

## Oreizi Sadats of Yazd

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**Abstract:** Oreizi Sadats are a group of Sadats who are said to be related to Ali Oreizi (Abol Hassan), one of Imam Jafar's sons. Oreiz was a village near Medina. Ahmad Sharani was Ali Oreizi's son, whose son was Abdollah, or Obeidollah and his son was Abu Jafar Ali (Naiin shrine) and his son was Abu Jafar Mohammad (Yazd Jafar shrine). Similarly their generation continues this way: Seyed Roknedin shrine (next to Yazd central mosque) and Seyed Shams-e-din shrine (in Char Monar neighborhood of Yazd). Oreizi's delivered a lot of services for people of Yazd and the suburbs. Among them there has been scholars, writers, poets and famous donors such as Seyed Rokn-e-Din and Seyed Shams-e-Din; even some of them were ministers and have had up to 300 pages of recorded donations.

**Key words:** Oreizi Sadat, Services, Alansab science, Yazd, Iran

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### INTRODUCTION

Yazd province has always been homeland of great scholars because of its special climate features and the people's hard work and contentment. It is called Dar-al-ebadeh district since after admitting Islam, it has embraced decendent's of Imam Ali and still people resort to them in difficult situations.

Mongol's conquest resulted in leadership of some of Sadat families in some Iranian areas. Several branches of Hosseini Sadat's, who were related to Imam Jafar Sadegh, achieved this important goal; for example, Abarkouh Mousavi Sadats, who were related to Imam Musa Kazem, has preserved the exalted position for many generations in that city.

The ancestry description of Oreizi dynasty could be found in "Omde Al-Taleb fi ensab All Abi Taleb", a book written by Ebn-Anbe and Syed Abdol Hojjat Ballaghi who is one their grandchildren himself has mentioned some information about it in his book, "history of Naiin".

In this study, we will investigate the genealogy of Oreizi dynasty and their services in Yazd district; accordingly, we will first mention their ancestry and then some of the most important services delivered by the elders of this dynasty in different eras will be described.

### ANCESTRY OF YAZD OREIZI DYNASTY

Compiling and setting genealogy for Imams and their grandchildren, Alavis is one of the most important concerns of Shias which is respected in Islam world, especially Iran. Therefore, a lot of books has been written in order to gain more knowledge about holy family tree that " the origins are fixed and the branches are in the air"

about genealogy of Imam Ali's family. In this way, the family trees are considered an independent source and a kind of social study and the results of this science is considered important.

A group of genealogy researchers who has focused on this science, has written a lot of books, for compliance of profit's saying, "Learn about your ancestors that your relatives pray for so. Oreizi Sadats has been residents in Yazd since fifth century. They are related to Ali Oreizi, one of Imam Jafar's sons. Three families were separated from Ali Oreizi who were well known in Yazd and Abarkuh: Bani Azod family and the other one Al-E-Nezam or Ebn-E-Rais. Since, he lived in Oreiz village, located four miles far from their home town, they are called Oreizi Sadats. He is buried in Oreiz and one of his sons, Ahmad Sharani is the ancestor of Jafar shrine.

The family name has been driven from their forefather, Nezam-e-din Ghavam-E-Din Sharaf Shah, who was the chief of town and one of the important Sadats. He established a monastery out of the city which the city graveyard emerged around it.

His son, Ghavam-e-din Mohammad, who was called Ebn-e-Rais was the chief after him. Besides, one of his grandchildren, Nezam-E-Din Ali-Ebne-Mahmoud ebn-eMahfouz, who was called Nezam Yazdi, was one of the best friends of Rashid-edin Fazlollah and improved because of his support and became Mufti Mamalek in 706 or 707. There are two graves of the members of this family who lived in sixth century:.

One of them is Fakhredin Abu-Jafar Mohammad ebne Obeidollah ebne Mohammad Alavi al-Hossaini, who passed away in 515 and the grave is located in Fahraj. Another stone for kamalodin abo Jaffar Ahmad abn Abolhassan Mohammad abn Aliabn Mohammad abn

Aliabn Abidellah Mohammad Alavi Hosseini Arisi is died in 551, that this stone is in zaynidin Agha Mosque in Hossenian hane, in Yazd (Afshar, 1966).

Another person from yazd Arizi Family, “seyed Tajo din Jaffar” is known to hidden sayed. He is one of the posterity of Imam zadeh Jaffar that Jaffer that Jaffari in Yazd history writes in this way:

Sayed Tajodin Jaffar tamb is in Yazd in City and he is one of the relatives of grand children of Mohammad abn (Alianb) Abidollah and he had too much munificence. He was very secluded and he left his house only on Fridays and went to mosque and came back home and dhdnt leave house until next Friday and nobdy had any news about him and he is buried in his place of worship. He is died in 600 (Jafari, 2005).

And Ayati is written in Yazd history: “ Sayed Tajodin is one of the regheous and pious and one of the grand children of Emamzadeh Jaffar that all people testified his asceticism and competenece and piety. It is surprising that all Emama zadeh Jaffar relatives are pious and virtuous and without greed and none of his children and grandchildren have done Something unlike virtuous.

Sayed Tajodin wrote although people in Yazd respected to him a lot but he didn't interfere in any matter and always he was alone and only on Fridays for saying Friday prayers left his house and came to mosque and after his prayers rethrned home and started his worship and prayers again.

Sayed Tajodin died in 600 and his death is stranger than the others. The oldest people Quoth is stranger than the others. The oldest people Quoted that: one night Sayed Tajodin asked a mortuary and a digger to came to his house and ordered the digger to dig his grave. When the digger dug the grave, he grave him Salary and gave money to the mortuary too.

Then he gave his shroud to the mortuary and tested to wash me when I died with the water of this wall in my house and with the help of digger wore my shroud and buried me and hidden my grave and left me and don't in from any body about my death.

Amir Moienodin Ashraf is one of the member of this geat Family. He wasthe king of Sadat, great Judge and great elders of his hime and he had a lot of estates in Eraq and Fars. His forgiveness was a lot Yazd and Shiraz and Esfahan and Abargho and because he went to Mecca, sharif abn Hassan, respected him a lot. The daughter of Ami Shamsodin abn Roknodin was his wife and he had three Sons: one of his sons was Roknodin Shah Hassan that he was the minister of brave king.

He was accused that he planed to kill the king so the brave king caught him and killed him. He was brought to

Yazd and in his ancestor school, Shamsieh Pahlavi, was buried. The founder of Yazd sar Rig masque and the founder of Yazd sarab no masque was Morteza Aazam saeed Amir Moeinodin Ashraf that he was the greatest of saddat Arizi.

The writer of Yazd history is written about him: He was one of the greatest Arizi saddat in Yazd and with these great virtues sayed shamsodin Mohammad was very famous. He was very cheerful in building of mansion and willing in welfare of muslims.

In Hosseinian line hardly he found a house and lived there and graet sar Rig mosque and great sarab no mosque were Famous to the shajkh dada region they are his famous effects and he had a lot of estates that he had endowed them. And now there is only his name and his memory and based on his will he was buried in dome of school in Hosseinian line, that it was one of his father's great effects (Jafari, 2005).

Mirza Jaffar Arizi, that he was the grand children of emamzadeh Jaffar, was a brave man and controlled king's tasks. Description of his courages were very famaous, especially when Afaganeh grided Yazd.

Especially one of Emamzade Jaffar, grand children that he was relative with great khan too, was Mr. Mir seyed Ali Haari that called him khani and he was a great scholar and phylantrophist and wise man and in many events he solved the problem and he was very popular among his people and government.

As his son saeid and he himself emphasized 29 of his ancestors were related to Emam Jaffar Sadegh and also he was the grand children of Emamzadeh Jaffar in Yazd and Alian Jaffar in Ghom.

And he was relative with sayed Roknodin and in the third volume of Taraeghol Haghayegh Naeb osadr shirazi sharzamhi wrote about Mr. Mir seyed Ali Haeri the grave of haeri is in the southeast of Emamzadeh Jaffar in Yazd and the date of his death is written in the sti one of his grave.

In the other words Abn Anbeh in this book, Alfisol ol fkhriyeh, wrote about the genealogy of Haeri in this way: the ancestor of Ali Orizi abn Jaffar Sadegh that he was a wise man his grave is in 2400 kilometers of Madineh. And he had for sons: mohammad, Ahmad shaerani, Hassan and Jaffar Asghar.

And from Ahmad Shaerani, Abidollah ebn Ahmad had some Ancestors. And from him his Mohsen ebn Ali ebn Mohammad ebn Ali ebn Abidoloh Mazkor. And his ancestor. Are two sons: Abolghasem Abdolmotalleb and Abolashwer Islamic and his two ancestors are in Yazd and another cities. From Abdolmotalleb ancestors: Jalalodin Hossien is a poet and he is famous to the Jalal azad and he is the Jon of Amir Azadoein Mohammad ebn Abi Ali

ebn Abi Ghasem Mojtaba ebn Morteza Naghib ebn Soliman ebn Mojtaba ebn Abi Mohammad Morteza ebn Soliman ebn Hamzeh ebn Abdolmotaleb. And he is relative with abotalleb Taher ebn Ali ebn Mohammad ebn Ali ebn Abidollah.

And from him seyed Jalil Naghib Ghazi (The owner of great and beautiful estates in Yazd and other cities) shamsodin Mahammad ebn seyed Jalil Roknodin Mohammad ebn Ghavamodin Mohammad Ebn Naghib Nezam ebn abi Mohammad Sharafshah ebn Abi Maali Rabshah ebn Abi Mohammad ebn Abi tayeb zayed ebn Abi Mohammad Hassan ebn Ahmad ebn Abidolah ebn Abi Jaffar Mohammad ebn Ali ebn Abidolah ebn Ahmad shearani and seyed shamso din (Abdulhosien, 1938).

Some of this ancestor were lived in Naien and there are some graves from this ancestor in this city and Esfahan.

People in naien believed that the first person from saadat Arizi ancestor who came to Naien and was Buried here was Ali ebn Abidolah ebn Ahmad shaerani ebn abol Hassan Aki Orizi, that his tomb is famousto sultan seyed Ali.

Surely person emong this sadat in yazd who moved to Naien and formed saadat Arizi in this city was Seyed Ghavamodin that he was the son of Naghib Nezamodin Mohammad Hosseini.

Ghavamodin that two sons, one of them was seyed roknodin Hosseini who built many famous places in Yazd and is the subject of this research. The other son was Jalalodin Ahmad that he was Naien's saadat .

The writer of Naien's history said, The first person who came to Naien from this ancestor was Emamzade Jaffar that moved to Yazd lived there. And after him the first person how moved to Naien from Yazd was seyed Ghavamodin mohammad that his son Jalalodin Ahmad and etc were buried in Naien.

### **SERVICES AND EFFECTS OF ARIZI SERIES IN YAZD**

Arizi series had a lot of services in Yazs, that they are explained separately in this research.

**Seyed Roknodin:** Ayat in Yazd history wrote in this way about seyed Roknodin: Moulana Aazam Morteza Seyed Roknodin Mohammad Ebn Nezamodin Hosseini Riazi was a wise and sage and generous man.

His father, sayed nezamodin, was one of the math scholars. Seyed Roknodin from his youth until the end of his life was bulding school, masque, that some of them are still exist in Yazd like his tomb, new Friday masque and Ab vaghf abad.

Seyed Roknodin had a great effort, he loved wisdom and he promoted sience and because his father gave him

a lot money he spende a lot of money and the only institute in yazd showed his wisdom and Generosity and effort (Kateb, 1978).

This great seyed was live when Eilkhanian like Ghazan khan king Mohammad khoda bande and Abo seyed Elkhani joverned this country. After that Allmozafar surly was one of his supporter.

**Yazd great masque:** The building of this masque is one of the remnant of Seyed Roknodin. When seyed roknodin noticed that the old great masque is destroying he decided to make a greater and better masque beside the old one. And attached one part of old masque to the new part to keep the name of the first builder of this masque. The new writer of yazd history writes: Seyed Roknodin mohammad in 724 beside the old parts of mosque bought a piece of land and made a new masque and built the rooms and dome. And they were made by stone, break and plaster. And when it was finished and they started to roof Amir roknodin mohammad died.

And Moulana Aazam Saeed sharafodin Ali (based on Ayati opinion in Yazd history sharafodin Ali was sayed GolSorkh and someone else is the write of zafarNameh and his tomb is out of koshkono gate and be had relationship with sayed Roknodin, it means both of them were Nezamieh Sadate. (sadat Arizi) refered to Ayati, Yazd history, page 134-136. Iraj Afshar belived that he is sharfodin Ali Tabib that nobels had part of their endowments of sayed Roknodin Mohammad and his son. (Yadegarhaye Yazd, second Volume, Margin).

promised and asked Moulana Afifodin to make the dome and rooms ands put the minaret on old dome morteza Aazam Amir shamsodin from Tabriz sent great curpets for old dome.

The date of Seyea Roknodin installation based on jaferi Yazd history was 728 seyed roknodin in the text of his book Jameole khayrat refered to the building of mosque. Meanwhile, he introduced 5 building that he built And in another place introduced another endowments that relates tomosque and refered to the place of mosque and wrote:

Institute of time (Including Roknieh school tomb, obser vatory, library, drug, stare). You should know it that time was the name of school and tomb that is near the tomb of seyed roknodin. Region of time that is one of the great region of yazd is related to it. The subject of time in statute is very amazing that if he didn't have any remnant like new great masque and his tomb an d the water of vaghf abad that it is a full of bless aqueduct that the municipal use it because people saeed that it was a myth. But there is no dout with this obvious remnant, especially when it is seen in Jaffari history and new history. The

writer of new history of yazd about Roknieh school wrote: The builder of school and observation was moulana Aazam Saeed Roknolhagh and Din Mohammad Ebn Nezam Hossieni and he was the king of sadat and very generous.

And, this building is for his great effort the sky envy to his great building and his Minaret is in the sky. In the building of his school is great his dome is to. This monument located next to jaame mosque and sometime named it Seyed Roknodin Mosque, wrongly. In Yousif Gholam epistle has this name. New there is a place in Yazd that named Time and clock(vaght o saat) and its square named time and clock. This is the name of observing seyed roknodin of that and ortunately, there was no trace of it left. The denomination in the history of yazd a nearly a century that after the establishment of observing the written. In mofidi the name of the time and clock mentioned and it become clear that this square existed at that time. Establishment year of this observation in Yazd history and new Yazd history books recorded and both have been told that the window on a wooden wheels were laid down a phrase contained in the maker's name observation that had been made.

**Mosque of mosala cavern local:** This mosque is in masala local or masala cavern. The local at the time of the compilation of the history of Yazd outside the town. Amosque where he was built of seyed roknodin Mohammad Ghazi and in 725 ended, he built this at the official on the occasion of the main chieh. Later part of the mosque in 860 year's flooding destroyed. In history books about this new Yazd mosque has been such: founder of this mosque was Amir Roknodin Mohammad Ghazi. This mosque was extra cordinary spiritual. On the corner of the mosque was minaret. Amir moeinodin Ashro made it certain connected to the palvilion. In third and forth year, deme mosque destroyed by floods and were destroyed in the chapel and now is broken. The mosque building in fifth, sixth seventh to try and cramming Amir Roknodin Mohammad Ghazi finished.

**Shed water to Vaghf Abad of the important:** seyed Roknodin is action to supply water in the Yazd. So a quanat in Farashah bought and with shares purchased from a subterranean give more one in to the city of Yazd. This water new devefed to Vaghf Abad. New Yazd history writes: seyed after returning from hajj trip visit his Koran teacher-Mohammad Ebn Yaghouh. And said: bring taft water and shed in your house. Them shredqanat in farashah, buy some water from thire qanats, brought two city, Darashafa, verd school, Jome school Roknie school, built large pools in school, shred taft water, Brought in

Saemie, Atakhan school, kooshkno and finally in mohammad yaghouh house.

**Another buildings and seyed Roknodin works:** Seyed Roknodin in addition to the above measures, continued his father's way. So that his ancestors Nezamodin and Ghavamodin-were the first founders of abbeies in Yazd. However some were destroyed in next ages. According to record of Yazd history, Abarand abad, magomard, oghda abbeies were buildings of seyed and determined sacred. Another example was Esmatiye in Esrohan. This building and library, drugstore.

He built Naghshin garden next to sheikh eslam Taghiodin DaDa Mohammad mausoleum. Also, he made charity in his hajj trip to Hejaz Yazd history book reker to these buildings: connected to baths male and femal market, abbey, two caravansaries-new and add and Ghatariyan gates, nadalan inn, bath next to burned bath, Abarand Abad, Majomard, Ashkdaz, Hoftadar, Meybod, Neyestaneh abbeies.

**Seyed Shamsodin:** He had one son, Amir shamsodin Mohammad. He had works. After a time with her father came to scientific degrees. Then in the flow of his father arrested went to Tabriz. Hamd allah Mostofi said he made charities very much and increased salaries for deserved boss, so people became calm.

**Promote the Islamic community:** Seyed Sham to continue with the work of his rather, dedicated a major portion of his heritage country progress and the development of Islamic culture. These activities were in a way more Scientific and religious that bath university and religious such as: mosque, school, libro 7, inn, abbey that everything were fredy.

**Shamsiyeh school and Shamsodin Mausoleum:** One of the most works of seyed shamsodin is school that built in chahar Monar local near Malekatie pool and buried him in it. The school gradually fell from the prosperity of add the facilities and now it is the only remaining deme that it is buried in it and its people's shrine. The first place of school that remind is Jame alkhayat, that mentioned twice of shamsiye and Darosiade Shamsiye School.

Yazd have more precise knowledge of the facility: In Tabriz planned chahar menar and Darosiade, abbey, market, b0athroom, sent to Yazd, built house, built two schools in frent of each other and two schools had four spire. About shamsie there is history: it was school that built in the name of Amir shamsodin and them became his

tomb. A girl loved Amir, after Amir's death in Tabriz in 743, she ordered to move his body to Yazd.

She herself came to Yazd, built tomb from Abnos and sandal wood, buried Amir in shamsie and put this tomb. Until she was alive his tomb was in glory but now there is just Amir's monument famous to shamsie. Shamsodin tomb is a building that has detailed decorations and it's mouldering. It is a color full building reflex in pool in front of it. Undoubtedly many buildings had such pool but due to changes there is no trace of them.

**Chahar menar:** From New Yazd history we have: Four penthouse on both sides-school, about thirty shops, Taft water in market built. In end side built inn and another side bath-male and that bath was destroyed by flood and forth campanile was made by green brick and Narsobad water was flown in Daor sajadeh.

About the architecture of this building, Artour Agha Pop in his book, "Iranian Art Design", has a great topic. (survey of Persian Art, 1967. Donald Wilber in his book, "Islamic Architecture of Iran in Ilkhanian Age", introduced it, too (Jan, 1992).

This collection consists of abbey and Daro sajadeh and two schools and bathroom and laver and penthouse. Now, some parts of portal and column are in the west.

The parts of four campanile that are in the west of lane are two columns that are connected to the Hosseinieh recently. These two columns are in the gap of four campanile market.

**Hospital building:** Yazd history writes about it: This hospital is the famous buildings of Yazd and Khajeh Shamsodin Tazikou made it for Khajeh Shamsodin Mohammad Sahebdivan and Shamsodin Tazikou was Khajeh Sahebdivan's vicar.

Khajeh Shamsodin offered the plan of hospital and ventilator and kitchen and springhouse and great house and built a garden behind it and made a mosque in the threshold of it and dug a well for cold water. It was a great building that it was decorated with bricks and plaster (Ghulam, 1970).

**Sayed Roknodin and Sayed Shamsodin Jameol khayrat:** Sayed Roknodin and Sayed Shamsodin that is written after Robe Rashidi devotion, it is written in the first half of eighth century, moreover it has the list of this son and his father's devotions, it is valuable base. On historical, society, art, literature and it has a great importance because it is the first passage about Yazd and its near lands. In this devotion there are many notes from the date

of building and devoting these places like: Darosayede, Darolhadis, abbey, inn, hospital, school, drugstore, library. It is very important because of assigning the name of different parts of Yazd regions and lands near Yazd. One of the important traits of this devotion is its books that are collected with trustful people during 10 years and they confirmed them by their signs. Jameolkhayrat devotion originally wrote in Arabic before 733 and from 733 up to 748 many ulemas and grandees confirmed it. Many years ago while they were destroying an old wall in Ezabad Rastagh they found it, this place was for grandchildren of Sayed Roknodin (Vaziri said: In Ezabad, that is near Yazd was a place that many Sayed Roknodin's grand children lived and some of them had Roknodin as their last name. When they were constructing they found a fictile pitcher in the wall and there was a bead on the pitcher and this book was written in Arabic) and now, it is kept by one of the members of this family.

Vaziri wrote a copy from original version for himself in 1366, that is in Vaziri library in Yazd and it is published in Tehran in 1967 (First, this devotion was published in Iran culture in 1340, then with a preface and an index in Farvardin month in 1341 with the help of Iraj Afshar and Mohammad Taghi Danesh Pazhoh was published and it was brought in memorial of Yazd book by Iraj Afshar. Head quarters devotion of Yazd published Persian translation of this book but unfortunately it doesn't have a good recording and edition).

In 1342, they took a picture of the original version and sent it to Tehran library, that is there yet. A discussion about the value and the importance of Jameol khayrat.

## CONCLUSION

- Based on historical value, it is very important and valuable and it is the first independent passage about Yazd
- Based on social value, there are notes about the date of foundation and devotion of these places like: Darosayeseh, Darolhadis. Inn, penthouse, hospital, school, drugstore, library and showed the situation of that people
- Based on geographic value it concludes the name of different parts of Yazd and near places to the Yazd like: Arhok, Astash Shaz, Aelah, Asl, Navan, Behro
- One of the important traits of this devotion is its books that are collected with trustful people during
- Sayed Roknodin's and Sayed Shamsodin's Jameol khayrat was written in the first half of eighth century

after Robe Rashidi devotion and it conclude the list of this father and his son devotions

- It shows the estate of language, hand writing and composition on that age
- It uncovers the composition and the way of writing of this writer on that age
- It makes clear the way of officers in keeping these foundations on that age
- It shows the purposes of the devotions of that time
- It makes clear the situation of a gricultures on that time
- It expresses the economic situation of that age

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