

Religious Communities In The Principality Of Badinan

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Abstract

Actually, the Badeinan region is a geographical area of strategic importance. It is present between vast territories connecting the civilizations of the Islamic world and has been home to various beliefs and communities before and after the entry of Islam. The region was imbued with different notions, ideologies and religions, both celestial and non-celestial. Consequently, this research aims to study these communities, religions and groups present in the Principality of Badinan during its reign. The researcher has adopted the analytical approach of studying these intellectual phenomena to arrive at research conclusions. The induction approach also used information in books, references and sources to gain access to historical facts.

Keywords: *Communities, Badeinan, Jews, Christianity, Yazidi.*

Introduction

All praise is due to Allah, the Rubb of all mankind, Jinn and all that exists. May the peace and blessings of Allah be upon our Prophet Mohammed, his family and all those who follow him till the Day of Judgment.

If we turn the pages of history; we can find that the Bahadaini Principality had an effective impact on many important issues in society, the most important of which being peaceful coexistence among the different communities in the region. The Badeinan region has long been known that the land of peaceful coexistence, and all religions, doctrines and denominations live peacefully and safely. All of them are brothers, loving and living peacefully. Behdeinan was one of the most diverse Kurdish principalities in terms of religious and national composition, especially in its main cities, where Muslims, Yazidis, Assyrians and Jews lived.

Research Importance

The importance of the research is that the Badeinan region is a geographical area of strategic importance. It is present between vast territories connecting the civilizations of the Islamic world with each other. It was home to various beliefs and communities before and after its entry into Islam. The region was imbued with different ideas, ideologies and religions, both celestial and non-celestial.

Research Objectives:

The research aims to study these communities, religions and groups present in the Principality of Badinan during its reign.

Reason to choose the Subject:

The issue of religious communities in the Badeinan region has not been sufficiently addressed. All we get from books and references are only sporadic nuggets in their pages.

There was no one to roll up his sleeves and take care to look into this subject. That was why we looked at these communities in a certain era.

Research Plan:

This research was divided into four chapters, which are as follows:

- **First Chapter:** Muslims, it spoke very briefly about them because they are the majority. They do not need to be prolonged.
- **Second Chapter:** Jews, it addressed the important matters of their religion.
- **Third Chapter:** Christians.
- **Fourth Chapter:** Yazidi religion and their important beliefs.

Then the research concluded with results.

First Chapter: Muslims

Sources indicate that the Islamic religion entered the areas of Bahdinan under the era of Caliph Omar bin al-Khatib, as a conviction and desire without fighting¹. The Kurd Muslims make up the large proportion of the population of the Principality of Badinan. In addition to, sources confirm that all Muslims of Badinan are Sunnah and belong to the Imam El-Shafei doctrine². Islamic religious scholars through mosques, preaching, mentorship and Sufi ways spread in the Principality of Badinan have had a significant impact on Bahadinan society.

Given the clarity of the Islamic religion, there is no need to stand up and talk about it, but it is necessary to see the Principality's most important religious monuments that have had an impact on the preservation and dissemination of Islam in Kurdish society.

Actually, Amadiyah, the centre of the capital of Principality of Badinan, had many mosques. Some sources indicate that the number of mosques in Amadiyah City reached 27 mosques and mosques³. The most important of these mosques were: The Grand Amadiyah Mosque which built by Prince Ismail bin Badraddin in 1153, the Sheikh Mansour Mosque, Bab al-Mosul Mosque, Souq Mosque, Hammam Mosque, Dashkki Mosque, sultan Hussein al-Wali Mosque and al-Maidan Mosque⁴.

Qabhan School is founded by Princess Zahid al-Abbasiyah in 1339 AH-1929 and with a huge Islamic library of more than 1,000 books⁵ and the Mourad Khan Bey School in Amadiyah, established by Prince Murat Khan Bey in the mid-11th century, as well as the Imam Qassem School, established by Prince Ghayatheddin Qassim bin Baha 'uddin, as well as the Grand Mosque School in Amadiyah. Also, al-Maidan School is one of the oldest schools in Amadiyah⁶.

These schools have been important centres for the dissemination of Arab and Islamic culture. Many scholars and curators have appeared within the borders of the Principality of Amadiyah. They have a great interest in and complement to mental and transmitted sciences, especially modern and hadith, jurisprudence, syntax, grammar, speech, logic and semantics. They had classifications in some sciences, but they were not published, and they had many discussions in them, and they had a favor in poetry and creation, and they got high positions. Principality of Behdinan in its time was a destination of science intended by students of science from across the country and the various principalities⁷. As the effects

¹ See for more: Al-Maai, *Kurds in Badinan*: p. 65. *Principality of Badinan al-Abbasiyah*, p.24. *Qabhan School in Amadiyah*, pp. 36-38.

² See: Al-Maai *Kurds in Badinan*, p. 83.

³ See: *Qabhan School in Amadiyah*, p. 86.

⁴ See: *Ibid*, p.87.

⁵ *Qabhan School in Amadiyah*: p. 159.

⁶ See: *Ibid*, p. 121 and beyond

⁷ See: Al-Qazwin, *Amadiyah of Various Times*: p. 86.

and results of these schools, Behdinan remains alive for the people of the region generation after generation and age after age of moderation and moderation.

Second Chapter: Jews

Before we talk about how Judaism spreads as a heavenly religion in the Kurdish region, we must first know the Jewish and then the Kurdish Jewish, and who was born to a Jewish mother or changed his religion to be Jewish¹.

The Kurdish Jew is anyone who "resides in an area occupied by the Kurd and speaks Aramaic (Targum), but we should add to our land some dispersed areas, where Arab Jews speak mainly as Nasbiin group".

Jews came to Kurdistan in many waves, the first of which was undoubtedly 732 BC. When Assyrians led by their King Jalatplazar III (745-727 BC) made Damascus brought down in 732 BC. Then they invaded Israel (Northern Kingdom) where they controlled the Galilee (Northern Palestine) and Eastern Jordan territories. Also, the tribes of Naftali² and the inhabitants of the Eastern Jordan cities were taken to the area under the control of the Assyrian State (currently Kurdistan Turkey). Only the area surrounding the Samaria capital remained from the Kingdom of Israel³.

There is an Assyrian obelisk which inscribed on it the King Jalatblaser III's campaign on Aram (Syria) and Israel. The inscription states: "I included all Ameri areas in my previous campaigns, leaving only the city of Samaria... I took Naftali (one of the 12 tribes) and annexed it to Ashur, entrusted my men to be judgements on it, and all the inhabitants of all Ameri areas and their property were carried to Ashur"⁴. But when Schlamanser V (727-722 BC) succeeded Jalatpilasir in the reign of the Kingdom of Ashur, the King of Israel, Hoshea Ben-Ilah (732-723 BC), took the opportunity and the refusal to pay tribute to Ashur, and he began to make contact with the Egyptian Pharaoh (Saul). Therefore, the Assyrian King Shalamanser moved on top of his army and besieged the Samaria capital in 724 BC, forcing Hosea to pay tribute.

Schlemanser V turned a blind eye about bringing the Samaria capital down in order to spare effort to fight Tyre, but when he learned of the secret contacts between Israel and Egypt, he arrested Hosea and put him in prison. But in another narrative, Hosea was captured during the blockade.⁵

As a result of Israel's failure to fulfil its promises towards Assyrians and its support for the annexation of the city of Tyre, Assyrians again began to blockade Samaria and Tyre under their new King Sargon II (722-705 BC) who succeeded Schlemanser V in the throne of Ashore.

In the first year of Sargon's rule, the Samaritan capital fell to credit, while the Old Testament attributed the true victory of Schlemanser V⁶. In any event, the Assyrians from Nineveh were the ones who brought down the Israeli capital of Samaria, and began the process of threatening the Second Kingdom (Judea and Southern Kingdom), specifically its capital, Jerusalem, which was located about 30 kilometers from the southern border of the Kingdom of Israel. Assyrians followed their old style and moved large numbers of Jewish humiliators to remote areas within their empire to Halaj, Khabur and to the cities of the Medea region (South and East Kurdistan). The Assyrian Yearbooks spoke at length about the transfer of the inhabitants of the Israeli Kingdom into the territory of the Assyrian Empire, where a writing refers to King Sargon II during the first year of his rule said: "At the beginning of

the King's rule I... Samaritan country was trapped and opened by me... For god's sake... that made me win... 27290 of its inhabitants have been exiled and have been equipped, including soldiers, to drive 50 vehicles for Royal Guard".

After the fall of the Assyrian State in 612 BC, at the hands of the Chaldean-Medi Alliance, the Babylonian-Chaldean state launched numerous attacks against the Southern Kingdom (Judea) for a number of reasons, including non-compliance with its covenants, as well as Egyptian interference in its affairs, leading the Babylonian King Nebuchadr to finally drop it in 586 BC, occupy its capital Jerusalem, destroy the Temple of Suleiman (Al-Aqsa Mosque), and thousands of Jews were brought in as prisoners in what was known as Babylonian Sabbah. As for the Jews brought to the Kurdistan regions, their news disappeared, so the researchers called them the "Lost Tribes", and the constant in the Jewish traditions that these are the 10 of the 12 tribes. The twelve tribes in the Babylon Kurdistan Notes (Prisoners of Babylonian Sabbah) (Prisoners of Babylonian Sabbah) are:

1. Naphtali
2. Shimon
3. Levi
4. Issachar
5. Zebulun
6. Dan
7. Reuben
8. Gad
9. Asher
10. Joseph
11. Benjamin
12. Yehuda

◆ **Jewish Principality of Hadyab (Adyabin) in Kurdistan.**

After the Farthis (Ashgan- Kings of the Denominations) took over the reins in Iran, Iraq and Kurdistan in 126 BC and their displacement of the Solqian who were the successors of Alexander Macedonian, founded in the same area where Jews were prisoners in the Assyrian era, a vast and prosperous principality called Principality of Haddab-Adiabeneo, in Arabic "Hazza", whose kings descended from a family of Sux tribes that had been become Kurdish over time alongside the Medic tribes¹. The principality's influence has spread from Azerbaijan and East Tigris to Nisbin.

The King of principality "Monobazos" married his sister Queen Helena (who died in 50 AD) according to the pagan doctrine as the Principality's official religion, and had a child named Isaatis (Azza II), who took over the Principality in 36 AD, converted to Judaism and extended until he died in 60AD, where the Principality's rule lasted 79 years until it was invaded by Roman Emperor Tarajan in 116 AD. It is noteworthy that the Iraqi historian Ahmad Soussa contradicts himself when he determines the location of the Principality of Hadqab in the Kurdistan region, while its people are regarded as Aramaic as he says "Since the people of Hadqab were an Aramaic language and a sex, the King (Isaac-Izza) was before he became a Jew an Aramaic and his religion was paganism."

It is true that the Hadyab area included a mixture of Skythi-Median tribes, which, according to Kurdish historian Jamal Rashid, became Kurdish as well as their indigenous Kurdish population with Aramaic and pagan minorities. They soon converted Christianity after arriving in the Kurdistan region at the beginning of the third century AD, and not at the end of the first century, as some Syrian sources claim. Bishop Adi Scheer said: "Hadabab, which the Arabs called it 'Haza', was located between Zabin and extended to Athar and to two Nasibin as well. Its base was the city of Erbil and in the first generation of Christ where he had a king named Isaat... The Jewish historian Josephus said about him that he had converted the Jewish religion at the hands of Hannanna, His mother, Helena, was known

during the famine that occurred in her time in Jerusalem, she brought wheat from Egypt and distributed it to the people of Jerusalem." The Tomb of Helena was found in Jerusalem at the cemetery known as the Cemetery of Sultans (in front of the Bishop's School), which dates back to 50-60 AD, where there is a writing inscribed on its stone grave indicating her son's rule. The information indicates that, prior to her death, Helena ordered to dig a grave for her in the rock in Jerusalem and later dug up nearby graves of her sons in the same cemetery. Many researchers believe that the name of the Kurdish Hatha tribe may belong to the Adyaban Principality because of the congruence of its population areas, and that the Hathabanism borders of the Islamic era are located in the same areas as the Adyabin Principality between Zabin (= large and small Zabab).

◆ Jewish Kurds of the Islamic Era.

The Islamic sources mentioned little news from Jews in the Islamic times that followed the era of the Mohammadiyah message and the adult caliphate. The received information came by way of presentation or organization of the relationship of the people of the Nazareth Jews with the State and Islamic society. As for the Kurdistan Jews, information about them is scarce, not exceeding two narratives, the first mentioned by the Jew Al-Muhtadi to Islam Al-Samawah Ben Yahya bin Abbas Al-Magrbi in his book 'Efham Al-Yahoud' in 1165 AD, and the second mentioned by the traveller Benjamin ben Tali al-Andalusi in 1170 AD. The two narratives are summarized in Benjamin's statement: "There are approximately 25,000 Jews reside in Amadiyah and they are groups spread across more than a hundred sites of the Khaftien Mountains. Its Jews are from the remains of the first community captured by Schlemanser, King of Ashore, and they understand the tongue of the Arjum (Aramaic accent), among them a number of leading scholars. Amadiyah on the march of the day of al-Ajam (Persia) borders, who's its people pay tribute to Muslims like other Jews residing in Islamic homes. Ten years ago (1160AD), Amadiyah had a disorder of David ben Al-Ruhi who was taught in Baghdad about Hassadi Ra's Al-Jalot (head of the Jewish community) and Ali Ra's Mathaba (Ghaoua Ya'qub - director of a Jewish school). He takes part in the Torah, jurisprudence, Talmud and other sciences and excelled in the language of Muslims (Arabic language) And their literature and was smart in the arts of witchcraft and sorcery. Therefore, he went on to declare disobedience to the King of Ajam and to gather around him Jews living in the Habton Mountains and to fight against the Nazaris who were able to seize and expel Jerusalem. (God chose me to open of Jerusalem and to rescue you from the yoke of enslavement.). He was believed by a simple group and considered him the expected Christ."¹ In any case, the fate of this Jewish battle was a failure, and its founder was killed by Saljqa.

Sources indicate that Jews come after Muslims in the ranking, that they constitute 20% of the inhabitants of Amadiyah, the centre of the Principality's capital. They constitute a quarter of the population in the towns of Aqrah, Zakho and elsewhere². Their presence is not limited to the Principality's cities, but is spread in several villages of the Principality, especially in villages where a strong prince protects them.³

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² See: Astali, *Benjamin Journey*, p. 170. It is striking that other sources confirm that more Christians than Jews were in Behdinan in the late 19th century. For more information, see: Ottoman Salnamat Mosul is a source of study of the history of Dahok, unpublished research by researcher Abdul Fatah Ali Yahya, p. 4 and beyond.

³ See: Damloji, *Principality of Bahdinan*, p. 153. Al-Abbasi, *Principality of Bahdinan*, p. 208. Al-Shawli, *Principality of Behdinan from 1700 - 1842 AD*, p. 193. It should be noted that most Jews emigrated to Palestine after 1948, as did all Jews living in other areas of Iraq, and no Jews remained in the region.

On his journey, travelling scholar Benjamin Tallay states that the Bidinan Jews are not indigenous to the region, the remains of the first community captured by the Assyrian Schlemanser in the 8th century B.C. At that time, it was estimated that some 25,000 people were living in Amadiyah and its suburbs, speaking in Kurdish and Hebrew, and paying tribute to the region's princes¹.

The Jews had several religious temples of their own, called the 'Knecht', including two temples in Amadiyah, one temple in each of Zakha, Aqraq, Dahok, Sandwar and Beitnur, and had a number of shrines in the area, and the Prophet Nahum's shrine in Al-Gush was one of their main shrines and sacred ones².

In the Principality of Bahdinan, Jews had practised various occupations and crafts in the Principality's cities, including those engaged in agriculture, including those engaged in handicrafts, industries and sewing, and those engaged in banking, trading, etc.³.

The Bahdinan people treated the Jews well, improved on them and preserved them, and the Bahdinan Princes took special care of Jews, and in particular their interest in places of worship was a lot. In 1791AD, Prince Ismail Pasha, ordered his brother, Governor Zakho, to oversee the construction of a Jewish temple in the city and this is what the writing on the temple door referred to, as well as the Nahum temple in Algosh was restored in 1796 AD on the orders of Prince Ismail Basha, this is a clear indication that the princes of Bahdinan were particularly interested in their temples.⁴

Third Chapter: Christians

Christianity or Nasranyah is one of the three most numerous divine religions. It comes in time after the Judaism proclaimed by God's Prophet Moses (PBUH). It comes before the Islam called by God's Prophet Muhammad (PBUH). Nasranyah is synonymous with the Christian term, the last term being more well-known today, although many of its writers and bishops call themselves the word "Nasranyah". In the view of some, the term "Nasara" is of surreal origin, is called the Christian of the East. Some historians see it as related to the city of Nazareth, to which Christ (PBUH) belongs. It is said, Jesus of Nasara, or associated with Nasara that is one of Jewish groups that enter Christianity.

the Christianity spread after raising Christ to heaven from Palestine to the rest of the globe. What matters is the subject of our research, is Christianity's vanguards reached Mesopotamia, Kurdistan and the Iranian Plateau at the end of the 1st century and the beginning of the 2nd century on the view of the church and its writers, at the beginning of the 3rd century, orientalist and European specialized in surrealists.

The Christian narrative says that Mar Adi Ao Adai heralded Christianity and was able to baptize and preach to a man named "Faqida" about 99 AD who was from an impoverished family in Erbil, fled his family and joined Mar Adai who preached the gospel in the Kurdish country in Edibin for five years, then made him a bishop and sent him to Erbil in 104 AD. In the same vein, the Christian narrative goes on to say that Maradi and Mar Marie⁵ were the first human envoys of Christianity to the city of Karkh Beth Slokh and its surrounding areas.

In his narratives, Adi Scheer was based on Erbil's history of Mashokha Zakha, and this date was first published in 1907 by Alphonse Menakna, entitled 'Chroniqued Arbele', who attempted to impersonate the author's name Mashokha Zakha, based on the statement of the Syrian historian Abdul Yeshua in his index, that Mashokha Zakha possesses a true church history.⁶ This book has caused great fuss among researchers and those interested in surreal manuscripts and sources, as Edward Sachau regarded it as an important source of insight into obscure pages of Christian history in general and the Church at East in

¹ See: Astali, *Benjamin Journey*, pp..151-154.

² See: Ibid: p. 128. Al-Abbasi, *Principality of Bahdinan Al Abbasiya*, p. 209

³ See: Al-Damloji, *Principality of Bahdinan*: p. 153.

⁴ See: Astali, *Benjamin Journey*, p. 128

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particular and translated it into German in 1915, while Frans Zorel translated it into Latin and Bishop Boutros Aziz made an Arabic translation of it on the pages of *Al-Najm* magazine, which was published in Mosul under the supervision of Bishop Suleiman Al-Sayej in 1929-1931.¹

However, Father Paul Peeters expressed doubts and objections about the value and weakness of the historical text². He was supported by Jesuits Tizdiorbina biased on Mnkna's text that published. While the other Jesuit Messina defended Mnkna. To break this impasse, the manuscript scientist Asphalj examined the line on the manuscript in question and concluded that it was modern. Then the famous Dominican historian Jean-Maurice Vier settled the subject in a research published in 1967 in this result: "This text cannot be relied upon as a historical source because we can't distinguish original and converted paragraphs only from other sources, so it is better to dispense with it as if it does not exist."³

It should be noted that critics in their objection to the published text of Mashokha Zakha's history concluded that the original manuscript sold by Mnkna in 1927 to the Berlin Library (registered under No.3126) in the amount of 3,500 francs was not old-fashioned, but modern written by the Reverend Auraha Hakwana al-Goshi (1851-1931). He was tried to falsify its satiety from oven's smoke, as the expert in the manuscripts Asphalj found. Based on the details gathered by the Dominican church historian Fieyi, no one found the old manuscript ("Aqrur") that Mnkna claimed to have come up with. This is where Iraqi Chaldean researcher Youssef Habbi asks, why did the pastor of Mnkna resort to this trick: a process of fabrication and an addition to the original text? In the reply, critics have come to the conclusion that Mnkna's purpose is not so much material as to refute the allegations of modern detractors (intended for orientalists), who have refuted myths and surreal tales that confirm the early spread of Christianity in Mesopotamia and Iran on the hands of messengers or their pupils, making the works attributed to Tomaomaradi and Mari the most historical stories.

To reconcile these contradictory views between church writers and orientalists, Christianity seems to have overshadowed northern Mesopotamia from the city of Reha, where its vanguards arrived in the region of Hadyabin and Beth Kermay and then reached beyond the mountains of Kurdistan (Zacros), and over time, many inhabitants of these areas converted to Christianity, forming small Christian communities and settlements that had nothing to do with the end of the Berthian State (Al-Ashkania) and the beginning of the Sasanism State's emergence. The German Orientalist Arthuricristensen emphasizes this aspect by saying: "Superstition makes Saint Toma (Martuma) a preacher in Parthia and in Thomas's impersonal works we find that he walked his message to the country of India, but these acts are not historically true", and when he touches upon the alleged political role played by Christians in the Bertic State, he says: " Nasara had no political role in the days of the AshkaliThe rank of Jathliq did not exist during the era of the Ashkali ", while Archbishop Adi Cher points out that the apostle Mari is "floating in the country of Hadidab and Kirkuk... Until his death in Medina in 82 AD. He was in East for thirty-three years and founded was Patriarch's chair there at the Medina (Medina -Salman Buck), and became the first bishop on the Patriarch's chair⁴.

The Nasara of Iran, Mesopotamia and Kurdistan have lived in peace so long as their numbers are few, and their ideas do not affect the public line of the Sasanian State. But the attitude changed at the beginning of the 4th century when the Roman Emperor Constantine (306-337 MD) issued Milan's famous decree in 313 AD, recognizing Christianity as one of

the religions authorized to convert within the Roman Empire. Therefore, Christians within the Persian Sassan Empire had to bear the result of this act because the Sasanian State considered them as traitors (the Fifth Column) of Roman State. This problem is further exacerbated by the fact that Armenia is the frontier State between Fars and Byzantium, having entered Christianity with the proclamation of King Terdat III formally that Armenia entered Christianity in 301 or 314 AD.¹ This statement is supported by the letter from King Shapur II of Persia (309-379 AD) to the Emir of Armenia: "When you know that we are the other gods and he is in the stairs we sent to you, you must catch Simon the chief of the Nazarene. Do not release it unless it digitizes this document and accepts to collect a double penalty and fine supported by us for all the visitors living in the country of our Holiness who inhabit our land. Because we, the other gods, have nothing but the trouble of war, and they have nothing but comfort and pleasure! They inhabit our country and share Caesar, our enemy of feelings".

Over time, Christian gatherings in the region increased and they became specific communities within the Sasanian Empire, and theological differences that prevailed in the Christian Church became contagious. Therefore, Monevoes doctrine was the rival of the Nestorian doctrine prevailing within the territory of the Sassanid Empire.

Professor Abbas al-Azawi asserts that the Nazaris occupy a large group in the Bahdinan area and that until about one and a half times before they were subjected to the Nestorian Church, and then followed the teachings of the Chaldean Church except a few of them were still Nestorian², so Christians in Bahdinan are divided into several doctrines, including: Nestorian, Chaldean and Sural. Sources indicate that most of the Chaldeans in the 18th century were converted to Catholic doctrine, with the two main denominations of Christians in Behdinan: Nestorianism and Catholicism³.

The writer Anwar Al-Maai, in his book 'The Kurds in Behdinan', asserts that Bahdinan Christians were original in blood, converted to Christianity in the early centuries of birth, and took the church language as an alternative to their own⁴. Researcher Kawah Friq Ahmed Shawley quoted from some ancient manuscripts that in Amadiyah there were a large number of priests called deacons, two one bishop, three churches inside Amadiyah Centre, fifteen churches outside, followed by some 4,000 people, and other cities such as Zakho and Aqrah, where a number of churches were run by priests⁵.

Christians in Principality of Hadinan have enjoyed full freedom by holding their rites and religious rites, as churches, monasteries and monks were spread in their areas of existence, and Hadinan princes were keen to maintain their security and safety. Christians, in turn, have shown sincerity to the Principality, discharging their duties assumed by the Principality's officials and princes, in addition to often participating in the Principality's armed forces⁶.

It is reported that they have visited multiple occupations and crafts, especially agriculture and knitting clothes, it brings attention to the fact that the villages with fresh wells, spacious plain lands and grave resources have been singled out for Christians, such as the villages of Kana Maas and Orah in Barwari Bala, and the villages of Einchke, Aradan and Da 'oudia in Al-Amayyah. Al-damloji referred the reason for this to the princes of Hadinan, who had used most Muslims for their interests, did not take an interest in the villages and their building. Given the princes' interest in the cities, Muslims went to and resided in the city, but Christians stayed in these villages alone and did not leave them⁷.

² See: Alazawi, *Amadiyah at Various Times*, p. 83

³ See: Astali, *Benjamin Journey*, p. 128. Al-Shawli, *Principality of Behdinan* from 1700 - 1842 AD, p. 194

⁴ See: Al-Maai, in his book *The Kurds in Behdinan*, p 87.

⁵ See: Ibid: p. 194, quoting the Kaltani of the Chaldean Church written in the early 18th century, p. 131

⁶ See: Al-damloji *Principality of Bahdinan*, p. 112. The Science of Tourism and Parks, p. 584.

⁷ See: Al-damloji *Principality of Bahdinan*, p. 113

The sources indicate that the Nazaris of the Kurdish element preserved their nationality, in view of the welfare and good handling of them by Muslims, in particular the term of the princes' rule of Principality of Badinan, which led a number of them to enter and convert to the Islamic religion¹.

Fourth Chapter: Yazidis²

Most of the sources confirm that the Yazidis are Kurds, are part of the Bahadi society³, they were mainly residing in the Sheikhan area, and this area is the cradle of their religion, as well as their presence in Dahok, Zakho and other areas, and they had principalities that preceded the Principality of Behdinan, They consisted of a group of clans formerly called Hikarias, whose clans were no different from other Bahadi clans, including urban and backpackers, and their clans:

Baski, Hakkari, Khaiki, Tazi, Hirani, Slivana, Dasny, Moskan, Sheikh Dadri, and from their famous villages: Sharya, Khanke, Baadari, Shikha, Hatara, Moskan, Sheikh Dadri.... and others. Many of these clans practised the craft of agriculture, commerce and other crafts⁴ and received good treatment by Muslims while exercising all their religious rites freely and safely.

Conclusion

After finalizing the research, some conclusions were drawn in the conclusion as follows:

¹ See: Alazawi, Amadiyah at Various Times, p. 84

² A monotheistic religion - an ancient self-conclusion, bearing the legacy of ancient natural solar religions, not a binary religion, as there is no pure evil concept in its philosophy where good and evil are one source, besides the worship of Yazidi god, which is called in their Kurdish language (Khuda, Khuda, Yazdi), they reign in their angels and their head (Peacock King). They respect the prophets, the patriarchs and the righteous, a religion that does not respect the medium between God and mankind, and the Sun has a special and distinctive place when it is regarded as one of God's greatest manifestations, prohibiting the killing of praise and adultery.

Izdi's word is derived from yazata (King of god),

Yazidin Kurdistan's original home is in its four parts with a little in Georgia and Aprivan, estimated at approximately 550,000 people.

Their worship is: the four main claims (dawn, morning, evening, bedtime) and is individual, not collective.

Their pillars (Praise, Singing, pray, fast, visiting the temple of Lal-Sha'wah, marriages, participation in religious decrees). Their society is made up of several classes (Al-Bir, Sheikh and Al-Mourid). Sons and daughters of these castes may not mated.

Their religious system is hierarchical (Amir-Babashikh-Bishimam Sheikh Al-Wazir-Mirhj-Pope Tazan-Koudka-Pope Jawish- Qalloun).

They had two books, one in the name of *Masahf R. Sh* and the other in the name of *Jalouah*, which were lost.

For more information see: *A Summary of the Yazidi Religion*, issued by the General City of Yazidi Affairs. *Kurd and Kurdistan Chronicle*, p. 233. *Kurds in Behdinan*: p.267. *Principality of Bahdinan al-Abbasiyah*: pp. 226-217. *Amadiyah in Various Times*: Abbas al-Azawi, achievement: Hamdi al-Salafi - Abdul Karim Fendi, Ministry of Culture Press, 1st edition, Arbil - 1998:23 and beyond. *Yazidis in their Present and Past*: Abdul Razak al-Hassani, Al-Arfan Press, Sidon-1951: p.4. *What is Yazidi and who are Yazidis*: Mahmoud al-Gendi, Al-Tadhamn Press, 1st Edition, Baghdad-1976: p. 9.

³ See: Zaki, *Kurd and Kurdistan Chronicle*, p. 233. Al-Mai, *Kurds in Behdinan*, p.267. Al-Shawli, *Principality of Behdinan from 1700 - 1842*, p. 195.

⁴ See: Alazawi, Amadiyah at Various Times, p23. Al-Mai, *Kurds in Behdinan* p.74. Al-Shawli, *Principality of Behdinan from 1700 - 1842*, p. 197.

There was competition among the Bahadaini principalities with neighbouring local principalities over areas of influence, specifically the Galilee Principality in Mosul, where the overlap areas included the headquarters of the main religions in the region, Kasba (= The Gosh included the headquarters of the Nestorian Christian Patriarch (= Mashreq Church - current Assyrians) Kasba Ba'ari (= Ba' adri) was the headquarters of the Emir of the Yazidi community, as well as the village of Prevka (= Brefkan) included Sheikh Nord-Eddine Brefkani's shrine, and the headquarters of Sheikh al-Sufi al-Qadiriyyah.

Christian villages were home to the most beautiful and fertile villages in Kurdistan in general, and the Principality of Bahdinan in particular. This is because I believe that Christians were Ahl al-Dimmah. As a result, the Ottoman Empire applied to them the regime of Ottoman creeds, unlike the Muslim Kurds who were wanted for military service in the Ottoman Army. So, they were trying in various ways to hide and disappear in the peaks and fountains of the mountains, and then they created their role and villages in this style, so the area was vast between their villages scattered in the foothills of the mountains and the Christian villages built on the plains and beautiful plateaus.

The Bahadi princes approached Islamic religious scholars, so occasional conflicts and rivalries between them and scientists took place; until it came to kill some scholars and deny others such as the Polymath (Mullah Yahya Al-Mazouri) and if not for his legal status he would have been killed.

The Qabhan School was one of the pillars of science and culture in the Principality and played a significant role in developing the Principality in scientific and cultural aspects. In addition, it was a source of brightness that cast a shadow over neighbouring areas. As a result, scientific relations arose between it and the Ezhar Sharif sheikh in Egypt.

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