

## Historical roots of salafi-thinking in western Iran and the degree of influence, function and strategy to deal with it

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### ABSTRACT

*Salafism is one of the emerging phenomena in the Islamic world that in recent years, much financial and military intellectual assistance has been made by the Arab countries of the Persian Gulf to attract people of Sunni areas of Iran in this sect. Accordingly, the aim of this study was to find out the internal divisions of the Salafi current in western Iran, as well as to address why and how Salafism influences Sunni Kurds in western Iran and turn it into a new source of identity. In this study, using case study method and field research among the target population, data were collected in semantic system and worldview and social thinking of Salafi Kurds in Iran. The purpose of this article from west of Iran includes west Azerbaijan, East Azerbaijan, Kurdistan and Kermanshah provinces. The studies showed that in the years after the revolution, the number of tekyehs and khanqahs, dervians and followers of the Taqrat has been greatly reduced, resulting in strengthening the Salafi jurisprudential attitude against Sufi attitudes, and because of this wrong policy, jurists have succeeded in occupying mosques and controlling the religious educational system independent of the ruling power in Kurdistan. They have been in complete possession of sheikhs in the past. On the other hand, jurisprudents transferred the ideas of the Brotherhood to the emerging salafism in Kurdistan, which led to the isolation of traditional marjas of the tarihs and the reduction of their influence in these regions.*

*Keywords: Salafism, Western Iran, Sunni areas, Iranian Kurdistan, Salafia of Kurdistan, Sufi methods.*

### Introduction

Salafism has always been one of the most prominent and marginalized movements in the Muslim world. Although this trend at the point of emergence was seen as a way to save the Muslim world and the Muslim community from the domination of Western civilization and colonialism, it gradually distanced itself from its original values and slogans and its leaders. Instead of following the initial slogans such as returning to the profession and the method of Salih's predecessor (companions, tabi'uns and tabi'uns), they mostly followed the closed and violent opinions of Ibn Taymiyyah and Ibn Qayyim al-Jawzia. As a result of deviating from the original ideals, followers of this thought moved further away from genuine and rahmani Islam as time passed and began to promote astonished, fanatical and violent thoughts, which later split groups that played a key role in distorting the true face of Islam. Over time, Salafists did not cast any

votes or opinions against Ibn Taymiyya's hard and fragile votes. The owners of this thought were increasingly increasing their intellectual jumuds, so they were greedy and attentive to westerners and colonial states. These governments sought to dominate this dry and astounding movement over the Muslim world in order to censor the pure and genuine Islam, which had a rahmani and omnipresence aspect, and on the other hand, use the intellectual jamud of the followers of this thought and prepare the ground for the domination of Western civilization over the Muslim world.

Salafi thinking has grown considerably in the Muslim world. This thinking has not only grown in Iran, but also due to Iran's neighbors with Turkey and Iraq and the existence of intellectual, ethnic and tribal intercourse between the Kurdish community of Iran and the Kurdish community of Turkey and Iraq is constantly strengthening and interacting with abroad, so in order to counter salafist thinking in western Iran, first we need to identify the roots of its relationship with the West of the country and after. It dealt with internally.

In a study entitled Sociological Analysis of Salafism as one of the sources of identity in Iranian Kurdistan, Azadeh and Behkali divided The Salafists of Iranian Kurdistan into four groups of radical jihadists; moderate jihadists, traditional non-jihadis and conservative non-jihadists, and most of them are salafia jihadists. Seyednejad (2010) in his research on Salafism in Iraq and its impact on the Islamic Republic of Iran, the Salafist movement in Iraq is the most important non-state actor in Iraq, which expresses its effects in various political arenas for the Islamic Republic of Iran. The main concern in this paper is to investigate the dangerous effects of this trend on the system The Islamic Republic of Iran has tried to identify these risks as much as possible and provide appropriate solutions for its pesticides. Nasirzadeh and Goudarzi (2017) examined Takfiri Salafism in the Middle East of the Third Millennium and the Islamic Republic of Iran. This research has mutually paid attention to the opportunities posed by this movement along with its threats to the Islamic Republic of Iran and the Islamic world.

In general, Salafia's thinking in Iran was formed shortly before the outbreak of the Islamic Revolution of Iran in the west of the country, and after the revolution, the leaders of this thought continued their activities in the form of guerrilla groups in the form of various components, and after the end of the Iran-Iraq War, it has always been a threat to Iran's national security. In fact, Salafism is one of the emerging phenomena in the Islamic world that has recently become one of the biggest political and intellectual problems in the Islamic world, and this phenomenon has emerged and grown anywhere in the world, leading to the formation of extremist, radical and anti-peace movements among Muslims. The issue of Iran's religious and political conflict with many of the governments supporting the Salafi movement in the strategically important region of the Middle East, which has somehow elevated Salafism as a counter to the Shiite view, has led governments in the Middle East, especially Arab countries on the Persian Gulf, to try to import Salafism into Iranian territory as a tool and flow opposed to the Islamic Revolution in order to create a strong barrier in Iran. Against the Islamic Revolution of Iran create. Accordingly, the aim of this study was to identify the historical roots of salafi-thinking in western Iran and its influence and function, as well as to refer to the strategy to counter the greater influence of this flow.

#### Geographical distribution of Kurdish people in the west and northwest of Iran and their religion

Iranian Kurds refer to those people of Iran who are of Kurdish ethnicity and speak Kurdish. Kurds are the third largest ethnic group in Iran after the Persians and Turks, and according to some sources, 7, 10 and 12 percent of the population of Iran. Iranian Kurdistan, also referred to as East of Kurdistan (Kurdish: Kurdistan), is an informal name for regions west and northwest Iran and Iran's border regions are with Iraq and Turkey, where Kurds live. Of course, in the northeast of Iran and in the province of North Khorasan and Khorasan Razavi, Kurds are also present and residing. Most of Iran's Kurds are Sunni Shafi'i, but in the south of Iranian Kurdistan, in Kermanshah and Ilam provinces, as well as in the east of Kurdistan province, as well as Kurds living in the provinces of North Khorasan, Hamedan, Lorestan, and Abarkuh, most Kurds follow Shi'ism.

The majority of Kurds in West Azerbaijan province are Muslim and Sunni Shafi'i. In Kurdistan province, the majority of Sunnis are Shafi'i, but in the east of the province they also live in Bijar and Qorveh counties of Shiite Kurds and a minority of Yarsan Kurds. In Kermanshah province, the majority of Kurds are Shiites and some are Sunni Shafi'i and some follow the Yarsan (Ahl-e Haq) religion, and in Ilam almost all people are Shiites. The majority of Kurmanj Kurds in northeastern Iran (Khorasan) are Shiites, and Kurds residing in Mazandaran and Qazvin provinces are some Shiites and some Yarsan. In Iraqi Kurdistan, the majority are Sunni Shafi'i Muslims, but a minority of other religions and religions such as Yazidis and Yarsan (Kakai) also live there. In Turkish Kurdistan, a minority of Alawite Kurds live in Tunceli and Hakkari provinces. It should be noted that the two of Qadiriyyah and Niqbandieh have many disciples in Kurdistan and are still mentioned in the khanqahs. Other Kurds are also from the Bajrans, Zoroastrians, Christians or Jews, mostly silent in European countries. Obviously, Sunni areas in the west and northwest of Iran are more susceptible to the influence and growth of Salafist movements than Shiite areas.

According to the results of the 2016 census, three Kurdish provinces of Iran, including Kermanshah (1,952,434), Kurdistan (1,603,645) and Ilam (580,195 people) with considering the Kurdish parts of West Azerbaijan (2,137,750 people) and North Khorasan (522,146 people) in a concentrated population (6,796,170 people) in the provinces they have a Kurdish majority. The map below shows the distribution of Kurdish people in Iran and neighboring countries:



### **The Areas of Influence of Salafi Current and Thinking in Western Iran**

With the end of the Cold War and the retreat of socialism against the capitalist system and the failure of the modernization process among the governments of the Islamic world, the ground for the intellectual growth of an ideological and political movement in the Middle East entitled "Islam of Resistance" was prepared. Although this trend has appeared around the world regardless of geographical and national boundaries, it has been a more pronounced and effective presence in some regions due to political and religious conditions. After the coalition attacked Iraq in 2003, Kurdish regions of Iraq and Iran are among the areas that have embraced this intellectual and social movement as Salafism.

Hardline religious sects in western Iran largely originate from salafism. Given that the concept of Salafism in its background has often been accompanied by objections to the status quo of societies, some political activists in Iran's Kurdish society have made the Salafist approach a means of confronting the

Islamic Revolution of Iran, which has a Shiite approach. On the one hand, Other geographical and intellectual proximity of Jihadi and Takfiri Salafia groups in Iraq and Syria, such as ISIS, Jabhat al-Nusra, etc. With the Kurdish community of Iran, which ironically, due to its sectarian and religious alliance with him in the fundamental principles of beliefs, provides considerable potential for influence in the western region of Iran through the Kurdish community of Iran, but the Islamic Republic of Iran's affection with religious and religious minorities has led to this potential not being implemented and the majority of The Kurdish community of Iran has drawn as much as possible towards Salafi and Takfiri groups. And not absorbed. For example, Massoud Barzani, head of the Kurdistan Democratic Party of Iraq, called the role of Martyr Sardar Soleimani in defeating ISIS unforgettable and stressed that the Kremlin will never become a place to threaten the interests and security of the Islamic Republic of Iran. However, a few intellectual and political activists of Iranian Kurdistan society are in contact with Salafist and Jihadi groups and propagate their intellectual foundations in the Kurdish regions of Iran in the west of the country, which in this article, one by one, are in their power, albeit by removing some materials to comply with some of the requirements - We'll look at them.

The Salafi current is scattered with its variety and curvature in three provinces of Iran, which have a significant Kurdish and Sunni population (West Azerbaijan, Kurdistan and Kermanshah). Since Salafists scattered in western Iran, as well as other violent groups, believe in hijra, they usually migrate to another city and even kurdish areas in neighboring countries with the slightest sense of insecurity and danger, so certain areas cannot be considered, invariably, the center of their gathering.

Salafists first started their activities in the two border towns of Marivan and Sarpol-e Zahab. Marivan is a city in Kurdistan Province and Sarpol-e Zahab in kermanshah province. But now in Kermanshah, Sanandaj, Mahabad, Bukan, Saqqez, Baneh, etc. Their presence is also quite evident.

The most important and common discourses in the Kremlin are nationalism and pan-Kurdishism alongside secularism. Often, Salafist-affiliated Akrad considers himself a Kurdish nationalist, opposing the concept of secularism and considering it to be in conflict with Islam. Salafism, although it has expanded against the common secularism in Kurdistan, has actually contributed to the spread of secularism by emphasizing the concept of monotheism and sanctification of places that are considered sacred among the people.

Contemporary discourses in Kurdistan until the late 1990s were divided into three categories: nationalist discourse or revival society (in the form of Komala Party) (1945), Sosalist Discourse (1969 or Communist Party of Iran) (1945 or 1969). In the form of the Komala Party and the Islamist discourse that was the bani of Ahmad Muftizadeh's thought, it was formed in Sanandaj and Marivan in the 1970s and 1970s, and in the form of two groups: "Qur'an School" and "Jamaat-e-Da'wa and Reformation of Iran" or the Akhavan. Iran's Muslims continued to operate.

#### Congregation Invited and Reformed

The jamaat is a kind of modernist approach to Islam and the teachings of Islam that has given regard to the interpretation of religious texts according to the conditions and requirements of time and place. These types of doctrines are at odds with the protective view of Sufism and traditional Islam governing rural areas and lower classes of society. Jamaat-e-Islami's beginnings are from Kurdish regions, and jamaat's approach is more compatible with the level of knowledge, education and culture of the Kurdish nation. Jamaat-e Da'wa and Sehat were formed as a civil political organization with a focus on Islam that aimed to preserve the beliefs and identity of Sunnis in Iran. The group was founded by Kurdish political activists including Nasser Sobhani, Abd al-Rahman Yaghoubi, Mamosta Burhan Amini, Mamosta Sayyid Qader Azizi, Abdorrahman Pirani, Kak Salahuddin, Mohammad Baha'uddin, and other Sunni scholars before the victory of the Islamic Revolution and now operates in this format within the framework of the Islamic Republic. In the political arena, the community has also tried to reduce the gap between the state

and the nation and adopt an interactive and realistic approach, to provide as much political participation as possible.

And encouraging all citizens to play a role in their political destiny has helped.

Quran School is the first official Salafi group in western Iran

Ahmad Muftizadeh was born in February 1933 to a family known as the Mufti family in Sanandaj. Muftizadeh is the son of Mahmoud Mufti and he is the son of 'Allama Abdullah Dashi, who was from dasheh village in Paveh county, where they later settled in Sanandaj. Ahmad Muftizadeh attended traditional schools in Kurdish areas of Iran and Iraq at the time, including in Sanandaj, Marivan, Biareh, Sulaymaniyah, etc. Muftizadeh was imprisoned in 1962 on charges of membership in the Democratic Party, which became the source of fundamental intellectual changes in him. In prison, he concludes that humanity's greatest pain (Muslim) in general is their being away from the Qur'an and sunnah. After a while, Kak Ahmad is released from prison and begins his religious activities in 1963 at the Sayyid Mustafa Mosque in Sanandaj. In early November 1989, Kak Ahmad moved from Sanandaj to Kermanshah with a group of his companions, and in 1980, he changed the Qur'an school called the "Qur'an School". Therefore, Salafism was created in Kurdistan province under the auspices of the Qur'an school and by a person named Kak Ahmad Muftizadeh in Kurdistan Province.

After returning to Sanandaj, Muftizadeh created a group called the Shams Group, which is a source of tradition from the Central Council of Tradition. In the meantime, he was imprisoned again because of his opposition, protests, and unwarranted power-seeking, along with other supporters of Kurdish Sunnis living in western Iran, and died in prison in February 1993 due to physical weakness and suffering.

The Causes and Motives of the Formation of the Qur'an School

Qur'anic or Qur'anicists are people who believe that their intellectual foundations and ideological tendencies — emphasizing the Qur'an as the sole source of sharia and extracting religious beliefs and practices — should come from within and within the Qur'an. The increase and spread of the hadith market, as well as hadiths that are sometimes contradictory to each other or with the main source of religion, i.e. the Qur'an, will not be tolerated. According to one of the prophetic hadiths, he affidavits that if you receive news from me , you have adapted it to the Qur'an and if it does not comply with the Qur'an, leave it, because the Prophet himself (peace be based on Allah(a)) has specified the criterion for choosing and acting on hadiths narrated from themselves. Undoubtedly, all hadiths narrated in Mu'adiya, Sahih and other well-known sources of Sunni hadiths (and even Shi'a) cannot be correct in terms of documents or significations. Throughout history, interferences, influences, and pressures with political and religious motives have been effective in the emergence of such hadiths, so scientific anecdotes have prompted hadith scholars to understand ghash and seminal (a turning combination meaning lean and fat, an irony of the strongness and weakness of hadiths) Among the multitudes of hadiths, and in order to distinguish correct hadiths from incorrect and incorrect, weak and strong with great obsession, they set criteria, but sometimes in some religious movements and groups, there are extremes about rejection of hadiths, including the flow of Quranic and Qur'anic. This process itself is divided into different branches, and the amount of mult, intensity, or tendency to hadith are not the same among them.

Nevertheless, in most Kurdish regions before Ahmad Muftizadeh and in the last century and the Qur'an school, the religious intellectual movement has grown on the focus of several personalities, including Mullah Mohammad Qezelji and Malahadi Afkhamzadeh, who claimed to return to the Qur'an and sunnah. Undoubtedly, traditional religious tendencies, especially the widespread spread of Sufism in Kurdistan on the other hand, and the ideas of unity of the Islamic world and the emergence of the thoughts of Sayyid Jamal Asadabadi, Mohammad Abdo and others in the Qajar era, are among the effective factors in the emergence of unity among a few professors. The religious spheres and chambers of Kurdistan have been the same, and the same approach of all of them has been religious reformation.

It should be noted that Salafists are often against Sufism, and Sufism in the Kurdistan region is most closely related to the intellectual and ideological foundations of Shi'ism, and the more this proximity is strengthened, the ways of expanding and influencing Salafi thought in western Iran will also be closed. In the case of Kurdish Sufism groups in western Iran, it should be noted that the three major Sufism movements of Qaderiyeh, Nakht-e-Nabdiya, and Haqiyah are more prevalent among Kurds. Considering the extent and depth of cultural continuity of Sunni Kurdistan society to the above three Sufi currents, it can be said that the majority of religious currents, especially the late currents of these regions, have been affected by them. It is necessary to note that Sophigra's ideas in western Iran can be a serious obstacle to the influence and expansion of Salafism in the Region of Iranian Kurdistan, meaning that any size of Sufi movements among the Akreds of the Western region will be reduced to the same degree as the tendency towards Salafia in the region, although experience has shown that the most important currents that are practically a strong barrier will be. In the face of the influence of the Salafist movement in western Iran, these three groups (Qaderieh, Nishbadiyah and Haqiyah) are. Therefore, in this paper, it is necessary to examine the intellectual foundations of these three groups to understand the extent of their influence and functions in the western region of Iran, and why and how they deal with Sufism in terms of belief. In addition, in the case of Haqiyah, it should be said that the followers of this branch are very limited from Sufism in Kurdistan, so we avoided their biographies in this article in order to observe their briefness.

#### A) Qaderi's doctrinal thoughts

The Qaderis are mostly based on the school of "existential unity" and choose green as their distinction from others. This may be because Tarihat al-Qadirieh brings his line of thought to Imam Ali (a). In many of his beliefs, he shares many beliefs with Shiites. Among Qaderi's commonalities with Shi'ism are beliefs with concepts such as wilaya, intercession, resort, etc. Is. They consider wilaya to be ranked and even sometimes superior to prophecy, and call the guardian complete with titles such as pole and man. More attention has been paid to these concepts and issues after Ibn 'Arabi, al-Qaderi has often given dignity to his parents who have accepted these cramaties as miracles.

Qadiriya also believes in concepts such as "resort and intercession", as 'Abd al-Qadir intercedes with them and mediates them with God. They said of 'Abd al-Qadir: "Whenever you ask God for something by me, ask me to fulfill your needs, and if a person asks for his forgiveness, then he will be relieved of his problems, and if he becomes a source of recourse in my name, then he will be severely opened. Anyone who performs prayers around the world and recites Sura al-Ikhlâs eleven times in every rak'a after fatihah and salutes the Prophet (s) and takes eleven steps towards Iraq and mentions my name and says his necessity, his need will be fulfilled." Qaderi's method has a complex belief system, which is also the source of its actions and rituals. Rituals are a direct result of Qaderi's beliefs, values and beliefs, and "dhikr" is one of the most important pillars of the way and cannot be achieved except by its continuity to God.

Al-Qadiriya dervishes consider solitude as one of their rituals in the course and conduct. They don't take a specific period of time for privacy. Usually, the period of solitude varies from ten days to 40 days. The author of the book Rules of Al-Tassouf writes: "Solitude is a kind of E'tikaf in a place other than mosques that takes place for a certain period of time, which is not specified for a certain period of time, but the tradition is that according to the forty days of the prophet Moses's (a) endowment, forty days of privacy will take place and the average is one month, because the principle of the prophet Moses's (s) time with God was thirty days. Also, the Prophet (s) stayed in mangrove cave for thirty days. The lowest amount of privacy is ten days because the amount of E'tikaf of the Prophet (s) has been ten days."

The causes of Qaderieh's expansion in Kurdistan can be the rural and nomadic lives of the Kurdish people, the vacuum of power, the absence of a serious rival, of course, until the arrival of The Way of The Role of The Role of Kurdistan in the second half of the 13th century. The reasons for Qaderi's expansion in Kurdistan can be the rural and nomadic lives of the Kurdish people, the vacuum of power, the absence of serious rivals, of course, until the arrival of the Naqqbandieh method to Kurdistan in the second half of

the 13th century AH, the continuous journeys of sheikhs and the dispersion of their children throughout Kurdistan, and the support of local power holders from Sheikh Qaderiye and Takaya attributable to them.

#### b) Naqshbandi

This method is attributed to Khwaja Baha'uddin Muhammad Naghshband Bukharai, but in fact he was not the founder and founder of this method, but rather the continuation of the Khajgan method, which was founded by Khwaja Yusuf Hamedani (440-535/1001) and Khwaja Abdul Khaliq Ajdwani (d. 575/1001). In fact, before the role-writing process with different titles such as Sadiqiya, Spectruriyeh, Khajganiyah, and after him, it continued in the form of branches such as Niqatbandieh, Ahraria, Mazhariyeh, Majdiya and Al-Khaldiya. Baha'uddin Muhammad Naghshband, a student mediated by Khawaja Abdul Khaliq Ajdwani, was able to create a new way called "Naqshbandi" in the world of that day by adding some teachings through Khajgan. Naqshbandieh is a way that quickly flourished and became famous in Khorasan and beyond al-Nahr, and was regarded as the peacemaker of Sufism of that time because it was a protester of Khanqahi Sufism.

In Iran, two people claim the naqshbandi dynasty, one in Torbat-e Jam is Shaykh Fakhr al-Din Nakhl Ahmadi, who has spent time in the Alam's cassette and teaches Hanafi jurisprudence, and writes poetry that traces his lineage to twenty-two intermediaries to Shaykh Ahmad Jam-e-Gonde Peel, and the other is Shaykh 'Uthman, whom Mr. Mojtahedi has a spiritual position on his behalf in Sanandaj. In addition to common beliefs with other Sufi sects such as unity of existence, Halul, Sir and Seluk Khanqahi, intercession, resort, etc. It also has proprietary beliefs that distinguish this sect from other sects.

Shaykh Ahmad Sarhandi, who was one of the parents of Tarighat Naqshbandi, sought to purify and purify Islamic Sufism from all issues and ornaments that, from his point of view, were either religious principles or were considered anti-sharia. For this reason, Sheikh Ahmad's tarikh was completely sharia-based. Theories such as unity of existence, which raised the broad shadow of Ibn 'Arabi's thoughts, including The most important fronts of the sheikh's struggle for the strength of the principles of Shari'a and the purification of the method were.

The foundation of the way is imprinted on eleven words. These eleven Persian words — which have also been used by the same delegation in Turkish and Arabic texts — are: intelligence in the tail, step by step, traveling home, privacy in the Association, Yarkurd, return, retention, numerical endowment, time endowment and heartfelt endowment. The eight words are the first input of Khwaja Abd al-Khaliq Ajdwani, and the last three words (numerical, temporal and heartfelt endowments) are added by Khwaja Baha'uddin Khabbandi.

Sheikh Ahmad Sarhandi, as one of the masters of naghshbandi, believes that there are three conditions for religiosity. First, the person corrects his religious beliefs. This correction of his belief should be proportionate to the views of Sunni scholars and jamaat, the only sect of Najiya. Second, his knowledge and practice are based on jurisprudential rulings. Of course, here, jurisprudential rulings refer to the rulings that mujtahids approved by The Role Of The Role. Not others, after these two wings of belief (religious belief) and science (science and practice of jurisprudential rulings) have been achieved, and then it is time for conduct in the Sufi way. Following tradition and maintaining manners and shari'a and avoiding heresy are the basis of this way. What has been repeated in the teachings of Naghdbandi before all is one following tradition and preserving the law and the other is paying attention to the right and rejecting the dangers.

The purpose of the sect was to preserve the tradition of the Prophet (peace be among them) and to keep them away from heresy. He believes that Khawaja Abdul Khaliq Ajdwani and his caliph Baha al-Din Naghshband were truly the peacemakers of Islamic Sufism. Their school was originally a protest against Sufism, which was adorned and outward-looking, and dealt with appearances and customs before it dealt with the principle and meaning of mysticism. The naghshi school rejected the sheikh's levels.

According to them, these levels had nothing but names and positions inside and had gone away from the truth of guidance and education.

The existence of a powerful naqshbandi family in Kurdistan allowed them to play a role in Kurdish society in recent centuries, i.e. 13th and 14th centuries, and influence the events of society. The widespread influence of this way among the people increased the power of the masters and elders of this way, and the role of the leaders of the Tarihat in the political developments of Iran increased from the second half of the Qajar monarchy, i.e., from the Nazareth period onwards, and as a result, most of their activities date back to the same period.

For the last two centuries, when traditional governments declined, the Kurdish sheikhs have shown an obvious influence on political affairs and the liberation of the Kurdish people. After the collapse of the local Kurdish narrative order, Sheikh tried to fill the void of local power in Kurdistan. Relying on the religious interests of their people, they paid. The court and khanqah of Sheikh and the leaders of the Taqrat al-Malaja and the shrine became their enthusiastic followers. By entering Kurdistan, Tarighat Naghshbandi played a very important role in the political and social developments of the People of Kurdistan, and it seems that without considering the role of the Dervish and Sufi ways, social developments cannot be as good as - Politically, Kurdistan was disseminated and understood.

Sheikh Motakhbandi played a great role in cultural actions. They attached special importance to their children's education and literacy, but they also cared about the education and learning of their people and their disciples. One of the sheikhs who cared about reading and writing was Shaykh Omar Zia al-Din, who believed that Kurdish children should be taught reading, writing and literacy, along with religious and theological teachings and Islamic law.

The Khanqahs of Tarighat naqqbandi were scattered in different parts of Kurdistan, including Marivan and Uraman, and the extent of Sufism's influence in Kurdistan was enough to find the least urban and rural towns in which khanqah and Tekyeh did not exist. Sheikhs lived mainly in Ottoman Kurdistan, but they also had families in different regions of Iranian Kurdistan, and their followers, in different ranks, were beside them to The khanqahs and angles lived. In the Kurdish regions, shi'a Sufi methods (Nematollahi, Khaksariyeh and Baktashi) and the Qaderi Sunni tarighat were a serious obstacle to the influence of the Naqshbandi tarighat to these areas, until in the early 13th/13th century it was spread by the Kurdish cleric, Mamosta Khaled Naqshbandi (1242-1192 AH/1779 CE) in the Kurdish regions of Iraq, Turkey and Syria.

Features such as emphasis on sharia, active participation in society, as well as dynamic communication with governments, and efforts to bring religion and government closer, which have been revealed over time in the context of role-making, have separated it from other Sufi currents in the Muslim world, paving the way for its continuation and development over the centuries and in different regions. To the extent that today, the branches of the role of the role are present in most regions of the Muslim world, including Central Asia, the Indian subcontinent, the Middle East, the Caucasus, the Far East, even Western Europe and North America.

The followers of Tarift Bazbandi were at first in favor of asceticism, poverty and simplicity. Far from political and social adventures, Mashayekh lived naively and struggled to make a living. It was not long before mashayekh naghshbandi, unlike his predecessors, became involved in government agencies, executive, judicial, and consultative works, and gained dignity and dignity and became a wealth holder. Like Khwaja Nasir al-Din 'Ubayd Allah Ahrar, who was the most critical of the Mashayekhs in the Timurid era.

However, the logical proximity and proximity between Shari'a (religion) and Tarighat (Sufism and Mysticism) prevails in The Kurdish regions of Sunnis, and from the movement of the Qur'an school as a movement with a history, it cannot be far from these two elements and influential and influential



personalities. Although the founder of the Qur'an school at the beginning of his movement opposed the methods of mystical methods, Dervishes and Sufis affiliated with it, but after the four stages of his political life and at the end of his life, he reacted to Ibn Arabi's mysticism and illuminations and influenced them and praised the elders and sheikhs of Tari'at, even his poems as the book of poems, containing.

It is mystical themes that have reminded themselves that on different occasions and educational classes, they documented the beliefs of the Qur'an school.

Although followers of the Qur'an school deny any organizational and organizational connection between the Qur'anic school and the Muslim Brotherhood, the methods of propagation and participation and the organizational behavior of the Qur'anic school and its founder relate to the methods of the early Muslim Brotherhood.

Muftizadeh's thoughts on intercession, resorting, and visiting graves, religious customs are all derived from the works of late Salafists. The only issue of disbelief and his faith is different from others and perhaps unique, which has distinctions from religious modernists. Followers of the Qur'an school consider this trend to be a continuation of the Islamic movement of enlightenments such as Sayyid Jamal al-Dain Asadabadi, Muhammad Abdu, Rashid Rida, Hasan al-Banna, Abu'ali Maududi, Saeed Nursi, and Sayyid Qutb.

#### Geographical distribution of Salafi flow in western Iran

Since the ancient Kurdish tradition in the Middle East is mostly in Jolke Mesopotamia, they are Aryan and Zoroastrian. The first Kurdish connection to Islam by a person named Baba Jan Kord takes place in Medina, Al-Munwarah, where he becomes familiar with Islam and believes in Islam and secretly invites his relatives and family to Islam. This trend becomes the context of the region's familiarity with Islam, and before Muslims invaded the area, Akrad prepared the ground for the arrival of Islam without war and bloodshed, and all of them believe in Islam. The golden age of Akrad's life is the beginning of the entry into Islam, and the first Kurdish government was established by a man named Mohammad Rawadi, who was referred to as the Government of Rawadiyya, followed by the governments of Hasanuyeh, Marwaniyah and Anaziyeh.

Among the western provinces of Iran, kurdish population is mostly cities such as Sanandaj, Baneh, Saqqez, Oruman and Marivan From Kurdistan province as well as Mahabad and Bukan counties of West Azerbaijan province as well as Paveh, Javanrud and Sarpol-e Zahab counties from Kermanshah province have been known to infiltrate and expand salafia flow, and yet after field research and communication with responsible and relevant apparatuses, we concluded that recently salafist flow in cities with mostly Shiite and Sunni minority populations. Kurd is increasing its propaganda and recruitment, and it may be interpreted as a new strategic approach and rotation to maintain the inner security of Salafist groups and to better track specific and targeted, which, of course, follows the quantitative and qualitative expansion of this trend in western Iran.

#### Four Active Discourses of Akrad Salafi in Western Iran

Strictness in observing islamic sharia laws and practices and unconditional adherence to prophetic law or, better, returning to the "righteous predecessor" method are common features among all Salafist groups of Iranian Kurdistan. In general, it should be said that the Salafists of Iranian Kurdish society should be divided into two general groups: Salafist jihadi and non-Jihadi Salafist. Jihadis believe that today is the best way to propagate war and qatal, so they are always at odds with governments. And non-jihadist Salafists make the opposite claim, arguing that today there are no ideal conditions for jihad and armed struggle, and there is no need for jihad in the present situation. Most Salafists in Iranian Kurdistan are jihadist Salafists. Most of them are constantly changing places, which is a clear proof that they are combative and jihadist. As mentioned above, Iran's Salafion in the western region of the country are

divided into four more minor categories, which, of course, it should be noted that these divisions are among the Kurdish community of Turkey, Iraq and Syria is also established and objectively visible, and on the other is that there is a special unity and affinity among the Akrad community in the Middle East, especially among their Salafists.

#### A) Radical Jihad

The group believes in jihad against all current governments in the world and considers them all as examples of taghut and does not consider any interaction with them as permissible to participate in the elections and consider it a blatant blasphemy. Most of them agree with excommercies and emphasize the presence of women in society. They condemn all the current governments in the world and have shown no lexicity towards governments and do not engage or compromise with them at all. He was also called a newly-based Salafist. During the imposed war with Iraq (eight years of holy defense), the group caused the country the most difficulties in securing the internal security of the Islamic Republic of Iran, and in some cases aligned itself with Iran's foreign enemies, especially Iraq's aggressor Baathist regime.

#### B) Moderate jihadi

They also believe in jihad and consider the conditions of jihad in the present world as permissible and consider all current governments as examples of taghut and jihad against them. However, they are more balanced about how to communicate with some of these governments than radical jihadists, and believe that it is permissible to engage with them if it helps to advance their goals and does not contradict their beliefs. They do not see any obstacles to participating in the elections, and they themselves participate in the elections. The group opposes excommercies and emphasizes the presence of women in society.

#### C) Traditional non-jihadist

These Salafists mostly seek to adhere to Islamic law and prophetic law and do not believe in jihad, and the conditions of jihad are not available to them at this time. They believe in individual and face-to-face invitations and are more known as dervishes and tabloids. In all the current governments, they are not examples of taghut, and the Saudi government is an Islamic state, and some of them consider the Iranian government to be Islamic. The group opposes excommercies and is more in favor of women in society.

#### d) Non-jihadist conservative

Although these Salafists consider all current governments as examples of taghut, they do not agree with jihad against them and do not see the conditions of jihad as conditions for jihad. Like traditional non-jihadists, they oppose excommunication of people who commit blasphemous acts and often oppose the presence of women in society. In general, non-jihadist Salafists (traditional non-jihadis and conservative non-jihadis) consider themselves rightfully and directly, but they do not consider the human beings who do not think like them to be infidels and do not excommunicate.

### Conclusion

The aim of this study was to identify the historical roots of salafi-thinking in western Iran and its influence and function. The Salafi movement was formed with the establishment of the Qur'anic school by Ahmad Muftizadeh, first in Sanandaj and then in other Kurdish regions of western Iran, and gradually grew and expanded. On the contrary, Sufi Sufi sufism has been able to influence a significant portion of Kurdish society after its formation in Kurdistan. Studies showed that Sufism has a high history and over time has taken on different branches and customs. One of these splits is the Qaderi and Nejhabdiya ways. Religious identity of Kurdish regions Neshin is rooted in Sufi ways and non-jurisprudential founding of religion. Over the centuries, the presence of the Sufi movement in Kurdistan, this movement was able to spread many religious values based on mysticism and spiritual salvation, and these methods completely influenced the religious identity of the dominant Kurdistan, and the differences between Sufi methods

were only in the execution of ceremonies and trit programs, not in the doctrinal issues of these methods, because the purpose of all of them was to fully follow sheikh Tarihat in performing ceremonies and it is natural in performing ceremonies. This space of religious and jurisprudential differences has been dimmed and there has been much peaceful interaction and coexistence between followers of different religions and religious sects of Kurdistan.

It seems that in the years after the revolution, the number of tekyehs and khanqahs, dervians and followers of the Tarighat has been greatly reduced, resulting in the strengthening of salafi jurisprudential attitude against Sufi attitudes, and because of this wrong policy, jurists have succeeded in occupying mosques and controlling the religious educational system independent of the ruling power in Kurdistan, which in the past has been in the full possession of sheikhs. On the other hand, jurists transferred the ideas of the Brotherhood to the emerging salafism in Kurdistan, which itself led to the isolation of traditional marjas of the tarikhs and the reduction of their influence in these regions. Salafism's thinking, using appropriate contexts such as ethnic and religious differences in Kurdistan, poverty, discrimination and injustice, cultural weakness of these regions and financial support of this movement from outside the borders, was able to grow very quickly and become a potential threat to the security of Iranian Kurdish citizens.

It seems that in order to prevent the growth of salafism thinking in Kurdistan and on the other hand, strengthening Sufism in these areas, it is necessary to review the teaching content of Sunni schools and universities, which are completely jurisprudential and have viewed Sunni Kurdistan from the Sunni angle of other regions, and in which little attention has been paid to the identity and religious history of the region, and the introduction of the great real clergy of Sufis and Mystical issues of Kurdistan's paths should be considered in the educational content of these regions. Kurdistan's Sufism and Mysticism should be considered in IRIB, as well as by giving religious authorities more importance and freedom to act on them than any religious sect to reduce the newness of the Salafi movement and to strengthen Sufism and sufism in these regions.

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