

# Sema and Its Related Spaces Effects on Framework, Architectural and Urban Spaces of Chalabioghlu Khangah (Zanjan,Iran)

<sup>1</sup>Mehrvash Kazemi; <sup>2</sup>Parisa Vahdat Ghasemi; <sup>3</sup>Amin Alizadeh

<sup>1</sup>Ph. D,Assistant Professor, Department of Architecture, Islamic Azad University Shabestar Branch

<sup>2</sup>Msc on Architecture, Department of Architecture, Islamic Azad University, shabestar Branch

<sup>3</sup>Master of Art on Architecture, Department of Architecture, Islamic Azad University ,Ahar Branch

Recieved 18.11.2011; Accepted 19.02.2012

## ABSTRACT:

In study of sema and its related architectural spaces in chalabioghlu khangah, the main goal is to understand the most important principles of spaces formation in the complex.

To achieve this goal, at the very first place it's necessary to study Sema tradition itself in the second step, architecture of the complex should be taken to consideration, both as a whole and in details. Acquiring all these information, it would be possible perspective of how the space was shaped and know the prominent factors in this relationship. Also their functions and relations would be completely clarified, in order to have a proper answer for how Sema had effected the symbolic conformation of the complex. The results will classify the compartments and features which form Khanghah complexes in accordance with different levels of Islamic art, as well as the way function had modified the process of building formation.

**Keywords:** Architecture, Khanghah, Sema, chalabioghlu Khanghah

## INTRODUCTION

Architecture has been based from human civilization and has been developed by time. During the history other cultures and civilizations have used it and it has an important role in world civilization. Iran with its great architecture during Islam history, always has been one of the main architectural centers of Muslims and Iranian Architecture always has used religions believes of Muslims.

Traditional spaces of each nation are different by their look to universe. Beside the way of thought and physical universe which is conclusion of sense world, doing the works to reach the main goal which its sense has a direct effect on forming the architectural space for a Muslim who has to be in a religious place everyday. So the seeming operation of each religion needs a suitable space. (NejadEbrahim, 1388). Such kind of thoughts related to different religious believes such as Khanghah can be found in Islamic architecture.

This paper will discuss on traits of Islamic theosophy and the way of its effect on architecture of khanghah buildings and for knowing more about these effects we will focus on theosophical

and architectural dimensions of Chalabioghlu Khanghah.

## Research Goals

The survey of the relationship between function and framework of architectural space and Islamic theosophy is the main goal of this research and by this goal we should know this research as the first on Islamic theosophy effect on architecture of Khanghahs to achieve a new view in Islamic architecture.

## Research Methodology

The research method of this project is "Comparative-analytic" which by studying related resources and documents moves toward research goals. By this way, in descriptive case we will focus on Islamic theosophy and its traits and in comparative-analytic case, we will compare research body with details of Khanghah to know its details and how the Islamic theosophy and Sema tradition have effect on framework of building.

## Research Hypothesis

The hypothesis of this research is that the mysticism traditions had effected the formation of framework of architectural spaces

\*Corresponding Author Email: Mmk177@yahoo.com

of Chalabioghlu Khanghah from the functional and symbolic viewpoint.

### *Theoretical Bases of Research*

In this section it's necessary to discuss on importance of Islamic theosophy between Sufis. Islamic theosophy is one of the most attractive points of Islamic culture. In Sufis believes the basement of theosophy fact is in human himself and its appearance is in human's speech and treatment which will be related to culture.

#### *1. Theosophy*

Theosophy based on knowledge doesn't accept knowing the truth by thought and mind. Band accepts the way that human prefer. This way of theosophy is known in Sufieh between Muslims. And among other nations based on time and place is known as other thins which today is called mysticism.

With all this facts, but researchers know the main way of theosophy, the way which is same among different nations and its base is on the relationship between thought and sane. And from functional view is leaving the traditional works and moving toward the internal world. (Zarrinkub,1385).

In continue, we will focus on theoretical and functional traditions of theosophy.

1-in mitraee religion, praying the Mitra before Zartosht was known as an internal power and was so popular among people. after the acceptance of Zartosht, in east of Iran, this religion came toward west and then was taken to Rome and there, a lot of religious buildings were built for this religion. Some places where people were doing their religious operations in some dark caves called "Mehrabeh".

Mehrabeh was a natural cave or sometimes built by human underground and one of traditions of this religion was sacrificing a holy cow and using a groggy plant called "Homa".

2- Zartosht religion speaks on this world and do not like some hardness of some other religions such as being hungry, sleepless and etc. being in some fire temples and being alone for aloneness in some mountains was for praying. Being alone among mountains was one of the Zartosht habits for praying and their prophet also took aloneness for sometimes in a mountain called "Sulan"

3-In indian art and believes there were some where people were praying in side and 30 women each day were playing music and dance around these golden gods. By this way, some of the indian believes came to Islamic land borders and Muslim used them.

4- Saint Christ teaches are holy and religious and about political and commercial rules has no detail so it can be adapted with theosophy case. Some of first Christians were living just alone in some places, because their just main goal was praying and they were escaping social rules, but step by step they were united and started to pray in groups. Publishing some related books and also building some library were some of the main things they did

Their life quality was just a simple life with simple closes and praying God was their main goal. Also agriculture that they ad and the way of their treatment with guest had a lot of effect on Muslims.

5- In Maani religion, people should just travel and shouldn't stay in a place for two nights. In fact a religious building was not important for them but they had to have some Maanian temples include 5 big halls which one of them was for books and pictures and the other for fasting and public speech, and one for praying' one for religious teaches and the other was for ill people. (Kiani, 1385).

#### *2. Mysticism*

This move at first was a way to improve and growing human sprite and to forbid the human needs (Kiani,1385). About the Sufism and Sufi word each researcher has a different description. In one of them it has come: means knowing all kind of treatments and do the best and not doing the things that cause a distance between you and God. And also it has been as: fighting with human needs and moving toward God (Nazari, 1388).

Some people of Baghdad were called Sufi and for them sometimes it has the same meaning as theosophy (Shams, 1381).

The main word of "Sufi" was used for wool and "Sufi" was used for a person who wears woolen clothes (Sadrinia,1388). The main base of the sword is in nature of human and it has been related to culture by speech and treatment. Because of that you cannot find a religion or religious culture which is empty of theosophy (Shams, 1381)

The main subjects in theosophy and Sufism contain 2 main parts. The first is theoretical thoughts cases of people and the other is the functional part which contains the things that should do, and even fight to be nearer to God and this is the main progress which in it , the way of movement and its quality will be cleared and for doing these functional works, the Khanghah's buildings were built.

Sufi's traditions are some plays which has been created and developed during the time, and had been in the case of today (Yousefian,Pourjafar,1385). The main parts of this theosophy contains: treatment teaches (which is one of the man important of Sufism and thoughts of treatment).

Quran's explanation which was a way know the its internal meanings was one of the main things which was done for Islam by Sufis, also some books and some other related activities which was related to theosophy and also city, music and stylish arts (Afrasiabpour,1385,16) And the architecture of Khanghahs.

The other important thing which Sufis did was presentation of symbols of Iranian ancient civilization, for example they decorated the books of Quran with gold and also Khanghahs and also drawing some pictures or having Sema dance and music which was been because of God without causing any problem (Hakemi,1384).

These traditions are related to Molana and contains some rotary dancing which was created from his believes. He was believed that that the human believes is based on the rolling of plants around unit center.

People called it "The Sun of Universe" and believed that their speech shows the fact of their holy speech (Yousefian, Pourjafar, 1385).

### 3. Sema

One of the most interesting things which have been in theosophical thought is Sema. Music with some theosophical speech, will invite sensitive people to religion. That in comparison with other religions simple invitations is more attractive.

Also the magic of words has effect on sense of human by effective advertisement (Kiani, 1389).

Sema in words means hearing and in expression means hearing some poems, lyrics and fine words which are effective. Sema is known as the invitation of right and the fact is Sema is wakefulness of heart and its attention is toward God.

Sema is translated to dancing and happiness. Reffigh Ahmad Seven Gil believes that Sema means being panicky and having stress (libigilelia). if mental powers have balance, it's called "Yoga" (Ghasemi, 1383).

Though, Sema had a farther meaning for sufians. Each word has an appearance and a meaning. Appearance is a case that it would be seen and heard and meaning is the case that can be known that always there is a relationship between these two. Between each part of this word there is a relationship and a separated meaning. Sema includes two different parts. "Se" and "Ma" which the first one points to physical cases of this world and human and the second one points to mental and internal bases of man. "S", "M", "A", refers to sky which wants to point high level of human and also the other case points to internal aspects which guides human toward the right things and makes his heart clean (Heydarkhani, 1386).

In this kind of traditions, you can find some theoretical rules which have been changed to functional rules during the time. Sufis traditions, because of their artistic qualities have been changed from individual and groups to public (Yousefian, Pourjafar, 1385).

Ghazali in Ahyaululum says: "know that human heart is the mires of secrets and treasures. The treasure of secret is hidden like fire under the soil and there is no way to shake the inside of the heart except Sema that shows what inside heart there is (Motahari, Elhami, 1382).

Sema dance is a symbol among Sufis and is a mystery which has been created by planets movement.

A group dance which dancers wear long green or white clothes and open their hands and bend their head to their shoulder and the melody of music instrument move. And the happiness which this dance gives to dancers is because of theosophical energy that it gives to them (Zarrinkub, 1385). Klutz believes that this is a movement between body and sprite and by

this rhythmic dance they arrange their breath and move in 4 geographical sides.

This 4 sides and bodies movement toward it is a symbol of 4 holy natural elements (Earth, Water, Fire and Air) (yousefian, 1385).

#### 3-1. Sema assemblies

Before official Khanghahs, for Sema assembly, Sufis were doing it in old houses. After building Khanghahs, Sema assembly and spiritual ceremonies were done in Khanghahs (Kiani, 1389)

At first days, in Sema assembly some poets and lyrics were sung by some singers and Sufis were being affected by these lyrics and melodies and started to dance and for having more effect they were using some other music instruments. Sema assembly because of Sufis interest was done and became popular (Heydarkhani, 1386).

During the reign of Shah Nematollah Vali Sema assembly were on too but without dancing and all music instruments were not allowed to be used. At first all people were sitting toward Qebleh and were doing some physical body movement according to pray any word that shah was saying (Noorbakhsh, 1355).

In these assemblies people were sitting down so silent that any of them do not break the silence.

This silence usually was short and any one were effected more in this atmosphere started to shout and dance, and this person's shouting and dancing caused everyone did the same thing (Zarrinkub, 1385).

#### 3-2. Sema Traditions

Everyone was not allowed to come to Sema and it had some rules. First of all it shouldn't be public and anyone who was in mood should come and do it. It shouldn't be a habit and before long (Heydarkhani, 1386).

In Sema assembly the hands should be opened and the right one should be taken to up and the left should be to down, in fact the body was a tool to transmit the energy. It's believed that energy from above and by right hand is taken and gone through the body and by left hand is transmitted to ground. 18 Sufis dancing and rotating around e center called "Sheykh" or "Morshed" and it's a symbol of planets' movement around sun which is a symbol of sun (Yousefian, 1385).

#### 3-3. Sema Levels

Sema has 3 levels: (understanding, Current, Movement) (Noorbakhsh, 1355). Understanding level means the level of understanding God, and current level is a case which persuades and effects the emotion. As in this research the physical level is mentioned more so the movement level is being focused.

Movement or dance is most important functional case in Sufi's tradition. A body movement in the religious atmosphere of Khanghah, Zavieh or Tekieh is the first step of belief. MasnaviManavi contains some poems by Molana which says the secrets of some movements from the physical body to a mental case. In this believes Sufis should forget about the

material and physical world around them and it's always with a movement. In fact the main way is to forgetting about himself because of God. As movements of Sufis are like a dance, sometimes it's called "Unity Dance".

Generally the movement in Sema dance is circular. As Sema dancing includes round and roll movements (like Molavi) it means all of this movements will return to its first point and this point is just God. All the other related things of Sema traditions such as their music, life and time has the same case (Sarami,1387)

**Khanghah:**

"Khanghah" has different meanings in different word resources. In some, it's house, a place for old people and etc. in fact "Khanghah" is a combination of two words "Khan" and "Ghah" which means a place for resident of old people or passengers (Kiani,1389), a place for Dervishes, in fact a place for being alone and praying (Zarrinkub,1385). At first Sufis were using mosques instead of Khanghahs for saying prays, even some passengers were using it for staying one or some nights. The reason of using mosques at first was that there was no official center of Khanghah at first centuries of Islam and the other reason is that mosque was a special and multi-use-cultural place and had an advertising situation. Because of these, Sufis were using mosques for their goals (Kiani,1389). This mosque using was going up to the time that some problems were created among Islamic leaders and Sufis, so Sufis started to use their personal houses and soon in Baghdad a place that called "Shunizeh" was built where by the time was changed to Sufis graveyard. From this part of history the differences between Sufis and them became clear that they were focusing on sense (Heydarkhani,1386)

The combination of these caused that the first Khanghah was built. After Khanghah some other public building such as Some'e, zavieh, Tekieh and ... were built in Baghdad, Egypt, Turkey, Africa, ... and some other Iranian cities such as Khorasan, Fars, Kazerun, Yazd, Kerman, Azerbaijan, Lorestan and etc. and their buildings includes some rooms which religious works and Sema traditions were done in them. Around the building of Khanghah there were some other spaces such as store, kitchen, bath and stable. These centers were developed during the time and some other activities such as teaching were done in them too and were known as an official center all around the country.

The main parts of Khanghah were built beside graves and use graves for masters of Sufi tradition and some of them were as a building complex. We point to some of these complexes such as ChalabioghluKhanghah in Zanjan, Sheykh Abdolsamad in Natanz, SheykhSafieddinArdabili, SheykhNematollah in Mahan and JalaeddinMolavi in Quniyeh and Safi AlishahKhanghah in Tehran. Usually in these places at first were just places to be alone as some other places where give for poor people. These places were also somewhere to reverence the dead people by alive (Beller,1999).

But some of these Khanghahs were just some places to answer

people's religious questions and were advertising Iranian culture. These Khanghahs were beside Bazaars and beside commercial activities they were teaching people to be social and have social activities (qorbannejad,1387).

Some of Islamic teaches were done by Khanghah's methods and they had effect on Islamic culture. These 24-hour centers were divided to main and secondary parts. In fact they were a combination of mosque, school and house but the main goal in this place was the teaching of Khanghah rules. In Khanghah other people like Sheikh had their own place to pray called "Zaviyeh" but for doing the public activities such as eating, praying and etc. they had a public place called "Jama't-Khaneh"(Zarrinkub,1385). The main activities in Khanghahs were: some lectures, Islamic science teaching, working on books, lyrics, music

**Khanghahi Traditions:**

*Chelle-Neshini*

Chelle-Neshini means being alone for 40 days (Kiani,1389). Sufis believed that it took you toward perfection and their prays were both hidden and obvious. At first they were praying and calling God's name as much as their tongue became unable to speak or say anything and then they started to call God in their hearts. Many of them instead of "Allah" were using "Hoo" for God's name which it has been in Quran too (Zarrinkub, 1385). The place of Chelle-Neshini was usually Khanghah. The building of Khanghah was in a case that would be suitable for such kinds of programs. In alaeddoleh semnani's book has come: "Chelle-neshin is a Narrow and dark place (as narrow as a person can say prays) and it had a curtain to forbid the light coming in and not breaking the focus on praying (Kiani, 1389).

*Sermon*

One of Sufis programs and activities was sermon and lecture and some Sufis knew Islamic culture were speaking for others (Kiani, 1389).

*Islamic science teaching*

Educating the science was important because the basement of them was on Quran and Hadises<sup>1</sup>. After Moghol attack and closing some schools this teaching was transmitted to Khanghahs. In Teymurian period both schools and Khanghahs were beside each other and fine researchers were teaching in both (Kiani,1389).

*Book essay and reproduction*

One of the other functional activities done in Khanghahs was writing and re-writing some related books and because of that a silent part of Khanghah was a suitable place for it(Kiani,1389)

*Lyrics, Music and Sema programs*

One of the other cultural works of Khanghahs was Sema, A

---

1. Imam's Speech



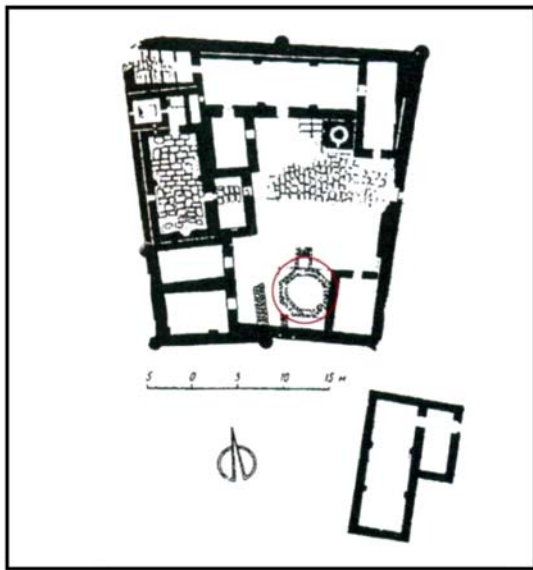


Fig. 1: PirSaadatKhanghah plan

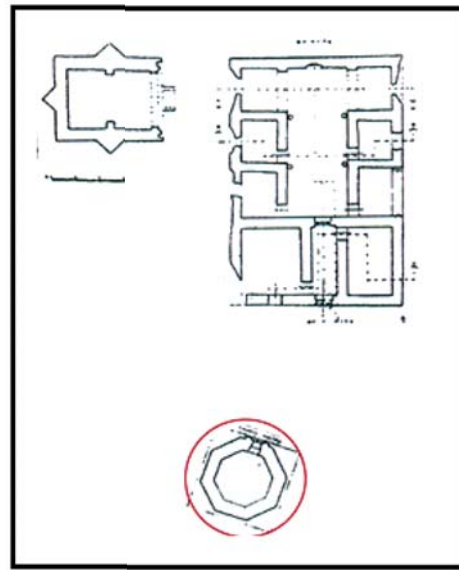


Fig. 2: BoyaliKoyKhanghah Plan

program for dancing, clapping and reading poems. Sema was a group work in Khanghah and it was as much as some said: "Sufis has no other job except eating and dancing (Kiani, 1389)

#### Library and studying

Khanghahs should have libraries. These books were collected by the owner of Khanghah or people. Almost all Khanghahs had big or small libraries (Kiani, 1389).

#### Penance

Penance in Sufi tradition is used for forbidding yourself to do not allowed works and main goal of that was making sprite stronger (Kiani, 1389).

#### Calling

Calling God's name one of the main and functional activities in this religion, because the goal of this religion is the connection between the God and human. And calling his name is the best tool for this connection (Kiani, 1389).

The words which they were using were: "Ya Allah", "YaHoo", "YaHagh", "Ya Hay" and etc.

#### The Architecture of Khanghahs:

One of the most important local traits of Sufi traditions is their holy-use of grave-buildings and Khanghah, Tekieh, Zavieh and other spaces were mentioned for traditional ceremonies. Tekiehs were usually built beside graves and were showing the life after death story in a mono-mortal case.

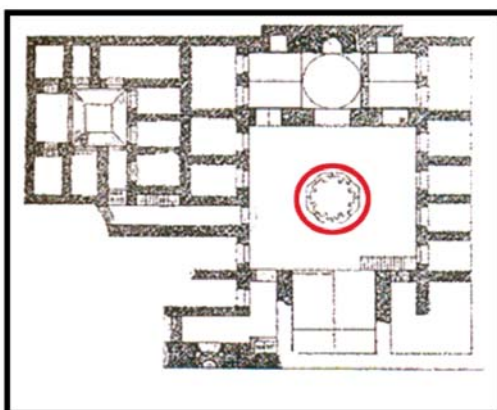


Fig. 3: FelfarafarKhanghah Plan, Halab

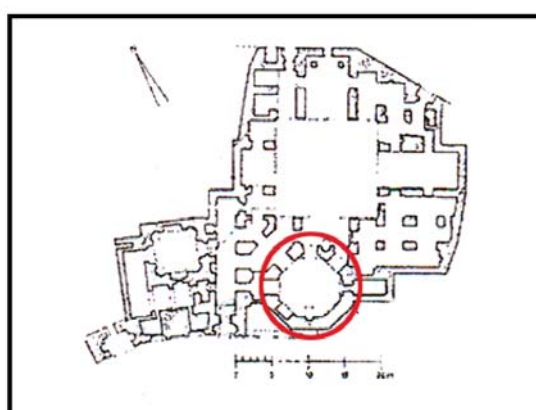


Fig. 4: SheykhAbdolsamadKhanghah Plan, Natanz

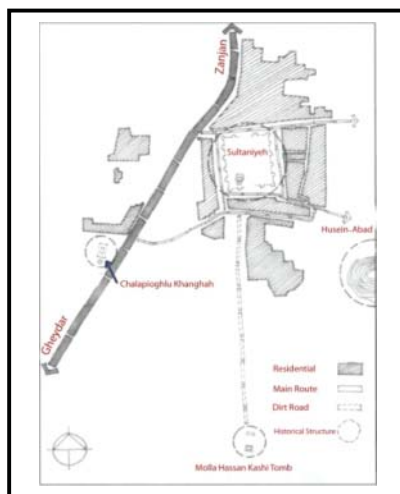


Fig. 5: Building and Historical Complex Location, Soltanieh

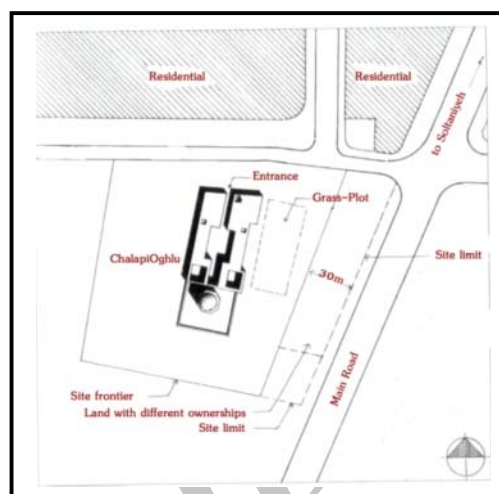


Fig. 6: Chalabioghlu Complex neighborhoods

Building these buildings beside graves, may be was because of Molana's speeches and teaches since he believed that sprite and the body of human will get together in the other world for ever (Molana, 1375) *Pictures reference: Hillen Brand, 1389*. These ideas and believes which are related to Molana were because of believes in life after death. The master's grave was a center point of that architecture and the other rooms were collecting around this point was again changing during the time.

Khanghah has different parts such as: a place for passengers entering, some rooms for residents, some saloons for group activities such as Sema, praying and some places for lectures and a place for Khanghah's manager, a place for food, book, library, teaching, kitchen, store, bath for passengers and

residents, stable for animals, a place for caring ill people and some gardens around for agriculture and some other related spaces which should be connected to Khanghah's building complex bed (Ground).

#### *Khanghah and the tomb of Chalabioghlu:*

In the distance of 500 meter on western south of soltanieh, there is a Khanghah called "ChalabiOghlu". Near the Khanghah there is tomb which is related to Sheykh Baba Morshed boraghieh (KargarPisheh, 1386)

Chababioghlu complex which is combined of two main parts of Khanghah and tomb, was built during the golden era of Ilkhanian (Nikbakht, 1388).

The building next to the tomb is called "Khanghah".

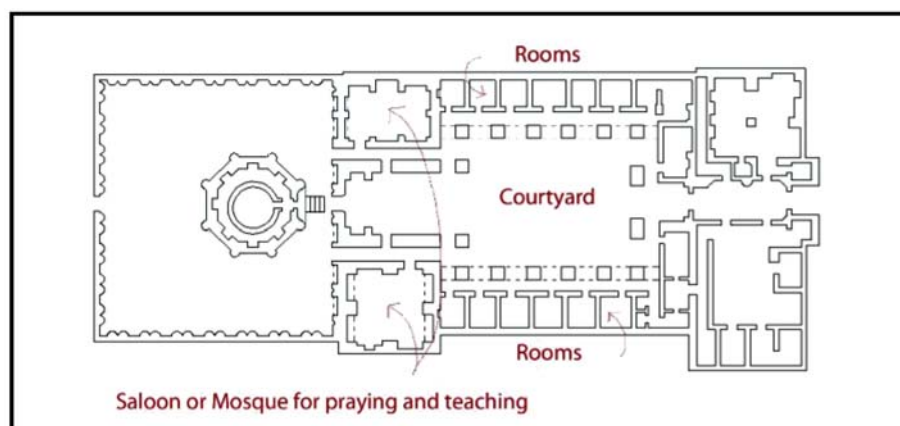


Fig. 7: Space Analysis- ChalabioghluKhanghah Based on Spencer's Ideas Reference: Nikbakht, 1388

Accordance of the pattern of this building with schools building in one hand and the tradition of building the schools or Khanghahs beside tombs in another hand, is an evidence for this speech.

Chalabioghlu like the others has central yard, in north and south has Ivan and in long eastern and western sides has some rooms. Mr. HushangSabuhi about Khanghas says: "beside halls are for entering poor people and others were from northern part and the other rooms were residents.

The main central part was for the guide and the others were around him and the spaces beside Ivans were for classes and calling God's name and praying. The Chabaioghlu tomb form follows tomb towers form. The plan of this building has 8 sides

and a dome with long base (neck) is on it (The same).

Spencer about buildings of Khanghahs writes: "these buildings have some rooms which lecture and Sema and praying activities were done in them (Kiani, 1389). Sufis centers which were hold in different names have one central yard and some corridors beside and some empty rooms inside and in one side there were a saloon and a small mosque for saying prays and a place for reading Quran and a class for teaching Quran and Islamic lessons and a library and related activities (Kiani, 1389) and a room which Sheykh with his relatives such as his wife and children were living there and a place for some which has different names such as holy Sema, holy ceremony and etc. which the all complex were completed during the time (Heydarkhani, 1386).

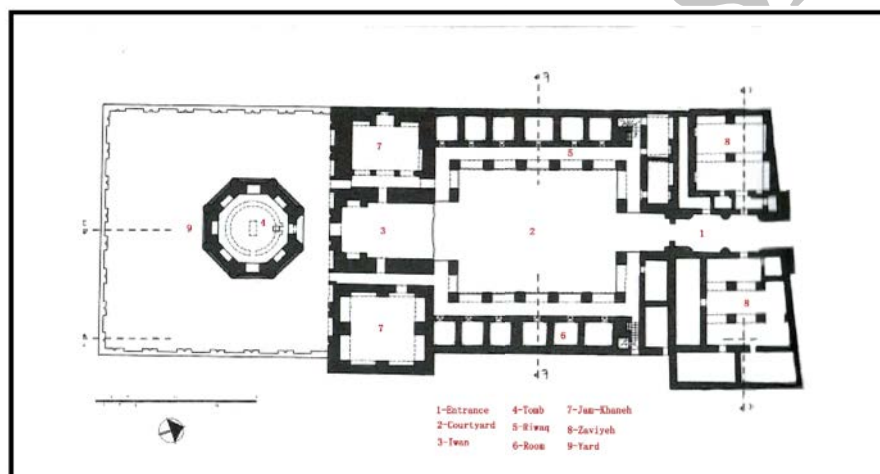


Fig. 8: Chalabioghlu Khanghah Plan/Ref: Nikbakht, 1388:32

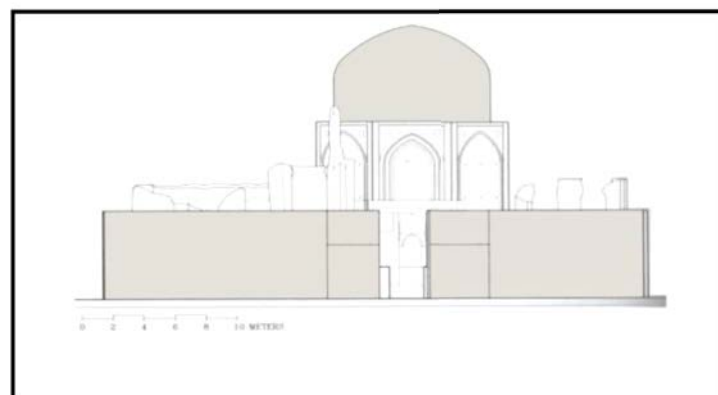


Fig. 9: Northern Elevations of Complex/ Ref: Nikbakht, 1388:35

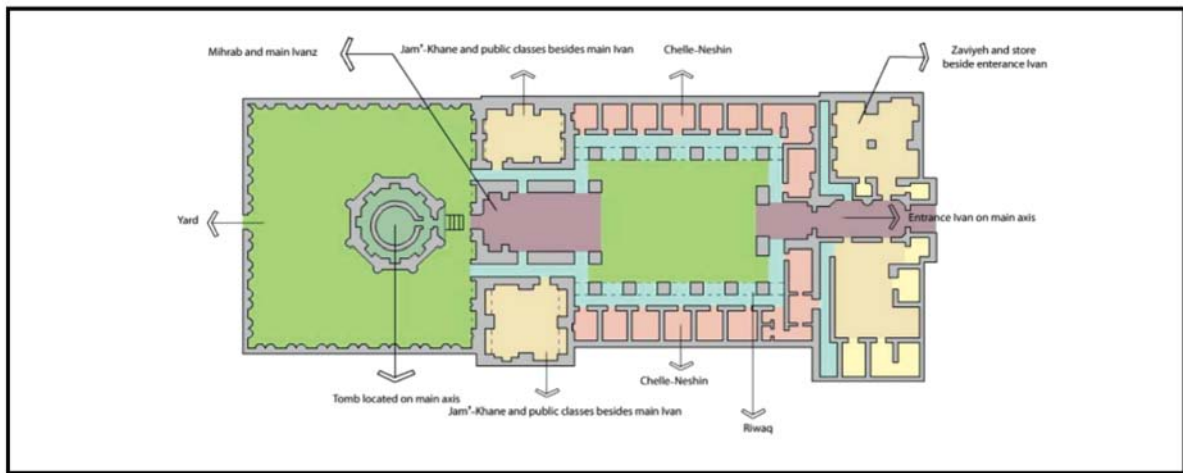


Fig. 10: Chalabi oghluKhanghah Spaces Analysis on Plan/ Ref: Authors

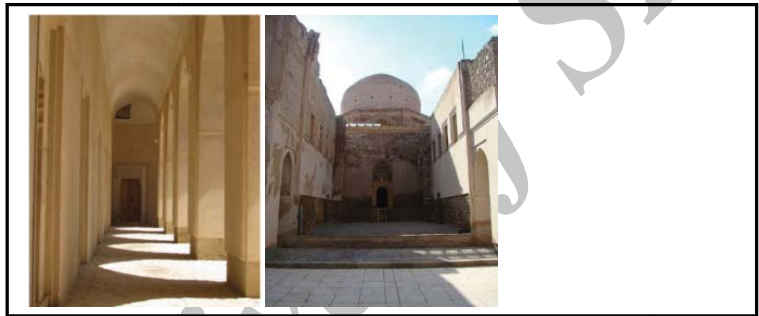


Fig. 11: Space Details and Brickworks of Chalabioghlu Complex

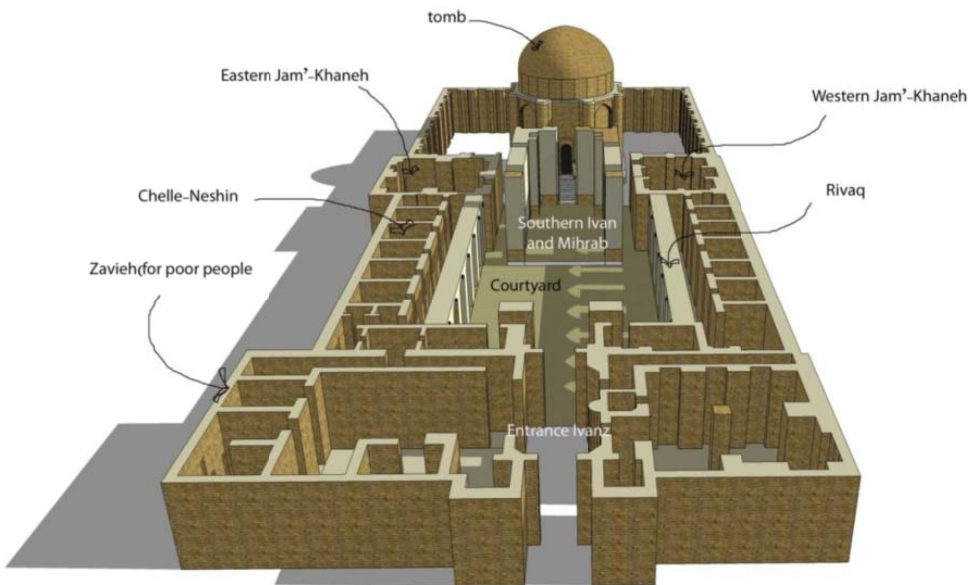


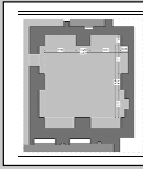
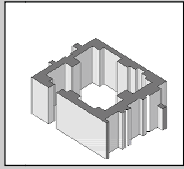
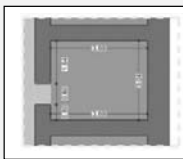
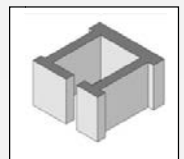
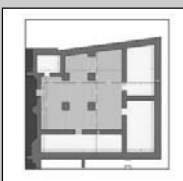
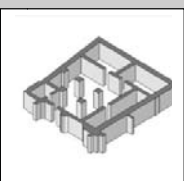
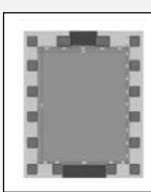
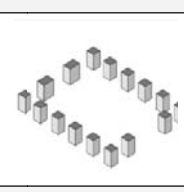
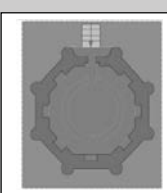
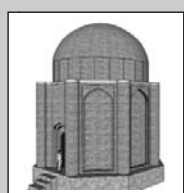


Fig. 12: 3D Analysis of Chalabioghlu Complex based on Function/ Ref:authors



Table 1: Sufi's Traditions Effects on Physical, Architectural and Urban Traits of Khanghah/ Ref: Authors.

	Sufi's Culture	Functional space	Symbolic usage in Khanghah
1	Living comfortable	Gardens and green places	Gardens at around lands of Khanghah
physical and urban location plan Ref: Nikhbakht, 1388			
2	Group activities such as praying	Big halls or saloons	Less light and mental and internal power
Plan and physical form Ref: Authors			
3	Chelle-Neshini and being alone	Rooms	Small dimensions and in cube form for more relaxing
Plan and physical form Ref: Authors			
4	Sheykh residence	Northern rooms	High level masters
Plan physical form Ref: Authors			
5	Group Sema	Khanghah's courtyard	A Ivan for 4 elements and Sema movement in 4 main sides
Plan and physical form: Ref: Authors			
6	Being in masters tomb believes for heart relaxing	tomb	Tomb towers pattern, 8-side plans on Sema or movement- done on a tall base as symbol of connection of sky and land-holy usage of tomb
Plan and physical form Ref: authors			

## CONCLUSION

Even though Sufi traditions and especially Sema does not need a special time or place in Sufi's masters ideas and it based on internal conditions of a person who wants to do Sema, but as all aspects of artistic points of Islamic world is based on special traditions and special buildings for Sufis' cultures, it can be concluded that Sufi's architecture in Khanghahs has been effected by its cultures and traditions and urban locations and their architectural design has been created by its thoughts and believes and they had a special goal for each of these spaces. The relationship between Sema traditions and physical points of Khanghahs was a sign of this religion.

## REFERENCES

- 1.Afrasiabpour, A., (1385).Erfan in Safavi period. Erfan (8), 13-35.
- 2.Alidarzi, Z. (1373).Pondering Khanghahs of Tehran. M.A. Dissertation, Azad University, Tehran branch. Iran.
- 3.Blair, Sh., (1990). Sufi Saints and Shrine Architecture, in the Early Fourteenth Century. Islamic Architecture Journal of Harvard University (VII), 35-48
- 4.Brand, H., 1389.Islamic Architecture.Tehran Iran.
- 5.Ghorbannejad, P., A Short Review on Sufism Social and Cultural Role of Moghol Period in Azerbaijan. Erfan (10), 13-46
- 6.Ghasemi, Sh., (1383). Is Shams Tabrizi an Indian?.Farsi literature (2), 97-104.
- 7.Hakemi, E., 1384.Sema in Sufism. Tehran. Iran.
- 8.Heydarkhani, H., 1374.A complete work on Sema. Tehran. Iran.
- 9.Kargahrpisheh, A., (1388).Pondering Chalabioghlu Khanghah and its relationship with Molaviyeh. Erfan (20), 281-296
- 10.Kiani, M. 1389.Khanghah's History in Iran. Tehran.
- 11.Motahhari Elhami, M., 1382. Art, Mysticism, Music. Honar-ha-ye-Ziba (15), 96-105
- 12.Nazeri, A., (1389).Sufi's Time. Farsi Literature (16), 55-80.
- 13.Nejad Ebrahimi, A.; Pourjafar, M., (1388). Religious changes effect on Armenians religious spaces changes. Honar-ha-ye-Ziba (36), 70-80.
- 14.Nurbakhsh, J.,1355. Khanghah's Traditions. Tehran. Iran.
- 15.Rumi, M. 1371.MasnaviManavi, Tehran, Iran.
- 16.Sadrinia, B.; Pourdargahi, E., (1388).Hermit, Sufi, Mystic, Master. Farsi Literature (209), 73-97.
- Serami, Gh., (1387). Circles Sema around Caliper.Erfan (15), 169-220.
- 17.Shams M., (1381).Criticizing Sufism. Nameye Farhangestan, (20), 131-140.
- 18.Yousefian, M.; Pourjafar, M., (1385).ponderin Masnavi Manavi's effects on Sufism in Turkey and its Plays. Honar-ha-ye-Ziba (28), 115-125.
- 19.Zarrinkub, A., 1385.Sufism Heritage Value. Tehran. Iran.
- 20.Nikbakht, M., 1388.Renovating Chalabioghlu Khanghah and Tomb. Tehran. Iran.