



## The Backgrounds and Conditions of Expansion of Naqshbandiyya Tariqat in Kurdistan of Iran and Iraq

Naser Sedghi<sup>1</sup> | Vali Dinparast<sup>2</sup> | Rezvan Aref Abbas<sup>3\*</sup>

1 Professor, University of Tabriz, Iran

2 Associate Professor, University of Tabriz, Iran

3 Ph.D. Candidate in the History of Iran After Islam, University of Tabriz, Iran

\* Corresponding Author Email: [raza.wan@yahoo.com](mailto:raza.wan@yahoo.com)

### Abstract

After the formation of Sufism in the Islamic world and its transformation into a vibrant movement, various methods of Sufism developed in the farthest reaches of the Islamic world, from Kashgar to Andalusia. The essence of all these methods, groups, and different dynasties was the Quran and the teachings of Muhammad. Among the various Sufi sects of the Islamic lands, the Khorasan Sufi tradition is somewhat more prominent and possesses unique characteristics. More than any other method, this tradition rivals Iraqi Sufism, which is considered one of the most powerful and dynamic Sufi groups. The practice of Sufism in Khorasan before the Mongol invasion had its own distinctions and dynasties. However, after the Mongol attack, like many cultural and social institutions, it suffered significant damage, and it took a long time for Khorasan Sufism to rise again. The Naqshbandi order emerged as a new branch of Sufism, rising from the ashes of earlier traditions. This order was established in the east of Iran during the fifth and sixth centuries by figures such as Abu Ali Farmadi, Khwaja Yusuf Hamdani, and Abdul Khaliq Ghajdwani.

Bahauddin Muhammad Naqshband Bukharai founded the Naqshbandiyya sect in the Fararoudan region of Khorasan in the 8th century. One of Khwaja Bahauddin's students, named Khwaja Parsa, made significant contributions to the formation and promotion of this sect. He played a crucial role in stabilizing and systematizing the foundations and teachings of the Naqshbandi method. The Naqshbandiyya sect blended Sufi thoughts with the official beliefs of Sunnis, presenting an acceptable face to Sunni scholars. This was the key to the success of the Naqshbandiyya. Like other mystical tariqats, they connected their tradition to the Prophet of Islam (PBUH). All Sufi tariqats, of course, trace their lineage to the Prophet through Amir al-Mu'minin (AS), who represents the essence of prophethood. However, the Naqshbandi sect is connected to the Prophet through the first caliph. Naqshbandis believe that Khwaja Abdul Khaliq Ghajdwani, the head of their spiritual chain, received the tariqat from Khwaja Yusuf Hamdani, who received it from Abu Ali Farmadi, who in turn received it from Abul Qasim Kargan, then from Abul Hasan Kharqani, from Bayazid Bastami, from Imam Jafar Sadiq (a.s.), who received permission from Qasim bin Muhammad bin Abi Bakr, who received it



from Salman Farsi, who in turn received it from Abu Bakr. Finally, Abu Bakr received his permission directly from the Prophet (PBUH).

The exact timeline of Sufism in Kurdistan is unclear. Apparently, the first popular method in Kurdistan was the method of Muhammad Nurbakhshi (860 AH), which was not very successful among the people of the region. The Naqshbandiyya Tariqat was another method that entered Kurdistan and was able to spread there due to specific reasons and conditions. The founders of this tariqat in Kurdistan included figures such as Maulana Khalid Naqshbandi (1193 AH), Abu Baha Ziauddin Khalid bin Ahmad bin Hussain (1255 AH), Sheikh Abdul Salam of the Barzan family (1296 AH), Sheikh Kamal Hosseini Naqshbandi (1315 AH), Sheikh Obaidullah Shamzini (1247 AH), Yusuf Burhani (1243 AH), and Sadat Ha-Marulah (Amrulah) Sayed Jalaluddin (1243 AH). Subsequently, in the mid-19th century, the Kurdish regions of Chwalan and Sulaymaniyah, along with Hakari, Badinan, Tarun castle, Ardalan, Sanandaj, Diwandara, Saqqez, Baneh, Sardasht, Kamiyaran, Marivan, Garous (Bijar), Esfandabad (Qarwa), Sanqar, Oraman Takht, Oraman Lahon, and Javahe-Rood, experienced significant political chaos as their kingdoms fell apart. In this situation, the Naqshbandi sheikhs were able to intervene in the people's political affairs. This shift occurred because the local rulers lost their power due to the policies of the Ottoman and Qajar governments, allowing the leaders of the tariqat to replace local authorities in their relations with the people and thereby strengthen their social and political influence. Due to the people's interest in religion and religious matters, the Naqshbandi sheikhs were able to establish a significant social position by building monasteries and mosques and engaging in humanitarian efforts such as helping the poor and sheltering the underprivileged.

Investigating the ways and causes of the expansion of Naqshbandiyya in Kurdistan is the focus of this research. The method of conducting this research is descriptive-analytical, aiming to answer the question: What factors contributed to the expansion of Naqshbandiyya in the Kurdistan regions of Iran and Iraq? The findings indicate that the proselytism activities of the Naqshbandi sheikhs, who maintained peaceful relations with the governments, attracted many people to this tradition. The sheikhs of Naqshbandiyya gained acceptance among the populace by securing the opinion and support of the rulers of Kurdistan and engaging in religious and public benefit activities, such as building mosques and monasteries and assisting the needy and poor. Over time, Sufi monasteries and gathering centers, in addition to their religious functions, played significant political and economic roles in Kurdistan's society, achieving such influence that, by the early fourteenth century AH, the number of their monasteries was equal to that of the mosques.

**Keywords:** Iran, Iraq, Kurdistan, Sufism, Naqshbandi Tariqat, Maulana Khaled Naqshbandi, Kurdish families.

## References

### Books

- Abrīšamī, Abdullah (2015). (Hoūiat Tārīkī va Moškelāt-e Kenūnī-e Mardom-e Kurd) Historical identity and current problems of the Kurdish people, Tehran: Ānāv. [In Persian]
- Bāiazīdī, Mahmoud (1990). (Ādāb va Rosūm-e Kordān) Kurdish customs, translated by Azīz Mohammadpūr Dāšbandī, with the efforts of Alexander Zhabā, Tehran: Miy'ad. [In Persian]
- Dehqānī, Rezā (2018). (Tārīk-e Mardom-e Irān Dar Dūrae-ye Qājār) The History of Iranian People in the Qajar Period, Tehran: Bongāh-e Tarjoma-e va Našr-e Ketāb Pārsa-e. [In Persian]
- Dīwān Beīgī, Mīrzā Hosseīn k̄ān (2012). (k̄āterāt-e Dīwān Bīgī (Mīrzā Hosseīn Dīwān Beīgī) Memoirs of Diwan Beigi (Mirza Hossein Khan Diwan Beigi) from the years 1317-1275 AH (Kurdestān va tehrān) (Kurdistan and Tehran), Edited by Iraġ Afšār Va Mohammad Rasūl Darīāgašt, Tehran: Asaṭīr. [In Persian]
- Hosseīnī Naqšbandī, Abdol al-rahmān (2001). (Sādāt-e Naqšbandī va ĵonbešhā-e Melī-e Kurd Dar Gozar-e Zamān) Sadat Naqshbandi and Kurdish national movements over time, translated by Mohammad Bānaei, Urmīa: Moūasesa-e Entesārātī-e Hosseīnī. [In Persian]
- Jāmī, Nūr al-dīn Abdul al-Rahmān (1991). Nafahāt al-Onas Man Hazrāt al-Quds, edited by Dr. Mahmoud 'ābedī, Čāp-e 2, Tehran: Eṭelā'āt. [In Persian]
- Karīmīān Sardaštī, Nāder (2002). (Taḏkore-ye 'orafā-e Kurdestān) Tadzkiere orafa of Kurdistan, Tehran: Negāh-e Sabz. [In Persian]
- k̄ānčah Sepehr al-dīn, Abū Bakr (1989). (Zendegī Nāma-e 'āref-e Rabānī Hazrat-e Šīk Yūsef Molaqab Be Šams al-Dīn Borhānī) The biography of Hazrat Sheikh Yusuf nicknamed Shamsuddin Burhani, Bīĵā, Markaz: Našr-e Farhang va Adabīāt-e Kurdī va Entesārāt-e šalāh al-Dīn Eīūbī. [In Persian]
- Mardūk Kurdestānī, Muhammad (2000). (Tārīk-e Mardūk) History of Mardukh, Tehran: Kārang. [In Persian]
- Meīmānt Ābādī, Farhād (2009), (Kurdestān va Mašrūṭa) Kurdistan and Constitution, Sanandaj: Partū Baīān. [In Persian]
- McDowell, David (2004). (Tārīk-e Mo'āšer-e Kurd) Contemporary Kurdish history, translated by Ebrāhīm Yoūnesī, Tehran: Našr-e Pānīz . [In Persian]
- Pārsā, Mohammad bin Mohammad (1975). Resālah Qudsīyeh, edited by Malek Mohammad Eqbāl, Rāwlīndī: Markaz-e Tahqīqāt-e Irān va Pākestān. [In Persian]
- Rouhānī (Šīvā), Bābā Mardūk (1992). (Tārīk-e Mašāhīr-e Kurd) History of Kurdish celebrities, Tehran: Sorouš. [In Persian]

- Rouhānī, Kamāl (2015), (Tārīk-e ĵame' e Taşaūf Kurdestān) The Comprehensive History of Sufism in Kurdistan, Pīrānšahr: Našr-e Sāmrand. [In Persian]
- Šams, Esmā'īl (2018). k̄āled Naqšbandī, Čāp-e 21, Bī jā. [In Persian]
- Šams, Esmā'īl (2022). (Zanĵire-ye Yāzdahom Az Webīnār Darbāre-ye k̄āled Naqšbandī) The 11th chain of the webinar about Khalid Naqshbandi. [In Persian]
- Šīrvānī, Zaīn al-Abedīn (1980). Bostān al-Saīāha, Tehran: Afsar. [In Persian]
- Tīmūrzādeh, Tīmūr (2010). (Wahšat Dar Saqez) Panic in Saqqez, a look at the developments in Kurdistan between World War I and the restoration of the authority of the central government, dited by Mahnāz Mohsenī, Tehran: Pažūheš Šīrāzeh. [In Persian]
- Wā'ez Kašānī, Maūlānā Faqr al-dīn Ali bin Hosseīn (1961). Rašahāt 'Aīn al-Haīāt, with an introduction, footnotes and comments by Dr. Ali Ašgar Mo'īniān, Tehran: Boniād. [In Persian]
- Van Bruijnsen, Martin (1999). Sociology of the Kurdish people (Āqā, Šeīk va Dolat), translated by Ebrāhīm Yūnesī, Tehran: Pānīz. [In Persian]
- Yāsami, Rašīd (1987). (Kurd va Peūastegī-e Nežādī va Tārīkī-e Oū) Kurds and their racial and historical connection, Tehran: Amīr Kabīr. [In Persian]
- žīyāī, Rauf (1988), (Yāddāsthāiy Az Kurdestān) Notes from Kurdistan by 'Umar Fārūqī, Urmia: Markaze-e Našr-e Adabīāt va Farhang-e Kurdī. [In Persian]

## Articles

- Broūmand A'lam, Abbās, Hassan k̄ānī, Abbās (2014) (Taṭīr-e Āmūzehāye-ye Taşaūf Bar Maqṭal Negārī Wā'z Kāšefī Dar Rūzat al-Šohadā) The influence of Sufism teachings on the obituary of Vaez Kashfi in Rawdat al-Shahda. journals on the history of Iran after Islam, 6 (10), 1-32. [In Persian]
- Hāĵīānpūr, Hamīd, Pīroūzān, Hādī (2015). (Ṭarīqat-e ḡahabīa Dar Ašr-e šafavī) Tariqat al-Zahabih in the Safavid era. Journals of the history of Iran after Islam, 7 (13), 25-50. [in Persian]
- Hazratī, Hassan (1996). (Naqš-e sīāsī Eĵtemā'ī Naqšbandīān Dar Qarn-e Nohom-e Heĵrī Dar Māvarā al-Nahr) The socio-political role of Naqshbandis in the 9th century of Hijri in Mawra al-Nahr. Keīhān-e Andīša, (67), 145-158. [In Persian]
- qadīmī Qīdārī, Abbās and Rezā Abdullāhi (2018) (Naqš-e Rūsīa Dar Šekast-e ĵonbeš-e Šeīk Obeīdullāh Šamzīnī) Russia's role in the defeat of Sheikh Obeidullah Shamzini's movement. Historical Essays, Institute of Human Sciences and Cultural Studies 10 (2), 239-263. Doi: 10.30465/hcs.2019.5373 . [In Persian]
- qadīmī Qīdārī, Abbās and Rezā Abdullāhi (2019). (Naqš-e Aūāmel-e Dākelī Dar Nākāmī-e ĵonbeš-e Šeīk Obeīdullāh Šamzīnī) The role of internal factors in the failure of Sheikh Obeidullah Shamzini's movement. Islamic History Research Quarterly, 10 (37), 65-84. Doi: 10.29252/isihistory.1.37.65 [in Persian]



- Poūrmohammadī Amalšī, Naşrallah, Jawānmardī, aliae (2014). (Naqş-e Va Jāīgāh-e Maşāīk-e tariqat Dar Tahaūlāt-e Tārīk-e Mo‘āşer Kyrdestān) The role and position of elders of the Tariqat in the developments of the contemporary history of Kurdistan. Pażūhešnāma Tārīk Eĵtemā‘ī va Eqteşādī, 4 (2), 11-28. [in Persian]
- Poūrmohammadī Amlašī, Naşrallah, Jawānmardi, aliae (2016). (Naqş-e Şūk-e Orāmān Dar Tahaūlāt-e Sīāī-e Tārīk-e Mo‘āşer) The role of Oraman sheikhs in the political developments of contemporary history based on the First World War. Pażūhešnāma Tārīkhāī-e Mahlī-e Irān, [In Persian]
- Zāreī Mehrovarz, Abbās (2010). (Barrasī-e Taţīrāt-e Sīāsī Eĵtemā‘ī tariqathāī-e Kurdestān Dar Āgāz-e Sade-ye Bīstom, Tahqīqāt-e Tārīk-e Eĵtemā‘ī) Investigation of social political effects of Kurdistan's tariqats at the beginning of the 20th century. Social History Research, Institute of Humanities and Cultural Studies, 5(9), 65-82. [In Persian]