

# A Brief History about Jews of Kurdistan

Barzan Ahmed Kurda

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## INTRODUCTION

P

icking this topic has its own specialty and importance since the Jews have been living in Kurdistan for centuries- in a way that the history of their social, political, cultural communication economic, and even an enormous part of their custom has annexed with the Kurdish society together. Also, nothing has burdened and disturbed this robust relationship and the Coexistence between the Jews and the other combinations of the Kurdish society. Regardless of their religious beliefs, they had marriage between themselves and became relatives. After establishing the Israel state in 1948 and migrating many of Jews from Kurdistan to Israel, this created a catastrophic emptiness and desolateness between the Kurds and the Jews which, yet, have not been healed.

In this book, the history of the Jews relationships with other combinations in the Sothern Kurdistan is well explained and exposed. To evaluate the scientific side of this subject, we need to consider and focus on some vital points. First, the index, which includes the plan of this writing as a derived and scientific thesis. The addressed thesis includes four major parts, without the conclusion and the list of sources. The first part is assigned for the history of the Jews during the Islamic era (Abbacies and Ottomans) and the last three parts are assigned for Kurdistan.



Second, the bibliography is very important to have when someone writes a scientific thesis in order to make his points solid. Moreover, this is noteworthy that this book is different than other kinds of books and writings since this book is an academic book, and all academic books need to have more reliable and trustworthy sources and under the supervision of the specialist professors and later a special committee evaluates and then decided on the ability of the writer.

Now, it can be said that in this book, the scientific part of this text is considered, and twenty five margins and forty three well trusted sources are used. Therefore, this thesis is regarded as an academic thesis.

Third, for a scientific thesis, besides those two points above, there is another significant side, which is evaluating and deriving the sources and the notions of the author [of this book] in those new terminologies that he is utilizing. Meaning, in this academic and new research, a new outcome and investigation are accomplished from which the other writers can get advantage since the author is remarkably successful in this work. In addition, this study can be used by the writers as a reliable, trustworthy, and primary source.

That's worth citing that the author of this book published another book under the title of (The Jews of Sulaimaniyah) in 2007.

There are two points which shall be measured. Firstly, as long as the title of this book is (a brief history about the Jews of Kurdistan), I believe that the title should be changed to (a brief history about the Jew of Southern Kurdistan) since the trace of the Jews in other parts of Kurdistan (big Kurdistan) has not mentioned. Second, this one is like a suggestion. Although this subject [the Jews in Kurdistan], more or less, has been mentioned on some newspapers, journals and media, this book is considerably different from them because it is the first time that this subject is written based on some reliable, scientific and primary sources.

Hence, this study can be regarded as a research paper on which the students can study in the primary and secondary schools, and even in the institutions and universities, after providing them in the school curriculum and syllabus. Plus, the scholars can use this book as an original and reliable source for their works.

I hope the author of this, Mr. (Barzan Ahmed Kurda) expand this work so that it includes the other parts of Kurdistan, and not only the Southern of Kurdistan.

Dr. Kamal Ali, 3/29/2019

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## Origin of Jews

Karl Kautsky says “the Hebrew, were from those Sammy tribes, who invaded a civilized neighbor region back to then‘ and since they were nomads, it is possible that they traveled to Egypt borders and Siena mountains. Before they settled in Palestine, the Hebrews had not had a specific system for their lives. Later, they left the cattle because it could have destroyed the dream of having the big nation. “<sup>(1)</sup>

There are some other opinios that believe that the key to understand the origins of the Jews is that they were different and not compatible with the other Canaanite societies. In addition, the native palestines inhabitants, since the Stone Age, have considerably changed, they just settled in an old pattern of Introspective and economically untill the Assyrian era.

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(1) The Class struggle Author: Karl Kautsky. Translation to arabic: Said Al Alimi - Center for Secular Studies and Research in the Arab World. Rawafed Publishing & Distribution House in Cairo. (Section III-Jews) 2011 p. 16

Armenians consider Kurds, Jews and themselves as the native inhabitants who settled in the Eastern of Anadolu from which the European and the Middle Eastern civilizations were created <sup>(1)</sup>.

But according to the Torah, the origins of Jews belong to Abraham, thier grandfather, then to his son Esaq then to Jacob and his tweleve sons from whom the name of Iseralian has been traced. Those who had lived in the ancient Egypt then moved to Senna desret, and God awarded them the Torah through prophet Moses. Further, the Israelians were known as Hebrews becasue of thier father, who crossed the Assiryan soil river.

Jews are those who followed and believed in Moses and Judaism which is a religious belief and not ethic and race, but Moses has been sent down only for the Israelis. Furthermore, the Jews follow and rely on the Torah as thier religiuos book. In the Judaism, the Torah, which is thier religion and philosophy, is a divine message and has been sent down to Moses. According to thier Judaists, the Torah is a promies that God has made with them.

Judaism encompassses of a lot of stanzas and arrangements, and the Torah is a part of a bigger stanza which is Tanakh, a holly Hebrew book, which theoretically explains the legtimated regulations of the Torah, including Midrash and Talmud.

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1. Source: The origin of the Kurds or the history of the descendants of the Kurds and its language fernand henri bischler translation: assit. Professor dr. atyia kareem muhamed:  
publisher: studies center of Jameel rozhbayani 2016 p62

Moreover, another opinion which says “the history of Jews starts from the book of Abraham, from the west of Chaldeans to Canaanites.”<sup>(1)</sup> But the science of archology proves this opinion wrong and exposes that there is no vivid evidence to prove if they have left the Levant (Sham), but the evidences about the origin of the Jews emphasize that the Jews are Canaanites and not Egyptian. After the archeologists researched and studied for a century, they got this reality that there is no any evidence to explain the story of leaving and freeing from slavery during the time of the pharaohs.

Another opinion believes that the Jews had grown as an antique religion at Sham spread around the world before 2000 BCE. According to the holly book of Jews, the Jews nation in 1451 BCE, settled in the Mediterranean Sea of Jordan and Canaan. Furthermore, the origin of the

Israelians belongs to the sons of prophet Abraham and his two sons Isaac and Jacob, who are the Hebrews and lived as nomads in the Khalil area in (1991-1706) BCE.

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1. Jewish Anthropology dr. Jamal Hamdan publisher Hilal House 2007 P82

They were called the Israelian Hebrews Jewsh before, but the word of "Jewsh" was changed to the Ancestors of Israil in the Tanakh book, the Esther discourse. Also, there are some more opinions that believe that the Hebrews are a mixture and combination of the old Sammi people and thier origin belongs to Sam, the son of Noah, those who settled in the Canaan's area and, including the Arameans, Amorites, Assyrians,

Amorites, Maalaks, and some Hyksos. In addition, according to this definition, the prophet Abraham and his descendants were Hebrews, and it clarifies that the Hebrew are not only Israelian, but they existed even during the era of the king Saul I, and the Hebrew people are mentioned in the Holly Quran as Taloot.

Will Durant states that “ creating the Jews kingdom was one of the most remarkable and important events in the Jews epic. This kingdom was like a spiritual center to spread and convey diffrent cultures, and it definitely boosted the Judaism from its fundemental principles and multi- gods to a strong spiritual monist doctrine,”<sup>(1)</sup>

This process could gather all of the different Jewsh tribes, which encompassed of (12) tribes, which refer to the Jacob's tweleve sons. Moreover, this is notewothy that this kingodm could reign for a more than one hundered year, under the supremacy of three different kings, Saul, David and Solomon.

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(1) The story of civilizations. Written by Darrell Durant. Translated by: Zaki Najib Mahmoud Publisher: Dar Al-Jeel for Printing, Publishing and Distribution 2007 Vol 2 P338.

After the death of the Prophet Solomon, the kingdom was divided by two parts. First, northern Israel which consisted of 10 tribes and its capital was Samaria. The second was the Judah state in the south which consisted of two tribes and its capital was Jerusalem. Nonetheless, in 722, the northern part of Israel was everlastingly destroyed by the Assyrians. On the other hand, the Judah part, stayed with glory and independent till 587 B.C, but later, this state was destroyed by the Babylonians, and they enslaved the people of the city and took them to the Babylonian empire.

These Jews, just like the Northern ones, were not accustomed to live under this type of empire, so they stayed as an independent entity without getting involved in the Babylonian society. Fortunately, after a period of time, Cyrus invaded the city and the Jews could escape and go back to their home [Jerusalem]. They remained as the last people and progenies of prophet Jacob. After that, the word of "Israelian nation" was in use by all of the (12) Jewish tribes. Also, those mentioned Jews, who returned to the Jerusalem, were from the Judah tribe, whereas the rest which, consisted of some few Jews, were from Benjamin and Leviticus tribes. Thus, those Jews who were remained in the Israelian realm were very few and belong to the Judah nation, so it is better to call them "Jewish and not the progenies of Israel." This name (Israelian) remained until the Prophet Solomon era while in the holy Quran they (the Judah tribe after the captivity and mass-killings by the Babylonians) are mentioned as the Jewish. This is remarkable that the progenies of Israel are consisted of twelve tribes which were Ruben, Shimon, Levi, Judah, Yasakir, Zevulun, Dan, Gad, Naphatli, Asher, Joseph and Benjamin.



The holy Torah emphasizes that the Prophet Jacob and his (12) sons left Canaan due to famines and scarcities, and they settled in Goshen, northern Egypt. When they were living in Egypt, they were regarded as a thief and bandit by the government and the pharaohs of Egypt, and they were enslaved and suppressed for four centuries until God sent Prophet (Moses) who could rescue them under the pressure of the Egyptian administration and the Pharaohs. A verse of the Torah exposes that the Hebrews left Egypt and returned to their home, Canaan, in 1400 BCE.

After being rescued from slavery by the Egyptians, the Israelis stayed in Sinai for (40) years under the authority of Joshua bin Nun. The holy book (Torah) alludes that during this period, the Jehovah God was sending his rules and laws to the Prophet Moses, and it was the first sign of true Jewish as the first Abrahamic Religion.

After they entered the city, Canaan again, these (12) tribes occupied a part of the territory and stayed there for centuries, and this territory was recognized as the land of the Israelis. Also, this land was run by several chiefs. Consequently, In 1000 BCE, the Kingdom of Israel was established, by King Saul, followed by King David and his Son, Solomon. During the time of King David, the Jerusalem was exist as a spiritual and national capital of Israel. Furthermore, king Solomon I created a shrine on the Moriah Mountain in Jerusalem, but they were politically declined. After the death of King Solomon I, the civil war occurred between these (12) tribes, (10) in the Northern kingdom and the two of Southern Judah. As a result, two nations of Israel were created, northern Israel and Southern Judah. To clarify, Shaheen Makarios, a Jewish historian, states that it's vivid that the history of the Jews until the Jerusalem was ruined, is taken from the Torah. The Torah explains some details about them, such as slavery time, their glories and

successes, along with some rules and regulations for their society and daily life.

If anyone would like to understand and distinguish the history of Israel, the Torah is the best and most reliable source to look at since it contains some remarkable details of their history and events. For example, on the Assyrian invasion, Prophet Moses predicted and states “Just as the Lord has pleased you, and I am good to you and many of you, he will gladly deny you and destroy you, and you shall become extinct from the land to which you are going to possess. The God disperses you among all nations from the beginning of the earth to the end, and you shall serve there another god of wood or stone, neither you nor your fathers have known. “ (from holly Quran- 63-64:28)

کتابخانه و التامہی کتب

## **The History of the Jews in Iraq**

The beginning of the migration of the Jews to Iraq belongs to 6<sup>th</sup> centuries BCE, after Nebuchadnezzar, the Babylonian king, captivated and started a mass-killing process against them. To be more specific, the history of the Jews in Iraq started after the Israeli kingdom got raided by the Assyrians. Later, the Babylonians invaded the Israel kingdom and ruined Jerusalem and the temple of the Solomon I. Meanwhile, they enslaved about 40,000 Jewish people and took them to Babylon.

During the Babylonian rule, the Jews were prohibited to return to Palestine, but after the invasion of Iraq by the Archaemenids in 539 BCE, they let the Jews to return and some of them returned.

Nonetheless, when the Sassanid emerged, they put a lot of rules and regulations on the Jews so the Jews felt uncomfortable and insecure for a long time till the era Shapur I one and Shapur II with whom their situation improved.

## **During the Islamic Rule**

After changing and decreasing the condition and domination of the Persian Kingdom, the situation of the Jews changed as well until the army of the Muslims destroyed Persian Empire in seventh century BCE. The Jews believed that they can be contented under the Islamic rule and can get rid of the spiteful situation which was created by the Persians so they warmly welcomed the Muslims. Aftermath, they were so content and safe under the rule of the Rashidoon Caliphs followed by the Umayyad state and Abbasid state. This is noteworthy that during the Abbasid era, the Jews were at peak of their happiness, improvement and

development. This contented phase continued till the emerging of the Mongols.

According to some resources, during the 12th century, the Jews of Iraq possessed (10) schools and (238 temples). Additionally, they were having two big schools in Sora city (the current city of Al-Qasim in the province of Babylon), and the second one was in Fum Badith (current city of Fallujah). The manager of the Jauun school was Rabbi, and later Jauun was changed to Jeuniem. As mentioned above, the Persian Empire suppressed the Jews for a long period of time until 1638 when the Turks [The Ottoman Empire] invaded Iraq.

Eventually, during the Ottoman Empire ruling (1638-1917), the Jews could live freely and safely, and they gradually increased and multiplied just as the Muslims. The Iraqis believed that it is their responsibility to protect their neighbor Jews. Also, the Ottomans concerned about the Jews so they made some rules and regulations to protect the rights of the Jews, such as the rule of Sultan Mustafa II (1757-1789), in November 3· 1839 also the decision of 1856, which guaranteed their rights and privileges. Hence, this laws created a robust brotherhood and relationship between the Jews and Muslims.

## **During the Abbasid Rule**

Right after the initiation of the Abbasid state and making Baghdad as their capital, the number of the Jews got increased as well. The two big schools of the Jews were moved to Baghdad except the era of Aron Al-Rashid when they faced Racism after that it was a golden time for the Jews and the rest of the different religions and cultures in Iraq. Ultimately, Baghdad became the center of Jewish Religion. This improvements and achievements stayed until the Mongols attacked Iraq and destroyed most of the shrines of the Jews and after that the Safavids invaded Iraq so the situation of Jews worsened.

### **During the Ottomans Rule**

Eventually, after a hard battle, the Ottomans invaded Iraq and kicked the Safavids out in there in 534 BC, and put some taxes and tributes on the Jews as they believed they own a holly and divine book, but their rights and safeties were protected. The Jews could live again freely and without any restrictions under the Ottomans rule and Baghdad became the center of the Jewish religion, culture and security between Iraq, Iran and India. Subsequently, in 1840, house of Zelkha, the prominent school of the Jews, was established for developing the Jewish Rabbis.

That is remarkable that all of the minorities were living independently in their religious practices, education, and managing their social life under the Ottomans rule. Furthermore, the Jews could own a civil foundations through which they could execute their religious duties, and the head of this foundations was the Rabbis (King Rabbi), which had been selected by the Head committee of the Ottoman Empire. Nonetheless, Nassi,

which means president, was a Jewish gentleman who run the administration for the Jews. Auspiciously, the Judge of the Rabbis in Baghdad got support from the Jews fund box, and the laws and regulations, which were issued by the Turks between (1839-1914) about the Jews, were superior and for the benefits of the Jews than the laws issued in any other parts of Ottoman Empire in other places of this world.

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## **Culture**

The center of the culture of Jews was located in Babylon. They had two schools in Sra and Bombadetta. But if we ask where the Jews exactly settled? According to the Mzamir book, they inhabited near the rivers and lakes. To reckon, the Jews existed in Iraq during the Babylonian time, and they were powerful, comparing to the other Jews in the other places. The Jews, of the other places around the world, were visiting

Babylon and Talmud center since it was the spiritual and scientific center for them.

Moreover, they were the first ethnic in Iraq who established printing machine established at Iraq in 1863 by Moses Baruch Mizrahi who established the first newspaper, Hadufer, and some other books in Hebrew language. Rahmair was the best Printing and Publishing Center of the Jews in Baghdad, this machine was so significant for the Iraqi and Indian Jews.

### **Official Statistics**

According to the official statistics, the total number of the Jews of Kurdistan was estimated to be from 23 to 25 thousands of people. Even though there are a lot of sources, few of them are reliable, so I only take the reliable ones. According to the 1947 official statistics of Iraqi government, there were (3109) Jews who were living in Hawler, (4042) in Kirkuk, (10345) in Mosul, (2271) in Sulaimanyah, and (2851) in Diyala, so the total number of the Jews in Kurdistan was (22618) people.

Later in 1948, the Iraqi government declared that there are about (19,000) Kurdish Jews who live in Iraq, but there is a flaw of this source about this number because this data misses those Kurdish Jews who were living abroad. Even during the reign of King David between 1816 and 1836, there is no any specific information and data about the Jews.

When the English Explorer, Welsted, visited Iraq in 1830, he mentioned that the number of the Jews in Baghdad was (7000), and he estimates the number of the Jewish families to be around (2500) families, (300) families in Sulaimanyah and thousands of families in Mosul in the beginning of the 19<sup>th</sup> century.

According to the UN estimation in 1924, there were (3079) of Jewish families in Mosul. Also, Yousef Ghanima alludes that according to the British Government, the total number of the Jews was (44887) persons divided on 15 provinces and cities. (50,000) of them were in Baghdad which was the higher and the lower was (160) people in Karbala. Nonetheless, Iraqi government declared that the total number of the Jews in Iraq was (877117) in 1947.

According to the measurement of 1957, there was a few number of the Jews family lived and stayed in Iraq and most of them were in Baghdad, in 1967 the number of the Jews in Iraq considerably went up to (2500-3000) people while the most of them were rich and elite. Nevertheless, in the middle of the 1800s, the number of the Jews was around (500) people. The reason of this lessening was due to the process of the moving the Jews from Iraq to Israel. Therefore, between 1950 and 1951, around 120,000 Jews families were transferred to Israel, and this is regarded as the biggest process of transferring via Airway in the history record. <sup>(1)</sup>



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1. Get out of Babylon - Jewish citizens ticket without return. Edited by Esther Mounir Gleetsenstein - Burial of Tzmuhanian and Moshe Gat. Translation: Dr. Talib Al-Quraishi. Dar Qandil Publishing & Distribution. Baghdad First Edition 2019 p 251.

## **The conference of the Jews before establishing Israel Nation**

Political Jews: was an idea that the leaders of the Jews established by Herzl in 1897. In other words, the political Jews had existed before but only theoretically until Herzl changed it to a political movement.

Political Jews started in the middle of Europe in the end of 19<sup>th</sup> century, declaring that the Jews should return to Palestine since it's their home.

Eretz Israeli rejected to combine Jews with other cultures since they had had Problems with the Sami tribe. Later, they asked the Ottomans to establish a country for them in Palestine.<sup>(1)</sup> This political movement was managed by the ideas and decisions of Eretz. Moreover, after establishing Israel nation, this political movement started helping Israel.

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The first conference of this political movement, was held in Basil in Switzerland to change this political movement from theory to practice in Palestine. Thus, the priority of this political movement was working on the Jews issues, such as their economic issues, immigration issues and so on. This first conference, held in Basil under the supervision of the president Theodor Herzl in 1897. Mr. Theodor during his speech mentioned that the goal of this conference is to establish the first Israel country, and emphasized that we need to calmly and progressively move the Jews to Palestine. Further, he stressed that this goal cannot be achieved unless we have a political agreement or assurance and confirmation from international community.

The result of this conference was three major points for the Jews. First, taking care of the workers or Jews people in Palestine in a very

sufficient way. Second, increasing and improving the Jews awareness of their culture and nation. Third, preparing for the approval of the international community for approving Zionist Project. These three approaches were the core objectives of the conference, along with immigrating the Jews to Palestine and a new phase of the diplomatic politics. Additionally, another subject of this conference was the issue of those Jews who settled in Palestine in 1882.

The Second Conference of this political movement was held in Basel May 1898 by Herzl. Herzl focused on the development of Zionism among the Jews of which most of the Jews leaders in the Western Europe were against because they thought that cannot solve the Jews issues. The main mechanism of this political movement to defeat and face its opponents and enemies was that they were claiming that everyone is against the Jews, and every states regard them as a weak minority.

Moreover, Max Nordau presented a report about the Devours as an evidence of hostility towards the Jews and how they get problems even at a liberal country of the Europe after removing the borders of Ghetto walls. <sup>(1)</sup>

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(1) Ghetto as a reference for Jews alleys in Europe.

### **The number of the Jews in Israel**

Between 1948 and 1957, the numbers of the Jews in Israel considerably changed from (800) thousand to (2) million people. In the beginning of the 1990s, a numerous people fled from Ethiopia to Israel. Moreover, between 1974 and 1979, around 240,000 of the Jews migrated from the Soviet Union and northern and southern of America to Israel, along with some more who came from the other countries like India, Iran, Turkey, Australia, and South Africa. The Israel population was three million in 2013, and its official government claimed that their population has increased to nine million in 2019.

### **The Jews places in the world**

According to the (AdhereTech website), the number of the Jews in the world is estimated as (12-18) millions, regardless those Jews who are secular and about (4,500,000) people because the previous number only includes those Jews who are religious and practice their religion. A lot of the Jews live in exile and far from their land. To clarify, around (6,400,000) Jews live in the United States, (315000) in Canada, (180,000) in Argentina, (120,000) in Brazil, and the others live in the other countries like Mexico, Uruguay, Venezuela and Chile. Furthermore, a massive emigrant Jews live in the Western Europe. Around two million Jews live in France who have come from the Arab states like Morocco,

Algeria and Tunisia. Nonetheless, (292000) Jews live in Britain, and around (900,000) live in the Eastern Europe. (102,000) of them live in Germany. Additionally, about one million of the Jews live in the Arab countries. This is remarkable that in the Middle Eastern states, Iran contains the biggest number of the Jews living there after Israel which is (45,000).

Between (1948 and 1953), a third quarter of the Iranian Jews, that most of them were poor, migrated to Israel. Before the Iranian Revolution in 1979, the number of Jews was (100,000), but after the revolution, they started migrating to Israel, Europe and America. (120,000) Jews live in Australia, (70,000) in the northern America, and (7000) in New Zealand.

### **The Number of Jews in the Arabic countries in 1946**

According to the resources of the Jews agency and those statistics given to the American – British committee in 1946, the number of the Jews in the Arabic countries was 700,000 people which means 5-6% of total Jews while at that time the total number of the Jews was 16 – 17 Millions.

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1. The source of the tables referred to is: Encyclopedia of Jews, Judaism and Zionism. Abdulwahab Almasiri Free Membership. Volume IV. Dar El Shorouk - Cairo. First Edition 1999 pp. 262—263.

Country	Number approximately thousands
Syria and Lebanon	16 – 18
Iraq	120 – 130
Yemen	45 – 50
Egypt	70 – 80
Tunisia	70 – 80
French morocco	170 – 180
Spain morocco and Algeria	120
Other Places (Hadramout, Bahrain and Sudan)	3

According to some sources, this table shows how they were distributed in 1950.

Country	Number of Jews	Percentage
Egypt	75000	0.4%
Iraq	120000	2.4%
Lebanon	6700	8%
Syria	6000	3%
Bahrain	400	4%
Hadramout	2000	-
Yemen	8000	2%
Adan	1200	2.5%
Libya	14000	15%
Tunisia	100000	2.9%
Algeria	120000	2.6%
Morocco	225	2.6%
Spain Morocco 1946	14700	21%
Tanta	7000	2.8%

Between 1958 – 1969

Country	1958	1969
Egypt	40000	1000
Iraq	6000	2500
Lebanon	6000	3000
Syria	5000	4000
Yemen	3500	-
Libya	3750	100

Tunisia	85000	10000
Algeria	140000	1500
Morocco	200000	50000

This is noteworthy that in 1950, the number of the Jews decreased, most of them migrated to the west and Israel.

Between 1986 – 1992

According to the static of the Arabic countries, the Jews number was 26900 people while in 1986, and the number decreased to 13200 in 1992.

country	1986	1992
Morocco	17000	7500
Syria	4000	1200
Tunisia	3700	2000
Yemen	1200	1600
Algeria	300	300
Lebanon	250	250
Egypt	250	200
Iraq	200	200
Total	26900	13200

In 2004 the number of the Jews living in the Arabic countries shown as below

Country	Jews Number
Morocco	7500
Tunisia	2000
Iraq	120
Syria	250
Yemen	800
Egypt	Less than 100

## **The geography of Israel**

The Jews intend to get their goal and dream which is stated in their book Torah, and the dream is establishing their own country from the Euphrates to the Nile. According to the Torah which describes and also written in the book of Creation 15:18-21, and God has told them that 18. The day God promised Abraham, and said: I gave those areas to your sons: from Wadi El Arish to the Great River, Euphrates River

19. The land of the Kenites, and the Kunzites, and the Kadamites

20. Hittites, the Persians and the Raffinates

21. Amorites, the Canaanites, the Harhasites, and the Jebusites)

Moreover, the precise definition of the Israel geography is very debatable and also negotiable, which is explained in Talmud. And this is still debatable now. According to the extremist Jews, the geography of Israel includes Israel, Palestine, Lebanon and some of the parts of Turkey.

Essentially, religion always burdens and also affects the foreign politics of Israel. Also, it affects all third countries as we compare this belief to



the promise of 15 may 1948 when they insisted on the Israel Prophets and their Talmud religion as mentioning:

Israel Supports and helps improvement in any country as long as it is in the benefit of the humanity, equality and peace. As the Israel Prophets says support and help social and political system and equality between people without any differentiation of religion, race or racism.

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1. Jewish History, Jewish Religion: The Weight of Three Thousand Years Translation: Reda Solomon. Publications Company for Distribution and Publishing. Beirut, Lebanon. Fourth Edition 1997 p150.

### **Is Jew a nation or a religious belief?**

As we all know that the chief principles of any nation is having their own language, culture, and history. But, religion is a personal belief or a community belief regardless having same language, nation and so on. Jews religion does not belong only to the Moses community, but it has established in almost every other societies as well. For example, Kurdish society, and those Jews who has lived here, wear Kurdish clothes, speak in Kurdish language, and adapted our culture. The only difference between them and us is religion. So is Jews a nation or what?

The Hebrew is a mixture of the old Sami's and their origin belongs to Sam, son of Noah, those who settled in the old Canaan's soil. They adapted the culture and principles of the Jews. Moreover, this religion

developed and people started believing in it in time. And Moses sent only to the Israeli descendants.

Le Bon says religions are not the creature of one person, but it created by thousands of men even it's the idea of the nation and their needs. Hence, religion is believing the divine power and our brain is our sovereignty and this can affect our whole body, thoughts and behaviors. Now, the Jews have a hypothesis and theory that they can approach wherever they intend since they are untied together. Therefore, their dream is to achieve their nation along with instituting peace and equality among humanity.

Even the Jewish is nation or a religious belief, they are not Arab or Kurd or whatever, but according to some intellectual Arabs, the Jews are Arab in their origin, and most wondering point about the Arabs is that they believe that the Jewish languages belongs to the Arabs somehow. Moreover, example Raja Abdel Hamid states that allow me to decide that the Hebrews and descendants of Israel and Moses nation were Arab in their root, and their language was Aramis and Canaanites which both languages were Arabic and he decided how they mix between the languages then the Romans separated them toward the west of roman Empire. They gave up on their base roots to Arab since then. And also in page 276 he says that it's important to remind that The Phoenicians Jews lived in a far and separated geography (Kurdistan) and they still talk in their old original Aramis Language although they emigrated almost 2800 years from now. According to this The Phoenicians phonetics are part of Arabic language and according to some other sources the original language of Arabic were part of Persian languages. Evidence for this idea are that still some of Persian words still available in Holly Quran. And other words that changed to Arabic. Also, some sources saying the civilization of Arabic starts with the time of Islamic Religion.

But sheikh Safwat Al Shawad confirms Jews are Nations have an old history and saying : it doesn't need evidence every Nation have a starting point of development and Jews as those nations not separated from this progress but they are difference from all other nations on earth because their development are enlightened while their History is blurry.<sup>(1)</sup>

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1. Jews are genesis and historically. Authored by: Safwat Al Shawad. Dar Al-Taqwa Publishing Distribution 2009 p. 51.

Torah says you are sons of God and he is your God.

The sons of Israel's are beloved in God because they say we are his sons, even there is bigger point for this love saying god was the supporter by naming their name, and they have the right to lead the world since they are god's son and he loves them. But the holy Quran disagreed with the Jews Rumors and says but the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination. The history of the Jews according to the Torah is far different from Quran. Quran is not detecting the date of leaving the Egypt, neither detecting the country Jews started living in only naming as a holly soil. But about the Empire of David Sulaiman, as the Torah Mentions its Greatness, it starts from Neil Sea to Pharaoh River. But

Quran does not mention their Size and didn't mentions their place neither Jerusalem nor the holly temple. Also not mentioning creating of Abraham great Temple. It's true that the history of the Religion is important to research about and their development on the society since the Jews see their separating as a gift from God and believe that God has chosen us to be separated without hesitation. What happened on us is seen as a Weakness but it's the root for our strength, and it's the starting point to lead the world. As the Jewish Religion is the oldest and has hope to the human nature. But about the Nationality of Jews Moses it is saying: Jews are greater than only followers of a religion, they create a nation of brotherhood and peaceful. Religion here turned its road to getting national wishes. For this reason, the Morris Joseph Rabi says: Be sure that the Jews have a great nation and everyone can feel it.<sup>(1)</sup>

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1. The international Jew by Henry Ford. Translated by Khairy Hammad. New Horizons Publications - Beirut, p62.

What's not clear in Judaism is that whether they serve their religion or their nation. And the answer from the Jewish Perspective is that there is no different between the Religion and nation, even in religion with the state.

Ahmed Nasim Says that the Jews are not a single nation or a homogeneous people, but a religious community that includes different groups of people who have believed in it. Nasim believes that the Prophet Moses was an Egyptian Arab while Hebrew and Aramis are

accents of Arabic language and Torah written by a disgusted refugee while they were prisoners: <sup>(1)</sup>

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1. See Book: Arabs and Jews in History, p. 278

We are not here to criticize but for the clarification we mention his opinion to our beloved readers. For example, when we read the history, we get the opposite of his opinion as at the Pharaohs times, there was a low number of Arabs living in Egypt, and Egypt wasn't an Arabic country. Also, Prophet Moses wasn't born in Egypt and Torah written in Palestine not in Exile. He doesn't have sources for his opinion also as the quotes and speech he has in his book without mentioned their sources as the writes of Kautsky Casillas and Herodotus and so on.

Jew is a name that they mention as their religion and came from their nation fate. And the unbeliever Jews still Jew and attach to their nation and can't be free from it. Few researchers agreed that their original place is an Arabic land. So, there are different opinions about their origin but about their religion Mohammed Khalifa says that the Jews believe in the afterlife and doomsday, as the Muslims and Christians do, but Jewish does not focus so much about this idea even they have few researches about death live and doomsday. <sup>(1)</sup>

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1. History of Jewish Judaism. Author: Dr. Mohammed Khalifa Hussein Ahmed. Publisher: Dar Quba Printing and Distribution. Cairo 1998, p. 212.

The Torah mentions that God sent to Moses, include Religion philosophy and the culture of Jews people. Nonetheless, Hegel believes that Jew is the only nation that believes in this religion worshipping one God.<sup>(1)</sup>

Some sources reveal that the history of the Jews religion is made by the historical crises, every crisis made them to rebuild this religion and those crises changed according to the centuries and developed while those opinions do not have any originality or truth in their history.

There is another opinion that believes that they do not believe in the afterlife and doomsday, hell or heaven, but rather human beings get what they did, good and bad, in this life and his actions and, their children embody him after their death.

This speech can be shorten in Gilgamesh quote: God made the fate of the human beings by destroying and their affects, so stay full with tasty food, and live happily in the days and nights. The divine religions are not the fate of the humans but believing in doomsday and judgment after death then living eternity.

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1. The Dialectics of Faith & Enlightenment Authored by F. Hegel Translated by Abi Yarub Marzouki. Publisher: Abu Dhabi Tourism and Culture Authority / Kalema 2014 p181.

## **The Books of the Old Testament**

Genesis

Exodus

Leviticus

Number Book

Deuteronomy

Joshua

Judges Travel

Ruth

1 Samuel

2 Samuel

1 Chronicles

2 Chronicles

The Book of Ezra

Nehemiah

Esther

The Book of Job

Psalter

Proverbs

Ecclesiastes

Song of Songs

Isaiah

Jeremiah

Lamentations of Jeremiah

Ezekiel

Book of Daniel

The Book of Hosea



The Book of Lionel

Amos

Obadiah

The Book of Jonah

The Book of Micah

The Book of Nahum

Book of Habakkuk

Book of Zephaniah

Haggai

Zechariah

Malachi

1. It consists of the five pamphlets of Moses which contain a canon, 14 Historical pamphlets, 17 Prophetic pamphlets and 3 Educational booklets which are all a part of the big book. Of Old Testament.

## **The Torah**

The Torah is consisted of five parts (books)

Which they are

Genesis

Exodus

Leviticus

Number Book

Deuteronomy

Genesis: talks about the beginning of the creation and the original sins of Adam, Noah, Storm and born of Sam son of Noah, The story of Sodom and Gomorrah, Abraham Travels, Ismail, Isaac, Jesus, Jacob and his sons with the story of Joseph and the gathering of Israel's sons at Egypt.

Exodus: talks about the settlement of the sons of Israel in Egypt for two centuries also born of Moses traveling to Senna, 10 advices and worshipping calf.

Leviticus:

He is interested in the legislation, especially the villages and rituals of interest to the priests of the Levites, as he talks about impurity and purity and the days of holidays.

Number Book:

The statistics of the elected people, the genealogy of the Israeli tribes, and the depiction of the event occurred in Sinai until the entry of the Promised Land.

Deuteronomy: the repetition and sequel of the Law of Moses, as it contains his last words, the best of his death, and the commandment to be succeeded by Joshua, as it includes the distributions of the lands on the tribes.

### **The Ten advices**

- There is only one God
- You shall not have any gods but Me
- You are not allowed to worship any god but me
- Never blaspheme or swear by my name when you lie
- Always remember the Saturdays and keep it sacred
- Be nice with your father and mother and revere them
- You shall not kill
- You shall not commit adultery
- You shall not steal
- Never Affirm something lie
- You shall not covet your neighbor's goods, money and wife.”
- Thou shalt not covet thy neighbor's wife.
- 

### **The Principles of Faith**

1. I believe with a perfect faith that the Creator, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all existences.
2. I believe with a perfect faith that the Creator, is one, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.
3. I believe with a perfect faith that the Creator, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.
4. I believe with a perfect faith that the Creator, is the first and the last.
5. I believe with a perfect faith that to the Creator, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.
6. I believe with a perfect faith that all the words of the prophets are true.
7. I believe with a perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.
8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.
9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with a perfect faith that the Creator, knows all the deeds of human beings and all their thoughts, as it is written, "He made their hearts, so he understands everything they do." (Psalms 33:15).
11. I believe with a perfect faith that the Creator, rewards those who keep His commandments.
12. I believe with a perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.
13. I believe with a perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted forever and ever.

## **The Jewish Tribes**

1. The Pharisees
2. The Suqis
3. The Hassadiun
4. The Readers

5. The book
6. The Samaritans
7. The Reformers

## **The Greatness of Judaism**

The mystery of the Judaism and its ability to influence the religions that followed it and its continuation as a major religious heritage in the world, and its great influence on Christianity and Islam, has compiled in its travels the essence of three major humanitarian doctrines. Oral doctrinal inheritance of the features of the religious faith in humans, the primacy faithfully and literally expressed this primitive faith. The ancient religion recorded in all its great myths, such as creation, flood, lost paradise and many others, in addition to its culture, symbols and laws. The mystical religion with all its spiritual and philosophical diversity, which reached its peak in Jewish mysticism.

## **The Jews of Kurdistan - History – and their Place**

The History is the recording, description and analysis of the past events, on a neutral scientific base in the aim of getting the truth of the present and expecting the future. It's important to read the history for analyzing of the texts because there are some historical evidences which support the time of the writing. It's important to the historian to work neutrally with the documents and the texts. This research talks about the reality and history of the Jews in the South of Kurdistan, and how a minority of a religion solved their situation and acted with them. This will be a part of our research which includes the history of the Jews in Kurdistan and their role in the culture, politics, economy, religion and geography as

well. Further, a Greek historian Akasia says that the Assyrian - Babylon Empire of which most of the people were under their rules and stayed for a millennium or 1500 years and the last leader was Sardanapalus (Assyria Bani pal). Erbakos, the leader of the Medes, forced other public leaders who gathered yearly in Nineveh for yearly counting, to fight against Bani pal. Even he succeeded in a lot of ways, but in front this huge force, he couldn't defeat and closed all the doors of Nineveh. But when he knew he can't success anymore, he burned his castle with his stores and destroyed all.

According to some historians, it happened in 888 B.C. and later this empire was divided to the Assyrians and the Medes. Also, the Chaldeans belong to Babylon's Empire. So the Jews people were imprisoned and taken to Babylon. Daniel says "In the third year of the reign of Joachim, king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And God, Joachim, king of Judah, fell into his hand, and the blood vessels of the house of God were splintered, and he carried them into the land of Shinar. "

The Jews were not perished in the Babylonian Empire and stayed as an independent entity not like the descendants of Israel country who fused in the empire, and because of their prisoners and not getting job, got a lot of troubles. Later, the empire started to separate them and sent them to the mountains of Kurdistan as the mountains exist in Mount Bikhir, which embraces the Qoosh near the city of Mosul. and in the western of below having the grave of Prophet Nahum whose name come in the Torah and the book of Nahum written by his name, saying he was a part of the fight that the Medes had done against the Nineveh.

The Akkadian empire, founded by Sargon in the 24th century B.C.E, ruled for nearly a century and a half from 2371 to 2230 B.C.E. Their



collapse was caused by the Judean-based ethnic tribes that their descended from the Zagros Mountains, conquering Babylon and destroying the Akkadian rule in the country and those tribes were Kurdish. And another historian says in 608 B.C. Meds fought Nineveh and destroyed this great Empire, and the Kurdish Jews are those who settled in the fourth part of Kurdistan from long time ago. Furthermore, some other historians believe that the beginning of the emergence of the Jews refers to the Days of the First Temple, while some of Kurdish Jew's origin refers to Benjamin, the brother of Joseph, son of Jacob.

But in the second round after their migration by the Assyrians, a huge number of them were those who came from Spain, the Sephardic.<sup>(1)</sup>

Generally, the Jews of Kurdistan consist of three denominations: Samaritan, Rabbinic and Qari. And each of them has their own belief and faith. The Sadducees see the Jehovah as the only God of the Israelites, who is their own – which tend them to be violent with other people. Besides, the Pharisees believes that the Jehovah the God of all the worlds, made them took peace with non-Jewish too.

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1. The Jews of the world are divided into three main sections: the Ashkenazim, the Sephardic, and the Eastern.

In Judaism, there are a lot of Doctrines which have a lot of differences and led to their beliefs, but their differences are not available in other religions because in their doctrines, each has their own rules and gives the right to themselves.

The first doctrine, which made the Jewish religion separated, was Samaritans but because of the central force of their religion, they stayed weak and after them, the Sanhedrins divided apart from the Jewish religion. And they faced first obstacles after second century B.C. Jews faced the Hellenistic civilization. Then the Sadducees, the Pharisees, and the Aurum appeared as a radical wing of the Pharisees. As we have already mentioned, the history of Jewish started in nine centuries before Christ, with the two tribes of Samaritans and Rabbanis. About the Qirai's tribe, their history in Kurdistan started in eight century before Christ.

The Jews of Kurdistan were divided into two parts, Rabbanis known as The Pharisees, and the other part was Qarrains. Additionally, some historical sources reveal that the rise of the Jews started in 587 BC when the Assyrian king Nebuchadnezzar, who exiled the Jews from Palestine to Iraq. Nonetheless, some other sources reveal that because of those kills and destroying by Caesar Titus in 70 years B.C, they directly moved to Kurdistan.

Other sources reveal that the origin of Jews of Kurdistan belongs to the 10 tribes of Israel descendants who migrated in the 8<sup>th</sup> century B.C.

Dr. Krantz says that the Yazidis of Kurdistan are a part of the 10 tribes of Israel) which means the Kurds and the Jews are from the same origin. He also claims that there is no document to confirm that, but some of the

Kurdish Jews regard themselves as the Benjamin brother of Joseph son of Jacob who had migrated from the Babylon. According to Dr. Krantz, the Jews of Kurdistan stayed until 586 B.C. under the kingdom of the Medea's and the name of Kurdistan came by the Medea in the holly Torah which states "he was exiled from Israel to Assyria, and dwelt in Hela and Khabur, the river Gazan, and in the cities of Mad-110.

Another source of the Jews claims that Kurdistan is the oldest Exile immigrating Jews to whose the first peoples came from the Canaanites, which means it was the first days of destroying first kingdom of Jerusalem.

Those, who came to Kurdistan, lived separately since their religion behavior Creeds and Rituals were different from those who had lived in the Babylon.

Shaswar Harshami says that the Assyrians weren't the only reason for spreading the Jews in the old worlds even their existence was older than that history.<sup>(1)</sup>

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1. The history of Aramis in Kurdistan Author: Shaswar Harshami second publish.

Through the history, Mesopotamia became the place and nest for a lot of nations unlike the other places on the world as we mentioned before that the Jews started living here in 721 B.C.

The history of Jews had three levels:

First level: coming a group of Jews to Kurdistan and living there. It shows that the Assyrians exiled them to their country in the end of 108 B.C.

Second level: during Chaldeans era 116 B.C.

Third Level: during Caliph Omar ibn al-Khattab, a lot of the Jews immigrated to Kurdistan at 7<sup>th</sup> century.

Some historical sources say that because of the falling of Baghdad by the Mongols, the Iraqi Jewish as other Iraqi peoples got tortured, so they ran to Kurdistan in the end of the 14<sup>th</sup> century and beginning of the 15<sup>th</sup> century. There is a lot of history about the Jews in Kurdistan or their connection with the Kurds since their communication starts in a geographical place. The Jewish settlement center is in the mountainous regions of Zagros and Taurus. At Zagros, the number of Kurds gradually lowered and increased in Jewish people, and now no Jews live there. Also, the Jews lived in Wan and Urmia at east of Kurdistan and at west near the Degla River.

The nature of the area shows that the Jewish settled in three areas: Mountain area, plain area and marine area. The mountain areas as Taurus above the Zagros Mountain's which started from east to west and at those area have more water which look alike Zagros.

The history of Jewish at Kurdistan is old according to the Talmud in 2800 B.C. when the Assyrian King Shalman 858-824 B.C. forced the Jews to leave to Kurdistan.

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1. The Jews of Kurdistan by Eric Brauer Translated by: Shakhawan Kirkuky & Abdalrazaq Botani Aras agency for printing and publishing Erbil P.50
  2. Religion and religious tribes of Kurdistan by Mehrdad Yazidi Translated by Kamaran Fahmi Office of Thought and Awareness Sulaymaniyah 2002 P86

The history book of the Babylon shows that Jews were connected to the Kurds.

A strange opinion is saying that the Jews came from Azerbaijan since the border between Iran and Kurdistan was open for centuries. Moreover, some of Kurdish researcher agreed on that that the Jews of Kurdistan are remaining at the time of King Sennacherib in 701 B.C. when he prisoned the Kingdom of Judah and exiled them to the far away mountains of Kurdistan in Turkey, Syria, Iran and Iraq while they ruled these places too, so the Jews won't be able to get together and return to Israel.

Another opinion, about the migration of the Jewish people according to the Kurdish history, says the beginning of the Jewish people in Kurdistan was before the Assyrian empire that invaded Israel before the 8<sup>th</sup> century B.C. Later, those Jews returned to the capital of Assyrian. Other sources say in the 1<sup>st</sup> century before Christ, the King of Hazwani and the Jewish Religion Division embraced the name of the people of Adiabene and were an ancient people who settled in Mesopotamia, which included the land between the Tigris and Euphrates rivers. These include lands in Syria, Turkey, Iraq, and the Great Kurdistan. Hazwanis made this Kingdom and made Hawler (Erbil) as their capital. Moreover, Megerson says that the history of Assyria city belongs to the minimum 1800 years B.C. Further, the verses 11-12 of Torah mention small Assyria, in the three cities of Calah, Nineveh, and Arbela. During all the Assyrian kingdoms, Erbil took the capital of the ruling king.

Also, Wafdy during the emergence of the Muslims to the Amdiyah (Amadiyah), there were a lot of Jews here and in Botans. Their surroundings at the 1112 at the Amadiyah city 25000 Jewish lived, Jewish spread at 100 places at that time. They got a good opportunity to spread their religion and got a good achievement in Kurdistan. From

this, we see the Jews and the Kurds had a Strong relation and mentioned in the old books those who converted to Jewish religion were Kurdish King Monobasic and his wife, his daughter Helena, and Izsak.

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A disguised trip to Mesopotamia and Kurdistan, Author Megerson, Translated by Fouad Jameel. part One. First Printing - Baghdad 1970 p 145.

The Jewish traveler Benjamin Tolah who lived in the middle of twelfth century, at his famous book, Benjamin Travels, says that there were 100 places in which the Jews lived in Kurdistan. There were a lot of Jewish

people who spoke in Arami language parallel to their language. Later he traveled to Mosul and says the presidency of a rabbi whose origin belongs to king David and there were a lot of temples in the Assyria area which were named by those prophets who lived there as The Synagogue of the Prophet Obadiah, the Church of the Prophet Jonah (Younis) and the Synagogue of the Prophet Nahum.

In the middle of 17<sup>th</sup> century, the Jews of Iraq had a good situation and started movements to get a nest to rest. They showed to live in Mosel, Erbil, Kirkuk and Sulaymaniyah where they settled with their brothers who were exiled by the Assyrians. In addition, they started rebuilding their temples as the temple of Prophet Nahum at Qoosh 50 Km away from Mosel, so they started to visit the temples. Also, those who spread at the middle of Iraq did the same thing until the 19<sup>th</sup> century when they mentioned their leader as the President or Judge later a Rabi became their leader. The Jews of Kurdistan were took religion information from the Rabbis of Baghdad. Moreover, they worked on opening a religious school at their areas, such as Kirkuk in 1906 and Mosel in 1912 where they built two big schools.

There is no scientific research about the temples and holly places of Jews so far. For example, one of the oldest temples of the Jews in Kurdistan is the temple of Prophet Daniel.

The sources of Judaism religion says that thousands of prophets were sent to Israel nation and one of them were Prophet Daniel who was exiled with the Jews of Israel. The shrine of the Prophet Daniel is on the top of the Kirkuk Castle, and after Islam came, they built a mosque instead of this destroyed shrine. Also, the Shrine of Prophet Shadrach, beside Prophet Daniel and Prophet Abednego who was put in fire by the Nebuchadnezzar and burn according to the Hebrew speeches, was the second famous Jewish shrine.

According to the gospel prophet Nahum who was one of the 12 prophets who born at Qoosh and died there. The named the temple Hazzan David where people visit and it behind the Navi church in Amadiya.

There are still a few Jews in Kurdistan to carry out religious activities, as the city of Erbil witnessed the revival of the first celebration on the Jewish Passover in Beit Levy.

On Monday of December 2017, the Kurdistan Regional Government – Iraq formally selected Shirzad Omer as the Jewish representative at the ministry of religion affairs. Also, the KRG Parliament voted on the law of protecting the minorities, which claims that even if there is only one person, who has a different religion, his rights must be protected.

Jewish people think among themselves that Kurdistan is the place God created for them and it spread very effectively because of showing the living of Jewish here. The relation between Kurdish and Jewish people is very good even in formal works, and not be broken easily, this minority has a stable and good life with the other peoples. The struggles that the Jewish people had in some of their time in Kurdistan didn't make them think of leaving Kurdistan. Dr. Mordechai Zakian says “the Jews along the history had struggled with the Kurdish leaders and their homes been taken by the governments so they went to get support from the tribes leaders which had power and they took a lot of money to protect them, the unsafe places of Jewish made them to leave from place to a place from a small villages to big cities and they lived in poverty.<sup>(1)</sup>”



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1. Jewish Subjects and Their Tribal Chieftains in Kurdistan by Mordechai Zaken.  
Translated to Kurdish By: Suad Mohammed Khidir. Publication of the Zain Foundation Sulaymaniyah 2015.

We need to take this point into consideration as it says the Jewish people faced Waves of violence and persecution.

According to the general sources and information, the Kurds attitudes were much better than the other governments and peoples. For example, the Caesar of Russia made a committee under the name of Ignatyev against the Jewish people of Russia which their rules were s below:

1. There is no allowance to resettle any Jewish people in the Villages even at the Settlements.
2. A Russian person can kick any Jewish people out of the village by the decision of the head of the Village.
3. Any Jewish people leave their village won't be allowed to return.
4. The contract of rental won't be renewed with the Jewish people.
5. They are not allowed to work in the villages.
6. It's prohibited for them to take any relatives to the same Village he lives in and if it happens, they will be kicked out from there.
7. Making a specific number of the seats for the Jewish people at schools, and universities which decided by the directory of education of Russia.

8. Lowering the number of Jewish members at Russian judge from 22% to 9%.
  9. Any Jewish people, who has been working well and increasing their business, should be directly send back to the Settlements.
  10. Any Jewish people leaves their work and starting business, won't be allowed to live in the villages or cities and they will be send back to their settlements.
  11. They are not allowed to live in Moscow.
  12. Closing their temples in Moscow.
    1. They have no right to vote.
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Jews History and Doctrine. Authored by Kamel Saafan. The Book of the Crescent in 1981, pp. 213-214

Also, in Iraq:

In 1948, Iraq started war against Israel and 130000 Jews lived there. The Judaism was included in the Iraqi Penal Code, where it became a crime punishable by death, 1500 Jewish prisoned and after their torturing, they took all of their money and land. Between 1949 and 1951, Iraq allowed them to leave the country under the condition of abandoning their nationalities. Moreover, 104,000 Jews were evacuated from Ezra and Nehemiah and another 20,000 Jews fled via Iran .In 1952, immigration of Jews stopped while still 6000 Jewish stayed at Iraq. The Jews continued to suffer severe persecution, arbitrary arrests, and economic

isolation; Jews no longer feel safe in Iraq. In the 1970s, they could leave the country quietly and silently.

The first legislation that violated the rights of Jews in Iraq was the Amendment Article 12 of 1948, which replaced Supplement No. 13 of 1938 on the Baghdad Penal Code. The Baghdadi Penal Code specified the provisions relating to communism, chaos, and immorality in the article. Generally, the article prohibits the publication of anything that incites the spread of hatred and abuse of the government or threatens the safety of people. This 1948 amendment added Zionism so that advocating it constituted a crime punishable by seven years' imprisonment or a fine. An article in the New York Times on May 16, 1948 states that: No Jew in Iraq is allowed to leave the country unless he deposits with the Government of \$ 20,000 to ensure his return and no foreign Jew is allowed to enter Iraq, even when traveling. Moreover, Act No. 1 of 1950, entitled: Supplement to the Abolition of Iraqi Citizenship Act, deprives Jews of their Iraqi nationality. Article 1 states that the Council of Ministers may revoke Iraqi citizenship of an Iraqi Jew who willingly wishes to leave Iraq.

Law No. 5 of 1951, the Law on the Control and Management of the Funds of Jews with Iraqi Nationality, also deprives them of their property. Article A freezes Jewish property

There were a series of laws that subsequently expanded on the sources and assets of Jews who had been forfeited by Iraqi citizenship. These included Law No. 12 of 1951, Law No. 16, and the attached Law No. 64 of 1967 on ownership of shares in commercial companies and Law No. 10 of 1968 on banking restrictions<sup>1</sup>.

1. Source: Justice for Jews from Arab Countries (Gemina)

In the aftermath of the 1967 war, the Jews of Iraq were persecuted. The government prohibited Jews from buying, selling or renting any real estate, registering or transferring any property

They were placed under compulsory residence in their residential areas, and all phones were cut off in their homes and workplaces,

As of early 1969, 10% of the Jews were in detention and 40% of them were hanged.

From what was known at that time the only outlet for the escape of Jews was through Kurdistan and all the way to Iran:

For example, in 1948, the persecution of Jews in Syria began. Initially, 57 Jews were killed in Qamishli, and then decisions and communications were issued restricting the rights of Jews: they were prohibited from holding public office in the public service. They were prevented from selling their own property, until they issued their own personal cards with the red "Mousavi"

A law has been issued barring them from traveling or leaving the country. Jews were considered as a lower-class citizens, forced to pay personal taxes and abide by other discriminatory rules. Besides, the number of the Syrian Jews was about 32,000, representing 0.8% of the total population of Syria Hence, Holocaust, etc., there are many examples of sectarian discrimination against Jews. Although the Jews regarded themselves as God's chosen people to become masters of all

human beings because God preferred them to all. "Our species is more effective in everything than the rest of the earth," Herzl said.

These statements are mere claims of a sense of superiority (the reality of the development of human ancestry has proved that Muslims and Jews do not represent races - like that of Catholics and the Protestant and the population of Iceland - or India and peoples speaking English or any other language.<sup>(1)</sup>

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1. A study conducted by a group of human ancestors in 1951 on race and ethnic disparities. Journal: Arab Horizons, January 1977, p.19.

But with that the Jews are an oppressed people throughout their history. The history of Kurdish Jews is deep in history. These ancient roots prompted the second president of Israel, Yitzhak Ben-Zevi, to say: the descendants of the ten tribes lost by the Assyrian captivity are the Jews who lived in the mountains of Kurdistan and preserved the legacy of a 2,700-year-old corporal.

The Kurdish Jewish community lived during these long years alongside the Muslim Kurdish majority in the main villages and cities of Kurdistan. They mixed with the rest of the Kurdish population. Jewish religion remained widespread in Kurdistan alongside Kurdish religions such as, Yazidis, Yarsanism, Zoroastrianism, Christianity and Islam for hundreds of years.

## **The Statistics about the Jews of Kurdistan**

Dr. Mordechai says “before they leave to Israel between 1951 and 1952, about twenty five thousand people lived at 100 of Villages and towns. A French source which used the Jewish encyclopedia shows that around 50000 Jews lived in dozens of groups far from each other. And the total number of the Jews in Kurdistan was around 25-30 thousand peoples. According to the formal statics of 1947 which shows that 3109 Jews were living in Erbil, 4042 People in Kirkuk, 10345 people in Mosel, 2271 People in Sulaymaniyah and at Diyala 2851 Jewish people lived, which the total number be 22617 people. Moreover, the statics of the Iraqi Government in 1948 proves that only 19 thousand Kurdish Jew was living in Kurdistan, but this does not includes those Jews who were outside Iraq. As evidence, the Jewish researcher Joseph O’Neil Reglan Says “The largest Kurdish Jews lived in south Kurdistan where around 300000 people lived. In 1948, where the Israel country was established, the Iraqi government sent them back to Israel. <sup>(1)</sup>“

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1. Journal: Historical and Cultural Studies. Volume 6 Issue 18 January 2014 Jews in Northern Iraq. A historical study (a.m.d.) Saad Salman Abdullah Mashhadani.

Table No. 1

This table illustrates the number of the Jews in northern Iraq, Kurdistan, according to the British statics in 1920.

1	Mosul Brigade	7639
2	Erbil Brigade	4800
3	Sulaymaniyah Brigade	1000
	Total	13439

Table No. 2

Geographical Distribution of Northern Iraq according to the General Statics of Iraq in 1947.

The name of the brigade, the name of the judiciary,  
Area name and Number of Jews

Mosel Brigade

1	Mosel City	1739
2	Zakho Judiciary	800
3	Slifany Area	6
4	Sindy Area	49
5	Aqra Judiciary	472
6	Soija Area	247
7	Asayr Sab'a Area	199
8	Bira Kabeer Area	86
9	Amadyia Judiacy	20
10	Around Amadyia	62
11	Bzwa Rekan Area	114
12	Barwary Area	105
13	Duhok Judiciary	673
14	Around Duhok	502



15	Mzoori Area	79
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## Sulaymaniyah Brigade

1	Sulaymaniyah City	1515
2	Tanjaro Area	1
3	Qaradax Area	1
4	Halabja City	580
5	Xurmal Area	1
6	Penjwen Area	58
7	Qaladze City	104
8	Pishdar & Surroundings	11

## Erbil Brigade

1	Inside Erbil City	1320
2	Qush tapa Area	133
3	Shaqlawa Area	48
4	Maxmoor city	59
5	Koopri Area	150
6	Kandinan Area	149
7	Inside Ranya City	177
8	Chinaran Area	6
9	Inside Koya City	440
10	Zrebar City up Mizoori Area	38
11	Inside Rawandooz City	295
12	Dira Hareer Area	151
13	Balak Area	42

Geographical Distribution: number of Jews at northern Iraq: Duhok, Erbil, Sulaymaniyah according 1957 Iraqi Statics

No.	Governorate name	name of the judiciary,	No. of People
1	Mosel Governorate	Shoorra Area	2
2	Sulaymaniyah Governorate	Halabja Judiciary	6
3	Sulaymaniyah Governorate	Sharbazher Judiciary	1
4	Sulaymaniyah Governorate	Pishdar Judiciary	1

As shown in this table, according to the above tables the Jewish number of the 3 governorates were 13834 in 1947.

Most of the Jewish people lived in the cities while some lived in the Villages, and this table illustrates their distribution in Kurdistan according to the 1947 statistics of Iraqi Government.

Gender	City Living	Village living
Male	5222	1312
Female	5527	1396

The number of Jewish lived in Kurdistan till 15/May/1954 as below:

1	Erbil	3109
2	Mosel	10345
3	Sulaymaniyah	2271
4	Kirkuk	4042
5	Diyala	2851

Arnold Wilson mentions another Statistic in 1919 and says the number of the Jewish people in Iraq was 86488 people among 2694282 Iraqi people, which is as 2%-2.5% while according the British statistics, in 1920, the Iraqi Jews was 87488 persons.

But as Ben-Gurion, the President of Israel says between 1948 and 1953, the number of the Iraqi Jews arrived to Israel from Iraq was 112464 persons.<sup>(1)</sup>

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1. Immigration of Iraqi Jews - Conditions and Impacts. Author: Dr. Abbas Shibliq  
Translation: Mustafa Noaman Ahmed. House office and documents. Baghdad 2008, p. 187.

Moreover, a Demographic studies conducted by (Abuham bin Yukos) in 1940 says that 187 Communities of Kurdish Jews were in the Big Kurdistan, 149 in the Kurdistan of Iraq, 19 in the Kurdistan of Iran, 11 in the Kurdistan of Turkey, and 11 in the Kurdistan of Syria and other places.

## **The Jews of Sulaymaniyah**

Sulaymaniyah city was established as the capital of Baban Emirates by Ibrahim Pashay Baban in 1784. This city is the capital of culture, and political revolutions. When James Reg visited this city in 1920 said the number of the houses was 2144, 2000 of them were for the Muslims, 130 houses for the Jewish, 9 for the Chaldeans and 5 for the Armenians. <sup>(1)</sup>In 1831, Sulaymaniyah city was attacked by the Iranian army, which led to the destruction of this beautiful and vibrant capital and became almost unknown. It is worth mentioning that the political turmoil directly affected on the Jews. Therefore, the Jews of Sulaymaniyah, merchants, farmers and craftsmen, had struggles to stay out of troubles, so the number of houses decline by almost half.

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1. Narrative of Residence in Koordistan By Claudius James Rich translated Muhammed Hama Baqi 1992 P.138

Led Lama says the population of the of Sulaymaniyah city has reached 6045 families, respectively 6,000 Muslim families and 30 families of Christianity and 15 families of Judaism. Consequently, the city progressed from an urban point of view to a commercial city. According to the statics of 1830, the number of People in Sulaymaniyah was 10000 peoples but in 1914 reached around 20000 people. this number is close to real as CG Edmonds says the number of Sulaymaniyah population were 10000 people, 9 thousands of them were Kurdish Muslims, 750 People Jewish, and 250 were Christian and Chaldean. But in 1820, after 36 years of establishing Sulaymaniyah city, its population reached 15000 people. To clarify, two thousand houses were Kurdish Muslims, 130 houses Jewish and 9 houses Christians. Because of the strategic and geographic point of this city, we could know the number of Jewish people in Sulaymaniyah, as for Business Jewish always seek for water canals for increasing their business ways. The Settling place of Jewish in Sulaymaniyah was in Sheikh Abbas area, opposite to holoba during the Ottoman's time. This area is in the North West of Sulaymaniyah city, next to the Sarshaqam sector. That shows that the Jews tried to live far from the People in the city so they can be far from the issues and troubles. They went to bazar rarely since they had everything in their alleys as Restaurant, cafes, shops and so on. They had a special mukhtar, Daniel Shimon then someone named Sushi this one was famous as other famous Jewish like Rafael and Jacob. They had Jewelry at Mawlawy Street. There were some porters, such as Shilan, Nuri Subhan, Aliaa, Rubin and BaRkha, and David safar. It's worth mentioning that the Jews lived in the outside of Sulaymaniyah city sectors, such as qalachwalan, Betwata, Hawraman, Penjwen and so on. Those Jews were living for centuries with their Kurdish brothers in peace and had complete freedom to practice their religious rituals and personal lives. Before decades, Judaism was a religion in the Kurdish culture and had large number of



believers while now they became a story and only their memory stayed with us. The Jews lived with their Kurds in peace in Sulaymaniyah while the famous Muslim (kaka Ahmadi Sheikh) was one of those who had a special respect for Sulaymaniyah Jewish. Sulaymaniyah People were insisted on having their Jewish brothers and other minority religions so they could help each other on the hardships. According to Mr. Karimi zand, most of the Sulaymaniyah people were Jewish after the Muslims.  
(1)

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1. Karim Zand Jewish Nation. Kurdish Magazine Sulaymaniyah second Year, summer 1998 No. 13 P.73.

## **Economy situation**

This is vivid that the Jews of Sulaimaniyah city were richer than the other Jews in the other cities of Iraq. The province of Sulaymaniyah was mostly artisans who were living in the towns and the villages. Although the Jews of Sulaymaniyah, unlike the Jews in the other cities, were not the only craftsmen, this did not make any obstacles for their important role in the field of handicrafts. Moreover, there were some Jewish families working in the fields of knitting, crafting, dyeing fabrics, making shoes, and so on. The Jews and the Christians, who was living in Sulaymaniyah, were regarded as Armenian's who had lived in the East of Kurdistan. Further, even Sulaymaniyah was just established, it became a commercial city after a short while because of its geographical position while the people around the villages brought their goods for sales and bought their needs in this city. The Jewish Businessmen were busy with the Jewelry and gold craft's so they get all of craft business. To clarify, Akram Salih Rasha says "The famous Jeweler of Gold and silver was a person, Rafael who had a jewelry shop at Mawlawy Street while the other Jewelers shops were at the hawza wishkaka which is decorated with gold and silvers and made nice handcraft symbols with their gold and silvers."

They also had other businesses, such as buying and selling in the market like commercial goods and others. They were also practicing the profession of casaba and Kabbage. The Sulaymaniyah Jews were selling their goods as quickly as possible and were not greedy for money. This is remarkable that most of the Kurdish Muslims learnt business from the Jews. The way they did their business was to sale their goods faster and cheaper to get the profit faster while the method of the Kurdish Muslims was reverted. Many Muslim Kurds have learned industry and commerce and their arts from the Jews. Lastly, the Jews of Sulaymaniyah were the richest of the rest of the Kurdish Muslim population, and there was a

Jewish person who was richer than Karim Alaka, one of the wealthiest person in the city back then.

## Political Position

After the rewriting of the Middle Eastern map after World War I, the Great Britain had their lead on the area for twenty-five years in Iraq. In 1921, King Faisal I became the king of Iraq, but still the Britain had its role in the area politically while Iraq became some Governorate (Brigade) each had its governor and the cities (Judiciaries) had their Mayor and the areas got their chief. Likewise, the Kurdish governorates were: Mosel, Diyalah, Kirkuk, Erbil and Sulaymaniyah, and the central of government was Baghdad where the parliament was holding its meetings. Hamilton says “this parliament was chosen by the so-called elections. Also, the government was a government of Arab nationalists. They opposed the Britain's policies in the country as they were hostile to the Kurds and Christians. Their policies did not tend to lead the peace and development of the country and suffered from constant confusion. Instead of harnessing the country's potential for economic construction, the government committed itself to its national policies.”<sup>(1)</sup>

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1. Road through Kurdistan by A.M. Hamilton translated: Jarjees Fathallah Al-Dar Al-Jahez Press, Baghdad, 1973, P. 291-292.

Moreover, our study is not going to criticize England's policy in Iraq. Therefore, it is enough to say that after Iraq joined the League of Nations in 1932, Britain found the right moment to step down from the mandate. The establishment of the Arab state, headed by King Faisal, was a very frustrating factor for the Kurds, who were looking for political independence. However, we are exploring reports about Kurdistan. To clarify, William R. Hay, Hamilton, R.S. Stafford says that the power of the tribal leaders collapsed without any vivid reasons, but the reason of collapsing the Kurds to be independent was because they themselves was not united and had problems between themselves. If they were united as they had a strategic place in the Iraq, the protests would not have collapsed that way. As the Jewish people could get that chance and established their dream country, Israel.

Let us leave this boring history that the Kurdish people and the Jews through their long history, and go back to the distribution of the Jews in the Southern Kurdistan. There were about two hundred towns and villages and almost 25,000 Jews in the mid-twentieth century, were overwhelmingly illiterate and their heritage. Further, the relationship between the Muslims and the Jews in Sulaymaniyah was as good in formal and informal ways as nothing can't separate them. This is worth noting that Kurdistan has never accepted inequality and discrimination between the Muslims, Jews and the Christians. As it is known that the Jews were spread around the world in each country. And they always compounded a minority of the country's population and saw by other people in a hostile eyes. They weren't protected or in peace in their places while they didn't have that issue in Kurdistan, and rather they were so respected by the Kurdish people, they themselves and their

religion too. A Jewish author Sason says The pages of the Jewish history exposes that they got tortured and exiled in all the countries, but according to the history and the sources of Jewish, the Kurdish people always had feelings toward them and loved them, and they didn't see them as minority or as a foreigner rather saw them as their people in their country. <sup>(1)</sup> As a confirmation, we can see how a famous historian speech karim Xani zand proves what I have said “the Jews were nationalists and they loved the place they were living in and had the same patriotic spirit of Kurdish people <sup>(2)</sup>.”

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1. Kurdish Jews at Israel: Kurd Teacher Magazine No. 19 P. 20.
  2. Interview with great Historian Karim Zand 15/march/1999

As an example about their political view toward the Kurds, does the position of the Jews is in line with the interests of the Kurds in their revolutions? For this answer we can see the revolution of Sheikh Mahmoud as an example. While the leader of the revolution was in Penjwen, and some Jewish people visited him and said that we came here to clarify we see ourselves as Kurdish people and we can support you by money, force and food, but we ask your highness tell your Peshmerga (soldiers) that do not allow anyone to attack us and our properties. Sheikh Mahmood replies: Dears, we are always ready to protect you even we have different religion but in humanity we see ourselves as your friends. So, I order to my fighters to act kind with you and protect you. Moreover, one of the important decisions by Sheikh to protect the Jews and their property was that it's prohibited for anyone to touch them and their places and it was an assurance for Jewish peoples.

Besides, the Iraqi Communist Party was founded in 1934 with its new ideas. A group of the Jews participated in this establishment, such as Sassoon, Dalali Naji Samil and Sadiq Judah. After their execution, the presidency of the party was signed by (Judah Farraj Siddiq). Also, they establishde and opedn a branch of the Communist Party in Kurdistan with the participation of some of the Kurdish fighters, such as Aziz Mohammed and Mukaram Rashid Talabani. <sup>(1)</sup> Hence, the political organization appeared left in Iraq and Kurdistan and that a large part of the Jews was sympathetic to this party and joined many of them.

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(1). Sadiq Hasan Al Sudani. Zionist activity in Iraq (1914-1952) 2nd edition. Baghdad, p29.

While the Syrian communist party was totally different from them as Xalid Bakdash thought all the Jews were traitors and shouldn't be member of the Communist party. So the Syrian communist party didn't accept any Jewish people, and he even exaggerated to the point of accusing Karl Marx of having decided this position on the Jews of the world and translated an article written by Marx on the Jewish issue before becoming a Marxist as proof. Also, Ghafoor Mirza Karim Says in 1946, there was a student at 5th of preparatory school, Jacob Abdulla, he oversaw Communist party in Sulaymaniyah.<sup>(1)</sup>

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1. Akram Salih Rasha, Sulaymaniyah Jews. Sleen Newspaper 11 & 12 numbers Sulaymaniyah municipality June 2010 P4.

Also, Hanifa Haroon Zwlaixa, she was the head of the women's organization in Sulaymaniyah, and she was speak the way she could convince everyone easily. Moreover, in the declaration of the Death of Sheikh Mahmood in Israel Radio, they expressed their deep sorrow over the death of Sheikh, as the Jews of Sulaymaniyah declared their sorrow and condolences to their leader, his family and the Kurdish people in general. So, we can say the Jews of Sulaymaniyah and Kurdistan in general were participating in every aspect of political, cultural, ...etc. of each other's and had great impact on each other's life.



## **Social Status**

The Relationship that the Muslims, Jewish and Christians had between them were not only because of their religion but also their historical situation that they lived in had its influence on them. Consequently, their history became a symbol of showing who is Muslim, Jewish or Christian. The political, economic, and social situations explain the relationship between the Kurdish, the Jewish and the Christian. Further, viewing and explaining history have a great impact on the religions. It is worth noting that it resulted from historical interactions between Kurdish, Jewish and Christians, each had a great impact on each other's religion which made it difficult to picture a religion without seeing the effect on other religion. The Jews were living with the Kurds in Sulaymaniyah city since the establishment day of the city, with the Armenians and the Syriacs before the emergence of Islam, and we can say their relation with Kurdish were at its top of goodness.

The Jews of Sulaymaniyah sent their children to the Kurdish schools because they felt their freedom and respect with the Kurds and saw no restriction on doing their religion rituals, and doing their Feasts in freedom without any trouble. Furthermore, some Kurds claim that their origin refers to the Jewish since the grandfathers of some of them were Jewish<sup>(1)</sup>.

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1. Interview with Mr. Karim Zand 15-March-1998.

According to the traditions of the Kurds of Sulaymaniyah, they return to a tribe of the ten tribes of Israel, the Benjamin tribe and their papal doctrine. The Jews were living in the towns and villages of Sulaymaniyah and spoke Aramaic. Nonetheless, the Jews of this city managed to preserve their heritage, language and traditions. Perhaps, the distress and tragedy inflicted on the Jews was a powerful cause for rapprochement. When they left Kurdistan to Israel, they sold their properties in cheap prices, after farewell with those guests who lived with us for 2800 years. Sulaymaniyah people became eager as Jewish became sad, but the important thing is their dreams of a centuries came true which was returning to their land.

## **Culture and custom**

Be sure that the culture of any society supports by their financial and morals for better improvements of their life. The Jewish nation was an antique group rather a religious group, and Judaism teaches those, who believe it and are practicing, that their religion is not only religion but also a lifestyle. So, it makes difficult to differentiate between Jewish nation cultures with Judaism culture. Dividing their religion and their culture is hard as well. Every religious person is marked by the character of his sect's culture and every religious act is full of religion and each is a central culture of Jewish. Many traditions include, essence, cultural aspects. So, it is the Jewish culture in Kurdistan which is the reason for participating Jewish in the civil life with their Kurdish Muslim brothers. When the Jewish left Sulaymaniyah, they left their beautiful alleys and it's still beautiful and obvious that it became a traces and folklore and they are really proud of it. Also, their life improved back then so the literature became an important aspect of their life. The Sulaymaniyah Jews were interested in teaching and there was a school to their alleys Ayyubid. Likewise, all of their children studied at that school. Every week their Intellectuals visited (maloma) and he advised them to not make troubles with the Muslims and not to socialize with their children as well. Moreover, they had some famous intellectuals as Isaac Meer and had a religion center for religious questioning and inquiries from him. <sup>(1)</sup>

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1. Akram Salih Rash Jewish in Sulaymaniyah, Sulaymaniyah Magazine No. 11 June 2001 P39.

Sulaymaniyah Jews were rich and had an influential role in bargaining on Gold, Silver, and business and so on. And they made their houses beautiful while in that time, the Muslims were not that wealthy. Also they could protect their religious and cultural ideas peacefully with Kurdish Muslims. Those teaching centers were available outside Sulaymaniyah too. Further, they paid a special attention to music and songs. They had a famous singer, Bahe Ibrahim. This lady had a great voice that the Jewish of Sulaymaniyah were all proud of them. Also, two sisters, Khukhia Moshy and Maria Moshy, had a nice voice for singing. They sang for Kurdish of Baghdad, Nazdar Farhad and Asmar Farhad and became famous by singing two famous songs as: wak qwmri sar balm shina and amina w nazanine.

## **The Five Fiestas**

According to their beliefs, protecting their customs and traditions are related to the family values. A lot of people see customs, traditions, values and educations as a vital thing of the families. Those eastern Jewish who protected their traditions tells their sons even if our life are secularism, but we still have to protect our customs and traditions. They follow these traditions who brought from their original country, Israel.

The Jewish people have ceremony for five important feasts. On December, they have a feast and it lasts for two days: this feast is the New Year. They make ceremony for the time they migrated from Egypt to Canaan and stayed at sienna for 40 years under tents. Moreover, at December 10, all of the Jewish people take fast as they way the Muslims do in Ramadan, from the sunset of the day till sunset of the other day. The Jews of Sulaymaniyah Jewish had a lot of traditions as: Fete, Sele, Whale, New Year and sukkot (Kabrshenh) that this last decrees begin in the early autumn. Further, the Jewish families make a tent beside or inside their homes and wait for raining, and this rain brings joy and happiness to the Jewish peoples. Another example is when a Jewish individual is on deathbed, he remains alone in his room because there is a belief that they believe is if someone cries around him, the soul will not leave his body. Further, they do not lit fire on the Friday night till next day (Saturday evening) Jewish call this What they call the Jews are Shaban and people. They begin to pray (sabooha tawf) meaning a happy day for all.

Some other unique customs available in the Kurdish Jews community is that on the March 20<sup>th</sup>, they celebrate Newroz with wearing Kurdish clothes. Perhaps the story of Agog and Magog, which are common among the Muslim Kurds, comes from an Israeli story which has been mentioned in the Talut and Goliath. Nonetheless, there are many stories

and superstitions that they believed in which are still valid. Their reasons are due to the backwardness of closed and isolated societies and poverty. Therefore, as it has inherited its generations, it has a milestone in which uncertainty and jealousy are common. Lastly, the Hanooka Feast is eight days which starts in night of December 25<sup>th</sup> but Shafu3us as Pilgrimage by visiting their holly places, along with the Bisah Feast which is one of main feasts when the families gather and celebrate together.

## **No Spendthrifts**

One of their social tradition is that they do not lend money to anyone and they loved money. They put everything to its right places. For example, if they had an empty room, they would not rented it or when their son married, he lived with his family and no issue happened between the sister in law and the mother in law so on and so forth. This lovely tradition made their social relation stronger. Whenever they had any issues and they couldn't solve it by themselves, they were visiting their religious peoples, (maloum) and Abraham Barookh. One of the nice things they had was that they shared their feelings to each other. To clarify, the wealthy peoples, helped the poor people monthly, and sometimes they bought houses for the poor people. This is noteworthy that, this beautiful tradition is still active in some big families and tribes. Moreover, whenever they had an issue, they were visiting Mr. Ahmed Sheikh to find a solution for their issues, and Sheikh respected them so much and listened to them. The Jews had a kind heart and attitude with peoples of the city and their Muslim and Christian brothers.

## **Eating and Cuisine**

The sanctification of the bread and the biography of the biblical roots are contained in the Torah, says the Book of Numbers, p. 15. For their foods and drinkers, they liked meat, and they cooked it in the occasions of the best and best food. The Kurdish Jews lived in two highlands, mostly pastureland. It is also exposed to the amounts of rain enough to grow Emmy crops and conditions suitable to produce irrigated crops, such as fruits and vegetables, and the Kurdish farmers enjoyed the benefits of both types of economic resources. Further, the Kurdish Jews are preoccupied with the output of animal fields. In general, foods in Kurdistan was healthy, natural and inexpensive. Nonetheless, since

Kurdistan is known for the high mountains and has a difficult weather, people can't live in lazy lives compared, and they are accustomed to work hard in order to live. Hence, bread is an essential food for the Kurds, and travelers have noticed with astonishment that they are able to get bread from the Kurdish camps.

For Kurdish Jews, bread is a staple food as well, with enough grain for the whole year to be purchased for bread in the harvest season. In general, the traders receive a portion of the crop by bartering. The grain is kept in a large underground tractor, each with a capacity of about 150 kg. Also, the jar nozzle closes with mud, and sometimes the grain is also kept in the wheat storage pit. Before grinding the grains, women start cleaning them of impurities and then screen them with sieves (different sizes) to make floor and the first bread madding from this floor should be given to the president of the family. The grinding process takes place in water mills, and the nomads are used in houses Sulaymaniyah (De Star) to grind cereals, mules and oats.



## **Clothing**

The Kurds have their own unique clothe which is very different from any other societies and ethnics, including the Jewish Kurds since they still wear Kurdish clothes, along with their own one which they wear during their religious purposes. Also, the reason that the Jews and the Kurds wear the same clothes belongs to the reality of not having a restricted law putting them to wear any clothes not like some other Islamic countries where their laws separates the Jews and recognize them by their cloths. I will shorten this part by picturing the clothing of two areas like Aqra which is a mountain area and Sulaymaniyah, so we can see the developments. In 1840, Bindya said that the clothing of those who lived around the Amadiyah city, was the men with mustaches covering their heads with white Cone caps of felt wrap around a turban with many rolls, and their loose trousers were made of lamb and goat hair, which is often dyed. They wear a short jacket barely reaching the waist, as for the Jews living in Sulaymaniyah, their clothes are the same as them. For example, the Jewish men wore trousers and a small jacket, and their women put on their heads a silk cap, with gold and silver beads on their sides, and build silk napkins and belt on their wrist.

Rashid Shawky said that the young people in the Sulaymaniyah city went to the areas of the Jews and their beautiful alleys, because of the beauty of Jewish women, where they were wearing beautiful clothes and expensive gold and jewelry, attractive and putting Henna on their skins and hairs. Moreover, some of the youths had relationship with the Jewish girls and married them, as the Jewish women viewed themselves as the Kurdish and married the Kurdish Muslims as: daughter of Jacob “ halawa khan “ sister of Abraham Jacob, also Miss Astera daughter of David and Amina daughter of Shawla Kra of gold smith and so on.

## **Marriages**

Marriage is a sacred occasion to some nations because they think it preserves and maintains the traditional and religious beliefs. Likewise, marriage to the Jews has its specialty. According to the Judaism belief, men and women are not complete unless they marry and find their other half. While the wedding ceremonies differ, the common features of the Jewish wedding include a special marriage contract called Ketupat, signed by two witnesses. Moreover, the Jewish marriage process has two stages: the first stage is called Kiddushin (sanctification) and also called Arosin and the second phase is (Nisin) (marriage). The first stage prohibits women from all other men except her own one, which requires religious divorce in order to resolve the bond and the stage. After that, they become husband and wife legitimately.

Marriage ceremony of the Kurdish Jewish has its traditional roots which are not in the Judaist tradition because as I have already mentioned the Kurdish traditions are different from the Judaist ones, and most of the Sulaymaniyan traditions are similar to other places but there is some local differences. Furthermore, the standard marriage age of the Kurdish Jewish depends on the economic status of the family. If the father is wealthy, his sons get married sooner and easier, but those families who are poor, their son should work hard and collect money for the marriage. Sometimes, they lose their money in a business and ask the family of the girl to reduce dowry or postpone the wedding.

In general, the girls can get married after her first menstruation. The reason behind it is to protect them from disgraceful issues that they might face, but this tradition is like a legendary background. The Jewish religion let the Polygamy, but it's rare in the Kurdish Jews of Sulaymaniyah while in the other cities it can be found. In Amadiya city in 1930, there were ten Jewish men who each had two wives while in Shno city, there were seven Jewish Men each had three wives. One of the reasons of the Jewish Men's had the second wife is that in the case if the first wife couldn't give birth, along with the economic situation. For example, there was a case that a thirty years man married a twenty year girl because his first wife could handle all the housework. Further, they have another good tradition which is saving money for their sons so they can be rich in the future and also depend on themselves. It is also their social tradition that when a couple get marriage, a part of the expenses would be on the girl's family. It is worth mentioning that the Kurdish Dance Festival is popular among the Israeli Kurdish Jews and there is still the drum and the flute, which constitute the most important figs in musical occasions for weddings.

## **Henna Decrees**

In the morning, the Henna is coming from the groom's house to the Bride's house. A non-adult girl prepares the Henna, then the girl sits In front of the Bride. Then, she starts putting the Henna first to the Bride's Right hand and the left foot then the left hand and the right foot then covers it. The aim of the Henna to the bride are to pond the future for brining children to the bride, after bride finishes, the girl's around her also start putting the henna on their skins. After that, the girls go to the groom's house to put henna on the people's skin. Also the non-adult girl prepares the Henna and leaves to the groom's house and put it on the groom's. Lastly, the other people start singing and dancing.

## **Birth**

In the Jewish Tradition, they believe that the human souls had been existed before his birth but the life of the human starts from his birth. Also, Judaism refuses the original sin as some religions believe that the human born guilty. According to their beliefs, when a child is born, he is pure and does not have any sins. Also, surgery is accepted to protect the children and his mother's life. Protecting the life of the mother is priority and not the kid. In the Jewish religion, abortion is prohibited unless the life of the mother is at risk. After the birth of the kid, the father gets congratulation for this pride, and the father shall read some verses of Torah at the church and pray for the safety of the mother and the kid. If the new child is female, they name her at the first day, but if the child is male, they name him during the ritual circumcision day which happens after eight days, it can be postponed for any health issues. And the circumcision is done by a clergy. This person should know about the surgery principles because circumcision is a very sensitive process and is performed by a Jewish physician with valid birth attributes, regardless of whether the rabbi reads a blessing prayer, while removing the foreskin, which in itself is a religious ritual that must be fulfilled by a religiously qualified person.

## Death

Surely, the Jews, just like the Muslims, believe in death and Doomsday, and Heaven and Hell. Moreover, they have special ways to bury their deaths from and digging the grave which is different from Muslims. Their graves were wider and bigger than the Muslim's, and everybody would take a stone with themselves as a respect for their dead. They put his face toward the east then a rabbi comes and starts death Indoctination praying then throws a bit of dust, and later he puts some stones on the dead with saying praying by their own, then the Rabbi says Amen or Aimoaah and the rest repeat the same. Moreover, they had another weird tradition, if a girl dies, they would wash her with putting Bride clothes and making up by golden and Henna. Later, they put a small gold under her tongue then they bury her. Further, there must be no one there for a while until the person die because they believe that is someone stands next to the body, the should will not leave the body. And they believed if the time of leaving the soul gets extended, it means that the soul won't leave the body, so they try some other ways to make this person's soul leave the body easily and calmly. One of those ways is the Purity decrees. The process is like that, ten people gather with the rabbi together in the room where the body is set. They turn him right and pray cleanliness for him. If there is no chance that the person could live, this means he dies in this day, and they close the door of the church and put the keys under his pillows. And the people stay for the keys of the church or the glass on which the rabbi had prayed. Also, when the body stops breathing, they flip him on the earth so he can smell the earth, his skin can get painting, and later they put some irons on his dead body and some candles around his dead body inside the room. Typically, the people of Sulaymaniyah visit the Jewish death ceremony and vice versa. Hence, we can say that, socially, the Kurdish Jewish and the Muslims

live a peaceful life and nothing led to affect their life. And The Jews have tended to protect the folklore and Kurdish cultures through history.

## **Divorcement**

According to the law of Talmud, divorcement is allowed in Judaism. In a condition that the man gives the Divorcement paper to his wife, also the wife can ask for divorcement if the man hurts her mentally or physically. Further, in the Judaism, there is no responsibility for divorcement, and they believe it in some circumstances divorcement is a better choice than always having terrible and fighting. According to the Jewish law, a man can divorce his wife with or without reason. And in some situations the Judaism rules ease the divorcement if a wife gets involved in adultery with another man, then the man can divorce her, but with all these possibilities, there are some more factors that make divorcement complicated in this religion.

## **Rainmaking Rituals**

Some of the mystical tradition have existed in the Kurdish Jews which either might be taken from the Kurdish Muslims, or it belongs to their traditions and norms. But, the first one seems to be true because the sng

that they were singing for rainmaking was a Kurdish song. Also, this ceremony exists in other nations, so we don't need to talk about it so much. In Sulaymaniyah, this ceremony was called the raining doll which was as below:

They would bring two sticks and stacked as cross putting a female cloth on it, along with putting a cloth on the top pretending as the head of the doll. One of the kids holds it with walking, and the teenagers behind him, and some others were walking in front of the doll singing and the others were clapping as the song texts as this: the doll wants rain, wants the old times, friends and enemies, please rain, for the poor people.

### **Some Traditions of the Jews of Sulaymaniyah**

Essentially, it is forbidden for a Jew to eat living animals and birds, to eat the flesh of animals unless they slaughter them, to eat an animal if its bones are broken, and to eat meat of a sick animal with liver diseases. No one could any meat unless they are permitted by the Maloom, the clergy. After the approval, they were able to eat the meat and viewed the meat as Halal.

Barely bread was one of the main foods which they were making by oven (tandoor), putting in soups Zmita. And it usually consists of barley flour, enthusiasts grind and mixed with cumin and knead in a dish with a little water, and add oil so it can be ready to eat.

Another favorite food was Couscous which could be made from grain flour. When they would finish eating, they washed their hands on the same plate of the food. They cared about cleaning, so if someone who is not Jewish, eats with them, they thought all of their dishes are dirty and washed them all sensibly. They never used the same knife for cutting



meat and cheese. So, the restaurants which had halal food (kosher), should have two places, one for the meat and the other for milk and its derivatives. After they finished eating breakfast, they did not wash the plates for lunch. In the Judaism religion, whistling is prohibited which its basic is from the ancient Jewish myth. They think if they whistle, the monsters and ghosts appear since they like it. Moreover, they thought garlics can cure everything. They used it as a multi- treatment. For example, when a person is sick, they put garlics on their neck to cure the patient. Plus, they usually eat garlics on Fridays because they think it strengthens love, and increases sexual desires. According to the Jewish norms, when a Jewish boy is 13 years old, he can be accountable for his actions and becomes a bar mitzvah which forces him to start reading a part of Torah and doing his prays. Also, when a girl becomes a bat mitzvah at the age of 12, they shall participate in the team praying and they should read Torah too. Further, Easter holiday is one of their Feasts when they celebrate of leaving Egypt and being free from slavery. Freedom is one of their important principles of this feast. Few weeks before this feast, they start cleaning their houses from Chametz which includes everything that contains alcohol, and they should be thrown and cleaned. On this occasion of freedom, from the Pharaohs of Egypt 1275 Years B.C, which led by the Prophet Moses, when the miracles happened to him by God for their sakes as ten strikes, cutting river to half so the 12 tribes of Israel sons to cross and settling at Sienna for 40 years then arriving the Holly place of Israel, has become another norm. Moreover, the seventh day of the week, which is Saturday, is the Torah weekend, and in this day, people do their praying and rituals. In the morning of Saturday, reading Torah in the church is a must too. The 10 days of starting years, Rosh Hashanah, are for self-judgment and ending by fast of Yom Kippur. Plus, three events are existing in the Torah as the Easter. Shavuot week commemorates the descent of laws on Mount

Sinai, feast of the throne which living and staying of the deserts also in now a days as old days these three feasts count as Pilgrimage to Jerusalem and crying wall. The crying wall is the remaining exterior of Jewish praying place. At the 9th of August, (according to the Hebrew Calendar).lastly, the Chanukah Commemorates the victory of the Maccabees and respecting the Jerusalem emirates. Also, Purim commemorates the memory of saving the Jewish people in the days of Queen Nilohim.

### **Accommodation**

Even though the Kurdish Jews lived freer than those who were living in Iran, Turkey and Syria, their living situations and their working life are similar, even their alleys were closed and separated from each other. Thus, this separation was created by themselves because they thought a Jew can have his own rituals with the sons of their nation. Also, Jewish alleys beside the Kurdish Muslim alleys and some of Kurdish Muslims, had houses inside the Jewish alleys in Sulaymaniyah.

The name of the alleys Jewish lived in:

1. Jewish alleys Sulaymaniyah
2. Taajeel Alley Erbil
3. Joohia at Zakho
4. Jewish alley at Halabja
5. Jewish alley at Qaladza etc.

Every Jews, who had family in Sulaymaniyah, had their own house with their formal ownership which they mostly got through inheritance. And, few Jews were living in the rental houses, lived in the church houses, and made a giveaway houses or as recommendation. As the church of Amadyiah, Nani Ezekiel, had 15 houses for those who comes newly, those houses were not expensive. When they left, they didn't sale their houses and left as it is. Moreover, every Jews in Sulaymaniyah could build his own house unless the neighbor do not accept it, and it was happening very rarely. The houses of the Jews, as with the houses of the people of Sulaymaniyah, were very regular, most cottages, especially in the small bungalow settlements. In the hilly areas, each house is adjacent to another house. Village houses are mostly composed of only one room. Nonetheless, in Sulaymaniyah, the homes of the Jews were annexed to each other, and the main material that was used in the construction, was wood and clay floor. Besides, in Arbil and Sanandaj, there as a different kind of housing which was called Tank Villages, with walls of woven twigs covered with mud, especially in the rural areas.

### **The Jews of Halabja**

The Jews of Halabja came from other areas since they were not their native people. Their houses were beside the houses of the Muslims, and they had one temple where they could freely practice their rituals. The people of Halabja were good to them.

Some of Kurdish Muslim have married with the Jewish people as Dawood bag Jaff married Miss Amina daughter of Shaulka, who was a goldsmith owner. Also, Hama Aziz son of Dawood bag married with Miss. Jahli, and then those families converted to Islam. Moreover,

almost all of the Jews are rich since they owned a lot of shops. When Megerson visited this city, he said that from 52 shops in Halabja, the Jews have owned 25 of them. They were trading with variety of clothes, and some of them were the big businessmen of these shops. Nonetheless, they had their own graveyard at mordent and buried their deaths according to their religion, with pleasure they participated in their feasts Jkal and Kberchina. They had their own book and followed their rituals and laws of their religion. When they prayed, the looked toward Jerusalem and they never got bothered by the Kurdish Muslims. Unfortunately, there is no historical evidence for the exact number of the Jews in Halabja, but according to the static of 1948, the number of the Jews inside the city was 580 people and 69 in the surroundings. They freely practiced their religion and visited their churches inside alleys where they still exist. In 1958, in the place of their church, the Muslims built a mosque.

## **The Jews of Penjwen**

The place where people have been living in for long time ago, including non-Muslim peoples and have rights as Kurdish Muslims. Few Jewish families lived in this city and had freedom without worrying. They had a good relationship with the people. And, James Reg, in his book, Reg Travel, visited Kurdistan on August 19<sup>th</sup>, 1820. He mentions some Jewish family lived there and made trading with skins and Oaks. They prepared skin of animals and selling at Hamadan city, along with doing gold jobs. Moreover, Penjwen was a way for the passing tribes which could arrive to Sanandaj in 8 days. In his travel, he visited Bestan Village and mentioned the houses of this village were 40 houses which 25 of them were Muslims and 15 were Jewish. There were few numbers of Jewish houses in Penjwen which we don't have exact number. But according to speech those who lived in that time, the number of houses were around 35-40 houses.

There are some Jews families name, such as Dana, Babasha, Sassoon, Chyia, Oram, Nuna Shalom and Malom, the last one was Jewish Rabbi's as the Muslim men's had.

All of them lived in their own alleys except few lived in Baslaw Alleys. Also, they had a graveyard near the shrine of Pir Younis where they buried the dead people in. Additionally, the relation between the Jews and the Muslims was so good and they did trade together. The differences in their religion didn't affect their work. The Jews were rich and busy with the work of crafting and making perfumes, tablecloths and cloths, and only one person was involved in the maintenance of clothes and shoes.

Some of the shops were near Sheikh Mahmoud bazar and some at the general area. The Jews of Penjwen traded between Sanandaj and Hamadan. Very few Jews only did business, such as Sassoon, Chiya, and

Oram. About marriage, they could not marry with the Muslims because both of their religion do not allow them to do so. So, if a Jewish converts to Islam, they call him as a new Muslim and respected him so much then the marriage could be happening.

For education, they had the same right as the rest of the inhabitants of the city. There are some Jewish people in the mentioned city, such as Sulaiman, Alya, and Fraym son of Malom. Moreover, the teacher of the Penjwen School was a Jewish guy. Generally, in Penjwen, there were some Jewish doctors, teachers etc.

### **The Jews of Chamchamal**

In this city, the Jews lived as in other cities and even they got protection by the Muslims and rent their houses. According to some old people, like Sheikh Tahir Khorshid Faqe Ameen, who was born in 1929, there were four families were living in this city and their head family's names were, Isaac, Jew Meer, Jew Abdallah, and Naji. About their jobs, Isaac had Clothing shop, Jew Meer had Wheat shop, also a female, Luli, was the first person opened alcoholic shop in the city, her husband name was Abdallah and had food shop. Moreover, their leader was Malom and lived in Kirkuk. When anyone died in their city, they should have returned his body to Kirkuk to bury in their graveyard. Comparing to the other cities, the Jews here were much respected. Also, their females had more freedom than they had in other cities in Kurdistan. And they were freely practicing their religious rituals. And they had a feast on Saturdays when they didn't work and should not lit fire in their kitchen.

But after stating a decision by the Iraqi government to send them back to their new country Israel, it made Chamchamal peoples and Jewish sad and we had some sadness stories about it. One of old men said I remember when they were leaving the city, one of the Jews said “we return to our land. “ It is worth noting that there is an archaeological hill in Chamchamal where we found a number of clay proud of writing written back to the mid-second millennium B.C. lastly, the burial of this hill recalls some archaeologists that the Assyrian city, Dortalite, mentioned in the campaign of Assyria Bani pal II (ninth century B.C.) against the country of Samoa of Sulaymaniyah.

### **The Jews of Kalar**

The history of the Jews in this city belongs to 700 years ago. There were 29 Jewish families living in this city, and they spread at Zamkaban and east of Sirwan Sea, old Kalar and Quratoo. Additionally, they had groceries, gold smith shop, carpenter, gardening, and a temple which still exists. A Jewish trader, Jewish Naseem, was famous as a good man and helped poor people. And there are some famous Jewish people living in this city, such as Benjamin Kahiya, Cobbi Jarhi, Khwaja Miran and Sadiq Shamaiy. Moreover, whenever someone died, they took his body to Khanaqin to burry in their Graveyard.

## **The Jews of Kifry**

Mr. Nariman in his book 1924-1995 mentions the Jews of Kifry. This city was divided by two big alleys, which are Ismael Bag Alley and Sidakan Alley. Each of them had their own names, like Qshl The Jews and Christian alleys were around 40-50 families lived here. Most of them had come from Qaradakh and Sulaymaniyah. They were working as grocery, animal skin, carpenter etc. It is worth mentioning that during the Ottoman Empire their President, Charel, and after his death, Salih Daniel took his position, but in the 30th of last century Naliaw Xiduri became their president who he is an acceptable person even from the government. The Jews in Kifry had their own rituals, and every Saturdays as holiday, they were going to their own church.

At Sidakan province, they had a graveyard which was near to Darband Tala. Moreover, their social communication was strong and gentle with the other people. The last President and Rabbi was Qocha Saul. They had a special respect for him and after he died, his son Sahkeel took his place. Also, few families lived in this city and the Muslims didn't force them, and they had all the rights as the Muslims had. During the Iraqi Sanctions, some arrogates opened their grave by believing there were gold buried with Jewish bodies here.



## **The Jews of Qaladze**

According to the general statics of Iraqi government in 1947, there were 104 Jews people inside the city and 11 Jews in the surroundings. I, myself, made some interviews with old peoples here. Even though their answers were simple, they had their own values.

The families lived inside city and surroundings were around 45-50 families. Moreover, another four families lived in the Kastane Village. They had an alley, Jews alley, which was next to the Castle of Qaladze, and their church was also near to the castle. Moreover, they had a graveyard, Dare Wali, in the west of the city and their Rabbi was Assi Mosh. Fortunately, they lived in peace with the people in the city and busy with trading and farming. There was a Jewish trader, Alias Jew, who was revered by the people of the city.

Abdallah the son of Ibrahim Origin Jew says that there were rumors that those families came from Qalachwalan to here, but he insisted that coming Jews to Qaladze was before the establishing of this city which is proven by the people of this city.

The Jewish tried to bury their dead people anonymously so the others cannot open their grave. Some of the Jews of Qaladze converted to Islam, such as my Father and Mullah Muhammed the preacher of Imam Qasim Mosque. They were all born from Jewish Parents.

They narrate that in 1951 when they collected Jewish people in front of the police station to exile the Jews to Israel, and one of the Jewish sat on the car wearing a golden ring. Later, a police man got him out and took the ring and said you have no idea about the Law that does not allow you take anything with you. One of the old man, Hassan Mam Ibrahim, was born in 1928. He said with smile there was a widowed Beautiful Jew,

Sadaja, and a week before leaving, he went to the mayor office for official leaving paper.

The mayor told her why do you leave? Why do not you convert to Islam, marry with a Kurdish boy, and stay while you are rich and beautiful. She replied I sacrifice myself and what I have for the sake of my country Israel. But till I die, I love the Qaladze People and see them as my family. Another old man said let me say what I saw back then. I was around 15-16 years old, two days before taking the Jews nearly sunrise. I went to protect our farms, and I saw a Jewish family went to their graveyard and was crying. I was standing next to a tree to see what's going on and why they do this to themselves which affected my soul and I can never forget. Their women were hitting their cheeks as Kurdish women do, and some of them were hugging the tombstone. Later, I saw a man who filled his pocket with the soil of a grave, it seemed they came to the last farewell of their beloved ones with them I started crying and said what's important in this life? So human can tolerate all this pains?

Before few Decades the Jewish were part of Kurdish people who had their own culture and rituals. But now, they became past.

### **The Jews of Qaradax**

Mordechai Zaken says that in 1784 when Sulaymaniyah Established, there was a quote saying “if a city does not have Jews, it wouldn't be called a city because God sent his blessing and livelihood to their places” so according to this speech, King Solomon sent his

representative to Qaradakh to send some Jews to this new city. They have an ancient history in this city. There were more than 60 families living there. Also, they had an alley in surrounding of the city, Jewish Alley, which is near to the old bridge beside Bahe khan alley. Moreover, the Rabbi of this temple was Isfeel, and a trader of Hanine who owned a food shop, Spice Dealer. Besides selling food also they sold perfumes and Spices. Also, there was a famous person, Halloka, who worked as Salesman. Mira Jew worked as Dyer, but others were craftsmen and workers. According to the statics of 1957, the number of Jews dropped to 1 person in Qaradax.

### **The Jews of Kirkuk**

Kirkuk city has a lot of historical places since lots of different people with different identities lived there and had their effect on the rich history of this city while the Jews also part of this civilization. As the school where at Musalaw Alley in 1815 created also Elias school at 1913 as well Mena School at the Castle of Kikuk. The number of the Jews in Kirkuk was not much as Baghdad, and they lived in the castle and Jardaghlwa area. They started settling inside the castle till their number increased and had houses around the castle in 50th in the last century. Also, there is an area, Pir Dawood, next to the big factories of Kirkuk. For their dwelling, their houses were beside each other and all had an open corridor to their temple. It is vivid that Kirkuk city has four ancient Shrines of Jewish Prophets and its obvious the oldest temple of Kirkuk is Hamra next to the grave of Prophet Daniel, which belongs to thousand years. It is worth mentioning that there is a mosque, Mullah Abid Abdallah Mosque, this man born from Jewish parents after he converted to Muslim, he created a mosque by his name. And after his

death, they buried his body inside the mosque. Lastly, the general static of 1947 claiming that the number of the Jews of Kirkuk was 40429 Peoples.

### **The Jews of Khanaqin**

The yearly reports of the province of Baghdad from the Ottoman administration states the number of Jews in Khanaqin was 724 in 1574. And according to the public statistics in 1947, the number of Jews in Khanaqin reached 1394, so the statistics of Iraqi government are in doubt. Moreover, there were 200 families living in the alleys of Abdalla Bag and Teel Khanna. Their temple was at Teel Khanna, which was only visited by themselves. Their graveyard was at Pasha Copra (workers alley) near which there was another graveyard and registered by the government. Kurdish Government has a plan to make a wall between the Christian and Jewish graveyard which both near alwand refined. Besides, the economic situation of the Jews was not prosperous, and most of them lived in poverty, including weavers, dyers, goldsmiths, cobblers, porters, leather tanners, teachers, and farmers who worked to raise livestock and grow rice, tobacco and so on. Also, we need to

mention that the Jews didn't only live in the Khanaqin city but also in the villages around the city, such as the village of Tawa, Mahmoud Qajar and Hwsh Kur. More than 10 families were living there until the 40th of last century when they traveled back to their republic in Iran.

### **The Jews of Erbil**

Erbil, the capital of South Kurdistan, is located in the Northern Iraq, bordered to the north Turkey, and to the north-east Iran. Erbil was established in 2300 B.C almost by the Sumerians. Its name originates from the Assyrian name of the city Arba-aileu, meaning (the four gods), and a reference to the important Assyrian temples in Erbil. During that era, Erbil became the center of the worship of goddess Ishtar. The Assyrians worshiped Erbil and their kings would pilgrimage to the city to seek divine guidance before going to war. It's probably the only Assyrian city that remained populated and kept its name throughout history till now. Her name has been mentioned in the Babylonian-Assyrian in the form of (Arba-aileu). Correspondingly, Erbil is also known for the historic battle between Darius the third and Alexander the great in 331 B.C known as the battle of Gaugamela in which Alexander gained control over Kurdistan. In the third century A.D, Erbil became a Christian city and one of the most important centers of Nestorian Christianity. Also, the Muslims occupied the castle of Erbil and its neighbors in succession during the reign of Omer ibn al Khattab in 32 Hijri. During the era of Ottoman Empire in 1517 A.D, Erbil was placed under the administration of Mosul government which is an Iraqi state along with Baghdad and Basra states. Erbil contains more than 110

archaeological sites which dated to the Stone Age. The most prominent being the historical landmarks Erbil citadel, the lighthouse Mudhafaria minaret or Choli minaret, and the hill of Sayed Ahmed.

The Jews were influenced by the Kurdish culture and their language. That is been said that the presence of Jews in this area refers to the time of the Assyrian displacement. Most of the Jews in Erbil lived in the center of the city, especially in the castle along with the local inhabitants and natives who managed to preserve their traditions and their heritage. Then the minority and the groups that coexisted in Erbil, each had their own religion and beliefs, and the Kurds never stood against their freedom. There was a great number of the Jews who lived in Erbil as (Hawkar Chawshly) says about this matter “Besides the castle, there was a district, in the suburban area of the city, Jwlaka Means (Jews).” The Jews district was between Arab district and Sidonia district, this locality contained Muslims as well which resulted in the division of the district into two sections. As for the rest of the Jewish residents in the castle, their houses were close to the church. Their relation with the townspeople was good, as for their president his name was (Saleh Youssef Noori). Their women were more likely to embrace Islam religion, due to the fact that when they were faced with trouble, they looked for the safest exit, so they turned to the Kurds. And the Kurds asked for their hands to marriage. Some examples of those known Jewish women who embraced Islam are Hajjah Fatima and Amina Isaac), and amongst men (Haji Faqe Mourad) he and his family embraced Islamic religion. This individual was a well-known merchant, after he became Muslim, he built a mosque in his own name, and he passed away in 2001. His children still live in Erbil. When the Jewish state was established, the Jews started leaving behind all their possessions, including valuable gifts and souvenirs for cheap prices and

they were saying that “we sell and you buy, but who will buy them back from you when you sell?”

Some of the well-known Jewish personalities of Erbil are Youssef Saleh-Ta’jeel district attorney, Daniel Ghirza-Butcher, Zacki Barokh-arts teacher, Sassoon Dren- shop owner, Naseem Dany-draper, Shmeil David-a glazier, Mousa Saljah-a foodstuffs seller, Namoon Bekhly- a bar owner, etcetera.

According to the statistics taken in 1920, the number of Jews in Erbil was 4800 people, but according to Iraqi government statistics in 1947, their number was 1320 people.

### **The Jews of Koya**

Most of the Jews of Koysinjaq lived in a place called (Huau) and a part of them was residents of another locality called (Bafry Qandy). In his journey to Kurdistan in 1878 (Messiu Nirk) talks about his visit to Koysinjaq and notes that the number of people who lived in this city were approximately 10 thousand inhabitants, including 30 Jewish families. But according to the Iraqi residential statistic in 1947, the Jewish residents of Koysinjaq were 440 people.

Shamsdin Sami in 1898 says in his book, “The district of Koysinjaq includes 252 villages, approximately 18 thousand residents, and 500 of them being Chaldeans, 600 Jews, and the rest were Muslims“. Even though the number of Jews in Koysinjaq in 1951 was 400 people. Nevertheless, there is not a reliable source about the number of Jewish

residents in this area. Regarding the Jews' language in this district, besides their Hebrew language, they spoke Kurdish very well as well. There was a Jewish cemetery, but after they migrated to Israel, Iraqi government destroyed it and it became an inhabited land (Serbagh). When the Jews first came to Koysinjaq, they occupied farming. After that they immigrated to the city and began trading and craftsmanship. In addition, the most known personalities for craftsmanship were (Haya, Shilka, Yippe, Dauduk, Lahbla, Marmor, Chinto, Benjamin, Misan Ibn Rahman, and Hume). In fact, the Jews of Koysinjaq were very creative with their crafts.

The Ottoman Empire issued a law in 1855 in which it stated that every Jew can pay taxes instead of doing military services. This decision created an opportunity for the Jews to pay a ransom and be forgiven from military service and continue their works. As for the Kurdish people, their youths had to stay for military services and they weren't able to build themselves or collect money until their economic state got better. This is remarkable that the Jews of Koysinjaq had all political, religious and social rights. The relation between the Kurds and Jews in this district was very well, and there are many individuals and personalities who defended the Jews' rights, such as Kak Ziad, Agha Ghafoor, Malay Kora, and Jameel Agha Huayzy. When they gathered the Jews in the Koysinjaq police station in 1951 in order to send them to Israel, the residents of Koysinjaq were standing on the streets of the district, tears in their eyes, which is why some Jews came back to Koysinjaq in 2008-2009, such as Mordecai Ibrahim Suleiman, Ayub, Solomon Hatan, Nissan Qurdkhas.



## **The Jews of Diana**

“The Jews of Diana came from Duhok, and I, personally, lived with them in (Bawlian) village. Their number was about 10 families”, Said Haji Hussein says, who was born in 1930. Their houses were next to each other’s, and they could spoke in Kurdish language very well. Most of them were busy with farming and knitting. They held on to their faith and practiced their rituals spontaneously. Also, their relationship with the locals was very good, though in case of marriages and establishing kinship between Muslims and Jews, we don’t find so cases. There are same family names, such as (Mikhail, Jammu, Elias, David and Bakhshee). As for the Jews who lived in Rosta village, says Haji Ismaeel Mahmoud, born in 1929 “they were about 30 families” meaning about 110-120 people. Their houses stack together as well and were far from the village. Their marriage rituals were much like the Muslims’; they had two cemeteries of their own named (Sinai Safar and Gharay Knesha).

The relation between The Jews and the Kurds was very freindly, and their different religion and beliefs never caused any problems between them. As for the children’s education, there was a basic school in Rosta Village. Likewise, the Jewish kids just like the Muslim ones, had the right to go to school. Some examples of the Jewish students’ were (Ahood Ibn al bulbul, Palmuk Sonoy, Faisal Bransbuk).

This is noteworthy that there was a person (Mozakhan), who would disappear from the village for three months, when they asked him where he has been, he responded that “I am (Maloom), and I walk through the villages to slay animals for the Jews. After they went back to Israel in 1950, he finally admitted and said “when I was disappearing from the village, I was going to Israel for political matters”.

These are the names of some of the Jewish families in Diana (Judea Peet Chet, Zumeira Ron, Shirin, Milkan, Naz, Malim Dane).

### **The Jews of Shaqlawa**

The number of the Jewish families in Shaqlawa was around 50 families, but after 1950, their number lessened to three families only. They were craftsmen, and amongst these people there were two capable characters (Nisso and Dano). Both of them were merchant. Others were teachers like (Zaki Barokh). They had their own cemetery on top of a hill. Also, they had their rituals and traditions, some of those were exactly like the Kurdish tradition. Their president (Hakhan) was in Hareer village where they practiced their religious duties. As for their relationship with Christians, it wasn't very good at all. On the contrary, they considered them as their enemy and didn't like them at all. The number of the Jews of (Bahirka) was not more than 10-12 people says (Haji Swara Mawlwd Ameen) born in 1926. Most of them were poor and were busy with weaving carpets and rugs.

With these works, they could make their living. Even though they were scared, most of the residents of Bahirka treated them well. The Jews always tried to live in peace with the locals and never sought problems and arguments. When the economical state deteriorated and poverty and unemployment increased, the elderlies of the city said, "The blessings that filled the city with the existence of the Jews, ended when they left the city."

## **The Jews of Rawanduz**

Rawanduz has been populated several centuries ago. During the era of Ottoman Empire and Soran emirate, it was the capital of Kurdish emirate, especially in those years where King Muhammed pashay Rawanduz declared independence from Ottoman Empire. Moreover, the Jews lived peacefully in this area. As Saido Tourani says in his Journey that started from Oman to Amedi then to Rawanduz in 1931 “ there are 565 Kurdish houses and Jewish houses.” That should be noted that according to the general residential statistics by Iraqi government in 1947, the number of the Jews in Rawanduz was 295 people and 42 people in Balak district.

## **The Jews of Duhok**

Although the Jews have been living in Duhok city for centuries, there's a lack of ancient documents and manuscripts about them. The estimated population of Duhok in 1947 was 4000 people, 250 Jewish, 350 Christians and the rest Muslim. They were occupied with farming and agriculture, making fabric and commerce.

The Jewish traveler Benjamin second, says about (Sandur) village near Duhok, “after 11 Kilometers, we encountered a village on the road called Sandur, it stood on a hill surrounded by orchards, it contained 25 houses and all of them were Jewish”.

Another author Dr. Ahmed Suseh in his book (Features from the ancient history of the Jews of Iraq) refers to the distribution of Jews in areas such as (Amedi, Akre, Duhok, Zakho, Zibar, North and south Barwari,

Muzury and Doski) and mentions about two villages which belonged to the Jews Sandur and Bayt al nour on north Barwari.

Most of them were living in Barash village, growing vineyards, trading, and knitting. According to the 1947 statistics, the number of Jews in Duhok was 1739 in Sulevani district 6 and in Sindi district 49 people. Nonetheless, the Jews started emigrating from Duhok in the early of fifties of the twentieth century, when the doors to the exodus opened by Israel, and their greatest migration took place in those years. They were settled in the outskirts of Jerusalem by Israel authorities.

### **The Jews of Zakho**

Zakho has an important and strategic site since it's bordered with the three countries, Iraq, Turkey and Syria. This site increased its importance as a rallying point and made it a center for illegal immigration of the Jews from Iraq to Palestine. The Jews escaped through Zakho in WWI and during the British mandate in Iraq in 1918. Also, the Jewish traveler, Rabbi David, describes his visit to Zakho in 1827 saying "there were approximately 600 Jewish families in Zakho, the richest man in the city was a Jewish man, Gallus who was also the chairman of a group. Most of them were very wealthy and had a good amount of livestock. Others were weavers or craftsmen"

They had a big ancient temple built with vast stones located on the riverbank. Plus, there were ancient manuscripts that I studied and found that they were not much different than our own, except in some forms of letters. The well-known Jewish traveler Benjamin second visited Zakho in 1848 and described it like so "there are about 200 Jewish families living in Zakho, ignorant of the Hebrew language and customs. They

have few Levites in the whole town no more than 3 or 4, their festivities and marriage ceremonies and traditions are still in accordance with their ancient historical customs. Therefore I think they were one of the ten lost tribes.

In his journal he says “the creek of Zakho divides the city in two, the inhabitant’s part and the Muslim and Jewish part, and they are the city merchants”

In Zakho, which is the oldest city for Jewish gatherings, the population of the city was 11400 in 1947. 5000 of them were Jewish and they spoke four different languages Kurdish, Arabic, Hebrew in their ritual. Their main language in their homes was Aramaic, and this Aramaic language was actually an updated dialect mixed with a lot of Turkish and Persian vocabularies.

Arabic, Kurdish and Hebrew mostly appeared in their social order the (Rabbi) who teaches religious education, circumcision, writing and sacrifices and the (Shasham) who prescribed drugs, made herbal medicine and explained dreams.

### **The Jews of Barzan**

About Barzan, the Jews lived with the Muslims and Christians in the barzan village who each had their own temple and doing their rituals. It’s strange through all the time they lived in Kurdistan and they didn’t give up on their original language the same language used by Prophet Moses.

According to the elderly people, in 1921 the number of Jews developed greater than the Muslims and Christians. They worked as gardeners and the number of the farms and gardens around 200 each named by the owners name as Byuk, Sols, Qas, Dir, moshy etc.

They managed these gardens in a way that if their owners had other religion, still didn't have issue with them.

Even the Christians were few, but they had two villages, Bidyal and Ardeel, while the Jewish didn't had any village.

### **The Jews of Akre**

Around 110-120 Jewish families lived at Hooslay Alley (the Jewish alley of Aqra) and Jazhnika of this city. The Jewish were rich and doing crafts. They lived freely and had their own Temple and graveyard. Furthermore, Haj Noah Aqra born in 1025, says I remember the Jews here were spoke a ritual in Hebrew in their feasts. We never understood except the word Israel and we thought they scare of Azrael while they said our country is Israel and long live for Israel. According to the statics of 1947, the number of the Jews lived in Aqra was 473 people and 247 at township of Suchya and 199 at seven tribe township while 86 jews lived in the Pira Gawra township.

### **The Jews of Amede**

According to the sources, the Jews of Amede city had two temples in the city which were built on the castle of the city, along with having two more temples, one in Sndwr and the other was in Bait Noor. Further, they had a shrine (Been Hran Shrine), meaning the Shrine of David, the

son of Joseph prophet, deat in 1620. There was a grave next to this shrine which was the grave of his wife (Ms. Najada).

According the statics of 947, the number of the Jews in this city was only twenty people, sixty two in Amadiyah, one hundered fourteen in Bzwariykan, and one hundred five in Bwar. On the other hand, from the beginning of the constructing the Alyasy school by the France and Britain, the Jews in the city increased.

### **The Jews of Mosul**

In 1880 B.C, the Assyrians took Nineveh, the capital, and ramparted the city with walls and castle that we see today in (The gate of sun), (Qwinjaq hill), (Nergal gate), and (the hill of prophet Younus), which are linked by the molded Nineveh wall in most of the castles to defend its parts. The Assyrians built a number of castles themselves, including a castle on the top of the hill names (hill of castles) which lies on the Tigris beach, across from Nineveh city which was called the crossing Fort, which was destroyed in 612 B.C by the Chaldeans and Medes after they took Nineveh in a ferocious battle. Additionally, Nineveh is one of the most important historic cities, being the capital of the Assyrian empire during the height of its expansion. The first libraries (in the second millennium B.C) were established here. Historically, the first Nineveh residents were Assyrians mixed with the Arameans and later adopted Aramaic language. The Jews who were brought to Nineveh by Shalmaneser III, after he conquered and overthrew the Jewish kingdom of Samaria, also lived here, this was in 721 B.C.

According to the history of the Kurdish Jews, the first Jews came to Kurdistan region after the invasion of Israel by the Assyrians in the 8th century B.C. After that they were transferred to the Assyrian capital



Nineveh. In the first century B.C, king Hazwani and his nation embraced Judaism and queen Helena of Adiabene and her son Munbaz built a castle for them in Jerusalem. The Jewish traveler, Benjamin, who lived in the second half of 12th century, mentioned in his book (Benjamin's journey), "in Kurdistan, there were about 100 Jewish settlement, the number of Jewish residents was enormous. And they spoke Aramaic language and they had their own dialect.". After Benjamin went south (to Mosul to be exact), he said "there's about 7 thousand Jews in Mosul area led by a rabbi from King David's lineage." And there are many Jewish temples in Ashur area named after the prophets who lived here for example (synagogue of the prophet Obadiah, synagogue of prophet Yunnan (Younus) and synagogue of prophet Nahum). The religious guide was a woman by the name Asenath Barzani who was born in 1590 A.D in Mosul and lived there until 1670 A.D. She was the daughter of Rabbi Samuel Barzani and later she married Rabbi Jacob Mazrahi who was the chief of a Jewish religious school in Amadiya. Asenath Barzani was famous for her knowledge in the laws of Torah and Talmud, after her husband's early death, she became head of the school and a senior teacher there because she was one of the largest scholars knowledgeable about the laws of Torah. In the era of the crusade in 12th century A.D, and after the invasion of Levant and other areas, the Jews left their territory and moved to Kurdistan and Iraq where their Jewish brothers were prosperous and rich and had their own commercial and spiritual center. There was an ongoing increase in the number of Jews in Mosul. By the last quarter of 19th century, their number reached (3273) people. They distributed In Mosul and its districts. In Mosul there were (910) people, in the Amadiya district (516) inhabitants, (346) in Zakho, (779) in Aqra and in Duhok there were 631 inhabitants. In 1918 A.D their number was estimated to be at least (13,835) people which is equal to 18.3% of the total number of residents in Mosul state.



And in 1919 A.D, Arnold Wilson estimated their number in Iraq to be (86,488) from the total number of Iraqi inhabitants which was (2,694,282), which means their ratio is between 2%-2.5%. Meanwhile the British troops estimated their number in Mosul, in 1920, to be (14,835), and their total number in Iraq to be (87,488).

### **The migration of the Kurdish Jews to Israel**

The departure of the Kurdish Jews to Israel began before WWI and Balfour declaration. The Kurds made their way from Zakho, Urmia and Diyarbakir to Israel, their original homeland. After the establishment of Israel state in 1948 and with the Operation of Ezra and Nehemiah, all the Jews of south Kurdistan immigrated to Israel. Although Kurdish Jews were well assimilated with the State of Israel and integrated into all spheres of life, the Kurdish community was very adherent to their culture. One of the occasions that are still celebrated is Newroz, and it's worth mentioning that most of the Kurds in Israel maintain their loyalty to Kurdistan. Also, they hope from their hearts that the day will come when the Kurdish people will achieve their independence after many years of persecution. The Kurdish Jews, especially the elderly, still speak in Kurdish Language in their homes because it is their mother language. Since ancient times, precisely after the destruction of the first holy house, and the movement of the Jews to Mesopotamia, they learned Aramaic language, and it became main language. The Talmud was written in Aramaic language. Moreover, the Babylonian Talmud, written in ancient Aramaic language, stated that Jews settled in Kurdistan for more than 2,800 years ago. The Jews of Kurdistan are obvious documents in the history of Kurdistan and that's attested by their monuments and remnants in various facilities, as well as their homes, religious schools and shrines. Kurdistan was an important center for the

Jews of the world. Many Jewish travelers made scientific trips to Kurdistan to find the ten tribes and study the world Jewish history and its primary sources. Further, the Zionist Movement used all means from religious temptation and compassion to urge the Jews to immigrate to Israel. And yet despite those Zionist propaganda, Immigration to Palestine from Arabic countries remained limited, as of 1919-1948, only 7988 of them emigrated, mostly from Kurdistan-Iraq. In 1910, the Jewish Society J.C.A attempted to accommodate Kurdish families in the village of al-Shajara. Later, The Kurds settled in Kfar Baruch, and many communities were established for them, in east of Haifa, and in the villages of Ezariya and Kfar Uria as well. Prior to the establishment of the Jewish state, Jerusalem's Kurdish population had reached 6,000, and their religious center was in Old Jerusalem. According to some Israeli sources, there are approximately 60,000 Kurdish Jews living in Israel. Half of them are in the Israeli capital (Jerusalem), in the neighborhoods (Katamon, Mahaniya, Yehuda, Mamilla, Yemen Moshe, Sheikh Badr, Malha and Lefta). The weirdest thing is that these Jews have not disregarded their Kurdish identity, language and heritage to this day, but remained adhering to their Jewish-Kurdish identity, and established associations and forums proving their Kurdish nationality. In Israel, there are 24 Kurdish villages and quasi-Kurdish neighborhoods. In addition to the city of Castel, which is located near the Mount of Zion. People have lived here on the land of Kurdistan for thousands of years, but they gave up on their hometown for their religion and homeland. Also, they are from the past, but they will remain as a part of our history. As Mordechai Zaken says the alienation of the Kurdish Jews from Kurdistan was the wonder of the wonders, and that separation was driving their tenderness towards the Kurdistan they abandoned. One female Jew says “when they were assembled to leave Iraq for Israel

finally, human conscience awoke. We will return home, with 3,000 years of memories”

## **Historical records**

### **The timeline of Jewish history Before Christ**

- 4000 B.C., the exodus of Canaanites, from Arabia, to Palestine (land of Canaan).
- 3000 B.C., establishment of Canaanite towns and villages in Palestine.
- 2100 B.C., Fathers' Period: Abraham, Isaac, and Jacob (2100-1200).
- 2000 B.C., Amorite and other community movements in Mesopotamia and Canaan (2100-1900).
- 1800 B.C., the Hyksos conquer Canaan and rule Egypt until 1570.
  - 1675 B.C., Hebrews migrate to Egypt, and Joseph's tribes settle in Goshen, east of the Delta (1590-1570).
  - The modern kingdom of Egypt dominates Canaan (1570-1304).
  - Governor of Yabous (Jerusalem) invokes the Pharaoh of Egypt during the raids of the Kheprians, (Amarna letters).
  - 1550 B.C., Ugarit civilization, which culminated in 1400.
  - 1304 B.C., the waves of the Arameans and the peoples of the Palestinian Sea Invade Syria and Canaan (1300-1200).

- 1275 B.C., Exodus or Emigration of Egyptians from Egypt (1275-1250) at the time of Ramesses the Second. The covenant in Sinai, and the worship of Jehovah.
- 1250 B.C., Hebrew penetration into Canaan under Joshua Ben-Nun, and the beginning of the reign of judiciary system until 1020 B.C.
- 1236 B.C., it is recorded, that Joshua Ben-Nun attacked Israel, and destroyed it in (1231). Perhaps Israel was the name of a Canaanite tribe or village, and perhaps one of the Hebrew tribes that never left Canaan, knowing that the Holy Quran indicates that Israel is another name for the prophet Jacob.
- 1200 B.C., The Philistines attack Egypt, then settle in South coast of Canaan.
- The judiciary system and the war on the Philistines, who had expanded into the lands where the Hebrews settled (1200-1000).
- 1198 B.C., Ramesses III repels the Libyans, and the sea peoples, and settles the Philistines in Canaan, which was affiliated to Egypt back then.
- 1125 B.C., Deborah (the song of Deborah).
- 1050 B.C., The victory of the Philistines over the Hebrews.
- 1020 B.C., Federation of Hebrew Tribes, Saul, first of the kings (1020-1004). His powers did not go beyond military command. His suicide after his defeat.
- Samuel (1020-1000).
- 1004 B.C., David (1004-965), succeeds Saul and supports the Tribes Union, and transforms it into a united Hebrew kingdom, with Jerusalem as its capital, enlarges the borders of his kingdom, and defeats the Moabites, the Ammonites, and the Edomites. There were small revolutions against him in his kingdom.

- 965 B.C., Solomon (965-928) succeeds his father David, the first Hebrew figure to have non-biblical historical documents. The United Hebrew Kingdom flourished during his reign. Cities were built and trading was active. The construction of the temple began in the fourth year of his reign (960), with the help of Hiram, the Phoenician king of Tyre, and ends in the eleventh year (953), after seven years and six months. Revolts break out against him at the end of his rule, due to forced labor. Razing, the Aramean king in the late rule of Solomon, is liberated from his dominance. The Edomites begin to oppose Solomon.
- 928 B.C., Rehoboam succeeds his father Solomon and refuses to cut taxes. So, Jeroboam leads the ten tribes in a rebellion against him. The division of the United Hebrew Kingdom into two Hebrew kingdoms: Northern (Judea) and Southern (Ephraim or Israel). The Ammonites separated when the kingdom was divided.
- Northern Kingdom under the leadership of the Ephraim tribe (928-720). Establishment of a religious center independent of Jerusalem in Dan and Bethel. The northern kingdom was richer and more vulnerable to foreign invasion than the southern kingdom. Her kings had no clear foreign policy and were politically unstable. It was ruled by nineteen kings belonging to nine families for 310 years, ten of whom died by violence, and seven remained in power. All of them ruled less than two years.
- (928-795), Southern Kingdom. Under the leadership of the tribe of Judea (Jerusalem as its capital). It was more stable than the Northern Kingdom because of its small size, insignificance, poverty and distance from invading armies. Most prophets appeared here, as did most of the Old Testament texts.
- Jeroboam I, first king of the Northern Kingdom (928-907). He made Shechem the capital of his kingdom and built statues in Dan

and Bethel to divert the loyalty of the ten tribes from Jerusalem.

The entry of much pagan worship. Expulsion of Alawain considering them as administrative organs of the United Kingdom.

- 911 B.C., Rehoboam son of Solomon (928-911), the first king of the Southern Kingdom, son of Solomon from his Ammonite wife.
- Shisheng invades the southern kingdom and carries with it the treasures of the Temple (918-917), and it is said that he had invaded the Northern Kingdom as well.
- Abyam, the second king of the Genoese Kingdom (911-908), entered a long war with Jeroboam, king of the northern kingdom, and managed to win a victory due to his alliance with the Aram of Damascus.
- 908 B.C., Asa, the third king of the Southern Kingdom (908-867), allies with Aram of Damascus. To repel the invasion of the Northern Kingdom. The Southern Kingdom loses all hope of restoring the United Kingdom. And fortifies cities on the border between the two kingdoms.
- 907 B.C., Nadab, second king of the northern kingdom (907-906).
- 906 B.C., Baasha, the third king of the Northern Kingdom (906-883).
- 887 B.C., the time of Peace of the northern Kingdom (887-743)
- 883 B.C., Elah: fourth King of the Northern Kingdom (883-882)
- Zimry: the coup leader and fifth king of the northern kingdom who ruled for only 7 days.
- Amoore: 7<sup>th</sup> king of the northern kingdom (882-871) ruled for 5 years, he worked in maintenance, A strong urban movement, and restores the dominance of Moabites in his era Aramaic pressure escalated until he was forced to give cities Aramean countries the right to open commercial agencies in Samaria And to give it

special privileges, business activity reaches Cyprus. The spread of pagan worship in the Kingdom

- 875 B.C., Prophet Iliahoo (Elias)
- 871 B.C., Ahab, the eighth king of the Northern Kingdom (871-552), fought a great conflict between the royal house and the prophets over the spread of paganism. Allied with the southern kingdom and Aram Damascus during the reign of Ben Hadad I to repel the Assyrians. Ahab is allied with Jehoshaphat, the king of the southern kingdom, and they fight together against the kingdom of Syria, but they are defeated, and Ahab is quick to fall in battle.
- 867 B.C., Jehoshaphat, the fourth king of the Southern Kingdom (867-846), allied with the Northern Kingdom to fight the Arameans, but was defeated. He strips a campaign against Moab and rules his control over Edom
- Kavkaz War between Assyrian with Arameans and Hebrews, Egypt sent 1000 soldiers to help Ahab ( King of northern Kingdom) But the battle was not entirely resolved despite the victory of the Assyrians
- 852 B.C., Ahziya: ninth king of northern kingdom (852-851)
- 851 B.C., Yoram, tenth king of the northern Kingdom (851-842) The Moabites got their freedom at his time and the Arameans attack his kingdom.
- 846 B.C., Yoram, the fifth king of the southern kingdom (846--843), the Edomites reside in his reign and the paganism expands, The Philistines invade the kingdom.
- 843 B.C., Ahaziah: sixth king of the southern Kingdom (843-936)
- 842 B.C., Asalba: 7<sup>th</sup> king of the southern Kingdom (843-842)
- Yahoo (Elias) the eleventh king of the northern kingdom (843-814) He breaks relations with Phoenicia and the Southern Kingdom, paying tribute to Assyria, which provides him with protection.



Aramaic forces invade his kingdom after the failure of Shalmaneser III of Assyria to subdue Syria

- 836 B.C. Joash the eighth king of the southern kingdom (836-798) pays tribute to the king of Damascus from the temple money
- 814 B.C. The twelfth king of the Northern Kingdom (814-800), under the reign of Johaz, becomes a mere kingdom of Aram-Damascus. But the rise of Assyrian power again after the arrival of Adad Nirari III, or (Savior) according to the biblical phrase, changes the balance of power.
- Joash, the thirteenth king among the kings of the Northern Kingdom (800-784), recaptures some cities after the Arameans were defeated by the Assyrians, attacked the southern kingdom, looted the Temple in Jerusalem, and turned the southern kingdom into a subordinate state after economic sanctions were imposed.
- 798 B.C. Amaziah, the ninth king of the southern kingdom (897-769), assembles an army of mercenaries from the northern kingdom to subdue Edom
- 785 B.C. The prophet Jonah (785-745) was a contemporary of Jeroboam II in the Northern Kingdom. Another view is that he lived in the fourth century B.C.
- Jeroboam II, the fourth king of Asher among the kings of the northern kingdom (784-748), enjoyed some independence because of the weakness of the Assyrians. He establishes colonies in eastern Jordan, giving his officers and followers large swaths of land, and he created a class of wealthy landlords.
- 769 B.C. Uzziah, the tenth kings of the southern kingdom (967-733), ruled for more than thirty years, presiding over an alliance of anti-Assyrian states, having grown stronger.
- 760 B.C. The prophet Amos (760-746) lived both in Uzziah in the southern kingdom, and Jeroboam II in the northern kingdom.



- 758 B.C. Jotham, the eleventh king among the rulers of the southern kingdom (758-742) was the regent of the throne, increasing pressure on him to join the anti-Assyrian alliance.
- The prophet Hosea (750-722) was a contemporary of Uzziah, Jotham, Ahaz, and Zechariah in the southern kingdom and Jeroboam the second in the northern kingdom.
- 748 B.C. Zechariah, the fifteenth king among the kings of the northern kingdom ruled for less than a year
- Shalom: sixteenth king of the southern kingdom and ruled for one month only.
- 747 B.C. Menachem, the 17th king among the kings of the northern kingdom (747-737) tries to expand a kingdom but Assyrian stops it.
- 743 B.C. Ahaz the twelfth king among the kings of the southern kingdom (743-727) was regent until 733, and he ascended the throne that year and ruled until 727. Refuses to be pressured by Syria's Aram Damascus and the Northern Kingdom, to join the anti-Ashur alliance, Tiglat Plaser III comes to his aid and subjugates the northerners, and imposes tribute on the southern kingdom, Edomites launch an attack on the southern kingdom
- 737 B.C. Pekahia, the eighteenth king among the kings of the northern kingdom (737-735), ruled for one year before being overthrown by a nobleman of Gilead in eastern Jordan and seizing the throne
- 735 B.C. Faqih, the nineteenth king among the kings of the Northern Kingdom (735-733), led a coup in the kingdom because of the dissatisfaction of the wealthy people of eastern Jordan with Assyrian hegemony as they had strong ties to Baram. Allied with Razin the king of Syria Aram and attack the southern kingdom to force Jotham, and then his son Ahaz, to join the anti-Assyrian

alliance, Ahaz Ahajat Assyrian forces that come to his rescue, and eliminate Aram Damascus and take Galilee and Gilad and send the northern prisoners to Assyria

- 734 B.C. The prophet Isaiah (734-680) seized Uzziah, Jotham, Ahaz and Hezekiah in the southern kingdom.
- 733 B.C. Hosea, the last 20 kings of the Northern Kingdom (733-724), ascends the throne with Assyria's help, but joins the rebellion against it with the encouragement of Egypt.
- The kingdom falls and becomes a mere province of Assyria
- 730 B.C. The prophet Micah (730-701) was a contemporary of Jotham, Ahaz, and Hezekiah in the southern kingdom
- 727 B.C. Hezekiah, the thirteenth king among the kings of the southern kingdom (727-698) tends to become an anti-Assyrian independence with the encouragement of Egypt and ally with the Philistine cities and other states / cities, rebelling against Assyria. Sargon II strips a disciplinary campaign, and then comes Sennacherib invading the southern kingdom and besieging Jerusalem, but his army withdraws for unknown reasons and suffices to impose tribute
- Assyrian desertion of the ruling elite in the northern kingdom and the population (Assyrian captivity) celebration of the displaced Jews through integration and fusion and referred to in the Jewish Christian literature as the (ten missing tribes of Israel)
- 698 B.C. Mansi the fourteenth king among the kings of the southern kingdom (698-642) ruled for more than half a century in which the kingdom lived in peace because he paid tribute to Assyria. Entering foreign worship
- 663 B.C. The beginning of the Hebrew delegations to Egypt as mercenaries. The kings of the southern kingdom exchanged their

subjects with Egyptian military horses. The beginning of the conversion of Jews into functional groups

- 641 B.C. Amon, the fifteenth king among the kings of the southern kingdom (641-640) is killed after less than two years in power
- 639 B.C. Josiah, the sixteenth king among the kings of the southern kingdom (639-609) shows some independence because of the weakness of Assyria and undertakes dual reformation.
- Egypt tries to help Assyria against rising Babylonian force, Josiah confronts Egyptian forces
- 633 B.C. Prophet Nahum
- 630 B.C. The prophet Zephaniah
- 626 B.C. Jeremiah, the contemporary of Josiah, Jehoiakim, Jehoiachin, and Zedekiah
- 621 B.C. The religious reform movement under the rule of Josiah
- 609 B.C. Yohaz, the seventeenth king among the kings of the southern kingdom, ruled for three months
- 608 B.C. Jehoiakim, the eighteenth king among the kings of the southern kingdom (608-598), transferred his allegiance to Egypt after some time under Babylon. Babylonian troops besiege Jerusalem and Jehoiakim dies during the siege
- Daniel (605-537) was the contemporary of Nebuchadnezzar and Dara
- 599 \* Codification of the Pentateuch (599-500) seems to have begun before the displacement and ended in Babylon
- 597 \* Jehoiachin, the nineteenth king among the kings of the southern kingdom, ruled for three months Before Nebuchadnezzar surrendered, Jerusalem would fall, and the king would be exiled to Babylon
- Zedekiah, the last king of the southern kingdom (597-587), pretends to be loyal to the new Babylonian power, but allies with

the Egyptians in the ninth year of his reign, tries to independence from Babylon, and joins the rebellion that included Phoenicia, eastern Jordan, and all of Palestine. Egypt sends a force to help the southern kingdom, but it defeats and fails to attempt independence, destroying Jerusalem and all the kingdom's cities and structure. The displacement of the Hebrew elite to Babylon 587 and the disappearance of the Ark of the Covenant

- The prophet Ezekiel (597-570) contemporary of Nebuchadnezzar
- \* 594 Solon's legal reforms in Greece
- Basmatik II (594-588) settled the Aramean Asian mercenaries of the Arameans and the Hebrews, on the island of Al-Fateen (Aswan) after his campaign against Nubia. The beginning of the spread of Jews outside Palestine in the so-called (Diaspora)
- 587 \* Displacement or Babylonian captivity
- The murder of Jadaliala, the Babylonian governor of the Southern Queen
- 546 B.C. Fall of Babylon and the rise of the Persian Empire (546--330)
- 538 \* The decree of Cyrus authorizes the return of the Hebrew immigrants under the command of Shbazar. The majority affects continuing to stay in Babylon
- Shbazar lays the foundation of the Second Temple (Shbazar is said to be the same as Zerubabel)
- 522 B.C. Zerubabel, governor of the Jewish province (this is the name the Persians gave to the small province of Palestine, located around Jerusalem and belonging to Syria)
- Dara I (the Greatest) (522-515)
- 520 B.C. Rebuilding of the Second Temple (520-515)
- Nebian Hagai and Zacharya lived in time of Dara
- 509 B.C. Establishment of the Roman Republic

- 458 B.C. A new wave of returning from Babylon led by Nehemiah and Ezra. Ezra's religious reforms made legitimacy (Torah) the basis of Jewish faith and the basis of religious solidarity among Jews (458-440)
- 450 B.C. The prophets Obadiah and Malachi
- 448 B.C. The new Jewish entity, called in the Zionist and Jewish literature (Commonwealth II) or Ezra II, calls the people to the Temple and reads the Torah for seven days. Cleansing Judaism. Strictly apply rituals, and insist on preventing mixed marriages codifying the books of the prophets
- 444 B.C. Nehemiah rules the Persian province of Judea in Palestine (444--432)
- 428 B.C. The Samaritans build a temple in Grizim
- 427 B.C. Plato (427-347)
- 400 B.C. The Prophet Lionel
- Sopherim book 400-100
- 399 B.C. Note the books of Job and Proverbs and parts of Psalms 399-300
- 384 B.C. Aristotle (384-322)
- 356 B.C. Alexander the Great (356-323) King of Macedonia and founder of the Greek Empire, defeated the Persians at the Battle of Granicus (334) and then at the Battle of Isos (near Iskenderun) in Syria (333) and conquers Tire (332) and completes the conquest of Phoenicia
- 332 B.C. Alexander conquers Egypt and Palestine and establishes Alexandria 332
- 323 B.C. The division of the Greek Empire after Alexander's death
- The emergence of the Jewish community in Alexandria as one of the main centers of the Jews, and the number of Jews is greater

than the number of Jews of Jerusalem, the number of Jews outside Palestine more than their number inside, as a result of their spread in the Mediterranean basin

- 320 B.C. Ptolemy I annexed Palestine to the Ptolemaic Empire
- 312 B.C. The dynasty of the Seleucids (312-64) was founded by Seleucids I (312-280) in Mesopotamia. Most of the ancient Persian empire ruled, and after the Battle of Ipsos, Seleucids I ruled Syria and founded Antioch (also called Seleucia) and made it his capital. Its prosperity included Babylon, Persia, Syria, Bactria and parts of minor Asia.
- Conflict over Palestine between the Ptolemies and the Seleucids (301--198)
- 300 B.C. Crystallization of the Samaritan tradition
- 299 B.C. Codification of the books of government and the Song of Songs and the University and travel of Daniel
- 283 B.C. Ptolemy II (Philadelphia) (283-245) calls for the translation of the Old Testament into Greek (Septuagint) to read the Jews of Alexandria who forgot Hebrew
- And they begin to settle the Jews in their own camps as Cleruch, like the Macedonians.
- 264 B.C. The beginning of the Romans attack on Cartagena
- 221 B.C. Ptolemy IV (221-203) opens doors to emigration to Egypt for Jews and fights wars with Seleucids
- 219 B.C. Antiochus III annexes Palestine to the Seleucid Empire (219-217)
- 218 B.C. Hannibal invades Rome
- 217 B.C. Ptolemy IV defeats Antiochus III at the Battle of Rafah, and regains Palestine to the Ptolemaic Lahm
- The Nabataeans began to spread in Syria as the Seleucids retreated and ruled the areas around Palestine 200 B.C. -100 AD

- Teachers of the Establishment (Tannic) in Palestine and Babylon (200 B.C.-200 AD)
- 198 B.C. Palestine (and Mesopotamia and neighboring regions) under the Seleucids (198-76)
- 181 B.C. Ptolemy VI or VII (Phallometer) 181-145 Opens the gates of Egypt to settle the Jews (181-47) Egypt is ruled by a series of weak Ptolemies whose influence does not exceed the borders of Egypt
- 175 B.C. The dominance of the immigrant Jewish elements over the Jews and the emergence of Jewish groups, the most important of which are Sadducees, Pharisees, Ateneans, and Gyorians.
- The emergence of the apocalypse books is one of the most fertile stages in the history of Jewish religious thought. The Pharisees carried out missionary activity in the Mediterranean basin
- Antiochus IV (Epiphanes) (175-164) declares Judaism an illegitimate religion in Palestine (168) and converts the temple into a pagan temple, deposing the high priest Onias III, and appointing Jason instead
- 172 B.C. Jerusalem becomes a Greek city (Polis) in the name of Antiochian
- The beginning of the Hashemite rebellion under the leadership of the priest Mattathias Hashmouni
- 166 B.C. The killing of Matthias Hashmouni
- 164 B.C. Under the leadership of Judea Maccabi, the Hasmoneans seized the Temple to purify it, and expel the Seleucids from Jerusalem.
- 161 B.C. Onias III fled to Egypt
- Yehuda Maccabi defeats Greyhound leader Nicanor. Signing a treaty between the Hasmoneans and Rome
- Yehuda Maccabi killed by the commander of the Seleucid forces



- 160 B.C. Jonathan (160--142) replaces Yehuda Maccabee in command and becomes High Priest (152)
- 1577 B.C. Treaty between Bacmids (Commander of Seleucid Forces) and Jonathan (Commander of the Hashemite), withdrawing the Seleucid Garrison and entering Jonathan
- 146 B.C. The fall of Cartagena in the hands of the Romans, Rome assumes control of Greece and Macedonia
- 145 B.C. The high priest Onias IV builds a structure in Leontes Police in Egypt at the behest of the Ptolemies
- 142 B.C. The death of Jonathan Hashmouni, Shimon becomes leader of the Hashmuns, Dimitris II (Seleucid) recognition of the independence of Judea, and renewal of the treaty between the Hashemites and Rome
- Shimon Maccabi (142-134)
- 140 B.C. The largest synod in Jerusalem appoints Shimon as commander of the people (Aznarch), and a high priest and commander of the armies. These functions become hereditary in his offspring. The end of the Hashemite rebellion and the beginning of the rule of the Hashemite family. The beginning of the Pharisees' opposition to the Sadducees
- 134 B.C. Shimon was assassinated by the husband of his daughter Ptolemy, governor of Jericho
- 135 B.C. John Hyrcanus I (135-104) son of Shimon succeeds his father in power to renew the treaty with Rome
- 104 B.C. Yehuda Aristo Poulos (Aristo Poulos I) or Yehuda Philhellene (104-103)
- 103 B.C. Alexander Janayus (103-76) son of John Hyrcanus I. The Hashemite state controlled most of Palestine and eastern Jordan civil war with the Pharisees



- The Sadducees Advocates of the Oral Law (1 B.C. until the end of the 1st century AD)
- 99 B.C. By the end of the millennium B.C., the number of world Jews, according to some statistics, reached eight million. Only about 2.5 million lived in Palestine, before Titus demolished the temple in 70 AD.
- Three million and two hundred thousand of them lived in Syria, Asia Minor and Babylon, more than one million in each country. The rest of the Jews lived elsewhere
- 70 B.C. Pompey installs Consul General in Rome (70-48)
- 67 B.C. A four-year civil war between Hircanus II (died 30 B.C.) and Aristobolus Paulus (died 48 B.C.)
- 65 B.C. Pompey appoints John Hircanus II as the leader of the people (Athenarch) and a priest with greater political powers. He can carry the honorary title (Deux) (a Roman king) and Appoints Antipater as his advisor, thus losing the Hashemite state to its manifestations of independence.
- 63 B.C. The fall of Jerusalem is in the hands of Pompeii, and Palestine becomes part of the Roman province of Syria
- 57 B.C. Ulu Gabinius (57-55), Roman ruler of Syria, takes the title (Roman king) of Hircanus II
- Hircanus supports Julius Caesar, who gave him the title (Roman king) and expands his kingdom, yet the real power remains in the hands of Antipater and his children.
- The assassination of Julius Caesar
- 44 B.C. Antigonus (son of Aristobolus II) leads a rebellion against the Romans at the table of the Parthians who invaded Palestine, but the Romans seized and executed him in 37
- Antigonus II (Matthias) 40-37



## Glossary

- **Karl Kitzky:** philosopher, politician and German-Czech socialist democratic theorist. He was born in Prague on 16 October 1854 and died in Amsterdam on 17 October 1938.
- **Iranian Jews** have a history dating back to more than 2,400 years ago, and continue to this day, history books recorded that they arrived for the first time in the region during the Achaemenid period. According to Esther in the Bible, after the capture of Jerusalem by King Nebuchadnezzar, tens of thousands of its Jewish inhabitants were exiled from the territories throughout the East. Some 45,000 Jews live in Iran today, which makes it the largest Jewish community in the Middle East outside Israel. In Tehran there are 10 active synagogues, the most important of which are the Yusuf Abad Synagogue in Tehran and the Synagogue (Aprichemi) which is located in the Jamil Building in the city center. The leader of the Jewish community in Iran is Rabbi (Masha 'Allah Golestani Nejat).
- **The Talmud:** A Hebrew word for study, the book of the teaching of Judaism, a transcription of Jewish rabbis' debates about Jewish laws, ethics, customs, and documented stories of Jewish heritage. It is also the main source of legislation for rabbis in legal proceedings. Thus, the Talmud is the main factor in the Jewish faith and belief. Moreover, although it is not an official legal code. It is the basis for all subsequent Jewish legal anatomy.
- **Judaism:** The origin of the term Jewish: The sources indicate that the origin of the title "Jew" came from the name of Judah Ben Jacob and was called on the population of the Kingdom of Judah, which was founded by the people of the tribe. In archaeological documents, this kingdom is mentioned in the name of the House of

David after the dynasty of the Prophet David. In 2 Kings (18), a Jewish name is mentioned.

- **The children of Israel** is a term, from the Tnach used for the 12 sons of Jacob the son of Isaac bin Ibrahim. the children of Israel are also known as (Twelve tribes). According to the biblical text, the word Israel mean (who fights with God). As stated in the Torah: Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome."
- **(Theodor Herzl)** was born in Hungary in 1860. He received his doctorate in Roman law at the University of Vienna. Herzl, the true founder of the State of Israel, he organized the Zionist Congress in Switzerland in 1897, and was the leaders of the World Zionist Organization until 1904. Between two years (1891-1895), Herzl published his famous book The State of the Jews, and the concise summary of his book is: If Jews remain in capitalist Europe, they are constantly persecuted because of their economic rivalry to Europe. The solution is to establish a state for them in Palestine. Herzl died in 1904 in the town of Ullah, Hungary, and his remains were transferred to Israel in 1949.
- **Karim Alka**, a Kurdish Christian from Sulaymaniyah. He was a minister in the government of Sheikh Mahmoud. He was the richest known figure at the time and was a prominent figure among the people of Sulaymaniyah, he had their respect and appreciation. He is known as a good man who helped the poor during World War I, as well as a representative of Malik Mahmud's government in 1922, when Britain declared that if Sheikh Mahmoud did not leave Sulaymaniyah, it would launch an airstrike on the city. Therefore, the people decided to form a delegation to prevent this

process and Karim Alka was one of the personalities of this delegation.

- **The word Rabbi** was mentioned in the words of the almighty (We sent down the Torah which contains guidance and light, in accordance with which the prophets who were obedient (to God) gave instructions to the Jews, as did the rabbis and priests) 82.
- **Monopaz (Munbaz):** the name of a Kurdish king (which came from an ancient German name) king of the kingdom of Hadiyab.
- **Who are Ashkenazi and Savard Jews? *Ashkenazi:*** Jews of Germany, France, and Eastern Europe.  
*Sephardic:* Jews of Spain, Portugal, Italy, Greece, Turkey, North Africa and the Middle East. The word Ashkenaz derives from the Hebrew word for Germany. The word (Sivarad) is derived from the Hebrew word for Spain. The Jewish beliefs of Sivarad are essentially consistent with that of Orthodox Judaism, although Sivarad interprets the Jewish law (Harkha) in a slightly different way from Ashkenazi interpretation of it. One such holiday related to the Passover: Sephardi Jews eat rice, corn and beans during this holiday, while Ashkenazi Jews refrain from it. Yiddish is also the language of Ashkenazi Jews. The Sephardic Jews have their own language, a mixture of Spanish and Hebrew, and Yiddish is similarly based on a combination of German and Hebrew.
- **Zionism:** A Jewish political movement, emerged in Central and Eastern Europe in the late nineteenth century and called on Jews to immigrate to the land of Palestine, claiming that it is the land of fathers and ancestors. (Zionism), her name came from Mount Zion south of Jerusalem. The Book of Psalms 9 says: (sing praises to the Lord who dwells in Zion, proclaim His deeds among the nations.)

- **Herodotus**, or Herodotus, was a Greek-Asian historian who lived in the fifth century B.C., best known for his descriptions of places he had visited around the then-known world.
- **Scriptures:** The Holy Scriptures of the Jews are divided into two parts:
 

**First:** the Torah and the subsequent books of the prophets. (Tanakh) written in Hebrew (תנ"ך), which is the abbreviation of the Torah, Nevi'im (Prophets), Ketuvim (Scriptures). They are the three great parts that make up the Old Testament.

(Al-maqra) and its meaning: the read text, they are required to read it in their worship and refer to the legal provisions therein that regulate their lives. (Masoretic), which has a special scientific character, means the sacred text of the ancestors.

**Second** the Talmud, which is considered by Jews to be a source of security for Jewish legislation and their sacred Scriptures, consists of two parts: one called the Mishna, and the other Jamar. There are many other books of the Jews that did not fall within the basic books that make up the Holy Book of the Jews, and they call it (illegal books) or (Apocrypha) - with much care and attention, and make it a continuation of their history.
- **Assyria:** Assyria is a civilization established in northern Mesopotamia, and expanded in the second millennium B.C. It stretched north to the cities of Nineveh, Nimrod and Khorsabad. King Shamshi ruled the city of Assyria in 1813 B.C., and Hammurabi captured the city of Babylon in 1760 B.C. However, the Assyrian king Shalmaneser seized Babylon and defeated the Mianite's in 1273 B.C. Then Assyrians captured Babylon again in 1240 B.C. In 1000 B.C., Assyria was captured by the Arameans, but the Assyrians captured Samaria in 721 B.C., and Sargon II captured the Jews in Jerusalem in 701 B.C.

In 686 B.C. The Assyrians destroyed the city of Babylon and the Bailees revolted against the rule of the Assyrians and defeated them with the help of Medes.

- **Chaldean:** On the origin of the Chaldeans, opinions vary and differ, for example (Delaport) says they are Arameans, as well as blogging that the Chaldeans were generations of Aramaic origin, the strong relationship between the Arameans and Chaldeans made researchers consider them to be one tribe or have the same ancestors. The first mention of the Chaldeans came in texts from the Assyrian era around 883 B.C.
- **The Medes** were one of the inhabitants of the Zagros Mountains, which is now Kurdistan. And it was their homeland, according to the current geography it includes Kurdistan, Azerbaijan and the Kardukh region. According to Herodotus' writings, the Medes were composed of six major tribes: the Faili, Baritak, Strokhat, Arya, Budi, and Maggi. Herodotus called the Median tribes the Aryans. Little is known about the origin of the Medes and based on the Old Testament of the Bible they are descendants of Japheth the son of Noah. The first mention of them in the Greek manuscripts was in 836 B.C., when the Median tribute payment of King Shalmaneser III was mentioned. According to Dr. Ziar in his book (Iran: A Revolution in Recovery), which was printed in November 2000 in Pakistan. By 1500 B.C., two major Aryan tribes had migrated from the Volga River north of the Caspian Sea and settled in Iran, those tribes were the Persian and Medes. The Medes who settled in the northwest founded the Kingdom of Medea. The other lived in the south in an area the Greeks later called Persis, from which Faris was derived. However, the Medes and Persians called their new country Iran, which means: the land



of the Aryans. There is a belief among some Kurds that the Medes are one of the roots of the Kurdish people and highlights this conviction in what the Kurds consider their national anthem, where there is a clear indication that the Kurds are "sons of the Medes." According to the Kurdish historian Muhammad Amin Zaki (1889-1948) in his book (The Summary of the History of Kurds and Kurdistan), the Medes, while not the basic nucleus of the Kurdish people, joined the Kurds and formed the Kurdish nation. The current conviction that the Kurds' roots are Aryan roots is based on the roots of the Medes, as there is a consensus that the Medes are Aryan people. Herodotus says the Medes originated from a person named Diakou, who was the leader of the tribes of the mountains of Zagros. In the middle of the seventh century B.C., the Medes gained their independence and formed the Empire of Medea. Frortich (665-633) was the first king of this empire. By the 6th century B.C. they had been able to create a huge empire that extended from what is now Azerbaijan to Central Asia and Afghanistan. The Medes converted to Zoroastrianism and in 612 B.C. destroyed the Assyrian capital of Nineveh. This event caused fear in the hearts of the Babylonians, who initiated the peace agreement with the Medes, where the Babylonian King Nebuchadnezzar married the daughter of the Emperor of the Medes (Siajares). The influence of the Medes in the region continued until the Persian king Cyrus rebelled against the Medes and won in 553 B.C.

- **Bride of the Rain:** When the earth was dry, the Kurds and Jews resorted to the Bride of the Rain, seeking mercy. It is the means to which they were resorting to, and precisely when the rain cut and the earth dried out, and there remained only the direction to God, through the myth of the rain bride. It aims to pray in a special way,



when the land and crops were threatened by drought, damage and scarcity of water. The bride was made by young people with reeds and a wooden stick. The march is presented by children and boys and on the request of good rains.

- **Moses (Moshe) Hess.** Born in Bonn (21 January 1812 - 6 April 1875), he is a German Jewish philosopher and socialist, and one of the founders of world political Judaism. He has a book entitled (Rome and Jerusalem in 1862). Hess died in Paris. He was buried at the Jewish cemetery in Cologne at his request. In 1961 he was re-buried in the Tiberias cemetery in Israel, along with Jewish socialists such as Nehman Sirkin, Pierre Borukhov, and Pearl Katznelson. The colony of Kfar Hess has been named in honor of him.
- **Claudius James Reg:** He is an Orientalist, traveler and an English archaeologist. He traveled to Kurdistan in 1820. He recorded the details of his journey to the East and was published by his wife after his death in 1836.
- **Jewish candlestick with its seven branches:** the Jews believes that it is the symbol of (The menorah), the old candlestick made of pure gold, which was placed inside the tent of meeting in the Temple of Solomon. Some Jews believe that the seven burners symbolize the seven planets.
- **Theology:** The term comes from the merging of two Greek words: the study of God. Christian theology is simply an attempt to understand God as revealed in the Bible. Theology also had an active appearance in Jewish thought, represented in the teachings of Jewish theologians and biblical Jewish commentaries, and the theologian philosopher (Moses Ben-Maimon) gave a good example in his book (The Sign of the Confused). Neither Buddhism nor Hduasian philosophy devoid of theology.

- **Midrash** is a collection of old commentaries on all parts of Tanakh organized and divided differently from one group to another. Each part of a book in the Midrash can be very short and some of them can be as short as a few words or one sentence, and there are some parts of the Midrash in the Talmud.
- **The Temple of Solomon:** The Temple of Solomon or the first temple house or the Holy House or the house of Hamqdash. According to the Jewish designation known as the House of Hamqdash, according to the Bible, it is the first synagogue in Jerusalem built by King Solomon, and the structure in Hebrew means: The House of God. According to the book of Kings 1: 5-6, King Solomon built it to carry on his father, the prophet David, and it was David who carried the Ark of the Covenant and the stones bearing the Law of Moses. The construction of the temple lasted 16 years.
- **Jerusalem:** A name known as Jerusalem, known as the city of Jebu's, and the city of Elijah, Jerusalem is the oldest city inhabited since the first Stone Age, where it was founded before 5000 years B.C... Jerusalem is also a province.
- **Baal:** the name of a god in the Levant and Asia Minor, a name meaning "master or king", but the texts of Ugarit shows that (Baal) was intended as god with defined attributes which is Hadad.
- **Khaled Bakdash:** (1912-1995), a Syrian politician born from Kurdish parents, he joined the Communist Party in 1930. In 1933 he was named General Secretary of the Syrian Communist Party. He founded the Voice of the People newspaper in 1937. He was the first to translate the Communist Party's statement to Arabic. He remained general secretary of the Syrian Communist Party until his death. He was considered one of the most prominent Arab Communist figures and was named Dean of the Arab Communists.



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**Photo of the Kurds expelled by the Iraqi government from Kurdistan to Israel**



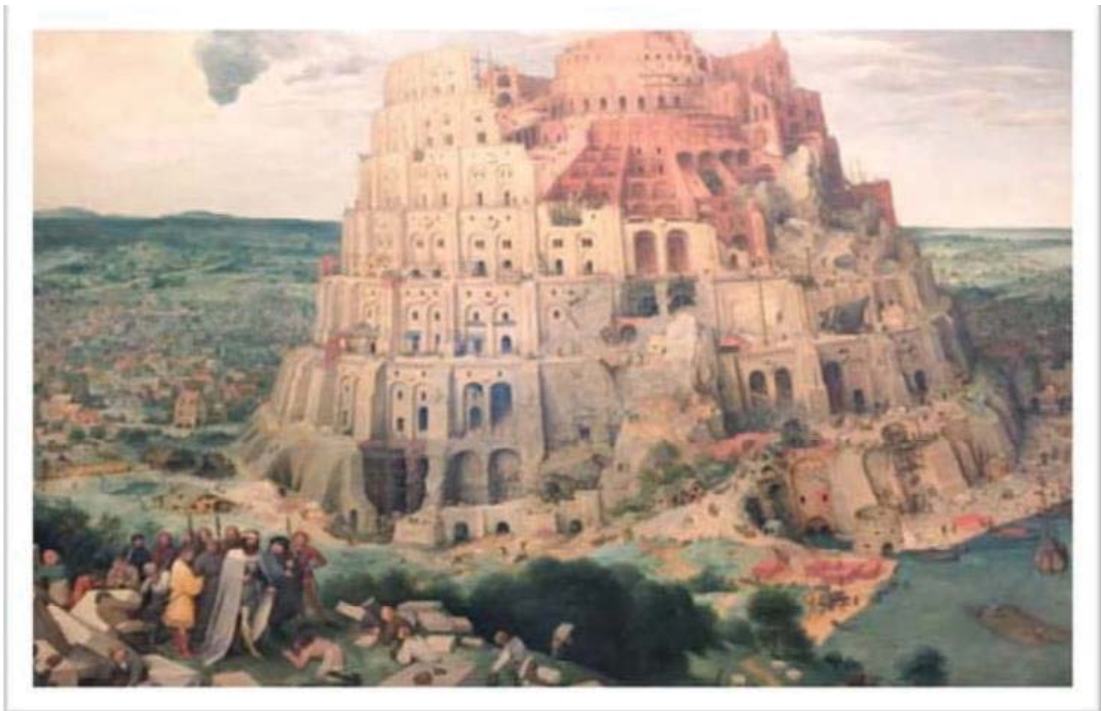
**Raha**



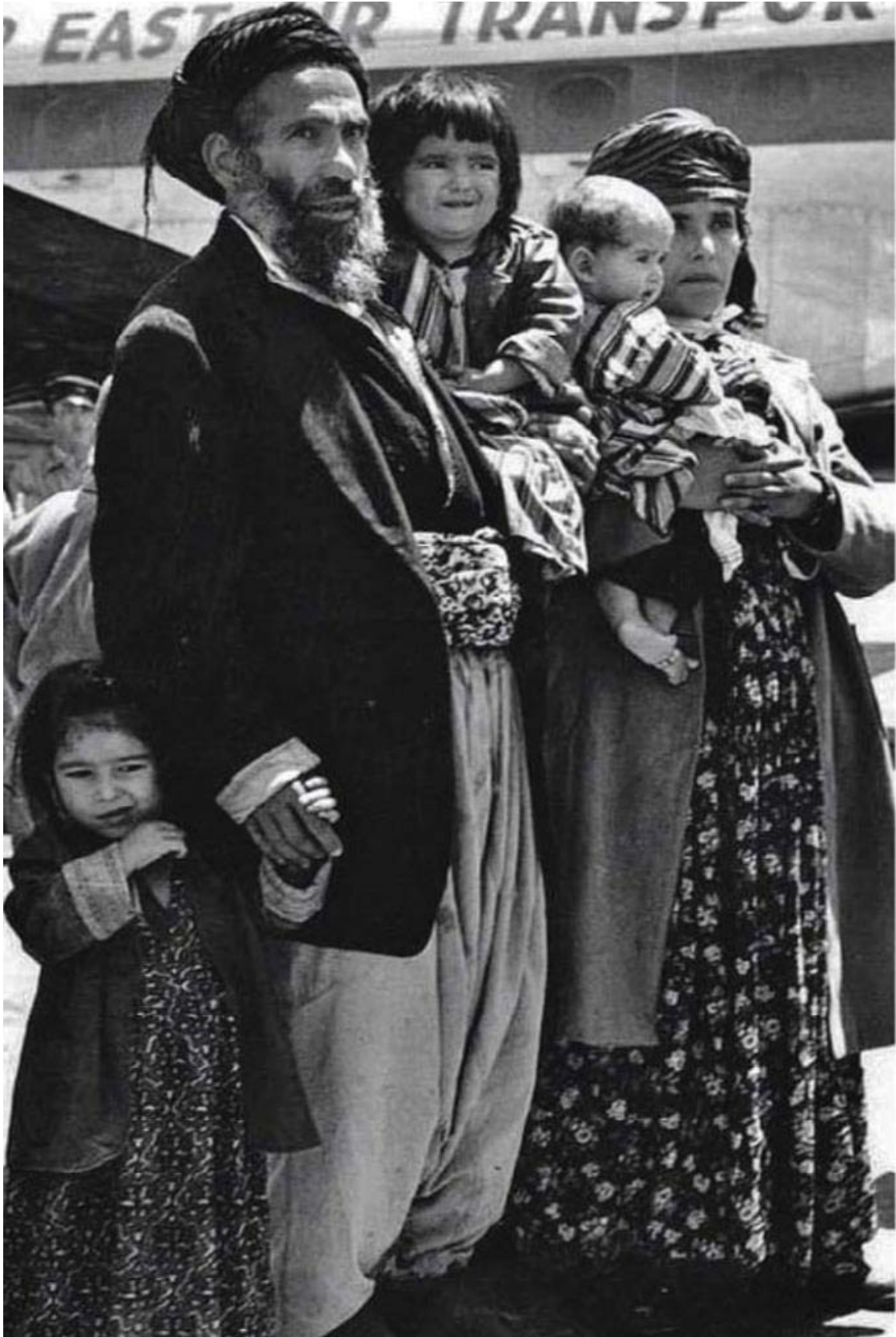
**Sanctification of the six-pointed star**



**Kiba**



## **Tower of Bible**





**Displaced Iraqi Kurdish Jews at Tel Aviv airport**

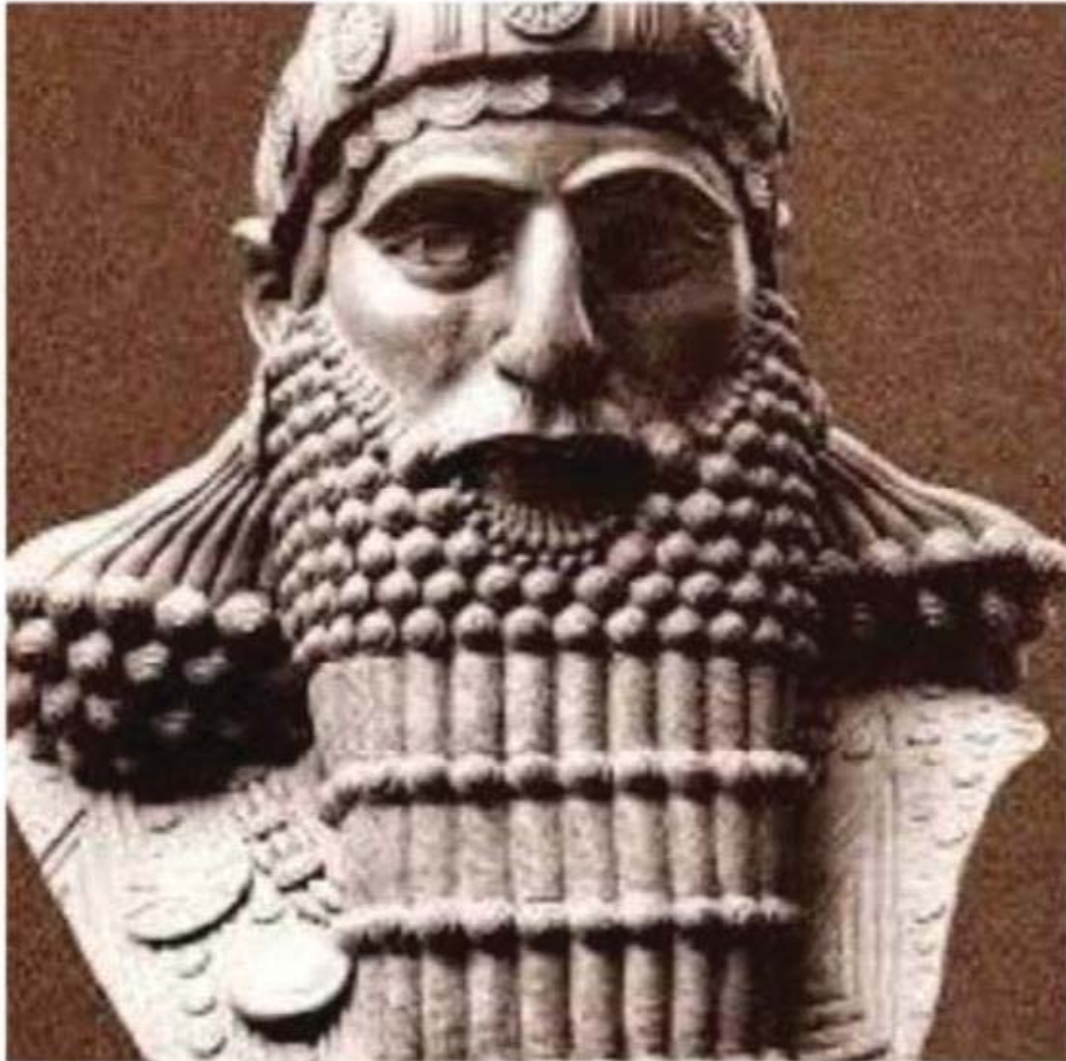
**1951**



**Elias school, Kirkuk**



**The Wailing Wall**



**Nebuchadnezzar**





**Map of Great Israel**

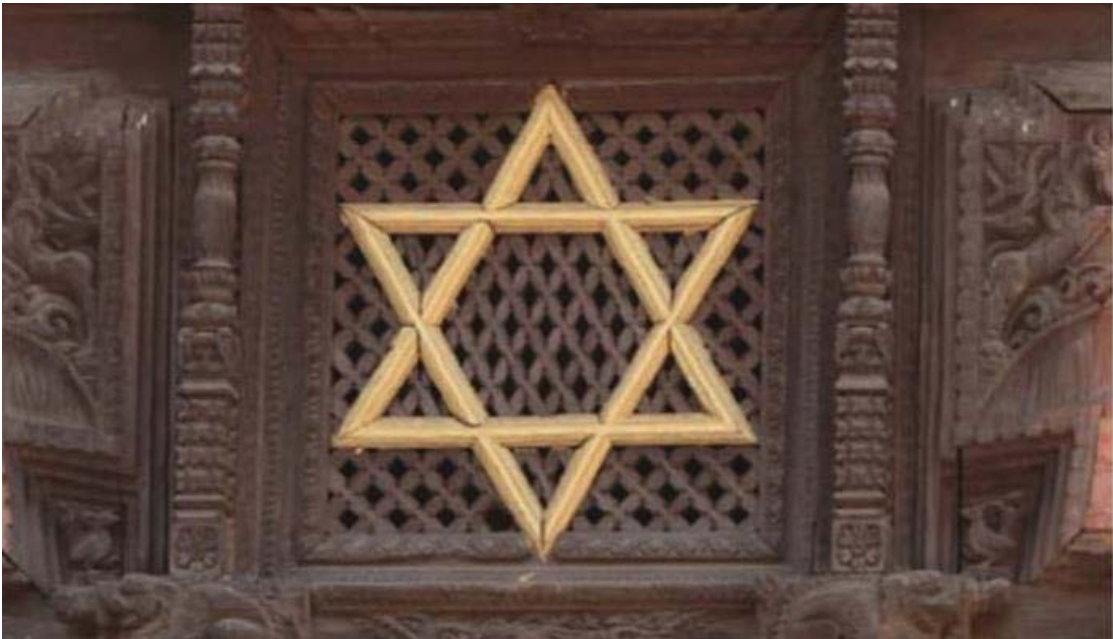


**The Jews of the city of Ashnawa celebrate the establishment of the State of Israel. 1950**





**Displaced Iraqi Kurdish Jews, at Tel Aviv airport in 1951**



**The six-star used by Prophet David.**



**The names of the Twelve Tribes**



**The Jewish candlestick**





alef	yod	tet	chet	zayin	vav	he	dalet	gimel	bet	alef
k	y	t	h	z	w	h	d	g	b	'
av	shin	resh	kof	tzad	pe	ayin	samech	nun	mem	lamed
t	sh	r	k	tz	p	'	s	n	m	l
alef	yod	tet	chet	zayin	vav	he	dalet	gimel	bet	alef
k	y	t	h	z	w	h	d	g	b	'
av	shin	resh	kof	tzad	pe	ayin	samech	nun	mem	lamed
t	sh	r	k	tz	p	'	s	n	m	l

alef	yod	tet	chet	zayin	vav	he	dalet	gimel	bet	alef
k	y	t	h	z	w	h	d	g	b	'
av	shin	resh	kof	tzad	pe	ayin	samech	nun	mem	lamed
t	sh	r	k	tz	p	'	s	n	m	l
alef	yod	tet	chet	zayin	vav	he	dalet	gimel	bet	alef
k	y	t	h	z	w	h	d	g	b	'
av	shin	resh	kof	tzad	pe	ayin	samech	nun	mem	lamed
t	sh	r	k	tz	p	'	s	n	m	l

## **Writing letters in Aramaic and Hebrew**