

## Closed Look to Kermanshah's Important and Famous Khanqahs

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### ABSTRACTS

Normally Followers and believers of various Sofia sects in each city, for propagation of their programs required suitable and appropriate places, presence and development of such a places can indicate amount of people's attention to such sects. For this reason, this research dedicated to investigation of Khanqahs in Kermanshah city. Also, regards to the investigations, because of Kermanshah city's location and its being on the way of holy cities lead to presence of different disciplines of Ni'matullāhī specially Rahmat Ali Shahi and Safi Ali Shahi and Jalal Abutorabi Khaksar dynasty in Kermashah, Ni'matullāhī Rahmat Ali Shahi as earliest and Khaksar dynasty as the latest. These dynasties in Kermanshah establish Zoriasatain, Akhavvat and Khansari Mounth and most of the Kermanshah's influential, famous, industrial people start to follow this rules and beliefs. At the time, some of these dynasties survived and continue their activities.

**KEY WORDS:** Kermanshah, Ni'matullāhī, Khaksar, Zoriasatain, Akhavvat, Khansari Mounth

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### INTRODUCTION

During history, geographical and political factors counted as important aspects of religious and political activities of groups. Kermashah is a strategic and important city, which is located on the way to some holy cities, for this reason counted as a place for stop of outstanding pilgrims and distinguished Ulama and pious Sufis. This footwork in this area leads to generation and development of new Sects and religions in Kermanshah.

On the other side, beginning from the end of Zandiye dynasty till Qajar dynasty emergence of religious persons who cannot bear words and deeds like Halaj and some of distinguished Ulama and pious Sufis, this leads to obligatory migration to the other holy cities. Their short time staying and leaving in Kermanshah deeply affect Sufi thoughts and believes, also these effects make Kermanshah's people to have well organized Sufi programs and for implementing them in good manner established 5 several Khanqahs. Today, just only three of them named Zoriasatain, Akhavvat and Khaksar Mounth survived, and others failed fully and destructed.

For this reason, at first investigating of different Sufism in Kermanshah (Ni'matullāhī and Khaksariyeh) more important Khanqahs in Kermanshah which built by followers of this Sufism will be indicated, after that each Khanqahs separately and in companion with customs, principles and beliefs and mentioning Sufis name will be introduced.

In advance we must mention that because of limitation in access to customs, principles and beliefs and prohibition caused by followers, only normal customs which are mentioned in literature, or some which gathered from presentment in Khaksariye Mounth provided.

### LITERATURE REVIEW

There are several books regarded to Ni'matullāhī and Khaksariyeh dynasties and Sufism and Kermanshah region, e.g. Sufism investigation in Iran, A. Zarrinkoob (2000), Origins of Sufism in Iran, Saeed Nafisi (2006), Sufism dynasties in Iran, N.Modaressi Chardahi (2003), Sufisms history in Iran, Mohammad Ali Soltani (2001), etc. Beside these books also there are some articles about different sects of Ni'matullāhī and Khaksariyeh dynasties, e.g. "Akhavvat community: politics and spirituality" Mohammad Hosseini (1998), History of Iran: In this article, meanwhile author introduced Zahiroidole, provided more details about the quality of Akhavvat community establishes, goals, manifestoes and various activities in Tehran and other parts of Iran. And at the end of the day survey effect of this dynasty in the happening of Constitutional Revolution. "Ali Khan Zahiroidole a reformist governor and democratic Darvish" Bahman Shabanzadeh Lamr (2007), Growth history education. In this article author take a close look to the political activities of Zahiroidole in various cities of Iran, Spiritual Hierarchy pole of

Safi Ali Shah. Article titled “Ni'matullāhī Masumali shahi's Dynasty”, (1973), Vahid. Biography of small child of Rahmat Ali Shah, who educated by Monavar Ali Shah and wrote some books about Sufism, provided; Also some other article founded in this area but none of them are not in the field of interest of this article.

### Sufism in Kermanshah

Kermanshah (Qermasin) is a historical, ancient and old city which is built by Shapoor Zolaktaf (Nozhat-Al-Qulub, 2002: 163) and also faced with many ups and downs; invasion of Muslims to the invasion of Mongol tribe (Holakukhan) which in the way to kill Abbasids Caliphate “descendent to Kermanshah and massacred and looted peoples.” (*Jāmi' al-tawārikh, 1988: 708*). For this reason, after Islam, also Kermanshah like other parts of Iran seen some progress of various Islamic sects and besides improvement and growth of Sufism in other cities, also in this city and in a specific region named Dinwar, we can see the name of some Sufism and Mystic with the name of some great Sufism of that period.

In most of the Sufism books e.g. Shine in mysticism<sup>1</sup>, Disambiguation<sup>2</sup>, Altarof<sup>3</sup>, Tabaghat-al-Sufism<sup>4</sup>, Dissertation Qshyryh<sup>5</sup>, Msbah→Alhdayh<sup>6</sup>, Nfhat→Alans<sup>7</sup>, name of 3<sup>rd</sup> and 4<sup>th</sup> centuries mystics in Kermanshah and Dinwar has been mentioned and recorded; Abu Bakr Kasae Dinwari, Abu Bakr Mohammad son of Davoud Dinwari, Abu Abdollah Dinwari, ..., Fars Dinwari Kermanshahi ... and Ayeshe Dinwari (Sahami, 2011: 10); For example, name of Abu Ali Muzaffar Qrmysyny (Death 307 AH) and Abuashaq Ibrahim al-Shaybani (Death 337 AH) (Also his father known for his wisdom) mentioned in Disambiguation (*Kashf-ul-Mahjoob, 2010: 365-225-59; Nafisi, 2006: 226-221*). Another example is greatness and characteristics of Sheikh Mamshad Dinawar expressed in Tazkirat al-Awliya and also the story of his khanqahs which protect people from flood included (Tazkirat al-Awliya, 2002: 625-626).

Undoubtedly presence of such a high number of Sufis in Kermanshah origin, and high number of Khanqahs created suitable places for gathering and meetings, however most of this places ruined because of some invasions or ignorance of their importance.

Sufism Both in after and before Safavid dynasty faced with recession, for this reason we didn't hear about Sufism or any particular intellectual on that era. From the end of Zandiye dynasty till Qajar dynasty footwork of some Sufisms to holy cities and their residency in Kermanshah lead to growth and development of Sufism specially Ni'matullāhī and its branches and Khaksar Jalali.

### Ni'matullāhī dynasty

Ibn Abdullah bin Mohammed bin Abdullah bin Kamal al-Din Halabi Kuhbanan Kermani (730,731-834 AH) titled as Nouredine whit pen name of Seyyed and known as Ni'matullāh is the founder of Ni'matullāhī Sufism (Dehkoda, 1998: 22606-07). He was from Aleppo and his mother was from Shabankare (Fars). In the way of going to Mecca with visiting Sheikh Abdullah Yafy joined to see like a droplet and continue this way for 7 years (Zarrinkoob, 2003: 76).

Ni'matullāhī sect in one of the 14<sup>th</sup> branching of Marufiye (Ramin et al., 2010: 834) or Qaderieh Yafyh dynasty (Khomeini, 2010: 1440), which Nematullah Vali, the founder of Ni'matullāhī sect, is a believing Shia, whom his parentage related to Imam Bagher (Sajjadi, 2010: 202). So, the followers of this sect are Shia (Safa, 1994: 43).

Ni'matullāhī dynasty like other types first brought their pole to Prophet Mohammad and try to determined their dynasty's poles before Ni'matullāh Shah but in order “Yafy Abdullah, Sheikh Saleh case, Sheikh Kamal al-Kufi, Abulfath Alsydy Sheikh, Sheikh Abvmdyn Morocco, Sheikh Abvsvd Andalusia, Abvalbrkat Sheikh, Sheikh A. Baghdadi, Sheikh Ahmad Ghazali, Abu Bakr weaver king, Sheikh Abul Gorgani, Sheikh Abu Usman, Morocco, Sheikh Abu Ali scribe, Sheikh Abu Ali Roudbari, Sheikh Junayd of Baghdad, aborted series, known as numbness, David Taei, Habib Ajami, Hasan Basri, Imam Ali ibn Abi Talib and Prophet Mohammad (Ramin et al., 2010: 834).

Ni'matullāh Shah and Sadruddin Quniyavy are from the earliest persons who make important transforms in Iranian Sufism. Ibn Arabi's point of view majorly affect them (his thought mixed with Isra'iliyyat and Western thoughts) and caused to some changes in Iranian Sufism (Nafisi, 2006: 79). Ni'matullāh Shah unlike usual principles of Sufism, attract enthusiasts of Sufism and abstain himself from rejecting them. With doing numerous social

<sup>1</sup> اللمع في التصوف

<sup>2</sup> كشف المحجوب

<sup>3</sup> التعرف

<sup>4</sup> طبقات الصوفيه

<sup>5</sup> رساله قشيرييه

<sup>6</sup> مصباح الهدايه

<sup>7</sup> نفتحات الانس

activities like agriculture try to eliminate laziness, inaction and sloth, Also the followers try to obey from their pole and take part in this activities (Sultani, 2001: 22-23).

After Ni'matullāh Shah death, in Mahan, Kerman, his successor was his son KhlylAllh Shah. KhlylAllh Shah went from Iran to Deccan and later with the rise of the Safavid and invoking a blessing Fights (Followers of Ni'matullāh Shah) and Haidery for almost two centuries, a series of Ni'matullāh dynasty in isolation until the year 1190 AD, when MasumAli Shah came back to Iran from Deccan. Along with him, presence of Nour Ali Shah (death 1212 AH) lead to promotion of Iranian Sufism. After the testament of KarimKhan He joined to MasumAli Shah, he set up of a new passion in Isfahan, though his actions were met with strong opposition Mtshre and jurists makes them out of Isfahan. During their stay in Kermanshah to go to the holy cities with one of the most enthusiastic Khalife called Moshtagh Alisha was killed in Kerman by Mtshre (Zarrinkoob, 2003: 98-99). In Kermanshah high public attention to them cause interference Mtshre and imprisonment of Nour Ali Shah and his expulsion to the city of Mosul, Mtshre killing him by poisoning. One of the other great peoples, Mozaffar Ali Shah, is known by second Molavian who killed by Mtshre in Kermansha.

Ni'matullāh dynasty After Nour Ali Shah filled with the sense of separatist tendencies. After his death, two of his disciples in the name of Haji Mullah Mohammad Kosar and Rahmtly Kosar Shah (his fallowers later presented to MahjubAli Shah later) are claimed to be his successor (Zarrinkoob, 2003:99). After Haj Zine El Abidine, nicknamed Rhmtly, some dispute take place between the Ni'matullāh dynasty and Haj Mirza Qasim Tanbaco Forush Esfahani, nicknamed SaadatAli Shah, which his follower Mullah Shah Sultan Gonabadi who establishe Nimatullah Gonabadi's dynasty vs Haji Agha Muhammad, nicknamed MonavarAli Shah, uncle of RhmtAliShah, his successor had been claimed (Modarresi Chahardahi, 1976: 565). After death of RhmtAli Shah poors of Nmtallhyh dynasty in Iran were split into three categories:

1. Some followed of Haj Agha Mohamad, nickkame Nour Ali Shah, the same group that are known to establish Nmtallhyh Zoriasatain or MunesAli Shahidynasty (the series to all three names were named) and in most parts of Iran also in Kermanshah monastery is located.
2. The class after the difference between the Haj agha mohammad and Safi Ali Shah, Sheikh Al Mashayikh between them arose, Safi Alisha traits have supported and personally led the disciples took Safi Ali Shah's dynasty Nmtallhyh following his lead, Zahirodolle was known as Safa Ali Shah dynasty pole (Modarresi Chahardahi, 1976: 566; Modarresi Chahardahi, 2003:209).
3. After a while, a group after Rahmat Ali Shah, went as a group after the Haj Mohammad Kazim Isfahani tobacco Foroush known as Tavpps Al Orafa, Saadat Ali Shah nicknamed (due to the well-dressed, the title awarded from Muhammad Shah), the devotion and later known as Gnabadyh. This series of Ni'matullāh are newer than two other. This field mainly introduced by Seyed Habib Haeri in Kermanshah society. After him, Mulla Abbas Ali Keyvan Qazvini (1277-1979 A.D) with his short time residency in Kermanshah beside older followers mainly influenced higher ranks elite. On that time, Mirza Abdol Ali Khan Vaziri who manage Gonabad followers, established a Khanqahs for special nights named Gonabadiye (There is no any sign from this Khanqahs). After his departure from Kermanshah to Kerman, Maliye, also you see that Gonabadiye followers manage some gathering in their houses (Sultani, 2001: 70-93-94).

Until, in time of Dr. NourAli Tabande polarity (poles of this dynasty after Saadat Ali Shah, Sultan Ali Shah, Haji Mullah Ali Gonabad Nour Ali Shah, Saleh Ali Shah Gonabad, Mr. Reza Ali Shah (Tabande), Haj Ali Agha Tabande (MahubAli Shah) and Dr. Nour Ali Tabande (Majzoub Ali Shah), Haj Ebrahim Keyman (Mirzai) Born in 1304 AD in Kermanshah, whose maternal family were followers of Gonabad Nmtallhyh, who allowed to arrest followers in Kermanshah(Same: 94-95). Now his house on the Kasra Street in the city of Kermanshah counted as Harry Intimacy which is hold in his house in Friday night and special days. After Kimand, Abolhasan Hosseinzadeh selected as Pray allowed<sup>8</sup> in Kermanshah from the side of pole of that time.

Of course, in addition to the above series of Kermanshah, Nmtallhyh fields like AbdolAli Shahi, Zhvrylshahy, Naqshbandi and Gonabad Kermanshah were active (Same: 70); But because like other dynasties there is not any Khnaqahs founded from them in the city and We ignore them and just dealing with the monastery brotherhood and Zoriasatain Nmtallhyh series in Kermanshah-be sufficient.

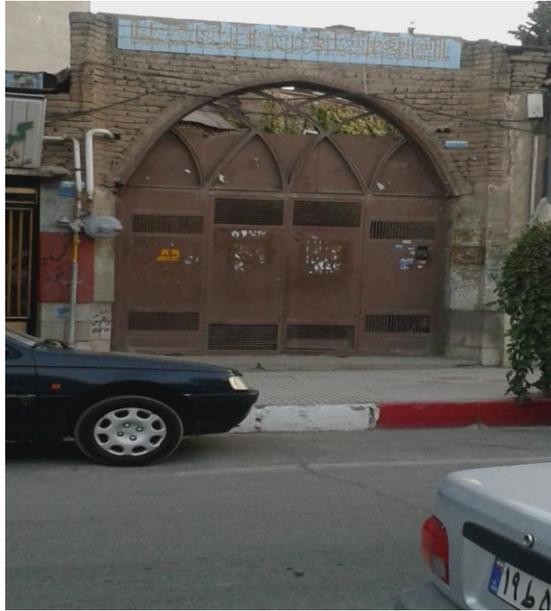
### **Zoriasatain Khanqah**

This Khanqah is located in Helal Ahmar Street (Former Shir and Khorshid Street), which is on the left hand side when you are going from Kashani square to Helal Ahmar Street. Entrance of Khanqah decorated with the verse of 103 of Al Emran Sura "remember the favor of allah bestowed upon you when you were enemies, and how he united your hearts, so that by his favor you became brothers". On turquoise color tiles; But there is

<sup>8</sup> شیخ مجاز به نماز

not any reference to date of Establishment and the name of Khanqah. For about six or seven years ago, the referred Khanqah had been active, but now lacks any kind of activity is Khanghah. Of those who "suffered in the construction of the Khanqah she Mirza Abulgasem Motamedi." (Sultani, 2001:52). It should be noted that the bodies of Mirza Abdul Zoriasatain, nicknamed MunesAli Shah (according to his wills) and Ahmad Khan sarem Alayalh, nicknamed QavamAli (a member of Haji Khanzadegan Kalhor Family and later head of the Khanqah in Kermanshah) after death transferred in Kermanshah from Tehran and have been buried in the monastery (Same: 49 and 54).

It should be noted that prior to the founding of the Khanqah, houses of the sheikhs of the field, the community of dervishes and their monastery is tense. First Haj Agha Bozorg Kermanshahi after reaching the rank of major Kermanshah Sheykh, make a part of his house as khanqahs as Monday and Friday nights. After, in the time of Seyyed Ismail, house of Haj Agha Bozorg Kermanshahi act as a Khanqahs and at Monday and Friday special ceremony held (Same: 38 and 40).



Entrance of Zoriasatain Khanqah in Kermanshah

#### **Poles of Rahmat Ali Shahi Ni'matullāh dynasty (Munes Ali Shah)**

Pole of this dynasty begin with Zine El Abidine nickname Rahmat Ali Shah (d. 1278 AH), the eldest grandson of the Holy Haj Mohammad Hassan. After the death of Rahmat Ali Shah, Sheikh and his master, Hazrat MajzubAli Shah and his successor, Mr. Mustal'ian Shah was appointed to the polarity cult of blessing (Sultani, 2001: 34). He was named the Persian Finance Minister from the side of Mohammad Shah Qajar, and had been know governmental activities (Modarresi Chahardehi, 1976:565).

After Rahmat Ali Shah, his uncle Haji Agha Mohammad titled MonavarAli Shah (1301-1224 A.H), head of the Noshiraz mosque, came to be the pole of Ni'matullāh dynasty (Sultani, 2001: 33-34). With this explanation that, concurrently Mirza Kazem Tanbako Foroush Esfahani titled Saadat Ali Shah and Tavoos Ali Shah claimed for subrogation of RahmatAli Shah (Modarresi Chahardehi, 1976: 565).

Monavar Ali Shah Also subrogate his son title Vafa Ali Shah (1264-1336 A.H) with royal title of Zoriasatain (which rewarded because of his services to the sociology and environment) (Modarresi Chahardehi, 1976).

VafaAli Shah also choose his son, Mirza Abdol Hossine titled as Munes Ali shah (1290-1372 A.H.) as successor, but because he is so young and unexperienced, and also with the aid of decreasing division, choose Agha Seyed Ismail Ojagh Kermanshahi, titled as Sadegh Ali Shah as the pole of dynasty till his son reach adulthood (Yousefi, 2012: 113; Sultani, 2001:39)

Agha Seyed Ismail Ojagh, after hisself, choose Haj Mirza Abdold Hossein titled as Mones Ali Shah with royal tile of Zoriasatain (Also like his father this title received from of Qajar). After Mones Ali Shah Dr. Javad Nourbakhsh titled as Nour Ali Shah receive the responsibility (Sultani, 2001:54).

### **Sheikhs of Zoriasatain Khanqah in Kermanshah**

Branch of Rahmat Ali Shahi can be counted as the first branch of Ni'matullāh in Kermanshah, which after Constitutional revolution known as Zoriasatain. This branch mainly introduced by Mohammad Hassan Naghash, Isfahanian jeweler titles as Samet Ali (Death 1297 A.D.) and bring to Kermanshah and Kurdistan (Sultani, 2001:35). This permission is given by Haj Agha Mohammad (Modarresi Chahardehi, 1973: 528), and after a while went to Tehran (Sultani, 2001:35).

Haj Agha Bozorg Kermanshahi (Death 1311 A.H.) who had spoken with Agha Mohammad Hasan Nahgash Zargar (Sultani, 2001:37) and Haj Mulla Hasan Kashani titled as AbdAli Shah honored to visit poor (Yousei, 2012:20). Also he earned permission to have activities in Kermanshah region (Modarresi Chahardehi, 1973: 528). His children, Agha Seyyed Mohammad Kermanshahi, in the time of Agha Ismail Ojagh in Nematulahi branch in Kermanshah (Sultani, 2001:38).

Agha Seyyed Ismail Ojagh Kermanshahi titles as Sadeh Ali Shah for a while in time be beside Haj Agh Bozorg Kermanshahi and after his death responsibility of Kermanshah was transferred to him (Sultani, 2001:39).

After Seyyed Ismail Ojagh, "his son Seyyed Hasan Ojagh titled as Mansour Ali (Death 1972 A.H.) from the side of MonsAli be responsible as guidance officer and arresting Talibans of Kermanshah region (Sultani, 2001:42). He came from Spiritual family members of the aristocracy of wealth, a very humble Darvish with mendacity (Afshar Sistani 2002: 1085). In the tumultuous events of the West through Constitutional, he done a lot of valuable tasks and also he was representative of that region peoples in The National Council (Biglari, 1995:970).

The brother of Seyyed Hassan Ojagh, Agha Seyyed Jafar Ojagh title as Sadeh Ali (Death 1329 A.H.) from the side of Munes Ali asked to arrest and guide followers of path to God<sup>9</sup> (Sultani, 2001:43).

After Seyyed Hassan Ojagh, Mr. Jalal Beheshti (Death 1345 A.H.) reached to the level of Sheikh Al Mashayikh Nematulahi, and from the point of view of Hazrat Zoriasatain Poor<sup>10</sup> title assigned to our pebst reported (Yousefi, 2002: 161).

After Beheshti, Haj Mohammad Montazer opted as the Sheikh of Khanqahs's Zoriasatain Khanqa and after a while he gave up the position, after him Seyyed Mojtaba Habibi is appointed as the leader of Khanqah and after years because of caducity resigned. After Seyyed Mojtaba Haibi, Mr. Shapour Yavari and Dr. M Majid Kargar are suitable for assigned position. Because of disagreement in this situation they prefer to be in some private gathering rather than refer to the Khanqah (Sultani, 2001:354-56), in this way Khanqahs closed gradually.

At the end of this section we must reminder that in this field Sheikhs divided to: Pir dalil, Pir sohbat, Pir eshgh, Sheikh Sayar and Sheik al Mashayekh (Modarresi Chahahdehi, 1973). For example, after a letter which written by Munes Ali Shah, In moharam year: 19/2/1311 A.H. Agha Seyyed Hassan Ojagh selected as Khanqah's Sheikh and high Pir Arshad Nematulahi and Agha Sheikh Fakhr Al Din also assigned as Pir dalil, and Agha Mirza Abolgasem Zargar are subraogate of Zoriasatain Khanqah (Sultani, 2001:44).

### **Customs of initiation to poverty in Nematulahi RahmatAli Shah Branch**

For the entrance to poverty they prescribed some customs which every follower need to complete instruction, after that he can be counted as a mystic. First Pir Dalil send the follower to the shower and speak about the necessity of doing Five Baptism of repentance, Islam, Friday, pilgrimage and the need to Jaavad and after that provide five things: Candy, clothes, ring, coins and nutmeg. After providing wanted materials, with accompanying of Pir Dalil and in the absence of other poverties, go to the Sheikh and put off his socks and open up his clothes and the only thing remained is his underwear. With this manner he go to Pir Tarighat give the hand of agreement. Then Yvnesyeh orison learned to him and after a few months of training orisons of, "الله هو" and then "هو الحي" that the two words stuck with pencil draws the heart and imagination behind the word "الله", which is connected, permanently engraved on the other side of the heart and the sheikhs series for "على" which authorized, roles, and both say they do but repeat the above lead to mental confusion and what is and it is to focus, not sure (Modarresi Chahahdehi, 2003: 237).

Peoples in this branch will be gathered two night, Monday and Friday. In the Friday's session after mentioning Komeil orison, some people's reads some poet, after that lights turned off and some clear orison and after 45 minute the session will be ended (Same: 240).

<sup>9</sup> سكوت الى اللهى

<sup>10</sup> فقري

### Symbol of Rahmat Ali Shahi Dynasty

This Khanqah do not have any symbol till the period of Javad Nourbakh; but he considered symbol of Akhavat and Zahirodolle symbol design specific symbol for this dynasty and just “ص” letter omitted in year of 1317.



Symbol of Nematullahi Zoriasatiny

### Akhavat Khanqah

This Khanqah located in Moalem Street (Shahbakhti Street) and just beside Fadak School and in the left hand side of alley named akhavat. Today, ignorance of this place and time transition change this building to an abandoned one and except year of 1317 with establishing of Akhavat community and “ص” symbol which indicate zahirodole (Safa Alishah) on the entrance there is nothing more.



Entrance of Akhavat Khanqah in Kermanshah City

### Founder of the Khanqah

All the conditions like time, location and political conditions for the construction of the building are ready in Kermanshah, so this Khanqah constructed via Mirza Ali Khan Delu Qajar, one of the close family parts of Naser Aldin Shah, titled as Zahiroldole (1281-1342 A.H) and Safa Ali Shah, who is the legate of the city. For growth and develop activities and cultivation of Safi Ali Shahi he decided to construct a very suitable and good building as Khanqah, cause to important and famous persons of Kermanshah (Sultani, 2001:73). Of course standing and endeavor of Haj Abdullah Mostashar Ali titled as Nemati (Haj Dadash) must not be ingonred (Biglari, 1995:971). It must be included that this building was the most important embranchment of Akhavat Khanqah nation-wide (except the central department) (Hosseini, 1998:30).

It seems that establish year of Akhavat Khanqah must be after 1948 A.H, which Zahiroidole assigned as the legate of central government but 1317 A.H. craved in the entrance of the Khanqah. 1317 is the same year in which central Akhavat committee formally initiated with the permission of Mozafaraddin Shah. So the opening date of this Khanqah was 1329 A.H.( Modarresi Chahahdehi, 1973:455).

Typically Zahiroidole for expanding and development of beliefs of his sect and also cultivation of the culture, establish a very big library which contain perfect and valuable remnant in Kermanshah (Sultani, 2001:74).

After this Zahiroidole entered political life of Iran in different compound. Also he has valuable and significant proceedings in term of Sufism. At first, Zahiroidole with the aim of doing investigation in the Khanqah of Safi Ali Shah entered, by and by engrossed to Safi Ali Shah and entered as one of the his followers with the title of Mesbaholvelayat and improved to the level of khas ol khas (Sha'banzadeh, 2007:43) and he so dipped in this area and also put her family in this way too (Biglari, 1991:171).

However, the establishment of Akhavat committee recorded and mentioned at 1317 A.H. But in the time of Safi Ali Shah the pole of his time, there are clandestine activities going on and Mirza Nasrollah Khan Dabir ol Malek, Ali Khan Zahiroidole, Shahzadeh Seifoldole and Mirza Mohammad Kermani, with the management and guidance of Safi Ali Shah develop the central part of the committee (Sha'banzadeh, 2007:43; Hosseini, 1998:10).

One of the most important points about Nematulahi sects is combination of Intellectual and reform, which is not seen before. It seems that Zahiroidole used Darvish to reach his goals; freedom is one of these goals (Modarresi Chahardehi, 1973:452). Publication of magazines, concerts, social and cultural activities are examples of his activities (Sultani, 2001:74). In time of establishing this committee he used 110 and 12 to show his strong believe to religion. Zahiroidole in the stablishing of Akhavat committee use 110 (with considering Emam Ali's name in Abjad) Intellectual and reform as the members. Number of members and Board of Directors and Advisory Board are equal to 12 (Sha'banzadeh, 2007:44). In general, in all cities with population more than 11 persons, there is possibility of stablishing this type of committees.

Central department of Akhavat committee placed in Firdausi Street of Tehran (Same:30), but there are some representatives in other cities like Khoram Abad, Hamedan, Kermanshah, In Kermanshah relation of Zahiroidole successor Safi Ali Shah with Constitutional Movement, and people's advocacy from Freedom lead to cultivation of this sect in Kermanshah (Sultani, 2001:73).

### **Sufis of Akhavat Khanqah in Kermanshah**

First Sufis in Akhavat Khanqah is Abdullah Mostashar Ali titled as Nemati (Haj dadash) son of Haj Ali Akbar Tajer Esfahani from business mans who lived in Kermanshah who born in 1299 A.H (Yousefi,2012:198; Biglari, 1995:971). He is a brilliant and trustable man (Biglari, 1994:971). Haj dadash after returning from India at 1323 A.H ministration of Mirza Ali Khan entitle Zahiroidole join to Poverty (Yousefi, 1995:198) and at 1327 A.H. honored to approval of Ershad and in the year of 1329 accept the be the supervisor of Akhavat Khanqah, which at year 1342 He was assigned to the Altalbyn Guidance at Akhavat Khanqahs (Sultani, 2001: 74 and 76).

Haj Dadash do a lot in cultural and services for Kermanshah (Biglari, 1995:76), Stablishing magazines at 1307 A.H, which 12 number of that series available today are an example of cultural works, restarting of Kokab newspaper at 1308 A.H., and after preliminary banned and reissue in 1322 A.H (Sultani, 1995:327). Other services of Haj Dadash was establishing hospice and welfare of the poor and decent employment to poor people and poor management of life of others (Yousefi, 2012:197). After constitutional evolution also he remain in the scene of political events with his Kermanshahian honor and as a member of Democratic Party for freedom, perform proper services (Biglari, 1995:970).

Haj Dadash in Dhul Hijjah at 1367 A.H, 30 Mehr of 1327 after performing Hajj rituals died and was buried in the same place (Sultani,2001:76; Biglari, 1995:972).

After his death, Sheikh Mahmud Safahi entitled by Safa is Successor of him (Hosseini, 1998:30). After Sheikh Mahmud, his son Aref Safayi (Arefali Shah) replaced his father; for this Khanqah further than sheikh another supervisor determined. After Haj Dadash, Haj Seyed Mohammad Saeed Gheirat Kermanshahi which is from the friends and Cultural Fellowship of him and managers and supervisors of Kokab magazine, supervision and administration of Akhavat Khanqah in Kermanshah, was appointed to Gheirat Kermanshahi, Also he had a very close cooperation with Alimorad Khan Akbari Kalhor; but because they did not residence in Kermanshah by and by this Khanqah go toward destruction. Because of ignorance, unique cultural treasures and works of art and images all disappeared. After the death of Gheirat Kermanshahi in Esfand of 1368, Gholamreza Yaghoobzade appointed as the supervisor and director of this Khanqah (Sultani, 2001: 76-77). After

Gholamreza Yaghoubi, there is not any trace and name of supervisor and Sheikhs of Kermanshah Khanqah. Now, nearly most of the peoples have Safai as the last name are somehow related to this Khanqah.

### Financial Resources of Khanqah

Every organization to advance the goals and objectives require some financial resources. Akhavat Committee, that its financial capability of founder which is one of the governmental mans in Qajar dynasty was a public figure, this convent was one of the sources of funds. On one another side, Financial supports of followers of this sect, which nearly all of them are governmental persons and political figures, beside outcome from the real state, fine enough resources to supply needs (Hosseini, 1998:30).

Also Kermanshah department for finding its needs have some resources, and in the case that there is some help needed to one of the centers; for examples help of the center to the Akhavvat Khanqah and gives 2000 toman to the spiritual fellowship (Same:31).

### Akhavat initiation ritual into poverty Cours

Usually, different sects of Nematullahi are same in general principles; but there are some differences in sub costumes. After stablishing Akhavat Committee by Zahiroidole as the pole of this sects, some legislations has been enacted for someone who is one the way to done the process; for example at the beginning Five Baptism of repentance, Islam, Friday, pilgrimage and the need to Jaavad and after that provide five things: Candy, clothes, ring, coins and nutmeg seemed to be necessary. After that, for who want to follow Light mention he order up and after that cited life mention and after passing some more years and for some specific followers analytical mention (Modarresi Chahardehi, 1976:567).

This customs done in this way, followers first go to take a shower, with finishing that a Handkerchief, 1 kilo candy, nutmeg (Nematulahian Poverty must give his nutmeg to his Sheikh also provide a silver coin and in Monday night with the accompany of Pir Dalil visit Pir Ershad. In the presence of them, while he just open his collar button, put off his socks bow down before the Sheikh) (Modarresi Chahardehi, 2003:56) and after this criteria are mentioned one more time: respect to god, Compassion to peoples, to serve the peoples, Self-focusing in the way of Allah, Secure secrets and obey the prophets of god (Hosseini, 1978:34). After that the word “هو” comes to his body and after that “الحق” comes out, then have discussion with Pir Dalil, introduced to other members and have discussion with them (Modarresi Chahardehi, 2003: 56-57).

Sessions of Akhavat Khanqah in Kermanshah and other branches and other cities, was hold on Friday nights and introducing new members also hold on the same night or on Monday night. Except Monday and Friday night, in Moharam and Safar and Ramedan and holidays some religious ceremonies done in Khanqahs (Hosseini, 1978:31-34).

#### Symbols of Akhavat Khanqah

Zahiroidole specify some symbols for Khanqah which is not repeated in Iran’s History. This symbol adapted from Star of David (Synagogue Logo) (Modarresi Chahardehi, 1976:568), consist of two opposed battle axes, Hanged kashkul in the cross section of battle axes, and in the bottom line symbol of Misbaha appeared, just above the Kashkul 1317 printed and “ص” wrote above the date which was the symbol of “صفا” (Hosseini, 1998:27). This symbol was used in all branches e.g. Kermanshah and also printed on the Back cover of Akhavat Magazine.



Symbol of Safi Alishahi Dynasty

### **Statue of Akhavat Committee**

Zahiroldole set a statue for committee and its members, in which apart from some simple moral instructions nothing else written. This statue consists of 6 chapter and 52 law: first chapter discuss about berry principle, second one dedicated to Initiation Forum, third chapter management of committee and duties, fourth chapter release department of committee, fifth chapter related to committee's rights and last chapter is about duties of the committee. This criteria revealed foundation and principles of Akhavat committee and is a part of fundamental and unchangeable tasks is commitment to this basis and guidance of Dervish and Poverty toward them (Hosseini, 1998:5-37).

### **Khaksariyeh dynasty**

Khaksar dynasty are Shia dervishes (Samadi, 2008: 90; Dehkhoda C 6: 9339), that reside in Iran and Iraq mostly in Tehran, Mashhad, Kermanshah, Shiraz, Ahvaz, Kufa, Najaf, Karbala (Shia Encyclopedia, Vol. 7: 27, Daneshgostar Encyclopedia, Vol. 7: 401). There are different stories on how this tribe is named. The word Khaksar means like soil and dusty in Persian, it is said that some of ascetics from Kusayi tribe were sitting in soil without clothes in the sun, rain and pour soft soil on their bodies (Shia Encyclopedia, Vol. 7: 27). On the other hand, in India, the story of Prince and Lady in 11 or 12th century shows a special regulation (they were wearing gray clothes and also were making their face gray with ash) between Qalandars which can be the origin of the naming for this dynasty (Muslim World Encyclopedia, Vol. 14: 669).

There are two stories about the dynasty-leader of the Khaksariyeh: First group believe that Shaykh Heydar, father of King Esmail Sufi, is the leader of mentioned dynasty and second group count Seyed Jalajadin Heydar, a son of Jalal-al-din Heydar Bokharaei (leader of Jalaliyeh party) as the dynasty leader of Khaksariyeh (Shia Encyclopedia, Vol. 7: 27; Modarresi Chahardehi, 1973:1069).

Khaksariyeh were called Qalandariyeh before uniting with Soufiyeh (Qalandariyeh was separated from Malamatiyeh after some conflicts). It should mentioned that Qalandariyeh is originated in seventh century by Gotb-al-din Heydar Zavei. Qalandariyeh were shaving their eye brow, hair, moustache and beard (chahar zarb, a tradition of Qalandariyeh) (Sajadi 2010:234) and also they wore a jade cloak (Soltani 2001:381; Zarrinkub 2003: 86). In addition, Qalandariyeh were against to Guidance system, Sheikhs and convent and gradually Qalandar meant itinerant dervish who is not bound to a dynasty or series of fixed traditions of the convent (Sultani 2001:382).

It should be noted that "personality of Ghotb-al-din Zavei and Ghotb-al-din Haydar Tony (Alavi) whose lineage leads to Imam Musa Kazim (AS) is mixed together" (Zarrinkub, 2000: 372). In other versions, mentioned Ghotb-al-din Haydar Tony is regarded as the leader of Khaksariyeh and in this tribe his name is abstractly called Ghotb-al-din Haydar (Shia Encyclopedia, Vol. 7: 27) and in fact instead of a historic person, he was a mysterious person whose name is derived from (Seyed Jalal-al-din) Hosein, known as Jalal Sani and his lineage goes to Seyed Ghotb-al-din (haydar) Alavi (Zarrinkub, 2000: 365, 366). Ghotb-al-din Haydar in fact is who Ibn-Battuta met him in Ucha city and get a cloak from him in Cemetery of Seyed Jalal Bukhari (Ibn Battuta Rihla, 27).

It is necessary to mention that after empower of the Safaviyeh, the idea of exclusion of other Sufi sects, who collaborated with them were coming to power, they benefited from separation of Sufi sects and the Heidari and Nemati war proposed. Haydariyeh followers who believe their ancestry from Ghotb-al-din Haydar Zavei and were Shia, were in endless conflict with Nemati tribe who were sunni and this conflict were due even to the end of Qajariyeh (Kiani 2001; 365, 366).

With the extension of Qalandariyeh to other places such as India, who are known with the name of Jalajiyeh and Jalali dervishes and afterward the Khaksariyeh is derived from them by Jalal Sani (707-785 Hijri). He is also called Makhdumi Jahaniyani Jahangasht. He is the grandchild of Seyed Jalal-al-din Bukhari, a caliph of Baha-al-din Zakariya Multani (died at 666 Hijri), and was follower of sohrvardiyeh Bureau. He started to promote Qalandariyeh in the convent of his grandfather and revived many of the practices of the sect. He didn't accept any supporter but established brotherhood contract with the seekers of the right path (Zarrinkub, 2000: 373).

One of the Jalajiyeh Qalandars from India called king Gholamali in the time of Qajariyeh and king Naser-al-din tried to Square away the situation of Haydaries in Iran. He came to Iran and seems that after that time the Haydariyeh is mostly called Khaksariyeh. (Shia Encyclopedia, Vol. 7: 27) and in the same time itinerant Jalali dervishes got famous (Soltani 2001; 382)

Khaksaryh call the way of their poverty the way of "Allah, Muhammad and Ali." (Zarrinkub, 2000: 382) till Qajariyeh dynasty had 18 soot (نود) and at this time some new soots added to them:

1. Khaksar Jalali Gholamali Shahi (Khaksar Jalali Aboutorabi).
2. Khaksar Jalali Masoumali Shahi

3. Ajam tribe soot
4. Nourayi tribe (Samadi 2008: 90; Shia Encyclopedia 7:27; Sistani 1381:1972; Islam World Encyclopedia 14:688)

Among Khaksariyeh dynasty, nowadays the Khaksari Jalali Gholamali Sahi has a party; but the other divisions are not that much active (Sistani 2002: 1972). They call their poverty party with the name of tribe of Khaksar Jalali Aboutorabi and seems that there is a relation between Khaksar with Aboutorab (Nickname of Ali (AS) (Shia Encyclopedia 7:27)

This tribe now is located in Kufa and after this city their second main place can be the foothills of the Zagros Kermanshah. Also Mashad and Khorasan can be regarded as the second home of the nostalgic movement and thoughts of Khaksariyeh has a special importance for the followers and shaykhs of this party (Soltani 2001:384)

This series, like other Sufi sects, have specific beliefs, principles and practices are and As noted above, the supporters and members are all Ithna Ashariyyah Shia and they call their dynasty as "Qatarkesh" and don't use the word "pole" for him, because they believe the only pole of the world is the twelfth imam Mahdi (Samadi 2008:90).

They believe Sufis are composed of fourteen families. Chehel Tanan (چهل تنان) and Haft Tanan (هفت تنان) are holy in Khaksariyeh and they believe that the Prophet (pbuh) on the night of his ascension, with meet with forty people (Chehel Tanan) on Khazra dome and also Seven of companions (Haft Tanan) are now buried in the Shiraz (Shia Encyclopeida 7:27). They believe their dynasty to Salman Farsi and their secret name is "Sultan Muhammad Patili" (Soltani 2001:382). They also have special names for our twelve imams in their belief for example Imam Ali is called "Khavandgar" in Haghani party (Modarresi Chahardehi, 1973:1097).

Khaksariyeh believes that from Seyed Jalal-al-din Haydar Charminah Poosh- 18 thousand Lame (لنگ) and from Lal Shahbaz (a Qalandar who made Jalal famous and beloved in India) (Zarrinkub, 2000: 372) 8 thousand Lames are wore. This Lames are in 8 colors called 8-color Lames; for example The lame of Allah love is white. Long of Imam Ali is red (Modarresi Chahardehi, 1973:1067).

Women are not accepted at Khaksariyeh party and the "Roam" an action for suicide were common in this party. Dervishes of this party take a Kashkool in left hand a sing poems in praise of Imam Ali and Imam Hosein which is not common nowadays.

Also members of Khaksariyeh have skills in Strange and stealth Sciences such as Jafr, Letters, Digits, Omen, and Astronomy and believe that these sciences are taught to Salman Farsi by Imam Ali and to Dada Roshanali by Salman Farsi who was killed on Ashoura, and they are transferred to following members (Samadi 2008:91).

It should also be noted that Khaksar dervishes to reach to Ershad level and getting lights from their master, are needed to get poor and wear an special cloak (Chehel Tan cloak) that is a factious cloak that Prophet gave it to Chehel Tanan (Zarrinkub, 2000: 377). To get to this level, they should have passed The language, cup, garb, mud deposit, nutmeg break, lights level under the guidance of their master (Shia Encyclopedia 7: 27; Daneshgostar Encyclopedia 14:669)

### **Mounth (تکیه) of Khaksar Jalali**

This mounth is the only active place for the follower and believers of the Khaksariyeh dynasty and is located in Mojtaba Khanesaz Street, Sarcheshme region in Kermanshah. It has two doors, newer and older ones. The header of the older door has a special sign of Khaksariyeh. On the same header above the sign the famous saying of the prophet "I'm the city (source) of knowledge and Ali (AS) is the door to this city" is seen and in two sides of the sign "Ya Hannan" and "Ya Mannan" is seen, these words are two traits of God. Below the sign establishment year of the mounth is written to be 1956 and the name of "Mounth of Khaksar Jalali" is seen on the header as well.

The new header of the place, which is built with a bit distance from older one, is decorated with with blue, azure and cyan tiles with Arabesque flower sketches. Also in these tiles Sura of "Tin" from Quran is written. Below the Sura, a Mehrabi pattern, with blue tiles are seen that on top it "Ali Vali Allah" is written in yellow and under it with white color " Khaksar mounth of the poor " is seen and its establishment in the year of 1398 Hijri. Above this Mehrabi pattern, in white tiles Arabesque flowers in cyan and yellow are seen and in right side of that, the word "La Elah Ela Allah" (The God is the only one) and on left side "Muhammad Rasoul Allah" (Mohammad is messenger from god) are written. And on the margin the holy names of "Ya Allah", "Ya Hay" , "Ya Azim", "Ya Rahman", "Ya Ghayoum" and "Ya Karim" are used.

Internal space includes a bedchamber, library, kitchen, a place for the Khaksar poor stop overnight several rooms to day sit (day sitting was common previously but is not that much common nowadays) and a salon for gatherings. Also the cemeteries of Madani and Mir Taher Ali Shah are located there a bit higher than common ground and Khaksar followers upon arrival, following the Fatiha for Mir Taher go into the main campus of mounth. This place has a small Monument which can be seen from distance.



New door of the Khaksariyeh mounth in Kermanshah

#### **Founder of the Khaksariyeh mounth**

Haj Seyed Hasan Mir Taher known as Mir Ali Shah (1927- 2003 Hijri Shamsi), son of Agha Seyed Ali (Mir Vahed) came to Iran from Kufa to pilgrimage Mashahd and after meeting with Haj Motahar Alishah who was the master of Khaksariyeh at that time, introduced to Khaksariyeh regulations and then assigned to regulate the followers and related things of Khaksariyeh in Kermanshah. Also with the help of Yadollah Jalali (one of the supports of Haj Motahar Ali Shah) and Mohammad Hashem Seyfekar and other followers of this party, bought a piece of land near the cemetery of Kermanshah for establishment of the mounth and after that Mir Taher went back to Kufa, they started the construction of the mounth. Initially it does not have more than two rooms. Then when Mir Taher came again to Iran in 1956 Shamsi, and after approval of Haj Motahar Ali Shah he settled in the mounth (Soltani 2001: 389, 390).

After settlement of Mir Taher in the mounth, he started adding space to the place but this reestablishment was not that good. After a while Mohammad Hosein Madani Kermanshahi known as Monavar Ali (his body is also buried in the mounth) was one of the followers of Haj Mir Taher and one of rich and nobles of the city of Kermanshah, purchased about two thousand meters of land around the previous building and added to it (Soltani 2001: 389, 390).

Something that should be noted about this mounth (it is known as Khaksariyeh convent or Mir Taher convent in Kermanshah) is that it is built near the cemetery. In the past, the convents were built out of cities and near cemeteries for spiritual Awakening of convent followers. This mounth is built on a similar place. (Around the mounth there are shops that shave tomb stones are still active).

Another thing to note is the belief of Qalandars and the base of their formation as the disagreement with hypocritical and convent-inhabited Sufis. And establishment of this mounth by Khaksariyeh supporters were against Khaksariyeh believes and were against their own believes and lead to doubt of their followers.

In the book of "Sufism History in Kermanshah" the main reason to build this mounth which is against the regulations of Khaksariyeh is brought as follows: "The social situation were emerging that like the initial years of Safaviyeh era and middle of the Qajariyeh era that regulations were done by a leader, in this time the big leader Haj Motahar Ali Shah went to Hajiyeh convent and .. other leaders as well started giving orders and arranging things of the poor following people to control the situation and avoid the disseminate of any inappropriate, and every crime committed by unfair beggars and also drug vogue, magic and prayer in the name of the group" (Soltani 2001:389).

### **Ancestry of Khaksar poverty**

Mr Mir Taher in any time during his life, didn't assign any successors after him and Successor choice were assigned to the followers of this method. Khaksar followers selected Seyed Jamal Jaberi Mousavi who is son of Mir Taher as their master in 2003 Shamsi.

In ancestry of poverty of these dynasty, before Mir Taher who were selected with sentence of Nour Ali Shah as the master of Khaksariyeh method (Modarresi Chahardehi, 1990:87), the ancentory goes back with following order "Qatar Alishah, Khoshhal Alishah, Bahr Alishah, .... Pir, Pir, Seyed Jalal-al-din Haydar, Shah Jamal Charminehpush..., Imam Ali, Holy Prophet Muhammad and finally the true almighty God (Soltani 2001: 398, 399).

Famous Poors of Kermanshah Khansariyeh

Before Mir Taher, Abolghasem Kermanshahi (123701298 Hijri Shamsi), Seyed Abdollah Ojaq kermanshahi were masters of Khaksar method and Bahar Alishah, Gohar Alishah, Zaker alishah, Marouf Alishah and ... were of famous poors of the Khaksariyeh in this city (Soltani 2001: 386-388).

### **Sign of Khaksar**

Seems that after Nemat allahiyeh party by Safi Alishahi, most of the people on the same boat selected signs for their parties, similarly Khaksariyeh used a special sign. It can be seen on the older header of the mounth door, which explained previously. Two tomahawk and in their intersection a Kashkoul is hanging and a sword with two branch head (resembling Zulfaghar, the sword of Imam Ali) also above the sword a letter "ح" standing as the initial of "Jalali" and above them felt hats with "Ya Ali Madad" written on them. At the end of the Thomahawk a rosary is hung.



Old door of Jalali Khaksar mounth and its header indicating the sign of Khaksar

In this place something about the mounth should be mentioned. First that followers of this method enter the mounth with some special mores and after saying some rose about the eulogy of Imam Ali. Also while a follower of the method meets the other follower instead of kissing faces, they kiss each other hands. In This mounth there are gatherings to read Quran and also in Thursday nights and in Muharram, Qadr nights and other holy dates, such as the nights of injury and martyrdom of Imam Ali and ... there are special events in this mounth, where in addition to followers of Khaksariyeh, all of ordinary people are allowed in this events and even there are a place for women to attend these events.

Also later, a group of Imam Hosein lovers transferred their board of mourning to this mourn and each Muharram, many of Imam Hussein lovers gather together there.

There are still a few poors of Khaksariyeh who walk in the streets and sing songs about Imam Ali and also have a special type of begging.

## Conclusion

Main findings of the current research is summarized as follows:

1. Accordign to Sufism refrences, it can be inferred that in initial centuries of Islamic era, Kermanshah was a place for great Sufis and many convents.
2. Location of Kermanshah, and being in the way to holy shrines, caused extension of different religious parties in this city.
3. Between different parties of Sufism, Nemat Allahiyeh was predecessor to other parties. And settlement of man famous Sufis in this city and also tendency of many of people to this Sufis and the killing of them by governments, lead to extension and growth of these parties in Kermanshah.
4. Nearly all branches of Nemat Allahiyeh dynasty were active in Kermanshah, but the Rahmat Alishahi branch and Safi Alishahi were more evident. Such dominancy is seen in establishment of Zu-Riasatayn and Okhovat convent in this city.
5. The mounth of Jalali Khaksar poors, is the last place built by Sufism in Kermanshah which is somehow relate to Qalandariyeh and Haydariyeh. Despite Nemat Allahiyeh, there is not any agreement on the founder of the party.
6. The Nemat Allahiyeh and Khaksariyeh parties have many easy to notice conflicts at many principles, beliefs

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