

# Kurdland Kurdish Identity



H Qandil  
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The book 'Kurdland Kurdish Identity' is nothing short of a profound awakening for all of humanity. It fearlessly delves into the very heart of truth, illuminating a path through the prevailing darkness of ignorance in our world. In the vast expanse of human comprehension, this book stands as a beacon, illuminating our path.

Within its pages lies not just knowledge but a revolutionary force, like a single drop whose ripples are poised to disrupt and transform the very fabric of our collective awareness. 'Kurdland Kurdish Identity' is a testament to the power of one idea to reshape our understanding of the world, igniting a fire of consciousness that will forever change the course of history.

This book stands as a cherished prize, a beacon of hope, and a heartfelt donation to honor the memory of the innocent children who lost their lives under the oppressive grip of autocratic regimes and heartless organizations in Kurdistan. Within its pages lies a tribute to their resilience, a testament to the enduring power of the human spirit, and a commitment to ensure that their stories are never forgotten. Through the gift of knowledge and empathy, we strive to shine a light on the darkness of their past, fostering a world where such atrocities can never be repeated, and where every child can grow up in a safer, more just world.

In the realm of literary artistry, the name Hawre Qandil stands as a beacon of respect and inspiration. With unwavering dedication, Hawre champions the cause of human rights, urging global leaders to recognize and address these fundamental issues that affect us all.

Her written works serve as a testament to her fervent commitment. Her novels form a diverse collection, each a masterpiece that has touched the hearts and minds of readers across the globe. As we delve into her world, we embark on a journey where her prose weaves stories that transcend boundaries, beckoning us to explore the intricate web of humanity's shared experiences.

Hawre's most recent publication, unveiled in November 2023, coincided with a turbulent period when tensions escalated by Turkey and Iran, leaving the Kurdish population caught in the crossfire. The daily scenes of bombardments, arrests, torture, and ethnic cleansing shock the conscience, seemingly breaching international laws established to safeguard humanity's dignity. Yet, these grievous violations unfold in the shadows, escaping the international spotlight.

Conversely, a complex scenario unfolds as Hamas targets innocent Israelis, with alleged support from both Turkey and Iran. It becomes apparent that a web of political alliances and conflicts weaves through these events. The quest for an independent Greater Kurdistan emerges as a pressing need. Such independence not only serves to weaken the grip of Turkey, Iran, Iraq, and Syria but also to fortify alliances with some of the Middle East's most significant international partners.

This book, the embodiment of Hawre's literary prowess, holds the promise of an extraordinary odyssey for those who venture within its pages. Her ability to craft immersive settings and her storytelling acumen have earned her the reverence of literary critics and the unwavering loyalty of a dedicated readership, each eagerly awaiting the arrival of her next literary masterpiece.

Author: H Qandil

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## Introduction

The Kurdish question is an enduring enigma that has eluded a satisfactory resolution over an extended period. Despite multiple opportunities for redress, particularly amid partisan conflicts, the issue remains unresolved. The Kurdish people have long yearned for a peaceful solution to their predicament. Yet, due to persistent threats to their way of life through warfare, they have, as a nation, felt compelled to take up arms against their adversaries.

Regrettably, the Kurds' pursuit of peaceful coexistence has found no favor with their enemies or the colonial powers that have carved up Kurdistan, opting instead for conflict and the suppression of Kurdish identity through acts of genocide. These strategies have failed to resolve the Kurdish question, and over the past century, this matter has morphed into a prominent global political concern. While still unresolved, there have been some positive outcomes, such as increased awareness among the Kurdish people about the division of their homeland among four formidable colonial powers and the repression of their cultural and national identity.

Kurdistan's colonial rulers have shown no genuine interest in the Kurds' development, opting instead to foment discord and war. This has underscored the Kurds' necessity to take up arms for self-defense and to assert their right to national identity and human rights within their own homeland. In their unyielding struggle for these fundamental rights, the Kurds have waged political and military battles, ensuring their continued existence and frustrating the designs of their colonial overlords.

Historically, Kurds have espoused pacifism and a willingness to reconcile with Kurdistan's colonial rulers. Nonetheless, these colonial powers have persistently denied the Kurds their nation and identity, even resorting to the pejorative labels of "terrorists" and "saboteurs" to portray them to the rest of the world. Today, the Kurds have made substantial political and military advancements and stand on the brink of self-governance within their own land.

The Kurdish political revolution is intricately entwined with the evolution of Kurdistan's commandant parties. Two crucial aspects stand out: firstly, the dissemination of increased awareness of the Kurdish Question within Kurdistan's society; and secondly, the ongoing exposure of the Kurdish issue to the global stage, fostering solidarity for the advancement of Kurdistan's social revolution. The key to resolving the Kurdish people's quest for their basic human rights lies in a political revolution. This can only be achieved through the unity of all



of Kurdistan's political parties, workers, intellectuals, students, agronomists, and international human rights organizations. This collective solidarity can exert pressure on independent governments worldwide and the United Nations, urging them to recognize the national identity of the Kurdish people and the necessity of peaceful strategies for Kurdistan's geographic unification.

Despite the Kurds' unwavering pursuit of peace for the resolution of all facets of their nation's security, the governing authorities in Turkey, Syria, Iran, and Iraq remain resistant to peaceful methods, continuing to reject the Kurdish people's proposals. Thus, the cycle of bloodshed persists, and innocent lives are lost. However, a day will come when the governments of these four nations will acknowledge the futility of Kurdistan's continued division. Coupled with international support for the Kurdish cause, they will have no alternative but to recognize Kurdistan as an independent nation, its flag flying at the United Nations.

I have penned this book to garner global solidarity and amplify awareness of the Kurdish question. The time has arrived to awaken the world to the Kurds' plight, and my hope is that nations around the globe will realize the urgency of granting identity and a rightful place on the world map to 42 million people—an enormous population that lacks independence and basic human rights. All the issues discussed in this book have been presented chronologically to substantiate the identity and existence of the Kurdish nation: Kurdistan (Kurdland).

It is my aspiration that this book serves as a step toward achieving peace in Kurdistan and its neighboring regions, as well as an instrument to secure appropriate humanitarian rights for the Kurdish people.

The book employs these terms to elucidate the geographical regions within Kurdistan:

**North Kurdistan:** This refers to the portion of Kurdistan that has been colonized by Turkey.

**East Kurdistan:** This term designates the area of Kurdistan that has been colonized by Iran.

**South Kurdistan:** South Kurdistan pertains to the segment of Kurdistan that has been colonized by Iraq.

**West Kurdistan:** This term is used for the part of Kurdistan that has been colonized by Syria.

**Red Kurdistan:** This term denotes the part of Kurdistan that has been colonized by Armenia and Azerbaijan.



The boundaries of an independent Kurdistan, free from the occupation of Turkey, Iran, Iraq, and Syria, represent a significant geographical area in the Middle East. It is essential to acknowledge that the land of Kurdistan, which is ten times larger than Cyprus, Israel, Palestine, and Lebanon, remains under occupation by authoritarian colonial powers in the 21st century. This enduring occupation serves as a stark reminder of the challenges faced by the Kurdish people in their quest for national self-determination and the establishment of an independent Kurdish state.

## Chapter 1

### 1. Evolution

The evolution of Earth and the emergence of life on our planet are awe-inspiring journeys, as explained by scientists:

The formation of planet Earth can be traced back to the coalescence of particulate matter originating from the 'big bang' approximately four billion years ago. This intricate process unfolded over millions of years, ultimately giving rise to the Earth as we know it today.

Life's origins on Earth can be traced back to microorganisms that appeared on the young planet at least 3 billion years ago. From these simple life forms, more complex organisms evolved and flourished. Initially, life thrived in the vast oceans that covered the Earth's surface, with the transition to land occurring about 1.5 billion years ago.

Around 65 million years ago, dinosaurs were the dominant species on Earth until their extinction, likely triggered by a catastrophic meteor impact. This event drastically altered the landscape and climate of our planet, rendering it less hospitable for these colossal creatures.

Humans, our closest relatives in the animal kingdom, evolved from primates. The earliest ancestral lines of humans are believed to have emerged between 5 and 8 million years ago.

Earth's initial landmass was a single supercontinent known as Pangaea. Over the course of millions of years, due to the continuous movement of tectonic plates, Pangaea began to break apart. This phenomenon occurred between 136 and 65 million years ago, marking the transition from the Jurassic period to the Cretaceous. As the continents shifted, so did the flora and fauna inhabiting them, adapting and evolving accordingly. This geographic division contributed to the diversity of races and cultures across the world, with each population's physical characteristics influenced by their adaptation to the climate and terrain of their respective regions.

Just as Africans are known to originate from the African sub-continent, the Kurds can be traced to the region in the Middle East known as Kurdistan. Each race and culture finds

its identity rooted in its geographical origins and heritage. However, the question remains: where is the identity of the Kurds? This question highlights the challenges faced by the Kurdish people in asserting their cultural, national, and political identity within the complex geopolitical landscape of the Middle East.

## Chapter 2

### 2. Identity

Identity, particularly ethnic identity, or ethnicity is a complex and multifaceted concept that encompasses various aspects of an individual's and a group's sense of self and belonging. Ethnic identity is often defined by shared characteristics and cultural norms that distinguish one social group from others. These characteristics can include ancestry, territory, language, religion, and culture. Two fundamental elements are crucial for ethnic identity: a social group and a cultural unit. There is a dynamic and evolving relationship between these two elements, as individuals within a social group respond to internal and external factors in their environment, which can lead to changes in their culture over time.

In the context of the Kurdish people and their historical experiences, several significant factors have shaped Kurdish identity. Traditionally, Kurdish identity has been influenced by two key factors: geographical distinctions and ethnic affiliations. These factors define who a Kurd is in relation to the non-Kurd world and in their relationship with other Kurds in different parts of Kurdistan. Geographically, the dialects spoken by Kurds in North, South, East, and West Kurdistan, such as Kurmanj, Soran, Zazak, and Kalhor, have played a role in distinguishing these regions.

Religion has also played a substantial role in shaping Kurdish identity. The religious beliefs of Kurds have encompassed a range of faiths, including Zoroastrianism (Yazidi), Christianity, Judaism, and Islam. While some Kurds adhered to these religions by choice, many were influenced by historical events, including forced conversions, which affected the religious landscape of the Kurdish population.

Understanding these factors is essential for comprehending the complexity of Kurdish identity and its historical evolution. It provides valuable insights into the dynamics of the Kurdish people's self-perception and their interactions with different elements in their cultural and historical context.

## Chapter 3

### 3. The important historical points of Kurd's nation and the insurrections of Kurdistan

The history of the Kurdish people is indeed ancient and rich, marked by numerous historical points and insurrections in their quest for identity and self-determination. Chronicling the evolution of their society is a challenging task, primarily due to the continuous invasion and occupation of Kurdistan by colonial powers. These occupiers have not only exploited the land's wealth but also ravaged historical buildings, suppressed Kurdish intellectuals, and destroyed literary works. As a result, Kurdish culture and traditions have been passed down through generations primarily by oral tradition, with some intellectual Kurds memorizing their history to preserve it. The transfer of knowledge through word of mouth has played a vital role in safeguarding their heritage.

One poignant example of the challenges faced by the Kurds is seen during the advent of Islam. In their efforts to propagate Islam, Arab forces invaded Kurdistan, resulting in the loss of many Kurdish lives and the destruction of ancient Kurdish structures and texts. This not only depleted Kurdish wealth but also erased evidence of their substantial contributions to human civilization.

Despite the hardships endured by the Kurdish people, their national history is ancient, making them a significant nation with a distinct language, culture, and scientific heritage. Over the centuries, various colonial powers have occupied and exploited Kurdistan, often attributing the region's cultural and scientific achievements to themselves.

Kurdistan has had a history of organizing governments and autocracies long before the arrival of Islam. However, the region's rich underground and land resources have made it a perennial battlefield, targeted by the Kurdish people's national enemies and colonial powers alike. Throughout history, Kurdistan has been colonized by various colonial forces, each seeking to extract its resources and exploit its strategic location.

The scope of Kurdish history is vast, and it is impossible to cover all its intricacies in this book. Nevertheless, this summary aims to shed light on the Kurdish people's struggles and the injustices they have faced throughout their history. It serves as an important

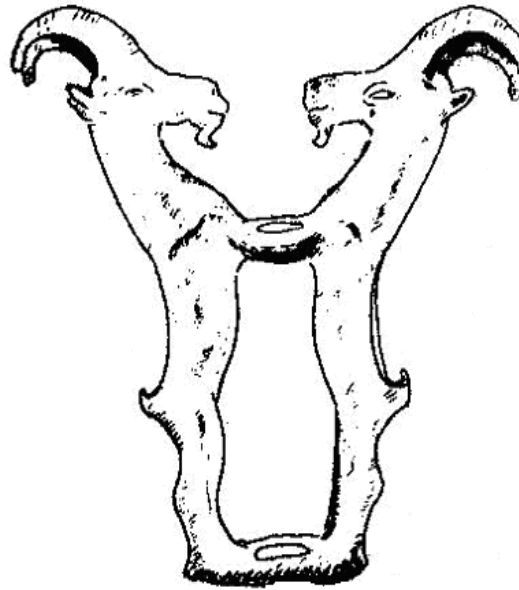
introduction to the story of Kurdistan, a nation that has been oppressed and whose plight has often been overlooked by the world.

### **3.1. The descent of the Kurdish people can be traced back through an intricate historical journey spanning over 6,000 years before the birth of Christ (B.C.).**

Kurds are believed to have originated from a nation historically known by various names, including Lolo, Goty, Hory, and Media. These names are associated with societies inhabiting the Zagros Mountains.

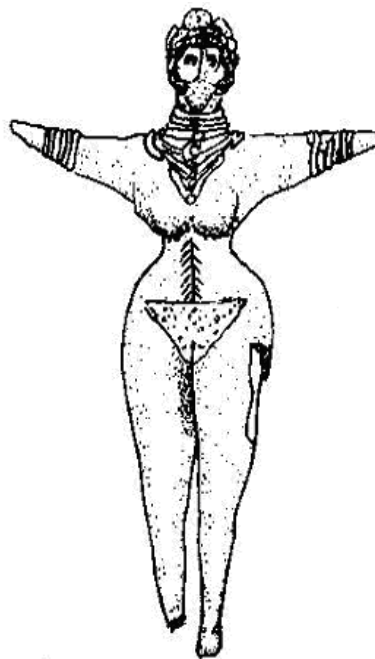
While some historians suggest that the Lolo nation may have descended from Indo-Europeans who migrated from the Caucasian region to the Zagros area around 6,000 years B.C., Kurdish history provides evidence that they, the Lolo nation, have always resided in the Zagros Mountains. Many, including some scientists and theologians, believe that the foundations of human civilization began after the time of Noah. It's worth noting that the grave of Noah is said to be located in Jazir (Cezir), and the remains of his ark are believed to be on top of Mount Judi (Cudi), which is a part of the Ararat Mountains located within Kurdistan. This has led to speculation that civilization may have its roots in Kurdistan. The Lolo nation settled in the Zagros Mountains and established a governing body to oversee their people and territories. This group became known as the Aryans, and consequently, the nation that was once called Lolo transformed into the Aryan race. Subsequently, another group, referred to as Media, assumed governance over the people of the Zagros Mountains, leading to yet another change in the nation's name to Media. As a result, the Kurdish people can trace their descent to the nations formerly known as Media, Aryan, Lolo, Goty, and Hory.

This historical account illustrates the deep-rooted heritage of the Kurdish people and their connection to the ancient civilizations of the Zagros Mountains and surrounding regions.



A statue of a native animal from Lolo, which was crafted around 6000 B.C.

In 2800 B.C., the Lolo nation had its own organized government, which governed the Hilwan and Zahaw areas, encompassing the cities and states of Sulemany, Shekhan, Zahaw, Sharazur, and Kerkuk.



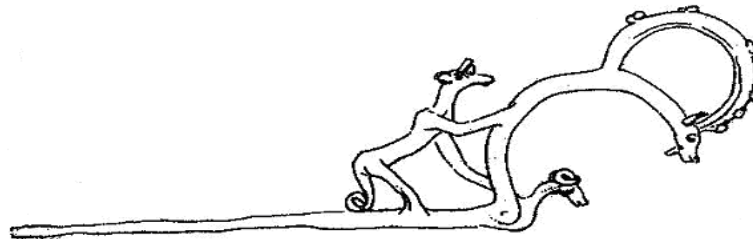
A statue of a human created by the Lolo nation in 5000 B.C. illustrates the profound knowledge and skills possessed by the Lolo nation during that era.



Around 2000 B.C., in the Urumia area, there lived a renowned family of the Lolo nation bearing the name Spitama. In this family, a son named Zoroaster was born. As a young man, Zoroaster began to preach among his people, giving birth to the Zoroastrian religion.

The name "Media" was ascribed to the Lolo nation around 836 years B.C., when they resided and governed in the Zagros mountainous region. In 715 B.C., one of Media's leaders, Diako, led a revolution against the oppressive Assyrians. Diako successfully secured freedom for the Urumia and Mukryan areas, which were under the occupation of the Assyrian army. Diako governed this area from 715 to 712 B.C., but in the latter year, he once again confronted the Assyrians, ultimately losing his life in the battle. Diako's legacy was continued by the first Keikhusraw (Key Xusrew) in 712 B.C., who, unfortunately, met a similar fate in a subsequent conflict with the Assyrians later that same year."

I've made some minor grammatical and structural adjustments for clarity and readability.



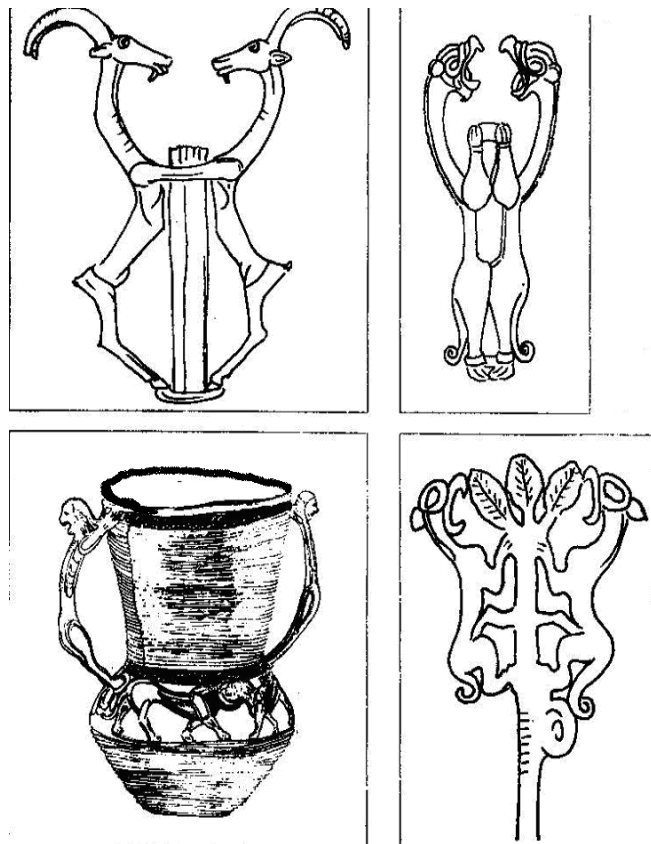
A statue crafted by the Media nation in 800 B.C.

The name 'Pars' (Fars), initially a tribal designation, evolved into a national identity within Media around 844 B.C.

The Kurdish and Persian nations had a close connection, as both belonged to the Aryan race and shared the same Zoroastrian religion and Avestan language prior to the emergence of Islam. The Avestan language was a fusion of what is now known as Kurdish and Farsi languages.



A golden goblet from Ecbatana, the capital of Media (modern Hamadan), is currently housed in the National Museum of Tehran.



The statues created by the Media nation around 500 B.C. that have survived to this day are now exhibited in various world museums.

### **3.2. The Insurrection of Smithy Kawe (Kawey Asinger) Against the Ruthless Zuhhak (Dahhak) Assyrian King in 700 B.C.**

Smithy Kawe was a bold and heroic figure from the nation of Media. He worked as a blacksmith, a respected profession during that time, as blacksmiths were considered knowledgeable artisans who worked with gold and copper in various crafts.

Zuhhak was a brutal tyrant and a colonialist king ruling over Media, despite his origins not being clear, it's thought he might have been from the Torany (Turk) nation. However, he was, in fact, from the Assyrian kingdom. Zuhhak's realm extended over Mesopotamia and Media, with Musil as his capital city.

To maintain control, Zuhhak propagated a false claim that he had two snakes growing from his shoulders that fed on the brains of two Median youths daily. In reality, there were no snakes, and the wounds on his shoulders were treated with the brains of the people he had killed. This deception allowed him to oppress and manipulate his people, resulting in the death of tens of thousands of Media's youth.

The person responsible for these deaths was, in fact, a butcher. He, however, had a conscience and spared one youth's life, substituting the person's brain with that of a sheep for Zuhhak's treatment. The spared youth was sent to the Zagros Mountains to hide. The first of these youths was a boy named Kurd. Subsequently, each youth spared by the butcher was instructed to flee to the mountains and find the boy named Kurd. Together, these young people embraced Kurd as their leader and began training in combat.

Zuhhak's tyranny continued until Smithy Kawe's sons were next in line to be sacrificed. Smithy Kawe refused to accept his sons' fate and rallied the youths under Kurd's leadership to assist him. Kawe brought his sons to Zuhhak but requested a meeting with the tyrant before his sons' execution. Face to face with Zuhhak, Kawe used one of his blacksmith tools to kill the tyrant, then burned Zuhhak's body in the palace.

With the aid of Kurd and the other youths, the tyranny of the Media nation came to an end on March 21, 700 B.C. Following this, March 21 was celebrated as the New Year of the Media nation.

The 21st of March is celebrated as the Kurdish New Year, known as Newroz. The term 'Newroz' derives from 'New Roj,' meaning 'new day.' Additionally, the 21st of March marks the beginning of the Kurdish calendar.

Smith Kawe's insurrection anniversary serves as a significant date for revolutions against colonialists in Kurdistan. It commemorates Smithy Kawe's actions and is celebrated as the Kurds' National Day, also symbolizing the onset of spring.

Following Kawe's successful revolution, the name of the Media nation was eventually changed to the Kurd nation in honor of the group of youths who played a crucial role in defeating Zuhhak. Over time, the land of the Kurds came to be known as Kurdistan, signifying the 'Kurds' national country' or 'Kurds' land.' These events are grounded in historical truth and not mere products of someone's imagination.

Even today, there exist adversaries and colonialists of the Kurdish people who dismiss these events as a fairy tale, unable to accept the triumph of Smithy Kawe over the ruthless Zuhhak.

Since then, the Kurdish nation has faced and continues to confront enemies, some even more formidable than the tyrant Zuhhak. Nevertheless, hope endures, as there have been and will always be brave and resolute Kurds like Kawe who rekindle the Newroz victory in the pursuit of Kurdistan's freedom.

### **3.3. The Insurrection of Media's Leader Fruartis: 674 B.C.**

In 674 B.C., Media was led by Fruartis, who initiated a rebellion against the Assyrian government and successfully liberated the Hamadan area, consequently establishing Hamadan as the capital city of Media's government.

In response to Fruartis' actions, the Assyrians launched an offensive, resulting in his death and the overthrow of Media's government in Hamadan.

### 3.4. The Organization of Media's Government Led by the Second KayKhusraw (Kei Xusrew): 625 to 550 B.C.

Between 625 and 550 B.C., Media established its own governing body under the leadership of the second KayKhusraw. KayKhusraw, known for his exceptional intelligence, had the ability to unite Media's tribal communities and spearhead an insurrection against the oppressive rule of the Assyrian government. Following the triumph in this revolution, KayKhusraw governed Media for 32 years until his passing at the age of 70 in 593 B.C.



The historical ruined by Turkish colonialist from Nemrud Mt. in Northern Kurdistan



The historical ruined by Turkish colonialist from Nemrud Mt. in Northern Kurdistan

In succession, KayKhusraw's son, Astiags, governed for 37 years (593-550 B.C.), only to be ousted by the second Cyrus (Kursh). The second Cyrus was the son of Persian Gambus. Persian Gambus was the king of the Anshan area, which was once part of Media's territory and government. The mother of the second Cyrus was named Mandan, who was the daughter of Astiags. This meant that the last king of Media, Astiags, was the grandfather of the second Cyrus.

Cyrus exploited his family relationships with the Media nation. In the name of family, he pretended to reconcile with Astiags and invited him to Anshan, where he then imprisoned him. He also incarcerated six members of the Media king's family. In this way, Cyrus gained control over Media's government, and in 550 B.C., he established the Persian government. Thus, the scepter passed from the Media nation to the Persian nation."

This revised version should provide a clearer and more accurate description of the historical events.



The map of Media's Empire in 625 B.C.



In the year 580 B.C., a colossal tapestry of power unfurled across the ancient world. The Media Empire, a vast and storied dominion, stretched its borders from the tranquil shores of the Median Gulf, now known as the Persian Gulf, to the distant and alluring embrace of the Mediterranean Sea. Its reach was like the outstretched arms of a titan, encompassing the gleaming expanse of the Caspian Sea, and its influence coursed through all the lands we now know as modern-day Iran, the enchanting cradle of Tajikistan, the timeless grace of Armenia, and the heartlands of Kurdistan. These lands bore witness to the rise and fall of empires, where history's echoes whispered secrets of power and conquest across the ages.



Amidst the rugged grandeur of the Nemrud Mountains in Northern Kurdistan, the echoes of a distant past resonate through the historical ruins that once graced this storied land. Among these enigmatic remnants of history lies a relic of extraordinary beauty, hewn from the very heart of time itself. This testament to antiquity, sculpted from the timeless purity of marble, is a magnificent lion, its origins reaching back to the dawn of civilization, around 600 B.C.

Yet, in the hallowed halls of the British Museum in London, this remarkable lion is bereft of its true heritage. Labeled as hailing from Turkey, it is a silent witness to the complexities of history, for it is not alone in its quiet journey. Numerous other pieces, each telling a piece of the same tale, can be found within the confines of the Assyrian exhibition.

For the Kurdish people, these relics bear not only the weight of history but also the essence of their identity. The lion, in particular, is a profound symbol, a herald of their shared heritage. With unwavering belief, the Kurds trace their lineage to these noble beasts, and it is not uncommon for them to refer to themselves and their children as the 'sons of lions' or, in their native tongue, 'Sherko.' In the heart of this historical narrative, the lion stands as a testament to the enduring spirit of a people and their deep connection to a land that has borne witness to the rise and fall of civilizations, where heritage and legend intertwine, creating a tapestry of history that refuses to be forgotten.



### **3.5 The insurrection of Atrupat against the Persian government in 323 B.C.**

In the annals of history, a significant insurrection took place in the year 323 B.C., when a soldier named Atrupat, a member of the Persian Third Daray, rose against the Persian government. This act of defiance marked the genesis of a remarkable chapter in the region's history.

As Atrupat rallied his followers, they succeeded in establishing their own sovereign entity, known as the 'Small Media.' Over the span of eight years, this nascent government delineated its territorial boundaries, encompassing vast swathes of what we now recognize as East Kurdistan. The regions of Shikakan, Mukryan, Piran, Erdelan, and Menguran, comprising a part of present-day Kurdistan colonized by the Iranian government, were all under the aegis of this newfound authority.

For an astonishing 549 years, the government of Small Media held sway, its legacy etched into the land and the hearts of its people. Yet, the sands of time brought forth adversity as Persian and Pahlawi tribes launched a relentless assault in the year 226 A.D. In the harrowing span of 22 years, this war ravaged the lands and took the lives of countless Media's civilians. The very country itself lay in ruins.

In the fateful year of 248 A.D., the forces of the Small Media government met their ultimate defeat at the hands of the same adversaries who had long sought to quell their spirit. As the dust settled, the leader of Small Media and his people, weary but unbroken, sought refuge in the welcoming embrace of Armenia.

Following the fall of Small Media's government, the land of the Kurds bore the weight of centuries of colonization by various empires, including the Persian, Ottoman, and others. This turbulent period in history witnessed the resilience of a people, whose ancestral homeland was marked by both triumph and tribulation, and whose spirit remained indomitable, even in the face of adversity.

### **3.6. The Muslim's Arabic Colonialist attack on Kurdistan: 593 - 637 A.D.**

In the turbulent pages of history, a dark chapter unfolds in the years 593 to 637 A.D., marked by the Arab colonialist incursions into the heart of Kurdistan.

It was during this period that Mohammad, the renowned Arab trader and leader of the Saudi tribes, launched a series of relentless attacks on Media's nation and their ancestral lands. With an army numbering some 50,000 soldiers, these campaigns waged war in the name of their Islamic faith and the ideals espoused in the Quran.

Over an extended and brutal conflict, the Arabic forces gradually overtook Media's territory, perpetrating unspeakable violence in the name of Allah and Islam, resulting in the deaths of tens of thousands of Media's civilians. The land bore witness to a transformation, as the Arabic forces subdued the Kurdish people.

Following Mohammad's campaigns, Omar, who ascended to leadership as the second Arab leader, continued this pattern of conquest. In 637 A.D., with an army of 60,000 soldiers, he set his sights on the Kurdish nation. In this conquest, tens of thousands of Kurds lost their lives, and thousands of young girls were taken as booty or spoils of war for the Arab conquerors.

The ravages of these Arab conquests ran deep, as they sought to stifle Kurdish identity and faith in the name of Islam. They established bases within Kurdistan and manipulated Kurds bearing the names Sheik and Said, who were seen as descendants of the Prophet. These individuals were coerced into serving as representatives of the Arab rulers.

Under Omar's rule, they exploited the Kurds and siphoned off their resources, furthering the subjugation of the Kurdish people. Unfortunately, this divisive and manipulative strategy, which took root during those times, continues to persist to this day, leaving lasting scars on the Kurdish people's identity and their place in the world.

### **3.7. The government of Sagedyman (Sajidyman) and Kurdistan State: 889 - 932 A.D.**

In the intricate tapestry of history, during a time when the Tahiryman Government held sway in Iran, the land witnessed a period of turmoil due to a challenging economic climate. In

response, various Iranian communities rose in rebellion, leading to the establishment of seven distinct small governments. Iran, as a result, found itself fragmented into seven separate regions.

Among these transformative events, the Kurds in Kurdistan came together to form the Sagedyan government, creating what they proudly referred to as the Kurdistan State. This newly born state encompassed the territories of East Kurdistan and the Hamedan area. The Sagedyan family played a pivotal role in the organization and administration of this government, and, in honor of their leadership, it became known by the same name.

For a span of 43 years, from 889 to 932 A.D., the Sagedyan government governed the nascent Kurdistan State, marking a chapter in Kurdish history where they held their own destiny in their hands. However, this period was not destined to last, as Merdawich, the son of Ziyar, a clan leader who had previously faced incursions and attacks in the name of Islam, orchestrated the overthrow of the Kurdistan State in 932 A.D. In this tumultuous turn of events, Kurdish leaders were tragically executed, and the land of Kurdistan was once more occupied, its autonomy lost to the pages of history.

### **3.8. The Merwany Government: 930 A.D.**

Amid the intricate tapestry of history, a chapter unfolds in the year 930 A.D., marking the emergence of the Merwany Government, a significant Kurdish administration. This government was brought into being by Baz, the son of Dost, hailing from the distinguished Merwanyan family.

The Merwany Government's territorial jurisdiction extended over Erdish, Chalderan, Melazigrtly, Amed (known today as Diyarbekir), and Farqin, encompassing a region of historical and cultural significance. Baz, a visionary and determined leader, founded this government in Amed, breathing life into a new era.

The Merwany Government wielded considerable power during its existence, leaving a notable mark on the historical landscape. Unfortunately, the tides of time and fate were not always kind. In the tumultuous context of a conflict with the Hemdanyan government, Baz met his end in the year 960 A.D. This tragic turn of events marked the dissolution of the

Merwanyan government, concluding its 30-year reign as a defining chapter in Kurdish history.

### **3.9. The Kurds' Sheddady Government: 951 A.D.**

In the vibrant tapestry of Kurdish history, a remarkable chapter unfolds in the year 951 A.D., with the inception of the Kurds' Sheddady Government. This government was established by the visionary Mohammad, the son of Sheddad, in the northern reaches of Kurdistan, particularly in the Aran areas.

The Sheddady Government, marked by its resilience and longevity, maintained authority over its lands and steadily expanded its borders. These encompassed territories such as Nekhgewan, Genge, Tiflis, Demirqapi, Ani, Dwini, and Melatya, each area steeped in historical and cultural significance.

The Sheddady Government was a product of the Sheddady family's leadership and organization. It thrived for an impressive duration, leaving an indelible mark on the historical record. Yet, history's currents can be treacherous, and in 1075 A.D., the Melik, ruler of the Selguqian government, launched a campaign against the Sheddadyan government. This campaign led to the government's dissolution, ending a remarkable 124-year reign.

Interestingly, the Sheddady and Merwany governments coexisted for a span of nine years, sharing the pages of history. Regrettably, a lack of solidarity between them left them vulnerable to the ambitions of their adversaries. Had they stood united, their destiny might have unfolded differently.

Following the decline of these governments, a period of colonization cast its shadow over Kurdistan. Different empires and foes laid claim to its lands, a chapter that persisted until the 19th and 20th centuries when Kurdish uprisings sought to reclaim their autonomy and identity from the annals of history.

### **3.10. The Selguqian's Empire: 1049 - 1279 A.D.**

During the period spanning from 1049 to 1279 A.D., the Seljuks, a prominent Turkic dynasty, left their indelible mark on the geopolitical landscape of the region.

The Seljuks emerged victorious in a conflict against the Buwayhids, which culminated in the establishment of the Seljuk Empire in 1049. This empire exerted its influence over a vast expanse, reigning from the eleventh to the thirteenth century A.D. Their dominion extended over territories encompassing parts of Kurdistan, Iran, Iraq, Turkey, and Syria.

Regrettably, the Seljuks exploited the mantle of the Islamic religion to further their imperial ambitions. They propagated a divisive ideology, vilifying the Kurdish people based on their ethnic identities and perpetuating a narrative that cast them as undesirable. These policies led to the oppression and violence against the Kurds, and the Seljuks exploited the region's resources to their advantage.

The first king of the Seljuk Empire, Tokhrul, son of Seljuq, laid the foundations of their rule. However, the march of history is relentless, and in 1279, the Ottoman Empire brought the Seljukian government to its demise.

This period of Seljukian rule cast a shadow over the Kurdish culture and identity, as the empire pursued its agenda at the expense of the Kurdish people, a legacy that has left a lasting impact on the history of the region.

### **3.11. The Mogul Empire attacked Kurdistan in 13th and 14th centuries A.D.**

The 13th and 14th centuries witnessed a turbulent period for Kurdistan and Iran as the Mongol Empire, under the leadership of various khans and emperors, launched military campaigns that brought devastation to the region. Countless lives were lost, and the land was scarred by the ravages of war during this time.

The Mongol Empire's last ruler during this period was Abusahid, also known as Bihador, who ascended to the throne at the young age of 13. However, his reign was short-lived as Emir Timor Gurgani managed to unseat him, leading to the dismantling of the Mongol Empire's infrastructure.

Following the collapse of the Mongol Empire, the region saw the rise of various local governments in Iran. In 1315, the Kurds also sought to establish their own governance under the leadership of Sheik Hessen, who was known as Heseen Ilkani. This Kurdish

government, though short-lived, was a testament to the Kurds' aspirations for self-determination.

Unfortunately, the Kurdish government's existence was cut short as it was swiftly disbanded by the Iranian government just a few months after its formation. These events underscore the enduring struggles and aspirations of the Kurdish people for autonomy and self-governance, which have played out over the centuries in the complex tapestry of Middle Eastern history.

### **3.12. Emir Sherefkhan (Şerefxan) Bitlisi: 1597**

Emir Sherefkhan Bitlisi, a prominent and enlightened leader, stands as a significant figure in the history of Kurdistan. In 1597, he left an enduring legacy by compiling the "Sherefname," a comprehensive work that documented the rich history of Kurdistan. Sherefkhan's commitment to preserving and sharing the knowledge of his people is a testament to his intelligence and devotion.

Bitlis, where Sherefkhan was based, held a distinguished position as a center of diverse knowledge during that era. The city was renowned for its contributions to various fields, including philosophy, history, science, and natural medicine. It served as the capital of Emir Sherefkhan's family, a dynasty that reigned for three centuries, spanning the 16th, 17th, and 18th centuries. Remarkably, this family managed to maintain its independence and remain free from colonialist powers.

However, the family's enduring sovereignty was not destined to last. In a tragic turn of events, Emir Ebdali, Sherefkhan's grandson, found himself facing the might of King Ahmed, the Ottoman ruler. In an aggressive campaign, King Ahmed attacked Bitlis, leading to the death of the Kurdish leader and the devastation of the city. Most notably, the library, which housed an invaluable collection of Kurdish knowledge, was set ablaze, resulting in the destruction of around four thousand important Kurdish books and seventy handwritten works from Sherefkhan's family.

King Ahmed's actions marked a dark period in the history of the region, as Kurdistan fell under Ottoman rule, and the legacy of Sherefkhan and his family's efforts to preserve

Kurdish knowledge was nearly extinguished. The colonization of the Kurdish territories left a profound impact that resonates throughout the history of the Kurdish people.



Emir Sherefkhan (Şerefxan) Bitlisi

### **3.13. The Iranian Safavid dynasty's Emperor Crimes against Kurd's insurrections: 1500 – 1639.**

The period from 1500 to 1639 was marked by a series of brutal and tragic events for the Kurdish people as they faced the Iranian Safavid dynasty's oppressive rule.

King Ismael of the Safavid dynasty, who reigned from 1524 to 1547, used the Kurds as pawns in his power struggles, disregarding their identity and nationality. He manipulated them against his enemies and even against each other, sowing discord and strife among the Kurdish population.

Following King Ismael's reign, King Teha Masibi came to power and launched a campaign of violence and oppression against the Kurds in East Kurdistan. This included acts of genocide, resulting in immense suffering and loss of life.

King Abbas Safavid, who ruled from 1587 to 1629, continued the onslaught against the Kurdish people. He waged multiple attacks on Khoy (Xoya) city in East Kurdistan, and the Kurdish leader Mustafa Beg, who was also the head of the Mehmudyan Family, valiantly

defended Mako city's stronghold against Safavid forces. Unfortunately, the Kurds lost the war, leading to the death of thousands and the displacement of survivors to Khorasan and Ghochan areas in the north of eastern Iran.

In 1608, King Abbas targeted Demdem's stronghold near the city of Ormiye, where many Kurds resided. This protracted conflict resulted in the loss of countless lives among the Kurdish population. Following this, King Abbas waged war on the Kurds in the Mukoryan area, eventually displacing fifteen thousand of them to the Khorasan region.

Despite these severe hardships, the Kurdish spirit remained unbroken, and the dream of a homeland persisted. Leaders like Halo Khan (Helo xan) of the Erdalan family rose to challenge Iranian colonialism and advocate for Kurdish freedom. Khan Ahmed Khan, following in his father Halo Khan's footsteps, continued to lead the Kurdish resistance and even issued a currency in the name of Gala for use in East Kurdistan. In 1638, Khan Ahmed Khan established a Kurdish government, but it faced an assault by Seyfeddin, the King of Iran, in 1639. After a fierce battle in the Merywan area, the Kurdish forces were defeated, and Khan Ahmad Khan sought refuge in the Ottoman Empire, where he eventually passed away in the city of Musel in South Kurdistan. These events highlight the resilience and enduring struggle of the Kurdish people for self-determination and freedom.

### **3.14. The Ghasry Shirin (Qesri Şirin) treaty: 1639**

The Chalderan War, which began in 1509 and continued for 130 years, was a protracted and tumultuous conflict between the Ottoman Empire and the Safavid Empire. Its primary objective was the colonization of Kurdish lands, and it led to a century and a half of Kurdish territories being controlled by one of these colonial powers.

King Abbas of the Safavid Empire was engaged in conflicts against the Ottoman Emperors until 1590. Ultimately, in 1590, he found himself compelled to sign a peace treaty with the Ottoman Emperors. In this treaty, the Safavid Empire was required to withdraw from many regions, including Kurdistan, Azerbaijan, Georgia, and Armenia, which had been under their control.

However, King Abbas later reignited hostilities with the Ottoman Empire in 1603. In the course of this renewed conflict, the Iranian government occupied East Kurdistan and the



southern regions of Azerbaijan. These areas have remained under Iranian control to this day.

Finally, in 1639, a peace treaty was signed between the Ottoman Empire and the Safavid Empire in the city of Ghasry Shirin (Qesri Şirin) in East Kurdistan. In this treaty, East Kurdistan was ceded to Iran, while the remaining parts of Kurdistan were placed under Ottoman control. This treaty represented a defining moment in the history of Kurdistan, as it led to the division of Kurdish territories between two colonial powers.

### **3.15. The insurrection of Sheik Hubaidula Nahri: 1880**

The insurrection led by Sheik Hubaidula Nahri in 1880 stands as a remarkable chapter in the struggle for Kurdish independence. Around 60,000 Kurds and Assyrians rallied under his leadership, determined to challenge the Iranian colonial rule. Their insurrection, waged with unwavering determination, proved successful in a relatively short span of time, resulting in the achievement of freedom for East Kurdistan.

The Iranian government, in the wake of this insurrection, found itself in a vulnerable position. Desperate to regain control, they sought assistance from the Russian, British, and Ottoman Empires, invoking the rhetoric of brotherhood. Together, these colonial powers conspired and lured Sheik Hubaidula Nahri to Istanbul with the aim of undermining his leadership.

Sheik Hubaidula Nahri, however, discerned the treacherous plot and eluded his captors in Istanbul. He clandestinely returned to Shemzinan city in North Kurdistan. Tragically, he was later apprehended by Ottoman soldiers and forcibly exiled to Saudi Arabia. In 1883, Ottoman authorities reported his death as natural causes, concealing the true circumstances of his demise.

This marked a significant blow to the Kurdish insurrection and facilitated the re-colonization of Kurdistan by external powers. Sheik Hubaidula Nahri's enduring spirit and unwavering commitment to Kurdish independence, despite the obstacles and betrayals he faced, remain a testament to the resilience of the Kurdish people.

His son, Abdulghadir, continued the struggle, going to Istanbul in 1908. He later lent his support to Sheik Sahid Piran's insurrection in 1925. Regrettably, this insurrection met an

unfortunate end, and Abdulghadir, along with other Kurdish leaders, was executed by the Turkish government in Diyarbakir that same year. Their sacrifices and commitment to the Kurdish cause are remembered as integral parts of Kurdish history.

### **3.16. The insurrection of King Badirkhan (Bedirxan Paşa): 1880**

King Badirkhan (Bedirxan Paşa) played a pivotal role in the pursuit of Kurdish unification and independence during the late 19th century. His efforts were centered around the Piroz Act, a contract designed to bring together the various Kurdish tribes and establish a unified front against the colonialist government of Turkey. The goals of the Piroz Act included fostering Kurdish unity, mutual support, and launching an insurrection to secure a free and united Kurdistan.

Support for the Piroz Act was garnered from the leader of the Erdelan tribe in East Kurdistan, and the Assyrian and Armenian communities also pledged their support, promising to resist Turkey's colonial rule. However, the British government, in an intervention that altered the course of events, convinced the Assyrians and Armenians not to participate in the insurrection against Turkey.

King Badirkhan managed to free the regions of Jazir (Cezir) and Botan through a revolution in 1882, establishing a Kurdish government in these areas. His broader vision was to liberate all Kurdish territories and create a united Kurdish nation. To this end, he sought support from various Kurdish leaders across different regions, successfully rallying many to his cause. As a result, during his campaign for unification, King Badirkhan managed to liberate numerous Kurdish areas, including Wan, Uremia, Mukryan, Piran, Rewanduz, Musil, Sinjar, and Weranshar.

However, the British government, which supported the Ottoman Empire, opposed King Badirkhan's insurrection. In the initial conflict that took place in Urumia, the Kurds emerged victorious. But a significant turning point occurred when Yezdan Sher, King Badirkhan's cousin, decided to lend his support to the Ottoman Empire, effectively betraying the Kurdish cause and leading to their eventual defeat.

Despite their dwindling resources and manpower, the Kurdish fighters valiantly held onto Aruk (Erux) as their stronghold for eight months. However, in the face of increasing

hardships, King Badirkhan was captured by the Ottoman Empire. This marked the recolonization of the state of Jazir.

King Badirkhan was subsequently transported to Istanbul, then Damascus, and Tikrit Island. He met a tragic end when he was executed in Damascus in 1868. His tomb now rests in a Kurdish cemetery in Damascus, serving as a lasting tribute to his legacy.

King Badirkhan's efforts extended beyond the battlefield. He played a critical role in the issuance of Kurdish currency in Gala's name, which was used during his term of governance, leaving a distinct mark on the history of Kurdistan and its struggle for self-determination.

#### **4.17. The enlightening and popular insurrection of Abdul Rezagh Badirkhan in 1912**

The life and efforts of Abdul Rezagh Badirkhan (sometimes spelled Abdul Rezagh Bedirkhan) serve as a significant chapter in the struggle for Kurdish independence and enlightenment. He was born in 1846 in Istanbul and was the son of Najib King (Necib Paşa). To deepen his connection to the Kurdish language and culture, he sought the guidance of the renowned Kurdish poet Haji Ghadiri Koye (Haci Qadri Koye), who was a prominent figure in the Kurdish intellectual and cultural landscape of that time.

Abdul Rezagh Badirkhan was a tireless advocate for Kurdish freedom and unity. He embarked on an enlightening mission, working to raise awareness and plant the seeds of insurrection throughout Kurdistan. In 1912, he took a significant step by establishing a Kurdish magazine in the city of Ormiye (Urmia), helping to disseminate ideas of Kurdish identity and resistance. However, his efforts faced challenges, leading to his exile by the Russian government. Despite his exile, the magazine's publication continued under the leadership of Simko, a prominent Kurdish leader, until its closure in 1914.

Abdul Rezagh Badirkhan's dedication to Kurdish causes extended to the establishment of a Kurdish committee in Koye City and a school, where 29 students studied in Kurdish starting on November 24, 1913. The Iranian government reacted by moving to close the school.

In addition to his educational initiatives, Abdul Rezagh Badirkhan, alongside Taha Shamzini, founded an enlightened Kurdish organization in Erzurum city in the spring of 1913,

advocating for Kurdish freedom. However, this period also saw power struggles among top Kurdish leaders, with differing loyalties to external powers. Abdul Rezagh Badirkhan leaned toward the Russian government, Hassan Bag supported the British, and Sheik Abdul Ghadir Shemzini favored the Ottoman Empire. This division among Kurdish leaders sowed the seeds of fragmentation and discord, undermining the broader goal of a free and united Kurdistan.

Around this time, Selim Bitlisi organized an insurrection in Bitlis city, supported by Abdul Rezagh Badirkhan, Yusef Kamil, Teha Shemzini, and Simko. The Ottoman Empire responded brutally, and the Kurds sought assistance from the Russian and British governments, but they were left to confront the Ottoman forces alone.

Abdul Rezagh Badirkhan, Teha Shemzini, and Simko established contact with the Russian government and entered into a treaty between 1914 and 1917. The agreement stipulated that Kurdish leaders, in pursuit of their people's human rights, would oppose the Ottoman Empire with the support of the Russian government.

However, the Russian Revolution erupted in October 1917, leading to significant geopolitical changes. Abdul Rezagh Badirkhan ventured to South Kurdistan but was promptly captured by the Ottoman Empire and exiled to Mosul (Musil) city. Without a fair trial, he was executed by an Ottoman soldier, marking the tragic end of a visionary Kurdish leader.

Abdul Rezagh Badirkhan was a highly informed individual, well-versed in the politics of both Eastern and Western countries. He was known for his intelligence and multilingual abilities, speaking English, Russian, Kurdish, Arabic, Persian, and Turkish. His vision for Kurdistan's freedom emphasized the importance of education and the unity of the Kurdish people as a means to achieve their long-held aspirations for self-determination. His words and legacy continue to inspire the Kurdish struggle for freedom and unity.

### **3.18. The genocide of the Armenian nation: 1915**

The genocide of the Armenian nation in 1915 is a tragic and historically documented event. During this period, Sultan Abdul Hamid II, who was a prominent figure in the late Ottoman Empire, was responsible for the commission of numerous atrocities against both the Kurdish and Armenian populations.

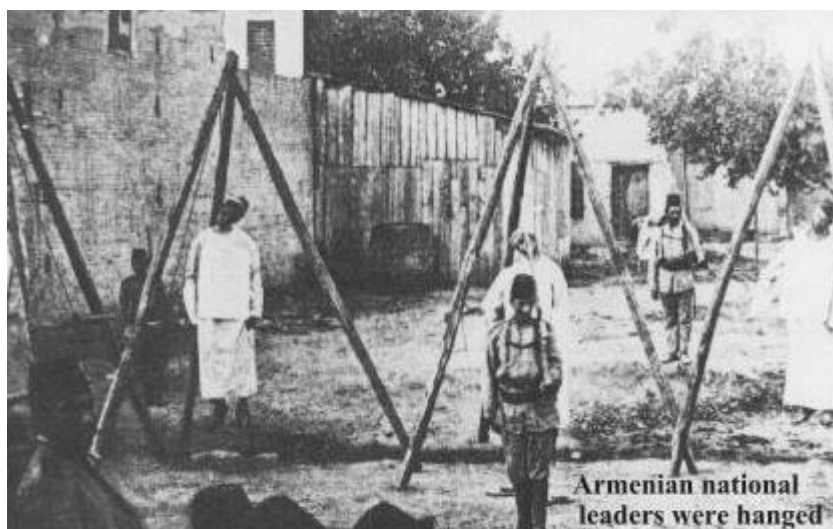
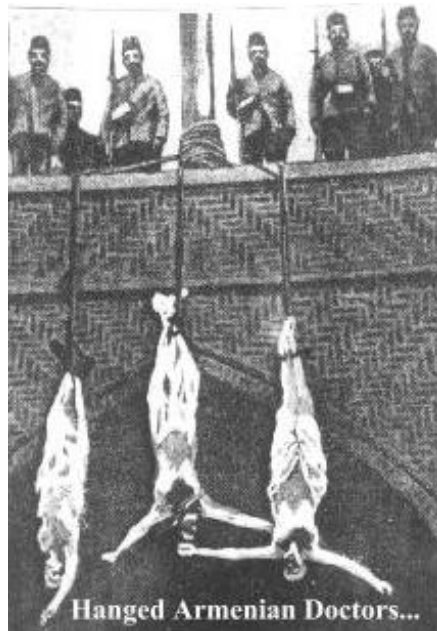
Sultan Abdul Hamid II implemented various strategies to consolidate his rule and manipulate different ethnic and religious groups to serve his interests. He promoted the Hemidyan flag as a symbol of unity between Turks and some Kurds, using them against the Armenians in the name of Islam versus the Christian religion. This manipulation culminated in the widespread genocide of Armenians, resulting in the deaths of over one and a half million Armenian civilians. Additionally, hundreds of thousands of Armenians were forcibly exiled to Russia and Iran, their homes looted and their native resources seized by Turkish soldiers.

Following these devastating events, Sultan Abdul Hamid II employed a tactic of fear-mongering among the Kurds. He falsely claimed that the Russian government would launch an attack against and exterminate all Kurds, driving many Kurdish families into the harsh winter mountains. However, in a cruel and ironic twist, Sultan Abdul Hamid II himself attacked these vulnerable Kurdish communities, leading to yet another wave of genocide.

Sultan Abdul Hamid II's actions demonstrated his deep-seated animosity toward both the Kurds and the Armenians. After these acts of double genocide, he divided the lands of the Kurds and Armenians, effectively transferring control to the Turks and paving the way for the colonization of substantial Kurdish and Armenian territories in 1915.

In his memoirs, Sultan Abdul Hamid II expressed his disdain for Armenians and his intent to discredit their pleas for international assistance. He also revealed his intentions to assimilate the Kurdish culture into Turkish identity, further emphasizing his disregard for the diverse cultures and ethnicities within the Ottoman Empire.

It is a tragedy that the ideas and inhumanity of that era continue to influence modern Turkish policies, particularly with regard to the Kurdish population. These historical events have had far-reaching consequences, contributing to the ongoing challenges and tensions in the region. The memory of the Armenian genocide and its repercussions remains an essential part of understanding the complex history of the Middle East.



A trophy of Turkish civilization

### 3.19. The insurrection of Simko (Smailaghai Shikak): 1918 to 1930.

Simko (Smailaghai Shikak) was a prominent Kurdish leader who played a significant role in the Kurdish insurrection from 1918 to 1930. He hailed from the Shikkak tribe, one of the largest Kurdish tribes in the Orumiye area of East Kurdistan.

Simko's family had a long history of leadership within the Shikkak tribe. His father, Mohammad King Shikkak, was known for his efforts to secure the independence of Kurdistan. Mohammad King Shikkak and his soldiers engaged in conflicts against the King of Qajar, who represented the Qajar dynasty, a Turkish tribe in northeastern Iran that ruled over the country during the 18th and 19th centuries. In an attempt to find a peaceful resolution, the Qajar King invited Mohammad King Shikkak to Tabriz in Iran to negotiate a peace agreement.

Tragically, this peace mission took a deadly turn. While in Tabriz in 1905, Mohammad King Shikkak, his son Jahfar, and six of their soldiers were assassinated by Nizamul Sultan, the chief of the Qajar army. This event marked a pivotal moment for the Kurdish people, and Simko took up the mantle of leadership, inheriting his father's legacy.

Simko continued in his father's footsteps, leading and governing the Kurdish resistance for 25 years, from 1905 to 1930, in East Kurdistan. His leadership and efforts were instrumental in advancing the Kurdish cause during a turbulent period in the region's history.



Simko Shikak



Simko who is sitting between some of his solders.

Simko's leadership was marked by his support for other Kurdish insurrections, not only in East Kurdistan but also in South Kurdistan. He demonstrated great bravery and determination in his fights against the Iranian kings, both of the Qajar and Pahlavi dynasties.

In 1922, the Iranian army, under the orders of Reza Pahlavi, the King of Iran, launched attacks on the Kurds. Simko and his forces valiantly resisted these attacks for eight years. The conflict reached a point where Reza Pahlavi saw the need to negotiate with Simko in pursuit of a peace treaty. This negotiation took place in the town of Shino in East Kurdistan, and Simko agreed to participate in hopes of achieving a peaceful resolution to the conflict.



However, in a treacherous turn of events, the Iranian government had other intentions. Instead of a genuine peace agreement, they orchestrated an ambush to eliminate Simko. On his arrival in Shino, Iranian soldiers ambushed and murdered him in 1930.

Following the assassination of Simko, the Iranian army continued its campaign in East Kurdistan. The ensuing violence and conflict led to the deaths of thousands of civilian Kurds and a reassertion of Iranian control over the entire region, resulting in the colonization of East Kurdistan once more. Simko's legacy as a Kurdish leader who resisted oppression and fought for the rights and freedom of the Kurdish people remains an important part of Kurdish history.

### **3.20. The Sèvres treaty: 1919**

The Sèvres Treaty of 1920, a result of the peace conference in Paris after the First World War, was a significant diplomatic effort to address the rights and identities of various ethnic and national groups in the aftermath of the Ottoman Empire's collapse. This treaty played a crucial role in the early discussions about the future of the Middle East, including the aspirations of the Kurdish and Armenian populations.

At the conference, delegates from the Turks, Kurds, and Armenians were invited to present their cases regarding human rights and national identity. The Armenian delegate was King Baqus Nobar, and the Kurdish delegate was King Sheriff (Şerif Paşa). During the two conferences held on March 22, 1919, and March 1, 1920, King Sheriff advocated for Kurdish identity and autonomy.

During this period, the Kurdish and Armenian delegates developed a sense of solidarity and cooperation, and they jointly advocated for their respective rights and aspirations. The Sèvres Treaty recognized the desires of the Kurdish and Armenian nations. For the Kurds, the treaty's articles 62, 63, and 64 stipulated that within the boundaries of the Ottoman Empire, organizations would be established to create autonomy for Kurdistan, and after a year, a referendum would be conducted to determine whether Kurdistan should become an independent entity. Furthermore, in line with the wishes of the Kurdish people, South Kurdistan would be integrated into the union of an independent Kurdistan.

However, the situation changed after the Ottoman government fell, and Mustafa Kemal Atatürk's Turkish National Movement gained prominence. Mustafa Kemal refused to accept the Sèvres Treaty, or any agreements made by the Ottoman government, ultimately leading to the abandonment of the treaty. As a result, the promises made in the Sèvres Treaty were never realized, and the issue of Kurdish autonomy and independence remained unresolved. The legacy of the Sèvres Treaty continues to be a subject of historical and political importance in the region.



Sherif Pasha

### **3.21. The Erzerom Congress: 1919**

The Erzerom Congress of 1919 was a significant event that occurred during the post-World War I period when the Ottoman Empire was undergoing significant political changes. At this congress, Mustafa Kemal Atatürk, who later became the founding father of modern Turkey, played a prominent role.

After the defeat of the Ottoman Empire in World War I, Mustafa Kemal began his efforts to reshape the political landscape of Anatolia, which included a new Turkish national identity. At the Erzerom Congress, held in Erzurum, a city in North Kurdistan, Mustafa Kemal addressed the Kurdish population and attempted to gain their support for his nationalist agenda.

In his speeches to the Kurdish population, Mustafa Kemal emphasized the shared Islamic faith between the Turks and the Kurds, portraying them as "brothers." He warned that ethnic and religious divisions, particularly in the context of the Armenian population, would threaten their religion, independence, country, and resources. Mustafa Kemal promised the Kurds that if they supported the Turkish nationalist movement against the Armenian population, they could enjoy a future of peaceful coexistence and even achieve independence for the Kurds.

This appeal successfully garnered Kurdish support and participation in the conflict, particularly against the Armenian population. As a result, the aspirations outlined in the Sèvres Treaty, which included provisions for Kurdish autonomy and the potential for an independent Kurdistan, were largely forgotten by the international community. The Erzerom Congress played a role in shaping the complex political landscape of the region and the fate of the Kurdish people.

### **3.22. The insurrection of Dr. Nuri Dersimi: 1920**

Dr. Nuri Dersimi, the son of Mela Ibrahim, was a prominent Kurdish figure born in 1894 in Dare village near Dersim City. In 1920, he played a key role in organizing a Kurdish committee and assumed leadership of this committee. The primary aim of this committee

was to advocate for the fulfillment of the promises made to the Kurdish people in the Sèvres Treaty.

As the Ottoman Empire failed to meet the Kurdish people's aspirations outlined in the Sèvres Treaty, Nuri Dersimi, alongside Ali Sher, went to Kochgiry City and engaged in political actions to push the Ottoman Empire to honor the treaty's provisions. However, the Ottoman Empire did not agree to these Kurdish demands.

In response to the Ottoman Empire's refusal to fulfill the treaty's promises, Nuri Dersimi led an insurrection against the Ottoman authorities. During the course of this insurrection, he was arrested, but with the mediation of Seid Reza Dersimi, he was eventually released.

Nuri Dersimi continued his struggle alongside Seid Reza, and although they faced challenges and setbacks, he remained dedicated to the cause of Kurdish rights and autonomy. After losing in one of these insurrections, Nuri sought refuge in Syria, where he continued his political activities.

Dr. Nuri Dersimi's contributions to the Kurdish cause and his determination to advocate for Kurdish rights continued throughout his life. He passed away on September 22, 1972, in Aleppo, a city in West Kurdistan, and his final resting place is in Hafrin City, also located in West Kurdistan. His legacy remains an important part of Kurdish history and the ongoing struggle for Kurdish self-determination.



Dr. Nuri Dersimi

### **3.23. Sheik Mahmud Barzanji (Şêx Mehmud Berzenci). The insurrection of 1919**

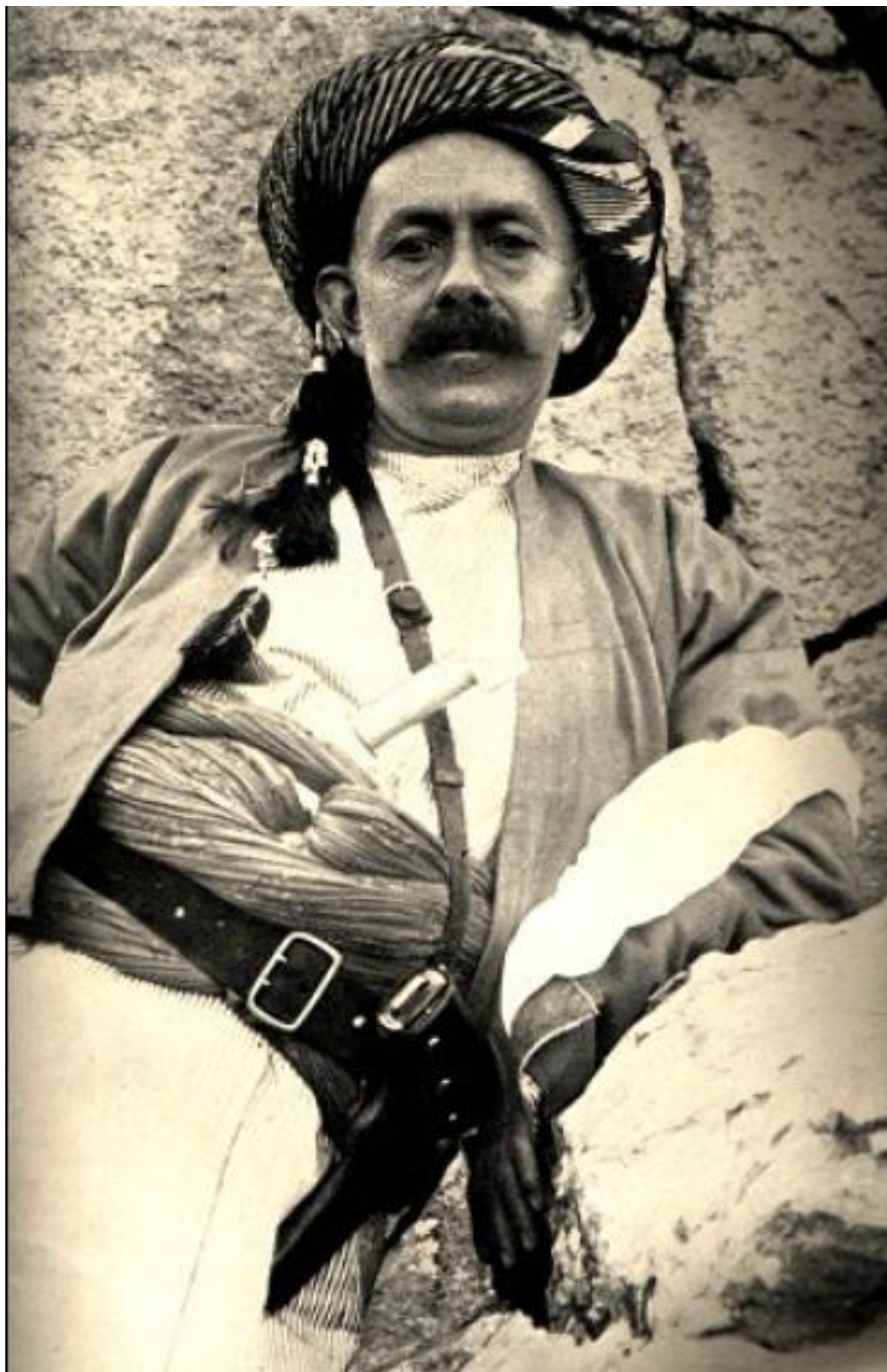
Sheik Mahmud Barzanji, also known as Şêx Mehmud Berzenci, played a significant role in the Kurdish struggle for independence during the early 20th century. His insurrection in 1919 is a pivotal moment in Kurdish history.

At the time, Iraq was under British control, and Sheik Mahmud Barzanji, who served as the mayor of Sulemani City in South Kurdistan, initiated an insurrection to secure freedom and self-determination for the Kurdish people. When a British delegation was sent to negotiate with him, Sheik Mahmud Berzanji was skeptical of their intentions and refused to accept a peaceful resolution. This led to clashes between British and Iraqi soldiers in Sulemani, resulting in the deaths of thousands of Kurds.

Following these events, Sheik Mahmud Berzanji was captured and exiled to India for his role in leading the Kurdish insurrection. However, he returned to Kurdistan on August 14, 1922, and with the support of his people, he once again assumed leadership and was recognized as the king of Kurdistan by the Kurdish population. Sheik Mahmud Berzanji established a Kurdish government, a parliament, and a flag, all signaling his commitment to the formation of an independent Kurdistan.

During this period, other Kurdish leaders, including Simko, Sheik Ahmad, and Abdul Salaam Barzani, also supported the idea of an independent Kurdistan. However, Kurdistan faced attacks from British and Iraqi forces, leading to the bombardment of Sulemani City on March 4, 1923. After a fierce battle and significant Kurdish casualties, Sheik Mahmud Berzanji was captured and imprisoned in Baghdad.

Despite his capture, Sheik Mahmud Berzanji remained unwavering in his commitment to Kurdistan's freedom, even from his prison cell. In the years that followed, he fell ill and was sent to a hospital in Baghdad, where he ultimately lost his life in 1956. His death was officially attributed to "an illness," but his legacy as a warrior for Kurdish independence and self-determination endures in the collective memory of the Kurdish people.



The Kurdish Leader Mahmoud Berzinji

### **3.24. The Turkish Treaty 1920**

The Turkish Treaty of 1920, also known as the National Turkish Treaty, was a significant document that reflected the policies and intentions of Mustafa Kemal and the Turkish National Movement. The treaty outlined the Turkish government's perspective on issues related to the Kurdish regions and territories. The key articles of the treaty included:

- I. The assertion that Kurdistan should remain under the authority of the Turkish government.
- II. The designation of the states of Musil (Mosul) and Kerkuk (Kirkuk) in South Kurdistan as areas under Turkish control.
- III. A commitment by the Turkish government to work continuously to achieve these goals.
- IV. These articles of the treaty highlighted Mustafa Kemal's desire to retain control over the Kurdish regions and to incorporate areas such as Mosul and Kirkuk into Turkish territory.

It's important to note that this treaty and its associated policies had significant implications for the Kurdish population in the region and contributed to the ongoing Kurdish struggle for self-determination and autonomy. The Kurdish people have faced a complex history of political and territorial changes, with various agreements and treaties impacting their quest for independence and recognition.

### **3.25. The treaty of Lausanne: 1923**

The Treaty of Lausanne, signed in 1923, marked the formal end of World War I and the reconfiguration of the boundaries and political landscape in the aftermath of the Ottoman Empire's dissolution. This treaty addressed various territorial and political issues, including the recognition of the modern Republic of Turkey and the division of former Ottoman territories among neighboring states.

The Treaty of Lausanne had significant implications for the Kurdish population. It resulted in the partition of Kurdish-inhabited regions among different states, specifically Turkey, Iraq, and Syria. These divisions remain a source of political, cultural, and ethnic tension to this day. Kurdish interests were not adequately represented or considered during the negotiations that led to this treaty.

The Treaty of Lausanne did not grant the Kurds the right to self-determination or a recognized national entity. Instead, it subjected the Kurdish people to the policies and governance of the states they found themselves in, which often led to various forms of discrimination and challenges to their cultural and political rights.

Your description of the treaty's impact on Kurdistan and the Kurdish people accurately highlights the historical injustice and challenges faced by the Kurdish population due to the policies and divisions enforced by colonial and regional powers. The Kurdish issue remains a complex and ongoing struggle for recognition, autonomy, and self-determination in the contemporary Middle East.

### **3.26. The insurrection of Sheik Sahid Piran (Şêx Sehîd Pîran) in 1925**

The year was 1925, a time of tumult and resistance in the heart of North Kurdistan. Khalid Begi Jibri, a visionary soul, had dared to breathe life into the Kurdish freedom movement the year before, forming the "Kurds Freedom Committee" in the shadow of towering mountains. His heart met its match in Sheik Sahid Piran, the spiritual beacon of the Kurdish people.

Their friendship was forged in the fires of a common cause, a yearning for liberty in the face of oppression. The Turkish government, with an iron grip on the land, saw this bond as a threat and used it as a pretext to unleash further attacks on the committee in the ancient city of Erzerom. Khalid Begi Jibri, the committee's leader, was seized and locked away, leaving the struggle in desperate need of a spark.

In the darkest hours, Khalid Begi Jibri reached out to his dear friend, Sheik Sahid Piran, and whispered a call to arms against the Turkish oppressors. For Turkey had yet to acknowledge the Kurdish identity or grant them the rights they so desperately deserved. Sheik Sahid Piran, a man of wisdom and courage, answered the call without hesitation.

In the vibrant city of Amed, he held clandestine meetings, weaving a tapestry of political resistance against the Turkish government. Sheik Sahid Piran was not alone; his people rallied around him, and from the village of Piran, a hundred thousand Kurdish soldiers stood



as one. They stood as a living testament to the enduring spirit of a people yearning for freedom.

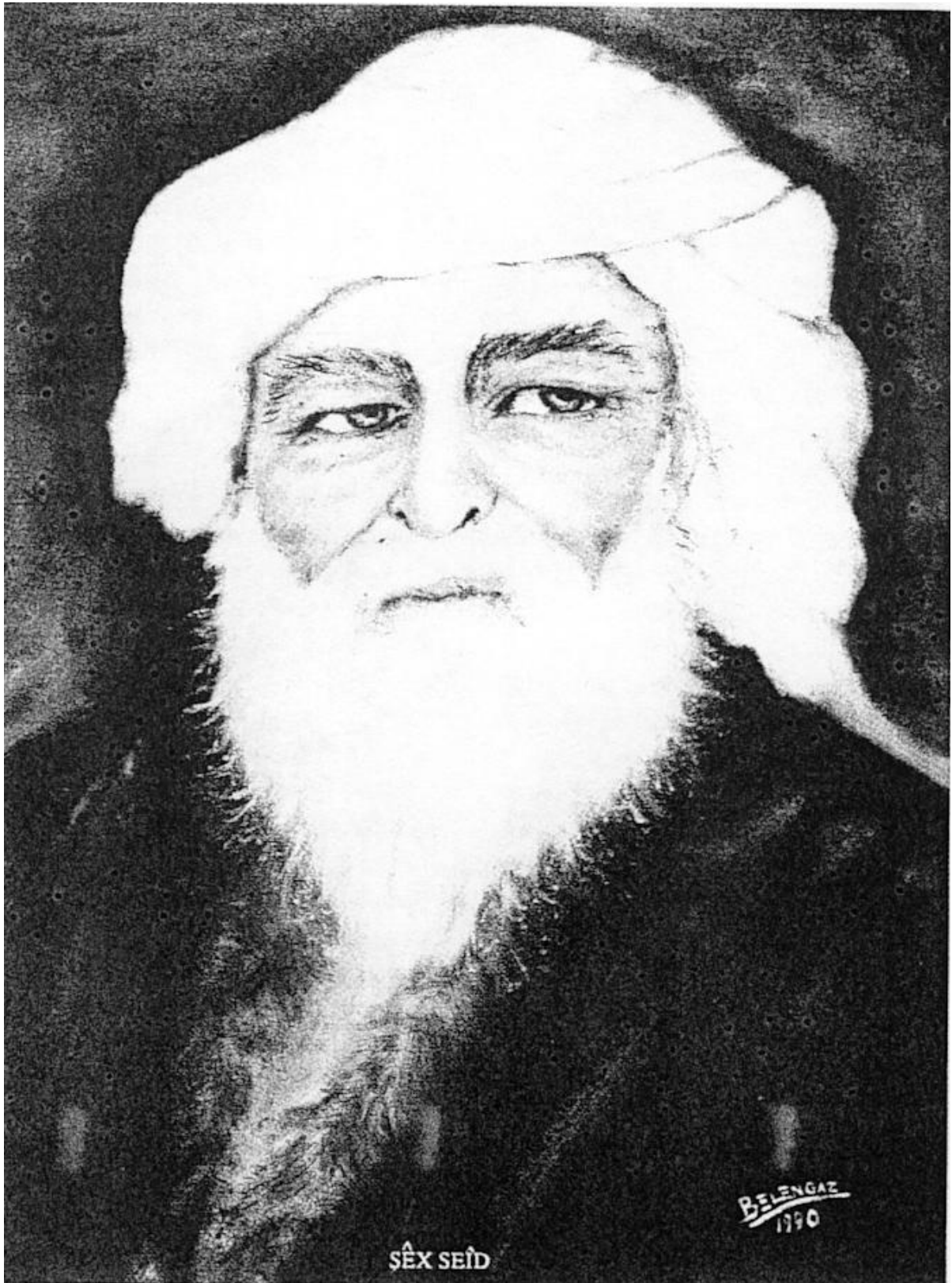
Mustafa Kemal Turk, ever watchful, recognized the growing storm on the horizon. He dispatched his armies, led by the valiant Hussein Husni, to strike at the heart of the insurrection. The war had begun, and the land trembled beneath the footsteps of heroes.

Sheik Sahid Piran, undeterred, freed Hene, Dara Hene, and Ganja, renaming the latter as the capital of Kurdistan. In this nascent government, Feghe Hussein assumed the mantle of the presidency, and Sheik Sahid became the guardian of Kurdistan's military might. Their fledgling administration held sway for a year, a beacon of hope for a people long oppressed.

Yet, the Turkish government, relentless in its pursuit, launched wave after wave of attacks against the Kurdish government. A lamentable shadow hung over the land as the world's powers chose to side with Turkey in this great struggle.

In the end, the Kurdish president, the military leader, and twenty-five other revered figures of the resistance were captured. A dark day descended upon Amed on the 29th of June, 1925, as the Turkish government carried out the sentences of death. The insurrection had been quelled, but Sheik Sahid Piran, his unwavering spirit unbroken, spoke his truth to his executioners.

"You may execute me," he declared with defiance in his eyes, "but remember this: the Kurdish people will never waver, and they will never forget the sacrifices made here. They will persist in their relentless pursuit of human rights and the freedom of Kurdistan." The echoes of that declaration reverberated through the ages, a testament to the indomitable spirit of a people yearning to be free.



Sheik Sahid Piran

### **3.27. The insurrection of Ihsan Nuri king In Ararat (Agri) Mountains: 1926**

In the wake of Sheik Sahid Piran's tragic martyrdom, the flames of resistance continued to flicker in the hearts of politically active Kurds. A group of resolute souls from North Kurdistan journeyed westward, giving birth to the Freedom Committee of Kurdistan in the year 1926. Under the steadfast leadership of Ihsan Nuri, this committee ignited the embers of rebellion, blazing a trail through history in 1926, 1927, and once more in 1930, striving to free the Kurdish people from the clutches of the Turkish government.

The Freedom Committee, guided by the indomitable spirit of Ihsan Nuri, established a civilian office led by King Ibrahim. It was here, in the shadow of the Ararat Mountains, that a proclamation was made, and the flag of an independent Kurdistan unfurled in the crisp mountain air on the 27th of October, 1927.

On the 5th of October, 1926, a revolution ignited from the heart of the Ararat Mountains, with Ihsan Nuri at its forefront, supported by the venerable Sheik Abdul Ghadir Jalal. The fires of resistance spread far and wide, sweeping through Ikhdir, Tenderuk, Erdish, Chalderan, Wan, Botan, and Bitlis, cities that became the crucible of hope and defiance.

The Kemalist forces of Turkey, ruthless and consumed by racial fervor, responded with brutal, blood-curdling violence. Thousands of Kurdish civilians perished, and the villages of Hakary, Beitu Shabab, and Shamzinan went up in flames. The Turkish corps, led by King Sami, unleashed a genocide from Wan to Chalderan, mercilessly snuffing out the lives of over ten thousand Kurds, spanning the gamut from children and the elderly to the hopeful young.

In the Paradag area, Iranian soldiers joined hands with the Turkish army in a macabre dance of death, claiming the lives of countless Kurds in a blood-stained frenzy. The Turkish corps, a relentless force, stormed Agri and Bazid cities, leaving a trail of destruction and more than fifteen thousand innocent Kurdish souls in their wake. Their cruelty knew no bounds, as pregnant women bore the brunt of their savagery, babies were cruelly clobbered before their parents' eyes, and the horrors that befell the Kurdish people defied the written word.

The onslaught persisted, resulting in the looting of 660 villages and the destruction of 15,206 homes. Revolutionary families were exiled to Izmir, a cruel and desperate journey that claimed the lives of hundreds of children and elderly, victims of thirst and hunger.

Amid the terror, the Turkish corps committed a heinous act, burying hundreds of Kurds alive in a vast pit, upon which they inscribed the damning epitaph, "Kurds and Kurdistan have been buried here." Decades later, in 1984, the courageous revolutionaries of the PKK (Labour Party of Kurdistan) would erase that dark inscription, replacing it with a message of hope and defiance: "The Kurdish revolution and freedom fighters of Kurdistan have started from here."

Yet, the journey of Ihsan Nuri would take a tragic turn. Exiled to Tehran, he met a sinister end at the hands of the Iranian government in 1973, their claim of illness masking a darker truth. His legacy, however, lives on, a testament to the enduring spirit of the Kurdish people and their unwavering quest for freedom



Îhsan Nûrî Pasha (Bedlîs 1893 - Tehran 25 March 1976) with his wife Khedije Yashar

### **3.28. The insurrection of Seid Reza Dersimi in Dersim area in 1937.**

In 1937, the winds of insurrection swept through the rugged terrain of Dersim, as the Kurds of North Kurdistan, under the unwavering leadership of Seid Reza, dared to dream of freedom. In this tumultuous year, they gained control of Dersim, Kochgiri, and Erzinjan, cities that bore witness to their struggle.

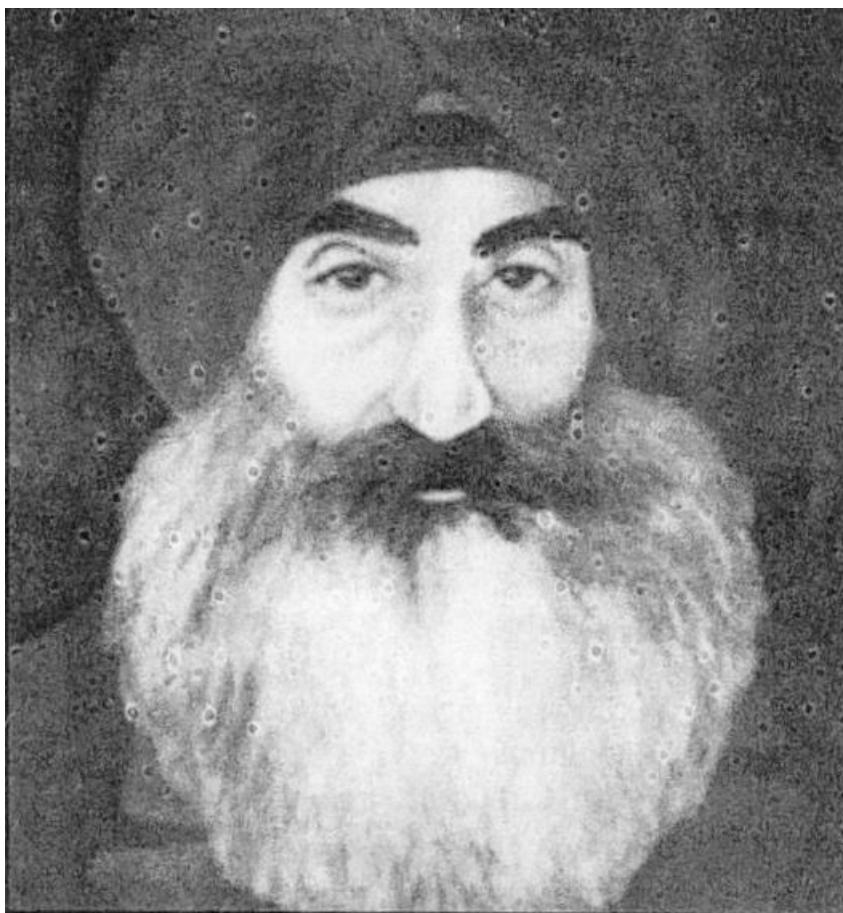
The Turkish government, stymied by the Kurds' tenacity, hatched a devious plan to sow discord and treachery among the Kurdish ranks. A dark chapter in the story of betrayal unfolded when Rahbar, a cousin of Seid Reza, turned his back on his kin, assassinating the valiant Kurdish military leader, Mr. Ali Sher. Rahbar carried Ali Sher's severed head to Mustafa Kemal Turk, the leader of the Turks at that time, and, in return, was rewarded handsomely with ill-gotten gains.

Crafting a treacherous ruse, a Turkish government delegation extended an olive branch, feigning acceptance of autonomy for Kurdistan. They lured Seid Reza to the city of Erzinjan, only to ensnare him in their trap. A captive of the Turkish government, Seid Reza was subsequently exiled to the desolate city of Mezra (Elhaziz).

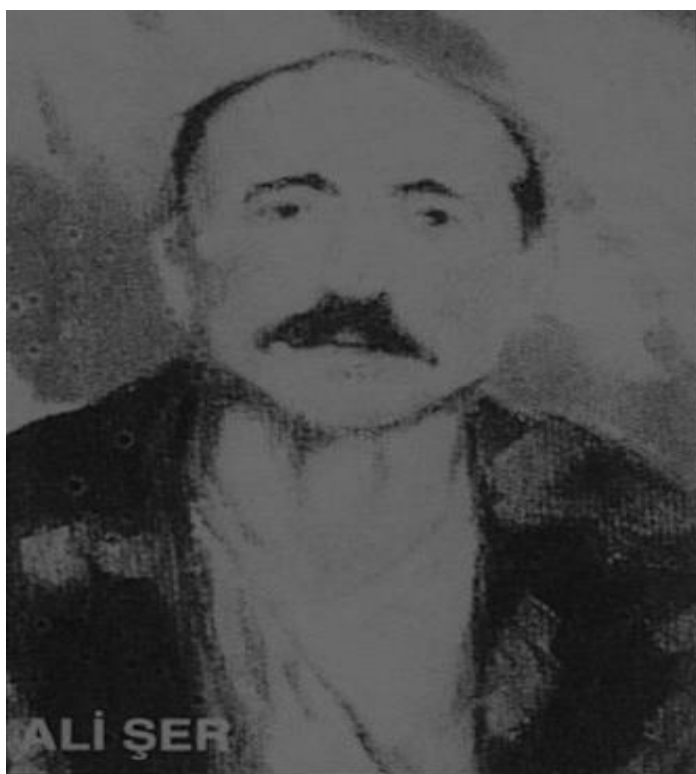
In Mezra, Seid Reza bore witness to a horror that defied all comprehension. His son met a tragic end, and one by one, the rest of his family fell victim to the merciless forces that had claimed their lives. Ultimately, Seid Reza himself met a grisly fate at the hands of the Turks, the noose sealing his destiny.

Amidst this dark period, the Turkish government launched a ruthless campaign in Dersim and Erzinjan, unleashing a genocide that swept away more than one hundred thousand Kurdish lives. The children were torn from their homes, cast into Turkish cities, and subjected to an assimilation of their identity. They were coerced into military activities against their own kin, their Kurdish heritage suppressed, their voices silenced. The forbidden words of "Kurds" and "Kurdistan" cast a shadow over their formative years, rendering them oblivious to their own roots.

These children, unwittingly of Kurdish heritage, were molded into the most fervent and unwitting soldiers of the Turkish military machine. They remained ignorant of their true heritage, their Kurdish language a distant memory. Today, many members of the Turkish army, unbeknownst to themselves, bear the legacy of a Kurdish past, a painful history woven into the fabric of their nation.



Seid Reza



Ali Sheir

### **3.29. The insurrection of Qazi Mohammad in East Kurdistan: 1945**

In the turbulent years of 1945, East Kurdistan stood as a beacon of hope, its people rallying behind a remarkable leader, Qazi Mohammad. The backdrop was the sweeping canvas of World War II, with American and British forces occupying the southern reaches of Iran, and Russian troops claiming dominion over the north, including East Kurdistan.

It was in Mehabad, on the 4th of September, 1943, that the first whispers of the Kurdish political awakening took shape. The Kurdish Rebirth Committee, known as the Komelei Jiyanewy Kurd or J.K., emerged under the guidance of Qazi Mohammad, a respected judge in the city. Their manifesto was clear and resonant: "Freedom for all Kurds."

From this seminal committee, the Democrat Party of Kurdistan, Hizbi Demukrati Kurdistan or HDK, was born on the 16th of July, 1945, still under the unyielding leadership of Qazi Mohammad. Their vision was even bolder—a resounding call for an independent Kurdistan.

As the Russian army held sway over East Kurdistan, Qazi Mohammad, with the fervent support of his Kurdish brethren, embarked on a bold mission. He dared to dream of a Republic of Kurdistan, a dream that came to fruition on the 22nd of January, 1946. On the 11th of February, 1946, the Kurdish parliamentarians were sworn in, and the Republic of Kurdistan and the Republic of Azerbaijan inked a historic friendship treaty on the 23rd of April, 1946.

Kurdish women, steadfast and resolute, assumed pivotal roles in the newly formed parliament, adding their voices to the chorus of a nation in the making. For eleven fleeting months, the Republic of Kurdistan stood tall, a fledgling flame of independence. However, the winds of change carried with them the specter of betrayal, as the Russian army, in collusion with the Iranian government, abandoned the Kurdish cause.

With only a modest grip on the city of Mehabad, the Republic of Kurdistan found itself outmatched when the Iranian army launched a ferocious assault on the 17th of December, 1946. East Kurdistan was once again subjugated, its dreams of freedom trampled under the boots of oppressors.

On the 22nd of January, 1947, Mehabad bore witness to an act of barbarism, as the Iranian government exacted a brutal price for resistance. Qazi Mohammad, the valiant leader, was executed, alongside his brother Qazi Sadri, a Kurdish parliamentarian in Iran, and Qazi Seifi, the dedicated Defense Minister of the Republic of Kurdistan. In an ominous synchrony, the Iranian government extinguished the lives of twenty other Kurdish leaders in Mehabad and Saghiz (Seqiz) cities.

The dream of an independent Kurdistan endured, its embers kept alive by the indomitable spirit of those who dared to hope. The sacrifices made in the name of freedom would echo through the annals of Kurdish history, a testament to the unyielding will of a people yearning to be free.



Peshewa Qazi



### **3.30. The insurrections of General Mustafa Barzani: 1961**

The year was 1961, and the heartbeat of resistance reverberated through the Kurdish lands, led by the indomitable General Mustafa Barzani. His own story began in the confines of an Amed prison, where he was born on the 14th of March, 1903. Fate had other plans, and at a young age, he was exiled to the distant shores of Sulemani in South Kurdistan, courtesy of the Ottoman Empire.

In the tumultuous years that followed, the Kurds of South Kurdistan commenced their political awakening. Between 1943 and 1945, under the unerring guidance of Mustafa Barzani, they initiated political activities against the Iraqi government, sowing the seeds of resistance. Barzani, with a passionate spirit, extended his support to the HDK and the Republic of Kurdistan, which had emerged in Mehabad, East Kurdistan, in 1945. In the chaotic landscape of the time, he assumed the mantle of responsibility as the military leader of the Kurds under the banner of the Republic of Kurdistan in East Kurdistan.

The demise of the Republic of Kurdistan did not deter Mustafa Barzani and his loyal soldiers. They shifted their battleground to the heart of South Kurdistan, where they continued to resist the Iraqi government. Barzani's revolution bore the name of the Kurdistan Democratic Party (KDP), and it was a partisan war that raged on until the 11th of September, 1961.

On that fateful day, all the Kurds of South Kurdistan rose up against Iraq's government and, through sheer determination, liberated the entirety of South Kurdistan, save for the Kerkuk area. However, the Iraq government, led by Abdul Karim Ghasim, soon took an ominous turn, opting for a path that diverged from the promises of autonomy. Instead, they decided to establish a democratic government for both Arabs and Kurds. Once the situation appeared pacified, Ghasim initiated a brutal war against the Kurds.

The insurrection led by Mustafa Barzani persisted from 1961 to 1970, marked by ceasefires and negotiations between Kurdish and Iraqi delegates. Finally, on the 11th of March, 1970, an agreement was reached, granting autonomy to Kurdistan. South Kurdistan enjoyed autonomy until 1974, with Kurdish parliamentarians representing the region in the Iraq parliament.

Tragically, in 1975, Iraq and Iran conspired in Algeria to dismantle the autonomy of Kurdistan and wage war against the Kurds. Within this complex tapestry of resistance, a dissenting voice emerged. Jalal Talabani, once a member of the Barzani revolution, switched allegiances to support the Iraqi government against his former comrades. Under the auspices of the Iraqi government, he organized the 'Jalali' group, a faction that waged war against the Barzani revolution until its quelling in 1975.

The Iraqi government, having no further use for the 'Jalali' group, turned against them in a new chapter of political conflict. Jalal Talabani, facing mounting threats, sought refuge in Iran and, in 1976, organized the Party Union of Kurdistan (PUK).

Iran had lent its support to the Barzani revolution from 1968 to 1975, but following the Algerian treaty, Iran withdrew its backing and compelled Mustafa Barzani to cease all military action, political endeavors, and revolutionary activities against Iraq. Under Iranian influence, he made a declaration in Tehran that the Kurdish revolution had been lost and ordered all Peshmerge to surrender to the Iraqi government.

The colonialists of Kurdistan understood the significance of a Kurdish leader proclaiming defeat, and the devastating impact it would have on the Kurdish people. Tragically, thousands of Peshmerge, unable to accept surrender, took their own lives with their own weapons. The Iraqi government, in turn, subjected those who surrendered to humiliation and belittlement.

With the conclusion of the Kurdish revolution, Mustafa Barzani was exiled from Tehran to the United States, and on the 1st of March, 1979, he met a tragic end in Georgetown City Hospital under the pretext of 'cancer.' His legacy, however, lives on as a symbol of the enduring spirit and resilience of the Kurdish people.



Mustafa Barzani

### **3.31. The Algerian Treaty: 1975**

The Algerian Treaty, inked in 1975, stands as a dark chapter in the history of the Kurdish people. This treaty, formally signed between Iraq and Iran, bore the approval and contribution of government delegates from several nations, including Turkey, Syria, the United States, the United Kingdom, and Algeria.

The Algerian Treaty effectively nullified the previous agreement made on the 11th of March, 1970, which had recognized the autonomy of South Kurdistan. Its provisions went far beyond mere diplomacy, setting the stage for a coordinated effort to suppress any form of Kurdish resistance in any part of Kurdistan.

Under the terms of the Algerian Treaty, the signatories pledged mutual support in quelling any Kurdish uprising, using any means necessary, at any location, and at any time. Their aim was to repress, exile, and manipulate the Kurdish people, instigating divisions among Kurdish activists and pitting them against one another.

Furthermore, the colonialists of Kurdistan agreed to utilize their respective countries' borders within a ten-kilometer radius for launching attacks on Kurdish opposition. They committed to assisting each other in the suppression of politically active Kurds and their capture, further cementing their resolve to stifle the aspirations of a people yearning for freedom. The Algerian Treaty cast a shadow over the hopes and dreams of the Kurdish people, subjecting them to continued oppression and division at the hands of external forces.

### **3.32. The insurrection of Ahmed Toufiq (Abdullah Ishaqi): 1950**

In the aftermath of the destruction of the Republic of Kurdistan in East Kurdistan, a resolute group of young and politically active Kurds, inspired by the legacy of Qazi Muhammad, embarked on a new journey. They rekindled the flame of the Democratic Party of Kurdistan (HDK, Hizbi Demokrati Kurdistan) and launched a spirited revolution against the Iranian government.

The leaders of this resurgence were a formidable cadre, including Ahmed Toufiq, Gani Beluryan, Suleman Muhini, and Amir Qazi in Mehabad city. In other parts of Kurdistan, brave individuals like Ismail Sharif Zadeh in Sanandag city, Rashid Huseini in Seqiz city,

Abdullah Zaki in Piranshar city, and Mela Aware (Ahmed Shilmashi) in Sardasht city took up the banner of the HDK.

Under their guidance, HDK was reorganized, with Ahmed Toufiq assuming the role of secretary of HDK and the East Kurdistan revolution. These passionate revolutionaries waged both political and military campaigns against the Iranian government, their determination unwavering.

The struggle continued until 1954 when a pivotal development occurred. Dr. Habduraham Qasimlu, a member of HDK from its inception during its political formation, was arrested by the Iranian police in Tehran but was swiftly freed. Dr. Qasimlu, following his release, made his way to South Kurdistan, where HDK had its headquarters. Simultaneously, the Iranian police apprehended around 250 Kurdish activists in a short span of time.

The coincidental timing of Dr. Qasimlu's release and the mass arrests raised suspicions within the ranks of HDK. The fear arose that Dr. Qasimlu had secured his freedom by divulging sensitive information about other Kurdish activists. Consequently, he was dismissed from HDK, and he sought refuge in the External Ministry of Iraq in Baghdad. Later, with the attainment of autonomy in South Kurdistan, he left for Austria, driven by the specter of potential retribution from HDK.

HDK pressed forward, convening its second congress in the village of Sune in Qaladize city. Once more, the members of HDK entrusted Ahmed Toufiq with the role of secretary, reaffirming their commitment to the Kurdish cause and their resolute pursuit of autonomy and justice.



Ahmed Toufiq

The history of the Kurdish struggle is marked by complex alliances, betrayals, and a relentless quest for autonomy and justice. In the pages of this turbulent narrative, the members of HDK, even from East Kurdistan, initially rallied behind the Kurdistan Democratic Party (KDP), led by Mustafa Barzani. They fought alongside the KDP against the Iraqi government for more than a decade, displaying unwavering commitment to the Kurdish cause.

Tragically, the turning point arrived in 1969 when Mustafa Barzani oversaw the deportation and abduction of several HDK leaders, including Suleman Muhini, Sadiq Anjiri, Rahim Marjalani, and Salih Lajani, to the Iranian government. The Iranian police promptly executed them in Piranshar city, a dark chapter in the struggle for Kurdish rights.

Following this tragic episode, Ahmed Toufiq, apprehensive of the KDP under the leadership of Mustafa Barzani, was exiled from South Kurdistan to Baghdad in 1969, seeking political refuge. There, he continued his political activities, and 27 Peshmerge from Kurdistan joined him.

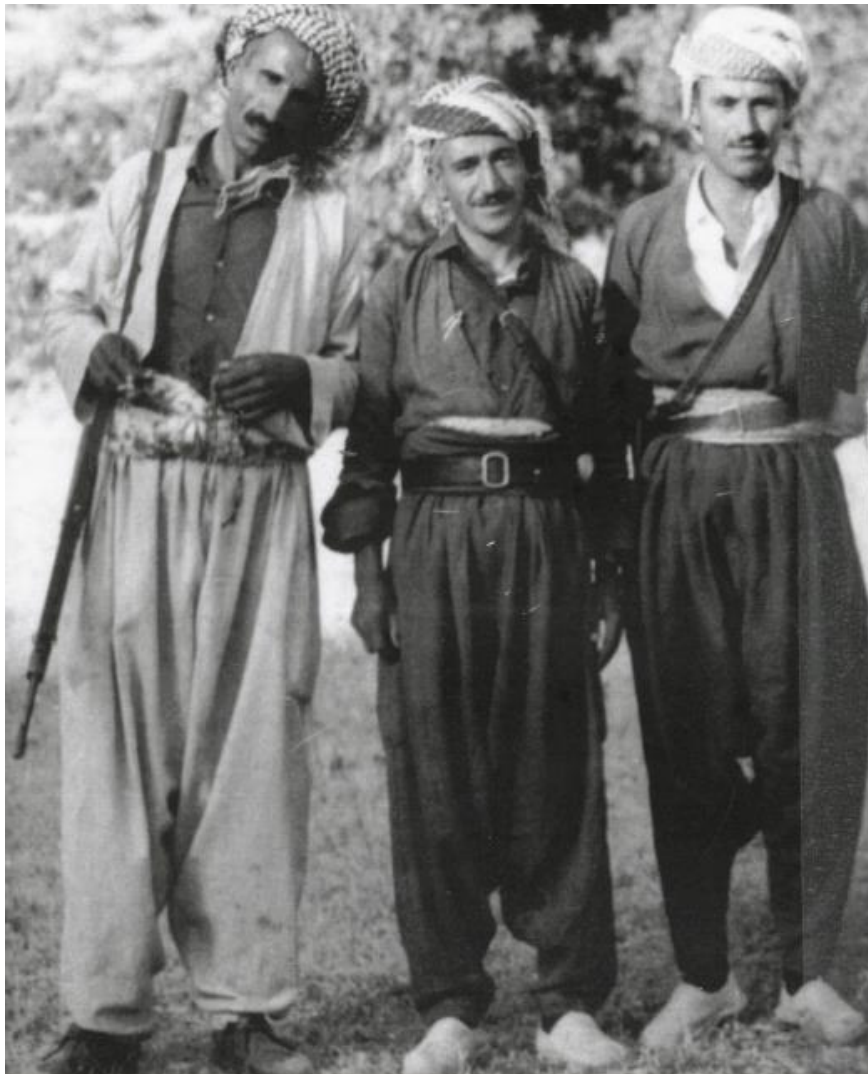
During this period, Dr. Qasimlu, aware of the situation in Kurdistan and with support from the Iraqi government, made his way from Austria to Baghdad. In a startling turn of events, he conspired with the Iraqi police against Ahmed Toufiq, orchestrating a treacherous plan with the Iraqi Ba'ath regime. This led to the arrest of Ahmed Toufiq, under the pretext of his support for a Kurdish revolution against Saddam Hussein's regime. Tragically, this betrayal culminated in Ahmed Toufiq being placed inside a barrel of acid, a horrifying act sanctioned by Saddam Hussein.

Dr. Qasimlu, furthering his treachery, deported and kidnapped 55 loyal cadres of HDK and Ahmed Toufiq's friends to Iran in 1975. Dr. Qasimlu and Saddam Hussein then set out to create a new organization, the Kurdistan Democrat Party of Iran (KDPI), changing the manifesto and the party's name.

The Iranian Revolution and the concurrent uprising in East Kurdistan on the 11th of February, 1979, ushered in a new era of change. Dr. Qasimlu made his way from Iraq to East Kurdistan, aligning himself with the Ba'ath regime and proclaiming himself as a leader of the Kurdish people and secretary of KDPI.

The 55 loyal cadres of HDK and Ahmed Toufiq's friends remained imprisoned in Iran until the 11th of February, 1979, when the Iranian Shah was overthrown in the midst of popular uprisings. Following their release, they faced challenges in challenging Dr. Qasimlu and eventually organized The Equality Party of Kurdistan (Komelei Yeksani Kurdistan/KYK) in 1979. The leaders of KYK were resolute and committed to the Kurdish cause, fighting against the Iranian government until their deaths in combat.

Some notable leaders of KYK included Rashid Huseini (Sheidai Kurdistan), who was tragically killed by the Iranian army on the 5th of June, 1979, in Saqiz city; Abdullah Zaki (Qendil), who met a similar fate on the 27th of August, 1982, in Piranshar city; and Salar Hawrami (Ali Qutbi), who fell on the 29th of July, 1980, in Besarvan village of Saqiz. Their sacrifices and unwavering commitment stand as a testament to the enduring spirit of the Kurdish struggle.



From right to left: Ahmed Toufiq, Rashid Huseini, and Abdullah Zaki

### **3.33. The insurrection of Abdullah Ocalan (Apo): 1970**

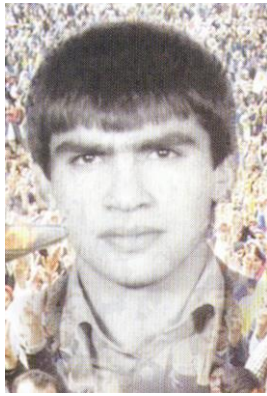
The Kurdish struggle for autonomy and recognition has been marked by various chapters, each led by different figures. In 1970, a new Kurdish revolution emerged in North Kurdistan under the leadership of Mr. Abdullah Ocalan, often referred to as "Apo."

This revolution proved to be a formidable force, both politically and militarily. It was born out of the historical context in which the Turkish government, following the establishment of the Republic of Turkey in 1923, had taken measures to suppress the Kurdish identity. The Kurdish language was banned, and mentioning the word 'Kurdistan' was considered a grave offense, potentially leading to execution by the Turkish government.

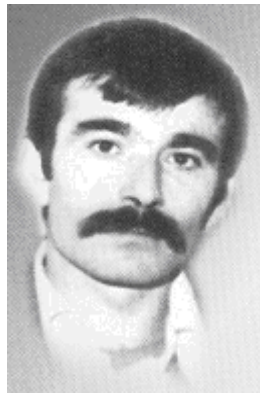
Abdullah Ocalan, a Kurd and a university student, embarked on a journey of exploration into the Kurdish nation's identity. He gathered like-minded individuals among his fellow students at the University of Ankara, including Kamal Pir, Camil Baiq, Mezlum Dogan, Muhammad Khairi Dormish, and Haqi Qerai, and together they formed a political Kurdish committee on the 21st of March, 1974.

Their resolve to champion the Kurdish cause led them to North Kurdistan, where they conducted political activities under the banner of "Apochi" (Apoism). This laid the groundwork for the organization of the first congress, which took place on the 27th of November, 1976, in Fise village of Lige city, in the Amed area of North Kurdistan. This momentous event marked the birth of the Worker's Party of Kurdistan (Parta Karkeren Kurdistan, PKK).

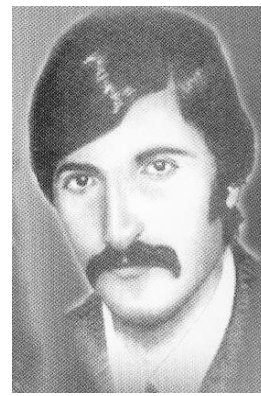
The path toward autonomy and recognition was fraught with challenges. Turkish police, in collaboration with the Peshang Party, perpetrated a tragic event on the 18th of April, 1977, when they took the life of one of the PKK's leaders, Mr. Haqi Qerai, in Antab (Dilok) city. Subsequently, Mezlum Dogan, Kamal Pir, and Muhammad Khairi Dormish, all key leaders of the PKK, were arrested in North Kurdistan. During their time in Turkish police custody, they lost their lives in 1982 amid the ongoing struggle for Kurdish rights and recognition. The story of the Kurdish struggle, as told through the evolution of its leaders and movements, is a testament to the resilience and determination of the Kurdish people in their quest for self-determination and justice.



Mezlum Dogan



Kamal Pir



Muhammad Khairi Dormish

The Kurdish struggle for autonomy and recognition has been marked by a series of events and leaders dedicated to the cause. Abdullah Ocalan, often referred to as "Apo," played a pivotal role in shaping the course of this struggle.

In 1970, Ocalan discreetly entered exile in West Kurdistan, Syria, and Lebanon, continuing his efforts to advocate for Kurdish rights and self-determination. Under his leadership, the Kurdistan Workers' Party (PKK) was founded with a manifesto that sought independence for Kurdistan.

The PKK initiated guerrilla warfare on the 15th of August, 1984, in North Kurdistan, opposing the Turkish government. Tragically, the initial leader of the PKK, Mr. Haval Hagid c(Mahsum Qurqumaz), was killed in Gavar Mountains on the 28th of March, 1985, by the Turkish army.

During the thirtieth congress of the PKK, the Kurdistan Nation Independent Army (ARGK, Artasha Rizgarya Gele Kurdistane) was established and engaged in military operations until 1993. Following this, Abdullah Ocalan initiated a peace process with Turkey, spurred by a parliamentary delegation sent by then-Turkish President Turgut Özal to seek a resolution to the Kurdish question. Tragically, Mr. Özal passed away before this delegation could return to Turkey, and the peace process was derailed, with the Turkish government subsequently disregarding ceasefire proclamations by the PKK.

Turkey, with support from NATO, pressured Syria to exile Ocalan in 1998. Ocalan left Syria on the 9th of October, 1998, for Greece, where the Greek government initially agreed to grant him political refuge. However, upon his arrival, the Greeks reversed their decision and refused him entry. Ocalan then attempted to find refuge in Moscow, but the Russian government also denied him residence. Eventually, he sought refuge in Rome, Italy.



Ocalan appealed to the United Nations (UN) and the European Union (EU) to facilitate a political conference for resolving the Kurdish question, but his plea went unanswered. Instead, a plan was hatched by NATO, the EU, the UN, the CIA, and the Mossad to kidnap Ocalan in Kenya on the 15th of February, 1999. He was subsequently deported to Turkey.

It is believed that there was a secret agreement between the Turkish government, the Greek government, and the EU. The understanding was that if Ocalan was deported to Turkey, Turkey would cede all of Cyprus to Greece, in exchange for the EU accepting Turkey as a member. However, Turkish forces continue to occupy half of Cyprus, and political tensions persist between the Turkish and Greek governments.

Following these events, Kurds worldwide rallied in support of Ocalan and held demonstrations against NATO, Turkey, and the United States. Tragically, 152 Kurds resorted to self-immolation during these protests. Additionally, 29 Kurds were killed by Iranian police in Sanandaj and Ormye cities in East Kurdistan, and four Kurds in Berlin were killed at the Israeli embassy.

Abdullah Ocalan remains a symbol of freedom, a national leader of the Kurds, and the president of Kurdistan within the hearts and minds of many Kurdish people. Despite his incarceration, Ocalan has continued to advocate for peace and justice, although his efforts have not been met with a positive response from the Turkish government. He is currently in Turkish custody, facing the death penalty, with limited access to legal representation and numerous human rights violations. The Turkish government's objective is to punish Ocalan physically and mentally, slowly eroding his life. This punishment serves as a reflection of the injustices suffered by the Kurdish people on a daily basis. Ocalan's resilience and enduring hope continue to inspire the Kurdish community, as evident in his call for a confederal state in Kurdistan that respects the diverse identities within its boundaries.

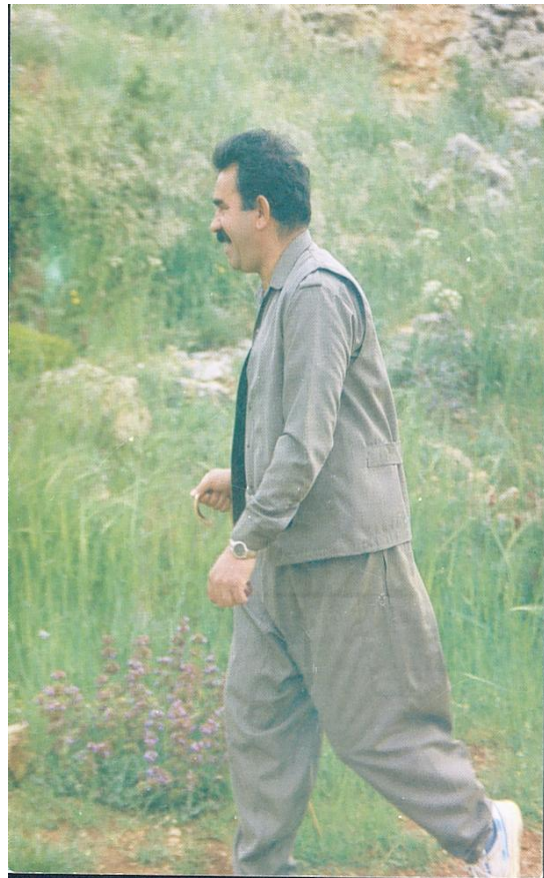
The struggle for Kurdish rights extends beyond the efforts of Abdullah Ocalan and the PKK. In North Kurdistan, liberal Kurdish political parties like HEP and HEDEP were formed, but they faced suppression and persecution from the Turkish government. Leaders such as Mohammad Sincar, a key figure in these parties, were killed in Mardin city on the 4th of September, 1993, by Turkish police. Other Kurdish parliamentarians, like Leila Zana, Khatib Dicle, Selim Sadiq, and Erham Dogan, were arrested, tried, and sentenced to 15 years in

prison on the 2nd of March, 1994. International pressure eventually led to their early release after ten years of imprisonment, although their legal cases remain open and subject to future imprisonment.

Some Kurdish parliamentarians, including Zuber Aidar, Remzi Kartal, Yashar Kaya, and Nizamedin Tuguch, found exile in Europe. They initially organized an External Kurdistan Parliament and later established Kurdistan's National Congress (KNK) from the 24th to the 27th of May, 1999, in Holland. These political developments reflect the continued efforts of Kurdish leaders and organizations.



Haval Hagid



Abdullah Öcalan



Some of the numerous crimes of the Turkish government in North Kurdistan, after capturing Kurdistan's Freedom fighters

### 3.34. The insurrection of Kurds in South Kurdistan: 1991

In the year 1991, a stirring chapter in the tumultuous history of South Kurdistan began to unfold. It was a time when the world's attention was riveted to Iraq's occupation of Kuwait, culminating in a UN-led intervention on January 17th, 1991. This intervention, however, wasn't driven by a noble quest for human rights but rather by the thirst for oil and power in the region. The devastating war that ensued took the lives of over a hundred thousand individuals.

With the Iraqi government's expulsion from Kuwait on February 28, 1991, the power dynamics in the region shifted dramatically. South Kurdistan, long oppressed by the Iraqi regime, saw an opportunity. On March 5, 1991, the Kurds rose in rebellion against the Iraqi army, and in a remarkably short period, they liberated their homeland. It was a momentous occasion when, on March 21, 1991, Kirkuk, a city of great significance for the Kurds, was finally freed. This date, Newroz, also marked the Kurdish New Year, and the city's liberation was a cause for jubilation.

The significance of Kirkuk extended beyond cultural and historical value; it was also a major hub for oil and petrol production in Kurdistan. Despite their hopes for international support, the Kurds were left to face their challenges alone. The United Nations, fearing Kurdish independence in a free South Kurdistan, effectively allowed Iraq to act with impunity.

Tragedy struck on April 15, 1991, when Iraq bombarded the Kurds with military aircraft. This brutal attack forced over two million Kurds into exile in East and North Kurdistan, and over ten thousand Kurdish civilians lost their lives. South Kurdistan fell once more under the grip of Iraq's government, with Kirkuk and Mosul cities being reoccupied.

Following these dark events, the UN established "no-fly zones" over parts of South Kurdistan to protect the Kurds from Iraq's aerial assaults. Despite certain regions of South Kurdistan being under Kurdish control since 1991, they have yet to gain official recognition from any nation. Turkey, Iran, and Iraq have persistently attacked these areas, resulting in the deaths of countless Kurds.

While three states in South Kurdistan—Hewler, Sulemaniye, and Dahok—formed a federal state within Iraq, there remains a struggle to unite the other parts of South Kurdistan under this federation. Regrettably, even within this federal state, divisions persist. The government

is divided between two factions, led by the KDP and PUK, which often prioritize self-interest over the well-being of all Kurds and the people of Kurdistan. Their actions serve to perpetuate personal power and influence at the expense of the broader Kurdish community.

### **3.35. The insurrection of Kurds in Red Kurdistan (Kurdistana Sor): 1992**

In the year 1992, the flames of rebellion ignited in Red Kurdistan, known as Kurdistana Sor. This was a pivotal moment in the tumultuous history of the Kurdish people.

The roots of this struggle traced back to the aftermath of the First World War when a portion of Kurdistan, the Lachin area, came under the dominion of the Soviet army. Today, that region has been partitioned between Armenia and Azerbaijan. During the era of Stalin's leadership, many nations within the USSR gained recognition of their identities and cultural rights. However, the Kurdish people were recognized only as Romany, and they found themselves dispersed across Armenia, Azerbaijan, Kazakhstan, Georgia, and Russia.

With the dissolution of the USSR in the early 1990s and the subsequent emergence of independent nations, the Kurdish people seized the opportunity to establish their own army and proclaim the establishment of an independent Red Kurdistan government in 1992, under the leadership of Wekil Mustafa.

This bold move did not go unanswered. The governments of Armenia and Azerbaijan launched attacks on Red Kurdistan, leading to a devastating and brief conflict. In the end, they succeeded in subduing and colonizing the region, at a tremendous cost. Thousands of Kurds perished in this tragic war, and tens of thousands were forced into exile, finding refuge in various Caucasian and Russian countries.

The colonization of Red Kurdistan fueled a protracted conflict between Armenia and Azerbaijan, which endured for four tumultuous years. In 1996, the two nations officially divided Red Kurdistan between themselves and forged a peace agreement, bringing an end to this bitter chapter in the Kurdish struggle.

### **3.36. The Rojava Chronicles- A History of Resilience and Triumph: 2012**

In the heart of the Middle East, there existed a region known as Rojava, characterized by its diverse cultures and rugged landscapes. However, for decades, it had been plagued by oppression and division. This is the story of the Rojava Revolution, a movement born out of the dreams and aspirations of the Kurdish people and their allies. In the early 21st century, they yearned for a society built upon the principles of democracy, gender equality, and social justice.

The Rojava Revolution began in 2012, with the emergence of visionary leaders like Abdullah Öcalan, whose ideas about democratic confederalism would serve as the foundation for the movement. Political leaders such as Saleh Muslim and Asya Abdullah played instrumental roles in organizing and uniting the diverse communities of Rojava.

Rojava's journey towards self-determination was fraught with challenges. Its neighbor, Turkey, chose to support extremist groups like ISIS in a bid to destabilize the region. Turkish authorities provided logistical and financial aid to ISIS, enabling the extremist organization to launch brutal attacks against the Kurds and other minority groups in the region.

As the world watched in horror, the people of Rojava, with their limited resources and the newly formed West Kurdistan Army (YPG and YPJ), fought valiantly against the onslaught of ISIS. Their struggle became a symbol of resilience, inspiring people worldwide.

The pivotal moment came with the battle for Kobane in late 2014 and early 2015. The international community, no longer able to ignore the bravery and dedication of the Kurdish people, lent their support. As the tides turned against ISIS, the West Kurdistan Army, with their unwavering determination, managed to liberate Kobane.

The story of Kobane, with its determined resistance and eventual victory, became emblematic of Rojava's journey. It demonstrated the power of unity and the resilience of the human spirit in the face of adversity.

With the quelling of ISIS's reign of terror, the people of Rojava began the arduous task of rebuilding their war-torn cities, bringing life back to the devastated streets. The Rojava Revolution had gained international recognition, and the principles of democratic confederalism, as envisioned by Öcalan, were being implemented.

Women's empowerment was a fundamental aspect of this new society, with female leaders emerging in all facets of life. Rojava stood as a beacon of hope in a region often marred by conflict, demonstrating the positive impact that a determined community can have in the face of adversity.

Today, Rojava stands as a testament to the enduring struggle for a just and equal society. The Rojava Revolution, with its tumultuous beginnings and present triumphs, showcases the resilience of the human spirit. It serves as a reminder that even in the darkest of times, a community can rise above adversity to create a better world for all.

Mazloun Abdi, commonly known as Mazloun Kobani, plays a significant and prominent role in the Rojava region, particularly in the fight against ISIS and the administration of the Autonomous Administration of North and East Syria (NES). Mazloun Kobani is the military commander-in-chief of the Syrian Democratic Forces (SDF), a coalition of various armed groups, including the Kurdish People's Protection Units (YPG) and the Women's Protection Units (YPJ).



Mazloun Kobani

**Military Leadership:** As the military commander of the SDF, Mazloum Kobani has played a pivotal role in leading the fight against ISIS in northeastern Syria. Under his command, the SDF became a formidable force in the battle against the terrorist organization, and they played a critical role in the defeat of ISIS in the region. His leadership has been crucial in coordinating military efforts and ensuring the security and stability of the NES.

**Strategic Planning:** Mazloum Kobani is known for his strategic thinking and military acumen. He has overseen the planning and execution of numerous successful military campaigns, including the liberation of key cities like Raqqa and Deir ez-Zor from ISIS control. His leadership has been essential in adapting to the evolving challenges in the region.

**International Diplomacy:** Mazloum Kobani has been an important figure in international diplomacy, particularly in securing support from Western nations in the fight against ISIS. He has been instrumental in building partnerships and alliances, ensuring that the SDF receives necessary support, including military assistance and humanitarian aid.

**Maintaining Stability:** Beyond the military sphere, Mazloum Kobani has played a key role in maintaining stability and security in the NES. He has been involved in the establishment and administration of the region, ensuring that local governance operates effectively, and that the principles of democratic confederalism, as envisioned by Abdullah Öcalan, are implemented.

**Promotion of Women's Rights:** Mazloum Kobani has been supportive of women's rights and gender equality in the region. The SDF, under his leadership, has actively promoted the participation of women in the military and civil administration, reflecting the values of the Rojava Revolution.

Mazloum Kobani's leadership in Rojava has been instrumental in defending the region against external threats, particularly ISIS, and in advancing the principles of democracy, equality, and self-determination. His role is a testament to the determination and resilience of the Kurdish people and their allies in the face of adversity.



### **3.37. The names of some other insurrections of Kurdistan in 19th and 20th centuries**

Throughout the 19th and 20th centuries, the Kurdish people staged numerous insurrections in their quest for autonomy and independence. These struggles were marked by determination, sacrifice, and the aspiration for self-determination. Here are some of the notable insurrections and their leaders during this period:

#### **1. Rahman Pashai Baban: 1806**

Rahman Pashai Baban led an early Kurdish insurrection in 1806, reflecting the Kurds' early resistance against external forces.

#### **2. Mir Muhammad Rawanduzi (Phasha Kore):**

1826 Mir Muhammad Rawanduzi, known as Phasha Kore, spearheaded an uprising in 1826, illustrating the ongoing struggle for Kurdish rights.

#### **3. Mir Bedirxan Begi Botan: 1843-1847**

Mir Bedirxan Begi Botan led a significant insurrection in the Botan region from 1843 to 1847, asserting Kurdish autonomy.

#### **4. Yezdan Sher: 1852-1855**

Yezdan Sher led an uprising from 1852 to 1855, showcasing the Kurds' persistent resistance.

#### **5. Hakkari Revolution: 1895**

The Hakkari Revolution of 1895 was a collective Kurdish effort to push back against oppressive forces in the region.

#### **6. Bitlis Revolution: 1912-1917 under the leadership of Selim Badirxan**

Selim Badirxan played a crucial role in leading the Bitlis Revolution from 1912 to 1917, advocating for Kurdish rights and autonomy.

## **7. General Sharif Pasha Revolution: 1919-1920 in Bitlis**

General Sharif Pasha's revolution in 1919-1920 in Bitlis continued the struggle for Kurdish self-determination.

## **8. The Revolutions of East Kurdistan by various leaders: 1934-1935**

A series of revolutions took place in East Kurdistan in 1934-1935, led by various leaders such as Qedem Xer, Lur, Serdar Rashid Giwanrow, Gafir Sultani Hewraman, Mela Xelili Mirawe of Sardashit, Galbaxyakani Diwandere, and Umer Heme Sur in Sardashit, underscoring the collective nature of the Kurdish resistance.

## **9. The Revolution in South Kurdistan by Abdul Salam Barzani: 1911-1912**

Abdul Salam Barzani led a revolutionary movement in South Kurdistan from 1911 to 1912, contributing to the struggle for Kurdish autonomy.

## **10. Sheik Sahid Berzenci: 1913-1914**

Sheik Sahid Berzenci was at the forefront of an insurrection from 1913 to 1914, championing Kurdish rights.

## **11. Revolution in Goban, Zaxo: April 4, 1919**

A significant uprising occurred in Goban, Zaxo, on April 4, 1919, as part of the broader Kurdish struggle.

## **12. Ibrahim Xani Dalo: August 22, 1920**

Ibrahim Xani Dalo's leadership was pivotal in the Kurdish resistance, and he played a key role in events on August 22, 1920.

## **13. Sheik Ahmad Barzani: 1921-1932**

Sheik Ahmad Barzani was a prominent Kurdish leader who led an extended insurrection from 1921 to 1932, advocating for Kurdish autonomy.

#### **14. Yezidi Revolution in North Kurdistan on September 21, 1920, under the leadership of David Ledawid and Rasha Gulo**

The Yezidi revolution in North Kurdistan on September 21, 1920, led by David Ledawid and Rasha Gulo, exemplified the diversity and unity within the Kurdish struggle.

These insurrections represent a persistent and enduring struggle by the Kurdish people for their rights, culture, and self-determination in the face of formidable challenges and changing political landscapes.

## Chapter 4

### 4.The important geographical points of Kurdistan

#### 4.1. Kurdistan's location

Kurdistan, with its rich cultural and historical significance, is situated in a strategically important region of the Middle East. Its geographical location encompasses several neighboring countries, each contributing to its unique character. Here are the key geographical points of Kurdistan:

**Location:** Kurdistan is located in the Middle East, at the crossroads of Asia and Europe, bridging cultures and civilizations.

**Northern Border:** Kurdistan's northern border is shared with three countries:

**Azerbaijan:** The northern border includes a boundary with Azerbaijan.

**Armenia:** Kurdistan's northern frontier extends to Armenia, reflecting its geopolitical importance in the region.

**Turkey:** Turkey, to the north of Kurdistan, is a significant neighbor, and this border plays a pivotal role in the Kurdish story.

**Southern Border:** The southern boundary of Kurdistan is marked by:

**Iran:** The southern region of Kurdistan shares a border with Iran, a neighbor with whom Kurds have historical and political ties. The Zagros Mountains run through this area.

**Eastern Border:** The eastern border of Kurdistan is shaped by:

**Iran:** Iran's eastern border abuts Kurdistan, with the topography encompassing mountains, valleys, and fertile plains.

**Western Border:** To the west, Kurdistan shares a border with:

**Iraq:** The western border with Iraq has been a focal point of Kurdish aspirations, and it is a significant part of modern Kurdish history.

Syria: To the west, Kurdistan extends into Syria, further enhancing its diverse cultural tapestry.

Maritime Boundary: Along its southern border, Kurdistan's proximity to the Persian Gulf provides a connection to maritime trade routes, enhancing its geopolitical significance.

Kurdistan's location is defined by its proximity to neighboring countries, each of which has played a role in shaping its history and the aspirations of the Kurdish people. This geographical diversity has made Kurdistan a melting pot of cultures, languages, and traditions, reflecting its historical significance in the heart of the Middle East.



Kurdistan, with its vast geographical expanse, carries a rich history and cultural significance, though it faces challenges due to border disputes and the dispersal of its people across several nations. Here are the geographical details you provided:

**Geographical Coordinates:** Kurdistan is situated between zones 34-40 latitude and zones 38-48 longitude, encompassing a broad swath of land in the heart of the Middle East.

**Land Area:** Kurdistan spans an impressive area of 550,000 square kilometers, making it significantly larger than France, which is a point of reference for its considerable size.

**Kurdish Population Area:** Unfortunately, only around 230,000 square kilometers of this vast territory is inhabited by Kurds. The displacement and colonization by Turks, Persians (Pars), and Arabs have led to Kurds being exiled from significant portions of their ancestral homeland.

Land Encroachment: The colonization and encroachment of Kurds' land by neighboring countries are key challenges facing Kurdistan, which has historical and cultural ties to the entire region.

Administrative Divisions: Kurdistan is divided into 34 provinces and 216 cities, reflecting its diverse and multifaceted geography.

Kurdistan provinces: The 34 provinces within Kurdistan are as follows:

1. Adyaman
2. Agri
3. Aleziz
4. Amed (Diarbakir)
5. Bingol
6. Bitlis
7. Dersim
8. Dihok
9. Dizful
10. Erzincan
11. Erzirom
12. Gazi Antab
13. Hakkari
14. Hewlwr
15. Igdir
16. Ilam
17. Kazrun
18. Kerkuk
19. Kirmashan
20. Kohgilue
21. Kurdistan
22. Luristan
23. Mardin
24. Melatia

25. Merhesh
26. Wirme
27. Mush
28. Musil
29. Ruha (Urfe)
30. Shehri Kurd
31. Sirt
32. Sulemani
33. Wan
34. Xaneqin

These states illustrate the diverse regions within Kurdistan, each contributing to the rich tapestry of Kurdish culture, history, and heritage. However, it's essential to acknowledge the challenges faced by Kurds due to historical and ongoing geopolitical complexities in the region, which have led to land disputes and the dispersion of the Kurdish population across multiple countries.



The red color shows the distribution of Kurds in Kurdistan and neighboring countries, where the Kurdish population is more than 95%.

## 4.2. The important mountains of Kurdistan

The mountains of Kurdistan are not only awe-inspiring natural features but also integral to the region's geography, culture, and history. Here are some of the important mountains in Kurdistan, including their elevations:

**Agri Gewre (Ararat):** This iconic mountain stands tall at an elevation of 5,137 meters. It is renowned for its historical and cultural significance.

**Dinar:** With an elevation of 4,409 meters, Dinar is a prominent mountain in Kurdistan.

**Kewe Zerd (Zerd Koh):** This mountain reaches an elevation of 4,221 meters and adds to the impressive Kurdish landscape.

**Lutkei Reshko (Oludoruk):** At 4,135 meters, Lutkei Reshko is a significant mountain in the region.

**Bozui:** Bozui stands at 4,116 meters, contributing to the majestic mountainous terrain of Kurdistan.

**Sipan:** At an elevation of 4,058 meters, Sipan is known for its stunning vistas and natural beauty.

**Oshtiran Kew:** This mountain reaches 4,050 meters and is part of Kurdistan's diverse topography.

**Agri Gichke:** At 3,896 meters, Agri Gichke adds to the collection of high peaks in Kurdistan.

**Mor:** Mor stands at 3,807 meters and is an integral part of the region's mountainous landscapes.

**Samri:** With an elevation of 3,794 meters, Samri is another notable peak in Kurdistan.

**Qeredag:** This mountain reaches a height of 3,752 meters and adds to the variety of the region's terrain.

**Bashteq:** With an elevation of 3,684 meters, Bashteq is a significant mountain in Kurdistan.

**Spirin:** At 3,668 meters, Spirin is a prominent feature of the landscape.



Andruk: Andruk stands at 3,660 meters, contributing to the rugged beauty of the region.

Gerin: With an elevation of 3,645 meters, Gerin is another imposing mountain in Kurdistan.

BerdeResh: BerdeResh, at 3,608 meters, adds to the high-altitude areas of Kurdistan.

Derde Resh: This mountain also stands at 3,608 meters, offering stunning views and rugged terrain.

Sumbul: Sumbul reaches 3,607 meters, contributing to the diverse topography of Kurdistan.

Helgurd: At 3,607 meters, Helgurd is an important mountain in the region.

Siah Kew: Siah Kew stands at 3,578 meters, showcasing the natural beauty of Kurdistan.

Murat Bash Aladag: With an elevation of 3,510 meters, this mountain is an impressive part of the landscape.

Qendil: Qendil reaches 3,452 meters, adding to the variety of peaks in Kurdistan.

Shaho: This mountain stands at 3,390 meters and is a noteworthy feature in the region.

Perro: At 3,357 meters, Perro adds to the rugged beauty of Kurdistan.

These mountains, with their diverse elevations and striking landscapes, are integral to the identity and natural heritage of Kurdistan. They have played a significant role in the region's history, culture, and the lives of its people.

### **4.3. The Climate**

Kurdistan's climate, with its temperature fluctuations and distinct seasons, is characterized by a range of weather conditions throughout the year. Here's a summary of the climate in Kurdistan:

**Temperature Range:** The temperature in Kurdistan can exhibit a wide range, with warm days reaching up to 45 degrees Celsius during the summer, and extremely cold winter days dropping to less than -30 degrees Celsius. This temperature variance is indicative of the region's continental climate.

**Four Seasons:** Kurdistan experiences four distinct seasons, akin to temperate regions in other parts of the world. Each season typically lasts for three months, contributing to the region's diverse climate.

**Spring:** Spring in Kurdistan is a time of renewal, with milder temperatures and blooming flora. This season usually spans from March to May.

**Summer:** The summer months, from June to August, bring warmer weather with temperatures often exceeding 30 degrees Celsius. It's a time for outdoor activities and enjoying the lush landscapes.

**Autumn:** During the autumn season, which usually occurs from September to November, temperatures start to cool, and the scenery is adorned with vibrant fall colors.

**Winter:** The winter months, from December to February, can be quite cold, with temperatures dropping well below freezing. Snowfall is common in many parts of Kurdistan, creating a winter wonderland.

Kurdistan's climate is shaped by its geographical location and topography, with mountains, valleys, and plains contributing to varying weather patterns. These diverse climate conditions play a significant role in shaping the daily life, culture, and traditions of the Kurdish people.



The mountainous highlands of Kurdistan

#### **4.4. The water resources in Kurdistan**

Kurdistan's water resources, with their vast volume and regional significance, are essential for the environment, agriculture, and human consumption. Here are some key points regarding water resources in Kurdistan:

**Abundant Freshwater Resources:** Kurdistan boasts one of the largest freshwater resources in the Middle East and the world, with a volume exceeding several million cubic meters. This invaluable resource supports various aspects of life in the region.

**Drainage into Multiple Bodies of Water:** A notable characteristic of Kurdistan's water resources is that a substantial portion of this freshwater drains into various major bodies of water. This includes drainage into the Persian Gulf, Mediterranean Sea, Ormiye Pond (Urmia Lake), and the Caspian Sea, highlighting the regional importance of Kurdistan's waters.

**Export of Water:** Some of Kurdistan's water resources are diverted and sold to other countries, a practice that has both economic and geopolitical implications. Water exports are of increasing significance in the region.

**Transnational Water Projects:** The reference to the "moving water project" from Turkey to Western countries and Israel underscores the role of Kurdistan in transnational water management. This project is part of efforts to address water needs and promote water trade.

Kurdistan's freshwater resources not only play a crucial role in the local ecosystem but also have broader regional implications. Water management, conservation, and transnational projects are of growing importance in ensuring sustainable access to this valuable resource.

#### **4.5. The important rivers in Kurdistan**

The rivers in Kurdistan, specifically the Euphrates (Frat) and Tigris, are vital waterways with significant regional importance. Here's an overview of these two prominent rivers:

**Euphrates (Frat) River:**

**Length:** The Euphrates River is one of the largest rivers in the region, with a total length of approximately 2,800 kilometers. Within Kurdistan, its length spans about 2,170 kilometers.

**Source:** The Euphrates originates from the North Kurdistan Mountains, and it is formed by the convergence of tributaries, including the Qeresu River (46 km) and the Morat River (615 km). The point of convergence is known as Qeban.

**Tigris River:**

**Length:** The Tigris River is another significant waterway, with a total length of about 1,900 kilometers. Approximately 847 kilometers of the Tigris run within Kurdistan.

**Source:** The Tigris River begins in Golchuk Pond in North Kurdistan.

**Regional Significance:**

Both the Euphrates and Tigris Rivers are of immense importance to the region, serving as sources of water and electricity for countries such as Turkey, Syria, and Iraq. The water and energy resources derived from these rivers are crucial for sustaining life, agriculture, and various industries in these nations.

The management and equitable use of these rivers have been subjects of international agreements and discussions due to their shared nature among multiple countries. Water resources from the Euphrates and Tigris rivers play a central role in the socio-economic and environmental dynamics of the broader region.

#### **4.6. The forests of Kurdistan**

The forests of Kurdistan, with their rich history and diverse tree species, have played a significant role in the region's ecology and culture. Here's an overview of the forests in Kurdistan:

**Abundant Forest Cover:** At one time, forests and trees covered a vast expanse of approximately fifteen thousand million hectares of Kurdistan's land. This lush greenery was a testament to the region's favorable climate and arable soil.

**Diverse Tree Species:** The good weather and fertile land in Kurdistan have fostered a diverse range of tree species. Some of the notable trees that thrive in the region include Pomegranate, Grapevine, Almond, Quince, Sallow, Pistachio, Plantain, Olive, Hazel, and Walnut, among many others. These trees have been integral to the local agriculture, providing a source of food and livelihood for the Kurdish people.

**Challenges and Deforestation:** Unfortunately, Kurdistan's forests have faced challenges over the years. Deliberate government destruction and deforestation for various purposes, including fuel, have had a significant impact on the landscape. These activities have led to the loss of many trees and the transformation of once-forested areas into barren lands.

Efforts to address deforestation and promote sustainable forestry practices are crucial for preserving and restoring the natural beauty and ecological balance of Kurdistan's forests. These endeavors can contribute to the protection of the region's biodiversity and cultural heritage, ensuring a sustainable future for both the environment and its people.

#### **4.7. The population of Kurdistan**

The population of Kurdistan has long been a subject of complexity and dispute, primarily due to the historical and geopolitical challenges faced by the Kurdish people across multiple nations. Here are some key points regarding the population of Kurdistan:

**Challenges in Census:** Conducting a comprehensive census of the Kurdish population is a complex task, primarily because Kurdistan is not an independent nation but rather a region spanning across multiple countries. These countries, including Turkey, Iran, Iraq, and Syria, have not historically recognized the Kurdish identity, cultural rights, or autonomy. This lack of recognition has hindered the ability to conduct accurate population counts for the Kurdish people.

**Colonialist Governments and Denial:** The colonialist governments in the region have been resistant to acknowledging the existence of a distinct Kurdish nation. Consequently, they have not undertaken comprehensive censuses to quantify the Kurdish population. In many cases, there has been a deliberate denial of the Kurdish identity, which has further complicated population assessment.

Independently Estimated Figures: Independent organizations and entities have attempted to estimate the Kurdish population. The last known population estimate for Kurds as of 2023, conducted by the Kurdistan National Congress in Belgium, suggested a figure above 43 million. The European Union also provided population estimates for different regions:

North Kurdistan (Bakur Kurdistan):

Location: North Kurdistan is primarily located within the southeastern part of Turkey.

Total Population: As of my last knowledge update in September 2023, North Kurdistan had a Kurdish population estimated to be around 22 million people.

East Kurdistan (Rojhilat Kurdistan):

Location: East Kurdistan is mainly situated within the western parts of Iran.

Total Population: The Kurdish population in East Kurdistan was estimated to be around 10 million people in 2023.

South Kurdistan (Bashur Kurdistan):

Location: South Kurdistan is located within the northern part of Iraq.

Total Population: As of 2023, the Kurdish population in South Kurdistan was estimated to be around 6 million people.

West Kurdistan (Rojava):

Location: West Kurdistan, often referred to as Rojava, is found in northern Syria.

Total Population: Rojava is home to a smaller Kurdish population compared to other parts of Kurdistan, with an estimated population of around 3 million Kurds in 2023.

Red Kurdistan, also known as "Kurdistan in Azerbaijan" or "Kurdistan in Armenia," refers to the Kurdish-inhabited areas within Azerbaijan and Armenia. These regions have historically been home to Kurdish communities, but they are not officially recognized as part of a separate Kurdistan. Instead, they are situated within the internationally recognized borders of Azerbaijan and Armenia. The situation in these areas can be complex due to historical, political, and ethnic factors, including the Nagorno-Karabakh conflict and its aftermath.

Kurdistan in Azerbaijan: The Kurdish-inhabited areas in Azerbaijan are primarily located in the northern parts of the country, particularly in the Quba and Zaqatala regions. These areas are in close proximity to the border with Russia's Dagestan region.

Kurdistan in Armenia: In Armenia, the Kurdish communities are mainly found in the eastern part of the country, close to the border with Azerbaijan and the Nagorno-Karabakh region.

Estimating the exact population of the Kurdish communities in these areas can be challenging due to the lack of official data and the changing demographic dynamics caused by conflicts and migrations. However, it is estimated in September 2023 that there are one million Kurds living in these regions.

The population of Kurdistan remains a complex and evolving topic, intertwined with issues of identity, politics, and regional dynamics. Accurate population figures may continue to be elusive until the various political and social challenges facing the Kurdish people are addressed and resolved.

Germany: 600 000	France: 100 000	Lebanon: 50 000
Holland: 50 000	Austria: 50 000	Britain: 100 000
Switzerland: 20 000	Sweden: 20 000	Italy: 15 000
Denmark: 13 000	Greece: 12 000	Belgium: 12 000
Norway: 10 000	Canada: 30000	Finland: 2000
USA: 50 000	Australia: 20 000	Israel: 40 000

## 4.8. Who Are the Kurds?

The Kurds are an ethnically distinct group with their own language and cultural identity. They are primarily indigenous to the region of Kurdistan, which spans parts of Turkey, Iran, Iraq, and Syria. Here's more information about the Kurds:

**Language Diversity:** The Kurds are known for their linguistic diversity, and they speak various Kurdish dialects, each associated with different geographical regions. Some of the major Kurdish dialects include:

**Kirmanj (Badin, Shikak):** Spoken in certain areas of Kurdistan.

**Soran:** Spoken in the Soran region, primarily in parts of Iraq and Iran.

**Lur (Kelhur, Gorn):** Used in the Luristan region.

**Zaza:** Spoken by the Zaza Kurds in parts of Turkey and Iran.

**Hawrami:** Used in the Hawraman region, which spans areas of Iraq and Iran.

**Language and Colonialism:** The linguistic diversity among Kurds can be attributed to the historical division of Kurdistan by colonial powers and the suppression of Kurdish language and culture. Over time, this division and external pressure led to the emergence of distinct Kurdish dialects in different regions.

**Challenges with a Common Language:** The lack of a common language for Kurds is a result of these historical factors, as well as the fact that Kurds were often prohibited from using their own language for education and official purposes.

**Language as a Cultural Marker:** Despite the linguistic diversity, the Kurdish language serves as a significant cultural marker that unifies the Kurdish people. The preservation and promotion of the Kurdish language and identity have been key elements in the struggle for Kurdish rights and recognition.



Kurds have long sought to preserve their language and culture while striving for greater recognition and autonomy in the countries they inhabit. The Kurdish identity is deeply rooted in their language, history, and the shared experience of their people across national borders.

#### **4.9. Agriculture in Kurdistan**

Agriculture in Kurdistan is indeed significant, with a diverse range of crops and fertile lands that have the potential to contribute to the region's economy and food production. However, the relationship between agriculture, land use, and colonialism has created complex dynamics. Here are some key points about agriculture in Kurdistan:

**Rich Agricultural Reserves:** Kurdistan's agricultural resources are considered among the richest in the Middle East. The favorable climate, arable soil, and geographic diversity make the region suitable for a wide variety of crops and agricultural activities.

**Crops and Farming:** Kurdistan's agriculture supports the cultivation of various crops, including wheat, barley, rice, maize, vegetables, fruits (such as pomegranates, grapes, olives, and almonds), and livestock. Farming is an integral part of the local economy, and it provides livelihoods for many Kurdish families.

**Colonialist Interests:** The presence of colonial powers in Kurdistan has created complex issues around land use and resource allocation. Some of these governments have maintained control over the land and its resources, often benefiting economically while not adequately reinvesting in the region or its Kurdish farmers.

**Economic and Political Dynamics:** The economic and political dynamics involving agricultural resources in Kurdistan are closely tied to issues of land ownership, autonomy, and local empowerment. The Kurdish population's relationship with the land and agriculture has been influenced by historical and geopolitical factors.

Efforts to promote sustainable agriculture and empower Kurdish farmers are essential for maximizing the potential of Kurdistan's agricultural resources and addressing economic disparities. Additionally, addressing the challenges related to land ownership and resource management is critical for the equitable development of the region's agriculture.

## 4.10. Animals

Kurdistan's diverse natural environment, encompassing mountains, plains, and fertile regions, supports a rich array of animal life, both domestic and wild. Here are some key points about the animals in Kurdistan:

**Variety and Diversity:** Kurdistan is home to a wide variety of animals, reflecting the region's diverse landscapes and ecosystems. This diversity encompasses both domesticated and wild animals, making it an integral part of Kurdish culture and livelihood.

**National Bird:** The Kew, also known as the Kew or Partridge, is a notable bird in Kurdistan and holds the status of the national bird. This bird species is indigenous to the region and is a symbol of the local environment.

**National Icon - Mountain Goat:** The mountain goat, with its ability to navigate the rugged terrain of Kurdistan's mountains, is recognized as a national icon. It is a resilient and adaptive species that thrives in the challenging environment of the region.

**Domestic Animals:** The mountainous terrain and fertile plains of Kurdistan favor animal husbandry. Kurdish farmers raise various domesticated animals for food and textiles. These include sheep, goats, cows, and poultry. These animals provide essential resources for the Kurdish population, including meat, dairy, and textiles.

The coexistence of both domestic and wild animals is an integral part of the natural heritage and cultural identity of the Kurdish people. The animals of Kurdistan, whether they are domesticated for agriculture or contribute to the region's biodiversity, play a significant role in the local ecosystem and the lives of its inhabitants.

## 4.11. The petrol and oil pits of Kurdistan

Kurdistan's abundant oil and natural gas reserves are indeed significant natural resources with the potential to contribute to the region's economy and development. However, the complex geopolitics and the presence of colonial powers have influenced the exploitation and management of these resources. Here are some key points about the oil and gas pits in Kurdistan:

**Rich Oil and Gas Reserves:** Kurdistan is known for its substantial oil and natural gas reserves, making it one of the world's richest sources of these energy resources. The region's geology is conducive to the presence of these reserves.

**List of Oil and Gas Pits:** Kurdistan hosts numerous oil and gas pits, some of which you've mentioned. These pits are located in various parts of the region, both in North Kurdistan (within Turkey) and South Kurdistan (within Iraq). They have attracted the attention of international energy companies.

**Exploitation and Revenue:** The exploitation of these oil and gas reserves has been a contentious issue, particularly in the context of Kurdish aspirations for greater autonomy and recognition. Revenue from these resources could significantly contribute to the development of Kurdistan.

**Geopolitical Challenges:** The presence of colonial powers and geopolitical complexities have influenced the management and revenue distribution of these resources. This has implications for local development and the ongoing struggle for Kurdish autonomy and independence.

**International Support:** The Kurdish people have sought support from democratic and humanist countries and organizations to advance their aspirations for independence and self-determination. The management of oil and gas resources is intricately tied to these larger political and economic dynamics.

The oil and gas reserves in Kurdistan have the potential to play a pivotal role in the region's future, but their management and equitable distribution of revenue remain subjects of ongoing discussion and negotiation. The resolution of these issues could significantly impact the socio-economic development of the Kurdish people and the realization of their aspirations.

## 4.12. Minerals in Kurdistan

Kurdistan's rich natural resources extend beyond oil and gas, encompassing a diverse range of minerals. The region's mineral wealth has the potential to contribute significantly to its economic development. However, the exploitation and management of these minerals have often been subject to complex geopolitical dynamics. Here are some key points about minerals in Kurdistan:

**Mineral Diversity:** Kurdistan boasts a wide array of minerals, including alabaster, iron, chromium, manganese, phosphate, copper, uranium, gold, silver, diamonds, and many others. The region's geological diversity has given rise to these valuable mineral deposits.

**Resource Extraction:** The extraction and sale of these minerals have been ongoing activities, but the revenue and benefits from these resources have not always been equitably distributed. Often, colonial powers or governments have profited from these minerals, leaving local populations with limited gains.

**Gold Discoveries:** Notably, in November 2005, a British company discovered a large gold mine in East Kurdistan. This mine is estimated to contain over one hundred tonnes of raw gold. The management and distribution of the wealth generated by such discoveries can be a contentious issue, especially given the historical context.

**Impact on Local Communities:** The extraction of minerals, while potentially economically beneficial, can also have environmental and social consequences, impacting the lives and lands of local communities.

The management of mineral resources in Kurdistan, like other natural resources, is complex and subject to various interests and challenges. Addressing issues of equitable revenue distribution and environmental impact is crucial for ensuring that these resources benefit the Kurdish population and contribute to the region's sustainable development.

## Chapter 5

### 5. The religions of Kurdistan

#### 5.1. Zoroastrianism

Zoroastrianism is a significant and ancient religion with deep historical roots in Kurdistan and the surrounding regions. Here is an overview of Zoroastrianism and its historical context:

Zoroastrianism is one of the world's oldest religions, founded by Zoroaster (or Zarathustra) around 2000 years B.C., making it more than four millennia old.

The core teachings of Zoroastrianism revolve around the concept of a single, supreme deity, Ahura Mazda, and the ongoing struggle between the forces of light and darkness.

Zoroaster, born near Ormiye (present-day Urmia), came from a family with the name Spi Tama, meaning "very intelligent" and "very true" in Kurdish.

He embarked on a ten-year journey from the age of 30 to gain wisdom and knowledge, both about himself and his society, and to learn how to bring about a more peaceful society.

At the age of 40, he invited people to a religious gathering near the Daypa River and introduced them to Ahura Mazda. Media's (Kurdish) nation was the first to accept and believe in the Zoroastrian religion, followed by the Pars nation.

Zoroaster built strong relationships with people throughout Media's nation and later extended his teachings to other regions, including Gashtasip.

He supported Gashtasip's king in a war against Arjasip's king of Toran country, and it was during this war that Zoroaster was killed at the age of 77.

#### Core Beliefs:

Zoroastrianism posits a dualistic view of the world, with a continuous battle between the forces of light, led by Ahura Mazda, and darkness, led by Demiurge. Ahura Mazda has seven angels, while Demiurge has three.

In Zoroastrian belief, the spirits of the deceased do not immediately face destruction but undergo a three-day period during which they experience either goodness or suffering.

Afterward, the spirits undergo a trial presided over by three judges, where their good and bad deeds are weighed. The fate of the spirit depends on the balance of good and bad actions.

Zoroaster emphasized the importance of "Good Thoughts, Good Words, and Good Deeds" to attain higher levels in paradise.

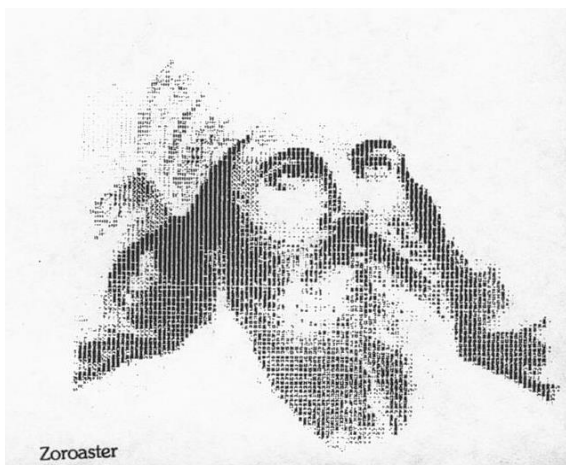
#### Holy Text:

The holy book of Zoroastrianism is called the Avesta, written in the Avestan language, which was the language of Media at the time.

#### Historical Sites:

Kurdistan boasts ancient Zoroastrian structural mounds, such as Noshi Gian Mound and Baba Gian Mound, which were constructed by the Medes, a people closely related to the Kurds.

Zoroastrianism's historical significance and enduring influence continue to be an integral part of the cultural and religious tapestry of Kurdistan and the broader region.



Zoroaster



Faravahar (or Ferohar), the depiction of the human soul before birth and after death.

## 5.2. Judaism

Judaism has a rich and complex history, and its presence in different parts of the world, including Kurdistan, is a testament to the religion's enduring legacy. Here's a brief overview:

### Early History:

Judaism is one of the world's oldest monotheistic religions, dating back over three millennia. It traces its origins to the prophet Moses, who is believed to have lived in the 14th century B.C.

Moses is a central figure in Jewish tradition and is credited with leading the Israelites out of slavery in Egypt and receiving the Ten Commandments on Mount Sinai.

### Diaspora and Migration:

The Jewish people have a long history of migration and dispersion, which has led to the establishment of Jewish communities in various parts of the world.

One significant historical event is the Babylonian captivity (or Babylonian exile), during which the Babylonian king Nebuchadnezzar II captured Jews from Jerusalem and brought them to Babylon (in modern-day Iraq).

Some Jews from Babylon may have eventually migrated to Kurdistan, creating a Jewish presence in the region.

### Modern Jewish Kurds in Israel:

After the establishment of the State of Israel in 1948, many Jewish communities around the world, including Kurdistan, saw a return of Jewish people to their ancestral homeland.

Today, there are Jewish Kurds living in Israel, with estimates suggesting a population of over 40,000. Some of them still identify with their Kurdish heritage and may carry Kurdish names.

The history of Jewish communities in Kurdistan is a part of the broader narrative of Jewish history and the Jewish diaspora. It underscores the enduring connections and cultural diversity that have shaped the Jewish identity over millennia.

### 5.3. Christianity

The context of Kurdistan, it is believed that Christianity was introduced to the region through the Hawaryan tribe. The Christian faith was embraced by some of the local population, leading to the establishment of Christian communities.

Christian Holy Book:

The Christian holy book is the Bible, which consists of the Old Testament and the New Testament. The New Testament contains the teachings of Jesus and the early history of the Christian Church.

Christian Communities in Kurdistan:

In certain regions of Kurdistan, there are Christian communities that have retained their faith and traditions for centuries. Some cities and towns, such as Ruha and Dianan, have Christian populations.

Christianity, with its diverse denominations and traditions, is an integral part of the religious and cultural landscape in various parts of the world, including Kurdistan. The presence of Christian communities in Kurdistan highlights the region's rich cultural and religious diversity.



The identification of locations associated with biblical narratives, such as the Garden of Eden, often involves both religious and historical interpretations. While some traditions and interpretations place the Garden of Eden in the vicinity of what is now Northern Kurdistan, specifically near Lake Wan (Van), it's important to note that these associations are matters of belief and interpretation and not universally accepted historical facts.

Lake Wan (Van) is indeed a significant geographical feature in the region, and it has a rich history. However, its connection to the Garden of Eden, as mentioned in the Old Testament, is a matter of religious and historical tradition.



The region has a long and complex history, and it has been home to various cultures and civilizations over the centuries. The modern geopolitical landscape in the area also plays a role in shaping how these historical and religious sites are preserved and interpreted.



The beautiful Church, Akh Tamara from 10th century on an island in the Wan Lake, Northern Kurdistan.

#### **5.4. Islam**

The Islamic faith found its way to the heart of Kurdistan during the years spanning from 593 to 637 A.D. It was an era when the name of Muhammad, the prophet of Islam, resonated through the land, and a dark chapter called Anfal descended upon the Kurdish people. In those tumultuous times, thousands of Kurds met their tragic end at the hands of Anfal, their homeland desolated, and countless young Kurdish girls and women kidnapped to serve as pawns in the shadow of non-believers.

Decades later, in 1988, another malevolent specter, Saddam Hussein, the President of Iraq, unleashed a similar terror upon the Kurds. Like a grim sequel to the ancient Anfal, he massacred and displaced 182,000 Kurds, echoing the dark verses of the Quran, a sacred text that the Arab God delivered to the Prophet Muhammad, commanding the murder of ethnic Kurds.

Kurdistan's annals are etched with the bravery of those who resisted the embrace of Islam, many of whom paid the ultimate price at the hands of tribal Arab Muslims. In their onslaught, Arab Muslims plundered Kurdistan of its treasures, looted its gold, and consigned its historical volumes, priceless artifacts, and cherished landmarks to the flames.

With each Kurdish life snuffed out, Islam's creed and language were forcibly imposed by the sword, shattering the ancestral faith of the Kurds, Zoroastrianism. These tragic events cast a long shadow, underscoring that Islam does not readily accommodate prayers in one's native tongue, while the Arab faithful hold to the conviction that God is exclusively Allah, as declared in the Quran: "There is no God except Allah, and Mohammed is His messenger." This raises the unsettling notion that Islam may be an extension of Arab culture and tradition, rather than a universal faith.

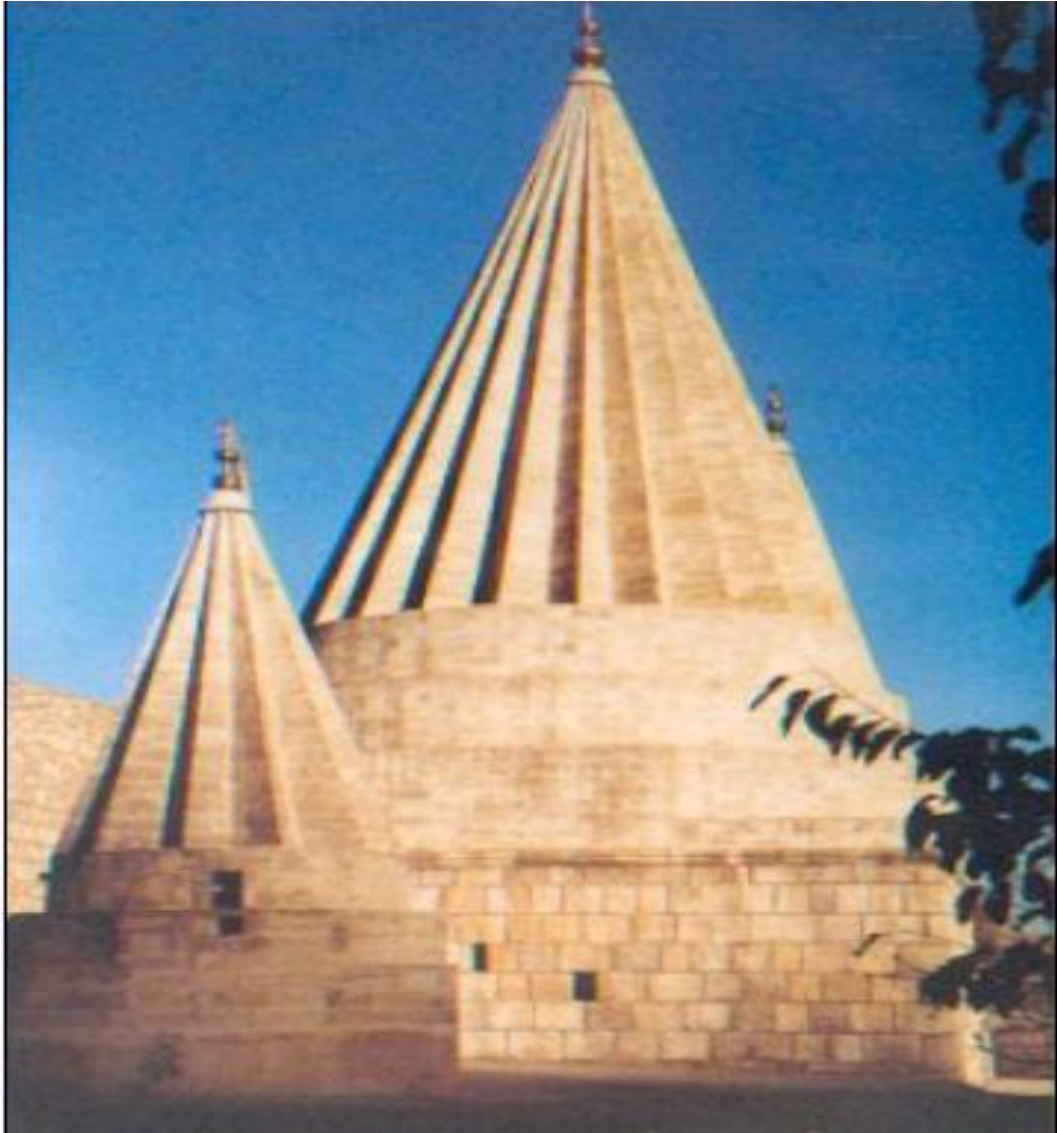
### **5.5. Yazidi faith**

The Yazidi faith, a cherished aspect of Kurdish spirituality, holds a unique place in the tapestry of beliefs. Central to their worldview is the conviction that the Kurdish language is the divine tongue of their religion, and they believe their God, known as Yazdan, converses in the melodious cadence of Kurdish. It is Yazdan who is credited with the creation of this world, the seven celestial angels, and the first human, Adam. Among these angelic beings, Meleke Taws stands as their leader, a celestial luminary guiding their path.

In the Yazidi faith, spirits are not obliterated with the passage of life; rather, they embark on a trial overseen by seven celestial judges upon departing this world. In this reckoning, the deeds of humanity, both virtuous and flawed, are placed upon the scales of judgment. Should the virtuous deeds outweigh the transgressions, the spirit finds solace in an eternal paradise. Conversely, a surplus of iniquity leads to an eternity of torment. And in the delicate balance of good and evil, spirits may find themselves within a realm known as Zinekh, where pleasure and pain intermingle.

Lalish valley, nestled near the city of Mosul in South Kurdistan, serves as the sacred kiblah of the Yazidis, a place of profound spiritual significance. It is here that Yazidis congregate to pay homage and to visit the tomb of Pir Hude, a hallowed tradition that unfolds annually on the first day of October.

The Yazidi faith bears a remarkable resemblance to the ancient Zoroastrian religion, though the Kurdish people have chosen this path of faith, seeking tranquility amidst the turbulent currents of history and as a testament to their quest for peace in the face of religious strife.



Temple of the "Yezidian Faith", Southern Kurdistan

## 5.6. The Ark of Noah

The tale of Noah's Ark, a remarkable narrative found in the Bible and echoed in legends across the globe, recounts a world-engulfing deluge orchestrated by God, intended to cleanse the Earth of its sinful inhabitants, with a special focus on the influence of a race known as the Nephilim. By divine instruction, Noah, a righteous man, undertook the monumental task of saving representatives of every terrestrial species by constructing a colossal vessel known as the Ark.

Noah's Ark, a relic of this ancient story, is said to rest in the Judi Mountains of North Kurdistan, a region steeped in history and mystique. Notably, the final resting place of Noah himself can be found in the city of Jizir, the closest settlement to the Judi Mountains. While there exists substantial evidence to support the veracity of the Noah narrative, its location in Kurdistan has often kept it away from the spotlight and the reverence it might otherwise receive. Had it resided elsewhere, it could very well rival the significance of the graves of religious figures such as Mohammad or Jesus.

Mount Cudi, also known as Judi, stands approximately 200 miles to the south of Mount Ararat in North Kurdistan, with the Tigris River flowing at its base. This ancient landmark, with coordinates 37 degrees, 21 minutes N., and 42 degrees, 17 minutes E., has been referred to by various names in literature and history, including "Mt. Cardu," "Mt. Quardu," and "the Gordyene mountains." It is a prominent peak, rising to 7,000 feet in elevation and adorned with a perennial snowcap.

Despite its historical significance, modern maps often omit Cudi's location. It sits approximately 25 miles east of the Tigris River, near the present-day city of Gizre, still within the bounds of the Biblical region of Ararat. Overlooking the vital Mesopotamian plain, Cudi has yielded numerous archaeological relics, and its historical importance is underscored by references in ancient texts.

Sennacherib, the Assyrian king of 700 B.C., carved rock relics of himself on the mountainside, bearing witness to the mountain's enduring prominence. The Nestorians, a Christian sect, constructed monasteries in the vicinity, including one atop the summit known as "The Cloister of the Ark," subsequently replaced by a mosque. Notably, in 1910, Gertrude Bell discovered a stone structure on the summit with the shape of a ship, referred to by the

Kurds as "Keshti peghambar Nuh," or "The Ship of Noah." She reported an annual gathering of Christians, Jews, Muslims, Sabians, and Yezidis on the mountain every September 14th to commemorate Noah's sacrifice.

Even as recently as 1949, local Kurds claimed to have sighted a colossal ship, 500 feet in length, which they believed to be Noah's Ark on Mount Cudi.

A fascinating revelation came when a team of scientists, after six years of investigation, claimed to have found Noah's Ark not on Mount Ararat, as traditionally believed, but rather in North Kurdistan, just 32 kilometers away. The site unveiled a buried, ship-like structure, resting at an elevation of 2,300 meters. Measuring 170 meters in length and 45 meters in width, it closely matches the proportions specified in Genesis 6 of the Bible. Additionally, massive stones with carved holes, believed to be "drogue-stones" used for stabilization in ancient ships, have been identified in the surrounding area. Radar surveys have detected unusual iron-oxide distribution, and geological analysis suggests the structure's age to be over 100,000 years.

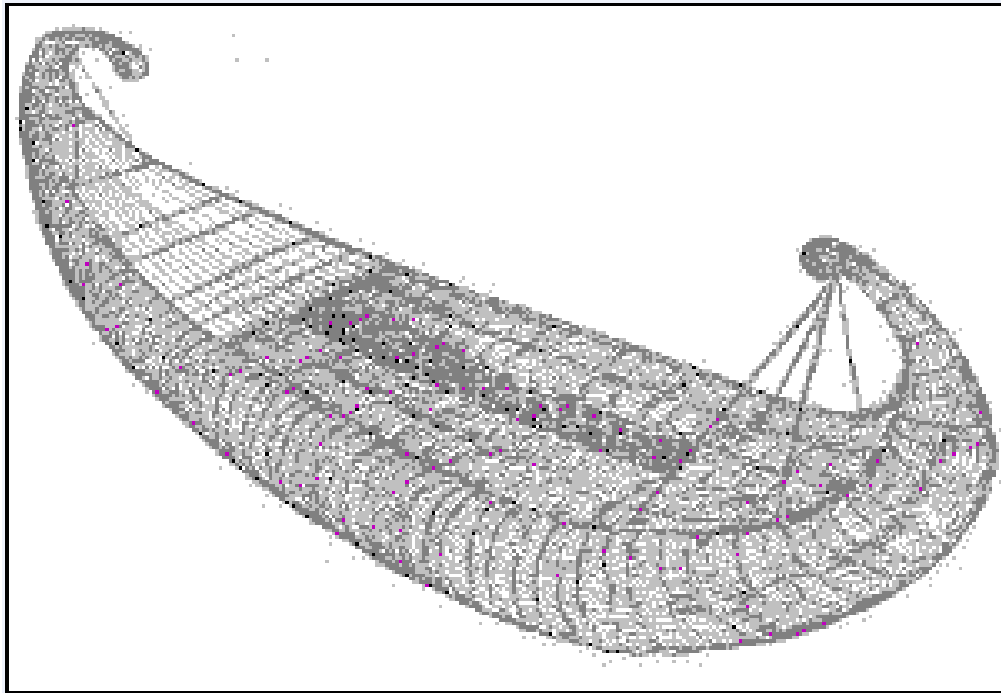
Leading the investigation is David Fasold, an American shipwreck specialist who, intriguingly, lacks any religious affiliation. His subsurface radar surveys have yielded remarkably clear imagery, revealing details such as the floorboards within the walls of the vessel, especially at a depth of about 25 meters from the stern.

Fasold, who identifies himself as an "Arkologist," posits that the Ark's placement in the mountains was not a result of a massive flood but rather an astronomical event leading to tectonic upheaval and a tidal bore that caused gravitational forces in the ocean, ultimately pushing the Ark into its mountainous resting place.

This discovery has stirred controversy, as many devout Christian Ark-hunters have long believed the Ark could only be located on Mount Ararat. Yet, Fasold's findings provide a compelling and alternate perspective on the ancient story of Noah's Ark and its enduring mystery.



Mt. Judi where the remains of Noah's Ark lie



The Ark of Noah

## Chapter 6

### 6. The Lag in Kurdistan society

#### 6.1. How Kurdistan was colonized

The historical narrative of Kurdistan's colonization is a tale etched in pain and upheaval. It's a story that spans millennia and involves the influence of various empires and powers.

The first recorded colonization of Kurdistan dates back to 550 B.C. when Cyrus the Great, the leader of the Pars Empire, extended his dominion over the region. Subsequently, in the 7th century A.D., the Arab people, led by influential figures like Muhammad and Omar, established their presence in Kurdistan. The land witnessed waves of change and turmoil as the Ottomans (Turks) and the Safavids (Pars) both recognized the value of Kurdistan's resources and laid claim to the region.

A significant turning point occurred in 1639 with the Qasrshirin Agreement, which was signed in East Kurdistan. This pact led to the division of Kurdistan between the Ottoman Empire and the Safavid Empire, with East Kurdistan falling under Iran's control, and the remaining parts under Ottoman dominion.

Following the collapse of the Ottoman Empire in the aftermath of World War I, the Treaty of Lausanne in 1923, held in Switzerland, resulted in the further dismemberment of Kurdistan. The regions that had been colonized by the Ottoman Empire were apportioned into three distinct countries: Turkey, Iraq, and Syria, each asserting its own influence and control.

Moreover, the aftermath of World War I witnessed a portion of Kurdistan succumbing to colonization by the USSR. Today, this land is divided and under the authority of Armenian and Azerbaijani governments.

Kurds have valiantly struggled for their freedom and the right to self-determination throughout history. Their endeavors for independence have been marked by resilience and sacrifice. However, it is a bitter truth that the global community has often failed to acknowledge their distinct identity as a nation, leaving the Kurdish people in an ongoing struggle to assert their rights and aspirations on the world stage.

## 6.2. The reasons of lag in Kurdistan's society

The challenges faced by the Kurdish society over the past two millennia are indeed deeply rooted in a complex history of colonization and oppression. Several factors have contributed to the lag in Kurdistan's societal development:

**Historical Colonization:** Kurdistan's history is marred by centuries of colonization by various powers. From the Pars Empire to Arab rule, and later the Ottoman (Turk) and Safavid (Pars) Empires, the Kurdish people have faced prolonged periods of subjugation. The intent behind these colonizations often revolved around exploiting Kurdistan's rich resources, including oil, minerals, and agriculture. This continual external dominance stifled the region's potential for growth and development.

**Division of Kurdistan:** The 1639 Qasrshirin Agreement further divided Kurdistan between the Ottoman Empire and the Safavid Empire, placing the Kurdish people within distinct spheres of influence. After the fall of the Ottoman Empire, the regions under its control were split among modern-day Turkey, Iraq, and Syria, perpetuating divisions among the Kurdish population. The partitioning of Kurdistan hindered unity and coordination among the Kurds.

**Lack of Unity:** The physical separation of Kurds behind national borders limited their ability to create a cohesive, overarching organization representing all of Kurdistan's people. Isolated within different regions, Kurds often struggled to collaborate effectively in their efforts to secure their rights and autonomy.

**Persistent Conflict:** The colonial powers that controlled Kurdistan have rarely pursued diplomatic solutions or peace initiatives. The historical focus has been on conflict and the pursuit of power. Internal and external conflicts, including wars between colonial empires, further complicated the quest for Kurdish self-determination.

**Cultural Suppression:** The colonial authorities systematically attempted to erase Kurdish identity, culture, and language. By imposing their own identity, religion, and language, they sought to assimilate the Kurdish people into the dominant cultures, such as Turk, Pars, or Arab. This cultural suppression resulted in the loss of the Kurdish language and the dilution of Kurdish identity.

**Long-Term Suppression:** Over centuries, Kurds have been suppressed within colonialist borders, their identity and culture systematically undermined. The legacy of colonialism, with



different political parties, tribal divisions, and the existence of various Kurdish dialects, has created internal challenges and divisions.

**Resistance to Change:** The colonialist governments in Turkey, Iran, Iraq, and Syria have been resistant to accepting peace and recognizing Kurdish identity. They fear that acknowledging these aspects would undermine their power, wealth, and status, leading to a reluctance to embrace peace initiatives.

**International Inaction:** The lack of effective international intervention and support for the Kurdish cause has perpetuated the status quo. Many governments and humanitarian organizations have at times been hesitant to confront the governments in question, hindering progress in addressing the Kurdish issue.

In the face of these challenges, the Kurdish people have demonstrated resilience and determination in their struggle for self-determination. The quest for peace and recognition continues to be a central aspiration for Kurdistan, as it holds the promise of progress, prosperity, and a brighter future for the entire region.

### **6.3. The improvement and civilization in Kurdistan**

The struggle for improvement and civilization in Kurdistan has indeed been a difficult one, marked by a history of colonization, suppression, and denial of fundamental rights. Several key factors have hindered the development of Kurdish society:

**Colonialist Policies:** Over a long period, colonial powers have deliberately stifled the growth and development of Kurdish society. One of their strategies was to suppress the use of the Kurdish language, making it illegal in some regions. This not only hindered the preservation of Kurdish culture but also limited educational opportunities in the mother tongue.

**Educational Restrictions:** The ability to study and access education in Kurdish has been restricted or denied to many Kurdish students, particularly if their parents did not support the colonialist regime. This policy has had a detrimental impact on the cultural and educational development of the Kurdish people.

**Human Rights Struggles:** Kurdish people have persistently fought for their human rights, cultural rights, and freedom. However, these struggles have often been met with repression and violence, with Kurdish individuals and organizations labeled as "unbelievers," "bad," or "terrorists."

**International Silence:** The world's response to the plight of the Kurds has been mixed at best, with many international organizations and governments remaining silent or inactive in addressing the issues faced by the Kurdish population. This has allowed the colonialist powers to continue their oppression.

**Fear of Repercussions:** Speaking out against the Kurdish issue can have significant consequences on international relationships. Governments and organizations may fear losing economic and social ties with the governments of Turkey, Arab nations, and other Islamic countries. This fear often leads to a reluctance to address the Kurdish situation.

**Lack of Humanitarian Support:** The Kurdish people have struggled to secure humanitarian support from various governments and organizations worldwide, which has hindered their efforts to improve their circumstances.

Despite these challenges, the Kurdish people have demonstrated remarkable resilience and determination in their quest for recognition, rights, and autonomy. Their history is a testament to the enduring spirit of a people who have long sought the recognition of their cultural and national identity.

It is hoped that, in the future, the rights and independence of Kurdistan will be acknowledged, and the colonialist powers will be held accountable for the injustices committed. Such a future would also require international organizations to play a more active role in addressing the grievances of the Kurdish people, fostering an environment of justice and lasting peace in the region.

## Chapter 7

### 7.The Kurds' language and culture

#### 7.1. Kurdish language

The Kurdish language is a rich and diverse linguistic heritage with several dialects and scripts. Here's an overview of the Kurdish dialects and scripts:

Dialects:

**North Kurdish (Kirmanji):** This dialect is the most widely spoken among Kurds, with approximately 45% of Kurds using it. It is spoken in North Kurdistan, West Kurdistan, Red Kurdistan, parts of East Kurdistan (such as the Ormiye area), and the Dehok area in South Kurdistan.

**Middle Kurdish (Sorani):** About 30% of Kurds speak this dialect. It is primarily used in regions like Hawler, Sulemany, Kerkuk in South Kurdistan, and in Mukryan, Piran, Ardalan areas in East Kurdistan.

**South Kurdish (Luri, Kelhuri):** This dialect is spoken by 15% of Kurds and is primarily used in Kermashan and Luristan areas.

**Zazaki (Dimilki, Kirmanjki):** Approximately 5% of Kurds use this dialect, which is spoken in Dersim and certain parts of Ruha areas in North Kurdistan.

**Gorani (Hewrami):** This dialect is spoken by 5% of Kurds and is primarily used in the Hewraman area of East and South Kurdistan.

Scripts:

Kurdish is written in two main scripts:

**Latin Alphabet:** The Latin alphabet is commonly used in North Kurdistan, West Kurdistan, and Red Kurdistan. It consists of 31 letters and was first standardized by Jaladet Badirxan. The Kurdish Latin alphabet includes characters such as A, B, C, Ç, D, E, Ê, F, G, H, I, Î, J, K, L, M, N, O, P, Q, R, S, Ş, T, U, Û, V, W, X, Y, Z.

Sanskrit Alphabet: This script is prevalent in South Kurdistan and East Kurdistan. It also consists of 31 characters, including characters like following:

Kurdish Latin Alphabet	Example	Cyrillic	ئەلف و بێتکە
A a	a in <i>after</i>	А а	ا نا
B b	b in <i>brother</i>	Б б	ب
C c	j in <i>jog</i>	Щ щ	ج
Ç ç	ch in <i>chat</i>	Ч ч	چ
D d	d in <i>door</i>	Д д	د
E e	a in <i>about</i> / e in <i>red</i>	Ә ә	ه
Ê ê	ea in <i>bear</i>	Э э	ئ
F f	f in <i>fast</i>	Ф ф	ف
G g	g in <i>goat</i>	Г г	گ
H h	h in <i>hill</i>	Һ һ	ھ
I i	i in <i>tip</i> / io in <i>station</i>	Ь ь	ئ
Î î	ee in <i>tree</i>	И и	ی
J j	s in <i>measure</i>	Ж ж	ژ
K k	k in <i>kite</i>	К к	ک
L l	l in <i>lesson</i>	Л л	ل
Ľ ľ	ll in the Albanian word <i>lloj</i>	Л' л'	ل'
M m	m in <i>milk</i>	М м	م
N n	n in <i>note</i>	Н н	ن
O o	o in <i>shore</i>	О о	و
P p	p in <i>pan</i>	П п	پ
R r	r in the Spanish word <i>pero</i>	Р р	ر
Ř ř	rr in the Spanish word <i>zorro</i>	Р' р'	ر'
S s	s in <i>sip</i>	С с	س
Ş ş	sh in <i>shell</i>	Ш ш	ش
T t	t in <i>tap</i>	Т т	ت
U u	u in the Russian word <i>sukhoj</i> ( <i>сухой</i> )	Ӧ ӧ	و
Û û	u in the Spanish word <i>tortuga</i>	У у	وو
V v	v in <i>vest</i>	В в	ف
W w	w in <i>water</i>	W w	و
X x	ch in the German word <i>buch</i>	Х х	خ
Y y	y in <i>year</i>	Й й	ی
Z z	z in <i>zebra</i>	З з	ز

The Kurdish language and its various dialects and scripts are essential components of the rich cultural tapestry of the Kurdish people, serving as a means of communication, expression, and cultural preservation.

## 7.2. Kurd's culture

Kurdish culture is a rich and diverse heritage that reflects the unique identity of the Kurdish people. Here are some aspects of Kurdish culture:

1. Hospitality: Kurds are known for their hospitality and warmth toward guests. Welcoming strangers and offering them tea or food is a common practice in Kurdish culture.
2. Agricultural and Business Transactions: Agriculture and business play significant roles in Kurdish society. Many Kurds are involved in farming, trading, and other business activities.
3. Diet: The Kurdish diet is centered around staple foods like rice and tomatoes. Dairy products such as milk, cheese, and yogurt are derived from cows, goats, and sheep and are commonly consumed.
4. Family and Marital Traditions: Kurds typically marry at a young age, often before the age of 20, and tend to have large families. Extended families often live together in the same household. Respect for parents and grandparents is highly emphasized in Kurdish culture.
5. Newroz (Kurdish New Year): Newroz is one of the most important cultural celebrations for Kurds. It marks the first day of spring and is celebrated on March 21st each year. It holds historical significance as it commemorates the legendary hero Smithy Kawe's revolt against tyranny. Newroz celebrations include lighting fires, dancing, and expressing solidarity against oppression.
6. Cultural Appropriation: Kurdish culture has often been overlooked, appropriated, or misrepresented by colonial powers. Practices, foods, music, and traditions that originate from Kurdish culture have sometimes been falsely attributed to other cultures, such as Turkish and Iranian.

7. Struggles for Cultural Preservation: Despite attempts by colonialists to suppress Kurdish culture, Kurds have maintained their cultural identity. However, the struggle for cultural preservation and recognition continues, as many cultural treasures have been stolen or modified.

8. Daily Life and Survival: The daily life of many Kurds is often focused on securing the basic necessities of food and survival. Economic hardships and the need to provide for their families can take precedence over cultural preservation and identity.

Kurdish culture is a resilient and vibrant part of the larger tapestry of Middle Eastern and global cultures. While challenges persist, Kurds continue to celebrate their heritage, and efforts to protect and promote their cultural identity are ongoing.

## Chapter 8

### 8. The Kurds historical days of tragedy

The Kurdish people have indeed faced a tragic history filled with suffering and violence. The events you've described highlight some of the most devastating moments in their recent history. Here's a summary of the key points:

**Iran-Iraq War and the Kurdish Front:** The Iran-Iraq War, which lasted from 1980 to 1988, had severe consequences for the Kurdish population in both Iran and Iraq. After the Iranian Revolution in 1979, Kurds in East Kurdistan (Iran) took part in an insurrection against the regime of Mohammad Reza Shah. In response, Saddam Hussein's Iraq attacked East Kurdistan and engaged in brutal bombings of Kurdish cities. In retaliation, the Iranian government targeted South Kurdistan, escalating the conflict in the Kurdish regions.

**Eight-Year Conflict:** The Iran-Iraq War, with Kurdistan caught in the middle, led to a fierce and prolonged conflict on Kurdish soil. Both Iraq and Iran bombarded Kurdish cities and towns, resulting in significant loss of life and destruction of Kurdish communities.

**Anfal Campaign:** During this war, the Iraqi government, under Saddam Hussein, launched the Anfal campaign in South Kurdistan, which led to the displacement and killing of thousands of Kurdish civilians. It is a dark chapter in Kurdish history and is named after a chapter in the Quran that references the Prophet Muhammad's campaign against the Kurds.

**Chemical Attacks:** Perhaps one of the most notorious incidents was the use of chemical weapons, including poison gas, by the Iraqi regime. Cities like Halabja, Sheik Wesan, Kani Berd, Pasion, Kotiman, and Sardasht were targeted with devastating consequences, resulting in mass casualties and long-term health issues for survivors.

**Global Silence:** The international community's response to these atrocities has often fallen short of expectations. Humanitarian organizations and governments have been criticized for their perceived inaction in response to these tragedies. Accountability for those responsible has been limited, with few individuals brought to justice.

**Call for Recognition:** The Kurdish people and their supporters continue to call for the recognition of these historical events as genocides and war crimes, as well as for justice for the victims and their families.

The tragic events you've described underscore the importance of remembering the suffering of the Kurdish people and advocating for justice, accountability, and recognition of these historical injustices. It is a testament to the resilience of the Kurdish community that, despite such hardships, they continue to seek a better future.



The genocide in Halabja in 1988



## Chapter 9

### 9. The introduction of some important Kurds

#### 9.1 Ahmad Khani (Ehmedi Xani)

Ahmad Khani, also known as Ehmedi Xani, holds a significant place in Kurdish literature for his timeless work, "Mem and Zin." This epic Kurdish love story, based on real events, continues to be celebrated and cherished by Kurdish people. Here's a brief overview of the story and its cultural significance:

**Mem and Zin (Mem u Zin):** The story of Mem and Zin is a historic Kurdish love romance that takes place in the city of Jizir (Cizir) in North Kurdistan. The tale is set on Newroz day in the year 1695.

**Characters:** Mem, the protagonist, is from a humble Kurdish family, while Zin is the daughter of the king of Jizir. Both Mem and Zin fall deeply in love with each other.

**Love and Obstacles:** The love between Mem and Zin faces numerous obstacles, including the interference of a deceitful valet in the king's palace. The valet's manipulations lead to Mem's imprisonment.

**Tragic Ending:** Despite the challenges, Mem's love for Zin remains unwavering. Tragically, after a year of imprisonment, Mem dies in the king's custody. Devastated by Mem's death, Zin decides to end her own life by jumping into a river from a high mountain.

**Shared Tomb:** In recognition of their enduring love, the king allows Mem and Zin to be buried together in the same tomb in Jizir city.

**Legacy:** The story of Mem and Zin is not just a love story but also a symbol of enduring love and sacrifice. It has been passed down through generations and is celebrated as part of Kurdish cultural heritage.

**Annual Tradition:** A touching tradition associated with Mem and Zin is the blooming of two red flowers from the graves every spring. These flowers are said to be the same size and have a similar lifespan, symbolizing the eternal bond of love between Mem and Zin.

Ahmad Khani's work, "Mem and Zin," has left a lasting impact on Kurdish culture, illustrating themes of love, loyalty, and the endurance of the human spirit. It serves as a testament to the resilience and emotional depth of the Kurdish people and continues to be a source of inspiration for generations of Kurds.



Ehmedi Xani

## 9.2. Yunis Reûf Dildar

"Hey Enemy" or "Ey Reqib" is a significant Kurdish song and is often considered the Kurdish national anthem. It was penned by the Kurdish poet Yunis Reûf Dildar while he was imprisoned in South Kurdistan. The title "Ey Reqib" translates to "Hey Guardian" in English, but it is commonly referred to as "Hey Enemy." The song was originally written in the Sorani dialect but is also sung in the Kurmanji dialect, reflecting its importance as a unifying anthem for Kurds across different regions and dialects.

"Ey Reqib" holds deep cultural and national significance for the Kurdish people, and it has been sung as an anthem to express their aspirations and resilience in the face of adversity. The song's themes often reflect the Kurds' historical struggles and the desire for freedom and self-determination.



Yunis Reûf Dildar, Hewlêr (20/02 /1918 - 12/11/ 1948)

### 9.3. Miqdad Medhad Bedirxan

Miqdad Medhad Bedirxan's role in Kurdish history is notable for his efforts in publishing the first magazine in Kurdish and under the name of Kurdistan. His background is also tied to the Bedirxan family, which was exiled from North Kurdistan to the capital city of Egypt by the Ottoman Empire.

**Exile:** Miqdad Medhad Bedirxan's family, the Bedirxan family, faced exile from North Kurdistan, which was then under the rule of the Ottoman Empire. This period saw the displacement of many Kurdish families due to various political and historical circumstances.

**Kurdistan Magazine:** Miqdad's significant contribution to Kurdish culture and identity was the publication of the first-ever magazine in the Kurdish language, titled "Kurdistan Magazine." This groundbreaking magazine was launched on April 22, 1898. It is a testament to his commitment to promoting Kurdish language and culture.

Miqdad Medhad Bedirxan's initiative in creating "Kurdistan Magazine" played a crucial role in the preservation and promotion of Kurdish language and culture, as well as the documentation of Kurdish history and identity during a challenging period in Kurdish history. It serves as a historic milestone in the Kurdish literary and cultural landscape.



Miqdad Medhad Bedirxan

## 9.4. Cigerxwen

Cigerxwîn, whose full name is Tawfiq Othman, was a prominent Kurdish poet, writer, and intellectual known for his dedication to Kurdish literature and culture. Here are some key details about his life and contributions:

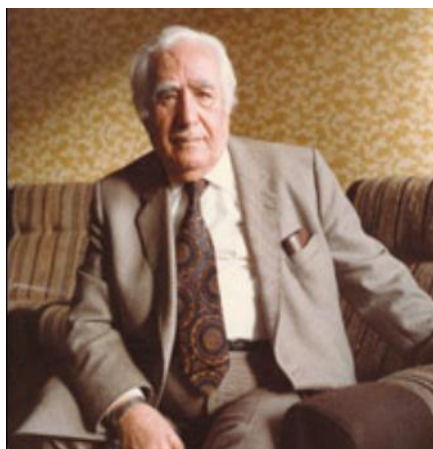
**Birth and Background:** Cigerxwîn was born in 1903 in Hasare village, which is located in the Mardin region of South Kurdistan (in an area that is now part of southeastern Turkey). He came from a Kurdish background and was deeply connected to the Kurdish culture and language.

**Literary Contributions:** Cigerxwîn was a prolific poet and writer who produced numerous works in the Kurdish language. His writings often celebrated the rich history and cultural heritage of Kurdistan. He is particularly known for his historical poem about Kurdistan.

**Exile:** Due to political pressure from the Turkish government, Cigerxwîn was forced into exile. He sought refuge in Sweden, where he continued to write and advocate for Kurdish culture and language.

**Death and Burial:** Cigerxwîn passed away in 1984 in Stockholm, Sweden. His contributions to Kurdish literature and culture are still remembered and celebrated by Kurds worldwide. His tomb is located in Qamishlu, a city in West Kurdistan (Syrian Kurdistan).

Cigerxwîn's dedication to preserving and promoting Kurdish language and culture, despite facing challenges and exile, has left a lasting legacy among the Kurdish people. His works continue to inspire and connect with those who cherish their Kurdish heritage and identity.



The Kurdish Poet Cigerxwên (1903 Mêrdîn, Stockholm 22/10/1984)

## 9.5. Hemin Mukriyani

Hemin Mukriyani, whose real name was Sayyed Mohammad Amini, was a prominent Kurdish poet and journalist known for his contributions to Kurdish literature and culture. Here is an overview of his life and accomplishments:

**Birth and Background:** Hemin Mukriyani was born in 1921 in Mahabad, a city in the Kurdish region. He hailed from a Kurdish background and was deeply immersed in the culture and language of the Kurdish people.

**Involvement in Kurdish Resurrection Party:** After completing his studies, Hemin became a member of the Kurdish Resurrection Party (Komala-ye Jianawa-ye Kordestan), which was founded in 1942. This party played a significant role in advocating for Kurdish rights and autonomy.

**Role in the Republic of Kurdistan:** Hemin Mukriyani, along with his friend Hejar, was named the "national poet of the Republic of Kurdistan," which existed from January to December 1946. During this period, he also served as the secretary of the prime minister and head of the self-proclaimed Republic of Kurdistan, demonstrating his active involvement in Kurdish political and cultural life.

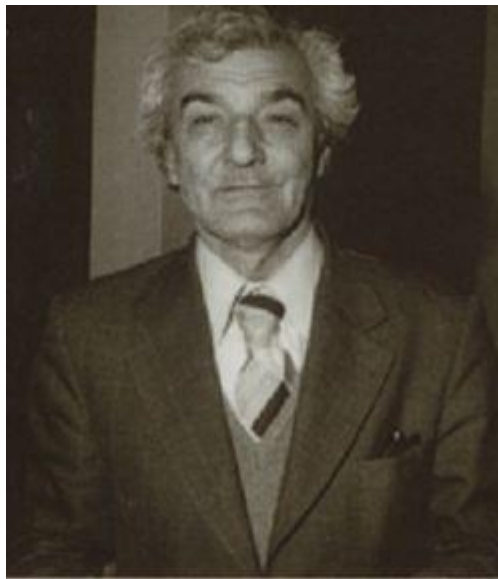
**Literary and Journalistic Contributions:** Hemin Mukriyani made substantial contributions to Kurdish literature and journalism. He wrote for various Kurdish newspapers and magazines, including Kurdistan, Hawari Kurd, Hawari nishtiman, Girugali mindalan, Agir, Halala, and the Kurdish Women's Association, among others. His work played a crucial role in promoting Kurdish culture and identity.

**Exile and Return:** Following the downfall of the Republic of Kurdistan in December 1946, Hemin was forced to flee oppression. He sought refuge in Sulemani in South Kurdistan, where he was eventually arrested. However, after the agreements of March 11, 1970, which provided a temporary respite in the conflict between Kurdish insurgents and Baghdad's central government, Hemin was able to settle down in Baghdad.

**Kurdish Academy of Science:** In Baghdad, he became an active member of the Kurdish Academy of Science, contributing to the preservation and promotion of Kurdish culture and language.

Kurdish Publishing House: With the fall of the Pahlavi monarchy in Iran in 1979, Hemin established a Kurdish publishing house in Urmia. He initiated the publication of "Sirwa," a quarterly cultural magazine, which he continued to oversee until his passing in 1986.

Hemin Mukriyani's life and work are celebrated for their significant contributions to the preservation and promotion of Kurdish culture, language, and literature. His dedication to these causes left a lasting legacy among the Kurdish people.



Hemin Mukriyani

## 9.6. Musa Enter

Musa Anter was a prominent Kurdish writer and journalist from South Kurdistan (southeastern Turkey) known for his significant contributions to Kurdish literature and his advocacy for Kurdish culture and identity. Here are some key points about his life and work:

Promotion of Kurdish Literature: Musa Anter played a crucial role in promoting and preserving Kurdish literature. He used his writing to document the truth about the Kurdish people, their history, and their cultural heritage.

Kurdish/Turkish Dictionary: One of his notable achievements was the creation of a Kurdish/Turkish dictionary, which aimed to bridge the linguistic gap between the Kurdish and

Turkish languages. This dictionary was a significant contribution to the Kurdish language and its development.

**Advocacy for Kurdish Culture:** Musa Anter was a passionate advocate for Kurdish culture and identity. He used his writing and journalism to shed light on the struggles and aspirations of the Kurdish people and to raise awareness about their historical and cultural significance.

**Assassination:** Tragically, Musa Anter's life was cut short when he was murdered on September 20, 1992, in his home in Amed (Diyarbakir), a city in South Kurdistan. His assassination was a deeply unfortunate event and was widely seen as a result of his outspoken advocacy for Kurdish rights.

Musa Anter's dedication to truth, Kurdish literature, and culture made him an influential figure in the Kurdish community. His contributions continue to be remembered and celebrated among those who cherish their Kurdish heritage and identity. His tragic assassination is a reminder of the challenges faced by advocates for Kurdish rights in the region.



Musa Enter

## 9.7. Dr. Ishmael Beshikchi



Dr. Beshikchi, as you mentioned, is a Kurdish sociologist who taught at various Turkish universities and actively supported the Kurdish movement. His dedication to the Kurdish cause and his academic work in sociology earned him recognition and respect within Kurdish society. However, his involvement in the Kurdish movement led to legal troubles, and he was sentenced to a lengthy prison term of 111 years by a Turkish court.

Despite his extended imprisonment, Dr. Beshikchi continued his academic pursuits and authored several books on the Kurdish people and their struggle for recognition and rights. One of his most important works is "Kurdistan International Colony," which likely delves into the challenges faced by the Kurdish population within a global context.

Dr. Beshikchi's story reflects the challenges faced by Kurdish activists and intellectuals who have been at the forefront of advocating for Kurdish rights and cultural recognition. His contributions to Kurdish literature and sociology continue to be appreciated within the Kurdish community.



Dr. Ishmael Beshikchi

## Chapter 10

### 10. Summary

In the 21st century, where peace, equal opportunities, and human rights for all are actively sought by organizations, etc., and most people have a nation to call their own, isn't it a shame that Kurds remain one of the largest ethnic groups without a country to call their own? It is also a shame that their language is forbidden, and all aspects of their culture have been renamed, disregarding their Kurdish names. Why should a nation's language, culture, flora, and fauna be disregarded and taken as another country's identity? The shame grows and is fueled by the fire of ignorance in many of the world's governments.

The human rights breaches and atrocities faced by people all over the globe are highlighted, yet where is the spotlight on the Kurdish question? Have they been forgotten or displaced like a playing piece in the game of chess? For how long will the developed nations continue their constant struggle with each other and pay no attention to a group of people with hearts bigger than the world itself? Each nation should be judged based on the deeds of the masses and not the actions of the few who manage to make a name for themselves by promoting greed, corruption, and deceit. For how much longer will the Kurds' land be ravaged by the fires of their enemies seeking to suppress and inflict hardship upon them? How much longer will Kurdish children have to dodge landmines on their way to school or as they tend to their animals in the mountains?

For how much longer will the world pretend that the Kurds and their land do not exist? They do exist, and they will be free!

A nation's progress is based on the unity of its people: united in thought, resources, and foresight. Unity forges nations to emerge from the bowels of despair, persecution, and the need for identity.

As human beings, we need our identity, although we are unique as individuals, the social interactions of our race place us in general groups. Associations such as dietary, financial, and educational preferences, or even fellow associates, label us as 'this' or 'that,' giving each other an 'identity.' In today's world, identities can be stolen, bought, or copied.

So, man struggles with the need to see himself with an identity. He will argue, cry, and even die to have his relevant identity. This is what makes nations go to war with each other, for the preservation or pronouncement of identity. The success stories can be seen throughout the world. Nations trying to be their own, free from the bonds of foreign ties: the United Kingdom, the United States, India, the list is long. Even in 'free' and 'independent' states, the struggle for power exists, each individual knows where their roots began, the story of their struggle.

Many countries are 'free' in the sense of the word but are yet bound to higher powers of nations with high-income growth or greed; however, it may seem. But in today's world, 2006 that is, there is still a group of people, the largest in the world, who are still struggling to find their identity. These people are the Kurds.

For time immemorial, they have been subjected to war, prejudice, persecution, and tyranny. Their land, once theirs in its entirety, became the subject of division over hundreds of years, starting with the advent of the Middle East as we know it today to the second Iraqi war in 2003. They are a people with every right to have their own identity, and their culture exhibits this as it is incomparable to the cultures of their neighbors. Kurdistan, once a country on the world's map, is now divided into four regions. But yet the struggle of the Kurds continues. However, their honest and integral need for identity has been the basis for the continued betrayal over the last millennium faced by the Kurds.

History has clearly shown that whenever Kurds gained a foothold in their own land, infighting begins. If there was an initial unified position of the Kurds, neighboring territories and foreign governments have weaseled their influence into Kurdistan to divide Kurds. The diverse and bountiful natural resources are a magnet and target for power and money-hungry nations.

Where the opportunity to use these resources for the betterment of Kurdistan and her people lies, no one wants to afford this opportunity upon the Kurds. It is much easier to reap the benefits of these resources and suppress the local communities rather than see a nation flourish, progress, and rightfully gain what is theirs. This is the selfish world that exists, and this is the basis for the ongoing betrayal of the Kurds.

What has happened to the Sèvres treaty drawn up in 1919? This document and the future action plans drawn from this treaty have been forgotten. This was indeed forgotten, as seen by the results of the Lausanne treaty on 24/7/1923. The running of this meeting and the

subsequent actions are very questionable. Were there Kurdish representatives present? Where were the human rights activists then? Where are they now? Few are present and working for the Kurdish voice to be heard. Unfortunately, those voices are continually being drowned out by the propaganda of the mass media and the lack of commitment of the world's people to truly help the Kurds.

Kurdish leaders have, along their political journeys, started with the ultimate aim of a free and united Kurdistan, but once a small victory is gained and the trickle of power rears its ugly head, the journey sidetracks. Why are the days of standing next to one's fellow man in struggle forgotten so easily? Leaders are not created but rather born, and there are many who claim to be working for the unification of all Kurds in all parts of Kurdistan. But it seems that the little whiffs of power that come their way are used for self-monetary gains and for the loyalists that surround them. The rest of their fellow man continues to suffer and despair.

Kurds are a lovable, peaceful people who regard their guests with honor. No wonder they extended their hospitality to all who came their way and, in turn, got stabbed in the back. Their numerous insurrections against their colonialists have proved successful in the short term, but the constant lure of Kurdistan's wealth has put more wedges into society than any other. A divided society longs for an identity. But as mentioned before, identity can only be gained through unity. One finger can be broken easily, but five fingers together make a fist, which is power in itself. Kurds need their leaders to come together with a common aim and a united front. It is only then that unity and ultimately identity will be gained.

The people who have their languages, culture, and own lands are not a minority anywhere. Kurdistan's colonialists and even the UN, USA, and EU have called the Kurds a minority in Turkey, Iran, Iraq, and Syria. How someone could label the Welsh or Scots as minorities in the UK? They are not minorities because they have all factors in place to have their identity. This matter is the same for the Kurds as well. Kurds should be called Kurdistanians and NOT a minority in the lands of their occupiers.

Nowadays, it is the responsibility of organizations such as the UN, UNCF, Human Rights Watch, and all peaceful and democratic countries, even individuals, to support a referendum in Kurdistan for the recognition of the Kurds' identity as a nation to promote respect for human rights in the 21st century. All the evidence confirms that Kurds exist, and there is a country named Kurdistan (Kurdland). The Kurdish language, culture, tradition, and even religion all highlight the distinct differences between this nation and its neighbors. So it is

time for this land to be internationally accepted as an independent nation with Kurdistan's nationality and identity. As long as the Kurdish identity is not accepted internationally, the Middle East will remain economically and socially unstable. With the advancement of technology and the world becoming smaller in terms of communication and travel, this dilemma will not be confined to one area of the world but will spread like waves across the ocean to the entire world. Therein lies the opportunity for the world to find the strength and courage to recognize the Kurds' identity as the people of Kurdistan.

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## **Kurdistan's National Anthem**

### **Ey Reqib (HEY ENEMY ! )**

Hey enemy, the Kurdish nation is alive with its language

Can not be defeated by the weapons of any time

Let no one say Kurds are dead

Kurds are living

Kurds are living, their flag will never fall

We, the youth are the red colour of the revolution

Watch our blood that we shed on this way

Let no one say Kurds are dead

Kurds are living

Kurds are living, their flag will never fall

We are the children of Medya and Keyxusrew

Both our faith and religion are our homeland

Both our faith and religion are Kurd and Kurdistan

Let no one say Kurds are dead

Kurds are living

Kurds are living, their flag will never fall

## Here is the meaning of Kurdistan's National Anthem

In the land where mountains kiss the sky so high,

A people's spirit, fierce, will never die.

Hey, enemy, behold the Kurdish soul,

In language and in pride, we're on the roll.

Through ages dark and battles fierce we tread,

No weapon ever quells the heart we've spread.

Let no one whisper, "Kurds have met their end,"

For still, we stand, our strength will never bend.

The youth, like flames, with red the revolution paint,

Our blood, a sacrifice, we'll never faint.

Let no one whisper, "Kurds have met their end,"

For still, we stand, our strength will never bend.

Born of Medya, Keyxusrew's ancient line,

Our faith and land, forever they entwine.

Both faith and homeland, one and the same,



In unity, we rise, our fervor aflame.

In Kurdistan's embrace, we find our pride,

Our flag, unfurled, will never leave our side.

Let no one whisper, "Kurds have met their end,"

For still, we stand, our strength will never bend.



The Kurdish freedom fighters in the highlands of Qandil

In every heart, a truth does gleam,  
An identity, a sacred dream.  
No one can steal what's rightfully ours,  
In our essence, we wield great powers.

With courage, let us proudly stand,  
Hand in hand, across the land.  
For identity is a beacon's light,  
Guiding us through the darkest night.

In diversity, our strength does grow,  
A tapestry, a vibrant show.  
No soul should ever be denied,  
Their unique self, their inner guide.

Let's celebrate the colors we bring,  
Together, we'll make our spirits sing.  
For in our differences, we find our might,  
A world where all shine, in love and light.

