

About Kurdish music

Written by Azad Karimi



Photo: Rebin Hawez, Source: Pinterest

I must say that Kurdish music has a very long history. It is as old as creation and human understanding of creation, nature, and the supernatural...

Warning!

All material and intellectual rights of this work belong to the author.

The use of the contents of this article is free by mentioning the author's name and Kurdipedia. The offender will be presented to the court.

This article has been published on the cultural-literary website of Qelam.

Use the following link to read it:

https://www.qelam.com/index.php?option=com_content&view=article&id=4281:about-kurdish-music&catid=95&Itemid=527

Introduction

I do not intend to write a long introduction, so I will say very briefly:

My love for the culture of Kurdistan and its ancient and noble people encourages me to write and serve this culture...

I am neither Ataturk, nor Reza Shah, nor Abdul Nasser, nor other rulers who had chauvinistic nationalist ideas and imagined their people as the chosen ones of history.

I see my people as they are. The Kurdish nation is the most ancient, but it is not the most prominent and the best nation in the world. It is a nation that could not find a place for itself in the process of state-building in the 20th century. The question is, did he not have talent? Did he not deserve it? Was it because of being closed his way to the sea? do you...

These people could not express their wishes out loud. Was he not confident? Was it miserable?

No! This nation did not know itself.

The way out of this historical lock is only "knowing your truth".

Good luck!

Azad Karimi, Drammen-Norway

October 1, 2024

In order to know Kurdish music, it is good to explore a little about how the social context of Kurdistan is formed and why its structural differences are different from other surrounding societies.

The term Kurd, which is now used to refer to the Middle East geographically, was used to refer to a part of its inhabitants in ancient times. That is the residents around the Khabur River and Baraazaan Plain, A place called Amed or Diyarbakir.

Recently, it is wrongly said about Diyarbakir that an Arab Muslim tribe named Bani Bakr settled there and hence the name changed to Diyarbakir.

No! It is not so... Amed and Diyarbakir are each a part of that land. Amed is the occasion of its naming and Diyarbakir is its geographical name, like Mosul and Nineveh, which refers to a city.

Its original name is Bakar-Dira which means Barkh-Tir... Barkh=Lamb and Tir=arrow.

Tir or Dira is the nickname of the Tigris River and means tiger, and Tir, Deira, Dora, Dori, and Eridu mean wall. A wall or a beam with a tiger symbol is a symbol of the planet Jupiter. Because the planet Jupiter consists of yellow and red lines. This planet is ruled by Mardukh or Warmazd. Zoroastrians call Mardukh, Ahura Mazda, which is a symbol of goodness, freedom, justice and truth.

In the ancient religion of the Kurds, the wall was a symbol of the ladder to heaven and a support. This wall was located in the city of Kur-Dilmun. Later Artakh (Ardawan, the symbol of the ladder) Abraham's father and Lod's grandpa, who was the gatekeeper of the Kur-Dilmun temple, moved from this city to the lands of Khabur and Tigris and died in Shurish of Haran. This area was part of Bakar-Dira land.

Kur-Dilmun temple had 15 main bases and 16 or 17 secondary bases, but the first pillar was the wall=Eridu, Diwar, which was the place of worship.

The wall was the concept of safety, God's forgiveness, and stability. In the middle of this wall was Gaudan or Dargosh or Mardukh's cradle, which was the most sacred place of the wall. It was the birthplace of Marduk and the place of the fountain of life. There the germ of existence or chlorophyll was born and nature took a material form.

The ancient people used to worship God the Creator at this point. This point was considered to be the place of forgiveness of sins and the birthplace of Mardukh or Ahura Mazda, the righteous and generous Izad, which of course was a completely correct idea.

In the eastern part of the wall was the place of cow or Bakar-Dira.

Bakar-Dira was the surface on which the sacrificial cow sat. Where the arrow or arrow of the first ray of the sun that shone from the east to this temple hit this wall. This cow, which was called Charmu or Charmuk (its symbol was a cold rain cloud with a stone symbol), was sitting facing the sun and its back to the west. In the center of the cow's forehead was a longhorn. This horn hit the tip of the first ray of the sun. This impact created a halo around this horn on the wall. This aura became known as Khurshida. Horr-Shit, Hurri-Shat, Hurri Tash, Tash-Huri, Tash Uri, Dash Uri, Ushidar, Shurida, Darwisha, Suri Tash, Suriash are other pronunciations of Khurshida or Haala.

This horn, around which the sun or halo was formed, became a symbol of the centrality, and stability of existence. Because in all 360 days of the year, the sun sends its first light to Bakar-Dira at the moment of sunrise, and the change of seasons and the change of the angle of the sun's rays on the earth do not change this point.

The first particle of nature, which was chlorophyll, was called bud or unripe, and it became the basis for the growth of vine, wheat, and barley.

Therefore, May symbolizes spirit and dynamics (time), bread symbolizes blessing and body (immortal life), and Guti or pair symbolizes comfort and happiness (place).

The cow sitting place or Bakar-Dira was the place where barley grew. There was Jobara or Gobara or Aubara.

Up to this moment, traditional Kurdish women from any region throw the Jobara symbol, which is a square piece of cloth, on their shoulders and tie it in front, or tie silver strap holder on chest or put Gobarok on their vest.

which is the symbol of the barley grown from the blood of the sacrificial cow.

This cow was handed over to Mardukh in the cradle by Enki, the great Izad of life and body, to be sacrificed and baptized Mardukh in cow's blood and the spirit of life placed on it and made him alive.

Enki's foot was on the horn of the cow and on the edge of the eastern wall. It was called Paajer or Pezher, Jerupa, Shorupa, Shurupak, Suriya. Enki's heel was on top of the Khurshida or Haalla. There was the place of Nergal son of Enlil. Nergal was the second son and warrior of Enlil. He was the ruler of Mars. He was nicknamed Mar-Dira or Radi-Mar, Mard-Tir or Witness because he oversees the top of the arrow of the first ray of sunlight that hit the bull's horn.

The Zangaall(Long woolen socks with two large tassels in Kurdish tradition) is a symbol of transfer and the arrow is a symbol of the mind. So Zangaall and arrow show the same word: result... consequence, or message. Zangaall belongs to Enki, the guardian Izad of movement, and Enlil, who is his brother, the guardian Izad of travel. That is, the spirit came.

The number of Jobara(creek) was four or Chwaara, which means a quarter, and its symbol was Cholaka or sparrow. It means innocence and passion for life. Life sprouted there.

Chwaara means square or rectangle. This square is the level symbol. The layer on this square, which is the surface of the earth, is Barkha, Kharpa, Charwe, Chawre, Hawre, cloud. Its lower and hidden layer, which is under the soil, is the boar (Zirkhn, Zherkhn, Khnjer, Charkhan, Kharchan, Tarkhan, War-Barkhan, Khnera, Kharuna, Arkhawan).

This bull's horn, which was the firm pillar of the earth to the sun, the moon and the sky, Uri, Uli, Ili, Huri, Suri, Shuri, means the straight line of the horizon from the bull's horn to the center of the sun and the center of the moon.

Urish, Ulish, Ilish, Ilyash, Khurish, Surish, Khurush, Surush also means the call of God who breathes. In the Jewish tradition, he is called Elohim.

Elohim is the nickname of Izad Nergal, the son of Izad Enki. Izad Elohim is the witness of the light of the sun, whose first flame hit the cow's horn and a halo was formed, and what was inside the Haala or Elohim was the flame of fire, and what was outside it was the light surrounded by the darkness of existence.

The followers of Elohim were called Elohi, Elopi, Elumi or Mai-Ili.

For Nergal was the ruler of May, or the spirit of wine, which resided in the vine. At the time of the Romans, they were called Pahla or Paallu.

Pahlas were the same as Mai-Ilis or immature, young. for they were the followers of Nergal, the younger son of Enlil. (Enlil's first son was the guardian of the moon and his name is Kashu, Mashi, Mah). They lived in the foothills.

Because they considered themselves to be associated with Pahla or Paraasu that means the Flank of the creator God.

The Urishes or Ulishes, who considered the first breath very sacred for man and nature, considered it the will of the soul and considered Mig or "fog" to be the symbol of the manifestation of that warm and holy breath. In the Hurrian language, the fog was called Mij, Mig, Mika, Mish, Nish, Nisha. Its animal symbol was a sheep and its plant symbol was a lentil.

The Hurrians considered the morning fog rising from the earth as a sign of the Spirit of Elohim coming to earth and the awakening of the sleeping spirits and a symbol of the resurrection of the spirits. It was called resurrection.

The result of these thoughts and beliefs was manifested in the crystallization of the belief in the savior of the last time and the idea of Mashiachism or the phoenix rising from the ashes. This first breath was interpreted as the Holy Spirit of Elohim.

If you have noticed, the word halo or circle of light, which is the same as Elohim or Ili, Hurri, Gurri, or Sur-ush, has been introduced as the "Holy" in English.

This is a basic universal culture. What we see from religions in this period is a set of codified rules that have passed dozens of filters. But eventually, we realize that there was originally a single belief that has undergone changes over time. But the similarities of the words reveal the facts and this is interesting.

The Horites or Light Witness fans or Elohists are the early mystics in the history of spirituality and civilization.

Elohists were called Eli Khasis or Eli Khasai. They were called Elkashi, Erkashi, Eri Kashi, Kashuri, Kurashi, Khurasi, Shulaki, Sulaki, and finally Djulaka.

Djulaka, was referred to the Jews of Kurdistan after Islam. The Babylonian Freedom Tablet has introduced Cyrus the Great as Kurash (lamp or shirt of light). He was a Sulaki and a savior. Because he freed the Jews from Babylonian captivity.

According to the tradition of the Torah, the savior is a person from Abraham's race. Therefore, don't hesitate to be a Sulaki, Cyrus the Great. Both his epithet as Kurash and his real name, Chragh or Grrsoz, indicate that he was a Elohist or saviorist.

He was a mystic as the corresponding tablet identifies him as the son of the ruler of Anshian or the land of the "Holy Fog".

Now we understand where the land of the holy mist or the holy spirit of Elohim, which is the witness of the Haalla, Hawr, Awr (aura) or Khurshida...

Anshian If you don't remember, I will remind you that it is the place of the cow sitting with long horns in the center of its forehead. Bakar-Dira or Gau-Tir or Ab-Tir or Tiran, which is the tiger or Jupiter's shadow on Kur-Dilmun, which is the birthplace of Mardukh and the growth of the bud or Chlorphyll.

In the book "Menig i Khrrat" or the Eternity of Wisdom, which is an ancient book in the Pahla language and related to Zoroastrian religion, the place of the Khurshida of Sun and the Khurshida of moon is called Arianim Vaiche(soul pit, awaiting) and Khunirath Bamik (The red shining lid of the oven of the sun), which means the flowing-spring in the purple scale of the fog... which is the secret of the land of Kur-Dilmun in the holy city of El-Kasha'i.

El-Khasais or Khazayis or Julaka or Sulaki or Sur-Akhi(Red soil, pit)... the same land of Chwaara or Charkh.

Its interpretation is "Charuka i Sur" or square red cloak.

And the one who has the title of red cloak is the Izad Surawaan or Raphael, the guardian of the aura of the sun and the moon. He is the ranger and the warrior of the universe. He blows his trumpet and awakens the sleeping spirits to join him and call out the truth. The Kurds have nicknamed him "Baall Sur" or Red Wing. He is Shurupag or Kawa-swar(the ash-clad rider, the Darwesh, Surigash or Suriya). He is Nergal. He is the ruler of the planet Baaraam or Mars. He is a fighter. He is a man. He is the scout of Lashkar Noor. He is God's shield and spear. He is the shadow of mercy.

This first light that hit this horn caused an explosion and produced a sound. why?

In fact, this cow is a symbol of Huwakhshatara or the sacred pyramid. This pyramid is known as the Hosha or Khosha(cluster of grapes) or Daan. And it is a symbol of place. In fact, Khshatara is a symbol of femininity (gem) of the luminous essence of the particle separated from the side/Paahllu of God.

Out of his love, God separated a piece of the transparent flesh of his dear and beautiful being and placed it in front of him and by transferring his mental power in the form of two electric sparks, he fertilized this particle from his side horns and by focusing on its forehead horn, which was also the third eye of the cow, he exploded it, and material or spatial existence was formed.

This explosion was accompanied by sound, and the story of music, Nova, Vesë or Perse (Whisper) begins here. Mystical or Horian music or Nayiriwe Sang (Neryusang, male mountain goat) begins.

Note that every time I write an article about Baayi-Din (Scales Religion), I add new material to it. In fact, these contents are very complicated and every time I have to start from the beginning so that you are reminded and prepare your mind to have been told the new content so that it is easy to understand.

I must clarify that for the first time, when the particle was separated from God's body, it was invisible and transparent, but when it was placed on "Dan" or the body, which is a symbol of space and matter, it gradually became cold. This cooling or death(Margaan) had to happen for the spirit to become attracted to matter. When the particle cooled, it became material and had six fields of development: water, fire, air, soil, light, and sound.

The myth of creation has been embodied by God six times and from the angle of each of the above six elements.

Water and Cattle, Fire and Dragon, Air and wheel <(Baa and Baa daan, Paataan, roteting Scales(Cross, lamb)>, Soil and Grain, Light and arrow (Taall u Ruwa), voice and rooster(Satta, Shatta, Dang u Khrushtar)... But the embodiment of the soul was also with the Fog and the Crescent Moon(Mshsha u Shamash).

Each of these factors has its own symbols and subcategories. For example, the moon is represented by May(mew, vine) and Zirkhn and the crescent are represented by the crystal cup and the Boar.

But the sound...

If you look carefully, the names of all the civilizations that existed in the Zagros, Taurus, and Mesopotamia areas came one after the other in this topic. They came by themselves because their name is related to the myth of creation and creation, and these civilizations are the oldest civilizations in the history of the Middle East and Europe.

The symbol of sound is Deng or column, which is also called Dinga. This column hits the wall and the sound is raised from it. In the story of the conquest of Jericho by Joshua, the wall of this city collapses with the sound of the trumpets of the Hebrews. The bell is rung by a columnar appendage.

This pillar is interpreted as an arrow or a tiger. This pillar is in the shadow of Jupiter and is the symbol of Mardukh. Therefore, the birth of Mardukh coincided with the creation of sound. Because the material nature could not manifested through the flow of mental telepathy between God and Izads. So the sound was created and the movement started also from west to east. Because sound is a symbol of energy.

Nergal witnessed the emergence of sound. He is nicknamed Martyr or witness. Because the moving arrow is a symbol of scale and distance. This moving arrow was displayed in a zigzag pattern as if it were a snake that was twisting and turning, and this symbolized frequency.

When Martyr entered the cow's horn chamber, it became in a zigzag shape and from here Horra (the vibration of the sound) arose and the strong air flow became a tornado and a loud sound arose. And then there was an explosion in the particle or Hwakhshatara (Khorashtar, Zoroastar, Shutraka, Zarduga, Gazarda, Kardukha, Charkhuda, Charkhida, Charkhu).

Horri or Hora in Kurdish is a sound that has alternating vibrations, precisely a sound that has a twist and passes through a pipe alternately and reaches the listener's ear.

This mythical horn is the origin of wind instruments and is a sign of awakening and awareness.

If you pay close attention, in English, the horn (music instrument) is called the horn, and the horn of the cow is also called the horn.

In the Kurdish language, a cow's horn is called a Kalla-Shakh or a Stru, but the sound that comes out of it is Horra or Horra-Horr. Of course, this shows this is a common global culture with its ancient origin in present-day Kurdistan.

This myth, which is related to the soul, awakening, and life, which is related to the beginning of the beating of the heart, is the most sacred, mysterious, and subtle part of the myth of human creation. Because it starts with sound. So the music that is associated with breathing is exactly related to the essence of God the Creator. Therefore, the mystical Kurdish music that has existed for thousands of years and is still going on is in the same extension as the emotional connection between man and God, the creator and his mediator (the breath-giver angel, Nergal).

The society of ancient Kurdistan or the land that we now call Kurdistan was developed with this complex knowledge arising from the science of mythology and Izads or abstract angels.

I mentioned three other human social items: Gutium or Gutians, Pahlla, and Akkadian-Sumerian.

The Sumerians have introduced themselves as descendants of Shakhikha or Khashis, which are Kashi, Kashpilyash, Iliashka, Al-Kashaai (Eli-Khasai, El-Khasi, Eli-Khat, Elyasi, Valakhshi, Arkashi).

Gutiums are also another branch of El-Khasis. They were also scattered throughout Kurdistan. Also, the Pahlhas or Palluies, whom the Sumerians call Lulupi and the Assyrians call them EliPi or Eli-Mai.

Of course, the Akkadians or Agadis, who are called today Gadaaians, were a sect of El-Khasais. They are now called Kaykhuda, Chukha, Kwekha, and Dikhwa. They are the basis of the Shahnameh of Goran, which is the modern version of this book in the Kurdish language, but its ancient version, which was written in the Pahllyui language, was translated into the Khorasani language, which is called Dari and was turned into poetry by Ferdowsi 450 years after the collapse of the Kurdish Sassanid Empire. It is a very famous book.

Agadis or Dekhwayis were local judges and helped people in disputes. One of these people in the Mittani region(ancient western Kurdistan) was a person named Gatro, Atro, or Jethro (Gem), who was a reformed and benevolent person. He married his daughter Zipora (Piroza) to Moses the Hebrew, who was deported from Egypt and took refuge in the land of Mittani (the Khitan Kingdom in ancient western Kurdistan). In this land, Moses was chosen as a prophet in God's Mountain or Hurri-Pa Mountain.

Do you remember I said that the cow's horn was under the feet of Enki and that is the place of Nergal, the angel who witnessed the arrow of light?

Hurri-Pa gives exactly the same meaning... There, Moses met the manifestation of the invisible God, Elohim, or the Flame of Righteous Light and heard his sound.

Gutians were the architects of magnificent temples and great ancient stone buildings. They had their music. Like the Hurrians, they were not involved in esoteric and mystical issues. It was important for them to show the power of God the creator and his angels. The glory and authority of the world was the manifestation of the glory and authority of God the Creator, and they gave themselves the right to consider themselves the representative of God on earth and to show their glory as a symbol of the majesty of God the Creator. Their music was magnificent and their music group was large and wide-ranging. They turned the common stories of famous wrestlers and lovers into songs and performed them.

The Pahllis who lived in the foothills (Paalla ياالله, Yaalla ياالله) had their own literature and music. Their laws were also subject to the structural systems of their society. Note that the laws of Pardiwari Yarasani, which consist of 72 laws

and covenants, originated from the culture of this region. These laws are rooted in the thousands of years of culture of this region.

Pardiwar, who is ridiculed in the book of Minogi Khrata, the subject of Eranwich, as an occult force believed by the people of Eranwich city, is the white rooster with a golden crest, which is the symbol of "Spanta" or the dawn. Pardiwar means rooster on the wall. This rooster was known as Kaldu, Khartu, or Vartu in the culture of Urartu or Northern Shirwan and was very sacred. In the Bible, the birthplace of Prophet Abraham Ur-Kaldani, or if I translate it in today's language, it is Shir-Khurush (Shirartush, Ardashir). The first dawn also happened in the city of Creation or Saez, where the soul was born and where the cow was sacrificed.

In most of the civilizations that have been excavated, we can find objects that have items related to music. From the harp discovered in Sumer to a Hurrian music-notated tablet.

Also, in various inscriptions found in ancient Kurdistan, we can find prominent texts about music and celebrations and music festivals.

For example, in the book of Mani, the great Kurdish prophet, in the 3rd century AD, there is some information about the Chamchare (Chamchamall, eye well) ceremony. Chamchara is related to the reincarnation of the soul after the death of a person and how the soul dissolves in different stages.

According to the beliefs of our Kurdish ancestors, the first spirit that emerged from the Kur-Dilmun well was a drop of the blood of a sacrificed cow that fell on the square surface of the ground, which was a Kalda-Shir or Arda-shir (Rooster-Lion).

This was the outer surface of the lamb and it was called Balkha or blood clot. When it went underground, it went to Zirkhan or Hog, or the lower surface of the earth under the cow's feet. There he experienced the deeds that are

mentioned in the myth of Dumuzide. Under the ground, the steam rising from the warm blood of the cow rises again from the soil during the process described in the reincarnation cycle of Dumuzid in Sumerian texts. This point of the land is called Kur-Dilmun or Chamchara or the river of the well or the hole of the eye.

All actions related to movement or behavior were shown in the symbols of the twisting movement of the snake, flames, and the current of the river.

Our ancestors had discovered that these twists have a rhythm and this rhythm is due to the natural order of creation that exists in the particle of creation.

This rhythm, as I said, is related to God's dynamic nature, which is beyond the boundaries of existence, non-existence, and imagination. This pure, clear, fluid, and invisible essence is the origin of movement in the particle of creation. What we call talent is caused by movement in the particle of creation.

This particle has movement and kinetic force due to its inherent dynamic that tends to God.

The source of this moving force is the boiling spring of energies inside the particle of creation, which is known as Trpa(Throb in English), and its manifestation is the pulse of the hand, and its symbol is a purple dragon, and its element is wood, and the symbol of this spring is the heart, and the symbol of this heart is a violet boar, and its element is light. This particle, which is separated from God, must be enclosed by a wall (Hashtdar, Darhasht, Zarhasht, Zardasht, Ardasha, Artasha, Tishrai, Artush, Atrush, Shattara, Artakhsha, Khshatara, Hashatarkhat, Hashtarkhan, Khoshayara, Khoshatara, bunch of grapes, eight doors) so that the current energy does not disperse in it. So matter was created. Therefore, spirit precedes matter, and matter is the product of spirit. This is where the spiritual concept of May (Wine) is revealed. The soul is the wine and the body is the grape.

The particle of creation, which was first a spirit and then became matter, is the intermediary between beings, after the big explosion, and the pure essence of God. In this particle, there were six factors of creation. These six factors spread in six directions from the center of the particle, which was a pit. But their direction of movement was different. The light moved from right to left. The water was moving from left to right.

Hwakhshatara first was a part of God the creator, when it was separated from God, it became soulless and cold, a cold spirit that revolved around itself. But when God made mental contact with it, He gave it spirit and it came alive. It is from this stage onwards that resurrection takes meaning. And the rotational energy turns into kinetic energy and then it explodes and everything scatters around, but a part of it falls on its head like debris. This is where they call him Khaakasar خاکه سهر. The Manneans called it Akhasara ناخه سهره.

But along the remains of the particle, a line of ash and burnt material was drawn from left to right, which is called shafturi. Shafturi or Chapduri means going from left to right. The beginning of this movement was from Hashtdar or Daan, which was the place where Hwakhshatara's tip sat, and because that point was the place where Hwakhshatara's free circulation around itself and was cold, it was called the place of balance or Waryala or Wla. There was called Gaudaan, Awdan(Eden) or Jawdan and it was interpreted as the gate of heaven.

There was the birthplace of Mardukh which was the land of Trpa(Pulse). Trpa was the fiery dragon of wooden or plant nature, which was the pulse of the boiling of energetic water inside Hwakhshatara.

These interactions caused vibration and energy fluctuations inside the particle, which eventually led to the production of sound. A sound that was like blowing a large shofar or trumpet.

Let's go back to history:

The oldest records of music are several musical instruments in Sumer and a Hurrian note in Syria.



MS 2340 Lexical list of harp strings, 23 types of musical instruments. Sumer, 26th c. BC.
The earliest record of music and instruments in history

Clay tablet recording the names of 23 types of musical instruments. Sumer, 26th C. BCE. The Schøyen Collection, Oslo.

In a society that has always been dominated by a discourse, truths go to the darkness of censorship and concealment. The imported culture that has been brought to the society with the power of coercion presents its discourse with the power of threat and mocks and humiliates the historical discourse of the defeated people.

This is why we measure the sequence of events and cultural changes in a geographical area by the intensity of the invasion of the dominant tribe.

I would like to say that the reason for the multiplicity of racial theories about the Kurds is not due to the mysteriousness of the Kurdish nation, but rather it is related to the simplistic and customized type of research carried out by Kurdish

scholars of the 20th century. I don't mean to err them but this is a simple truth that we have to accept.

Which Kurdologists from Minorsky to Vasily Nikitin, Diakonov and others have written in their books that musical instruments are known as mediators or Elohim in Kurdish society? Which one of them said about the class of Qavalan or Baba Chaawsh in the Ezidi religion? Which of them has written something about Sheikh Jafar Nourani and the school of music? Why haven't they written anything about the Kurdish church music that crystallizes in the Syriac-Chaldean school, or about the Aramaic music school of Mizrahi Jews, which is the basis of Kurdish music?

If you see the Kurds of Yarsani, you will see their respect for the Tanbour. Or see dervishes and Kurdish Muslim Sufis kissing the Daf. I don't like to go into more details about this because these are among the secrets of these sects and they should come to the conclusion to publish the mysterious details of their beliefs. But the non-disclosure of these secrets is due to doubt. When fanatical Muslim governments condemn everything to destruction with the tactics of disbelief and atheism, then it is very easy to justify the fear of the followers of these religions.



Musicians of the Assyrian army c. 645 BCE. Nineveh, bas relief in Gypsum alabaster. Palace of Ashurbanipal, Nineveh.

The sanctity of musical instruments among Kurds goes back to the ancient beliefs of their ancestors, regardless of any religion that exists among them. This sanctity among the Sumerians, who are the ancestors of the Kurds, is reflected in their discovered works and texts. Enki was the great angel and "soul giver" was the guardian of rhythm and music.

If you remember, I said that the sacrificial bull is under Enki's feet in the sacred wall. His forehead horn is the place to adjust the frequencies of the waves caused by sunlight hitting it. Enki's heel is interpreted as his Nephew, Nergal, who is the guardian of this horn and is a symbol of Enki's soul-giving power. Therefore, Enki has given Nergal the power to make the soul, which has an energetic and kinetic nature, in this horn in such a way that the Ruwa or spirit is

created from it. The symbol of Ruwa or the spirit is the snake. It is from here that the Pre-eternity is created and the ground is provided for the creation of Time.

Time begins from pre-eternity at the left and under the feet of Enki, the ruler of Saturn. It is night there. Therefore, night, pre-eternity, movement, and spirit are placed in one category and are related to each other.

The night has three stages because Nergal organizes the waves inside the cow's horn three times at three different points: Faraz or Parash, Tuk or Peak, and Frita or descent.

These three stages, which are likened to Dogs, are known as Bangi Shewaan, Niwa Shawan, and Parshehwan, which means the beginning of the night, midnight, and before dawn.

This process is called Farashgard and is related to reincarnation because the soul wanders through three stages and it is on the fourth night that the soul goes to the stage of judgment and crosses the bridge.

Mardukh and Kalda(Surush, Rafael) stand at the bridge and there is the center of the scales of justice. Each stage has its own beat and when you check the frequency of the radio waves you will see that they are in the form of zigzag lines and the zigzag is made of triangular cross-section lines.

This frequency enters the water and becomes juicy, and then it shines in the water with a rotating movement, and it turns into steam in the heat of the water, and it comes out from the bottom of the soil, which is the ground, and reaches the surface of the soil or lamb. And there it rotates in the shape of a rotating cross and a wheel is formed which has eight wings and then it goes to the sky like a mist with the speed of the wind and is released.

This is the destiny of the first soul. This first spirit is the origin of all the ancient Kurdish mystical stories, which is finally known as the Holy Spirit or Eli-Khas or Elias(Elijah).

Elias, who turned on the lamb and became a cross, turned into a Charkhu(wheel, chariot) and flew, and became the origin of the story of Mashiach. Because this soul returns from time to time and steps into the ashes of the Hwakhshatara and the fire under the ashes fertilizes and ignites the fire of life, which is the flame of Elohim or mediator and is a Phoenix or Fanos (lantern) that lives for a thousand years. This phoenix is introduced to Ushidar's millennium in El-Khasi's narration.

The three millennia of Ushidar, Ushider-Mai, and Sushanes are the three stages of reincarnation that I mentioned, and Sushanes is the thirty-day cycle of the moon in the Kur-Dilmun city.

The first Ushidar means the sun's aura, Ushidar-Mai means the second aura, which is the moon in the sky, and Sushanes means the Kurmanji or monthly calendar, which is the Kur-Dilmunian calendar. Sushanes symbolizes the continuity of the nights before and after itself because Sushanes events the "Sin" on the fifteenth night of every month. "Sin" is the moon pill.

Ushanda, Shandua, Zandua, Uzanda, Dushana, Shandua, Chandua, Duanzda.

Ashnawaad, Shnabaad, Shnawaa, or Sushanes is a person who was born on one of the nights of the moon in the Kurmanji calendar, but this is only a sign of the emergence of someone who Eli-Khas or the Holy Spirit enters into his being and becomes his Phoenix (Fanos, Lantern, light) to reach the balanced position in the eternal scale.

Kurdish people's ancestors invented the group dance as a symbol of spiritual union to create a ring that represents the monthly cycle of the moon in the sky. But since the moon was in one position in the sky every night, the posts or positions were a symbol of its movement, which had a Ruwa or spirit, and the symbol of the Ruwa was a black snake, which moved to the right from the left side of the sky. The left side was named Pre-Eternity or Shawana, or the place of the night.

When the Creator God separated the particle from its body, it shone, but when it became cold, darkness became the border between the Creator God and the particle, but when God revived the particle again, the light spread from the side of the particle to the darkness of the border. So the location of the particle was the place of light and it was called a Chrakh or lamp. The light of the lamp was in the Ballkha or the bulb, and the bulb was a lamb. And the luminous energy was under the lamp, lampstand or boar, which was the Tallkha. This Tallkha was a symbol of May(wine), which was the blood of the Nergal's boar, which was the heart, and the energy of the dragon's pulse, which was the origin of wood, and from this fiery and restless dragon, a vine grew to become May, and it be a symbol of the passion, mania, and vitality of the soul.

May or wine had a spirit of a movement called Shad شاد or Shattawasa شادآوازه.

Shad or Shadawasa was a common name in ancient Mitanni and was manifested in the Bllesa (flame) of the fire inside the Chrakh(lamp). This fire was restless and moving, and its moods became the basis of dance and Niwshi(Ashnawi, Samaa', hearing).

In the Qur'anic culture, the Bllesa became the Eblis or Devil or the manifestation of a demonic force that rebelled against the creator God and did

not prostrate to man. But Allah, who was the manifestation of the flame of the light of this fire, became the creator God!!!.

Now you come to put together this strange interpretation of Allah and Eblis. On the other hand, the word Shaytan(Satan) is the Arabic pronunciation of the word “Shidan”, which means halo of light the sun!!!.

It is not known what happened to the Middle East in the seventh century AD? The question is, why didn't Muhammad have a book? And between his death and the publication of the first Quran, it took almost 35 years. What did Muhammad's followers do in these 35 years?

Those who were his companions and contemporaries were all killed in various wars in the early years after Muhammad's death. There is no written work of Hasan and Hossein that was influenced by Muhammad's teachings. Where is what was written by Ali and Ayesha? Why was another version of the Quran found in Yemen, which has many differences with the current Quran? Was this Quran written by the Zaidis? Maybe that Quran is the original version that Ali wrote and his descendants took with them to Yemen like a family heirloom, and the current Quran is the version of the Abu Sufyan family? Or the version of the Bani Abbas family?

It was during the Abbasid era that the market of rumors and slander against their Arab and non-Arab enemies flourished, and it was during their era that different Islamic religions emerged and religious inquisitions began, and the massacre of Mandaeans, Zoroastrians, Zandiks (followers of Mani) and Banduyis (Mazdakis, Mandayan and Yarasanis) and the forced conversion of Christians and Jews to Islam was at its peak.

The substantive contradictions within the Qur'an are truly confusing. In this topic, the light and flame of the boundary between God and Eblis or Satan (the enemy of God) has disappeared. While light, Iblis and Satan all have the same origin. Light means the golden rays caused by fire, Iblis means the dancing fire and Satan means the rotating halo of light around the horn of the cow of creation, which is sitting facing east and with its back to the wall under Enki's feet.

In another place, the Qur'an, regarding the substance of man's creation, considers him to be smelly from wet soil, and in another place from water.

However, the Qur'an does not say that God or Allah, who is from light, and Satan or Iblis, who is the flame of this light, why are they enemies with each other or are they conflicted?

Among the ancient Kurds, percussion instruments such as Daholl, Daf, and Kos were invented, which were made from cow skin and were a symbol of the sacrificial cow (cow-fti) or cow-fdi. Fti or Ft in Kurdish means to destroy. These instruments were a symbol of the sacrificial white cow skin that was killed by Mardukh.

The symbol of water is time because water flows and time also flows and this flow is manifested in the Snake. The symbol of the beginning of time is Shamash(Mashsha, Kashsha, Mahha) or the moon, and the shining of its crescent is the symbol of the beginning of time, and this brilliance is crystallized in "mand" or transparency, which is an attribute of the essence of God the Creator. In this clarity, there is absolutely no darkness, it is mand, and there is no negative force, so it is pure.

Pak's symbol is the six-cornered crown. This purity is manifested in the red flame of the fire in the water. Therefore, the origin of the fire is also the purity of God's essence in his "Mandaa" or transparency. The attribute of this red crown of fire is Kharuna or Haruna, which is called Hanaar(Pomegranate) or Anaar in modern Kurdish.

Yes! Pomegranate fruit because it is created from six Khaana(house)s and inside these houses, there are pomegranate seeds. These seeds are ruby-shaped. Ruby is a purple gemstone with the number of the planet Bahram(Mars, Mart, Mard), which is four in the order of the planets of the solar system. For this reason, it is called "Wahraman" or Hawraman which means the belongs to Wahram(Mars). This stone does not burn in fire. For this reason, the name of the fire of Eran-Waycha, which was located in Bahraam's Barjawand, is Wahramanوههرامان or Hawramanههورامان.

This Shashkhan is Nannar Sheshki or Annar Cheshki, which means the spring of the tear or the spring of flowing water of life that boils. This is boiling or throbbing (purple). In Assyrian texts, it is called Kharuna, and in Parthian Aramaic(Ashkaani), it is called Khunirath(Khuni rag) or blood vessel, and in Pahlawi texts, it is called "May Naar Chayma" or Eran Waycha. The spring of running water or the eye of expectation. The symbol of the eye spring and the symbol of this throbbing was a cross or a cross with a bubble on it and the symbol of the flowing water of this spring was a black snake, and the symbol of purity was the bubble on the cross, which was called Manda. This beating of the heart or the boiling of the spring is likened to the "Tamura" instrument in the Yarasani culture and is one of the sacred things of this religion. Tamura is a mystical instrument and these items are in the following categories:

Tamura, Kandula(beehive), bee nest, hexagon, Mardukh, Shashkhan. Gate of light.

Exactly, the buzzing and movement of bees in a hive is a symbol of life. This enthusiasm of the movement is in the heat and harmony and rhythm of the spontaneous blood of the unit of life. This unit of life is the talent of birth and existence in the nature or natural part of Hwakhshatara which is called Khosha(cluster) or Khuza(Nature) and it is a green cell and has three branches and those three branches are the symbol of grapevine, wheat sprout and barley sprout.

This particle moves and, as I said, it is located in the Gawdan(pit, immortality, Awdan, Eden), and its symbol is a dragon, from which fire leaps out of its mouth, and the spirit of creation, Hwakhshatara or Zoroaster, is standing on top of it. This particle rotates around itself, so it has the sign of a cross, which is located in the tower of Juday(January). This plant symbol is located in the hand of the particle, and as I said, it has three branches, and the middle branch is a vine, and it is located in Mars, the planet Nergal. The other two branches are wheat and barley. Wheat is in the sign of Arda or Harut, which is the sixth month, and barley is in the sign of Libra or Artakhsha.

Wheat is a male sign and barley is a female sign. Both Arda and Artasha are in the wind element. Wind has torsional energy. Therefore, the secret of this equation is that the winding of the wind in the middle of the male and female poles causes vibration, and vibration is the basis of movement or spirit, as well as creating sound. So soul and sound are two related elements. Therefore, the science of the soul is the science of sound Acoustics can be too.

Therefore, the green or Khuza substance that I wrote about earlier is the result of this process. This green substance is manifested in a rhombus, and the rhombus is the shape of snake scales, which act as feet for the snake to move.

If you look carefully, you will see a network of these rhombuses on the leaves of trees or flowers.

But the symbol of the pairing of wheat and barley by the energy of the wind and the vibration of two cows attached to each other on a stone pillar. It is called Gaupadsha or Gaumatsha or Gomatta which means double dome.

These two domes are interpreted as two tents and these two tents symbolize the spirit of life and mating. These two tents are made of cowhide. So male and female have blue origin. That is, the polarity is located in the water.

And the beginning of natural life was camping(Female and Male tent). But the rhombus or grid of green leaves and clay is a symbol of prosperity and villages. This rhombus is in the shape of a snake scale. Clay is the symbol of the house, and the house is the basis of society and society is the symbol of culture. But lozi or clay culture is a rural culture because it is exclusive to growing wheat and barley. It means agricultural culture. And the villages with their fields were the foundation of urban civilization where there is law and a king or Patshi (ruler).

Law means commitment. It means adhering to a covenant between two or more parties. The law and covenant are in the green leaf or Khuza or Khaza or Khasha, Khasa, Yasa, Gatha. In leaf's twist. That is, in the scroll. Law is in Lolan or Neptune, the planet under the command of the coordinating force, Lolan or Alalus.

The covenant symbol is the crab or Tansar and is in Gawbaara(Taurus) sign or the seventh moon. Its element is water. The Gaubaara is the father of Shurupag or Tir uTaaw(Partaawa). Tir u Taaw is the same Partaawa that inspired the

ancient Ashkenis or Saqazis, and they founded the Parthian Kingdom. Tirutaaw is represented by a yellow and black cat and symbolizes the rapid transmission of the mind or mental message. The Izad TiruTaw is Raphael or RaadaSwaar (رادسوار , charioteer). He is also called Nergal, Surigash, Shurupak, Suritaj, Surawaan, and Esrafil. He is Hawrupat or Hawrabaan (guardian of the cloud) or Awrabaan or Rawaan. He blows in his Hurr or Hur or Sur and breathes and gives life according to what I said above. He is the little son of Enlil or Ezrael, the Southern wind Angel or Izad of Zriaan. It means winter south wind. Therefore, he is the conductor of the wind force, which is under the control of his father.

Hurush or Khurush or Hurya is the first sound of this Horn and its symbol is Paruzar, Parusha, Baruja, Rojbayaan, Kalda or Kalda-Shir or Ardashir or Sherwaan. Ardashir is the Artakhsher or Tishray in Libra sign. Its symbol is a white rooster with a golden crest. His name is Paruta, Atrupat or Pardiwar. The symbol of the Ashkani people of Saqez and previously the Urartians attributed themselves to him in the name of Izad Kaldi.

In short, Urartu or Shurartu is the same as Shirardu or Shirardi, and he is the same as Ardashir, Bardashir, or stone lion and a symbol of urbanization.

This is the story of the creation of sound in a nutshell and I cannot go into this topic further.

Therefore, I base the social culture in the Kurdish nation on three types of lifestyles:

Nomadism, Ruralism and Urbanism

In an interview I had with the Norwegian newspaper Sunnmørsposten in April 2019, I explained the same issue clearly to the interviewer, Mr. Johan Behrents, but when the interview was published, unfortunately, he introduced the Kurdish community as nomads. Despite what I said. Therefore, the symbol of the nomadism settlement is two cows joined together or two domes and the symbol of the ruralism settlement is the snake scales (Di-Maar), and the symbol of Urbanism is the lion.

However, this article will be based on the three lifestyles from now on.

This article continues...