

## خطاب كاسنزاني معاصر

# Contemporary Kasnazani Sufi Discourse

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Sufism arose as an expression of the highest religious ideal, and in all its roles, it continued to express those ideals within the limits of love and tolerance. Sufism alone was among the battlefield of ideas and sects, haughty pure, and sound in all the roles it passed through.

Through the ages, the men of Sufism continued to correct and renew the path to God Almighty, to resume the civilizational radiance of the nation in the field of education and human scramble. They were truly luminous civilizational stations throughout history.

In the modern era, the poles of "Al-Tariqah Al-Aliyyah Al-Qadiriyyah Al-Kasnazaniyyah" are at the fore in the contemporary Sufi discourse, to assume the task of inspiring the memory of generations and nurturing progress in the field of scientific reform and moral renewal. The Kasnazani discourse was the discourse of the time, with its appropriate rhetorical introduction, as its guiding and directing is standing at the level of challenges. This approach comes to shed light on the contributions of this discourse at a time when it was in dire need of these lights that illuminate the path for individuals and groups.

The research consisted of an introduction, a conclusion and three chapters: The first bears the title of the Kasnazani discourse in the face of challenges, the second deals with the dignity of the Kasnazani sheikhs, and the third comes under the title of the Kasnazani discourse and the era. This discourse, which calls for the renewal of the Islamic discourse by taking it out of the framework of the dialogue of believers in the final message, into the space of human values in which there is no place or person may miss its postulates. The person who is considered a symbol of civilization to build a civilization in which he is a peaceful brother to his human brother. challenges and situations

In some of its stages, the Kasnazani discourse was a warning against the corruption of the rulers and a large number of pretenders and evil scholars, or a warning against the campaigns promoted by the enemies of religion, whether orientalist or disguised in his name for worldly purposes and goals. We see him as a warner to the corruption of rulers and evil scholars, warning against “those who deviated from the path of truth and the clear truth, and exploited religion for the sake of this world, so they took from it what would allow them to have their world, so they disputed and went further between them. Ignorance spread and heresies spread, so misguided groups benefited in the name of religion, and they had their ignorant thinkers and scholars who remained silent about the truth to please creatures, so they forgot the afterlife.”()

Sometimes this speech comes as a warning of the ferocious campaigns promoted by orientalist to distort Islam, so we see him warning, saying, "The malicious trumpets were blown, and some of them became parrots for Nicholson, Goldziher, Massignon and others to degrade the value of the true religion"(), At other times, this speech comes as a warning against the calls that hide behind political goals and expand ambitions, as it warns against those who “misled in the name of religion, killing people, violating the sacred, and invading the homelands to enslave creatures, again supported by the hand of the foreigner.”()

According to the requirements, circumstances and conditions of each stage, the Kasnazani discourse comes in response to the needs and challenges of those stages. In the stage of peace, the opportunities for security and peace are to be seized to spread knowledge and raise the levels of followers, followers and the general public. While, in the stage of jihad, confronting the occupier by advancing the ranks and fighting the midst of battles, during the British occupation of Iraq in the early twentieth century. We see him declaring jihad among the “Tariqah's followers” in response to the call of the religion and in defense of the lives of Muslims and their homelands, and to be a continuation of what the Sufis approached in every era, being the first defenders of the soil of the homelands raising the banner of jihad high. So we see the Kasnazani speech urging Muslims in general and the disciples in particular to confront the occupation armies that invaded Iraq at the time. And here is Sheikh Abdul-Qadir Al-Kasnazani, in his sermons and preaches, says: “O Muslims, come to the aid of the Mujahideen in the south, for everyone who took up arms against the occupier and helped the Mujahideen with his money and his tongue, so he is a Mujahid Muslim, and his intercession on the “Day of Resurrection” is obligatory, and he is one of the people of Paradise.”()

Indeed, the actual participation of these Mujahideen in the Battle of Shuaiba () was with 3000 horsemen whom came from Sulaymaniyah to the Shuaiba base in southern Iraq. Those whom had previously participated in several

battles fought by Sheikh Sultan Hussein against the Russian army in World War I, which was attacking through Iran, and in northern Iraq too, he participated in several battles against the British army and captured eighty soldiers with two officers in one of the battles( ),Which formed a painful blow to the British army, as Britain sent a force of twenty thousand fighters to chase after his father, Sheikh Abdul Qadir al-Kasnazan, his family and his followers, then, it was the emigration to Iran was to start a new page of jihad, migration and guidance for the sake of God Almighty. Thus, when disasters and adversity befall Muslim countries... In those dark conditions, the Sufi, the beloved spiritual man with a loud voice and a feared side, stays, and this was the Kasnazan discourse during the British occupation at the beginning of the (twentieth) century, represents the spark that ignited the fire of armed resistance against The invaders and the declaration of jihad against the occupier marked the beginning of the migration of Sheikh Al-Kasanazan beyond the borders of Iraq to Iran, but their eyes, hearts and souls reach for the Mujahideen from southern Iraq to its north( ).On the other hand, the emigration of Sheikh Abdul-Qadir al-Kasnazan came as a shining of the faith's light and the resurrection of the light of Islam, as he taught them the teachings of the Noble Qur'an and the morals and actions of the Prophet until the lights of the way became valid in all parts of Iran( ).The emigration of Sheikh Abdul Qadir Al-Kazanazan was not the last one whereas the latter decades witnessed the migration of his grandson Sheikh Abdul Karim Al-Kasnazan, who migrated to Iran as well. There, he devoted his efforts to guiding creatures and spreading the teachings of tariqah among people, those teachings that were passed down by children from fathers and by grandchildren from grandparents. The movement of the Sheikh between Iranian cities was difficult and costly because thousands of his followers and lovers were followed him wherever he went and traveled. The emigration of Sayyid Sheikh Abdul-Karim al-Kasnazan continued for two years, traveling in those lands, advising the common Muslims, building Takyehs, mosques, and reconciling between people, until he entered Tehran, met a number of Muslims and held several religious occasions, after which a large number of people pledged allegiance to him. His spiritual call was laying in getting rid of the world's trapping, headed to God Almighty through spiritual serenity. Thus, tariqa gained wide popularity and absorbed millions of devotees until its spiritual light went to many countries such as Afghanistan and Pakistan and some African countries such as Zambia, where Tkayehs had opened and Caliphs were given their guidance( ).In their advice, the sheikhs did not differentiate between a superior and a subordinate, but rather they spoke the truth without being blamed by the blamer, and they commanded uprightness according the Qur'an and the Sunnah as a basis for the path of Sufism, and they recommended lawful earning and warned against dependence and unlawful earnings. Clarifying the correct behavior, we see Sayyid, Sheikh

Abdul -Karim al-Shah al-Kasnazan saying, while addressing his followers: (Make your behavior in the road of the poor straight on the footing of the Sharia, and protect your intention from the vile obsessions, hold your heart, and hold on my son, in a reason to live on the path of lawful earning .)( Al-Kasnazani's discourse was not limited to rooting by words only, but actions were evidence of that as well, because the complete Sheikhs on the way are living discourses that continued through the ages. We see the piety of Sayyid Sheikh Abdul Qadir al-Kasnazan after his emigration to Iran, as he descended in a village owned by a poor family and was raped by one of the feudal lords. We see him from the severity of his piety that he forbade himself even drinking water from that village, and was satisfied with water that melted from the snow in the mountain tops throughout the years in which he lived, because he considered the water of the village usurped from its legal owner ( ). Here the action is stronger for consideration and more effective in correcting the course and behavior of others.

Many people have repented at the hands of Sayyid Sheikh Abdul Qadir al-Kasnazan. Many of ignorant, wrongdoers, disobedient and arrogant, and they became remorseful for what they had done of injustice and extravagance, and they became righteous men.

Yes, his sermons were repeated by his disciples and students in their guidance councils, and here we listen to his commandment ,in which he is keen that the disciple combines the Sharia and the method, verified of his behavior, as he says: “Ey, Dervish, put on the garment of repentance, a pure and clean shirt. He, who doesn't not law-abiding, verifiable and chaste, is not one of our followers, because our seeker must adhere to the Sharia, tariqah, , asceticism, piety, and lack of greed .( )”

Among his commandments are also: (He, who suppresses his anger and pardons those who do wrong to him and offends him, God will raise him to the high place of men.( ) (

**Deists and the endearment of creatures to the path of truth**

The foundations from which the Kasnazani discourse was based, rooted in the Qur'an and the Sunnah, go back to the Truth Almighty , who honored those great men who, in turn, employed it in the path of correcting the behavior of the deviant, the oppressors and the disobedient. All above made them revered wherever they went and traveled, for they are men who feared God Almighty, so everything feared them ( ). People of different classes and homes used to show their prestige and dread for them, and they were walking the truth's path, not being blamed by a blamer. So we see Sheikh Sultan Hussein Al-Kasnazan saying: “O people, there is no leader or subordinate in religion, nor distinct classes except by fruitful work. We are all for Adam and Adam is from dust.( ) ”

Thus, the morals of the deists in dealing with the creatures, in order to endear them and bring them closer to the path of truth, were in harmony between prestige and dread at one time, and between leniency and tolerance at another time. They used to rejoice in the repentant and the one who returned to the path of truth and guidance, and they prayed for him. And they treat him with compassion and make the walk in the path of God Almighty loveable for them and at the same time fill the hearts of the poor with reassurance and joy because they make God's worshipers beloved to God and make God beloved to His worshipers( ). They really are as described by the poet:

Venerable people, wherever they sit  
The place on their tracks remains fragrant  
Sufism guides one side of their morals  
Good familiarity with them pleased my vision( )

So we see, Ssayid Sheikh Abdul-Karim al-Kasnazan, often forgave, and if someone come to him complaining about the misfortunes of the world and the concerns of the oppressors, he would offer him patience and say: (God sees us and them, so be patient. We ask him to guide them.) (

As soon as his words reach the ears of the aggressors and wrongdoers, their hearts will soften, and they feel attracted to him. We see them the next day of the penitents and the reformers, because the sheikh who knows God, my master Sheikh Abdul Karim Al-Kasnazan is a doctor who has medicine for ills, an expert in the secrets of souls, and he has a true voice in which there is desire and fear, desired and feared by the people of truth, what a spiritual voice he had, that stamps out falsehood, and defeat it. Among the most substantial exploits of his asceticism is that, there was no rich man had sat with him and rose from his seat without preferring the life of asceticism and preferred it to luxury. You see him become generous, ascetic, turning away from life pleasures, heading to the Hereafter, calling for it and warning people against it, and this is one of the blessings of sitting with ascetics.

Whoever sat with the people of this life, he would love it, and whoever sat with the people of the Hereafter, he would love it and decide to migrate to it ( ).His advice and guidance played a major role in reforming the corrupt thieves and bandits, who, after they repented at his hands, became faithful and loyal Muslims, there are a large number of people of different religions who embraced Islam at his hands, and they are still loyal and honest.( )

The role of Ssayid Sheikh Abdul Karim Al-Kasnazan did not stop at this point, but rather he resolved many tribal and sectarian conflicts in his time and sought to solve the problem of northern Iraq.

the message of humanity and the humanity of the message

Here, we can say that the contemporary Sufi discourse - which we have taken as a model - is nothing but the Kasnazan Sufi discourse. To appeal to humanity in the dire circumstances it is going through because despite the

advancement it has achieved through its modern technology and the information revolution, it has remained far from meeting the needs of this perplexed human in its dark paths and corridors. So we see him committing suicide as the shortest way to salvation from what he suffers from a spiritual famine that kills his human conscience, as a result of his stripping and the dissolution of all social restrictions and controls, and his wandering in the labyrinths of a bleak life without responsibility, order, or goal, not even a glimmer of hope to achieve what he wants to reach the truth (Eternal happiness) which every human being seeks, looking forward the Majesty of Truth. The human of modern civilization who has been immersed in the joys and pleasures of life without a scruple of conscience and without limits, his psychological and sexual desires and instincts have reached the peak of saturation, and there is nothing left for him to enjoy, so he falls into a deep psychological void far from the "truth of Truth" and his conscience, thus he does not know his source. This called spiritual void, that If a human reaches it, he would lose the essence of his life, and then resorts to being forced to erase himself and commit suicide in order to save it from the clutches of a miserable life. Because he failed to reach contemplation of the greatness of the Creator through his great verses in organization and creativity, as all the heavenly messages and their sheets and rulings confirm the spiritual meaning achieved for human happiness in life and the hereafter when he is guided to contemplate the secrets deposited by God Almighty in this vast universe and the soul of this human being. God Almighty said:

{ We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?}(Fussilat, Aya .(53

Al-Kasnazani's speech that has come to all humanity, saying:

“O you, who are perplexed in the labyrinths of life and its unknown fields without consideration or thinking, come, O human beings, to the gradual's method and its path to the eternal truth (immortality) that has puzzled the minds of philosophers and thinkers in the search for it, and meditate and follow the method of righteous deeds, perseverance and piety, for you will inevitably reach after that to your desired hope, and then you will be in eternal eternity and residing bliss with the Creator of the universe and the Creator of the universes, who created man only to realize the secret of this existence( ).”

As God Almighty said: {And I did not create the jinn and mankind except to worship Me }(Adh- Adaariyat 56), That is, only for them to know, so he has made worshipping a path to knowledge, and it was mentioned in Elathar: “I was a hidden treasure and I loved to be known” ( ).The Kasnazani discourse, as we have previously experienced, was not merely a speech delivered or sermons given to others, but rather it was a position and presence in the fields of advocacy, and guidance. It was jihad on the battlefield and defense

of the nation's values. Here we will present some paragraphs of this speech by Sayyid Sheikh Shams Al-Din Muhammad Nehru Al-Kasnazan ( ), Which expresses the pain of large groups and broad segments that still suffer today from injustice which began since decades, bitterness, deprivation and hunger, in addition to killing, terrorism and abuse. You may see it as a speech that touches the innermost layer of the hearts and simulates the whispers of souls thirsting for a free and dignified life.

### **Al-Kasnazani discourse is a renewed one**

In conclusion, we conclude that the Sufi Kasnazani discourse is the one which accommodates all human meanings. We see it addressing the human of this land that shone with the message of light and happiness throughout the eras of history, where a man in all its stages was a civilized symbol for building a civilization in which man is a peaceful brother to his brother man, so we see this discourse resound by saying:

“In this open world, the responsibility of the word is no longer confined to the scope of the sect or category, not even the country or region, but the dimension inherent to it has become universal, and the space for communication has become wide and includes all souls in all horizons.”

In the face of this fact, the responsibility of all believers has become to renew the Islamic discourse by taking it out of the framework of the believers' dialogue with the Final Message into the space of human values no place is devoid of, and no one misses its postulates.

The God Almighty addressing His Greatest Messenger” may God’s prayers and peace be upon him” has said: {Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allāh to you all,}( Al-A‘rāf.(158

The message is for all people, and it is clear to the believers, but its delivery to others requires addressing them according to their minds, and reaching this amount of minds comes when talking to others with the human meanings and spiritual values that are embedded in this message. These values and principles are the only living link between human beings. Everyone, whoever they are and whatever they are.

From this pulpit, we call upon those who bear the responsibility of conveying the word of light to all people, to unite their efforts in a common discourse that internalizes the fact that the final message is a message of pure instinct, and that the word is directed to this instinct in every human being because he will eventually reach the spiritual reality of Islam, which is a message of mercy to the worlds and guidance to all people.( )

This message calls for building a new generation that believes that human civilization is a joint work for the human race and that the freedom of this human being is a sacred thing that must not be compromised.

### **Conclusion**

Sufism has remained, despite all the fierce attacks that exposed it and still, preserved by God's protection to his religion, and it remained a beating heart of Islam supported by God Almighty's support for it.

The Sufi's speech was a delicate expression of sense to the conscience of the nation in its darkest circumstances, absorbing all human meanings, addressing the human being of this earth, who carries a message calling for the building of a new generation that believes that human civilization is a joint work among the members of the human race.

Thus, the study concluded with results that can be summarized as follows:

1- Warning against the exploitation of life by religion through the behavior of corrupt rulers and bad scholars who deviate from the path of truth and the Clear Truth.

2. Defense of the homeland's values when exposed to external danger by invaders and greedy.

3. To seize the opportunities of security and peace to spread knowledge and raise the level of followers and the general public.

4. The sheikhs of Kasnazan set the most wonderful examples of piety, and the money that God Almighty bestowed upon them never made them deviate from the path of righteousness, with an emphasis on the passenger to hold on to the reason for his livelihood by the path of earning lawfully.

5. There are no distinct classes in religion, and the balance of differentiation in Islam lies in piety and good deeds.

6. Dignity comes in the context of realizing the greatest trust of God in the succession of the earth, and for the sake of guiding people to the path of truth, faith and piety, enjoining good and forbidding evil, calling to the way of God with wisdom and good advice, and spreading goodness, light and peace.

7. One of the requirements of the religious reformer and the guide calling to God is the renewal of his speech. One of the requirements of this renewal may be to show the dignities at the level of this age's civilization, so that people can emulate him, blessed by this spiritual influence on them.

8. The success of the Sheikhs of "Al-Tariqah Al-Aliyyah Al-Qadiriyyah Al-Kasnazaniyyah", in attracting lost youth from the void cycle into the orbit of the True religion by proving their dignity, whether in proving physical paranormalities or curing diseases that incapacitated modern medicine.

9. These dignities (activities) are in themselves a means and not an end, and their goal is to guide people and urge them to return to the path of Truth and righteousness.

10. The Kasnazan discourse appeals to humanity in its dire circumstances today. He addresses a human being of the lame civilization that left its members lost and confused after being stripped and disbanded of all social restrictions and controls, without responsibility, order, or goal, to invite them

to walk and reach the truth (eternal happiness), the majesty and beauty of truth that every human being seeks.

.11 Addressing the other with the human meanings and spiritual values that are embedded in the final message, and the call to unite efforts in a rhetorical joint underscores the fact that this message is the message of pure instinct through which man reaches the spiritual truth of Islam as a mercy to the worlds and a guidance to all people.

.12 The Sufi discourse Al-Kasnazani came to reveal the extent of diversity and renewal in the contemporary Sufi thought, and to demonstrate the ability of Sufism to continue and bestowal in light of changes, and the possibility of this thought in combating extremism and terrorism, and the extent of its ability to maintain moral values that began to decline in today's society.

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The British forces burned all the properties of Sheikh Abdul Qadir and his followers and besieged Mount Sarkarma from all sides in order to arrest the Mujahid Sheikh, but their efforts failed. (Al-Kasnazan, Sheikh Muhammad, Al-Anwar Al-Rahmaniya, p. .(250

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Nehru Al-Kasnazan, Al-Sayyid , Sheikh Nehru bin Al-Sayyid Sheikh Muhammad Al-Muhammad Al-Kasanzan Al-Husseini was born in Kirkuk city in 1969AD. He completed his primary studies, where he obtained a Bachelor's degree in Computer Science from Al-Mansour College in Baghdad in 1994, then he gain the Master's degree in History from the Institute of History and Heritage in Baghdad 1997. He received a doctorate degree in history from the same institute in 2002AD. (Archive of the Media Office of the Iraqi National Unity Gathering, Biography of Professor Dr. Nehru Al-Kasnazan, p. .(3

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