

THE SPREADING OF NAQSHBANDIYYA IN WESTERN ASIA IN THE 19TH CENTURY

AFRO EURASIAN STUDIES -VOLUME: 10 / ISSUE: 1 pp.15-26

Abdulcebbar KAVAK

Assoc. Prof. Dr., University of Karabuk; Faculty of Islamic Sciences

E-mail: akavak@karabuk.edu.tr

Orcid Id: 0000-0002-1846-5493

Received: 15.02.2022

Accepted: 19.04.2022

Cite as: Kavak, A. (2022). The Spreading of Naqshbandiyya in Western Asia in the 19th Century. Afro Eurasian Studies, 10 (1),15-26. DOI: 10.33722/afes.1092858

Plagiarism: This article has been reviewed by at least two referees and confirmed to include no plagiarism.

Copyright: © Published by MUSIAD- Atakoy 7-8-9-10 Mah. Cobancesme E5 Yanyol Cad No:4, 34158 Bakirkoy, Istanbul- TURKEY

Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

Licence: This work is licensed under a Creative Commons Attribution 4.0 International License

MUSIAD

Afro Eurasian Studies Journal

19. Yüzyılda Batı Asya'da Nakşibendîliğin Yayılması

ÖZ

Tasavvufun kurumsal yapıları olan tarikatlar, Miladî 12. yüzyıldan itibaren Müslümanlar arasında yayılmaya başlamıştır. Bu tarikatlardan bazıları belli bir bölgede faaliyet yürütürken, diğer bir kısmı İslam dünyasının hemen her yerinde yayılmıştır. Bu yaygın tarikatlardan biri de Nakşibendîliktir. Adını Muhammed Bahâeddin Nakşibend'den alan tarikat, Orta Asya'da Türklerin yoğun yaşadığı Buhara ve Maverâünnehir bölgelerinden sonra Afganistan ve İran'da etkili olmuştur. Şeyh Ubeydullah-ı Ahrâr döneminde Anadolu'da faaliyet yürütmeye başlamıştır. 17. yüzyılın başından itibaren Şeyh Ahmed Sirhindî döneminde Müceddidiyye adıyla Hint alt kıtasında ciddi bir varlık göstermiştir. Dinî, siyasî ve toplumsal alanlarda Doğu Asya'da ağırlığını hissettirmiştir. Bu dönemde bazı Müceddî şeyhlerinin faaliyetleriyle Batı Asya'da da tanınmaya başlasa da Hint alt kıtasındaki gibi güçlü bir etkiye sahip olamamıştır. Nakşibendîliğin Batı Asya'da güçlü bir toplumsal zemine kavuşması 19. yüzyılın ilk çeyreğinde Şehrezorlu Mevlânâ Hâlid döneminde gerçekleşmiştir. Mevlânâ Hâlid, Hindistan'da bulunan Şah Abdullah Dihlevî'nin yanında tasavvufî eğitim aldıktan sonra onun tam yetkili halifesi olarak Batı Asya'da görevlendirilmiştir. Nakşibendîlik Mevlânâ Hâlid döneminde Hâlidîyye adıyla anılmaya başlanmıştır. Irak'ta ortaya çıkan Hâlidîlik, Batı Asya'nın bütün bölgelerinde etkili olmayı başarmıştır. Nakşibendîliğin Batı Asya'daki bu başarısının temelinde Mevlânâ Hâlid eş-Şehrezorî'nin karizmatik kişiliğinden, Batı Asya toplumlarının siyasî ve toplumsal durumlarına, Hâlidîliğin dinamik ve ihyacı bir hareket olarak ortaya çıkmasından, Hâlidî şeyhlerinin dinî, siyasî ve toplumsal liderler olarak yaşadıkları bölgelerde itibar kazanmalarına kadar pek çok faktör bulunmaktadır. Bu çalışmada günümüze kadar etkileri devam eden bu tarikatın Batı Asya'daki bu başarısının irdelenmesi ve bu alanda yapılacak araştırmalar için temel bazı bilgilerin sunulması amaçlanmıştır.

Anahtar Kelimeler: Tasavvuf, 19. Yüzyıl, Batı Asya, Nakşibendîlik, Hâlidîlik.

The Spreading of Naqshbandiyya in Western Asia in The 19th Century

ABSTRACT

The Sufi orders, which are the institutional structures of Sufism, started to spread among Muslims from the 12th century with the current era. While some of these Sufi orders operated in a certain region, others spread almost all over the Islamic world. One of these common Sufi orders is Naqshbandiyya. The Sufi order, named after Muhammed Bahaeddin Naksibend, became effective in Afghanistan and Iran after the Bukhara and Transoxiana regions in Central Asia where Turks lived intensely. It began to operate in Anatolia during the period of Sheikh Ubeydullah-i Ahrar. From the beginning of the 17th century, during the reign of Sheikh Ahmed Sirhindi, it had a serious presence in the Indian subcontinent under the name of Mujaddidiyye. It became influential in East Asia in religious, political and social fields. In this period, although it started to be recognized in Western Asia with the activities of some Mujaddid Sheikhs, it did not have a strong influence as in the Indian subcontinent. Naqshbandi's attainment of a strong social ground in Western Asia took place in the first quarter of the 19th century, during the reign of Mawlana Khalid from Shahrazor. Mawlana Khalid was appointed to Western Asia as his plenipotentiary caliph after receiving religious mystic education under Shah Abdullah Dihlevi in India. Naqshbandiyyah started to be called as Khalidiyya in the period of Mawlana Khalid. Khalidism, which emerged in Iraq, succeeded in being effective in all regions of Western Asia. On the basis of the success of Naqshbandi in Western Asia, the charismatic personality of Mawlana Khalid al-Shahrazori, political and social situations of West Asian societies, the emergence of Khâlidism as a dynamic and refreshing movement and then there are many factors, from the Khalidi Sheikhs gaining prestige in the regions where they live as religious, political and social leaders. In this study, it is aimed to examine the success of this Sufi order in West Asia, whose effects continue until today, and to present some basic information for researchers to be done in this field.

Keywords: Sufism, 19th Century, Western Asia, Naqshbandiyya, Khalidiyya

Introduction

Sufism was preferred as a model of religious life among Muslims. After its transformation into an institutional structure in the form of Sufi orders, it spread almost all over the Islamic world. These sufistic institutions have gained a serious prestige in the Islamic society with their activities that have been going on for centuries. One of them, Naqshbandi, is among the most widespread Sufi orders. The sufi who gave the name to the Sufi order is Muhammad Bahaeddin Naqshband (d. 791/1389). The activities he carried out in Bukhara and Transoxiana with his caliphs were effective in the spread of Naqshbandi in Central Asia, where Turks lived intensely, and then in Iran. It is stated that the activities of the Naqshbandi Sufi order, which was active in important cities such as Khorezm, Herat and Tabriz in the 15th and 16th centuries, were not at the expected level. "It is a paradox in the history of Naqshbandi that this Sufi order first emerged among Persian speakers and that despite the fact that all its classical texts were written in Persian, its influence in Iran was relatively small." (Algar, 2013: 243) The owner of these words, Hamit Algar, said that in Iran, which is expected to be very effective and widespread in the regions where Naqshbandiyya spread, contrary to expectations, she states that the spread of the sect is more limited and less, and considers this as a paradox. At the same time, it is mentioned that the Sufi order was present in the northwestern region of Iran. Tabriz is one of these cities. Sun'ullah Kâzekunânî, who was the caliph of Alaeddin Mektebdâr (d. 892/1486) residing in Herat, and his caliph Alican Bâdâmyarî are two powerful figures representing Naqshbandiism in the city of Tabriz. On the other hand, Sheikh Ali Kurdi (d. 925/1519), who was the caliph of Ubeydullah-i Ahrar, is mentioned as the Naqshbandi Sheikh who continued his activities in the city of Qazvin despite the Safavid pressures (Algar, 2013: 244-245).

Naqshbandiyya was transferred to Western Asia through the caliph of Ubeydullah-i Ahrar (d. 895/1490), Molla Abdullah-i İlâhî (d. 896/1491) and started to be recognized in Anatolian lands. (Algar, 2013: 72) Thanks to Molla Abdullah İlahi and his disciple Emir Ahmed Buhari (d. 922/1516), who accompanied her on her way to Anatolia, Naqshbandiism was also recognized in Istanbul. (Algar, 2013: 193) The biggest representative of the Naqshbandiyya, which started to have a serious presence in the Indian sub-continent especially from the first quarter of the 17th century, was Ahmed Sirhindi (d.1034/1624). His struggle against Akbar Shah was seen as an effort beyond his scientific and Sufistic acquis in the Islamic world and was described as Imam-i Rabbani and Mujaddid-i Elf-i Sani. Not only that, but with its principles and ideas, a new branch emerged in the Naqshbandi Sufi order called Mujaddidiyye. After his death, Muhammad Ma'sûm (d. 1079/1668) and Mirza Mazhar Can-i Canan (d. 1195/1781), whose names were mentioned the most in the representation of the Sufi order after his death, In addition, Shah Abdullah Dihlavi (d. 1240/1824), who was his caliph, comes.

In the first half of the 17th century, it is seen that Naqshbandiyya spread along a wide line stretching from Damascus, Aleppo and Mosul to Tabriz. The person whose name is mentioned with his Sufistic activities in this region is Sheikh Mahmud Urmevi, who came from Iran's Urmia city and settled in Diyarbakir (d. 1048/1638). (Peçevî, 1992:2/431; Nâimâ, 1969: 3/1430; Uzunçarşılı, 2011: 3/1, 204-205) Naqshbandi, which emerged in Anatolia through Molla Abdullah İlâhî and expanded with the activities of Sheikh Mahmud Urmevi, continued its existence in the last quarter of this century with its new representatives bearing the Mujaddid identity. Sheikh Muhammed Murad Bukhari (d. 1132/1720) is the caliph of Sheikh Muhammed Masum (d. 1079/1668), who stayed in Istanbul for about five years and connected many statesmen to the Naqshbandiyya order. Sheikh Mohammad

Murad Bukhari went to Damascus after Istanbul for the publication of the Sufi order. Sheikh Ahmed Curyani (d. 1119/1707), another caliph of Sheikh Muhammed Masum, is another member of Mujaddid who represented Naqshbandi in Mecca at the same time. (Algar, 2013: 81; Şimşek, 2008: 78-79)

It is seen that Naqshbandi-Mujaddidism began to do activity in Western Asia from the 17th century, but it did not have a widespread effect until the beginning of the 19th century. The success of the sect in Western Asia was made possible by the work of Mawlana Khalid al-Shahrazori. For this reason, in the first quarter of the 19th century, operating in almost every region of Western Asia, attracting the attention of the administrators, It is important to examine Mawlana Khalid al-Shahrazori, who won the respect of the community and the Khalidism he founded, and to determine the factors that made them successful.

1. An Active Naqshbandi-Mujaddid Sheikh in Western Asia in the First Quarter of the 19th Century: Mawlana Khalid al-Shahrazori

Mawlana Khalid al-Shahrazori was born in 1193/1779 in the town of Qaradakh in the province of Shahrazor, Iraq. (en-Necdî, 1310: 27; Haydarî, 1292: 27; Müderris, 2011: 1/9) He is a member of the Câf tribe, one of the large Kurdish tribes active on both sides of the Iraq-Iran border. (Azzâvî, 1/246; Müderris, 2011: 1/9) His descendants were descended, mother's side from Hz. Osman (r.a.) and father's side on Hz. Ali (r.a.) It is based on. (Bağdadî, 1310: 30; Hani, 2009: 303) There is not much information about childhood. After the death of his father, Mawlana Khalid continued his education in Qaradakh with the encouragement of his teachers Sheikh Abdullatif Karadagi (d. 1212/1797) and his son Sheikh Omer Karadagi (d. 1250/1834). The madrasa education that Mawlana Khalid started in Qaradakh formed the basis of very productive and bright education life.

After visiting many madrasahs in Northern Iraq, especially in Shahrazor, Mawlana Khalid went to Baghdad and continued his education there for a while. Later, he went to Iran's city of Senendec and studied some courses from Muhammed Kasim al-Sanandajî, such as mathematics and geometry. He also took his *ilim icazet* (It means a document showing that a madrasa student can teach.) from him. After that, Mawlana Khalid, who wanted to return to his hometown and deal with science and education, received the offer of a professorship (being *mudarris*) without delay. Abdurrahman Pasha (d. 1228/1813), one of the Baban Kurdish beylics, who was the governor of Suleymaniye at the time, invited Mawlana Khalid to teach in the largest madrasah of the city. (Muderris, 2011: 1/12) Mawlana Khalid served there for about seven years. During the years he was a professor, he trained students on the one hand, and on the other hand, tried to simplify the sequential books read by the students in the madrasah education. For this purpose, he reconsidered some of the books taught in madrasahs with his commentaries, talks and annotations in a style that students can use more easily.

Although the many madrasah students gathered around him and the scientific studies carried out, Mawlana Khalid felt a growing spiritual void inside him. For this reason, from time to time, he distanced himself from the environment of lessons and students and was immersed in seclusion and contemplation in the madrasah. The feeling that he had to engage in much more effective and larger works for the Islamic society than he did has surrounded him. He gave the decision to go on Hajj in the hope of meeting a great person who will guide him in this matter.

Mawlana Khalid met many scholars and mystics in Damascus and the Hejaz region during his pilgrimage to which he embarked with these thoughts. Some of the people he met in Mecca and Medina pointed out that the person he was looking for was on the Indian side. (Tümderris, 2011:

1/23) Mawlana Khalid, who returned to his hometown with these feelings and thoughts, After a while later, set out to join Shah Abdullah Dihlevi in India, together with a Mujaddid caliph named Dervis Muhammed, who came to visit him in his madrasah. After the Sufistic education and scientific negotiations he received in India, he returned to his hometown as a Naqshbandi-Mujaddid Sheikh, equipped and fully entitled in the field of Sufi education. The guidance activities that started in the city of Suleymaniye (formerly Shahrazor) in Iraq in 1226/1811 expanded with his travels to Baghdad and Damascus. Mawlana Khalid had the opportunity to spread the Naqshbandi-Mujaddidi in a very wide area in the city of Damascus, where he settled last. He passed away in Damascus on 14 Zilqada 1242/ 9 June 1827 and was buried on Kasyun Hill. (Kavak, 2016: 146)

2. Permanent Transition of Naqshbandi to Western Asia

Hamit Algar describes the spread of Naqshbandiism in Anatolia with the efforts of Mawlana Khalid and his caliphs as a new era for the existence of the Sufi order in Turkey and that the Naqshbandi order has become the most important Sufi order in Turkey thanks to the Khalidis. (Algar, 2013: 349) It can be said that this is the case for the north of Iraq, the west of Iran, and even Syria. Because no Sufi order other than the Qadiriyya order has become as powerful and widespread as the Naqshbandi in these regions.

It cannot be denied that the Sufis, who represented Naqshbandi in some centers of Western Asia before Mawlana Khalid, played a leading role in the recognition and spread of the sect among the people. Because the Naqshbandis operated in a wide geography from Istanbul to the Hijaz, from Tabriz and Qazvin to Damascus. This situation created a relatively ready environment for Mawlana Khalid. However, it was only in this period that the order began to operate strongly in almost every center of Western Asia and that these Sufistic activities were accepted by both the public and the statesmen. For this reason, the Naqshbandi tariqa experienced its golden age in Western Asia, so to speak, with the guidance activities initiated by Mawlana Khalid.

2.1. The Birth of Khalidism

Khalidism is the branch of Naqshbandiyya-Mujaddidiyya that emerged in Iraq in the first quarter of the nineteenth century. This Sufistic movement affected the Muslim societies in West Asia and spread especially among the ilmiye class (class of teachers who have taken religious affairs as a profession). In the first half of the 19th century, it was represented by respected scholars and sufis in almost every city of Anatolia. Some of the big dervish lodges opened in Anatolia operated as centers of knowledge where Naqshbandi-Khalidism spread. Nehri Lodge in Hakkâri, Norsin Lodge in Bitlis, Bekir Sami Pasha Madrasa in Konya, Gumushânevî dervish lodge in Istanbul are some of them. Sayyid Taha Hakkari (d. 1269/1853), Sayyid Ubeydullah-ı Nehri (d. 1300/1883), Abdurrahman-ı Tâğî (d. 1304/1886), Sheikh Ahmed Ziyâuddin Gumushânevî (d. 1311/1893), who served in these lodges are members of Naqshbandi who have been influential in the scientific, cultural and political life of Anatolia. (Memiş, 2000: 127-201; Kavak, 2016: 364-394)

The members of the Khalidi, who made deep-rooted studies in cities such as Suleymaniye, Baghdad, Erbil, Kirkuk, and Imadiye, where scientific and cultural life is alive, succeeded in making the Naqshbandi order the most effective and widespread sect in Iraq. Mawlana Khalid Lodge and Biyâre Lodge in Suleymaniye, Ahsaiye (Hâlidîyya) Lodge in Baghdad, Naqshbandi-Hâlidî Lodge in Erbil, Naqshbandi Lodge in Kirkuk, Naqshbandi Lodge and Barzan Lodge in Imadiye, While the main Naqshbandi lodges opened in Iraq, Sheikh Abdullah Herati, Sheikh Mahmud Sahib, Sheikh Osman Siracuddin et-Tavili, Sheikh Ubeydullah Haydari, Sheikh Abdulgafur al-Mushahidi, Sheikh

Abdusselam Barzani, who worked in these lodges, They had a respectable position not only in Iraq but also in neighboring countries.

In Iran, Naqshbandiism spread mostly among Sunni Kurds living in northwestern cities and Ahvaz Arabs living in southwestern cities. According to the Sufi order's activities in the southwestern cities of Iran, information on its activities and representatives in the northwest is more. The main Naqshbandi centers are the Burhani Lodge in the city of Mahabat, the Durud Lodge in the city of Merivan and the Berdesor Lodge in the city of Urmia. From the postnishins working in these lodges; Sheikh Yusuf Semsuddin el-Burhani, Sheikh Alaaddin el-Biyari, Sayyid Taha Hakkari and his brother Sayyid Muhammed Salih Nehri are members of Naqshbandi whose influences were felt in Iran, Iraq and Anatolia.

Syria is one of the important centers of Naqshbandi. Kunvat Lodge, Muradiye Lodge, Suleymaniye Lodge, Mawlana Khalid Lodge and Haznevi Lodge are important Naqshbandi centers operating here. Sheikh İsmail el-Enârânî, Sheikh Mahmud Sahib, Sheikh Muhammed al-Firakî, Sheikh Muhammed b. Abdullah al-Hani and Sheikh Ahmed Haznevi are well-known Naqshbandi Sheikhs.

As for the Hijaz, the Naqshbandi sheiks preferred to be active in mosques in this region. The Jabal Abu Kubays Lodge, which was opened in Mecca much later, hosted important activities. The names of Sheikh Abdullah Mekki, Sayyid İsmail al-Barzanjî, Sayyid Abdulkadir al-Sergelovî, Molla Ahmed al-Hakkari, were among the Naqshbandi sheiks who served in the Hejaz, they are the active sheikhs that should be mentioned.

In the North Caucasus, the Yukari Yeragli Madrasa in the Dagestan region and the Tasov Haji Lodge established in the Chechnya region became the two important activity centers of the Naqshbandis. In these regions, Sheikh İsmail Shirvanî's caliphs Sheikh Muhammed Shirvanî, Sheikh Muhammed Yeragî and Cemaleddin Gazikumûkî and his son-in-law Sheikh Shamil Dagestanî are important members of the Sufi order whose names are not forgotten.

3. Main Reasons for the Success of Naqshbandi in Western Asia

It is no secret that the Naqshbandi Sufi order is even more widespread and effective than the Qadiriyya sect in some countries of Western Asia. Among the main reasons for the rapid spread and social acceptance of the Sufi order in this geographic area; The personality of Mawlana Khalid al-Shahrazori, the political and social situation of West Asia in the 19th century, the dynamism of the sects prevalent in West Asia, the dynamic and refreshing nature of Naqshbandiyya-Khalidiyya, Also there are factors such as the fact that the Khalidi sheiks gathered the madrasah and dervish lodge activities under one roof and that the Khalidi Sheikhs gained the reputation as religious, political and social leaders in the regions where they lived.

3.1. The Personality of Mawlana Khalid al-Shahrazori

The dynamism and influence that the Naqshbandiyya Sufi order had captured in the Indian subcontinent with Ahmed Sirhindi, captured the dynamism and influence in Western Asia with Mawlana Khalid. It should be stated that the personality of Mawlana Khalid played an important role in this success.

He was educated in the Sheikh Abdullatif Madrasa in the town of Mawlana Khalid Karadag. This is a science center where members of the Baban family, who ruled the city of Shahrazor, were educated in the summer. This situation gave Mawlana Khalid the opportunity to be in the same environment and make friends with the people who will take over the administration of Shahrazor in the future.

His acquaintance with the Baban family, especially Mahmud Pasha, one of the Baban squires, dates back to these years. This situation helped him to develop a sense of self-confidence from a young age.

During his education years Mawlana Khalid, Shahrazor, Baghdad, and Iran, he has behaved very selectively about the teachers for the course. Apart from Arabic and Islamic sciences, his taking courses in mathematics, logic and philosophy enabled her to graduate from the madrasah with a strong scientific background. This situation naturally brought him to a distinguished place among his peers. Mawlana Khalid, who impresses with his scientific capacity, was also the owner of the "Reîsu'l-Ulema" honor, which was given to the greatest scholar in the Shahrazor region by the Baban beys. (Karadâgî, 2003: 35-36)

The "hilâfet-i tamme" (The caliphate, even though was valid after the death of the Sheikh) he received from Sheikh Abdullah Dihlavi, who was the mujaddid sheikh at that time in the city of Cihanabad, India, strengthened his hand in his activities in Western Asia. In addition, it is seen that Sah Abdullah Dihlevi addressed him as "Mevlânâ" and described him as the "head of religious scholars"(Bağdâdî, Süleymaniye Ktp., H. Hayri, H. Abdullah Bölümü, no: 56, vr. 85a) in the sect's license given to Molla Halid. It is also known that in the letters he wrote to him, he appointed Mawlana Khalid as his representative in West Asia and recommended that everyone respect and help him. All these points we have mentioned have helped Mawlana Khalid to come to the fore in the social arena as a religious charismatic personage. In this way, many statesmen, scholars and sufis gathered around him.

Mawlana Khalid analyzed the political and social realities of his age well and acted accordingly. He has a ummatist personality that's why he was away from nationalist and regional discourses, alarmed the local administrators and as a result, he was exiled from his hometown. Mawlana Khalid supported the Ottoman Empire, which represented the caliphate for the unity of the Islamic Ummah. In fact, he didn't just support also he made an essence of the sects. In addition, by writing his works in three languages as Persian, Arabic, and Kurdish, he adopted an attitude that embraces the ummah and conforms to the realities of the region he lives in.

3.2. The Political and Social Situation of West Asia in the 19th Century

In the nineteenth century, the dominant power in Western Asia, except Iran, was the Ottoman Empire. In this period, the regression in political, social, economic, and many other fields began to affect life negatively. In the same period, the colonial activities of European countries spread to almost every region of Western Asia. This naturally affected the Ottoman Empire, which held this region and started to decline about militarily topic against the European states since the end of the 17th century.

European states have always been aware of the power of the Ottoman Empire, which, as the Islamic caliph, continued its religious and political influence over Muslim societies for about four centuries. (Hurşid Paşa, 2009: 20-21) In order to take this power from the Ottomans, they made a serious effort to provoke Muslim societies against them and to break their relations. The struggle groups formed by Muslims against the occupation and exploitation of the West and the ineffectiveness of jihadist movements have caused depression and despair among Muslim societies. With the effect of these negative developments, the inability appeared in the administrations of the West Asian countries in the 19th century. Nationalist movements began to find supporters among Muslim societies as well. Islamic culture and civilization have begun to weaken. The number of leading figures, scholars, and thinkers who shape society has decreased. The colonial goals and destructive activities of European countries on West Asia have increased. The Ottoman Empire, the greatest power in Western Asia, regressed against Western countries. In an environment where all these negativities were

experienced, the successful activities of Mawlana Khalid es-Shahrazori and his caliphs who have education by him in the fields of science and Islamic mysticism, and their projects that strengthen social unity and solidarity, created excitement among Muslims in Western Asia. For this reason, they received great support from the public.

3.3. The Loss of Dynamism of the Sufi orders Widespread in Western Asia

In the 19th century, it is known that there were widespread Sufi orders such as Kadiriyye, Rifaiyye, Sâziliyye, Halvetiyye, Naqshbandiyya and Sufi orders operating in relatively limited geography such as Mevleviyye and Bektâsiyye in Western Asia. These Sufi orders, which mostly carried out traditional Sufi activities connected to the lodge, could not produce a comprehensive and dynamic study of the Islamic world. Kadiri and Rifai lodges, which had a deep impact on Sufi life in Baghdad and Mosul and had permanent activities among Arabs, Kurds and Turkmens in Iraq with the Sufis they raised, exhibited a traditional and stagnant structure in the nineteenth century. As the only exception of this period in Iraq, Kirkuk Talebani Lodge, which embraced all segments, can be mentioned. The Sufistic activity among Sunni Kurds, Arabs, and Azeris living in Iran is not much different from this. When it comes to Anatolia, it is seen that many Sufi orders, which have been influential in science, art, tradesmen organization, military, and civil fields for centuries, were far behind their former power and dynamism at the beginning of the nineteenth century. These traditional activities and the stagnant structure of the Sufi orders in Western Asia provided an important opportunity to the Naqshbandi Sufi orders, which had previously been successful in the political and social fields with its Mujaddidism branch. Shah Abdullah Dihlevi took this opportunity with Mawlana Khalid and paved the way for the representation of Naqshbandi in Western Asia.

Mawlana Khalid succeeded in carrying the religious and political struggle spirit that the Naqshbandiyya order had previously captured in the Indian subcontinent with Ahmed Sirhindi and his caliphs, to Western Asia in the 19th century. This sufic movement, which took the name of Khalidiyya, represented Naqshbandi with a very dynamic and talented Sufi team. In this respect, Khalidism has been a means of struggle against the West among Muslim communities, an opportunity for a resurgence and a hope for the future.

It will be enough to give two examples, one from North Africa and the other from the Caucasus. The first of these is Abdulkadir Cezayirî (d. 1300/1883), who met the Khalidi Sufistic tradition in Damascus. One of the most active caliphs of Mawlana Khalid, Muhammed b. The struggle of Abdulkadir Cezayirî, who had special friendships with Abdullah el-Hani (d. 1279/1862) and his children, against the French is known by everyone. The other is Sheikh Samil Dagestani (d. 1287/1871), one of the social and charismatic leaders of the Caucasus region. Despite all the difficulties, he started a Dagestan-based struggle against the Russians. The armed popular movement he founded was called Gazavât in the Caucasus and Muridism in the West.

3.4. Dynamic and Reviving Structure of Naqshbandi-Khalidism

Undoubtedly, Mawlana Khalid had the biggest impact in shaping the Khalidism as a dynamic and invigorating Sufi movement. He rose to a highly respected position among the intellectual class with the rank of "Reîs al-ulama". After heading to Sufism, Shahrazor urgently turned to the Mujaddidiyya Lodge in India, although he could be a superior position from any sect he wanted in Baghdad, Damascus, Hejaz, or Egypt.

The thing which drops Mawlana Khalid here is, It is the thought that only an experienced movement in political and social fields such as Mujaddidiyya can remedy this troubling situation of Muslims. His decision of him caused the birth of a dynamic Sufi structure namely the Khalidism in Western Asia. Acting without being under the guidance of any person or institution, It is one of the important points of the dynamism and success of the Khalidism. In addition, mosques and Muslim theological schools, the state in which Khalidism spread, were revived with circles of knowledge and wisdom. Therefore, Khalidism established itself on the social ground as a unique Sufi movement.

Mawlana Khalid, with the aim of preserving this dynamic structure of Khalidism and spreading the revival activities of mosques, madrasahs, and dervish lodges. He assigned his caliphs to the great scientific and cultural centers of Western Asia. Without any doubt, one of the most important of these centers in Istanbul, which is the capital of the Ottoman Empire. For this purpose, he sent a quantity of caliphs to Istanbul and prepared a working charter for these caliphs. This charter, in which the Istanbul caliphs wrote down the issues that should be considered, It is an indication that he acted very consciously and principled in the appointment of the caliph. He dismissed Istanbul caliphs who could not show the expected success and he appointed others for their place. For example, he sent Sheikh Abdulvehhab al-Susi who is Imadiya caliph to Istanbul instead of Sheikh Muhammed Salih, who was criticized for closing the doors during the Hatme-I Hacegan in Istanbul. When he understand that he also did not comply with the established statute by dismissing him, He sent Abdülfettah Akri (d. 1281/1865) there with wide powers

He has appointed more than one caliph to the holy lands visited by millions of Muslims for Hajj and Umrah. Many scholars and Sufism competent who visited Mecca and Medina were influenced by Khalidi sheikhs such as Sheikh İsmail Barzanji, Sheikh Ahmed Hakkari, and Sheikh Abdulkadir Sergelovi. Especially Sheikh Abdullah Mekki is the most influential Khalidi sheikh in the holy lands. The Sorani dialect of Kurdish by Sheikh Resul Savujbulaki, who was sent to the city of Mahabat by Iran, Sayyid Taha Hakkari (d. 1269/1853), who was assigned to the city of Urmia, spread the Khalidism among the Sunni Kurds who used the Kurmanji dialect. Hursid Pasha mentions that during his travels in the Ottoman-Iranian border region, in the city of Urmia, Sayyid Taha and his brother Sayyid Muhammed Salih became very influential and respected Sufis among the people thanks to their successful work. (Hursid Paşa, 2009: 384) Kurdemirli Sheikh İsmail Sirvani (d. 1264/1848), who was active in the north of Azerbaijan and the Caucasia region, made the Dagestan region-the center of Sufism-based Islamic activities. Scientific and Sufistic activities based in Dagestan also affected the surrounding towns of Dagestan. In Damascus, Muhammed b. Abdullah el-Hani (d. 1279/1862) transformed the Muradiye Mosque into a center of science and guidance. Muhammad b. Abdullah el-Hani taught the tradition of Khalidi Sufism to Muhyiddin Cezayiri and his son Emir Abdulkadir Cezayiri upon the request of Mawlana Khalid. Mawlana Khalid, who first sent Sayyid Abdullah Semdini to Hakkari, one of the most strategic points in the east of Anatolia, assigned Sayyid Taha Hakkari to the River Lodge in Semdinli after his death. As a result of the activities of Sayyid Taha Hakkari, madrasah-centered science and Sufism culture was revived in Eastern Anatolia. He assigned Sheikh Abdullah Herati (d. 1245/1830) and his brother Sheikh Mahmud Sahib (1283/1866) to his hometown of Suleymaniye. With their efforts, the Khaneqa and madrasa built by Baban Bey Mahmud Pasha became one of the favorite science centers of the city of Suleymaniye. In addition to his chief caliph, Sheikh Ubeydullah Haydari, Sheikh Abdulgafur el-Musahidi (d. 1273/1855), Sheikh Muhammed Cedid, and Musa Cuburi (d. 1246/1831) were assigned to Baghdad for guidance. Baghdad

Ahsaiye Madrasa (Hâliidiyya Lodge) turned into a center that increased the science and Sufism activity in Baghdad with the work of other Khalidi Sheikhs except for Musa Juburî.

3.5. Gathering Madrasah and Lodge Activities of Khalidi Sheikhs Under One Roof

One of the factors that made Naqshbandiism permanent in Western Asia is that it combines the activities of madrasah and lodge under one roof. The orientation of the members of the Sufi order to the madrasah for the schooling of religious sciences before the Islamic mystical education began during the Hajeganiyya period. This practice has continued to increase in each period. Eventually, it became a fundamental feature of the Sufi order in Western Asia during the reign of Mawlana Khalid.

Since the 19th century, the members of the Khalidi, who were working in many great scientific and cultural centers in Western Asia, were also known as good mudariss, scholars and poets besides the rank of Sheikh. In the madrasahs they founded, they carried out education and guidance activities under the same roof. In addition to science and spirituality, they instilled a taste for art and literature into the students. Madrasa and dervish lodge activities were combined with the Khalidism. This new practice has now become a tradition in Naqshbandi. Khaneqa Mawlana Khalid in Sulaymaniyah city, Northern Iraq, Sheikh Osman Sirajuddin al-Tavîlî (d. 1283/1866) and the Biyare madrasa, which his children brought up and expanded. Ahsaiye Madrasa, which was devoted to Mevlana Khalid by Said Pasha who is the governor of that time, in Baghdad. (Khalidiyya Madrasa). Durud Lodge which was founded by Sheikh Alaaddin Biyari (d. 1953) in Iran, Yukari Yeraglı Madrasa, where many scholars and commanders, including Sheikh Shamil, were educated in the Caucasus region, Nehri lodge in Anatolia, Norshin Madrasa, The author of the work "Râmûzu'l-ehâdis"(Gündüz, 1984: 61) Gümüshanevi Lodge, founded by Ahmed Ziyaüddin Gümüshanevi (ö. 1311/1893) and the Sami Pasha Madrasa, also known as the Pasha room in Konya, Muradiyye lodge in Syria and Haznavi lodge, Cebel-I Kubeys Lodge in Hijaz region, They are centers of science and spirituality that continue the Khalidi tradition. (Kavak, 2016: 403-418).

The madrasahs established by the Khalidis in Western Asia are important both in terms of the continuation of an ancient tradition and the formation of an intellectual environment. In these madrasahs, the science and Sufi components needed by the society, intellectuals and politicians, poets and writers were trained.

3.6. The Reputation of the Khalidi Sheikhs as Religious, Political, and Social Leaders in the Regions Where They Lived

The fact that the caliphs he appointed were influential and competent in scientific matters and also had a great impact on the success of the movement initiated by Mawlana Khalid. Because families to which belong to some of his caliphs had a great influence in the local area. On the other hand, some of his caliphs also achieved a highly respected position in the fields of science and Sufism and they gain the public's appreciation. Even though the death of Mawlana Khalid in 1242/1827 deeply upset his caliphs this occurrence did not adversely affect their mission in Western Asia. They moved on to their activities with the same seriousness. Political and military activities were carried out in the first half of the nineteenth century as a requirement of the Ottoman Empire's decision to centralize the administration, It is concentrated in wide geography where the Kurdish principalities of Baban, Soran, Behdinan, Botan, and Hakkari are located. (Nevvâr, 1968: 99-120; Hakan, 2001: 227; Bervârî, 2009:84) This geography is also the land where the Khalidi sheikhs were effective. When the first half of the nineteenth century ended, the Kurdish seigniories were annihilated and the lands which under their control began to be administered by the governors appointed by the central government.

However, these governors could not be successful in these lands, which were in the hands of local rulers for centuries. This situation created a great political and social gap. Those who filled this gap were the Kadiri and Khalidi sheikhs, some of whom were members of powerful families and respected by the people. Barzanjis in Sulaymaniyah and Talebanis in Kirkuk are the Qadiri sheikh families that stand out in this administrative and social gap. Naqshbandi-Khâlidî sheikh families are the Barzanis and Nehris who are active in Hakkari and its environs, filling this gap in the Behdînan region. Sheikh Osman Siraceddin et-Tawili in Iraq belongs to a respected family in the Hevraman region, which stretches on both sides of the Iraqi-Iranian border. Sayyid Ubeydullah Haydari, the chief caliph of Mawlana Khalid in Baghdad, is a member of the Haydarî family, which has had a distinguished position in the ilmiye class in Baghdad for centuries. One of the caliphs of Mawlana Khalid in Damascus, Muhammad b. Abdullah al-Hani is an influential figure with certain tribal support in Syria. Sheikh Ismail Gazzi, who is also the brother-in-law of Mawlana Khalid in Damascus, belongs to a respected family among the Palestinians residing in Damascus.

INSTEAD OF RESULT

Since the 12th century AD, many sects have emerged in the Islamic world. Although some of these operate in a limited area, the other part of it has spread almost all over the Islamic geography. One of the common Sufi orders is the Naqshbandi. In this sect, personalities such as Hâce Abdülhâlik Gücdüvanî, Muhammed Bahaeddin Naqshband, Ahmed Sirhindî, and Mawlânâ Khalid played a key role in the improvement of the sect. The methods which are about principles and Sufi education determined by Abdulhalik Gucdavani, It was institutionalized with additions which is made during the period of Muhammed Bahaeddin Naqshband. The Sufi order during the reign of Ahmed Sirhindi, It has turned into a strong and dynamic movement that ensures the unity of Muslims in the religious and social field In the Indian subcontinent as the Mujaddidiyya movement. Finally, in the first quarter of the 19th century, Naqshbandiyya was transferred to Western Asia with its institutional structure. The person who has marked to this period is Mawlana Khalid who is from Shahrazor. While the name of Mujaddidism was rising to prominence in East Asia, In Western Asia, the sect was known as Khalidism in relation to Mawlana Khalid. Here, Khalidism, has turned into a dynamic and invigorating Sufi movement led by leading personalities in the social field to take the steps needed by the Islamic Ummah in religious, political, and social events,

The religious charismatic personality of Mawlana Khalid had a great impact on Naqshbandi's becoming really common and powerful in Western Asia. Besides, The emasculating political and social situation of West Asian countries in the 19th century and despite the dynamism of the sects prevalent in this geography, The dynamic and invigorating structure of Khalidism, Assembling the madrasa and dervish lodge activities of the Khalidi sheikhs under one roof and achieve dignity as religious, political and social leaders in the regions where they live has strengthened its positions in Western Asia.

Members of Khalidi who made their presence felt in almost every aspect of social life, especially by combining the madrasahs, which are religious education institutions, and the dervish lodges, which are indispensable elements of spiritual life, they have accomplished a successful project with their leader and intellectual personalities, they left their mark on the last century of the Ottoman Empire in the fields of science, culture and art, as well as in politics and social fields. Mawlana Khalid and his followers had an ummatist thought away from nationalist and regional discourses. This situation gave Naqshbandi a strong social ground among Muslims in West Asia

References

- Algar, H. (2013). Nakşibendîlik, İstanbul: İnsan Yayınları.
- Azzâvî, A. (t.s.). 'Aşâiru'l-Irak, Beyrût: Mektebetu'l-Hadârât.
- Bağdâdî, M.b.S. (1310). el-Hadîkatü'n-nediyye fî âdâbbi't-tarîkati'n-Nakşibendiyye ve'l-behçeti'l-Hâlidiyye, Mısır: el-Matbaatü'l-İlmiyye.
- Bağdâdî, M. H. İcâzetnâme, İstanbul Süleymaniye Yazma Eserler Kütüphanesi, H. Hayri, H. Abdullah Bölümü, no: 56, vr. 85a.
- Bervârî, M. Z. (2009). el-Kurd ve'd-Devletu'l-Osmâniyye, Dimaşk: Dâru'z-Zaman.
- Gündüz, İ. (1984). Gümüşhanevî Ahmed Ziyâüddin Hayatı- Eserleri-Tarîkat Anlayışı ve Hâlidiyye Tarîkati, İstanbul: Seha Neşriyat.
- Hakan, S. (2001). Osmanlı Arşiv Belgelerinde Kürtler ve Kürt Direnişleri, İstanbul: Doz Yayınları.
- Hânî, A. (2009). el-Hadâikü'l-verdiyye fî hakâiki ecillâi'n-Nakşibendiyye, Erbil: Matbaatu Ârâs.
- Haydarî, İ. F. (1292). el-Mecdu't-tâlid fî menâkıbı's-Şeyh Hâlid, İstanbul: Matbaatu'l-Âmire.
- Hurşid Paşa. (2009). Rihletü'l-hudûd beyne'd-Devleti'l-Osmâniyye ve İran. çev. Mustafa Zehrân, haz. es-Safsâfi Ahmed Kutûrî, Kahire: el-Merkezü'l-Kavmî Li't-Tercüme.
- Karadâği, A. (2003). Süleymanî Zemîney Peresendin ve Milmilaneyi Tesevvuf, Süleymaniye.
- Kavak, A. (2016). Mevlânâ Hâlid-i Nakşibendî ve Hâlidîlik, İstanbul: Nizamiye Akademi Yayınları.
- Memiş, A. (2000). Hâliidi Bağdâdî ve Anadolu'da Hâlidîlik, İstanbul: Kitabevi.
- Müderriş, A. (2011). Yâd-ı Merdân, Hevlêr: Çaphâne-i Ârâs.
- Nâimâ M. E. (1969). Nâimâ Tarihi. çev. Zuhurî Danışman, İstanbul: Zuhurî Danışman Yayınevi.
- Necdî, O. b. S. (1310). Asfa'l-mevârid min silsâli ahvâli'l-imam Hâlid, Mısır: el-Matbaatü'l-İlmiyye.
- Nevvâr, A. S. (1968). Târîhu'l-Iraki'l-hadis, Kahire: Dâru'l-Kitâbi'l-Arabî.
- Peçevî İ. E. (1992). Peçevî Tarihi. haz. Bekir Sıtkı Baykal, Ankara: Kültür Bakanlığı Yayınları.
- Şimşek, H. İ. (2008). 18. Yüzyıl Osmanlı Toplumunda Nakşibendî-Müceddidî Hareket, Çorum: Hititkitap Yayınevi.
- Uzunçarşılı, İ. H. (2011). Osmanlı Tarihi, Ankara: Türk Tarih Kurumu Basımevi