupied lands and the creation of social security, provided the basis for the wide orientation of the people of the region towards them and the Shiite thought (Mar'ashī, 1982: 191).

8. Seyed Kamal al-Din, son of Mir Qawam, also tried to observe justice and fairness in dealing with the people after overcoming the Tabaristān regions. After the conquest of Tuji, he came to Sari and reestablished and founded the Khandaq Foundation, built a house, palace, bathhouse, etc. By his order, water wells were dug, and outside the castle, the foundation of the city, bazaar, bathhouse, and mosque were done (Khwandemir, 1554, 3: 342).

9. After returning from exile, although there was no news of a unified government combined with security and peace, this movement was able to be recognized to some extent in the expansion of Shi'a in the Mazandaran region. Also, as a foundational movement before the Safavid government, it gave Shi'ism a successful face and prepared the ground for the acceptance of Shi'ism as much as possible.

10. There are no significant works left behind by the Mar'ashites. Factors such as Sufi thinking and thoughts of the leaders of this government and their frequent wars with their enemies may have prevented the development of their scientific thinking.

3-1-3. Padosabani Rule (45-1006 AH)

In the late first half of the 1st Hijri century, the leader of Standaran Royan named Padosban, son of Gil Gao Bareh from Sassanid descent, established a stable government in an area of Tabaristān that had a privileged position in terms of defence strategy. This government went through ups and downs since 45 and lasted until 1006 Hijri, nearly ten centuries. The first uprising of the people of Tabaristān, which led to the establishment of the Alevi government, started in this region and then in Mazandaran established (Shuja Shafi'i, 2007: 335). The first effect of the people of this country's inclination towards Islam was the pledge of allegiance by Abdullah Saeed, the son of Wanda Omid, the sixth ruler of the Padosban dynasty, to Hassan bin Zayd Alavi from the year 250 AH, when he supported him in the wars and along with him, the chiefs of Kelar and many people of the region also pledged allegiance to the said Seyed (Amoli, 1966: 115). It is believed that after the establishment of the rule of the Abbasid caliphs in the territory of the people of Royan, due to their close proximity to them, unlike their other neighbours, namely the people of eastern Gilan and central Mazandaran, they often turned to the Sunni religion, but since the rule of Malik Kiyomarth b. Biston (807-857 AH), the people of this region turned to Shiism. After the death of Malik Kiyomarth, who was the promoter of Imāmīya Shia, the land under his rule was divided between his two sons; Kikaus ruled in the Noor region and Iskandar ruled in Kajur and their

descendants ruled in the same context until the end of the 10th century, until both branches of the Padosbanian family became extinct due to the death of Shah Abbas. (E'timad al-Saltanah, nd: 327)

In general, it should be said about their role in the stabilization of Shi'ism, that Kyumarth has caused a religious transformation in the Rostamdar region. Sources have written that the people of Rostamdar were already in the Sunni school, and this was Kyumarth bin Bistoon who invited them to Imāmī thought. (Rostamdari, 2015: 24) Zahir al-Din Mar'ashī after overcoming Kyumarth in Noor Castle, wrote: "This was the reason why the King of Kyumarth became dependent on his inherited property and in a short time seized all the kingdoms of Royan and Rostamdar. Before him, the people of Rostamdar were Sunni. He changed his thoughts and became an Imāmī Shi'a. Then the people of Rostamdar also changed their sect. Did not Kadir village who bred seven hundred horses change their belief and now they are still on their religion." (Mar'ashī, 1982: 51.

Also, Kyumarth had a special sensitivity towards the construction of religious buildings (Nar'ashī, 1968: 125). The shrine of Imamzadeh Tahir in the village Hezar Khal of the city of Nowshahr was built by him in 829 AH. A few blessing signs in this building, which were related to the twelve Imams, are important signs of the special tendency of Kyumarth and his government to Imāmī Shiism. Kyumarth and his children were active in building hoses, in addition to building shrines and giving charity, that Mar'ashī has mentioned, such as Malek Bahman Castle in Amol, Larijan, Polad Castle in Noor city, Kong Lu Castle in Doab of Sawadkooh region, etc. (Rostamdari, 2015: 34)

3-1-4. The Rule of Rouzafzouniyeh (814-954 AH)

Roozafzooniyeh is one of the local governments from the people of Roodbar Noor who came to Sari during the rule of Sadat Mar'ashī and were forced to work in the government. Among the ancestors of this family, we can mention Iskandar, Bahram and Ali Roozafzoon. Almost all members of this family are under the shadow of Sadat Mar'ashī family (Astarābādī: 19). After Ali Roozafzoon, Agha Rostam Roozafzoon came to power, and after Agha Rostam, his son Agha Mohammad ascended the throne. Mohammad Roozafzoon, by removing obstacles and weakening the power of the Mar'ashītes, achieved all of Mazandaran in the year 934 AH (Shayan, 1987: 244). Sayed Abdullah, a descendant of Mir Qawām al-Dīn Mar'ashī, after the death of Agha Mohammad Roozafzoon, killed one of his three sons and drove his nephew Sohrab Roozafzoon out of Mazandaran. Then he dominated Mazandaran. He issued coins in his name and was called himself Khani.

As for their role in the expansion and consolidation of Shiism in Mazandaran, it should be said that they provided relative peace in Mazandaran. After Ali Roouzafzoon, Agha Rostam Roozafzoon reached the rank of general. He was able to save Firouzkooh from the hands of Mir Hossein Kia, whose people had died from his cruelty. One of the actions of Agha Rostam was his dedication letter to the grave of Yousuf Reza in Qa'imshahr in 918 AH., in which charity and public heritage are also included (Mirteimoor, 1985: 125). He also discovered the grave of Imamzadeh Abbas Sari (which was the son of Seyed Amir son of Seyed Sharaf al-Din, son of Mir Qawām al-Din Mar'ashī, who was one of the famous Sadats and an influential city-builder in 827 AH) and in 937 he built this mausoleum in Sari, which was bigger and more magnificent than nine similar mausoleums (Sotoudeh, 1995, 4: 547). Sheikh Ali Gilani writes about Agha Mohammad: "Although he committed many unjust bloodsheds, he was very good. He made a lot of shrines, Khāqāhs, and Arbateh. Apart from the mausoleum of Imamzadeh Abbas, the building of Rabat Adel Abad Khawar and the fountain of Elhak Farnian Khorasan were also built by the hand of Agha Mohammad. (Gilani, 1973: 62)

3-1-5. The Rule of Sayed Rekābzankiya (750-769 AH)

With the death of al-Nātiq Bil-Haq, the government of Sadat Mu'ayidī was finished; His children and survivors were also unable to rule that region due to the changes of the time. They had to migrate to Sharabeh Kalaye and their days passed like ordinary people. Until Sayed Amirkiyā Malātī, the ancestor

of Sayed Rekābzankiya, rose and captured parts of Deilam. It didn't take long for the government of Sayed Rekābzan's children to deliver the government to others and end their rule. Sayyid's children then inevitably settled in Sharabeh Kalaya (Mar'ashī, 1968: 12).

Regarding the role of Sayed Rekābzankīyā in the expansion of Shiism, it is difficult to know exactly. As mentioned in Mar'ashī's book, Sayed Rekābzan was in charge of the religious leadership of these regions as well as the Kajour and Kelārdasht regions in addition to the government. His reign coincided with the emergence of Sadat Kīyāī in Dilam and Gilan and the uprising of Mar'ashītes in Mazandaran region (Sotoodeh, 1995, 3: 38). Sayed Rekābzan, after the political weakness of Alevis in Gilan, Tabaristān and Tonekabon, found a special place in that region in such a way that was paid attention by the neighbours to the east and the west of Rostamdar and Gilan. To the extent that during his administration, Sayed Ali, the son of Amirkiya from Sadat Gilan, became a refugee to him (Mar'ashī, 1968: 170).

3-2. Political Relations of Scholars and Local Rulers

The activities of Imāmī Shiite scholars in the cities of Mazandaran cause people to turn to Imāmī beliefs. Numerous reports show that Imāmī religious scholars in cities such as Sariya, Astrabad, Amol, Eram and other regions, made sessions of preaching and discussions. Shiite scholars were seriously supported by the rulers in the period of Bāwandīyeh and other local rulers. The following are the most important people who were related to them:

3-2-1. Allameh Sayed Haider Amoli (Alive in 787 AH)

One of the scholars who was present at the court of Bāvandīyeh for some time and played an important role in the expansion of Shiism was Sayed Haider Amoli. Sayed Haydar in the year 719 or 720 AH was born in Amol in a Sayed and Shiite family, one of the Alavi descendants of Mazandaran. In his childhood, he learned the sciences and teachings of Shiite thought from his father. He then travelled to Baghdad and Hilla to learn sciences from the scholars of those lands, such as Fakhr al-Muhaqqiqin Hilli and Mulla Nasr al-Dinn Kashani. Due to his family's honor and his knowledge and tact, Sayed Haider became one of Espahbad's relatives and his minister. Later very soon, at the request of Fakhr al-Dawlah Shah Ghazi, he became his close assist and achieved a special position (Khansari, 2011, 3: 202). Although Sayed was a minister of the court, he never neglected to seek knowledge and discover the truth. After five years of ministry, with the murder of Fakhr al-Dawlah in 750 AH, he left his position and left the city with the desire to discover the truth (Barzgar, 2001: 554). After the emigration from the homeland and many trips, he stayed in Najaf until the end of his life, i.e. more than 30 years, and dedicated himself to teaching and writing precious works in Shiite mysticism (Khanjar Ali, 2013: 16).

3-2-2. 'Abd al-Rahim bin Marouf Rostamdari

'Abd al-Rahim Bin Ma'rouf Rostamdari was an author and scholar at the age of Malik Kiyoumarth bin Bisotoon in the west of Mazandaran. He wrote the book "Nail al-Marām fī Madhhab al-A'immah (as)". The author considers the reason for writing this jurisprudential work to be that his uncle was the judge of this family and that is how he entered the court and became interested in the science of jurisprudence. In the court, he was asked to go to the scientific center, and after studying, he returned to serve in a better position. After he finished his studies, he returned to his homeland. He says: "Because it happened to a familiar homeland and a pleasant home, it was appropriate to make it a model for the scholars of the time and the jurists of that place, from the fruit of the tree of virtue and the branches of the Shari'a." This continued until Prince Alamian put forward this request that "from the goal of Islamization and the abundance of blessings, he had a good conscience about it, and he assigned it to him to create a complete book on the beliefs of the Infallible Imams (as)."

This request of Prince Alamian caused him to start writing it and writing a book like this. The result of this work was Nail al-Marām, a work with 55 jurisprudential books and 260 chapters, which was a course on Persian jurisprudence (Rostamdari, 2016: 43). The book of Nail al-Marām is one of the few jurisprudence books written in Mazandaran. This author was sent by Kiyumarth or Kawous to study Shiite jurisprudence and after his return, he was at the court of Prince Kawous and used this jurisprudential work to guide the king, muftis and judges (ibid., 16).

Conclusion

In this research, the political factors of expansion and stabilization of Imamīyyah Shiism in Mazandaran were investigated. The result of the research indicates that the local governments, including Bāvandians, Mar'ashians, Padousbanians, Mir Emaddin government, Roozafzooni dynasty government, and Sayed Rekabzankia movement as well as the political relations of scholars and local rulers, such as the actions of Sayed Haidar Amoli and 'Abdur Rahim bin Ma'rouf Rostamdari, played an important role in stabilizing Shiism in Mazandaran. Although the people of Mazandaran were introduced to the Shiite ideas, first with the Zaydi approach, but after the establishment of the Espahbadi government (466 AH) and the recognition of this religion, the expansion of the Imāmīya religion began and this process continued until the year (606 AH), and so a new era of the social life of Shiites in Mazandaran region began. In such a situation, in the final periods of the Keen-Khwari government, the ground for the emergence of the Imāmī-Sufi Mar'ashi tariqa was provided in Amol, and finally, during the period of the Mar'ashian rule, which was the period of consolidation of Imāmī Shiism in this country, the ground for the tendency of the majority of the people of Mazandaran was provided. In addition to the general welcome of the people, the rulers of Padousbani Royan and Rostamdar, who were Sunnis until then, converted to the Imāmī school. In general, both the local governments and the scholars in Mazandaran took many measures to spread and stabilize Imamī Shiism, arranging the situation of the Shiites, and paying attention to religious places and religious rituals were among the actions of the emirs of this period; On the other hand, the scholars did not give up any efforts for the advancement of Shiite culture, promotion and introduction of Alevi Shiism. Scholars were able to create a special kind of awakening in the people of Iran by expanding the culture of Shiism, and to expand this culture, they used the elements of "politics" and "government" well, and finally, Imāmī Shiism spread and became established in Mazandaran.

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