

# Ziman U Zar

salî çwarem\_ jmare (17) (xakelêwey\_2725) (beharî\_2025)

Govarekî zimannasî ya werzî ye

Xudan îmtiyaz:

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## **The Most Eastern Kurds of the world; Anthropology, History, and Culture of the Kurds in Khorasan**

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## Abstract

When it comes to the Kurdish diaspora, few people consider the huge population of Kurds apart from their motherland, Kurdistan. More than 1.5 million Kurds live in northeast Iran, in two provinces, N. Khorasan, and Razavi Khorasan. Although some debates point to the prior history of the Kurds' residence before the main migration in the 16th century from the eastern boundaries of Turkey, the current historical narration stands on the settlement of more than 40,000 families of Kurdish nomads in the mountains of Khorasan; during the first decade of 17th century. Today, the offspring of those nomads live in more than 30 towns and 2000 villages all over the provinces, with their language, culture, and identity. This paper aims to shed light on the demography, history, culture, and geography of the most eastern Kurds of the world in this part of geography.

Keywords: Kurds of Khorasan, demography, identity, history

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## 1. Introduction

Kurds were a group of Aryan tribes who, according to historians, moved and settled in Iran, Iraq, Syria, and Anatolia from the southern regions of Siberia in the second millennium BC. After settling, occupying, and developing the areas under their control, they became the founders of the Median government in 708 BC. But this Kurdish government did not last long and in 555 AD. M fell apart. With the fall of the Median Empire, the Kurds could no longer achieve the past unity and were dispersed throughout the region's mountains and the Zagros mountain range due

to their herding and nomadic livelihood. Although this Kurdish diaspora includes a significant part of today's world map, if we go back a little, there have been huge movements in the Kurdish population, including the movement of large tribes of Kurds to the eastern regions. It was Iran and obviously at present, in Khorasan. Although some historical texts have scattered references to the presence of Kurds in the early Islamic centuries in Khorasan, what is more documented and supported by stronger historical documents is related to the historical movement of the Kurds to these areas during the Safavid era. During the past centuries, they have been able to adapt well to the biological, social, economic, and political conditions of their new settlement and have been the source of great developments until today.

The Kurds of Khorasan, mainly known as Kurmanj, have been able to preserve their ancestral language, culture, and traditions. In recent decades, by taking advantage of the opportunities that have arisen in the global situation and technological developments, they have tried to communicate with their fellow speakers and races all over the world and use their scientific and cultural experiences and reserves to preserve the language and use their Kurdish identity and culture.

Although accurate and official statistics about the population of Kurds in Khorasan are not available, it is estimated that more than 1.5 million of them live in more than 30 cities and towns and nearly 2000 villages throughout Razavi and Northern Khorasan. The important cities of Mashhad, Chenaran, Qochan, Dargez, Esfarayen, Neishabur, Shirvan, Bodjnord, Ashkhaneh, Sabzevar, Kalat-e-Naderi and nearly 20 other cities and towns are important settlements of Kurds in Khorasan, nowadays.

The racial, religious, and cultural commonalities of the Kurds with other residents of these areas have also caused them to have almost no confrontation with each other in all the past centuries, and instead, life and intimate relationships and family ties are formed between the Kurds and

the Persians and sometimes the Turks of Khorasan, which is ironically one of the reasons for the weakening of the Kurdish language among their new generation.

The Kurds of Khorasan have long been known for their bravery, courage, and patriotism due to their important role in border settlement and protection of the eastern borders of Iran and their successful performance in this field. Today, their children have not only been able to adapt to modern life and its necessities and be the source of important scientific, artistic, cultural, and economic blessings and influences but also in terms of livelihood, they are generally in a relatively good situation in these provinces.

## **2. History and geography**

Regarding the presence of Kurds in Khorasan, there are two important historical narratives. The first narrative implies the presence of Kurds in the early Islamic centuries, which is almost less supported by documents. The second narrative, which is the dominant historical and more documented narrative and has strong and undeniable evidence, tells the story of the historical moving of the Kurds from the western regions of Iran and the eastern part of present-day Turkey and areas of Shamat and Syria to the north of Khorasan in the first half of the 16th century and during the 17th century. That is, during the Safavid era. These two narrations are described below.

The first narrative, which is about the presence of the Kurds in eastern Iran, has not been mentioned in detail in historical books, except for a few cases. Although there are many names in the early Islamic centuries in the geographical books with the prefix/suffix -Kurd or -Kurdi, such as Kurdmahlah (the neighborhood of the Kurds), Kurdkhaneh (the house of the Kurds), Kurdkouy (the neighborhood of the Kurds), Akrad (Akrad is the plural form of Kurd) village (the village of the Kurds), Akrad Darvaze (the Kurds' gate),...



One of the historical documents that includes such names is the book “Historical Geography of Hafez Abroye Khawafi” which was written in the 9th century of Hijri, about a century before the main historical movement of the Kurds to Khorasan.

The renowned historian of the fourth century, Ali Ibn Hossein Masoudi, also introduces Khorasan as one of the settlements of the Kurds (Al-Tanbiyyah and Al-Ashraf, 7). Also, Istakhari, a great contemporary geographer of Masoudi, in his description of the region of Qahestan and Tabas in Khorasan, mentions the presence of Kurds with herds in these areas (Al-Mamalek and Walmasalek, 216). Ibn Hawqal, a famous Arab traveler and geographer of the 4th century AH, in his description of the demographics of the Iranian people, refers to the areas and cities in Khorasan, especially the areas around Neishabur, which were the summer residences of Kurdish herders: “the owners of camels and sheep live there” (Ibn Hawqal’s travel book, Vol. 2, Neishabour’s commentary, 180). He also refers to many places in Khorasan that have the suffix/prefix Kurd/Akrad and indicates the settlements of Akrad in those areas: “From Neshabur to the end of Khorasan on the side of Qomes, the village of Akrad is located near Asadabad Haft Manzil and from the village Akrad to Damghan, five houses (stations) and...” (ibid., 186).

Amir Timur Gorkani (736807- AH / 13361405- AD) also mentions in his travelogue and description of his battles when he reaches Qochan in Khorasan, the presence of brave and rash men and Kurdish tribes there, who did not bow before the order of him to join his army: “When I reached Quchan, I saw tall and strong men... with raven eyes and blond hair... who spoke in a language that was neither Persian nor Arabic, and it turned out that they are Kurds and they migrated from Kurdistan and settled in Khorasan” (Byron, 72).

Also, some historical texts, refer to a poem written by a famous Arab poet condemning Abu Muslim-e-Khorasani, who was a well-known brave

soldier in Islam's history in the 8th century, and blames Abu Moslem's Kurdish origin in his poem. This could indicate the presence of Kurds in Khorasan about one thousand years ahead of their main migration from the western borders of Iran and eastern borders of Anatolia. In this narration, a verse from Abu Dalameh, the court poet of Mansour, is cited, which Abu Muslim is attributed to the Kurds (Balazari, 120).

In another historical narrative, quoted by the Arab poet De'bil Khaza'i, who had gone to Khorasan with the intention of meeting Ali Ibn Musa al-Reza, it is mentioned that he met a group of 'Akrads' near Nishabur (Ranjabr, 80).

As a result, it seems that although there are relatively few but almost undeniable documents proving the presence of Kurds in Khorasan before the historical migration of the Safavid era, the proof of this claim requires more research, of course.

The second historical narrative is known as the dominant narrative of historians, which is supported by many more documents and numerous reports. According to this narrative, the Kurds of Khorasan migrated to the borders of Khorasan from the western regions of Iran and eastern Turkey in several stages during the Safavid and Afshariya periods. Here are some of these documents.

"The main wave of Kurdish migration to Khorasan began during the time of Shah Abbas Safavi I. He who became king in 996 AH/1588 AD faced two great enemies, the Ottomans and the Uzbeks, in the west and east of Iran in the first years of his rule. Since he was unable to fight two enemies at the same time, he first made peace with the Ottomans, and after repelling the Uzbek attacks, he stopped the Ottomans' aggression as well... It is a well-known plan to stabilize the borders and create security. Considering the main problem of this group, i.e. lack of pastures, Iran and Ottomans moved them to the plains of Tehran, Khawar, and Varamin in 1005 AH or 1596 AD" The successful performance of this group under the leadership of

Shah Qoli Sultan Chamshagazk in repelling the Uzbek attack on areas such as Bastam, Damghan, Semnan and Kashan in 1006 AH/1597 AD caused Shah Abbas to allow the migration of 40,000 families (Etimad al-Sultaneh, 163) from the Kurdish tribe of Chamshagazg, including large sub-tribes of Zaffronlu, Keyvanlu/Kavanlu, Duvanlu/Shadlu and Sa'adanlu and one 114 other Kurdish sub-tribes to the borders of Khorasan (Mustafi, 396). Lord Curzon also concludes that with this action, Shah Abbas strengthened his eastern borders and repelled Uzbek attacks on the interior areas from this front, and also calmed the western borders (Curzon, 151).

Also, according to some documents, before the great migration of Shah Abbas, thousands of Kurdish families migrated to Khorasan during the time of Shah Ismail and his son Shah Tahmasab in the 16th century.

Anyway, after the settlement of the Kurds in Khorasan and the settlement of nomads in its borders, news of Uzbek attacks on the borders and border areas of Khorasan was spread over time, which were repelled by the resistance of the Kurds, and gradually there were many skirmishes throughout the northern border of Khorasan with Turkestan, which was the settlement area of new-arrived Kurdish tribes now. After a long time of mortal struggles, it led to the repelling of the invaders forever and the relative calmness of the borders. In return, for these services of the Kurds, Shah Abbas handed over the Emirate of Khorasan and Akhal for the first time in 1018 AH/1609 AD to Shah Ali Khan Mirchemshghazak Zafaranlu under the title of Amir al-Amrai (Manshi, 1018) and thus almost all the northern regions of Khorasan was placed under the authority of Kurdish rulers and princes for several centuries.

After the Safavids, during the Afsharian period, the Kurds were moved from western Iran to Khorasan. The most important of these events was in the period of Nader Shah Afshar. After the defeat of Ahmed Pasha Osmani in the region of Kermanshah in 1147 AH/1734 AD, he transferred some of the Lor and Kurdish clans of Hamadan and Kermanshah who were among his troops to Khorasan (Mirnia, 126).

In summary, the dominant historical narrative of the migration of the Kurds first occurred during the time of Shah Ismail Safavi and his son Shah Tahmasb in the 16th century AD, then during the time of Shah Abbas I, and finally during the time of Nader Shah Afshar, i.e. between 1559 AD and 1734 AD, in several stages. It seems the main reason for this migration was the resistance of the Kurds to ward off the attacks of eastern invaders on the borders of Khorasan to protect the eastern borders and preserve the independence of Iran.

The geographical scope of this migration was from the areas of Tehran and Varamin and then all of North Khorasan, and in other words, from Upper Chenaran to Lower Chenaran (quoted by Towhidi), that is, all the regions and cities of North Khorasan to Mashhad, which today includes almost thirty cities and two thousand villages.

### **3. Economy and livelihood**

Kurds have been engaged in animal husbandry and herding for a long time which has been emphasized in numerous reports of travel writers, historians, and geographers such as Ibn Hawqal, Masoudi, Istakhari, Lord George Curzon, and many others. Today, this ancestral profession, in addition to animal husbandry and nomadism based on animal husbandry, which is prevalent in almost all Kurdish cities, has reached the large and advanced industrial livestock farms of their predecessors, and the dairy and livestock products of cities such as Quchan and Shirvan are particularly famous and popular. The construction of large animal feed production factories next to natural vast pastures and nice mountainous lands, industrial slaughterhouses, and large dairy factories in Kurdish areas with mostly Kurdish ownership has added to the richness of the Kurdish livestock and dairy industry.

With the expansion of the settled life, the Kurds who stopped migrating along the banks of the Atrak River, which extends throughout North Khorasan to the shore of the Caspian Sea, as well as those who lived in the

watery areas with springs and water sources, settled down and established many villages. They built and followed the local natives to cultivate horticulture and agriculture. The gardens and agricultural products of these areas are also very famous. Equipping gardens and farms with advanced facilities has turned agriculture and industrial horticulture into one of the most important jobs of Kurds in Khorasan. Grapes and raisins of Quchan and Badranlo and Oghazi apples of Shirvan are from important and famous products of these regions, which are often grown by Kurdish gardeners in Khorasan. North Khorasan alone provides a large percentage of Iran's agricultural horticultural and fruit needs.

The nomadic Kurds and then the settled Kurds and villagers of Khorasan have long had a close relationship with a part of the urban Kurds living in cities such as Qochan, Shirvan, Mashhad, Bojnord, Esfrain, Darghz, and Sabzevar. In addition to racial, linguistic, and kinship ties, this relationship has been related to target markets and goods distribution centers in the important markets of these cities. In the last one hundred years, a larger population of nomadic and village-dwelling Kurds has migrated to cities for employment, education, and business, so today there are more than thirty mostly Kurdish cities in Razavi and North Khorasan. The economy of the Kurds in the cities has been mainly related to trade, work in factories and the construction industry, and employment in the administrative and government sectors. Also, a large percentage of the owners of factories and important industrial centers in these cities are Kurds.

In short, the economy and livelihood of the Kurds of Khorasan is generally dependent on traditional and industrial animal husbandry, agriculture, and horticulture, as well as trade and work in factories and employment in administrative and government sectors.

#### **4. Language and Literature**

The Kurdish language is one of the Indo-European languages and a branch of Western Iranian languages. Kurdish has important language

varieties, which are mainly referred to as Kurdish languages due to important phonological, grammatical, and lexical differences. Among these, the most important variety of the Kurdish language in terms of the number of speakers and geographical distribution is the Kurmanji variety. Kurmanji is the language of large parts of Kurds living in Kurdish lands from Syria and Turkey and parts of the Kurdistan Region to the northwestern regions of Iran, the Republic of Azerbaijan, Armenia, Georgia, Kazakhstan, Kyrgyzstan, Russia, and Khorasan in northeastern Iran. Also, a large population of the Kurdish diaspora in Europe and America speak in Kurmanji.

Kurmanji in Khorasan has been the language of more than one and a half million Kurds living in this region. Although small populations of Surani-speaking Kurds, Lor, and Laks, who were brought by Nader Shah Afshar's troops to the villages of Kalat Naderi region, have a different language from the Kurmanj.

According to Article 15 of the Constitution of Iran, the teaching of the Kurdish language should be widespread along with the Persian language, but practically such an issue has not been implemented. Therefore, to revive and preserve the mother tongue, since 1995, Kurdish students of Ferdowsi University of Mashhad have been taught the Kurdish language of Kurmanji in extracurricular classes and informally by teachers such as Hoshiyar Ramezani, Ali Akbar Choupani, Javad Rezaei, and Hossein Naseri. Later, this educational movement continued informally in other universities and academic centers of North Khorasan cities, and during the last decade, it has been widely continued in cyberspace. Among the pioneers of this movement, some teachers such as Diyar Alinia, Mohammad Taghavi, Ahmad Jafari Titkanlou, Kakojan Ellahyari and Chiyamer Hatami are more well-known. It seems that the wave of assimilation among the new generation of Kurds has exposed the Kurmanji to linguistic decline in this region.

Kurdish literature in Khorasan has mainly included oral literature, stories and legends, romances and parables, and conundrums. We do not have

important written works at least until the 12th century, here. Ibn Gharib Jaramghani was a great Kurdish poet in the 12th century. He lived in the end of the Safavid and Afshariya era. He has two main books of poetry called *Alvan-al-Halah* and *Shogh-Namah* in Kurmanji.

The other great poet and mystic is Jafargholi Zangeli. His collection of poems, which lived in the 13th century AH, included poems in Kurdish, Turkish, Persian, and Arabic languages. The influence of Jafargholi's poems and thoughts among the Kurdish people in Khorasan is very evident.

In addition to the great poets mentioned above, scholars and religious figures such as Aghanajafi Quchani and Allameh Azizollah Atarodi are also very famous and popular, but they have been particularly in the service of Persian and Arabic languages.

Classical Kurdish literature in Khorasan is mainly based on poetry and rhymes, and prose in its usual definitions is very rare. In poetry, the two main and important forms "She- Kashti" and "Lo" are exclusively Kurmanji. Most of the folk poems and romances of Kurmanji in Khorasan are written in these two types of poetry.

Understanding the emergence of the revival of the endangered language and literature by the Kurdish elite of Khorasan, in the last fifty years, caused a sudden flourish in poetry and literature. Poets such as Alireza Sepahi Layin, Hassan Roshan, Sadegh Farhadi, Mehboobe Sa'adatmand, Isma'il Hosseinpour, Mohammad Qurbani, Maedeh Qadri, Mohammad Hosseinpour, Shirko Pahlavani, and dozens of other famous poets have written poems and published Kurdish books. Also, the Kurdish poetry festival called "Malwari" has given a special boost to the talent search and competition of Khorasani Kurdish poets for several years.

### **Milwari Festival elements**

With the publication of the first magazine named "Kurmanj" under the responsible management of Abulqasem Rezapour and editor-in-chief Javad

Rezaei in 2002, Kurdish journalism officially began in Khorasan. The license of this publication was for the whole country of Iran and it was published in both Kurmanji and Farsi languages. Although before that, publications with the same name were published in Ferdowsi University by Kurdish students, these publications were mainly limited to the university and the educational environment of that period. Hawar, Kurmanj, Dange-Kurmanj, Hahzar Machit and Aeman magazines were among these periodicals which were published in both Farsi and Kurmanji languages.

### **Kurmanj and Dange-Krmanj Magazine**

In short, it can be said that Kermanji is the language of more than one and a half million Kurdish speakers in Khorasan. Although many efforts are being made to preserve this language in Khorasan by the elite of this society, the danger of assimilation and linguistic deterioration threatens it. Ibn Gharib Jaremghani and Jafar Qoli Zangali are among the poets and pioneers of classical literature of Khorasan Kurds. Classical Kurdish literature is mostly poetry and verse, and there is no evidence of prose works in the past. Poem forms like Sekheshti and Lo are specific to Khorasani Kurdish poetry. The contemporary literature of Kurmanji is mostly dominated by poetry and great poets are trying to promote it. Also, Kurdish journalism in this country started from Ferdowsi University in the 1990s and became official with the publication of the Kurdish magazine Kurmanj in 2002.

## **5. Culture and rituals**

If we consider culture in its general sense of customs and beliefs of every nation, it seems that the culture of Khorasan Kurds has become the dominant culture of all Khorasani nations. The people of Khorasan, here, means other ethnic groups living in this region, namely Persians, Turks, Khavaries, and Turkmens. Kurmanji music and dance are dominant in almost all weddings of these ethnics. Marriage and wedding customs of



Kurmanji have especially penetrated among other people of Khorasan.

The culture of the Kurds of Khorasan is mainly affected by several factors, which include elements of tribal life and livelihood (agriculture and herding), calendar element, and religious factors.

Almost none of the rituals affected by the subsistence element have survived, except for the ceremony related to marriage and customs. With the calendrical elements of Nowruz and Yalda, they are still flourishing.

Nowruz is known as the biggest and most important of the year, which is known among Kurmanj people as “ayda ger”. It is largely influenced by the Nowruz customs of other Iranian tribes.

The celebration of “Shahva Challah” or Shab Chele/Yalda night is one of the other rituals and customs that are always held especially among the Kurds of this region, and especially in recent years, it has been revived.

Other occasions of the year that have their roots in the history of these people, such as Ayeda Kheder/Khizr, Ayeda Havdeh Mal, Benderook, Akher Charshamme, Jashena Malbarkarne, Jashena Berkh Barrene, Jashna Bardane, and dozens of other occasions that have been forgotten, today.

The tradition of marriage and the ceremony of eating sweets (Ghand-ishkanden) and wedding (Dawat) are still held according to the past customs, but in some cases with new styles. In recent years, during the revival of the Kurdish language and culture, in many cases, Kurdish youths are very interested in reviving and performing traditional marriage ceremonies in the past style.

### **Kurmanji wedding (Hinnewendi)**

Marriage in general includes several stages and rituals: Nishan-Keren, Ilchiti or courtship, Ghand-ishkandan or Shirin Khoran, Hana-wandi or Hanabandan, Destgerti/Dergesti or engagement period and Dawat or wedding, which itself is detailed and includes Celebrations and rituals.

### **Kurmanji traditional wedding ceremony in Layin Village**

Another Kurdish ritual that is still flourishing is Kurdish wrestling. This type of wrestling, which is done with a special Chokha dress, has long been performed on the sidelines of most Kurdish ceremonies and celebrations, but in recent decades, it has become an official sport, especially during several large wrestling festivals in special places for this ceremony in the cities of Qochan. It is held in the Kurdish villages of Sultan Zirabah and Rahward village and Esfrayin at the famous Zainel Khan ring every year in Nowruz and Ordibehesht month with the presence of tens of thousands of people. Chokheh Kurdish wrestling festival along with Kurdish music and dance gives a special excitement to the ceremony. Famous wrestlers compete in it and at the end, prizes are given to the winners. In recent years, the implementation of these celebrations has been taken over by the government and managed by the Ministry of Sports.

### **Kurmanji Chokha wrestling ceremony**

The photos are respectively of the Bachukhe wrestling in Rehward village in Qochan and Zainel Khan ring in Esfrayen, Spring 2024.

It should be noted that this festival was organized in the past by Khorasan Kurdish rulers, and later by Kurdish people groups.

In addition to the ceremonies and rituals that were mentioned, under the influence of the dominant religious discourse, religious ceremonies and rituals are held on the anniversary of the birth and death of Shia imams, which have become popular among minorities of the Kurds in recent decades, and the most important of them is the celebration of Eidaghorban and EidaFitr and Ashura mourning.

## **6. Music, dance, and cover**

Kurmanji music in Khorasan is totally different from Persian and even Kurdish music in other regions of the world. The main instruments that are played include the Dayereh, sorna/ zornah, dohl, dotara kurmanji, Kamancha or fiddle, qushmeh and belir (reed).

**Ali Akbar Bahari (zorna player) – Yalda Abbasi (dotar player)**

The Kurdish music of Khorasan is classified as official music, and the musicians of Kurmanj have been able to relate many bitter and sweet incidents of people's daily life, as well as some historical events in the absence of historians, with music and poetry, creating lasting attractive narratives. "Because love stories and narratives among the Kermanj people are expressed with music, the combination of love stories with music has made these stories more lasting and more effective (Hassanzadeh, 44). Hence, many Kurdish melodies and songs in Khorasan have been named in the names of lovers, heroes, and fighters, such as the songs of Le Yare, Allah Mazar, Bahman and Golnar, Jafar Qoli and Malwari, Sardar Awaz Khan, Sardar Jajokhan, Zareh, Shasiyar, Bahram, Lalah and Lanjan, Khanjan, Kheje Lora. and dozens of other works.

Dance as a manifestation of the passion and excitement of life among different ethnic groups has special attractions. Kurdish dance or Halperke in the minds of the common people is very different from the Kurdish dance of Khorasan Kurds, which is called "Lîstek" or "Gowand".

**'Gowand' or Khorasan Kurmanji dance ring at a wedding**

The Kurdish dances of Khorasan are gradually becoming more rhythmic and the speed of the dancer's movements increases, based on the rhythmic element of "qares" from one to twelve qares. The dances are mainly coordinated with the sound of the instruments of Sorena, Dl and Ghoshme. In addition to the above rhythmic dances, another type of dance, which was a prayer ritual in the past, is still popular under the name of Sumaki dance. Also, there is a kind of dance affected by emotions and martial preparations among the Kurmanji dances called 'hange- Khanan' or 'alagez', which is the coordination of arms and legs and the show fast moves of ancient warriors.

Kurmanji music and dance have gained world fame in recent years and have a special place in domestic and foreign festivals.

Among the Kurdish musicians of Khorasan, from the past to the present, we can mention names such as Jafar Qoli Zangeli, Mohammad Jowzani, Gholamhossein Ziraweh, Ali Akbar Bakshi, Barat Pahlavan Niqabi, Rahim Khan Bakshi Honamei, Ali Gholam Rezaei, Roshan Gol Afrooz, Sultan Reza Valinejad, Golanbat Atayi, Bakhshi Sohrab Mohammadi, Ali Akbar Behari, Khan Mohammad Bakhshi Qiytaghi, Mohammad Ali Hosseinpour, Yalda Abbasi, Roya Esmailian, Mohsen Mirzazadeh, Mozafar Hamidi and dozens of other singers and musician players.

The clothing of women and men of Kurmanj is also different from the clothing of other Kurds in the world. The clothing of women and girls of the Kurmanj in Khorasan usually consists of 5 parts “yashar” or charqad, “kras” (blouse), “shilwar” (skirt), “vest” and “sheliteh”. Yashar or charqad, which is called a scarf in today’s term, is a special silk shawl that is used as a head covering and covers the head and even the face of a woman, except for her eyes. The color of women’s clothing changes from light to dark depending on age. The majority of colors, which are manifested in the color of the vest and skirt (skirt), include three colors: red, yellow and green. As the age increases, a darker range of these three colors is used in the belly and edges of clothes and ornaments.

### **Kurmanj women costumes**

Men’s clothes in Kurmanj also include three pieces: shalemeh (headband), kras (shirt), and darpah (pants). In the past, the kras or shirt was usually in the color of white, and a shawl was tied around the waist. The kras had a rift on the right side or in the middle of the chest, which was generally closed with a wooden button. The kras was either thrown on the pants or tied with a shawl.

Today, Kurmanji clothing is mostly worn in traditional ceremonies and ritual celebrations and is not commonly used.

## 7. Conclusion

The Kurds of Khorasan, with a population of over one and a half million people and with their unique culture, language, customs, rituals, music, and dances, have often been neglected in Kurdish studies. A population that now lives in more than thirty cities and two thousand villages in North Khorasan and parts of Razavi Khorasan. Therefore, they can be called the most eastern Kurds in the world due to their geographical position to their motherland. Their language is Kurmanji, and according to two historical narratives, they have been living in Khorasan since the early Islamic era, and large populations of them migrated to Khorasan during the Safavid and Afshariya eras. They have been good fighters for centuries to protect the eastern borders of Iran against the Uzbek invaders. Their economy is based on traditional and industrial animal husbandry, agriculture, and work in factories and government departments as well as trade.

The music, dance, and clothing of the Kurmanjs in Khorasan are different from other Kurds in the world.

The classical literature of the Kurds of Khorasan is associated with names such as Ibn-Gharib Jaremgani and Jafar Qoli Zangeli, and their contemporary literature is more rich in poetry and rhyme.

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## **Firîda Heciyê Cindî Cewarî** **(1934 - 2018)**

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■ A/ziman u zar

Salvegera 90 salîyê ya roja dayikbûna ya pedagog, matematîkzan, fîzîkzan, rewşenbîr û nivîskar Firîda Heciyê Cindî Cewarî (10.12.1934 - 12.12.2018)

Firîdeya Heciyê Cindî layîqê pesindanên zehf mezin e.

Helbet ew mamosteyeke wisa mezin bû ku gelek şagirtên wê bi dereceyên bilind ve hatine xelatkirinê. Wê zêdetirê 50 salan mamostetî kiriye û bi hezaran şagirtên kurd, ermenî û ji milletên cuda li ber destê wê fêrî ilm û zanyariyê bûne. Li gorî em ji jiyana wê dizanin û dixwînin li Yêrevanê li dibistana 34-an bi qasî 5 salan, li dibistana 122-yan salen dûvedirêj, di dawiyê de jî li kolejeke li Yêrevanê mamostetî kiriye.

Firîda Heciyê Cindî di 50 salên mamostetiya xwe de, 30 salan Serokatiya Beşê Fizîk-Matematîkê kiriye. Firîdeyê di kitêba xwe ya “Bîranînên Min” de li ser zîrekî û serkeftina şagirt/xwendekarên xwe de wiha dinivîse: “Xwendekarên min pir caran di Olîpiyadên Matematîkê de ne tenê li Ermenîstanê, her wiha li temamiya welatên Sovyetê de cihên bilind û bi rûmet digirtin.”

Firîda Heciyê Cindî xizmetên wisa mezin ji welatê Ermenîstan û Sovyeta Berê re kirine ku beramberî van xizmetan bi xelat û medalyayên mezin ve hatiye xelatkirin.

Di ciwaniya xwe de tevî rehmaçiyê bavê xwe Heciyê Cindî tevli xebata “Elîfba” û “Zimanê Kurdî” dibe ku ew kitebên hazirkirina dersên kurdî ne.

Piştî wefata bavê xwe Heciyê Cindî û helaliyê xwe Şaîrê kurdê eyan Fêrîkê Ûsiv, piştî temenê 6070- saliya xwe, dest bi karekî pir hêja û girîng dike. Frîda Cewarî di van salên dawî de gelek kitebên her du ewledên gelê kurd ji nûve amade kir, da çapkirin û pêşkêşî kitebxaneya kurdî kirin.

Min ji zûve xwişka Frîdeyê nas dikir. Heta bêjî bes kulfeteke şîrhelal,



dilsoz, dilovan û xêrxwaz bû. Bi rih û can bi çand, huner, ziman û zargotina kurdî ve girêdayî bû.

Ew herdem mîna çar xwişkên xwe, layiqê navê bavê xwe yê rehmetî Heciyê Cindî ma. Herdem wî navî mezin kir û pê jî mezin bû.

Heyf û mixabin roj bi roj zanyar û mamosteyên mîna xwişa Frîdeyê jî nav me bar dikin û civaka me ssêwî dihêlin. Dîsa heyf ku nîfşekî nû jî nayê cihê wan.

Xwişka hêja û dilsoz;

Cihê te bi raştî jî wê neyê dagirtin.

Serê gelê kurd sax be!

Rehme li gora Xwişka me Frîdeyê be!

Serê cêwiyên te û rehmetiyê Fêrîk; Zerê û Zoro sax be. Sebir û tebatê ji wan re dixwazim.

Îro movikek ji pişta gelê me çû...

Zehf xemgîn im, sed korayî...

Bîranîn ji gotînên rehmetiyê Kinyazê Îbrahîm Mîrzoyêv



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# **pîvajoya pêşveçûna zimanê kurdî**

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■ Fereyduan Saman

Zimanê kurdî ji çend qonaxên girîng ên dîrokî û siyasî re derbas bûye, wek avakirina çapxane û perwerdeya kurdî di dema hatina îngilîzan de li Silêmaniyê û desthilatdariya nemir Şêx Mehmûd di sala 1991 de) û her yek ji wan karîbû bibê a xala zivirîna dîrokî û vî zimanî ji metirsiya mirin û windabûnê rizgar bike û derbasî pêla polîtîkayên paqijkirina çandî yên dewletan ên bi pîrsgirêka kurd ve bibê. vî zimanî. Ji ber vê yekê, her çendî ku zimanê kurdî niha di bin xetera mirinê de ye jî, ew hewa tevlihev, pîr-marçayî û pîr paşvemayî ye.

Bê guman, gotara netewepereştîya neteweya serdest şûna sereke ya rizgarkirina vî zimanî ji tiliyên nexirab ên jinavbirina çandî ya hikûmetên dîktator û otorîter e ku berê xewna afirandina neteweyek pak û yekgirtî dihesibandin. Lê niha peykerê van xwestekên nemirovane bi temamî hatiye rûxandin û ev hikûmet neçar mane ku arasteya siyaseta xwe biguherînin û bikin siyaseta biratî û razîbûna eşkere. Çawa ku di sala 2005an de zimanê kurdî li gel zimanê erebî di destûra Iraqê de bi fermî hat qebûlkirin, rewşa zimanê kurdî li Rojavayê Kurdistanê jî di asta perwerdeyê û kanalên ragihandinê de pêşketin û pêşketineke berçav dîtiye. Herêma zimanê kurdî yek ji zimanên zindî ye ku heta nebûna dewleteke kurdî ya serbixwe jî, xwediyê qadeke siyasî û çandî ya berfireh e û nayê înkarkirin.

Helwesta zanistî ya li hember ziman tê wê wateyê ku her kes li gorî hesta xwe ya neteweyî xwe desthilatdariya ziman nabîne û di nebûna bingeheên pêwîst ên xwendin, xweperwerdekirin û xweperwerdekirina zanistî de hûn bêzar bûne. Ev ziman, yanî birêvebirina fermî ya ziman ji aliyê kesayetî û dezgehên zanistî yên xwedî tecrûbe û birêvebirina biryarên wan, ango seferberkirina rasterast a ziman di zanistê de û destkeftên erênî yên şoreşên mezin ên zimanî yên dîrokê û vekirina hemû pîrsgirêkên zanistî yên girêdayî ziman li dilê zimanê kurdî û

vekirina wî Deriyê vî zimanî ji bo hemû zimanên zindî yên cîhanê, dûrî her cure nefretê û tenê bi armanca danûstandin, pêşxistina têkiliyên mirovî û dewlemendkirina zimanê me ye.

Bê guman, em ziman wekî şaneyek heştî an navgînek pêwendiya di navbera mirovan de, çi wekî diyardeyek dîrokî û çi jî wekî pergala nîşanan bihesibînin, em nikarin vê raştiyê veşêrin ku ziman û ramana mirov rasteraşt bi hev ve girêdayî ne. Zêdetir in, di wateyekê de Duyem, ziman navgîna ramanê ye û raman bingeha zimên e.

### Raştiyên îdeolojîk

Bê guman yek ji wan xeteran e ku dikare têkiliya rasteraşt a di navbera raman û ziman de qut bike. Îdeolojî, weke saziyeke rewşenbîrî ya siyasî ya ji berê de diyarkirî û pîrozkirî, arasteya pêşketina zaniştî ya ziman diguherîne û sîstemêke nîşanan a hişk û bisînor derdixe holê. Ku deriyê ziman li ber geşbûn û nûbûnê digre. Di demeke wiha de bi dûbarekirina duruşmên wek “çi dibe bila bibe kurd e” ziman dibe çarçoweya bêtêcrubeyê û metnên qels û steril derdixe. Wek mînak, piştî serhildanê, di bin bandora nakokiyên siyasî, aborî û çandî yên di navbera partiyên sereke yên Başûrê Kurdistanê de, ku bû sedema damezrandina bi dehan sazî û rêxistinên ziman, wêje û wergera kurdî, wergereke mezin li Kurdistanê dagîr kir. hemû qada ziman û ramana kurdî dike ku mixabin di nebûna mekanîzmayên zaniştî û şopandina raşt de jî berdewam dike.

Di sedsaliya derbasbûyî de bi feraseta netewepereştiyê, dewletên dîktator û faşîst bi navê paraştina yekitiya netew û xakê netewe, çand û olên din tepisandin û heta qirkirinê kirin. Qirkirina Ermeniyên bi destê Tirkan û Enfalê. her wiha gotareke paraştin û giHANDINA netewe û çandên bindest ên dîrokê ji metirsiya tinebûn, mirin û jibîrkirinê. Bi

gotineke din, hem zalim kiryarên xwe yên nemirovane bi hizir û heştê netewî rewa dike, hem jî aliyê bindest bi hılanîna hizir û heştê netewî hebûna xwe û hebûna xwe diparêze. Lêbelê, li gorî piraniya ezmûnên dîrokî.

Ji ber çend sedeman heta niha zimanê Kurdî di hemû dezgehên hersê desteyên hikûmetê, yasadanîn, dadwerî û cîbicîkirinê de û li seranserê sînorên îdarî yên Hikûmeta Herêma Kurdistanê de, bi temamî pêk nehatiye. Lê hebûna zimanê fermî li Herêma Kurdistanê û naskirina wî di destûra Iraqê de destkefteke dîrokî ya girîng e, her çendî ku zimanê kurdî yê standard niha di rewşeke nebaş de ye. yên welatên netewe yên serdest di qirkirina çandî û asîmîlekirina zimanê me de, ji ber ku me berê jî di çend gotar û semîneran de behsa wê kiribû, lê ji ber sedemên navxweyî Ji siyasatmedar û rewşenbîrên Kurd bi xwe, ku mixabin birînen xwe kûrtir dikin. Ew gelek caran îdia dikin ku zimanê kurdî nebûye zimanê standard ji bo hemû civakên kurd ên parçeyên Kurdistanê, ku li gorî min diyardeyeke xwezayî ya her zimanekî zindî ye. Miletên bextewar jî hene ku xwedî sazî û dezgehên siyasî û dewletên serbixwe ne, lê ziman û standardeke xwe ya hevpar nînin, zimanekî biyanî kirine zimanê xwe yê hevpar û fermî. qedera welat bi hev ve girêdayî ne û di dawiyê de heman nasnameya neteweyî hildigirin.

### **Zimanê Kurdî di Destûra Iraqê de**

Zimanê Kurdî di destûra nû ya Iraqê de bi fermî hatiye naskirin, lê di pratîkê de hîna zimanê me bi plan û ajandayên taybet re rûbirûyê asîmîlasyonê ye, nemaze li navçeyên Kurdistanî yên cudaxwaz wek Deşta Nînowa, Kerkûk û Xaneqînê, nexasim li naverast û başûrê Iraqê. Ziman û çanda kurdî bi tevahî hatiye biçûkxistin, îhmalkirin û hilweşandin.

Piştî diwanzdeh salan ji desthilatdariya herêmî, zimanê kurdî di Cotmeha 2014ê de li Parlamentoya Kurdistanê wek zimanê fermî yê Herêma Kurdistanê hat ragihandin û di sala 2006ê de jî di Destûra Iraqê de û di Sibata 2014ê de jî li Civata Nûneran a Iraqê, ligel zimanê erebî ku bi fermî hat naskirin, zimanê kurdî wek zimanê fermî yê Herêma Kurdistanê hat ragihandin. Piştî Erebi, Farisî, Tirkî û Îbranî, pêncemîn zimanê herî zêde li Rojhilata Navîn tê axaftin.

Yasaya Îdareya Demkî ya 2004ê û Destûra Bingehîn a Iraqê ya 2005an, ji bo yekem car hebûna fermî ya zimanê kurdî li seranserê Iraqê nas kir, berevajî makezagonên berê yên ku li ser vê pirsê bêdeng bûn an jî bi qadeke teng (wek perwerdehiyê) nas kirin Zimanê Kurdî tenê di nava Herêma Xweser a Kurdistanê de ye.

Li gor xala 4 a Destûra Iraqê ya sala 2005ê, yasaya zimanên fermî li Iraq û Herêma Kurdistanê hat derxistin, lê naveroka wê bi awayekî baş nehat cîbicîkirin.

Zimanê Kurdî di çarçeweya Komara Iraq û Herêma Kurdistanê de wek zimanekî fermî xwedî piştgirîya destûrî û yasayî ye.

Ziman wek beşek ji nasnameya her neteweyekî xwedî girîngiyeke taybet e û beşeke ji çanda çandî ya ne maddî ye, ku lihevkerin û daxuyaniyên navneteweyî tekezî li ser parastina wê dikin.

Di Qanûna Zimanên Fermî de, ji bo bicihanîna naveroka vê qanûnê û şopandina pêkanîna wê, mekanîzmayên berfireh û guncaw nehatine damezrandin.

### **Zimanê kurdî nasnameya kurdaiyê ye**

Li Herêma Kurdistanê roja 8/2017-3- bi serperiştiya Wezîrê berê yê Xwendina Bilind û Lêkolînên Zanistî birêz (Yûsif Goran) û bi amadebûna endamên Encûmena Wezaretê, civînek ji bo pola 12an

li zanîngeha Duhokê hat lidarxistin. Derçûyên dema serîlêdana zanîngehên zaniştî (bijîşkî û endezyariyê) bi dilxwazî ye. hatiye îspat kirin ku zimanê me yê zikmakî di hînbûn û perwerdehiya nû de roleke girîng, bingeîn û saxlem dilîze Her çend ev biryar ji aliyê komêk mamosteyan ve xelet hat şîrovekirin û li dijî wê hat nîşandan û serokwezîr fermana betalkirinê da, lê di nûçeyê de hate ragihandin ku Berdevkê Wezareta Xwendina Bilind û Lêkolînên Zaniştî got ku heta niha ev biryar nehatiye betalkirin. Lê belê ev rewş xwedî gelek aliyên xwe ye û ez naxwazim hemû aliyên vê xemsarî, bê plan û dijberiya zimanê kurdî ku di avahiyeke fermî de tê kirin, bikim, lê em dixwazin mînakeke hêsan bidin. dilê kesên axaftvan û heta hin nivîskaran jî, me îqna dike ku di hînkirina çewt, bê plan û xemsarî de çi destek bilind û budceyek mezin heye.

Li vir ez dixwazim behsa çend faktorên giştî bikim ku gef li zimanê kurdî kirine:

- Nebûna saziyên fermî û siyasî ku qîmetê bidin ziman û axêverên wî. Xerabkirina avahîya xwezayî û şêklê ziman (bi taybetî li van deveran) ji ber sedemên siyasî û çandî yên ku ji gotara serdest a netewepereştî û olî ya hikûmeta navendî derdikeve.

- Her wiha kurd ji avahî û xwezaya zimanê xwe (nemaze li deverên veqetandî - nakokî - ji ber cudahiya zarava û zaravayên xwe yên bi zimanê (Kurdiya navendî) dûr ketine.

- Nebûna bernameyên perwerdehiya bi zimanê dayikê di van salên dawî de li van deveran, her yek ji awayên serdest ên biyanîbûnê li ser civakên ku neçar in zimanê neteweya serdest qebûl bikin, tê ferz kirin, ji ber ku her kes û komêk ji van civakan diaxivin. zimanê gund û eşîra xwe, ev nayê wê maneyê ku ew bi zimanê dayikê dizanin.

- Zimanê kurdî yê şîrîn ku dijminên gelê me bi awayekî şovenîstî



li dijî wê derdikevin û hewl didin bi qedexekirina zimanê kurdî ji bo axaftvanên wê di asta perwerdehî, çapemenî, rojnamevanî û medyaya civakî de û herwiha hewla naskirina hinek civakên kurdî wek netewe û zimanekî serbixwe û plankirî.

Em dikarin behsa çendîn haletên van kêşeyan jî di nav Herêma Kurdistanê de bikin, ku her yek ji wan li gorî qada siyasî-dînî çandeke tehrîfkirin û dagîrkirina zimanê Kurdî çêkiriye, her çendî ku rewşa Başûrê Kurdistanê cuda ye. Tevî ku Hikûmeta Herêma Kurdistanê û Wezaretê Perwerde û Xwendina Bilind heye, lê herî kêr hem li ser asta xwendina giştî û ya seretayî û hem jî li ser asta bilind, taybet û zanîngehan, girîngî tê dayîn.

### Çanda Ol û Zimanê Dojehê

Bingeha zimanê kurdî yê şîrîn, zimanê pîroz Aveşa, Serencam û Meşhefa Reş, zimanê Baba Tahirê Hemedanî, Xana Ghobadî, Rumî û Besaranî, zimanê felsefe û sûfîzma Mela Cezîrî, Ehmedî Xanî û Hiqûqnasê Tehranê Mixabin. , di serdema globalbûnê, IT û medyaya civakî de, di bin dirûşmeyên mafên mirovan û demokrasiyê de gefa tune kirinê li wan tê xwarin Ji ber ku di van rojên dawî de li ser medyaya civakî deng veda, bilêvkirina zimanê dojehê wek têgeh bi zaniştî xelet e. Neteweya serdest a ku Kurdistan tê de hatiye dabeşkirin, hîn jî bi şovenîstî li ser naskirina zimanê kurdî wek neteweyek cuda wek felsefeya neteweyî difikire. , zanin an nezanin, di nav hewldanên xwe yê dijberiya zimanê kurdî de.

Ji ber vê yekê ji sedsalekê zêdetir e ziman û nasnameya miletekî înkâr dikin. mexdûr bûn û negihîştin mafên xwe yê bingehîn ên zimanê dayikê.

Pirsgirêka zimanê Kurdî û nasnameya Kurdî li herçar parçeyên Kurdistanê, her çendî gelek têkoşîn û qurbanî hatine dayîn jî, di bin

bandora netewepereştiya dewletên ku Kurdistan parçe kirine, bûye serdest û bandorê li ser gelê Kurd kiriye. naskirina fermî ya zimanê kurdî li van parçeyên Kurdistanê, lê di destûrên van welatan de jî zimanê kurdî were naskirin, da ku Kurd di paşerojê de careke din bi qirkirina çandî re rûbirû nebin, tevî ku têgeha netew-dewletan hebe wateya wê nîne, divê netirsîn ku di çarçoveya van dewletan de bi rehetî û bi rûmet bijîn.

### **Pirsgirêka ziman û zaravayan**

Di dawiyê de, pêwîst e li ser mijara zaravayên kurdî, tevî lêkolînên zanistî yên di vî warî de, bi şertê ku xwe spartin çavkaniyên biyanî Bo nimûne, koma Goran-Zazakî, an jî helbet bi Lakî û Lor re, helwest were girtin qenaeta ku ji aliyê akademîsyen û zimanzanên kurd ve redkirina vê ramana nezaniştî, baştirîn delîl e ji bo bersivên me. ku piştî rûxandina rejîma Beis a Iraqê bi bernamê û ajandaya welatên herêmê û navendên şovenîst di warê mafên mirovan de, ev civakên gelê Kurd ku di dirêjahiya dîrokê de ji aliyê desthilatdarên neteweya serdest ve hatine tepeserkirin. ji bo paraştina ziman û çanda xwe ya li ser van civakan ferz bikin û bi awayekî çandî wan asîmîle bikin, tiştek nekiriye. Eşkere ye ku armanca bingeîn a neteweya serdest guhertina demografiya Kurdistanê û tengkirina erdnîgariya welatê me û derxistina van koman ji nasnameya xwe ya kurdewarî û di dawiyê de, wek ku min behs kir, wan wek netewe û zimanekî serbixwe nas bike.

Pirsgirêka ziman û zaravayên kurdî, pirsgirêkên etnîkî û mafên wan divê di makezagonên paşerojê yên welatên ku parçeyek ji Kurdistanê hatine parvekirin de bîn naskirin, nasnameyên din ên hatine ferzkirin neyên jinavbirin.

### • Îdeolojî, Ziman û Pîrozî

Her çend piştî peymana Lozanê du beşên neteweya kurd ketine bin sînorên her du dewletên kolonyalîst ên ereb ên Iraq û Sûriyê, ji ber vê yekê di sedsala borî de li piraniya herêmên kurdî yên her du welatan, perwerde û dezgehên giştî bi zimanê erebî bi fermî. helbet erebî jî xwediyê paşxaneyêke îdeolojîk a olî ye, zimanê Quranê û ola pîroz a misilmanan e.

Çêdibe ku civaka kevneşopî ya Kurdî bi hêsanî zimanê xwe pîroz bihesibîne û hewl bide ku zimanê xwe yê dayikê ji bîr bike, di bin bandora propagandayê de ya hin nijadperestên neteweya serdest û ji bo dijberiya zimanê kurdî, hindêk bi navê propagandaya jiyana koletiyê dikan.

Ji ber ku ziman yek ji diyardeyên herî heştiyar ê neteweyekê ye û dema ku di vê çarçoveyê de were destgirtin. Deriyên wê ji modernîte, zanişt û çandên din re girtî ne û axêverên wê ji cîhana derve re lal in. Dem dema azadkirina zimanê kurdî ji zencîreyên pîrozî û îdeolojiyê ye, ev nayê wê maneyê ku ne hewce ye ku bala xelkên neteweyî yên vî zimanî bikşînin ji bo fêrbûna ziman û paraştina nasnameya xwe. gotara netewperwerî heta hetayê, her çend di navbera her du kevan de ne jî (gotûbêja netewepereştiya kurdî ne temam e..).

Van înkâr û bertekan rasterast bandorek li ser serdestiya heşt û ramanên gelê kurd li ser asîmîlekirina nasname, çand û zimanê xwe kiriye ne hewce ye ku navên artêşa rewşenbîrên Kurd ku di dirêjahiya dîrokê de xizmeta ziman û çanda Erebi kirine, were gotin.

Helwesta zaniştî ya li hember ziman tê wê wateyê ku her kes li gorî hesta xwe ya neteweyî û di nebûna bingehe pêwîst ên xwendin, xwepewerdekirin û xwepewerdekirina zaniştî de xwe desthilatdariya ziman nabîne. birêvebirina ziman ji aliyê kesayetî û dezgehên zaniştî

yên xwedî tecrûbe û birêvebirina biryarên wan, ango seferberkirina raşterast a ziman di zaniştê de û destkeftên erênî yên şoreşên mezin ên zimanî yên dîrokê Hemû şaxên zaniştî yên girêdayî ziman di dilê zimane kurdide.

**\* sernivîserê kovara zimaninasi ziman u zar**