



JAMKARĀN

JAMKARĀN, a village near Qom, located 6 km south of it on the Qom-Kashan highway. It includes the *mazra'as* of Gorgābi (Hādi-Mehdi) and Zangābād, the ruins of Gabri castle, and the Jamkarān or Šāḥeb-al-Zamān mosque (Razmārā, I, p. 54; E'temād-al-Salṭana, p. 2256; Nāṣer-al-Šari'a, p. 162; Faḳiḥi, p. 219).

The twin *emazādas* Hādi-Mehdi at Gorgābi are united into a single building. One of them contains the tombs of three grandsons of the fourth Imam, 'Ali b. al-Ḥosayn (q.v.), namely Hādi, Mehdi, and Nāṣer-al-Din. It is mentioned in 1079/1668-69 (Modarresi, II, p. 165, n. 1), but the actual building was erected in 1305/1887-88 by Ḥosām-al-Salṭana. The second *emānzāda* contains the tombs of two of Nāṣer-al-Din's children, Ja'far and Sakina (Modarresi, II, pp. 165-67; for Ḥosām-al-Salṭana's inscription, see *idem*, plate 205).

For the name Jamkarān, derivations from *Jam-kard* "built by Jam" [see Jamšid] (Faḳiḥi, p. 51) or *Jam-karān* "the margin of Jam" (Amir-Moezzi, 1996a, p. 159) have been proposed. According to *Tāriḳ-e Qom*, Jamkarān was the first village founded in the Qom district (*nāḥia*) by Jam. A certain Jalin b. Mākin built a castle (*kušk*) at Jamkarān, as well as many villages, *ātaškadas*, and gardens (Ḥasan b. Moḥammad, pp. 60-61). Before the coming of the Aš'ari Arabs to Qom, a group of Bani Asad settled in Jamkarān, where a certain Kaṭṭāb b. Asadi had built a mosque where he was praying alone (*idem*, p. 38; Faḳiḥi, pp. 43, 49). The miraculous foundation of the holy mosque of Jamkarān has been repeatedly reported (see Bibliography), from a lost work of [Ebn Bābawayh](#), as a first-person narrative by the pious Shaikh Ḥasan Jamkarāni. It may be summed up as follows.



While sleeping in his home after midnight on 17 Ramaẓān 373/22 February 984 (rectified date; see Bibliography), a group of persons awakened Shaikh Ḥasan and invited him to respond to the call of the Ṣāheb-al-Zamān (the Hidden Imam). Being brought to the future site of the mosque, he saw a young man (the Imam) seated on a throne. Beside him was the Prophet Keẓr and over sixty attendants. Shaikh Ḥasan was enjoined by the Imam to go and see, together with Sayyed Abu'l-Ḥasan Reẓā, the landowner and farmer, Ḥasan b. Moṭla, in order to entreat the latter to relinquish the holy land he usurped. He was to refund the profits, gather funds from other notables in the area, and proceed with the construction of the mosque. A piebald he-goat, miraculously found in a shepherd's flock, was to be sacrificed and its flesh distributed among the poor and disabled. The Imam also gave special instructions for the foundation and administration of the *waqf*, as well as liturgical rules, such as sequence of prayers, number of *rak'as*, special salutations (*tahiyats*) to [Fāṭema](#) and to the Prophet Moḥammad; the completion of two *rak'as* of that liturgy were valued as if accomplished in the Ka'ba.

This narrative, full of symbolic details at every stage, has been clearly characterized as a true initiatory ritual by [Henry Corbin](#). For over ten centuries, pilgrims from Qom and other places have visited the sanctuary of Jamkarān. However, its early history remains obscure. A large footprint (*qadamgāh*) of the Hidden Imam in marble was set up in the mosque by 'Ali-Akbar Jamkarāni, who, according to an inscription, (re)built it in 1158/1745. A side courtyard (*ṣahn*) was added by Ḥāj 'Aliqoli Jamkarāni, and further constructions were made by [Atābak-e Aẓam](#) while he was exiled at Qom (1897-98), when many pilgrims used to come there from Qom on Friday evenings (Nāṣer-al-Šari'a, pp. 162-63).

Until the 1970s, Jamkarān remained a modest village, retaining its mysterious atmosphere in a silent environment propitious for meditation. There was a new wave of messianic ideas under the Islamic Republic, particularly in the [Ḥojjatiya](#) movement and related millenarianism. The movement continued its underground activities despite its suppression by Khomeini in 1983. The mosque's reputation increased and attracted growing numbers of pilgrims. As observed in 1995, the sanctuary was enlarged, other mosques were built, as well as hotels, restaurants, and a direct motorway from Tehran (Amir-Moezzi, 1996a, p. 161; Šādmān). From 2005, rich governmental donations turned it into an impressive, modern complex. Thousands of pilgrims now throng there, especially young people, and particularly on Tuesday evenings (the supposed

day [see Bibliography] of the Imam's apparition). Pilgrims attach their votive pleas on the grids covering the "Well of Request" (Nasr, pp. 220-22; Majd, pp. 83-85).

The guidebook for pilgrims (*Tāriḳča*), a kind of *ziārat-nāma* issued by the mosque, expounds in fourteen points the duties incumbent upon devoted Shi'ites regarding the Hidden Imam pending his parousia. There follow indications about his physical and moral features (*šamāyel wa ḳošušiyāt*) and directions for beseeching his help (e.g., how to make requests by throwing a letter into a well). He should be addressed with specific intentions and specific prayers; the latter are given in Arabic with Persian translation: *do'ā-ye 'ahd, ziārat-e Āl-e Yāsin, do'ā-ye tawassol*. The supernatural power of the Imam is illustrated by a representation of a young Ḥanafī Sunnite pilgrim's miraculous recovery from cancer.

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