

Holy Places, Crosses Water, Light and Plant

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ABSTRACT

As a testimony to history, the Mithrai religion came from the land of Iran so in the corner of the world, and the people of the year were in the realm of the religions of the world, which even some divine religions used to promote the new beliefs and gain universal acceptance of the rites and ways of it, Into holy places (synagogues, churches, etc.) in the new religion. Such transformations were observed in the holy places of Iran frequently. Therefore, two accounts of the Imam Zadeh of Tehran are examined, all of which bear signs of ancient beliefs: All of them are located on the altitudes of the Holy Alborz Dynasty. In the event of all of these, the water element will be seen as creek, Qanat, river, spring or waterfall. The surroundings of this Bekaa are surrounded by old gardens and trees, and then people adhere to the sanctuary of the long-standing trees of the Imam Zadeh. Also, the practice of burning candles and gems like other Imam Zadeh is also common here. In addition, the validity of a related story to some of these Imam Zadeh is a doubt. Despite all these cases, the proof of this transformation requires archaeological explorations to reach the signs of envy and clearer reasons.

Keywords: Holy Places, Islam, Shia, Imam Zadegan EinAli Va zinAli

INTRODUCTION

Contrary to the popular belief that the beginning of the city's presence in the name of Tehran in the history of Iran to determine its capital from Qajar Aqa Mohammadkhan about 200 years ago, Tehran has been in the beginning of the year since the beginning of the year. The close proximity to the ancient city has made Tehran predominate throughout the prehistoric times from the religious regions of the country, especially during the prevalence of the Moghan and the Zarathustra [1]. According to the Avesta - Yasnay 19 of the 18th section, the place of power was the Zarathustra and the land of Zarathustra, and subsequently the capital of Tehran, which was situated between the two holy cities of Rey and Damavand and in the area of the Qasrān, has enjoyed the credibility of this great base of Moghan [1]. There is also a great deal of evidence that inferiority was prevalent in this area before the advent of Zarathustra until the Sassanid era. Among these evidence, several buildings attributed to the great goddesses of the Sassanid era, such as the castle of seven girls in Lar Lavasan, or an open fire in the 30 km north of Tehran and the mountain range of Tochal, were all located at Alborz Mountains [1]. The 3200-year-old Tehran has also been proven based on archaeological

exploration. The skeletons found in the hills of Qaytrieh (the eastern walls of Qaytrieh Park) are entirely buried side by side to the morning of the sun; it clearly reveals the belief in the faith of Mehr in this line. [2]. After the advent of Islam, Shi'a was widely used in this area since the first century AD, and its magnitude increased over the course of the year [1]. In book Al-Nahz Saljuk period, it has been mentioned that the people of Vanak, Ken, farahzad, Zaydi were religious, until Hassan Sabah conquered, Rey and Tehran were into the third century, and afterwards, after the reign of Mahmoud Ghaznavi, they became twelve Imams in these Shiite areas. What has led us to research in this regard is the continuation of some of the rituals and signs of pre-Islamic religions in Shi'ite and Imam Zadeh monasteries. Signs such as the deployment of these buildings in the heart of nature - the iconoclasper, the late trees, mountainous altitudes - or rituals such as candles and The belief in the sanctity of the tree or the benevolence of the water, which strengthens the hypothesis of the continuation of life in the midst of today's holy places.

IMAM ZADEGAN EINALI & ZINALI (AS)

Location: Ayatollah Ashrafi Esfahani Highway
- Before the Niayesh Highway (two kilometres

west of the village of Punak and along the Farahzad River).



Figure1. A View of Imam Zadeh Ainali and Zainali

The tomb area with an area of more than 5,000 thousand square meters is extremely beautiful and enclosed in the gardens of the Punak area. The main building of the tomb with a total area of 120 square meters is a brick with a cover of the Qajar period. According to the tile inscription the inscription of the tile has been erected by the family of Farmanfarma in 1250 AH. Punak is owned by the family of Abdul Hussein Farmanfarma and has many endowment gardens [3]

In the year 2002, new construction activities in the mosque including construction of walls, construction of offices, etc. were carried out under the supervision of the technical department and the waqfs of the province of Tehran.

According to the current pattern in many places, the courtyard and courtyard of Imamzadeh are the burial place of many old people of the district and the martyrs. The oldest version is in the year 1914.

Imam Zadehan EinAli Va ZainAli (AS) is considered as the Imam Sajjad (AS).

In the study of the Imamzadegani lineage under this name, we find only one case in Tabriz, which is also a matter of doubt:

Imam Zadehan EinAli Va ZainAli buried in the valleys of Mount Sorkhab in Alsaneh Waffa'a known as Aoun bin Ali and zin ibn Ali, whose names have been distorted in public. These two descendants of Imam Ali (AS) are introduced, but in the guidance of Sheikh Mofid they are not among His children. In this book, a son named Yahya is named Mohammad Qomi Awr, who is said to have died in Karbala, according to the owner of the "Rowadah al-Shohada" in Karbala. I did not come to Iran any more, and zin was not extant. [4]

In the courtyard of Imam Zadeh there are old and old berry trees that there are many local stories about them. It is worth mentioning that Imamzadeh's custodian does not endorse any of these narratives. For example, until a few years ago, a tree like a fist had been tied up against the tombstone that had been cut off in a landscaping plan. Also, the seven old-fashioned planes called "Seven Brothers", five of them are currently healthy and well-kept. People believe that at noon on the day of Ashura, blood from one of these lines is blamed. One of the women present at Imamzadeh also claimed that the self-same son of the past had witnessed such a scene. The presence of water on this site is also significant.

The establishment of a tomb overlooking a hill has ensured its permanent view of the Farahzad River. Although today only the cement channel is left out of the river. Also, the former existed on this aqueduct from the courtyard, at the foot of the seventh plan, alongside the monument of the tomb, and reached down to the gardens where there is an organized creek. This Imamzadeh has no special ceremonies or vows, and like in other places, it is common for the candle to be lit up. In many papers, the important role of water is expressed in great detail. These include topics such as Reservoir operation [5-11], Flood [12-16], Drought [17], Meteorology and Climate Change [18-21], Forecasting and Predicting [22-26], Water quality [27, 28], systematic and integrated approach in water resources [29] and Environmental Impact [30].

RESULT

By studying the location of this Bekaa in the heart of nature and the attention to the presence of elements such as water, tree, mountain and the rock- Throughout history, it has always been sacred to Iranians - the premise of the continuation of pre-Islamic holy places can be assimilated. Also, the finalization or rejection of Imamzadegan's descendants requires complete research that is beyond the scope of this article. However, even with the assumption that these attributions cannot be rebutted, due to some considerations such as public opinion pressure, such results cannot be made public.

In addition, with the inadequate maintenance process that the relevant organizations have been taking, there will be something in place for a few years from now on. The Cultural Heritage Organization has not made much effort in

recording, storing, providing photographs and archiving of these historic sites. On the other hand, the Organization of Endowment and Charity, with the implementation of comprehensive plans for the development of this heritage, is rapidly blurring the latest works to be studied and the argument for the construction of the monarchy is ancient. Therefore, the need for research in this field and the urgency of speeding up the collection of existing documents are strongly felt.

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