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A Consideration of the Tomb of Pirouz Known as Abu Lulu in the Past and Present

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Abstract

Following the isolation of this monument, regardless of the political narratives and political events, the necessity of introducing and identifying the tombs of Pirouzan “Abu Lulu” has been studied in the present article. Occasionally, monuments and sites, as well as sacred ancient trees, are neglected because of fanaticism, ignorance and in some cases due to political and economic goals. After a while, such monuments are worn out or rebuilt and demolished in their new forms, lacking in energy and credibility, and in some cases, they are destroyed by internal and external pressures. As the pressures and threats of today have resulted in the deterioration of Abu Lulu’s tomb in Kashan; a wall has been built in front of it, and it could potentially face serious damages in the near future. In this article, the construction is considered as a historic monument regardless of the issue of the killer and the victim, the political conditions and religious fanaticism, because the presence or absence of it, has no effect on resolving the difference between the Islamic sects. While the current Iranian government has made great efforts to resolve ethnic and religious disagreements, it is recommended to preserve this valuable cultural artistic heritage of ancient Iranian architecture and stop ruining history and culture by renaming it.

Keywords

Pirouzan (Abu Lulu), Kashan, Nahavand, Shia, Tomb, Ilkhanid monument.

Introduction

The tomb of Pirouz Nahavandi, known as Abu Lulu and Baba Shujaiddin Banaei, is a monument constructed during Ilkhanid era in Kashan on Amir Kabir Street, on the road to the Fin Garden. According to the available evidence, Pirouz was from Nahavand being sold as a slave in the war against Arabs. Having witnessed the fall of Nahavand and the massacre and enslavement of his compatriots, he was always seeking revenge on Arabs. He regarded Omar, the Second Caliph, as the main cause of these events; therefore, he killed him at the proper opportunity in the mosque and he himself was killed there. Two centuries later, the Shi'ite movement began developing in some Iranian cities; hence, his followers brought his bones and remaining parts of his body to Iran and buried them in the city of Kashan, a Shia center.

The Tomb of Abu Lulu

The character and role of Pirouz in the war of Nahavand have not been recorded in history, and only his captivity in this battle is mentioned. What is certain is that he should not be considered the commander of the Nahavand Corps, whose name was also Pirouzan. Actually, he is known for his skill in carpentry, forging, painting, and making windmills. After being taken captive, Pirouz was sold to Muqayarah Ibn Sho'beh. His tomb, being outside the city, is located on the outskirts of the city and leads to the Fin Garden. Before the Islamic Revolution and after that, a ceremony used to be held in the month of Rabi'a Al-Awal by a group of people around the monument, which was not a good tradition, resulting in upsetting of the Sunni compatriots inside and outside the country. The Assembly of proximity of sects banned people from entering the building in 2006 and renamed it as Social and Guidance Deputy of Police Force. Most historians agreed on the

assassination of Omar in the same way that his killer was Pirouz and Arabs called him Abu Lulu. They called him Lolo because his daughter's name was Morvarid which means pearl in Persian¹ and Abu Lulu in Arabic means the father of Morvarid². Abu Lulu was the slave of Muqayarah Ibn Sho'beh. The reason for Omar's death was as follows: Aboulolo saw Omar in the bazaar and complained about the heavy tax that his owner had asked him, Omar asked how much he owed him per day? He said two Dirhams a day. Omar asked about his skills. He said carpentry, painting and forging. Omar said that with these works that you do, two Dirhams a day is not much. Then he said, I've heard you say you can build a windmill, yes he said, make me a mill just like that, said Omar. Abu Lulu said if I stayed healthy, I would make you a mill that people in the east and west of the universe would talk about, and he left. Omar told the audience that the slave had threatened him. Three days later Omar had gone to the mosque for prayer. Abu Lulu went to the mosque with a double-blade dagger and hit Omar with six strikes. He was taken home and died on Wednesday night, three days to the ending of Dhahijah month, 23 AH (Tabari, 1996, 2027). Most historians regard the motive for killing Omar as the arbitrariness of Omar between Pirouz and his owner, Muqayarah bin al-Sho'beh, but this view is not valid because with all the busy life that Omar has had abroad and inside the country, he did not have a chance to judge between a slave and his owner, which seems unlikely. If this was the case, the subordinates of Omar would have handled these complaints. In the past, the slave owners owned the life and property of his slave and could even have killed him. On the other hand, if there were such an argument between Pirouz and Muqayarah, he would kill Muqayarah, not the caliph, so the matter should be examined in greater depth; the statement of

Abdullah Omar's son is closer to the truth; he believed his father was killed as a result of the Iranian conspiracy.

It is said that Pirouz was from Nahavand being enslaved in Medina. The day the captives of Nahavand war were brought to Medina, Pirouz who had gone to see them, cried out for every child he saw among the captives, saying that Omar bothered me a lot (Mohammadi Malayeri, 2000, 407).

Following the killing of Pirouzan, Abdullah, the son of Omar, who believed the murder to be the result of a widespread conspiracy by Muslim Iranians, attacked Hormozan, the Iranian major commander who converted to Islam and was his father's consultant on bureaucratic and other matters. He also killed other people, including the innocent daughter of Pirouz named Morvarid (which means pearl). All Iranian Muslims living in Medina were threatened by Abdullah, so he was disarmed and imprisoned by Saad Ibn Abi Waqas being entitled to execution because he had murdered an Iranian Muslim commander for no reasonable reason. However, on the first night that Uthman became caliph, he pardoned Abdullah by paying blood money³: "After the night of people's allegiance to him, on the first of Muharram of the year 24 Uthman, as his first decree, freed Abdullah Omar who had killed Hormuzan and freed Abdullah from execution (Al-Muhallab, 1939, 282)". Ali ibn Abi Talib (PBUH), who regarded executing as a divine decree, called on Uthman to refer to Abdullah bin Omar: "Execute this villain who has committed a great crime by killing Hormozan, the innocent Muslim". Eventually Abdullah fled to Mu'awiyah during the caliphate of Ali bin Abi Talib (PBUH), fearing retribution and was killed in battle with Ali and his companions.

After the assassination of Abolulu, his supporters

probably buried him in an unknown location, and over the centuries that the Shiite religion spread in Iran, his remains and bones were relocated to Kashan, a Shiite center in Iran, being buried in the tomb. In the Mongol era, cities such as Qom, Sabzevar, Varamin, Kashan, Asterabad, and Amol were Shiite centers, and Ilkhanid rulers who converted to Islam and the Sunni sect had coins bearing the names of the four caliphs in all cities; sometimes they had to mint coins with Shiite slogans in some of these cities. Based on such evidence, one can conclude that Pirouz was not buried in Nahavand and was buried in Kashan. The Tomb of Pirouz, nicknamed Abu Lulu and Baba Shujaiddin is a monument dating to the Ilkhanid period. The site is about 1,000 square meters. The tomb consists of a courtyard, a porch, and a pyramid-shaped dome and a twelve-sided tile covered with turquoise tiles. It may have been pre-Ilkhanid monument, being rebuilt in the Ilkhanid era. During the early Safavid period, as well as during Fath-Ali Shah and Nassereddin Shah Qajar changes were made to the building. The last restoration of the dome was carried out by the Cultural Heritage Organization and registered in the list of monuments of the country on September 10, 1975 with the register number of 1091. Sayyid Azzedine bin Shams al-Din, is also buried in that building who according to the documents, is the eighteenth decedent of Imam Sajjad. In 1971, when the place was a pilgrimage site and had not yet been registered in the country's monuments, during a visit to Kashan, I visited this place (Fig. 1) and met Mr. Heidar Khobregi the trustee of the tomb, a kind and humble man (author of the article and Mr. Heydar Khobregi, (Fig. 2). By his permission, the Abu Lulu tombstone was examined, being briefly described:

The tombstone was built in early Safavid dynasty in 932 AH coincided with the last year of the

reign of Shah Ismail I, the founder of the Safavid dynasty and the beginning of King Tahmasb's reign. Attention to the tomb seemed natural at the time that the Safavid dynasty promoted Shiite religion in Iran, especially in Shiite channels like Kashan. . The constructor of the tombstone, "Khaje Jan", quoted his name as a poem in the context of the stone:

I, the slave of king of Najaf, "Khaje Jan", a stoneworker

In faith and in sincerity, like a believer

It is like 930 days "Eid Baba"

That for the sake of saving for the hereafter

This altar is finished and brought to the tomb of the brave Shuja-adin

The outer margin of the stone was adorned by the names of the Twelve Imams. Surah al-Hamd and Tawhid were written in the inner margin.

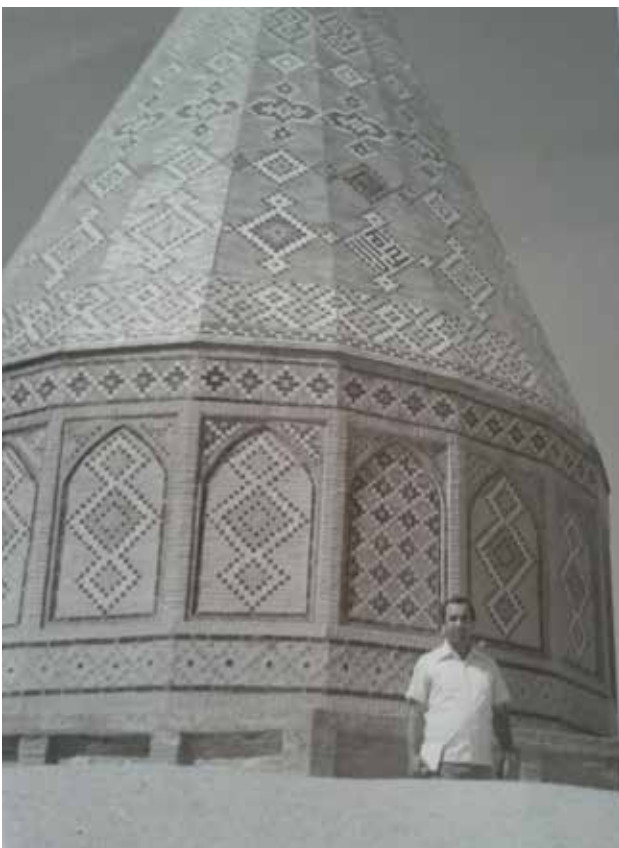


Fig. 1. Visiting the building by the author, 1971. Source: Author's archive.

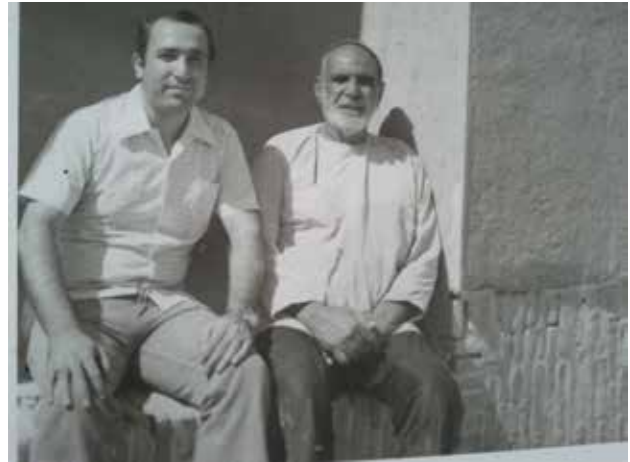


Fig. 2. The author and the trustee of the tomb, 1971. Source: Author's archive.

Bottom of the stone: This is the tomb of a servant of God as among the righteous servants. Unfortunately, I have heard that this stone has been stolen over the years; the motive behind the robbery may be for the sake of extremism of the revenge or love or for the benefits sought by antiques thieves.

Conclusion

Considering the evidence, writings and works available, some of them are mentioned in this article. Pirouz is a Muslim and a Nazarane, and his inclination to other religions seems unlikely. It is claimed in some overseas circles that the site is the tomb of an anonymous Sufi shrine; this idea may have been suggested to give the right to the destruction of the construction. Certainly, annoying any Sunni compatriots inside or outside the country is unacceptable, and any adverse actions may cause the separation and discouragement of groups and tribes on the land of Iran that have lived for centuries with peace and sympathy guarantying the survival and national cultural unity of this land; however, as a result of such acts, the unity of the country was harmed, on the other hand, it may be a pretext for the enemies

abroad misusing the situation. Certainly, this and similar problems must be solved with proper tact and planning, and by continually cultivating the grounds for changing people's behavior so as not to violate religious rituals, or destroy a religious site or ancient monument regarded as a document of the culture and art of this ancient land (Fig. 3).

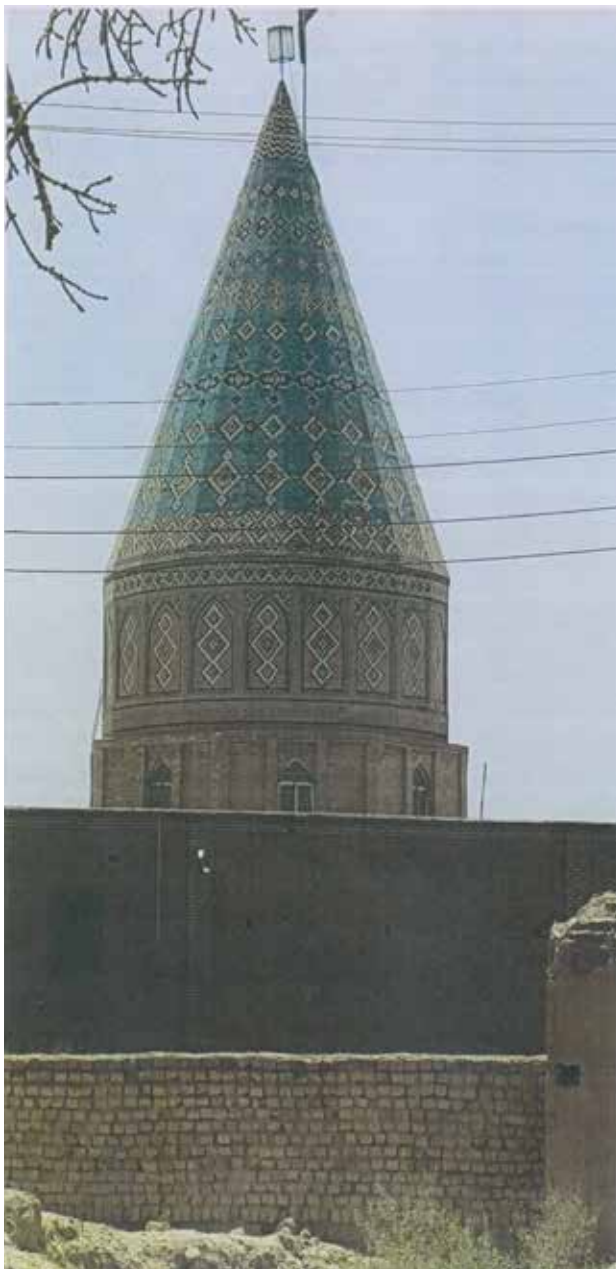


Fig. 3. Abu Lulu Tomb, the current situation with a wall constructed in front of the building. Source: Nazar Research center's Archive.

The Declaration of proximity of sects mentions that a way of devilry was closed and a brick wall was built in front of the building. Therefore, there may be other devilry doors that are closed irrationally to solve the problem. It is hoped that in the future, we will look more closely at the problems, and find a solution in a way that is in line with cultural and religious national traditions.

Endnote

1. There are other references on religion, homeland and the birthplace of Abu Lulu, in some historical books, but it seems reasonable to summarize and review the most authentic and oldest documents and works.
2. After the death of the powerful Islamic caliph Omar, the name of his killer remained legendary in the culture of some Islamic lands. Arab women used to say to their children, "Stop doing this Otherwise, Abu Lulu will eat you." This is also seen in Iran as the people of western Iran say Ululu, like Lulu meaning bogymen to prohibit and intimidate children from certain activities.
3. Sultan Oljayto (703-716 AH) who converted to Shiite religion and changed his name to Sultan Muhammad Khodabandeh wanted to transfer the bodies of the Imams to Iran, but the Shiite scholars disagreed, so the huge Soltaniyeh tomb remained a memento of him.
- 4- Eid Baba on the ninth day of Rabi'ah al-A'wal.

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