



A number of Sufi brotherhoods were established during the  
 t á á e aJ rs,  
 o mam am rellg10us schools, and to publish periodicals Th  
 early centuries of Islam, many of which continue to exist. In the however  
 • re s t nc  
 . t ed m  
 . th eir  
 . political activities since non-Muslims  
 . ey are,  
 late 1960s one Kurdish sect had members in nine Middle Eastern can~ot  
 occu~y com~and positions in the armed forces and cannot  
 countries. One of the brotherhoods, which came into being in the achle~e  
 pohcymakmg positions in the government (see ch 5  
 thirteenth century, was that of the whirling dervishes (from the Ethmc  
 \_Groups and Languages; ch. 13, The Governmental Syste~)'  
 Iranian word meaning "poor"), mendicant ecstasics known for . In  
 mid-1970 there were about 67,000 Jews in Iran, living main];  
 their gyrating dances performed while in a trance, a condition m  
 Tehr\_an, Isfaha, Kashan (120 miles south of Tehran) Ha d  
 heightened by the gyrations. Dervishes and other Sufi orders and  
 Shiraz. \_In addition, since 1948 some 45,000 have ~igr~t:da~~  
 maintain loose organizations and hold private meetings at which Israel.  
 Iraman Jews form one of the oldest J ewls á h communtres  
 á á  
 .  
 the traditional ritual chanting of Sufi poetry and invocations are m t~e  
 world, and through over 1,000 years of Jiving among the  
 carried on.  
 Ira~ia.ns, have be7ome physically and spiritually very close to the  
 Modern-day Sufis are not all beggars or poor. Many important maJonty  
 \_populat10n. They have preserved, however, a rather  
 public figures belong to one of the brotherhoods. They tend to.live  
 conse:vat\_ive, closed religious life. They are fully protected by the  
 sober, modest lives with a more than average regard for the pr,e-  
 Constitution.  
 cepts of Islam. . In  
 the t".entieth century the Jewish population has achieved  
 The Bahai movement had its origin in the eighteenth-century importance  
 m the commercial life of the major cities, particularly  
 heretical beliefs of the followers of Shaykh Ahmed Ahsai, who Teh:a.n,  
 and have e~tered the professions, most notably pharmacy, med~cme,  
 taught that the hidden imam was a creative force with which con-  
 and d:ntistry. They have their own hospitals and aca- dem~c  
 tact could be made through a human intermediary, the Bab  
 and techmcal schools and are the only ethnic group that is  
 (Door). In 1840 Mirza Ali Muhammad of Shiraz proclaimed him-  
 conslder:d. 100 percent literate. The Jewish shrine to Esther and

self to be the Bab and gained the following of many tribal leaders. Mordecai  
 is at Ramadan; the tomb of Daniel is supposed to be  
 The Babi movement grew rapidly and assumed the character of a located  
 near Ahvaz.  
 militant new faith at considerable variance with Shiism. The  
 Native Christians are limited almost entirely to the Semitic  
 Babis interpreted the Koran as largely allegorical and represented  
 Assyrians, numbering about 25,000, who live around Lake  
 the resurrection as a manifestation of divine spirit. Claiming to Rezaieyeh  
 an? m. Tehran, and to the Armenians, the oldest and  
 be Muslim nevertheless, they taught that all religions have ele- largest  
 ethnic minority, totaling over 190,000, living mainly in  
 ments of truth, peace, brotherhood, and tolerance. The heretics Tehran  
 and Isfahan. Most Assyrians belong to the Assyrian  
 were severely persecuted by the Shiite leaders, and many were put Church of  
 the East, formerly and mistakenly called the Nestorian  
 to death, including Mirza Ali Muhammad. Churc\_h,  
 but as a result of the Western missionary work of the  
 A number of the Babis escaped, however, and followed Hussein :wentieth  
 century, four distinct denominations also exist, includ-  
 Ali Baha Ollah, a disciple of Mirza Ali Muhammad, who declared ng Roman  
 Catholic and Protestant groups. Most Armenians  
 himself the expected manifestation of the divine spirit, the ~elon~ to  
 ~he Gregorian Church under the Catholicos of Cicile  
 Messiah of all religions, and the promulgator of a new era. The }. Bel:ut  
 m Lebanon. This has led to a political split in the  
 followers of Baha Ollah, known as the Bahais, were pacifists (un- thrmeman  
 c~mmunity as many Armenians continue to recognize  
 like the Babis) and preached respect for the law. They advocated i Se  
 .leadership of the Catholicos of Echmiadzim at Yerevan in  
 universal brotherhood of man and legal equality between men and á; ovlet  
 Armenia, who claims to represent the entire community.  
 women. The Bahai movement has spread throughout the world;~.